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SPREAD OF ISLAMIC DA'WAH IN THE ERA OF DIGITALIZATION

PENYEBARAN DAKWAH ISLAM DI ERA DIGITALISASI

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Abstract

Keywords: Islamic Da'wah, Digitalization, Social Media.

This research aims to see how Islamic da'wah activities in the current era of digitalization, further discussion of this article wants to know how urgent da'wah is in Islam and how the current process of its spread. This study uses a library *research* method where data sources are collected through literature data. The results of the study show that spreading Islam by utilizing technology and digital media is currently considered effective because it can directly interact with anyone without knowing the limitations so that the teachings in da'wah can be conveyed quickly and reach many people. Islamic da'wah must not only be textual, but must always be dynamic and develop in accordance with the development of the civilization of the ummah and in the current digital era, Islam is defined as a value and way of life that must be integrated with information technology to develop the civilization of the Muslims. The progress of Muslims depends on how far Muslims are able to open up opportunities for cultural relations with technology. Thus, internationally, Muslims have an identity and works rich in innovation. Da'wah in the digital era can build the strength of a diverse national identity. Governments, da'i and Islamic societies in particular, must see the digital age as a good opportunity to develop, even though Muslims are living in the tension of conventions and innovations (ijihad and modern Islam).

Abstract

Kata Kunci: Dakwah Islam,

Penelitian ini bertujuan untuk melihat bagaimana aktivitas dakwah Islam di era digitalisasi saat ini, lebih jauh pembahasan artikel ini ingin mengenal bagaimana urgensi dakwah dalam

Digitalisasi, Media Sosial.

Islam itu dan bagaimana proses penyebarannya saat ini. Penelitian ini menggunakan metode penelitian studi pustaka (*library research*) dimana sumber data dikumpulkan melalui data-data bersifat kepustakaan. Hasil penelitian menunjukkan bahwa menyebarkan agama Islam dengan memanfaatkan teknologi dan media digital saat ini dinilai efektif karena dapat langsung berinteraksi dengan siapa pun tanpa kenal batasan sehingga ajaran dalam dakwah dapat disampaikan dengan cepat dan menjangkau banyak manusia. Dakwah Islam tidak boleh hanya bersifat tekstual, akan tetapi harus selalu dinamis dan berkembang sesuai dengan perkembangan peradaban umat serta pada era digital saat ini, Islam didefinisikan sebagai nilai dan cara hidup yang harus dapat diintegrasikan dengan teknologi informasi untuk mengembangkan peradaban umat Islam. Kemajuan umat Islam tergantung atas seberapa jauh umat Islam mampumembuka peluang relasi kebudayaan dengan teknologi. Dengan demikian, secara internasional, umat Islam memiliki identitas dan karya yang kaya dengan inovasi. Dakwah di era digital dapat membangun kekuatan identitas bangsa yang berbhinneka. Pemerintah, da'i dan masyarakat Islam khususnya, harus melihat era digital sebagai peluang yang baik untuk berkembang, sekalipun umat Islam sedang hidup dalam ketegangan konvensi dan inovasi (ijtihad dan Islam yang modern).

INTRODUCTION

In an era marked by continuous growth in the digital field, the ongoing information and communication technology revolution in the digital era 5.0 has led to major changes in the way people interact and communicate with each other, especially in terms of education and da'wah. Da'wah has a very important role in maintaining and strengthening religious identity as well as a deep understanding of religious teachings because it is the main tool for conveying religious and moral principles.

Da'wah has evolved into an activity that helps people internalize religious messages in their real lives in the era of technology 5.0. Da'wah communication

has undergone major changes in the midst of rapid technological developments. Prior to this, da'wah was often limited to conventional methods such as lectures, recitations, and direct interaction with people. However, with the advancement of digital technology, spreading da'wah to worshippers and a wider audience has become a popular method, including various social media platforms, websites, podcasts, online videos, and instant messaging apps. (D.M Johassana, 2023).

Islamic da'wah is related to social activities. However, Islamic da'wah methods have also changed along with changes in the life of modern society. Previously, da'wah only relied on *al hikmah*, *mauidzah hasanah*, and *mujaddalah*. However, there is a

contextual component that makes Islamic teachings associated with a specific time and place.

