

Da'wah Strategy in the Digital Era

Engku Ahmad Zaki bin Engku Alwi¹

Universiti Sultan Zainal Abidin, Malaysia

¹drkuzaki@unisza.edu.my.

Abstract: Da'wah in the digital era is currently the most necessity and the latest trend because the global community, especially the younger generation, is very inclined to seek religious knowledge through new media. Social media is one of the media that is in great demand today because it has flexible nature and can be easily accessed through various social media platforms. This writing aims to analyze opportunities and challenges, as well as a social media strategy model as an effective digital da'wah media. The research method used is library research to analyze various library sources with in-depth analysis to analyze the formulation of the research problem. The results of the research show that social media is an effective digital da'wah media because it can transform religious knowledge to the audience; can be collaborated with other media; alternative media to disseminate audio content for both individuals and congregations; can be accessed safely and comfortably. The strategies used by preachers to manage digital da'wah through social media include recognizing the characteristics of the da'wah object, composing an attractive da'wah message, using appropriate da'wah methods, and using media according to the target.

Keywords: New Media, Digital Da'wah, Podcast, Da'wah Content, Da'wah Strategy

Abstrak: Dakwah dalam era digital kini merupakan satu keperluan dan trend terkini kerana masyarakat global khususnya generasi muda sangat cenderung untuk menuntut ilmu agama melalui media baharu. Media sosial merupakan salah satu media yang mendapat permintaan tinggi pada masa kini kerana ia mempunyai sifat fleksibel dan boleh diakses dengan mudah melalui pelbagai platform media sosial. Penulisan ini bertujuan untuk menganalisis peluang dan cabaran, serta model strategi media sosial sebagai media dakwah digital yang berkesan. Kaedah kajian yang digunakan ialah kajian perpustakaan untuk menganalisis pelbagai sumber perpustakaan dengan analisis mendalam bagi menganalisis rumusan masalah kajian. Hasil kajian menunjukkan bahawa media sosial merupakan media dakwah digital yang berkesan kerana dapat mengubah ilmu agama kepada khalayak; boleh bekerjasama dengan media lain; media alternatif untuk menyebarkan kandungan audio untuk individu dan jemaah; boleh diakses dengan selamat dan selesa. Strategi yang digunakan oleh pendakwah untuk mengurus dakwah digital melalui media sosial termasuklah mengenali ciri-ciri objek dakwah, mengarang mesej dakwah yang menarik, menggunakan kaedah dakwah yang sesuai, dan menggunakan media mengikut sasaran.

Kata Kunci: Media Baharu, Dakwah Digital, Podcast, Kandungan Dakwah, Strategi Dakwah

A. Introduction

Allah has confirmed that Islam is the only religion that is pleasing to Him as Allah says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

“Indeed, the true religion in the sight of Allah is Islam.”¹

In fact, Islam is also the religion of every messenger sent by Allah to mankind starting from Adam to the Messenger of Allah. Therefore, it has become an obligation for all of Allah's messengers to call mankind to the true faith, true worship and also noble morals.

Although the teachings and rulings of the *hukm* (law) between one messenger and another have some differences, the differences in these teachings are only in terms of the Sharia in line with the changing attitudes of people, the situation and the era when they were sent. When the Messenger of Allah was sent as the Prophet of the End Times, then the religion that brought by the Messenger of Allah has become a perfect and complete creed, law, example and method for all mankind.²

From here, the obligation to call people is universal and comprehensive because Islam is a source of light for all people regardless of skin color, language or race. Therefore, Islam is not limited to one nation or one tribe, moreover, the Messenger of Allah was not sent for the Arabs alone, rather he was sent for the Arabs and also for the 'Ajam' (non-Arabs). He is a Prophet and Messenger to humans and jinn, so the message of Muhammad which is the closing of the teachings of all the messengers causes his teachings to cover all communities or nations that inhabit this universe. The word of Allah:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

“And We have not sent you (O Muhammad) except as a mercy to the worlds.”³

B. Theoretical Review

1. The Concept of Da'wah

Etymologically, the term da'wah comes from the root word *da'a, yad'u, da'watun* which means calling, inviting, asking for help, praying or supplicating, begging, encouraging something and changing something with verbal approach, actions and deeds.

