Social Media as a Means of Da'wah in the Digital Age

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Abstract

Da'wah is the responsibility of everyone, regardless of occupation, to be able to transmit da'wah messages that are acceptable by the public or society. To deliver the word of da'wah, effective measures must be used, so that the community understands the purposes of da'wah. The media is one of the vehicles for delivering these da'wah ideas; in fact, the media wields tremendous power in leading and influencing the audience's attitude. Along with technological advancement, the media underwent a remarkable transformation. Various social media platforms have sprung up in an attempt to attract the people as users. The purpose of this research is to examine the role of social media as a Da'wah field in the Digital Age. The study's findings indicate that using social media as a da'wah field has enormous potential for reaching a large audience and influencing individual behavior. However, numerous factors must be considered in order for social media da'wah to be effective. First, it is critical to improve one's relationship with Allah SWT so that the da'wah given is blessed and genuine. Second, recognizing the needs of the ummah is critical in communicating relevant and heartfelt da'wah messages. Third, religious knowledge must be constantly increased and enriched so that da'wah has a solid base and high credibility. Fourth, beginning preaching in one's immediate surroundings is a sensible step toward developing solid relationships and expanding the reach of da'wah through social networks. Fifth, always increase religious knowledge so that da'wah can be given with a thorough understanding and the correct responses to audience inquiries or doubts.

Keywords: Social Media, Da'wah, Technology, Digital Age.

Introduction

In the era of the Industrial Revolution 4.0, the world is experiencing rapid progress marked by cyber technology and automation. The digitalization process has changed all aspects of human life (Öztürk, 2021). In the past, human life was dominated by manual tools in the agrarian era. However, with the development of technology, sophisticated machines based on high technology are becoming more common and making human life easier. Digital technology has changed the way humans do tasks that were previously done manually, by switching to more automated methods (Junglas et al, 2008).

In the view of conventional society, the development of the digital era is considered as part of the disruption or change that has occurred. Modernization that shook the old order of life also had an impact on cultural patterns and people's behavior in various aspects (Inglehart & Baker, 2000). In the digital era, the use of technology is considered a basic need. At a minimum, humans have smartphones that help them in their daily activities. Besides having a smartphone, individuals now also have social media accounts, such as Facebook, Instagram, YouTube, and so on. Things like this have become a norm that can change the way individuals interact in the digital era. (Funny & Funny, 2017).

Social media is a platform that provides opportunities for individuals to interact and communicate with each other without being hindered by space and time constraints (Perrin, 2015) . Social media enables active participation by providing opportunities for users to provide feedback, comments, and share information in a short and unlimited

time (Kaplan & Haenlein, 2010). However, the use of social media is not always positive. For some people, social media can be a place to spread hate, seek popularity in bad ways, and various other negative behaviors. If not used wisely, social media can have a negative impact on individual behavior (Kwon & Wen, 2010).

In this digital era, everything we do looks easier. But don't let this convenience make us negligent and ungrateful to Allah SWT. That's how humans are, sometimes when God gives a test in the form of a disaster there are still many who can pass it but when humans are given a test of pleasure, not a few people forget and are ungrateful (Huda, 2003). Therefore, one of the efforts to prevent being affected by the negative effects of technological developments is to spread goodness through social media, one of which is by utilizing social media as a means of preaching (Sensing, 2023).

According to Prof. Toha Yahya Umar (1995) states that Islamic da'wah is an effort to invite people in a wise way to the right path in accordance with God's commands for benefit in this world and the hereafter. Second, Shaykh Ali Makhfudz in the book Hidayatul Mursyidin provides a definition of Islamic da'wah, namely encouraging people to do good and follow instructions (guidance), calling them to do good and prevent evil, so that they get happiness in this world and in the hereafter (Mahfudz, 1979).

In conveying da'wah, there are various kinds of media that can be used as a support in conveying da'wah messages (Hureri et al, 2019). In the era of information technology as it is today, whether we realize it or not, humans will be presented with various choices. In the main choice, humans will be given wisdom and benefits for their lives (Briandana et al, 2020). Da'wah which so far has tended to be carried out through lectures and tabligh approaches or one-way communication, it is time to move on to using da'wah approaches and strategies that are more direct to objects by taking into account the conditions of space and time that follow developments in direction and culture, and are in accordance with the facts. empirical (Hauser, 2012).