Therefore, Da'wah plays a very important role in encouraging change in society. Flexibility in da'wah is becoming increasingly important due to the complexity of today's life, including the development of digitalization and information technology. The use of digital technology in da'wah opens up new opportunities to convey religious messages more effectively and efficiently. For example, a dai or preacher can quickly reach thousands to millions of people through social media. This allows the da'wah message to reach a more geographically and culturally diverse audience.

In the current era, da'wah has become common through social media by presenting creative content. Not only does it turn conventional da'wah into a digital version and upload it to social media, but it must also be presented in an attractive way, considering audio and visual elements, and conveying the message in a concise and easy-to-understand way.

Currently, da'wah through digital media faces great challenges. (Mabrur, M., & Hairul, M. A, 2022). The existence of various social media platforms and the consistent spread of unverified messages have caused challenges in the dissemination of da'wah messages, which can ultimately reduce the effectiveness of communication that should have uniformity in the distribution of information.

Several previous studies have identified opportunities and challenges in the digital age, such as the one conducted by Sulaeman and colleagues, which highlighted progress in spreading the teachings of Islam, especially in the context of education. Previous research has also noted the ease of obtaining more religious information around the world, and the existence of innovative innovations in delivering da'wah through various digital media platforms. (Sulaeman, A. R., Fazri, A., & Fairus, F. 2020).

Some additional challenges associated with the development of da'wah in the digital era include allowing the dissemination of content that is contrary to religious principles, inconformity in the Muslim community regarding digital technology, and allowing the misuse of digital media for various purposes that may have a negative impact. (Primaningtyas, M., & Setyawan, C. E. 2019).

Previous research has provided valuable insights for the development of da'wah in the modern technological era, highlighting the importance of integrating technology in Islamic education with wisdom and responsibility. Therefore, in this study, the researcher is interested in exploring the topic of spreading Islamic da'wah in the context of the digitalization era.

RESEARCH METHODS

The method in this article uses library *research*, which is a method of collecting data by understanding and

studying theories from various literature related to the research. (Iwan Hermawan, 2019) This research is carried out by reading, studying, and analyzing various existing literature, in the form of the Quran, hadith, books, and research results.

RESULTS AND DISCUSSION

In this modern era, social media has become one of the largest platforms widely used by people around the world. There are so many platforms that can be a means to convey da'wah messages to the community, especially for the current generation who are actively using social media.

A. Definition of Da'wah

Da'wah comes from the Arabic etymology *da'wah* which means invitation, therefore da'wah is an activity that calls, invites and calls people to have faith and obey Allah in accordance with the creed, morals and sharia of Islam consciously and planned. The main goal of da'wah is to achieve happiness in this world and in the hereafter.

Da'wah is a characteristic of Islam. The success of Islamic enforcement is determined by the success of da'wah. Da'wah can be interpreted linguistically and in terms. In Arabic, the word da'wah is a noun from the verb *da'a yad'u* which means call, call, invitation or banquet.

The word da'wah is isim masdar from the word *da'a* which is interpreted as an invitation to Islam. There are 198 times the Qur'an mentions the word da'wah and ramification spread across 55 letters (176 verses). The number of

words da'wah and ramification mentioned in the Qur'an is more than the number of verses that contain them. There are 18 verses that contain more than one word in it and there are two verses that each contain a word of da'wah. However, the two words each have two meanings at once. Meanwhile, the meaning of the word da'wah and ramification is related vertically (prayer and worship) and there are related horizontally (calling, calling, invitation, interest, hope, invitation and others). (Budiantoro, W., 2017).

Da'wah is an activity to convey the teachings of Islamic religion to the community. Da'wah can also mean an invitation to Islam, which is the way of God, the path that is established by Allah SWT., not other paths that are deviant and deviate from the path of Islam. In Q.S. Ali Imran/3:104, A Translation:

"And there should be among you a group of people who call for virtue, instruct the ma'ruf and prevent from the unrighteous, they are the fortunate ones". (Al-Qur'an and its Translation, 2012).

In this surah, we are encouraged to preach, remind, and support in spreading goodness and preventing evil. Spreading goodness and preventing evil is an obligation for Muslims and is the key to achieving happiness and success in life.

