Visual Communication of The Edit Room Community's Odos Poster As A Media For Da'wah (Ferdinand de Saussure Semiotics Analysis)

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Abstract

Da'wah has evolved beyond traditional lectures, utilizing visual communication design media such as posters. Through its ODOS program, the Room Edit community plays a significant role in disseminating Islamic messages widely through the Telegram platform. This study aims to analyze ODOS posters as a medium of da'wah and identify the messages contained within them. The method used is qualitative descriptive analysis with Ferdinand de Saussure's semiotic analysis, distinguishing between signifier (the sign) and signified (the meaning). The study results indicate that ODOS posters have visual elements that complement each other, effectively capturing attention and providing clear context for the meaning of the da'wah message. Visual elements not only serve as decoration but also as a communication medium that reinforces the intended meaning. The content of the da'wah messages in ODOS posters includes creed, ethics, and sharia. Creed messages emphasize belief in Allah's decrees, while ethical messages focus on gratitude, patience, and moral guidance. Sharia messages highlight the importance of prayer as the first act to be accounted for. From the analysis, it is evident that moral messages are more dominant, reflecting the daily behavior of Muslims, which is a direct reflection of their faith.

Keywords: Da'wah, Ferdinand de Saussure, ODOS Poster

INTRODUCTION

In this era, da'wah is faced with very complex challenges and opportunities. Dawah activities are no longer only carried out orally or verbally from pulpit to pulpit, or only carried out in taklim assemblies. Dawah messages must be able to reach the needs of the information society for the study of Islamic values. Muhtadi

reminded how important ijtihad da'wah is to be adaptive to the times and can be communicated through various media.[1]

At present, the spread of the internet is increasingly widespread and easily accessible to the public, especially with the rapid development of gadgets such as cellphones making the internet even more needed by the public. Based on the results of a survey conducted by the Indonesian Internet Service Providers Association (APJII), internet usage is always increasing every year in Indonesia. In 2024, it reached up to 221,563,479 people out of a total population of 278,696,200 people in Indonesia in 2023.

These results show that 79.5% of Indonesia's population is connected to the internet, an increase of 1.4% from the previous year's 78.19%.[2] The results of this survey are still uneven, but the results still show that internet usage in Indonesia is increasing. APJII together with Indekstat conducted this survey from December 18, 2023 to January 19, 2024 in 38 provinces.

Social media is present as a forum for a preacher to disseminate da'wah messages that have been revealed by Allah SWT and Rasulullah SAW, because the nature of social media itself is a medium that can be reached by a wide community, not only Indonesia but the whole world. Therefore, the advantages of having a positive impact on the spread of Islam in the world, especially in Indonesia.

Islam is a religion of da'wah, because in addition to recommending a lot to spread the truths as contained in Islam, Islam even requires its adherents to preach. There is no better word for Muslims than the word to call people to the path of truth. Therefore, the task of spreading Islam is an integral part of a Muslim's life and soul.[3]

Da'wah is an obligation for every Muslim to invite others, especially Muslims, to call to goodness and prevent what is wrong. This shows that no matter how

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[1] A. S. Muhtadi, *Pribumisasi Islam; Ikhtiar Menggagas Fiqh Kontektual* (Bandung: Pustaka Setia, 2005), p.178.

[2] *APJII.Or.Id.* "APJII Number of Indonesian Internet Users Breaks 221 Million People", February 07, 2024, https://apjii.or.id/berita/d/apjii-jumlah-pengguna-internet-indonesia-tembus-221-juta-orang

[3] Suisyanto, *Introduction to the Philosophy of Da'wah Science* (Yogyakarta: Teras, 2006), p. 63

simple and small the activities and knowledge that a Muslim has must always be worthy of da'wah. Da'wah can start from oneself, family, friends or closest people, the neighborhood to the wider community.

One of the important elements in da'wah that must be relevant to current conditions is da'wah media. In general, da'wah media is everything that can be used to achieve da'wah goals. This da'wah media can be designed by da'i according to the conditions of the mad'u they face.

The da'wah media that is often used in da'wah activities is communication media. Communication media is a tool or intermediary used to facilitate and expedite the process of conveying information or messages from communicators to communicants, so that communicants understand the meaning of the intended message in accordance with the communicator's objectives.[4] Through the right communication media, communication goals will be achieved more quickly. Communication media such as oral, written, audio, visual, and audio-visual are used in preaching.