The use of media for preaching is very diverse, starting from radio, television, even through applications on smartphones which are currently owned by almost all groups. Many famous ustadz today use social media, Instagram, YouTube and Tiktok as a medium for delivering their da'wah. On Instagram, these ustadz take advantage of available features such as Instagram feeds, Instagram reels, Instagram videos, and even Instagram stories. On YouTube and TikTok media, ustadz optimize videos that contain invitations to do good (Mutmainah et al, 2022).

The emergence of social media has brought significant changes in the way people communicate and obtain information. Social media allows preachers, religious leaders, and ustadz to carry out their da'wah duties in a more innovative and comprehensive way (Mukarom & Rosyidi, 2020). In this research, we will explore various aspects related to the use of social media as a field of da'wah in the digital era. It is hoped that the results of this research can provide a better understanding of the role of social media as a field of da'wah in the digital era. The findings of this research are expected to provide guidance and recommendations for stakeholders in using social media effectively to convey religious messages.

Literature Reviews
Social media

Mayfield (2008) defines social media as a way for individuals to interact with one another through the creation, sharing, and exchange of information and ideas in a network and virtual community. Social media is a form of online media in which users can readily participate, share, and create content via blogs, social networks, wikis, forums, and virtual worlds, among others. Blogs, social networks, and wikis are the most popular forms of social media worldwide (Carr & Hayes, 2015).

Andreas M. Kaplan and Michael Haenlein (2010) classify various forms of social media into six distinct categories:

1) Collaborative projects enable concurrent content creation by multiple users; for instance, some sites of this type allow users to add, eliminate, or modify content. Social bookmarking is a form of collaborative initiatives that enables group-based collection and ranking of Internet- or media-related content.

2) Blogs are one of the earliest forms of social media to develop as a personal web and typically consist of text-based blogs with date-stamped entries.

3) The primary objective of content communities is for users to share media content, such as text, photographs, videos, and PowerPoint presentations. Users are not required to create a profile page.

4) Social networking sites enable users to connect through the creation of personal profiles and the invitation of friends and coworkers to view profiles and send e-mails and instant messages. Profiles generally include photographs, videos, audio files, blogs, etc. The social networking platforms Facebook, MySpace, and Google+ are examples.

5) Virtual game worlds are platforms that replicate the environment in a three-dimensional form, allowing users to appear as avatars and interact in accordance with game rules.

6) The inhabitants of virtual social worlds can autonomously choose their behavior and exist as avatars in a virtual world identical to the real world. An illustration is Second.

Da'wah

Da'wah is derived linguistically from the word da-yad-da'watan, which has the same meaning as al-nid', which means summoning. According to Syekh Ali Mahfudz's (1979) definition of da'wah in terms, da'wah is inviting people to the goodness and guidance of Allah SWT, calling them to good habits and forbidding them from evil habits so that they are fortunate in this world and the next. Prof. Dr. Hamka stated that da'wah is an appeal or a call to adhere to a position, which generally has a positive connotation with content found in activities that command amar ma'ruf nahi munkar (Asha, 2019).

Methods are specific actions a preacher takes in order to accomplish a goal based on wisdom and compassion. There are three types of da'wah techniques:

1) *Al-Hikmah* . Knowledge of the truth and its application, as well as veracity in speech and deed, constitutes wisdom. And he cannot accomplish this without understanding the Qur'an, Islamic law, and the essence of faith.

2) *Al-Mau'idhatil Hasanah. Mauʻiẓah ḥasanah* can be interpreted as an expression containing elements of guidance, education, teaching, good news stories, warnings, and positive messages that can be used as life guidelines to keep you secure in this world and the next.

3) *Al-Muj is Bi-al-Lati Hiya Ahsan. al-MujaLAH (al-Ḥiwar)* is an an endeavor by two parties to exchange opinions synergistically, without an atmosphere that necessitates the emergence of hostility, so that the opponent accepts the opinion by providing compelling arguments.

Methods

In this study, researchers used descriptive qualitative methods, which aimed to observe social phenomena that were happening directly (Gerring, 2017). This method was chosen because the problem under study can be observed directly, namely the use of social media as a means of preaching in the digital era. Researchers can observe directly how resource persons use their social media for da'wah activities. According to Bogdan and Taylor (1990), qualitative research produces descriptive data in the form of speech, writing, and behavior of the individuals observed. Qualitative research allows researchers to gain an understanding of reality through inductive thinking processes. As a complement, this study also uses direct observation of the social media of the individuals being observed.