From a terminology point of view, Muhammad Abd al-Fattah al-Bayanuni defines da'wah as conveying and teaching the religion of Islam to all humans and practicing it in real life.⁴ Prof. Dr. Yusuf al-Qaradawi also defines da'wah as inviting to Islam, following its guidance, establishing its method on earth, worshipping Him, asking for help and obeying only Him, renouncing all obedience to others than Him, confirming what is permitted by Him, enjoining what is right and forbidding what is wrong and fighting in the path of Allah.⁵

It can be concluded that several important principles in the Islamic da'wah methodology are

- (a) Da'wah is a series of activities and programs that invite others to the guidance of Allah Ta'ala.
- (b) Islamic da'wah activities are based on the process of persuading, inviting and influencing targets to return to the comprehensive teachings of Islam to achieve happiness in this world and the hereafter.
- (c) Da'wah is a platform and medium that will not change, is permanent and flexible to face current challenges.

¹ Surah Ali 'Imran, verse 19

² Engku Ahmad Zaki bin Engku Alwi (2021), *Kesantunan dalam Berdakwah* dalam Harian Metro, 2 Ogos 2021.

³ Surah al-Anbia', verse 107

⁴ Muhammad Abu al-Fattah al-Bayanuni (2000), *Al-Madkhal Ila 'Ilm Al-Da'wah*. Beirut: Muassasah al-Risalah. p. 35.

⁵ Yusuf al-Qaradawi (2007), *Al-Hall Al-Islamiyy, Faridhah Wa Dharurah*. Beirut: Muassasah al-Risalah. p. 40.

It should be emphasized that the task of preaching Islam is among the obligations demanded of Muslims in an effort to uphold the word of Allah on the face of Allah's earth. The commandment of this duty of preaching is indeed found in many verses of the Holy Quran and also in the collection of hadiths of the Messenger of Allah. Among them, the word of Allah

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِلَاَّتِي هِيَ أَحْسَنُ ۚ

"Call to the way of your Lord with wisdom and good admonition and argue with them with good words." ⁶

In another surah, Allah says again:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

"And who is better in speech than he who calls to Allah and does good and says, 'Indeed, I am of the Muslims.'" ⁷

Al-Sheikh Muhammad Amin al-Kurdi in his book *Tanwir al-Qulub* has explained that these verses are clear evidence for the obligation to call and forbid.⁸ The obligation of preaching has been explained by the Quran and Sunnah and it is a very great and bitter obligation and is the main pillar of religion, a pillar or axis that upholds the structure of Islam, perfects all its rules and elevates the dignity of Islam to its peak.

What is more interesting, preaching to Allah is a practice of godness and virtue that Allah has commanded His servants to always pray for. In this regard, the Messenger of Allah (ﷺ) said:

"Whoever calls to guidance, he will have a reward like the reward of those who follow him, and Allah will not diminish anything from their rewards⁹.

What it means is: Whoever calls to guidance will have a reward like the reward of those who do it, and Allah will not diminish anything from their rewards. And whoever calls to error will have a sin like the sin of those who do it, and Allah will not diminish anything from their sins.¹⁰

Realizing the importance of the duty of preaching to Allah on the shoulders of every Muslim, Sayyid Qutub in his book of interpretation *Under the Shadow of the Quran* emphasized that the duty of preaching is a rather bitter and great trust, responsibility because the entire scope of human life depends entirely on the results of the work of da'wah which will determine the direction of human life, the progress and decline of the nation, the fall and rise of the society and will also determine the fate of the final destiny of the ummah. When the ummah truly carries out the command of Allah by preaching towards the truth and justice of Islam, then the ummah has forged a glorious era in the history of human civilization. On the other hand, if the ummah neglects the task of da'wah, then the ummah has booked a ticket to misery and regret that has no end in this world and the hereafter. Of course, the sin and negligence are borne by the person who has been responsible for the task of da'wah but he does not carry out the trust.

