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The Effectiveness of Virtual Da'wah of the Al-Ihsan Gowa Mosque Through Social Media to the Community

Efektivitas Dakwah Virtual Masjid Al-Ihsan Gowa Melalui Sosial Media Terhadap Masyarakat

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Abstract

Keywords: Da'wah; Effectiveness; Mosque, Virtual.

This study aims to determine the effectiveness of da'wah through social media to the general public, both the community around the mosque and the outside community, as well as to find out the supporting and inhibiting factors of virtual da'wah of the Al-Ihsan Mosque in improving the quality of virtual da'wah to the community. This study carries a qualitative descriptive approach, which emphasizes a deep understanding and detailed analysis of the data. This approach makes it possible to describe phenomena in an objective and natural way, as well as provide a narrative that describes in depth. Data collection is carried out through observation, interview, and documentation methods, allowing researchers to obtain holistic and in-depth information. This research was carried out in Karunrung Village, Makassar City, which was chosen as the main location to explore aspects relevant to the research topic.

Abstract

Kata Kunci: Dakwah; Efektivitas; Masjid, Virtual.

Penelitian ini bertujuan untuk mengetahui efektivitas dakwah melalui sosial media terhadap masyarakat umum baik masyarakat disekitar masjid maupun masyarakat luar serta untuk mengetahui faktor pendukung dan penghambat dakwah virtual Masjid Al-Ihsan dalam meningkatkan kualitas dakwah virtual terhadap masyarakat. Penelitian ini mengungkap pendekatan deskriptif kualitatif, yang menitikberatkan pada pemahaman yang dalam dan analisis yang terinci terhadap data. Pendekatan ini memungkinkan untuk menguraikan fenomena dengan cara yang obyektif dan alami, serta memberikan narasi yang menggambarkan secara mendalam. Pengumpulan data dilakukan melalui metode observasi, wawancara, dan

dokumentasi, memungkinkan peneliti untuk mendapatkan informasi yang holistik dan mendalam. Penelitian ini dilaksanakan di Kelurahan Karunrung, Kota Makassar, yang dipilih sebagai lokasi utama untuk mendalami aspek-aspek yang relevan dengan topik penelitian.

INTRODUCTION

Da'wah is a spiritual need of humans that can be done by various methods such as lectures, sermons, or writing. However, today's demand for da'wah is not only through old methods. Globalization and the internet have changed the way people get information. People are now more connected and digitally active. They use a variety of new media platforms to communicate and work. Technology also has a great influence on the nation's next generation. Da'wah activities have become an inseparable part of Islamic culture and practice. It is important to emphasize that da'wah not only aims to make people understand religious theories, but also to be able to apply the teachings of Islam in daily life.

Da'wah is very important in the context of mosques, which are holy places that are very well known by Muslims. The mosque is intended not only for a place of worship, but is a symbol of the greatness of Islamic da'wah. Mosques have a structured role to guide and empower the strength of Muslims to become strong and quality human needs. Mosque youth are expected to be a force in moving da'wah and contributing to efforts to prosper the mosque. Their role is in shaping morals and providing moral lessons to local

residents, especially peers who are currently facing social challenges.

Islam as a religion of da'wah The integrity and security of the community is an absolute requirement with the existence of Islam as a religion of da'wah, which contains the meaning of encouraging goodness and preventing bad deeds through amar ma'ruf nahi mungkar. In this context, the importance of amar ma'ruf nahi mungkar in people's lives is highly emphasized. This function aims to maintain balance and maintain the status of human beings as the most perfect creatures of God. However, in this day and age, does anyone still care and carry out this amar ma'ruf nahi mungkar duty? Negligence in preaching can cause the collapse of the people. Some people seem indifferent to changing circumstances, where good values are considered bad and vice versa. Religious guidance is sometimes used as entertainment, while entertainment is a guide. In the midst of this reality, some did not dare to speak up, while others simply refused in their hearts and complained. In fact, based on the sahih hadith, it is stated that not daring to rebuke in a good way is a sign of weakness of faith, as the following hadith:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ □ □ □

مَنْ رَأَى مِنْكُمْ مُنْكَرًا □ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ
لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ □ □ لَمْ يَسْتَطِعْ
فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ (رَوَاهُ مُسْلِمٌ)

Translate:

"From Abi Sa'id al-Khudriyyi r.a he said: I heard the Messenger of Allah (saw) say: Whoever finds iniquity among you, he should change it with his hand. If you can't afford it, then with your tongue. And if he is not able to do so, then let him change it with his heart. This is the weakest form of faith. (HR. Muslim)."

