



ANALYSIS OF ASWAJA'S DAKWAH STRATEGY IN THE ERA OF TECHNOLOGICAL DESTRUCTION DURING THE PANDEMIC

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Abstract:

This study discusses the Islamic Islamic Boarding School-Based Digital Da'wah Strategy during the Pandemic (a case study of the Nurul Jadid Islamic boarding school youtube channel). The background of this research is the Covid-19 pandemic period which has a broad impact on da'wah and education, Education and da'wah programs must continue to run, YouTube social media as a strategy for preaching and broadcasting Islamic values. So in this study, 3 (three) problem formulations were formulated, namely how is the propaganda strategy for the Nurul Jadid Islamic boarding school youtube channel in presenting its da'wah content during the pandemic? What is the da'wah strategy for the YouTube channel of Pondok Pesantren Nurul Jadid in presenting its da'wah content during the pandemic? What is the Islamic boarding school-based digital preaching strategy during the pandemic? The purpose of this research is to find out what strategy is used by the youtube channel of Pondok Nurul Jadid in presenting their da'wah content. This study uses a qualitative approach. In this study, researchers used data collection methods through interviews and documentation. The interview method was carried out to find out and complete the data and efforts to obtain accurate data and appropriate data sources. In this study, the authors interviewed two informants, namely the YouTube manager of Islamic

Keywords: *Da'wah Strategy, Digital, Pandemic, Pesantren*

INTRODUCTION

Da'wah is an obligation for Muslims. It is also the easiest path to Allah SWT's paradise. In essence, da'wah, according to Islam, is to wisely invite people to the right path in accordance with Allah SWT's commands for the benefit of both this world and the hereafter. (Omar, 2016, p. 67). In social life, especially in the lives of Muslims, da'wah holds a crucial position. Through da'wah, Islamic teachings can be clearly conveyed to the community, enabling them to discern what is right and what is wrong. Good da'wah not only ensures that the community understands what is right and what is wrong, but also supports all forms of right with all their consequences and abhors what is wrong, thus always striving to destroy wrong.

When this is achieved, a good life in this world and the hereafter will be achieved. As (Ilahi, 2006, p. 79), the ultimate goal of da'wah is achieving happiness in this world and the hereafter. In today's era of globalization, where the flow of information is so rapid and instant that it is unstoppable, Islamic da'wah activities are crucial for Muslims. Even during the current pandemic,

da'wah must still be carried out, but it must respect applicable health protocols. Strategy is a series of plans or strategic decisions to achieve the goals set by an organization. When linked to the da'wah process, strategy plays a crucial role in achieving the da'wah movement. If a da'wah strategy has sound goals and values, then da'wah practitioners must carry out da'wah systematically and orderly.

In keeping with the times, da'wah must be able to transform all elements of da'wah into a model that aligns with current events. Da'wah must be able to adapt to current phenomena while maintaining its content so that it is not contaminated by rules and principles that conflict with Islamic law. Current da'wah strategies must collaborate with the media so that da'wah or da'wah strategies implemented since the time of the Prophet Muhammad (peace be upon him) can be applied in the current situation. The world has undergone a 92% change in social interactions, as we have been visited by an invisible visitor, creating a tense situation with the presence of a dangerous, even deadly, virus.

COVID-19 has significantly impacted daily activities, leading to the need to stay at home to minimize the spread of the coronavirus, giving rise to the term "lockdown." In the current pandemic, the most practical strategy and method for preaching is to utilize online media. This is because online media is extremely useful for disseminating Islamic preaching widely and quickly, a common practice during this pandemic, such as on platforms like YouTube.

YouTube is also frequently used by various groups as a medium for preaching. By providing easy access to information and conveying Islamic studies through lectures or religious sermons, YouTube users can access and watch it, ensuring effective communication of Islamic preaching. Utilizing YouTube as a positive information medium allows access to a wide variety of Islamic preaching videos. Using YouTube as a medium for preaching can broaden insight and knowledge about Islam. Many Islamic educational institutions and agencies are using YouTube as a means of preaching during the current pandemic, especially Islamic boarding schools.

Islamic boarding schools, besides being Islamic educational institutions, must adapt to current developments by preaching through online or digital media. For example, the Awwalyah Al-Asiyah Islamic Boarding School in Cibinong and the Darul Muttaqien Islamic Boarding School in Parung are utilizing YouTube as a medium for their preaching during the COVID-19 pandemic. Preaching is crucial now, as Muslims desperately need mental and spiritual health. Preaching itself aims to soothe people's fears of COVID-19, enabling hearts and minds to focus more on worship, seeking protection from Allah, and seeking salvation in this world and the hereafter.