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This coincides with the parable that the Messenger of Allah has described in a hadith which means: The parable of a person who upholds the law of Allah and is involved in this task is like a people who share a ship. Some of them ride on the top of the ship and some others ride on the bottom. When the passengers below the ship needed water, they would go up and get the water. Then they said: How good it would be if we drilled a hole under this ship, then we could

⁶ Surah An-Nahl, verse 125

⁷ Surah Fussilat, verse 33

⁸ Muhammad Amin al-Kurdi, (1372 H.) *Tanwir al Qulub fi Mua'amat 'Allam al Ghuyub*, Mesir : Al- Makatib al Syahirah, p.5

⁹ Muhyiddin Yahya ni Syaraf al Dimasyqy. (1421 H.), *Riyadh al Sholihin min Hadith Sayyid al Mursalin*, Riyadh: Dar ibn al Jauziy, p. 121

¹⁰ Hadith narrated by Muslim

¹¹ Sayyid Qutb (2013), *Fi Zilal al-Quran*. Beirut: Dar al-Syuruk. Juz 3, p. 125.

get water easily without bothering the passengers above. Therefore, if they were left alone and drilled a hole under the ship, all the passengers on the ship would drown. On the other hand, if the passengers on the top rebuked and prevented the passengers below the ship from doing so, they and all the passengers on the ship would be safe.¹²

It should be known that the duty of da'wah or calling people to the path of Allah and obeying His commands is one of the obligatory qualities of the prophets and messengers. Furthermore, that is also among the things that Allah commanded His messengers and bequeathed to them. Then, that command was inherited and followed by sincere scholars, rulers and righteous people. That is why, the group of scholars will exist continuously calling people to the path of Allah and obeying Him with words and deeds in every era.

Sometimes there is also a question that lingers in the minds of Muslims today, namely whether the duty of preaching towards the truth is only specific to a group of sincere scholars because they are the heirs of the prophet. But it does not prevent the public from carrying out preaching, in fact anyone from among Muslims, regardless of their position and rank, can preach by showing a good example. Not to mention that the Messenger of Allah has said the following: Convey whatever you receive from me, even if it is a piece of verse.¹³

The Prophet Muhammad (peace and blessings of Allah be upon him) also said: "Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then let him change it with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of faith."¹⁴

It means that the duty of preaching is actually borne by every Muslim from various levels and positions based on their respective abilities in upholding truth and eliminating falsehood. For example, a father as the head of the family is responsible for preaching to his family members, namely his wife and children, towards creating a happy and peaceful family. Next, a member of the community is responsible for calling other members of the community towards generating unity and prosperity in life. Similarly, a leader is responsible for calling his people to cooperate in preserving the nobility of religion, social harmony and the stability of the country from any invasion by the enemies of Islam who are trying to destroy the Muslim community from all sides.

Therefore, every Muslim must repent and realize their respective roles and responsibilities in carrying out the Islamic da'wah mandate so that it can be conveyed to other people and then witness Islam being able to govern this earth of God with full justice. On the other hand, negligence in carrying out the Islamic da'wah mandate only invites the wrath of God and ultimately the Muslims themselves will receive endless consequences and misery.

2. Da'wah Methodology

There was a young man who came to the Prophet Muhammad SAW to repent and be willing to abandon all forms of sin except for adultery. The young man's confession received a cynical response among the companions of the Prophet Muhammad SAW, but the Prophet Muhammad SAW still invited the young man to dialogue with full courtesy and the smile of a bearer of good news for his people.

The Prophet Muhammad SAW asked: Would you like it if this happened to your mother? The young man replied: No, by God! I am your guarantee. "That is how every human being would not like it to happen to their mothers", explained the Prophet Muhammad SAW to the young man. Then, the Messenger of Allah (peace and blessings of Allah be upon him) asked again: "Do you like it if this happens to your daughter?" He replied: No, by Allah! Allah has made me your guarantee.

¹² Hadith narrated by Bukhari

¹³ Hadith narrated by Bukhari

¹⁴ Hadith narrated by Muslim

The Messenger of Allah (peace and blessings of Allah be upon him) explained, "In the same way, other people do not like this to happen to their daughters." The Messenger of Allah (peace and blessings of Allah be upon him) said again: "Do you like it if this happens to your sister?" The young man replied: "No, by Allah! Allah has made me your guarantee." Then the Messenger of Allah (peace and blessings of Allah be upon him) said which means: Likewise, other people do not like this to happen to their sisters.

The Messenger of Allah (peace and blessings of Allah be upon him) asked the young man again: "Do you like it if this happens to your aunt?" The young man replied again: "No, by Allah! Allah has made me your guarantee." Then the Messenger of Allah (peace and blessings of Allah be upon him) said: "In the same way, other people do not like this to happen to their aunt."