Da'wah is now not only limited to lectures, but extends to a more modern realm, one of which uses visual communication design media. Visual Communication consists of two words, communication and visual. Communication is the exchange of messages from one person (communicator) to another (communicant) through media channels by producing certain feedback. While visual is something that can be seen through the sense of sight (eyes). Visual also means something that can be seen by involving several stages, namely the feeling stage, the selection stage, and the understanding stage.[5]

From this understanding, it can be understood that visual communication is the process of exchanging virtual messages between communicators and communicants by producing certain feedback. According to Martin Lester, visual

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[4] Ninan Ni'mah, "Visual Communication Design", *Islamic Communication Journal*, 1.1 (2016), pp. 109

[5] Sri Wahyuningsih, *Visual Communication Design* (Cet. II; Madura: UTM PRESS), pp. 3

communication is any form of message that stimulates the sense of sight that is understood by the person who witnesses it.[6]

There are many communities engaged in visual propagation, one of which is the Edit Room Community (RE) founded by Defri Muhammad Fahrul Habiebi. This community is engaged in editing to improve the soft skills of *its members* so that they can find out more about editing.[7] In episode 9 of the Mikomka Podcast, Defri explained that Ruang Edit is a smartphone-based editing community and was founded in 2019. More broadly, Ruang Edit is a community that focuses on learning editing and has a vision and mission to raise the nation's children from the external side of the *members* who join, namely abilities other than academic knowledge.

In the digital era, da'wah is no longer limited to the pulpit or direct study. The development of information technology has provided a great opportunity to spread Islamic messages through visual media that are attractive and easily accessible. One media that is quite effective is digital posters. The Ruang Edit community, with its program ODOS (One Day One Story), utilizes attractive poster designs to convey Islamic values-based da'wah messages. These posters are designed with a modern visual style relevant to the younger generation and disseminated through the Telegram application, a communication platform popular among digital-based communities. This shows the transformation of da'wah from the traditional approach into a more dynamic, interactive and contextualized form.

ODOS posters are da'wah posters containing reminders, motivations, hadith and verses of the Qur'an or advice from scholars, posters about history and the introduction of culture or customs, as well as posters of holidays to be shared every day. This poster is posted or shared at 07.00-08.00 in the morning on various platforms owned by Ruang Edit, such as Instagram (Instastory), WhatsApp (Community and Channel), Telegram (Channel) and Pinterest.

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[6] Pundra Rengga Andhita, *Visual Communication* (Cet. I; Purwokerto: 2021), p. 03

[7] Lita Liqianah Kurrotu Aini, Abd Basit, Abdu Zikrillah, "The Role of Ruang Edit (RE) Community in Developing Digitalization of Da'wah in Social Media" *Orasi: Journal of Da'wah and Communication*, 15.1 (July 2024), pp. 85

Although visual da'wah media such as ODOS posters have a significant impact, in-depth studies of how the visual elements in these posters are designed to convey da'wah messages are limited. One approach that can be used is Ferdinand de Saussure's semiotics, which allows an in-depth analysis of the elements of sign and meaning (signified) in visual communication. This study is important to reveal how elements such as typography, color, illustration, and layout can support the purpose of da'wah.

Based on the above background, the problem formulation in this study is how the Ferdiand de Saussure Semiotics analysis on the ODOS poster of the Edit Room community as a Da'wah Media? and how the content of the da'wah message on the ODOS Poster of the Edit Room community. This study aims to analyze and describe the visual communication of the ODOS poster of the Edit Room community as a preaching medium using Ferdind de Saussure's Semiotics analysis.

This research will focus on Ferdinand de Saussure's semiotic analysis of the visual elements of the ODOS poster. This approach not only addresses the meaning of the message conveyed, but also how the visual elements are designed to create signs that can be interpreted by the audience. In addition, the combination of visual communication studies and distribution through Telegram provides a new perspective that has not been widely studied in the context of digital da'wah.

This research is important to understand how visual communication can function as an effective media for da'wah in the digital era. As one of the creative communities that actively spreads da'wah posters through Telegram, Ruang Edit with the ODOS program makes a major contribution to the widespread dissemination of Islamic messages. However, an understanding of the visual communication strategies used and their effectiveness in the context of digital da'wah is still less explored. This research is expected to provide insight into how the design elements in ODOS posters support the effective delivery of da'wah messages.

METHODS

This research uses a qualitative descriptive method because researchers analyze the data collected in the form of words, pictures, and not numbers. The approach used in this research is a descriptive approach, namely a research activity that seeks to describe, describe and express, an idea, thought as it is. Descriptive research is not intended to test certain hypotheses, but only describes "what it is" about a description of the object.

