



DAKWAH STRATEGY IN THE MODERN ERA

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ABSTRACT

This research aims to explore contemporary da'wah approaches. To remain relevant and effective in conveying the message of Islam to the wider community, da'wah strategies must be updated in the face of rapid social and technological dynamics. This research will investigate the various methods and tools used by preachers and da'wah institutions to spread Islamic teachings through a case study approach and a qualitative approach. It is hoped that a da'wah model that is adaptive to current developments can be found by understanding how effective these methods are in reaching diverse audiences. Document analysis to understand the theoretical and historical context of the da'wah strategies used, comprehensive interviews with preachers, ulama, and community members involved in da'wah activities, and participant observation to see directly the practice of da'wah communication. This research is expected to make a significant contribution to research on Islamic communication and da'wah because the data collected from various sources is triangulated. It is hoped that the results of this research will provide a deeper understanding of how Indonesian society accepts Islamic communication methods. These results will also provide information about the challenges and opportunities associated with creating a da'wah strategy that is inclusive and appropriate to the needs of modern society. This research is not only academically relevant but also has practical benefits in helping preachers, da'wah institutions, and policy makers advance Islamic da'wah in the digital era.

Keywords: *Da'wah Strategy, Islamic Communication, Modern Era, Qualitative Approach*

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INTRODUCTION

Inviting others to do good and follow the teachings of Allah and His Messengers is known as da'wah. Da'wah has experienced great development since the prophetic era. starting from the number of people who follow the da'wah, the way the movement is carried out, or the congregation that carries the da'wah itself. The development of this da'wah is not affected by the progress of the times; Technological advances have even made preaching easier and more efficient. In Islam, da'wah must be carried out both individually and collectively. Technology and preaching cannot be separated. This applies to the modern concept of da'wah which is easily accepted by today's society.

In modern times, da'wah requires sophisticated methods. If the da'wah method is not balanced with current conditions, the preaching material delivered may not reach the target or not be in accordance with the plan. Even though information technology was not as developed as it is today, the Prophet did not prohibit the use of technology.

Along with the rapid development of information and communication technology, da'wah strategies in the modern era face unique and complex challenges. To remain relevant and effective, da'wah approaches need to be adapted to Indonesia, the country with the largest Muslim population in the world. In the past, da'wah was mostly carried out directly through taklim assemblies, sermons and recitations. However, nowadays, utilizing digital media such as social media, podcasts, and video streaming is necessary. This method not only aims to spread Islamic beliefs, but also to make the younger generation more skilled in technology. If Islamic communication in Indonesia is used in contemporary da'wah, several important elements must be considered. First, da'wah content must be conveyed in language that is easy to understand and attractive to different audiences. This means that preachers must have the ability to use effective communication strategies and understand the psychology of their audience. Second, since online platforms such as YouTube, Instagram, and TikTok are very popular among teenagers, it is very important to use them. Innovative preaching content, such as short videos, memes and infographics, can help convey religious messages in a more interesting and informative way.

There is no doubt that da'wah has a message, and the message itself is Islam, which comes from the Koran and Al-hadith as the main sources, and includes aqidah, sharia, and morals as branches of knowledge obtained. The content of the da'wah delivered by the preacher to Mad'u who is Muslim is called a da'wah message or da'wah material, and communication occurs during the process (Salsabila, Zahra, & Chayani, Cinta Dwi, 2023). Da'wah communication is an important part of the spread of the Islamic religion, and can be defined as the process of conveying information or messages from the Koran and Hadith to a person or group of people with the aim of converting them (Ali, WZ Kamaruddin Wan, & Hasmawati, Fifi, 2019). Internet media has the same nature and message form as all classical communication media, namely sending messages using various forms such as text, graphics, video and sound. Communication via the internet also enables various individuals with various sociological and cultural differences. In order for something offered to be easily accepted and not out of date, current developments must pay attention to technological advances (Yusniah, Yusniah, Putri, Audina, & Simatupang, Anggraini, 2022).

METHODS

This research uses a qualitative approach to explore da'wah strategies in the modern era with a focus on case studies of Islamic communication approaches in Indonesia. A qualitative approach was chosen because it provides a depth of analysis that allows researchers to understand the nuances and complexity of da'wah communication in

specific cultural and social contexts. The research methods used include in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted with da'wah (preachers), religious figures, and congregations to explore their understanding of effective da'wah strategies in facing the challenges of the modern era, such as information technology, social media, and changes in social values.