Finally, the Messenger of Allah (peace and blessings of Allah be upon him) placed his hand on the young man and prayed: "O Allah! Forgive his sins, purify his heart and protect his private parts." After that, the young man expressed his repentance to Allah with repentance of *naṣuhā*.¹⁵

It is clear from this story that the Messenger of Allah (peace and blessings of Allah be upon him) as the bearer of the mission of da'wah and mercy to all the worlds, from the very beginning he conveyed the da'wah with full politeness through a culture of dialogue, not with violence and rudeness. If we study the biography of the Messenger of Allah (peace and blessings of Allah be upon him) and truly appreciate it, it is found that the Messenger of Allah (peace and blessings of Allah be upon him) remained polite at all times and occasions, especially when delivering the da'wah to the Quraysh, and the results were extraordinary and impressive. People who used to hate and be hostile to the Messenger of Allah (peace and blessings of Allah be upon him) eventually became supporters and defenders of the da'wah of the Messenger of Allah (peace and blessings of Allah be upon him).

The Word of Allah SWT:

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

"Call to the way of your Lord with wisdom and good preaching, and argue with them in words that are best." ¹⁶

The culture of preaching in a polite manner and dialogue with wisdom is the culture of all the messengers of Allah which was later passed on to mankind today. If we trace it in the Quran, we will find stories of dialogue between Prophet Ibrahim AS and King Namrud, the dialogue between Prophet Musa AS and Pharaoh, the dialogue between Nabu Yusuf AS and the ruler of Egypt, and many others.

The important lesson from these dialogue stories is that the truth must be conveyed and defended, but not with rudeness, violence and hatred. On the contrary, the truth should be conveyed politely and gently through a dialogue approach full of wisdom. Didn't Allah SWT advise Prophet Moses AS and Prophet Aaron AS to dialogue with Pharaoh using gentle speech and language. The word of Allah SWT which means: Go both of you to Pharaoh, indeed he has exceeded the limits in his disbelief. "Then speak to him, with gentle words, that he may be mindful or fear". ¹⁷

In addition, Islam prohibits its people from reviling and cursing anything that is worshipped by people of other religions. It is emphasized by Allah SWT through His word which means: And do not revile those things that they worship besides Allah, because they will later revile Allah excessively without knowledge. Thus We make their deeds seem fair to every nation, then to their Lord is their return, then He will inform them of what they used to do. ¹⁸

¹⁵ Hadis narrated by Ahmad.

¹⁶ Surah An-Nahl, verse 125

¹⁷ Surah Taha, verses 43-44

¹⁸ Surah al-An'am, verse 108

The meaning of this verse reveals good preaching ethics, namely being polite and not rude or abusive when preaching. It is because being rude and abusive will cause non-Muslims not only to be uninterested in Islam, but they will also hate and revile Islam, and will even insult Allah SWT.

If reviling and insulting the worship of non-Muslims is prohibited in Islam, let alone reviling and cursing fellow Muslims who are only of different sects, beliefs or politics. Therefore, preaching towards goodness without being polite and wise will only cause confusion, division, disputes and hostility among Muslims.

On every occasion of leading a war, the Messenger of Allah (peace and blessings of Allah be upon him) never forgot to always warn his companions, namely that Islamic soldiers are prohibited from demolishing houses, damaging any trees and plants and polluting the environment. Therefore, it is not surprising that the Messenger of Allah (peace and blessings of Allah be upon him) is highly respected and respected among non-Muslims because of his noble manners, even on the battlefield.

Finally, preaching is a noble duty that is shouldered by every Muslim to invite others to goodness and truth. If the person being called and invited does not accept the preaching, that is solely the will of Allah SWT. Most importantly, we have tried to convey the truth in accordance with the Divine command. Allah SWT's freeman which means: So if they turn away, then We have not sent you (O Muhammad) as a watcher over them; your duty is nothing but to convey (what you are commanded).

From this verse, it can be learned that the methodology of preaching is divided into three methodologies as follows.

a) Al-Hikmah

The term al-Hikmah is repeated in the Qur'an 20 times. Da'wah bi al-Hikmah is one of the methods of da'wah communication approach which is carried out on a persuasive basis. In other words, da'wah here is carried out without any coercion. The term "hikmah" means wise and wise. Several scholars have defined hikmah as follows, including;

- (a) Sheikh Mustafa Al-Maraghi: Clear and firm words accompanied by evidence that can confirm the truth and can remove doubts.
- (b) Sheikh Muhammad Abduh: Knowing the secrets and benefits in every matter.
- (c) Imam Abdullah bin Ahmad Mahmud an-Nafasi: Using true and certain words, which are evidence that explains the truth and removes doubts.