The collection methods used are observation and documentation. Observation is by making direct observations of the elements in the poster both visual and verbal elements that can provide an in-depth understanding of the meaning contained in the ODOS poster of the Ruang Edit Community. The source of data from documentation is obtained through books, magazines, visual communication design works made by Ruang Edit, data from mass media that review Ruang Edit, and personal documents from Ruang Edit.

This research uses Ferdinand de Saussure's semiotic analysis, which explains how signs are formed, not only formal signs but also every communication system. Saussure introduced the concept of sign in the context of human communication by distinguishing between signifier and signified. Signifier refers to the physical aspect of the sign, which can be a stroke of a picture, a line, a color, a sound, or any other visual sign. Meanwhile, signified refers to the meaning contained in the physical aspect of the sign. According to Saussure, a sign is a combination of signifier and signified. This research analyzes 6 ODOS posters of the Edit Room Community from September 2024 to January 2025.

The data processing techniques used are reduction, presentation and conclusion. And the data validation techniques used are triangulation, semiotic validity and credibility.

RESULT AND DISCUSSION

Visual Communication Design

In terms, communication is the delivery of messages from communicators to communicators both in writing (visual) and implicitly (oral) by expecting a response or reciprocity from the communicant. Communication is an activity of conveying information, be it messages, ideas, ideas from one party to another. Usually communication activities are carried out verbally or verbally so that it makes it easier for both parties to understand each other.[8] In general, communication aims to provide knowledge to others. Good communication is communication that can be understood and accepted by others.

Edwin Emery said that communication is the art of conveying messages from one person to another. Carl I. Hovland states that communication is a process by which a person (communicator) conveys a stimulus (usually in the form of words) aimed at changing the behavior of others.

Visual comes from the Latin *videre* which means to see, that is, something that can be seen through the sense of sight (eyes). Visual is a mode of communication that characterizes sign language, writing, visual representation (drawing, sculpting, and so on).[9] Visual is something that can be seen by involving several stages, namely the feeling stage, the selection stage, and the understanding stage.[10]

Viusal communication is a series of processes to convey information or messages to other parties. The communication uses media that is only read visually by the sense of sight. Visual communication includes the working mechanism of the visual senses that capture the impression of visual objects. More precisely, the impression will be forwarded to the brain to then produce a certain interpretation of meaning. In visual communication the process of exchanging messages involves symbols, letters, colors, photos, images, graphics and other visual elements through certain media variants that have certain interpretations of meaning.

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[8] Abdul Salam, Muliaty Amin, Kamaluddin Tajibu, "Da'wah Through Youtube (Analysis of Ustadz Hanan Attaki's Da'wah Messages)", *Washiyah Journal*, 1.3 (September 2020), pp. 658

[9] Marcel Danesi. *Messages, Signs and Meanings Basic Textbook on Semiotics and Communication Theory* (Yogyakarta: Jalasutra, 2011), pp. 322

[10] Sri Wahyuningsih, *Visual Communication Design* (Cet. II; Madura: UTM PRESS), pp. 3

In creating a da'wah content whether it is visual, audio or audiovisual, a designer needs to pay attention to the elements or elements that exist in visual communication design. These elements will be used in visual communication design which can certainly create aesthetic and attractive and communicative designs. In meaning, elements are the basic parts that make up visual communication design. The elements of visual communication design that need to be considered are point, line, shape, color, text, photography, illustration, and layout. Each of these elements will form a characteristic or meaning. The design principles that must be considered in its creation: balance, unity, rhythm, emphasis, and proportion.[11]

Da'wah Theory

Da'wah comes from Arabic, from the verb da'a - yad'u - da'watan, which means inviting, calling, calling, inviting. Therefore, da'wah is an activity that invites and calls people to believe and obey Allah in accordance with the creed, morals and Islamic law in a conscious and planned manner.[12] According to Muhammad Ahmad Natsir, da'wah is an effort to call for and convey to individual human beings and the entire conception of Islam about abstinence and the purpose of human life in this world, which includes *amar ma'ruf nahi mungkar,* with various kinds of media and in a way that is allowed by morals and guides their experience in the life of society and the state.

Da'wah in general is the whole process of inviting, conveying, accepting, and also understanding (Internalization) and practicing goodness (Al-Khoir) in the form of Islamic teachings (Sabili Rabbika) to humans in various ways in all aspects of life, evaluating the processes that occur, as well as the follow-up efforts carried out continuously.