RESULT AND DISCUSSION

Even though Islam is often influenced by various badals, it is still a beautiful religion. The contemporary world is experiencing a shift that places Islam as the basis for the life of society and the state to uphold justice and prosperity. Islam faced many challenges during the second modern era of consciousness and revival, which sought to destroy it. Currently, it cannot be denied that the Islamic Awakening poses a huge challenge for Muslims, because of the large number of preaching activities. Apart from that, very difficult and complex challenges animate modern Islamic movements. The challenges faced by Muslims throughout the world today require the participation of all the strengths of the community, and must be faced comprehensively in order to be able to actualize human resources (Zumrotun, Siti 2016), mind and soul.

According to Prof. Dr. Yusuf al-Qardhawi, there are two challenges that Islamic preachers and movements will face today: internal and external challenges. The internal challenges faced by Islamic preachers and movements include identity, references, underdevelopment, comprehensive development, social justice, and women's issues. External challenges that Yusuf al-Qordhawi views as serious include the challenges of the Zionist movement, cultural naturalism, and the global world. The statement above can be understood, because both internal and external challenges faced by the Islamic movement must be linked to each other. Therefore, anticipation and solutions must be comprehensive, integral, and use a comprehensive approach. According to Jalaluddin Rahmat, Rationalism is a challenge faced by contemporary Islamic society (Muzayanah, Agustriani, & Lubis, Yasser Muda 2023). Jalaluddin Rahmat said that rationalism has several impacts, one of which is secularism. The transfer of beliefs and behavior from a religious environment to a secular environment is the most obvious shift for Muslims. Rational considerations, not religious doctrine, are more often used by modern societies to regulate their behavior and beliefs. The role of religion as a controller of behavior has been limited by pragmatism. Positivism in the philosophy of science is the result of both rationalism. Muslims have tried to oppose it by conducting research which is sloganistically referred to as the Islamization of science. Most of these projects were undertaken by people who were not well versed in general science or philosophy. On the other hand, Sayyed Hossen Nasr stated that lifestyle issues are a problem faced by Muslims in the modern era. According to Sayyed Hossen Nasr, modern lifestyle issues must be considered. Because the modern lifestyle stimulates excitement and rebellion, which is more easily accepted by young people, both Muslim and non-Muslim, it is difficult to resist its appeal.

The elements of the higher self consist of making mistakes and surrendering oneself completely to Allah SWT. Thus, it can be understood that this lifestyle is part of this lifestyle which requires Muslims to face the strongest wave of modernism that is trying to enter the Islamic world. Only the greatness of holy worship and faith radiated by an educated mind and soul can resist the pressure to conform to such styles, especially for Muslims raised in the West and also for those who became Muslims themselves at a young age. Of course, the greatest pressure to conform to this new contemporary lifestyle occurs in adolescence and early adulthood. However, it may also occur in older people. Therefore, Muslims, both the younger generation and the older generation, cannot survive as Muslims unless they are able to face the challenges of the modern world with deep understanding and intelligence, and also respond to these challenges using original knowledge about that world, not just with emotional feelings. . but also with knowledge of Islamic traditions in their meaning. Because the sources of Islamic tradition meet all the needs of every Muslim, both now and in the future. Each preacher has his own way of carrying out an activity, which is usually planned beforehand. The preachers try to find other ways to achieve their goals if their goals are not achieved well. This process shows that everyone is always looking for the best way to get the desired results when solving problems. problems facing society today. If a preacher uses a certain strategy to carry out activities, it shows that he has done it. This strategy is used according to the situation and time when the activity is carried out.

In today's modern era, there are many da'wah strategies that must be developed, including in the fields of organization, culture and the internet.

Organizations, From a theoretical perspective, political organizations are an important and prestigious discipline, and from a practical perspective, politics is a respected and profitable occupation. Because politics is related to the best way to deal with human problems.