RESEARCH METHODS

This research uses a qualitative research approach. There are various definitions or understandings of qualitative research. Cresswell (2014:232) writes that, "Qualitative methods rely on text and image data, have unique steps in data analysis, and draw diverse designs." This can be loosely interpreted as meaning that qualitative research relies on text or images, has unique steps that analyze data, and draws conclusions based on different designs.

Kini and Bougie (2010:422) define qualitative research as, "research involving the analysis of data/information that is descriptive in nature and not readily quantifiable." This can be loosely interpreted as meaning that qualitative research involves descriptive data analysis and that the data cannot be directly

quantified (Indrawati, 2018). Qualitative research can be viewed as participatory research, where the research design is flexible or can be changed to adapt the plan to the phenomena present in the actual research setting. Although qualitative research designs are said to contain important elements, (Sukardi MS. PhD: 2011). (Sujarweni, 2020).

One of the fundamental strengths of qualitative research methodology is its ability to provide complex textual descriptions of how human engagement and life experiences raise questions. Contextually, this engagement takes the form of deviant behavior, emotions, beliefs, actions, conflict, and emotional relationships between individuals (and even their environment). Qualitative research is trusted by sociologists, anthropologists, and researchers in the humanities to provide the best analysis regarding intangible factors, such as norms, values, socioeconomic status, gender roles, ethnicity, religion, human consciousness, and others. Qualitative research should not be viewed as a separate entity from quantitative research; its existence can strengthen interpretation and better understanding for researchers in uncovering very complex realities. (Suyadnya, 2018).

RESULTS AND DISCUSSION

Nurul Jadid Islamic Boarding School is located in Karang Anyar Village, Paiton District, Probolinggo Regency, East Java. It was officially established as an Islamic boarding school in 1948. As stated by Mr. Kholirurman, the Islamic boarding school's head of administration,

"The initial reason behind Darul Muttaqien Islamic Boarding School's YouTube channel was primarily to provide audio-visual information about our school for anyone seeking information about Darul Muttaqien Islamic Boarding School. Secondly, it served as a learning tool and a platform for students and teachers who had the ability or talent to create videos. Thirdly, it served as a virtual documentation tool. And finally, it served as a means of Islamic Da'wah."

The above statement aligns with the theory put forward by McQuail, "New Media Theory: Definition, Concept, and Characteristics," Qwords, 2020, which states that new media is a platform where all communication messages can be centralized and easily distributed using internet technology, engaging audiences to enhance interaction and communication processes.

"This is one of the goals of Nurul Jadid Islamic Boarding School: to provide easy access for anyone seeking information about the goals, vision, and mission of Islamic boarding schools, why they should send their children to Islamic boarding schools, and so on. Initially, when we created our YouTube channel, the videos we uploaded were edited using Ulead/Corel Video Studio, Sony Vegas, and Pinnacle Studio. But in recent years, we've been using Adobe Premiere. This is to provide the best presentation to our YouTube channel viewers.

Regarding our current method, we create Islamic preaching video content using the lecture/religious sermon method. In the future, we plan to include short movies, advertisements, and other content. Our primary target audience is prospective students and prospective guardians seeking information about Darul Muttaqien Islamic Boarding School, as they are likely looking for our profile. In addition, we also include guardians, students, and alumni. Overall, this channel is intended for general public consumption.

What is the Strategy for Preaching During the Pandemic?

In the context of learning, it has been found that Islamic Religious Education (IRE) teachers are gradually shifting from conventional lecture-based models to more interactive, reflective, and technology-based approaches. The use of digital media such as educational videos, Learning Management Systems (LMS), and social media integration has become a strategic means to reach Generation Z and Alpha (Sauri et al., 2022). Research by Khoirunnisa et al. confirms that the digitalization of IRE learning offers opportunities to bring students closer to religious values through media that are familiar in their daily lives. Teachers have also begun to implement contextual methods such as case studies, value discussions, simulations, and the integration of socially-based projects grounded in Islamic teachings (Khoirunnisa et al., 2025). This approach not only fosters conceptual understanding but also cultivates social and spiritual sensitivity. IRE learning in the global era demands that teachers transform from mere instructors into facilitators and spiritual mentors. A moderate digital approach can serve as a solution to counter online extremism and religious disinformation (Santi, 2025).