Results And Discussion

The success of Islamic da'wah cannot be separated from the role of the clerics and clerics who become preachers. A scholar (a person who is knowledgeable and broad-minded) has the authority to convey religious teachings. This authority is obtained from the results of a long study of the knowledge he holds. The intellectuality of the clergy is not only measured by their scientific authority, but by how strong their influence is in society. Contemporary da'wah switches to using digital technology by utilizing computer access (binary digits). Efficiency of time and quantity of congregations are the main considerations for the proliferation of digital or contemporary da'wah (Azlan et al, 2017).

Humans are no longer looking for God in places of worship with the Holy Scriptures as a guide. The digital world has changed people's orientation to seek the essence of divinity in billions of binary codes intertwined with each other to form a system called the internet. These data and arguments reinforce the fact that people feel that sources of spiritual problems are easier to find online.

The internet has become a fertile field for the development of religious knowledge and spirituality. This is supported by the nature of the internet which is open to anyone regardless of scientific boundaries. More specifically for da'wah activities, that Islam encourages its followers to convey goodness even if it 's only one verse (*Baligghhu 'annii even though it's aayatan*). Internet openness ultimately has positive implications for the speed and extent of the spread of Islam (Pabbajah et al, 2021).

The current digital generation which is very dependent on technology such as using smartphones, laptops, ipads and so on makes social media a very important part of

their daily life. They spend more time in a day with their technology than with their friends or family members. . Of course, this is what some people or religious communities can use to spread their da'wah through social media such as Whatsapp, Instagram , Facebook and so on.

Social media provides wide opportunities for adherents of religions to convey their da'wah messages effectively to the digital generation. With such a large population and their habit of connecting online, social media is a potential platform to reach a wider and more diverse audience. For example, through WhatsApp groups, religious communities can disseminate information, religious lectures, inspirational quotes, and religious messages to group members quickly and easily. Social media platforms such as Instagram and Facebook can also be put to good use to spread da'wah. By sharing relevant content, such as video lectures, motivating religious quotes, or inspirational stories, religious communities can expand the reach of their messages and inspire people through these social media (Sujai, 2022).

However, it is important to remember that in spreading da'wah through social media, it is necessary to maintain the integrity and quality of the messages conveyed. The content distributed must be accurate, relevant, and compatible with upheld religious values. In addition, positive interactions and prioritizing the values of tolerance are also important in communicating with audiences through social media (Fakhruroji, 2019).

Da'wah must of course be guided by rahmatan lil alamin and it is even more interesting when it is spread through social media. However, using social media as an effective means of preaching must pay attention to the following points:

a) Deepen your closeness to Allah SWT

Da'wah through social media, having closeness to Allah SWT will affect the way we spread religious messages. When we have a strong closeness to Allah SWT, our intentions and goals in preaching will come from sincerity and a sense of spiritual responsibility. This will ensure that the messages we convey through social media are not just spreading information, but also contain true values and inspire others to draw closer to Allah SWT.

Deepening closeness to Allah SWT also means strengthening worship and good deeds in everyday life. In the context of social media, this can be reflected in our attitudes and behavior as users of social media. We need to pay attention to communication ethics, avoid negative behavior such as slander, criticize, or spread content that is not useful. As social media users who preach, we need to be a good example and provide positive inspiration to others.

In addition, deepening closeness to Allah SWT can also affect the quality of the da'wah content that we share through social media. By having a deep understanding of religious teachings, we can convey religious messages in an appropriate, clear and effective way. We can choose wise words, use wisdom in conveying our arguments, and pay attention to the context and the intended audience . All of this will help us create da'wah content that is more influential and able to inspire others.

b) Understand the needs of the People

Understanding the needs of the ummah means that we must be able to identify relevant issues, the problems faced, and the desires that Muslims want to fulfill. This

allows us to convey religious messages that are appropriate to the context and can provide solutions or inspiration needed by our audience. To understand the needs of the people, we need to do in-depth research and observation. We can observe trending topics that are currently viral on social media, follow discussions and conversations of Muslims, and listen to the aspirations and complaints they convey. Through a good understanding of the needs of the ummah, we can compile da'wah content that is more relevant, interesting and provides real benefits for Muslims.