From all the above definitions, it can be concluded that al-hikmah refers to the ability of the preacher (da'i) in coordinating the da'wah technique by taking into account the state of the target of da'wah (*mad'u*), in accordance with the current situation and atmosphere so that all the messages conveyed can be well received by the *mad'u*. Regarding the effectiveness of da'wah is a secret of Allah Taala.¹⁹

Wisdom is a basic thing that must be possessed by a preacher who preaches. With wisdom, a preacher can play an objective role in seeing the state of his *mad'u* so that it does not cause conflict. For example, in a place that is used to performing rituals that are different from what he understands, then what the preacher should do is study the behavior of the community and examine it through the lens of *syarak* in addition to studying other sciences to understand more closely the community that is the target of his da'wah.

b) Al-Mau'izah Al-Hasanah

The term al-Maudizatil Hasanah is often used widely in lectures and various religious activities in which there are lectures in such events. This lecture is called *mau'idah hasanah* and received a warm reception in the Islamic community.

¹⁹ Muhammad Abu al-Fattah al-Bayanuni (2000), *al-madkhal ila 'ilm al-Da'wah*. Beirut: Muassasah al-Risalah. P. 86.

According to the language, the term *mau'izah hasanah* consists of two Arabic words, namely *mau'izah* and *hasanah*. *Mau'izah* means advice, guidance, education and warning, while *hasanah* also means good or kindness. Therefore, in terminology, *mau'izah hasanah* is advice or warning that brings soft saying.²⁰

c) *Al-Mujādalah*

Mujādalah (Hiwar) Etymologically, *al-mujādalah* is taken from the Arabic word "jadala" which means to twist and twist. It also means to debate or argue. Therefore, the word *jadala* refers to the act of pulling a rope with the aim of strengthening something. With this meaning, the person who is debating is likened to pulling with his speech to convince his opponent by strengthening his opinion through the argumentation presented. *Al-mujādalah* is also interpreted as *al-hiwar* which means exchanging opinions carried out by two parties earnestly without an atmosphere that triggers hostility between the two parties.

Mujādalah is included in Islamic da'wah which is commonly used by scholars to obtain the truth that comes from Allah Taala. Therefore, *mujādalah* in the medium of da'wah has positive or negative aspects depending on its implementation. *Mujādalah* is an Islamic da'wah method that is carried out in a good way. This method is commonly used to give advice, present opinions, and convey the main teachings of Islam to Muslims.

In other words, *mujādalah* is an effort to invite people to the right path. This effort can be undertaken through the method of exchanging opinions carried out by both parties, equipped with logical arguments and strong evidence. Refutation of incorrect responses by one party is very permissible in the practice of *mujādalah*. It will produce a solution and view that can ultimately be accepted by both parties with an open and generous heart. Therefore, every Muslim must argue logically and clearly so that he can reach a truth in someone without causing seeds of hatred and hostility.²¹

C. Methods

This research used library research, or literature-based research, that is a qualitative research method focused on gathering, analyzing, and interpreting information from existing written or published sources.²² This method is essential as it provides a comprehensive understanding of the subject by examining established knowledge, theories, and findings related to da'wah practices and digital communication.

This research involves a systematic process of collecting and synthesizing data from secondary sources such as books, journal articles, reports, online publications, and relevant scholarly works.²³ The goal is to critically analyze these materials to identify trends, challenges, and opportunities for da'wah strategies in a rapidly digitalizing world.

The stages of this research are as follow:

- (a) Identifying the Research Focus
- (b) Literature Search and Collection
- (c) Data Organization and Categorization
- (d) Critical Analysis and Interpretation.
- (e) Synthesis and Integration.
- (f) Presentation of Results

²⁰ Jalal al Din al Mahally , and Jalal al Din al Suyuthy, *Tafsir Al Jalalain*, Caior:Matabah al Iman, p. 303

²¹ Muhammad Abu al-Fattah al-Bayanuni (2000), *al_madkhal ila 'Ilm al-Da'wah*. Beirut: Muassasah al-Risalah. P. 87.