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[11] Ricky W. Putra, *Introduction to Visual Communication Design in Application* (Jakarta: Cv. Andi Offset, 2020), pp. 11-24

[12] Nurmalia, Aisyah Ramdhani Alim, Haidir Fitra Siagian, "Spread Of Islamic Da'wah In The Era Of Digitalization", *Journal International Conference on Actual Islamic Studies (ICAIS)*, 3.1 (2024), pp. 184

Some of the younger generation are more familiar with digital da'wah than conventional da'wah. Conventional da'wah is carried out according to a certain schedule or moment. It is set at certain times, once a week, or once a month, or whenever possible. Meanwhile, digital da'wah can be done anytime and from anywhere. This makes the younger generation more likely to participate in digital da'wah.[13]

Digital da'wah can be done through social media. It cannot be denied that social media with its various types provides great opportunities for da'I or communicators to transform their da'wah *online.* Social media opens visual communication space for its *users.* Every *user* can receive and send visual-based messages on social media. Although connected virtually, they can share and interact directly.

Media da'wah is one of the elements of da'wah in a da'wah activity. Although da'wah can still continue without the existence of da'wah media, a preacher who uses the help of da'wah media in delivering da'wah messages will be easier to understand the message, because the recipients of the message (mad'u) get an overview of the message to be conveyed. Based on the type of da'wah media can be divided into three. ie: auditive media, visual media, and audiovisual media.[14]

The *da*'wah message is the content of the message or material delivered by *da'i* to *mad'u*. In achieving the goal of da'wah, one of the elements of da'wah that must be applied properly is da'wah material. In this case it is clear that the *maddah of da*'wah is Islam itself.[15] The da'wah message itself is an Islamic teaching that comes from the Qur'an and sunnah. The message of da'wah is the source of Islamic teachings that bring and invite humans to happiness.

In communication terms, *da'wah* material or *Maddah Ad-Da'wah* is called a *message.* According to Asmuni Syukir, da'wah material is grouped into three

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[13] Usman and Haidir Fitra Siagian, "Indonesiam Younger Generation's Acceptance of Digital", *Journal of Dakwah Risalah*, 35.1 (2024), pp. 10-11

[14] H. Suarin Nurdin, "Media as a Means of Communication in Da'wah", *Ta'dib Journal*, 16.2 (2018), pp. 45-55

[15] Muliaty Amin, et al, *Da'wah Science* (Makassar: Alauddin Press, 2009), pp. 6

groups, namely: creed, morals and sharia. The aqidah message conveys messages about belief and faith, the message of faith conveys messages about behavior and morals, and the sharia message conveys messages about worship.

Telegram Social Media

Telegram has been popular long before the days of *smartphones*. Telegram used to be a post office facility used to send long-distance written messages quickly. But after technology developed quickly, this facility was discontinued and no longer used. Now the name Telegram is taken by a *starup* that was developed into an application. Telegram is a *cloud-based* instant messaging application that focuses on speed and security. Telegram is designed to make it easy for users to send text, audio, video, images and stickers to each other securely.

By *default*, all transferred content is encrypted to international standards. Thus, the messages sent are completely safe from third parties, even from Telegram. Not only text, images and videos, Telegram can also be used to send documents, music, zip files, *real-time* location and stored contacts to other people's devices.

Telegram is a *cloud-based* application, which allows users to access one Telegram *account* from different devices and simultaneously. And can share an unlimited number of files up to 2 GB. The telegram application was initiated by two Russian brothers, Nikolai Durov and Pavel Durov. Both of them share tasks, Nikolai focuses on application development by creating the MTProto protocol which is the motor for telegram. While Pavel is responsible for funding and infrastructure through Digital Fortress funding.[16]

Posters as Visual Da'wah Media

Posters are one of the products of visual communication design that is considered to have very high visual power. Posters are able to inform the

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[16] Fifit Fitriansyah, Aryadillah, "Using Telegram as a Communication Media in Learning", *Cakrawala Journal*, 20.2 (2020), pp. 113

content of the message very quickly, even in seconds the message can be conveyed to the audience. Lori Siebert and Lisa Ballard as quoted by Rakhmat, stated that posters are able to steal the attention of audiences who are moving and the message is easily conveyed.[17] Poster content can be in the form of text and images or a combination of both. Posters can be used as a publication medium that is thick with the nuances of invitation and appeal. Usually this poster is made for promotional purposes or public service advertisements. Generally, posters are installed in public facility areas or in strategic places such as markets, schools, hospitals, red light intersections, city parks, and other crowded places.