In addition, understanding the needs of the people also means having empathy and sensitivity to their situations and conditions. We need to understand the feelings, worries and hopes felt by Muslims. Thus, we can convey da'wah messages in the right language and approach, which can reach the hearts and minds of our audience. A deep understanding of the needs of the people will help us develop a more effective communication strategy. We can identify the social media platforms most frequently used by Muslims, choose the most suitable content formats, and adapt communication styles to the preferences and needs of our audience.

c) Understand what the People's Needs are

Setting clear goals helps in directing our da'wah efforts and strategies. Clear goals allow us to focus on the messages to be conveyed, the intended audience, and the impact we want to achieve. Without clear goals, da'wah through social media can be less focused and ineffective. Clear goals also help in measuring the success of our da'wah. By having specific goals, we can determine measurable indicators of success, such as the number of followers, the level of interaction, or the positive influence felt by the audience. By having clear measures of success, we can continually evaluate and improve our da'wah strategy.

In addition, clear goals also motivate and provide clear direction in our da'wah efforts. When we have concrete goals, we are more motivated to develop da'wah content that is relevant and interesting, and engages the audience in an effective way. Clear goals also help us to remain consistent and cohesive in conveying religious messages. In setting clear objectives, it is important to consider the context and intended audience. Goals can vary, such as increasing religious knowledge, inspiring, providing solutions to people's problems, promoting good values, or supporting religious-based social efforts. Clear goals must be relevant to the needs and aspirations of Muslims and can provide real benefits for them.

d) Start preaching from the closest

Start preaching from those closest to you. It has an important purpose in spreading da'wah through social media. The point is to pay attention and focus on our immediate surroundings before extending to a wider audience. The closest can refer to family, friends and the community around us. Da'wah from those closest to us means starting da'wah efforts by paying attention to and interacting with the closest people in our daily lives. This is important because the immediate environment is often the first group that influences us directly.

By starting preaching from those closest to us, we can build stronger trust and connections. Family and friends have closer relationships with us, so they are more receptive to our da'wah messages. We can share information, inspiration and religious

experiences with them privately through social media. In addition, starting from the closest also allows us to build a solid community and support each other. By strengthening relationships with those closest to us, we can form small groups or communities that share the same interests and goals in religion. The community can be a strong base for spreading religious messages more broadly.

e) Always Adding and enriching Knowledge of Religion

Knowledge of religion includes an understanding of Islamic teachings, religious laws, religious history, interpretation of the Koran, hadith, and various other aspects. Having broad and in-depth knowledge about religion helps us to master da'wah material that will be conveyed through social media.

By increasing our knowledge of religion, we can convey da'wah messages with stronger conviction and high credibility. We can refer to valid and reliable sources to support our da'wah arguments, so that the message conveyed can be better received by the audience . In addition, rich knowledge about religion also allows us to provide appropriate answers to questions or doubts that arise. may arise from the audience. We can provide a clear and comprehensive explanation of religious concepts, thereby strengthening their understanding and belief.

Always adding and enriching knowledge about religion also means continuing to develop oneself through continuous learning and study of religion. Social media can be a tool that facilitates our access to various learning resources, such as articles, videos, podcasts, and other religious materials. We can follow quality and reliable da'wah content, and be involved in discussions and exchange of ideas with religious scholars or scholars.

Da'wah in the digital era is experiencing rapid development thanks to technological advances. For example, when a lecture is recorded and shared via social media, the lecture can spread quickly and widely, and can be heard by many people. In addition to lectures, da'wah content for the digital generation must also have an interesting virtual element. For example, using trending quotes, memes, comics or videos like vlogs. Many young people today use social media more often to watch videos than to socialize in person. Therefore, the opportunities for Islamic media portals are enormous to present da'wah in an attractive form, so as to attract the attention and interest of the digital generation in studying religion.

Conclusion

In this advanced digital era, social media has become an effective means of spreading da'wah quickly and widely. The digital generation that relies heavily on technology tends to spend their time on social media, so using it as a means of preaching has great potential. However, to make social media an effective da'wah field, there are several things that need attention. First, we need to deepen our closeness to Allah SWT so that the preaching delivered has blessings and sincere sincerity. Second, we must understand the needs of the ummah so that da'wah messages can be relevant and touch their hearts. Third, knowledge about religion must be continuously added and enriched so that the preaching delivered has a strong foundation and high credibility. Fourth,

starting preaching from the closest environment is a wise step to build strong relationships and expand the reach of da'wah through social networks. And fifth, always increase knowledge about religion so that da'wah can be conveyed with a deep understanding and appropriate answers to audience questions or doubts. In spreading da'wah through social media, it is important for Islamic media portals to present interesting da'wah content, such as quotes, memes, comics, or videos that are in line with current digital trends. By paying attention to all of these things, we can make social media an effective da'wah field in reaching the digital generation and spreading the message of goodness more broadly and meaningfully.

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