²² Mestika Zed, (2014), *Metode Penelitian Kepustakaan*, Jakarta: Yayasan pustaka Obor, p.1-14

²³ Mary W. George, (2008). *The Eelemnets of Library Research*, New Jersey: Princeton University Press, p. 1-49

D. Result and Discussion

1. Da'wah In The Digital Era

In this digital era, the challenges Muslims face in this borderless world are getting bigger so that preaching to the public is becoming increasingly difficult and has various obstacles among preachers. In this regard, preachers should be able to preach by utilizing the advances in information technology that are developing rapidly in line with the era of the 4.0 revolution that has swept the world today.

The phenomenon of preaching by utilizing information and communication technology via the internet is already widely used. Currently, digital preaching has become a demand and trend. One of the very popular methods is the use of social media, such as Facebook, Twitter, Instagram, and YouTube. Through these platforms, preachers can deliver lectures, lectures, and other religious content to a wider audience. In addition, blogs and websites are also effective tools for spreading religious messages and providing a deeper understanding of the teachings of Islam.²⁴

The advantages of the internet as a communication media for preaching, among others, are because the internet network is able to penetrate the boundaries of space and time in an instant at a relatively affordable cost. In addition, the many social media platforms used by the community can be used as effective da'wah media because the community is free to choose da'wah materials and choose the preachers they like. Then, internet users increase drastically every year, this can also have an impact on the number of da'wah listeners because people's needs to listen to religious studies are also increasing.

The use of da'wah methods must be adaptable to the situation and developments of the times. The various da'wah approaches that are carried out cannot be separated from the three basic da'wah methods. First, wisdom: da'wah needs to pay attention to the situation and conditions of the da'wah target, so that the *mad'u* do not feel uncomfortable or forced to carry out Islamic religious law. Second, *mau'idah hasanah*: da'wah by conveying Islamic teachings with good advice, not spreading hatred, so that the pestle of da'wah can touch the hearts of the *mad'u*. Third, *mujādalah*: da'wah by exchanging thoughts, arguing in a good way, and not making it bad. The Covid-19 pandemic has changed the pattern of human life, including the pattern of da'wah. Da'wah, which is usually carried out face-to-face with a fairly large number of congregations (audiences), has undergone changes. It is due to government regulations that prohibit all forms of activities that have the potential to gather masses because they can pose a risk of spreading the Covid-19 virus. Therefore, digital da'wah has become a strategic choice to disseminate da'wah targets to all corners of Malaysia and the archipelago. Da'wah with light content that touches on daily life is increasingly in demand by the public. Various types of social media platforms that are more easily accessible can be selected and collaborated on as a da'wah medium to reach a wider audience.

Da'wah in the digital era is da'wah that is carried out by paying attention to the important elements of da'wah, then the subject or da'wah adjusts the materials, methods, and media of da'wah to the atmosphere of modern society (as the object of da'wah) which may be situations and conditions that occur in modern times, especially in the religious field, never happened in previous times, especially in classical times.

Thus, da'wah in the digital era means da'wah whose implementation is adjusted to the conditions and circumstances of modern society, both in terms of materials, methods, and media to be used. Because it is possible that the material conveyed is good, but the method or media used is not in accordance with the conditions of modern society, then the preaching will fail. Likewise, it is possible that the media or methods used are in accordance with the

²⁴ Zulkifli Abdul Ghani (202), "Cabaran Dakwah Islam Di Era Siber" dalam Jurnal Usuluddin, bil. 15, p. 137.

conditions of modern society, but the material conveyed is not appropriate, especially if the packaging is not attractive, then the preaching will also fail.²⁵

Therefore, to achieve the goal of effective preaching in the digital era, the preacher is ideally someone who has extensive knowledge and insight, conveys the correct material or content of the preaching message, using appropriate methods and strategies that are relevant to the conditions of modern society, and using communication media that are in accordance with the conditions and progress of modern society that he faces.

2. Challenges Of Da'wah In The Digital Era

However, in implementing da'wah strategies in the digital era, there are several challenges that need to be overcome. One of them is the problem of authenticity and truthfulness of information. In an era where fake news and inaccurate information easily spread, preachers need to be careful in delivering religious messages so that they are not misinterpreted or used for the wrong purpose. Now, fairy tales and fake hadiths are so easily spread through social media that they are worried about providing wrong knowledge and deviant understanding among the Muslim community. Therefore, it is important for them to do research and verify information before spreading it.