Character Building and Mental Resilience, IRE plays a crucial role in shaping the character of young generations by instilling fundamental values such as honesty, patience, sincerity, and responsibility. Research by Aduragba and Cristea indicates that the consistent reinforcement of religious values strengthens an individual's mental resilience (Aduragba et al., 2023). Globalization significantly impacts shifts in mindset, lifestyles, and value systems, including those of Muslim youth. The rapid and unfiltered flow of information may cause identity confusion if not balanced with strong value-based education. IRE functions both as a filter and a moral guide to equip learners with an Islamic perspective for understanding, filtering, and responding to global dynamics. In this context, IRE is not merely the transmission of religious knowledge but a transformation of character. A humanistic and contextual IRE curriculum can connect Islamic values with contemporary issues, creating generations who are both religiously conscious and globally responsible.

Curriculum Renewal, the IRE curriculum must be continually revitalized to avoid becoming ritualistic routine. Integrating global themes such as social justice, human rights, environmental sustainability, and digital literacy into the IRE curriculum is imperative. Students need to understand that Islamic teachings regulate not only worship but also offer universal solutions to humanitarian issues. For example, climate change can be linked to the Islamic value of stewardship (*amanah*) toward the earth, while global peace can be associated with the Islamic concept of *ukhuwah insaniyah* (human brotherhood). This approach shapes students into individuals who think globally while rooted in local and spiritual values.

Transforming Teaching Methods. One-way lecture methods are now considered less effective for reaching digital-native generations accustomed to visual and interactive learning experiences. Therefore, IRE teachers must adopt innovative approaches such as flipped classrooms, project-based learning, and interactive discussions that encourage active student participation. Utilizing digital technology is also a necessity. Social media, Islamic podcasts, *dakwah* vlogs, and interactive learning applications can enrich the IRE learning experience. However, the use of technology must be accompanied by strengthening digital literacy so that students not only become consumers of

information but also producers of positive content that represents Islamic values.

Strengthening Character through Islamic Values Education. Islamic values such as honesty, responsibility, hard work, tolerance, and compassion form the foundational pillars of resilient character. IRE learning should aim at developing noble character through the internalization and habituation of these values in daily life. Internalization is achieved through deliberate value inculcation in learning activities, while habituation is fostered by engaging students in real practices such as regular charity programs, spiritual mentoring, and social services. Moreover, teacher exemplarity and a conducive school environment critically influence the effectiveness of Islamic character education.

The Role of IRE Teachers, IRE teachers are not merely content deliverers but moral mentors and spiritual guides. Hence, the quality of IRE teachers is key to successful value education. They must possess pedagogical, personal, social, professional, and now digital competencies. Teacher capacity building can be enhanced through training, workshops, scientific forums, and collaboration with other teaching communities. Teachers must also be adaptive to technological and social developments to provide relevant and contextual guidance to students.

CONCLUSION

Based on the results of research and discussion on da'wah strategies during the pandemic (a case study of the YouTube channels of the Darul Muttaqien Islamic Boarding School in Parung and the Awwaliyah Al-Asiyah Islamic Boarding School in Cibinong), the following conclusions can be drawn:

After conducting observations and corroborating interviews, the author found that the da'wah strategy of the Darul Muttaqien Islamic Boarding School YouTube channel during the pandemic met general standards, based on professional YouTube management standards. However, one YouTube management standard was found to have not been met: the failure to implement a channel trailer strategy.

Based on the results of interviews with the YouTube manager, the Islamic preaching strategy of the Nurul Jadid Islamic boarding school YouTube channel during the pandemic is said to be professional because it has met the standards of YouTube management, namely, using a logo on the YouTube channel account, making the title or header on the uploaded video as attractive and relevant as possible and the content of the description and tags, using these tools: camera, microphone, tripod, lighting, laptop or computer, editing software, as much as possible, paying attention to video quality, using these applications to produce good videos: invideo, Sony Vegas, Corel Video Editor, Adobe Premiere Pro, Pinnacle Studio, Kine Master, paying attention to the duration of video creation, creating channel trailers and playlists, advertising and distributing it on other social media, communities and forums.

Thus, the Islamic boarding school-based digital preaching strategy during the pandemic must meet the professional standards of YouTube management based on Pakinto's theory. Namely, use a logo on your YouTube channel account, make the title or header on the uploaded video as interesting and relevant as possible and fill in the description and tags, utilize all available tools, pay attention to video quality, pay attention to the duration of the video, create a channel trailer & playlist, advertise your video/content.

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