Social media has become an effective means of conveying da'wah messages, and many da'wah practitioners actively use it. With the advancement of technology, getting involved in the media has become important for da'is. Social media is now a very effective da'wah communication to keep up with the times. Therefore, this literature study aims to evaluate the impact of da'wah messages through social media on the level of religious diversity of Muslim communities. The importance of analyzing the effectiveness of da'wah media has become relevant as the growth and use of media is increasingly rapid. In the analysis process, this study uses a literature study method by collecting various sources from journals, articles, and books related to research variables.

This research aims to find out the strategy or method of da'wah of the Al-Ihsan Gowa mosque through social media. So that da'wah can be spread around the Al-Ihsan Gowa mosque can also be reached by the wider

community.also to find out what challenges will be faced by the management of the Al-Ihsan Gowa mosque in an effort to spread da'wah through social media.

RESEARCH METHODS

This research uses a qualitative descriptive approach to reveal the effectiveness of virtual da'wah at the Al-Ihsan Gowa Mosque through social media. Data collection methods include observation, interviews, and documentation. The data is analyzed in depth to understand the phenomenon carefully. The variables observed include the effectiveness of da'wah, social media interaction, and supporting and inhibiting factors in delivering virtual da'wah. Variable measurement is carried out through analysis of social media content, evaluation of community response, and assessment of the quality of da'wah content. The research flow chart is used to visualize the stages of data collection and analysis systematically, from initial observation to the conclusions obtained.

In this study, located at the Al Ihsan Mosque in Gowa, is a mosque located in Gowa Regency, precisely on Likukang Balang-Balang street, Bontomanai Village, Bontomarannu District, Gowa Regency, South Sulawesi.

RESULTS AND DISCUSSION

Da'wah

Etymologically, the word "da'wah" comes from the Arabic language, دعوة (invitation), which is the masdar of fi'il

(دعى). However, in terms of terminology, according to Ali Mafudz as quoted by Wahyu Ilaihi in his book "Da'wah Communication", da'wah can be defined as an effort to motivate humans to do good and follow the instructions that have been set. In addition, da'wah also includes the command to do ma'ruf (good) and stay away from the unruk (evil) with the aim of getting good both in this world and in the hereafter.

According to Amrullah Ahmad, Islamic da'wah is basically how our faith is reflected in the activities we do as human beings who believe. This activity is carried out systematically to influence the way we think, feel, behave, and act in society. The goal is to encourage the application of Islamic teachings in all aspects of our lives, in certain predetermined ways.

In simple terms, da'wah is an invitation or call to do good and better. This reflects the idea of progress, a continuous process towards the better in achieving the goals of da'wah. Thus, da'wah involves a dynamic concept that continues to develop according to time and place. On the other hand, in practice, da'wah is an effort to transform religious values into concrete actions that have a great impact on the people's view of various values of life.

From these definitions, we can understand that da'wah is an effort to bring about positive change with awareness to expand the religion of Allah. The goal is so that those who do

da'wah can practice Islamic teachings in this life and for life in the hereafter.

Da'wah is also an effort to free oneself from all forms of sin, and to refuse to worship other than Allah the Almighty. As Shaykh Taqiyuddin An-Nabhani, a scholar from Jerusalem expresses in his book *Islamic State*, da'wah is about inviting to worship Allah alone, worshipping only Him, abandoning worship to idols, and refusing to engage in a system that corrupts the environment in which they live.

Mosque

Mosque, from the Arabic word "sajada" which means a place of prostration or a place of worship to Allah Almighty. According to Islamic teachings, this earth is a mosque for Muslims. A Muslim is allowed to pray anywhere on the earth, except in places that are not suitable according to Islamic law, such as on graves, in dirty places, or in places that are not suitable for worship. This is in line with the words of the Prophet:

الْأَرْضُ كُلُّهَا مَسْجِدٌ (رواه مسلم)

Translation:

"Every part of Allah's earth is a place of prostration (mosque)." (HR Muslim)

In another hadith, the Prophet said:

جُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا وَطَهُورًا (رواه مسلم)

Translation:

"It has been made for us this earth as a place of prostration and cleanliness." (HR Muslim)