There is no denying that society now often uses social media as a platform to communicate with each other. However, when circulation occurs, increasingly sophisticated technology has left a negative impact on its users. It is because all information is spread quickly, causing it to spread into a community without knowing the validity of the news. Therefore, it is clear that most respondents consider the spread of da'wah through social media to be a challenge for preachers and *mad'u*.

Furthermore, the creation of sophisticated technology in line with global progress has made it an interest for every level of society. It is because they can access important information quickly. Although it has a good effect, disagreements about Islam on new media platforms often occur. It will trigger disputes among themselves and lead to division within society. Moreover, when debates occur between religious groups and ignorant groups.

Similarly, heretical teachings and distortions of faith are easily spread and accessed by the public through social media because all information and info is available at their fingertips. The scenario of spreading heretical teachings on social media in Malaysia is seen to be increasingly critical such as liberalism, Daeish and others. It is because there are many spreaders of heretical teachings who use this social media medium to spread their heretical teachings among Muslims. The explosion of information and these beliefs can cause confusion and create pressure on the public against slander in Islam if religious beliefs are not strong enough to be a defence. Therefore, a *mad'u* needs to be careful with all information accessed through social media.

In addition, there is a lot of information and info that is posted on social media that is not properly filtered and screened by preachers. Without this filtering and screening, it will leave a negative impact among the masses and ultimately cause misunderstandings of Islamic teachings and usually it will cause prolonged controversy and polemics that have no solution. It will trigger disputes among themselves and thus lead to division in society. Especially when the debate occurs between religious groups and ignorant groups.

The current era of preaching is faced with various challenges and problems that are increasingly complex due to the development of civilization and progress in society. Among them are challenges from the perspective of ideology and thought such as the spread of the concepts of Liberalism, Extremism, Pluralism and so on.

In this case, preachers need to transform the delivery of preaching by using a more interactive and interesting contemporary approach in dealing with current preaching issues in line with the development of technology that occurs to ensure the effectiveness of preaching.

²⁵ Zulkifli Abdul Ghani (1999), "Imperatif Multimedia dalam Pembangunan Ummah" dalam Abu Bakar Abdul Majeed dan Siti Fatimah Abdul Rahman, Multimedia dan Islam. Kuala Lumpur: IKIM. P. 90.

Preachers also need to practice tolerance and tolerance in efforts to deliver Islamic preaching to targets to avoid misunderstandings in society.

Many young people prefer to deepen their religious knowledge through mass media platforms without referring to knowledgeable people such as teachers. It will cause doubts in them because there is no guidance from teachers. Although social media provides many facilities to society, a student will not succeed without going through several learning processes face to face with his teacher.

Currently, the content of da'wah in cyberspace is still focused on the main elements of Islamic teachings, including the content of the Quran, hadiths, the prophet's biography and *fiqīyah* questions. Creativity in translating the content of da'wah and presenting it in an attractive form that suits the target group needs to be improved. A survey of stores that sell software shows that the number of titles included in Islamic da'wah is still small with a focus on Islamic questions. More challenging da'wah such as understanding the economic, political or artistic systems of Islam has not yet emerged. Creativity in terms of presentation and adaptation in terms of technology is still low and requires increased smart cooperation between those who master Islamic da'wah and those who master technological techniques.

The delivery of da'wah is less effective on social media platforms. Researchers concluded that there are still many preachers who deliver Islamic da'wah face to face in the real world without involving the use of social media. Therefore, the delivery of religious knowledge through social media platforms needs to be emphasized among the *mad'u* so that Islam can grow rapidly

If seen in Malaysia, many in the community are willing to lie about the true nature of Islam simply to get a high reward. It can be proven by the spread of news about a woman who suffered a loss of RM 45,000 after being deceived by a shaman into handing over gold jewelry to a suspect, supposedly for medical purposes.²⁶ Not only that, many ordinary people often use those around them by giving full confidence to predators to delve into religious knowledge even though it is a distortion of faith. Therefore, it is clear that preachers will have difficulty spreading religious knowledge to the *mad'u* through social media.

E. Conclusion

In this digital age, the use of technology can be an effective tool to spread religious messages and carry out da'wah. This article has discussed several da'wah strategies in the digital age, including the use of social media, blogs, and websites. However, it is important for preachers and religious organizations to remain cautious in delivering religious messages so that they are not misinterpreted or misused. By optimizing the use of the right technology, preaching can achieve preaching objectives and meet the needs of the audience.

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²⁶ Berita Harian Online, 2020

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