B. Social Media as a Da'wah Media

In the era of disruption, speed is the key in carrying out activities. Today's life relies heavily on the internet to speed up all sorts of work. The internet has permeated every aspect of life, including through a phenomenon known as the "IoT" or *Internet of*

Things, which refers to the use of the internet in everything related to living things. In the context of Islamic da'wah, the IoT phenomenon also has an impact on the way da'wah is carried out. Many preachers use the internet as a tool and medium to convey their da'wah message. Currently, many preachers are actively spreading da'wah messages through various social media platforms such as Instagram, Facebook, and others. They have various social media accounts to popularize the teachings and values of Islam. (Lumbantoruan, et al., 2020).

Youtube has become a very effective alternative to da'wah for the community in the era of disruption. First, for individuals who have limited time due to the demands of work and other activities, watching da'wah videos on Youtube provides a solution to continue learning Islam in the midst of their busy lives. By using smartphones or other gadgets as well as an internet connection, they can take advantage of their free time for 10 to 30 minutes between activities to listen to Islamic da'wah videos.

Second, there are many people who feel embarrassed or awkward to attend a science assembly or other place of study, especially those who feel insecure because of old age without an increase in religious knowledge. In this case, watching da'wah videos on Youtube and reading da'wah content on social media are effective alternatives for them to continue learning religion without having to feel inferior in front of the young generation who are eager to learn.

Third, in an era where the desire to learn instantly is increasing, especially

among urban communities, Youtube and other social media platforms have become a very effective means of da'wah. They can easily access the "digital Islamic education assembly" to acquire religious knowledge quickly and instantly according to their needs. (Arifuddin, 2020)

C. Da'wah Content on Social Media

Based on relevant research and data analysis, it was found that da'wah content on social media can be divided into three main categories: informative da'wah content, trend-following da'wah content, and controversial da'wah content. These three types of content are part of religious content that is widely spread on the internet, and are found scattered on various social media platforms (Suherdiana, et al., 2018).

Informative da'wah content is a type of content that focuses more on providing information and persuasion. The content is often in the form of discussions or studies on the application of Islamic values in daily life. The material in this da'wah content often contains instructions, recommendations, or prohibitions related to religious practices in accordance with sharia principles. Examples of informative da'wah content include various topics such as ethics in welcoming guests, neighborly manners, the importance of almsgiving, the benefits of sunnah fasting, and the prohibition of sinful acts. This kind of content is easily accessible through YouTube channels, articles on Facebook, or posts on Instagram.

Contemporary Islamic da'wah content is a type of content that emphasizes more on actuality and context in its delivery through social media. Materials in this category often discuss current phenomena from a

Muslim perspective. The content of contemporary da'wah often contains views, ideas, opinions, and fatwas from Islamic missionaries and other religious authorities about aspects of religion that are considered new. In addition, this content also reviews more current topics, not only considering normative aspects of religious discussions, but also adjusting to the religious context in the modern era. In other words, the content of this contemporary da'wah raises actual issues in Islam. Some examples include the study of e-commerce from the perspective of jurisprudence, the Islamic view on the spread of hoaxes, the analysis of Islamic banks, the approach to secular, pluralist, and liberal thinking in Islam, as well as the review of science and technology from the perspective of the Qur'an. Religious content that covers contemporary issues is increasingly common on social media due to the evolving demands of the times and the emergence of diversity in religious issues.

Controversial Islamic da'wah content is a type of content that tends to present controversial and important material in cyberspace and social media. Religious content like this often triggers debates, polemics, and can even trigger conflicts. Uploads of controversial religious content are often triggered by religious fanaticism, religious sentiments, or stereotypes against certain religious groups. In Indonesia, religion is often considered a private and highly sensitive affair, so religious material shared in public spaces, especially on social media, often causes debate and controversy. One example of controversial da'wah content is when discussing issues of intolerance, deradicalization efforts, or other things that can cause controversy, such as a

Muslim's decision to wish a Merry Christmas. The impact of this controversial content often divides views among Muslims, between those who support and oppose. Discussions sparked by this controversial content often raise accusations and blame each other on social media. Many studies show that controversial religious content can lead to an increase in hate speech against religion on social media. The problem is further exacerbated by the ease with which religiously sensitive content is widely disseminated through practical features that exist on various social media, such as the ability to share or copy and paste from one platform to another.