Communicators can design and customize the poster to contain da'wah messages, so that it becomes a poster that can be published on various social media platforms. However, keep in mind that the process of making this poster should not be arbitrary, da'wah posters must meet five good design criteria, including; 1) the theme or focus of the poster must be in accordance with the purpose of da'wah; 2) the poster must have a strong influence; 3) the content of the poster must be consistent with the values of da'wah; 4) the composition of design objects must be balanced; 5) poster typography must be attractive.

The poster production process usually uses supporting software such as *corel draw* or *adobe* photoshop, canva, pixellab and other software. *Corel draw* is a computer-based design tool whose basic function is to design vector lines into an object. Generally, this software is used to create and design a variety of images. It takes special skills to be able to use this software.[18]

Adobe photoshop is a software that is almost the same as *corel draw,* but this software's specific function is to edit or engineer photos. Canva is an application that provides many interesting features in it, such as presentations, posters, infographics, brochures, videos, resumes, and so on. Furthermore, the

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[17] Rakhmat Supriyono, *Visual Da'wah Communication Design* (Yogyakarta: CV. Andi Offset, 2017), pp. 158

[18] Ari Wibowo, "Media-Based Da'wah and Visual Communication", *Journal of Islamic Guidance and Counseling*, 2.2 (2020), pp. 192-193

application that is also much liked is pixellab. Pixellab is an application that can be used for free and without the need to connect to the internet network and the design results are no less cool than other paid applications.

The poster must have a clear and interesting concept and include the source of the da'wah message such as from the Qur'an and hadith or from Islamic thinkers. So that posters are not just made carelessly but can be accounted for the truth. Posters as visual da'wah media are experiencing rapid development, which is not only pasted or displayed directly, but also began to penetrate into other media, such as on clothes, stickers, mugs, accessories and so on. The vibrancy of this visual communication da'wah must continue to be developed to remind Muslims, especially to always lead back to the right path, the path blessed by Allah SWT.

Communicators can also work with graphic designers to design da'wah posters according to the desired target. The publication media can be done on various online sites or through social media such as Facebook, YouTube, Instagram, Line, WhatsApp and TikTok.

Ferdind de Saussure's Theory of Semiotics

Semiotics is the science of signs, the term semiotics comes from the Greek *Semeion* which means sign. Etymologically, semiotics is connected to the word sign, signal. Signs are everywhere and are used in everyday human life.[19] Simply put, semiotics is a method that studies the analysis of signs.

Semiotic analysis is a way or method that can be used to analyze and give meanings to the symbols contained in a package of message symbols or text. Semiotic analysis is a way or method that can be used to analyze and give meanings to the symbols contained in a package of message symbols or text.

This semiotic theory was invented by a Swiss national named Ferdinand De Saussure. Ferdinand De Saussure was born on November 26, 1857 to a Protestant

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[19] Abdul Halik, *Semiotics Traditions in Communication Theory and Research* (Cet. I; Makassar: Alauddin Press, 2012), pp. 1

family in Geneva, which was very famous for its success in the field of science. Saussure died in 1913 before his synchronic linguistic work was published.

Ferdinand de Saussure thought that Semiotics is a science that studies the role of signs as part of social life. In this sense, Saussure talks about the rules of social use of signs by selecting combinations and using signs in a certain way so that they have meaning and social value.

The most important point of Ferdinad de Saussure's theoretical discussion is the principle that language is a system of signs, and every *sign* has two parts (dichotomy), namely the *signifier* and the *signified*. The signifier is the material aspect of language, what is written or read and what is said or heard. Meanwhile, the signifier is the mental image, thought or concept evoked from the signifier.

The existence of Saussure's semiotics is the relationship between signifier and *signified* based on convention, commonly referred to as *signification*. Signification semiotics is a sign system that studies the relationship of sign elements in a system based on certain rules or conventions. Social agreement is needed to be able to interpret the sign. According to Saussure, signs consist of: sounds and images called *signifier* or marker, and concepts of sounds and images called signified. One form of sign is an image, while the image of something that is marked (signifier) can be an image of sound, image or writing. Meanwhile, the signified is the concept of meaning from the sign structure that presents meaning.