The mosque is not just a place of worship, but a center of activities that strengthen solidarity and friendship among Muslims. In addition to functioning as a place for congregational prayers, the mosque is also the main location for holding Friday prayers. Since the time of the Prophet Muhammad until now, mosques have become the center of Muslim activities, facilitating discussions and discussions on various aspects of life, such as government, ideology, politics, economy, social, judiciary, and military. The mosque also serves as a center for the development of Islamic culture, a place for discussion, recitation, and religious learning. The growth of mosque youth today reflects efforts to maximize the cultural role carried by mosques. Although it is now known as a center of worship, the early history of mosques began with the obligation to pray, which later encouraged the establishment of mosques as a gathering place for Muslims. Before the establishment of the five-time prayer, prayers were usually carried out in houses due to the limitations of Muslims at that time and the challenges of the people of Makkah who did not support them.

A mosque, according to the general definition put forward by jurists, is a piece of land that is freed from individual ownership and is specifically intended for the performance of prayers and other worships. The scholars agree that the land cannot be called a mosque unless it has been waqf by the owner in

the form of a legal waqf, with an unlimited duration of time.

Role and Function of Mosques

In the history of the development of the da'wah of the Prophet صلى الله عليه وسلم, especially in the Medina period, mosques were not only used as special worship centers such as prayers, but also played an important role as:

In an emergency situation, after the Messenger of Allah (peace and blessings of Allaah be upon him) and his followers arrived in Medina as the destination of their migration, he did not immediately build a defensive fort to face the possibility of enemy attack. Instead, the first thing to do was to build a mosque as a spiritual and social center for Muslims who had just gathered in the city.

b. The Islamic calendar, or the Hijri year, begins with the important event of the establishment of the first mosque, which is on the 12th of Rabiul Awal. This is the beginning of the Islamic calendar which then makes 1 Muharram the beginning of the new year in the Hijri calendar.

c. In Mecca, Islam grew with the Prophet Muhammad صلى الله عليه وسلم, teaching the basics of religion to his followers. However, when Islam flourished in Medina, the Prophet صلى الله عليه وسلم marked it by establishing a mosque, which marked the transition from the first period, or Makkiyah period, to the second period, or Madaniyah period.

d. The mosque of the mosque is the link between the Muhajirin and the Ansar group, who are united in one foundation of faith in Allah Almighty. The mosque was established by pious people in a cooperative manner, as a joint effort to create common benefits in society.

By utilizing the mosque as an educational center for Muslims, the existence of the mosque will be felt more clearly by Muslims. The more mosques are used as educational centers for Muslims, the more the quality of Muslims as a whole will increase in line with the improvement of the quality of their education.

The Effectiveness of Social Media Da'wah

It is true that da'wah is a shared responsibility, where every individual, regardless of work, is expected to be able to convey the message of da'wah so that it can be accepted by the audience or society. The importance of finding effective ways of delivering da'wah makes the effectiveness of da'wah through social media the main focus of research. Many people research this because it has significant implications in measuring the success of da'wah activities in cyberspace. The use of social media as a means of da'wah in the current digital era is an alternative for speakers, dai, or ustaz in spreading their da'wah message. Various new media platforms also support the da'wah process, showing the important role of the internet in da'wah activities. With

the rapid development of science and technology, the opportunity for da'wah through the internet is getting bigger, and it has become a tool that plays a very important role in improving, balancing, and providing a better direction for life. Therefore, in this article, the author tries to examine the level of effectiveness of da'wah carried out through social media in this new era.

The main challenge faced by partners is the lack of mastery of concepts and strategies in utilizing social media as a means of preaching. Although social media has been widely used, its use is often less structured and sometimes only done on a "whim", without a clear and measurable purpose in conveying the message of da'wah. From this, several problems arise that need to be overcome, namely: first, the implementation of virtual da'wah is often carried out in a less serious way, without building a systematic and structured da'wah message so that it is difficult to measure its effectiveness; second, lack of awareness of the potential to increase the 'branding' of mosque youth as a strategic group in spreading religious values in the millennial era; Third, the lack of understanding of concepts and strategies in the implementation of virtual da'wah, especially through the use of creative content. Therefore, there needs to be an effort to improve the understanding and application of concepts and strategies in utilizing social media as an effective and targeted da'wah forum.