These three types of da'wah content are present on various social media platforms such as Youtube, WhatsApp, Instagram, Twitter, and Facebook. On these platforms, Islamic da'wah content is almost always present. For example, from previous findings, it can be concluded that the use of Youtube is the most common and significant phenomenon of da'wah mediation (Hasriani, Andi. 2022)

D. Da'wah in the Digital Era

The word "digital" comes from the Greek language, namely the word "*digitus*" which means "finger". An adult has ten fingers. This value of ten consists of two basic digits, namely 1 and 0. Therefore, the term "*digital*" refers to a representation of a value consisting of the numbers 0 and 1, otherwise known as off and on in a binary number system. All computer systems use digital systems as the foundation of their data, which is also known as Bit (*Binary Digit*). (Meilani, 2014).

Therefore, the digital age can be described as a period of computerization in which all human activities can be connected to computer technology (which has many screens) with a wide variety of representations, formats, numerical data, and variations of narrative models.

The instant technological and cultural advances offered by the modernization trend in general make Indonesia tend to focus on results and consumption. This applies not only to the upper class, but also to the lower class. They pay more attention to how to get as much results as possible in the shortest time possible with the least effort. With such a mindset, it is not surprising that in the pursuit of the luxury and enjoyment offered by technology and modernization, many resort to unethical means, such as fraud, pickpocketing, robbery, murder, and so on.

Various negative impacts that are happening today, it can be seen that mankind, especially Muslims, feel challenged to carry out da'wah. This da'wah aims to invite or call people to do good and avoid bad deeds, as well as to change the condition of the ummah from a bad situation to a better situation in all aspects of life. This is done by applying Islamic teachings in daily life, both personally, in families, groups, and broadly in society. The main goal is to form a better coexistence order in the context of nation and human development. (M. Rajab, 2014). The next question is about the challenges faced in da'wah in the digital era and how can da'wah today be accepted by everyone without discrimination against individuals or groups?

Islamic da'wah in the digital era faces various obstacles and complex

problems. Currently, the challenges faced by Islamic da'wah are related to the impact of globalization and religious diversity. The rapid development of science and technology has changed human civilization from an agrarian society to an industrial society, and then to the information and communication era.

The development of information and communication technology is an important and influential key in the current era of globalization. Through information and communication technology networks, its influence continues to spread to all corners of the world. Thus, in the reality of the current world, with all its differences, gaps, and paradoxes, socio-cultural barriers have been formed that affect the nation and blur the geographical boundaries between countries.

Although technology continues to develop, especially in the use of social media platforms and other forms, it is considered effective as a tool for preaching. This is because it allows direct interaction with anyone without restrictions, so that the message of da'wah can be delivered quickly and reach many people. However, in preaching through technology, it is important to pay attention to the ethics and norms that apply. This aims to ensure that the da'wah really provides benefits in worship and spreads good teachings.

E. Da'wah Strategy in the Digital Era

In this digital era, various ways are used by Da'is or people who want to spread Islam by utilizing technology and digital media. The da'wah strategy in the digital era is an effort to spread religious messages through digital

media. Here are some da'wah strategies in the digital era:

1. Building a Personal Brand as a Da'i in the Digital Era

Make a strategy to build personal branding as a da'i to gain trust and be known and recognized by the community, so that it can attract people to listen to da'wah.

2. Utilizing Social Media to Reach the Millennial Generation in Da'wah

In the strategy of da'wah using social media, it is important to understand the nature and preferences of the target listeners, choose appropriate social media platforms, create interesting content, maintain audience interaction and engagement, advertise da'wah through Muslim influencers, and evaluate the results of da'wah campaigns regularly.

3. Improving the Quality of Da'wah Content in the Digital Era

Producing da'wah content that is useful and illustrates Islamic values for the younger generation. The younger generation is not only consumers, but also the dissemination of da'wah content that has other benefits.

4. Improving Speaking Skills in Front of the Camera to Preach in Digital Media

Improve your on-camera speaking skills, including how to structure your script, choose the right body language, and manage your nervousness in front of the camera.

5. Measuring the Effectiveness of Da'wah in the Digital Era

Assessing the performance of da'wah in the digital era is a step to determine how far the da'wah message has been received and understood by the

target audience through digital platforms. Methods that can be used include monitoring interactions on social media, evaluating listener engagement levels, analyzing web or blog traffic, paying attention to feedback and testimonials from listeners, and conducting online surveys or polls.