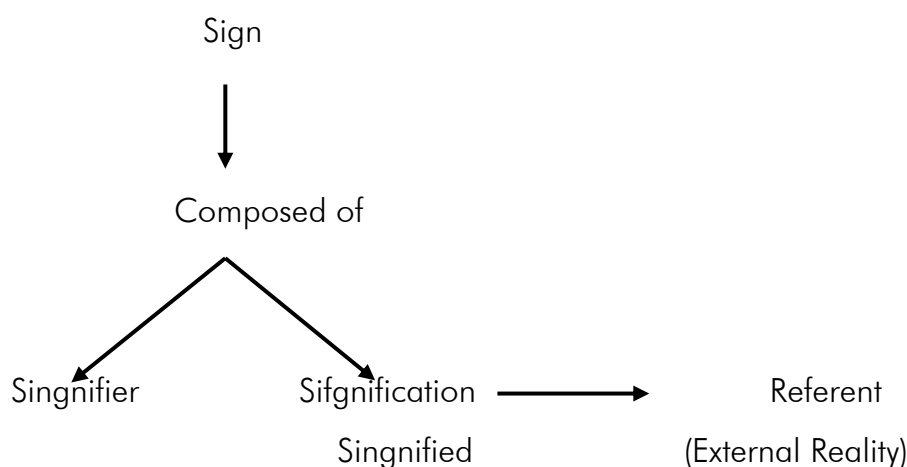The following is Ferdinand de Saussure's semiotic model:

Sign

↓

Composed of

Singnifier   Sifgnification ⟶ Referent

Singnified   (External Reality)

Figure 1.1 Ferdinand de Saussure's Semiotic Model[20]

In communication, a person uses a sign to send food about an object and the other person will interpret the sign. The object for Saussure is called referent. Similar to Peirce who termed interpretant for signified and object for signifier, the difference is that Saussure uses object as referent and mentions it as an additional element in the signification process.

A signifier is meaningless without a sign, and vice versa. These two components are very important and interrelated, which is an inseparable unity, likened to a paper on one side as a signifier and on the other side as a sign and the paper itself is a sign.

Ferdinand de Saussure's Semiotics Analysis on ODOS (One Day One Story) Poster of Ruang Edit Community as Da'wah Media

ODOS is one of the digital da'wah media that is creative, relevant and modern to the needs of today's audience. ODOS stands for *One Day One Story* which means "one day one story". ODOS is one of the daily programs of the Ruang Edit community which is packaged in the form of posters and videos that contain da'wah messages such as motivation, reminders *(riminder)* and varied education, including history, cultural recognition to the peculiarities of certain cultures. These messages do not only focus on religious aspects but also cover aspects of daily life, making them *relatable* to a diverse audience.

ODOS is consistently shared every day through various social media platforms belonging to the Ruang Edit community, such as Instagram Story, Whatsapp and Telegram Channel. ODOS is routinely shared at a certain time, namely at 06.00-07.00 WIB with the aim of making the content a morning inspiration to encourage the audience's activities throughout the day. The image or video size of ODOS is portrait/vertical with a size of 1080 : 1920 pixels, aspect ratio 9;16 and landscape/horizontal with a size of 1920:1080, aspect ratio 16;9.

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[20] Ricky W. Putra, *Introduction to Visual Communication Design in Application* (Jakarta: Cv. Andi Offset, 2020), p. 26

This size is indeed suitable and is often used by creators or social media users for history on their social media accounts.

ODOS utilizes social media as the main platform to spread da'wah messages. With a growing population of social media users, ODOS is a form of da'wah that is relevant to modern lifestyles, especially for the younger generation who are used to consuming visual content quickly. Analysis of the ODOS program helps understand how da'wah can be adapted in a digital context to reach a wide and fast audience. ODOS is packaged in 2 forms, namely posters and videos, but what will be the focus of the researcher's analysis is only on the da'wah poster.

The analysis used on ODOS posters is Ferdinad de Saussure's semiotic analysis. Ferdinand de Saussure's semiotic analysis views the visual and verbal signs on the da'wah poster as a form of communication that has meaning.

Ferdinand de Saussure's semiotics divides the sign into two main components, the *signifier* and *the signified*. The signifier refers to the physical or visual form seen on the poster such as images, illustrations, colors, typography. Researchers will examine how these elements are designed to attract attention and support the delivery of da'wah messages. The signifier is the meaning and concept that results from the signifier. Simply put, this meaning arises from these visual elements. The researcher will examine how these visual elements effectively communicate the da'wah message to the audience as well as the relationship between these elements and the Islamic values or goodness to be conveyed.