Overview of the Quality of Social Media Da'wah of the Al Ihsan Gowa Mosque

Da'wah is an effort that invites individuals to increase obedience to Allah Ta'ala. This is an essential part of religious practice in Islam, where the main goal is to spread Islamic teachings for the good of mankind in this world and in the hereafter. No matter how big the challenges faced, da'wah must continue to be carried out with strong determination. The Prophet is the main example in this regard, because he faced extraordinary obstacles, even the greatest risks that threatened his own life, but remained steadfast in conveying the truth of Islam to mankind.

In the midst of the COVID-19 pandemic that is still raging and limiting physical gatherings, Muslims, especially dai or muballigh, are faced with the challenge of continuing to spread da'wah without direct presence. For this reason, they are required to find creative solutions so that da'wah can still be accepted by mad'u. In this situation, it is important for da'wah practitioners to find a method that suits the existing conditions, with virtual da'wah being one of the most chosen options. By utilizing technology, da'wah can still be conveyed to the community effectively and safely.

The researcher has conducted an interview with the slahsatu da'i at the Al-Ihsan Mosque in Gowa, as follows: Ust. Syamsul as the operator of the da'wah study said that:

"One of the activities that runs at the Al-Ihsan Mosque is da'wah activities in the form of virtual Ta'lim which is disseminated through social media as for the time it is carried out every day and Alhamdulillah, the Ta'lim which is held smoothly and rarely is empty."

From the results of the interviews that have been carried out, we can all know that virtual da'wah activities at the Al-Ihsan Mosque have been running for a long time and thank God this activity is routinely carried out every day and runs smoothly.

Then Ust. Syamsul added that:

"Then this virtual da'wah has been running for quite a long time before covid hit, virtual da'wah has been implemented around 2017 through Facebook social media, so the form of virtual da'wah is carried out online by Ta'lim and then live streaming. For now, Ta'lim is live on two accounts, namely Facebook and Youtube because many are interested in the broadcast."

So, based on the results of the researcher's interview above, it can be concluded that the method used by the dai and administrators in carrying out virtual da'wah is through social media platforms, especially Facebook and Youtube. They formed a Facebook account with the name "Ta'lim Al-Ihsan Gowa" as a means to spread da'wah through live streaming. It is important to note that the dai do not use their personal Facebook accounts to preach, but instead use official accounts set up by the committee.

This choice was taken with consideration so that da'wah lectures can be delivered to congregations wherever they are, especially those who cannot attend in person at the da'wah study site. Thus, virtual da'wah through social media allows wider access for the community, especially in areas that are difficult to reach physically.

From the above description, it can be concluded that the method used is the Al-Mau'idzatil Hasanah method, which relies on da'i's ability to provide teachings on the essence of Islam. What distinguishes is the form of indirect interaction, because it uses social media as an intermediary. This shows the smart adaptation of the management of the Al-Ihsan Gowa Mosque in utilizing modern technology to spread da'wah effectively to the community. This is in accordance with what Allah Almighty has commanded in one of His words in QS An-Nahl/16:125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

"Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a good way. Indeed, your Lord, He knows better who has gone astray from His ways and He knows better who has been guided."

Thus, the main task for the administrators of virtual da'wah studies is to disseminate information about the schedule for the implementation of virtual da'wah to the public through the Facebook and YouTube accounts of

virtual study institutions. In addition, the management also formed a WhatsApp group consisting of administrators and several worshippers. Each group member is tasked with conveying the virtual study schedule to their respective WhatsApp contacts, so that the information can be spread more widely and quickly among the congregation and the community.

Ust. Syamsul continued:

"This virtual da'wah activity is still running until now, Ustadz and they are also enthusiastic about this da'wah activity. And the enthusiasm of the community in participating in this virtual Da'wah they are very happy because wherever they are, they can take part in the study without having to come to the mosque"

The response from the results of the interview shows that virtual da'wah activities are still taking place with high enthusiasm from the ustadz, and received a positive response from the community because it provides flexibility in participating in religious studies without having to be physically present at the mosque. The postulates that support virtual da'wah activities include:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translation:

"And let there be among you a group of people who call for virtue, instruct the ma'ruf and prevent from the wicked. Those are the lucky ones." The Qur'an Surah Al-Imran verse 104

This postulate shows the importance of spreading virtue and preventing evil. In the context of virtual da'wah, the use of technology can be a means to spread messages of virtue to the wider community, without being constrained by physical limitations. Thus, virtual da'wah activities can be seen as an effort in accordance with Islamic teachings in spreading virtues and religious knowledge to the ummah in a more effective and efficient way.