Discussion

In the postmodern period like today, humans live in an era that Jalaluddin Rakhmat calls the era of "information flooding". The paradigm of people's lives has shifted quite drastically. In the past, direct interaction with individuals or groups to meet the needs of life took place in a conventional way (face-to-face), however, this pattern is now beginning to be shifted by digital culture. Yasraf Amir Piliang called it a "Digital City" or "Cyberspace City". (W. Budiantoro, 2017).

Chris Barker added, in the context of urban society, the pleasures of such a variety and the representation of contemporary urban life increasingly come from the rise of electronic culture, which consists of film, television, virtual reality games, electronic arcades, PCs and the internet. (W. Budiantoro, 2017).

Talking about da'wah and civilization, the romanticism of Muslim memory will target the da'wah process carried out by the Prophets and Prophets (saw). Not a few narratives that occurred at that time were conflicts of interest, be it politics, religion, ideology and economics which resulted in the loss of the lives of many martyrs due to the war. For example, da'wah was

carried out by the Prophet Noah (as). who tells the story:

"We sent Noah to his people, and he said, "O my people, worship Allah, there is no God for you but Him." The leaders of his people said: "Indeed, we see you in a real error"(60). Noah replied: "O my people, there is not the slightest deviation in me but I am a messenger of the Lord of hosts (61)." I have given you the commissions of my Lord and I have given you counsel, and I know from Allah what you do not know" (62). (QS al-A'Raaf 59-62).

The da'wah of the Prophet Noah in the Qur'an is revealed in one complete letter, namely the letter of Noah. In the letter, it is told about some of the da'wah methods, the priority of da'wah, and the patience of serving his people for a long time. His da'wah priorities are focused on fixing the problems of faith, inviting his people to fear Allah, and be loyal to him. He used various methods. Sometimes by means of warning about the dangers of disobedience, sometimes delivering the news to obedient people. At one moment he was harsh, at another he was gentle. (W. Ilaihi & Hefni, H, 2015). The story of the Prophet Noah (as) above gives a message to all mankind that da'wah must prioritize humanist aspects or methods. Da'wah cannot be carried out reactively and aggressively, because da'wah is a representation of the accumulated history of Islamic civilization that is thick with nuances of goodness and wisdom.

As it is today, da'wah carried out by utilizing information technology must give rise to a new movement, thought and findings in the field of da'wah for

the benefit of mankind. Islamic da'wah in the digital era is ideally able to translate actual issues that are happening by including inclusive Islamic values and understandings, such as education, gender, economy, and multiculturalism issues. (Fachrial Akbar, et al, 2023)

Islamic da'wah should not only be textual, but must always be dynamic and develop in accordance with the development of the civilization of the people. Islam must show a cool face, because so far what has appeared in the media is Islam which is positioned as a terrorism movement, so that the credo of *Islam is a terrorist* has emerged. Theologically, Islam is not an obstacle to making its people progress and develop. In fact, Islam strongly encourages its people to become the best people on earth.

On the basis of this theological spirit, it is necessary to provide knowledge and practice of mastering technology for da'is. The da'i paradigm that is only good at talking about religion but is not aware of technological developments must be changed. The government, in this case, the Ministry of Religious Affairs, also needs to provide adequate facilities for the implementation of *technological education* for da'i, so that the Islamic da'wah that is broadcast is more colorful and modern. Arnold Toynbee, as quoted by Abdul Basit said: "I am convinced that the style of a civilization is the embodiment of its religion. I strongly agree that religion has been the source of vitality that has led to the presence of civilization in the world and has maintained its presence. Even more than

that, religion is a spiritual bond that has united a civilized society". (Basit, 2006).

CONCLUSION

In today's digital era, Islam is defined as a value and way of life that must be integrated with information technology to develop Muslim civilization. The progress of Muslims depends on how far Muslims are able to open up opportunities for cultural relations with technology. Thus, internationally, Muslims have an identity and works rich in innovation.

Da'wah in the digital era can build the strength of a diverse national identity. Governments, da'i and Islamic

societies in particular, must see the digital age as a good opportunity to develop, even though Muslims are living in the tension of conventions and innovations (ijtihad and modern Islam).

Digital da'wah provides strength both structurally and culturally. Structural reinforcement refers to institutionalized digital da'wah. These institutions can be formal or non-formal, both initiated by the private sector and the government. Thus, the spirit of Islam can be enjoyed collectively as a structural da'wah effort. Meanwhile, cultural strengthening is intended to equip all existing resources.

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