Based on the results of the researcher's analysis of the ODOS posters in the Edit Room, it shows that the ODOS posters are designed with attractive and appealing visual elements, such as theme-appropriate colors, illustrations of popular characters, and an organized layout. This modern design fits well with the tastes of the younger generation, who tend to be more interested in visual content than long texts. With this approach, da'wah messages can be received more easily and feel more relatable.

Each poster conveys a short but profound message. Qur'anic verses, hadith or motivational quotes are presented in a simple yet heartfelt style. This allows the

audience to understand the message in a short amount of time, which is especially important in the digital age when people's attention tends to be limited.

The use of elements from inspirational and popular figures such as in a popular movie of a fictional character (Sasuke Uchiha) shows that the ODOS poster understands the needs of its audience. This element attracts the attention of the younger generation as well as being a means to connect Islamic values with the world they are familiar with.

ODOS posters are designed for digital formats, such as high-resolution images that can be easily downloaded and shared on various social media platforms so that these posters can be widely distributed to thousands and even millions of users, expanding the reach of da'wah.

The ODOS poster from Ruang Edit is a relevant innovation in digital-age da'wah. By utilizing modern visual design and the support of platforms such as Telegram, spiritual and moral messages can be delivered effectively and efficiently. This relevance shows that da'wah can not only survive in the midst of changing times, but also develop following the needs of modern society. Telegram, with its advanced features, is a very supportive tool for the dissemination of ODOS posters, making it an easily accessible, attractive, and impactful da'wah media.

Contents of Da'wah Messages on ODOS (One Day One Story) Posters of the Edit Room Community

Da'wah messages refer to information, invitations, or communications conveyed to spread Islamic religious values or messages of goodness that can be applied in everyday life. This research will examine the content of the da'wah message contained in the ODOS da'wah poster produced by the Edit Room Community. The content of the da'wah message to be studied contains creed, morals and sharia. The message of faith is how ODOS da'wah posters convey messages about belief and faith, the message of faith conveys messages about behavior and morals, and the message of sharia conveys messages about worship and muamalah.

1. Akidah

Akidah is the main teaching of Islam which is related to belief or belief in Allah, angels, His books, His messengers, the Day of Judgment, destiny, and all aspects related to monotheism and faith. While the message of faith is a teaching that directs people to believe and understand the basic principles of faith, such as the oneness of Allah (Tawhid) and faith in the unseen.

On ODOS posters, researchers will identify the content of messages that are about the main teachings related to faith and belief. And see how the message of faith builds a relationship between man and God, as well as a view of life based on the principles of faith.

The following is the content of the da'wah message on the ODOS poster belonging to the Edit Room community which contains the message of faith:

The ODOS poster entitled "Perihal Sang Maha Penentu" can be categorized into the message of faith, because the core of the message conveyed focuses on faith in Allah, the Most Decisive. The following is an excerpt from the poster:

"Man was given a pen to plan, but God has an eraser to replace it with something special".

Sarah Firjani Hanisah's quote on this poster illustrates the belief that everything that happens in human life is in God's will and power. This message teaches the audience to believe in Allah's provisions (destiny) and understand that human plans are often not in line with His will, but ultimately bring the good that has been planned by Allah.

This ODOS poster gives the audience a profound lesson on how humans should view life with an attitude of faith. This message is relevant to anyone who is facing challenges or uncertainties in life, reminding them to believe that Allah always gives the best. With a light-hearted approach to language, this poster conveys a deep da'wah message without being patronizing.

2. Morals

Akhlak refers to teachings about good and bad behavior or morals, as well as the norms that Muslims should follow in social life. Moral messages emphasize the importance of manners, ethics, and behavior that reflect faith and piety to Allah, such as honesty, patience, humility, and not being arrogant.

In the ODOS poster, researchers will analyze visual elements such as text and symbols that describe or provide messages about examples of behavior recommended by Islamic teachings, such as attitudes towards fellow humans, obligations towards parents, and treatment of fellow living beings.

The following is the content of the da'wah message on the ODOS poster belonging to the Edit Room community which contains moral messages:

a. Gratitude

ODOS posters containing prayers that are read when seeing other people who are afflicted with calamities or trials can be categorized into moral messages, because the core of the message conveyed is in the form of behavior recommended by Islam, namely gratitude and empathy for others who are experiencing difficulties.

The prayer teaches the audience to be grateful for the blessings they have and also to ask Allah to be protected from similar calamities, while praying for the person who is being tested.

The gratitude in question is not only personal, but also involves reflection on the fate of others. By reciting this prayer, a Muslim is invited to introspect, that the blessings he has are gifts from Allah, not merely the result of effort or luck. It trains morals not to be arrogant or put down others who are being tested. This prayer reflects noble morals by providing support and comfort through prayer to people who are afflicted.