The effectiveness of virtual Da'wah at the Al-Ihsan Gowa Mosque

The efforts of the Al Ihsan Gowa mosque management in the effectiveness of virtual da'wah of the Al-Ihsan Gowa Mosque In the increasingly advanced digital era like today, technological developments have changed the way we interact and communicate significantly. Social media such as Facebook, Instagram, Twitter, and YouTube have become an essential part of everyday life, allowing millions of people around the world to connect and communicate quickly. This technology provides a platform that allows for the easy exchange of information, ideas, and experiences, which is changing the way we interact in our daily lives.

However, the impact of these technological advances is not only limited to the field of communication and entertainment. In the midst of the rise of information and content available online, religious institutions have also begun to use social media as a means to

spread religious messages and expand the reach of their da'wah. One of them is the Al Ihsan Mosque in Gowa, which has been actively using social media as part of their efforts to da'wah to the community.

In this article, we will explore further the efforts made by the Management of the Al Ihsan Gowa Mosque in increasing the effectiveness of their da'wah through social media, including knowing the supporting and inhibiting factors in the effectiveness of virtual da'wah.

Supporting and Inhibiting Factors

a. Supporting Factors

the management of the Al Ihsan Gowa Mosque in the Effectiveness of Da'wah Through Social Media to the Community, as said by one of the da'i of the Al-Ihsan mosque, namely Ust, Muh Dzulfadli, Lc about the supporting factors of virtual da'wah of the Al-Ihsan Mosque he said:

"Efforts to increase virtual da'wah at the Al-Ihsan mosque are first to increase information about the study through existing social media by disseminating the study schedule, trying to make the design of the study pamphlet or poster as beautiful and attractive as possible so that people are interested in being able to listen directly to the virtual da'wah. Second, improve the quality of the media we use, be it cameras, lighting, etc. Third, the other content of the study tries to diversify the topics, sometimes discussing contemporary themes that are hot in the

community (viral), there are also those that are routinely discussed in completing the book."

The discussion from the results of the interview reflects the efforts made to increase virtual da'wah at the Al-Ihsan Mosque.

1. Increasing information about studies through social media is the right step to reach more people. By distributing the study schedule regularly, the public can more easily find out the schedule and theme of the study to be delivered, thereby increasing participation in da'wah activities.

2. The creation of attractive pamphlet or study poster designs can be a special attraction for the public to participate in virtual da'wah. An attractive design will give a professional impression and show that the da'wah activity is valuable and worthy of participation.

3. Improving the quality of the media used, such as cameras and lighting, is important in presenting quality virtual da'wah. Good visual and audio quality will enhance the user experience and make them more interested in engaging in the activity.

4. Variety of study topics, both contemporary and related to book studies, is an effective strategy to attract the interest of people with various interests and backgrounds. By presenting diverse studies, virtual da'wah can be more relevant to the needs and interests of the audience.

By implementing these strategies, it is hoped that it can increase the

effectiveness and impact of virtual da'wah activities at the Al-Ihsan Mosque. In addition, this discussion can also be a contribution in the development of da'wah methods that are more effective and responsive to the needs of the community.

b. Inhibiting Factors

Factors that inhibit the management of the Al Ihsan Gowa Mosque in the effectiveness of da'wah through social media to the community. Ust. Syamsul, who is the operator of the virtual da'wah of the Al-Ihsan Gowa Mosque, revealed the inhibiting factors experienced by the Al-Ihsan Gowa Mosque when carrying out virtual da'wah he said:

"Of course, the main obstacle to virtual da'wah is the internet network, and also some Ustadz they don't want to display their pictures during live streaming."

The response from the results of the interview underlined two main obstacles in virtual da'wah activities.

1. The main obstacle lies in the internet network that is not always stable.

This can interfere with the smooth delivery of da'wah messages and reduce the quality of the user experience.

2. Some ustadz may be reluctant to show their faces or pictures when doing live streaming.

This can be an obstacle because visual presence can increase engagement and closeness between the speaker and the audience. Ust. Muh Dzulfadli, Lc added:

"The obstacles that occur in virtual da'wah are First, the connection of the means used to convey the material is disconnected so that they cannot see the content that is running. Second, facilities such as projectors are sometimes disrupted. The three operators who use social media are unable to attend so that the virtual study cannot be carried out."