Addressing the current problem of giving advice to right the wrongs of those in power without the use of firearms. In the current era, people are able to use amar ma'ruf nahi munkar to right the wrongs of those in power without involving violence. It is distributed through various "political forces" that cannot be easily crushed by the government in power. Superiority:

Yusuf al-Qordhawi stated that establishing a group or party is the task of political power (Firmansyah, Firmansyah, Ismansyah, & Delmiati, Susi 2023). Politics must be done to correct and confront the tyranny of power, return it to the right track or replace it with better people. Various parties have the ability to change the government and carry out the responsibility of amar ma'ruf nahi munkar advice. H. Amin Rais, M.A., in his work entitled "Islamic Horizons: fundamentals and facts, argues that in today's modern world, the field of organization must be entered professionally and should not be entered amateurishly", conveyed this statement. Because the evolution of time has required certain skills and responsibilities in the life of modern society. as one of the

areas of life related to national government issues and policy decision-making processes at the national, international, regional and local levels. Today, political organizations require knowledge and expertise. It requires political organization cadres who are strong, have faith, and understand political organization issues and their relationship to social, economic, technological, cultural, psychological and other problems. Hopefully Allah SWT will reconstruct many societies if society as a whole has mastered and is able to participate in political organizations in a professional (expert) manner.

The statement above shows that Muslims must look for or form a party that supports Islamic teachings. Taking into account that Islamic political organizations are political organizations that focus on the values of justice and prosperity to achieve the welfare of all people without taking into account their religion, race, language or cultural traditions. Therefore, Islamic politics is based on the nation's Common Platform, which produces various rules and regulations to control various interests effectively. Apart from that, a very important leadership paradigm has been created by contemporary political organizations in continuing the struggle and movement of Islamic da'wah.

Culture, the dominance of Western culture through print and electronic media, both directly and indirectly, is the biggest problem faced in the current contemporary era. In this case, there is a solution to be found. To destroy Western culture, Muslims must have a culture that conveys their feelings, shows their identity, and defends the moral principles and teachings of the Islamic religion. People who are Muslim do not accept non-Muslim culture and thoughts unless they are in accordance with their beliefs, in accordance with the Shari'ah, and in accordance with the values of Islamic religious teachings.

Internet, the future of religious figures and scientists seems to determine the future of Muslims. who come together to solve humanitarian problems. To be willing to accept religious messages, scientists must be humble. Likewise, religious scholars must be open to research results and scientific opportunities. In this way, each of them will realize that each needs the other. For example, scientific disciplines offer quantitative-technical solutions that rely on the power of empirical technology that continues to develop over time. Komaruddin Hidayat stated that "even though the main technology offering only offers technology services, the social impact is very large.

People who are Muslim are then advised to establish or open Islamic websites on the Internet. In his work "Grounding the Qur'an: The Function and Role of Revelation in Community Life", Prof. Dr. Qurais Shihab, MA, firmly stated that using sophisticated computer tools is one way to carry out Allah SWT's command regarding disseminating the Koran. Both in terms of the verses and their understanding, the use of computers is a continuation of the first efforts started by Caliph Abu Bakar RA. In this way, Allah Almighty inspires humans in the right and appropriate way at all times. It is possible to understand the stigma above, because with the emergence of Islamic sites and the

Internet, as well as the spread of the Koran through the use of computers in today's modern world, it will have a wider scope and can unite the ideas of mujahid da'wah, ulama, and scholars from various nations and religions. Apart from that, they can also serve humans.

CONCLUSION

Modern da'wah strategies have undergone major changes, especially in terms of Islamic communication in Indonesia. Indonesia. The rapid development of information and communication technology, together with the increasingly complex socio-cultural dynamics of society, are factors influencing this change. One prominent method is the use of digital media as a platform for preaching. Given its wide reach and engagement, social media, websites, and phone applications have become effective tools for spreading the message of Islam. Digital media in da'wah not only allows for rapid and mass dissemination of information, but also provides opportunities for preachers and congregations to communicate interactively and directly with each other. Contemporary da'wah strategies in Indonesia require innovation, relevance and collaboration. This is necessary to utilize new technology and media, be relevant in conveying messages that suit the needs of the times, and collaborate with various parts of society to generate positive synergies. Islamic da'wah in Indonesia can develop more dynamically and effectively in conveying messages of goodness and mercy to all mankind by using an adaptive and holistic approach

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