Another poster that contains a da'wah message about gratitude is a poster entitled "Happiness Isn't Always about a Glittering Career or High Ambitions". This poster explains about true happiness that does not only

depend on career achievements or material ambitions, but on simplicity and gratitude. This message teaches us not to think of happiness as an end goal that can only be achieved through social status or high achievement, as is often suggested by societal views. In Islam, true happiness comes when one is content with what one has, thankful to Allah, and keeps one's heart at peace despite simplicity.

b. Patience

The poster entitled "Never Get Bored of Doing Good" contains a da'wah message related to morals, namely about the importance of patience and sustainability in doing good.

The verse in the poster instills the importance of building a habit of doing good in daily life. Patience is at the core of this message, which means training yourself to keep doing good despite challenges, difficulties, or even when the goodness is not appreciated by humans.

c. Correct Moral Guidance

The poster entitled *"Don't Misinterpret Something"* contains a reflective message related to morals, which is about how humans can misunderstand the concepts of happiness and goodness. The message, which is conveyed through the character Sasuke Uchiha, emphasizes that people do not choose a path that is considered bad because they love evil itself, but because they misinterpret what is considered happiness or goodness.

This message is a reminder that it is important for humans to have the right moral guidance in determining actions and decisions. In Islam, these guidelines are based on the Qur'an and hadith, which provide clear direction on what is good and what is bad. Misunderstanding these values can cause a person to stray from the right path, even if the original intention was to seek happiness or goodness.

3. Sharia

Sharia is Islamic law that includes accepted rules and guidelines for living based on the Qur'an and Hadith. It covers worship obligations, marriage law, inheritance, economics, criminal law and more. Simply put, sharia messages convey messages regarding worship and muamalah.

The sharia message aims to regulate the lives of Muslims to live in accordance with the guidance of Allah and His Messenger, both in relationships with God (hablumminallah) and fellow humans (hablumminannas).

In the ODOS poster, researchers will identify visual elements such as text and symbols that describe or provide messages about certain laws or rules contained in sharia how they are applied in the context of contemporary life. As well as the main teachings related to human relationships with God and fellow humans.

The poster entitled "The First Practice to be Judged" contains a sharia message about prayer. The da'wah message on this poster is a reminder and an invitation to Muslims to maintain and improve the practice of prayer. This message emphasizes the importance of prayer as the main act of worship that will be the first to be examined by Allah on the Day of Judgment. It reminds us that prayer is not only a routine obligation, but also determines the acceptance of other deeds in the afterlife. In other words, the quality of a servant's relationship with Allah (habluminallah) largely depends on how he maintains his prayer.

Based on the results of the researcher's analysis related to the content of the da'wah message contained in the ODOS poster in the Edit Room, it shows that 6 ODOS posters from October to January, show a creative and relevant approach to Islamic values. the content of the da'wah message contained is more about morals. This is because most of the posters focus on character building and good attitudes, such as tawakal, empathy, ikhlas, and understanding the value of true happiness. Morals are often chosen because they reflect the daily behavior of a Muslim, which is a direct reflection of their

faith. In the context of da'wah, this theme is also more easily accepted by diverse audiences and is the first step to building deeper spiritual awareness.

CONCLUSION

Based on the results of the researchers' analysis of 6 ODOS posters in the period September 2024 to January 2025 using Ferdinand de Saussurre's semiotic analysis, the signifier and signified in ODOS posters support each other. The visuals used are able to provoke attention and provide a clear context for the meaning of the da'wah message. Thus, each visual element not only functions as an ornament, but also as a medium of communication to strengthen the meaning to be conveyed. This combination shows that the ODOS poster is an effective da'wah media in the digital era because it is able to connect visual elements with Islamic values in a modern way and is relevant to the various backgrounds of the recipients of the da'wah message.

The content of the da'wah message contained in the analyzed ODOS posters contains messages of creed, morals, and sharia. The message of faith is about belief in Allah's provisions. Moral messages about gratitude, patience, and correct moral guidance. Sharia messages about the affirmation of prayer orders and reminders about the first practice to be judged in the afterlife. The content of da'wah messages on the analyzed ODOS posters is more moral. Morals are often chosen because they reflect the daily behavior of a Muslim which is a direct reflection of their faith. In the context of da'wah, this theme is also more easily accepted by diverse audiences and is the first step to building deeper spiritual awareness.

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