As Ust said. Syamsul, Ust. Muh Dzulfadli, Lc also felt that the problem of disconnection from the internet was the main obstacle that interfered with the smooth delivery of da'wah material. Disconnection can result in the audience not being able to see the content delivered properly, and can even make the da'wah session stop suddenly. Solutions to this problem can include using a more stable internet network, backing up the internet connection, or using buffering technology to anticipate possible disconnections. This discussion was included in the previous point, namely (point a)

3. Interference with technical facilities such as projectors can also interfere with the course of the study.

Interference with the projector can hinder the use of visualization in the delivery of da'wah material, which in turn can affect audience understanding and interaction. Regular care and maintenance of these technical devices is essential to prevent unwanted disturbances.

4. The obstruction of social media operators to attend is an obstacle that also needs attention.

Social media operators have an important role in running virtual da'wah platforms, such as managing live broadcasts, monitoring comments and questions from the audience, and addressing technical issues that may occur. The presence of consistent and ready operators is a crucial factor in maintaining the smoothness and quality of virtual studies.

Interview with one of the listeners of the virtual da'wah of the Al-Ihsan Mosque Gowa, Mr. Muhammad Ganim regarding the impact felt from the virtual da'wah carried out by the Al-Ihsan Mosque, he said:

"The impact we feel from the virtual da'wah at the Al-Ihsan Mosque makes it easier for us to complete the online study in the state of not having time to attend the Al-Ihsan Mosque, whether they are sick or unable to attend"

The statement from the results of the interview highlights the positive impact of virtual da'wah at the Al-Ihsan Mosque. One of the impacts felt is the ease of access to take online studies, especially for those who cannot be physically present at the mosque. Some of the things that need to be discussed further in this discussion are Ease of Access, Virtual Da'wah provides convenience

Access for worshippers to stay connected to da'wah activities, even though they cannot attend in person at the mosque. This allows those who are sick or have physical limitations to continue to benefit from religious

studies without having to leave their homes or residences.

Inclusion: The existence of virtual da'wah can also increase inclusion in the mosque community, as it allows participation from people who may have physical or mobility limitations. Those who were previously unable to attend the mosque in person can still feel involved and connected to the religious activities held at the Al-Ihsan Mosque.

Flexibility: The presence of virtual da'wah also provides time flexibility for pilgrims to take part in religious studies according to their own schedule and convenience. They can adjust their participation time to their daily schedule or work, without having to worry about time constraints or distance.

Monitoring and Consistency: Virtual da'wah also allows worshippers to stay connected to religious studies consistently, even if they are unable to attend in person at the mosque. They can monitor and follow the progress of the study from time to time, thus allowing them to remain involved in the learning process on an ongoing basis.

Thus, the impact of virtual da'wah at Al-Ihsan Mosque is very positive, as it allows more people to be involved in religious activities without having to be

physically present at the mosque. It also opens the door to inclusion and flexibility for those who may have physical or mobility limitations.

In the increasingly developing digital era, the public's enthusiasm for virtual da'wah organized by the Al-Ihsan Mosque is the main highlight. The active participation and high interest from various circles of society illustrates how important and interested da'wah activities are held through online platforms. Ust. Muh Dzulfadli, Lc says:

"For now, the enthusiasm of the community is there, the interest of the community is there, but the number of viewers who watch videos displayed on Channels or channels is still minimal"

This indicates that although there is enthusiasm from the public to participate in virtual da'wah, the actual number of spectators is still minimal. This shows that there is a gap between the level of enthusiasm and active involvement of the community in consuming the virtual da'wah content presented. There are several factors that may be the cause of what are the inhibiting factors mentioned earlier, which cause the lack of viewers in the virtual da'wah channel.

The research underscores the importance of virtual da'wah as a means to reach a wider society, especially in an era where information technology and social media have an increasingly dominant role in communication.

CONCLUSION

With the results of this study, the researcher seeks to conclude several points, including:

The special role of the Al-Ihsan Gowa Mosque in using social media to spread the message of da'wah. This can include the strategies, tactics, and approaches used by mosques in reaching and influencing their audience

Virtual-based da'wah opportunities are the convenience of conveying da'wah messages without physical presence, helping to reduce negative impressions on social media, and

following the trend of community activities that are increasingly in cyberspace. The challenges include technical barriers such as networks and lack of understanding of technology from the target side. Meanwhile, dai also needs to have understanding and intelligence in utilizing technology and the internet effectively.

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