MODELS OF COMMUNICATION OF DA'WAH CONTENT IN THE DIGITAL ERA

M. Saifillah
Universitas Nurul Jadid
Email: muhammadsaifillah92@gmail.com

Abstract:
The emergence of digital technology has changed the way Dawah communication is taking place. A study on effective Dawah communication models in the digital era becomes increasingly important to understand new ways of spreading Dawah messages. This research aims to identify and analyze effective Dawah communication models in the digital era. This research used a qualitative approach with data collection techniques through interviews, observations, and literature studies. The results of the research show that effective Dawah communication models in the digital era require different strategies and tactics from conventional communication models. Some strategies found include the use of social media, multimedia content, message personalization, as well as the utilization of data and analytics to measure the effectiveness of Dawah communication. The implication of this research is that Dawah practitioners need to understand the characteristics of digital media and adjust their Dawah communication models effectively by utilizing digital technology.

Keywords: *Content, Communication, Dawah, Digital Era*

INTRODUCTION

Islam is one of the many religions that advocates good behavior and prevents evil or calls for good and forbidding evil. Behavior that is considered good is an attitude that complements the basic principles of religion, especially the Qur'an and the teachings of the Prophet. Humans were originally created as servants as well as caliphs on earth, people of the Prophet Muhammad, should have followed the behavior of the Prophet Muhammad, including how the Prophet communicated Islamic teachings to the wider community. In the da'wah process, it is certain that there will be communication between the preacher who is the executor of the da'wah and the intended recipient of the da'wah. In this communication, both parties share information or da'wah (Mubasyaroh, 2019).

Currently, the world has entered the digital era, technology and information have become very important for society or mankind. Today, most people's lives are inextricably linked with the information they receive. The digital era is a difficult challenge to implement Islamic doctrine. Advances in information technology have led to a culture that is primarily concerned with materialism and consumerism to become popular among Muslims (Hasanah, 2016).

Today's rapidly advancing society has caused many changes in the definition and understanding of da'wah. Da'wah is not merely seen as an effort to convey Islamic teachings through recitations, sermons on Fridays, lectures on Islamic holidays, or group discussions. The definition of da'wah is broader than the term itself, in a broader sense, da'wah can be defined as individual or collective action that promotes togetherness and solidarity, binds and invites goodness(Ritonga, 2019).

Da'wah is a unique concept in Islam and is an obligation that must be fulfilled by every Muslim who has knowledge, even if it is only one verse. Islam instills in us that we must spread the truth. The need for continuous da'wah among people is instilled in Islam. There are many negative consequences of not carrying out da'wah. Da'wah cannot be separated from Islam, anyone who affirms Islam can advocate for it. It is stated in Al-

Asr's letter that those who believe, do not do good, and do not give instructions are the losers (Mubasyaroh, 2019) , it can be concluded that as the end-time Prophet's people, they should apply the understanding of surah Al-Asr in the line of life including in terms of giving instructions in this case preaching.

Da'wah in the context of Islamic communication is an attractive-persuasive strategy. This means that message delivery activities are packaged as attractively as possible with innovative styles and models, through real activities in the tabligh dimension, so as to have a positive impact on accelerating the spread of religion and developing the quantity of Muslims in a real way. The implications of da'wah in the concept of Islamic communication, means formulating the concept of systematization of Islamic da'wah in the framework of the Islamic communication system (Mubasyaroh, 2019).

Along with the rapid advancement of technology, all forms of conveying da'wah in the digital era place more emphasis on da'wah content. The preachers are expected to be able to convey their da'wah through available media platforms to increase the presence of the da'wah itself, this in turn will increase knowledge about Islamic values and its beauty and be widely known by many people around the world. Da'wah is meant to be active on various social media platforms, so it doesn't fall behind and doesn't become too prescriptive (Yulia et al., 2021).

The use of technology has both positive and negative impacts on society. The use of technology that is not wise enough can pose challenges in carrying out da'wah, especially in this more complex technological era. However, technology can also support da'wah activities and create new dynamics and challenges. In addition, the influence of technology also affects the management and management of da'wah. Therefore, da'wah activities need to be adapted to the development of people who are accustomed to fast and easy information and communication in this technological era (Ritonga, 2019).

Muslimin Ritongga stated in his scientific paper entitled Millennial Age Da'wah Communication in the JKPI journal (Journal of Islamic Communication and Public Relations) that one way that is considered to be still effective as a da'wah medium is by utilizing new media such as the internet, Facebook, WhatsApp, and social media. With this new media facility, which will facilitate the preaching of the millennial generation, the sophistication of information media and technology will meet all of today's human needs (Ritonga, 2019).

Muslimin Ritongga in his research results explains new media as a media of da'wah, as we know that da'wah has penetrated into the world of social media. (Yulia Nafa Fitri Randani, Safrinal, Jalimah Zulfah Latuconsina, 2021) . Researchers highlight the model of da'wah content communication in the digital era that is easier to do through various types of digital platforms, including video platforms such as Youtube, Facebook Watch, and short video platforms such as Tiktok, Reel Instagram, and Youtube Short which are popular today. Podcasts are the most common type of video content packed with light and interesting questions and answers. This digital era content communication model is targeted at the millennial generation, who spend more time with their daily gadgets, making it easier to deliver da'wah to them, even though a lot of da'wah content has been disseminated on various media platforms. This research emphasizes more on the communication model of da'wah content in the digital era because in the digital era, the use of information and communication technology has influenced the way we communicate and interact with others. Therefore, da'wah must also be adapted to this technological development, especially to reach the younger generation who are more active on digital platforms.

Through the communication model of da'wah content in the digital era, da'wah content can be delivered through various types of digital media such as videos, podcasts, and social media platforms. This can facilitate the dissemination of da'wah content to the millennial generation who are more familiar with digital media. In addition, by using digital platforms, da'wah can be delivered more interactively, by utilizing features available on social media platforms such as question and answer features or polls.

Even though a lot of da'wah content has been disseminated on various media platforms, with a da'wah content communication model in the digital era, da'wah can be delivered in a way that is more interesting, easy to digest, and interactive. Thus, the

millennial generation can be more easily and interested in accepting this da'wah, so that the da'wah content communication model in the digital era can be a solution to the challenges of da'wah in this technological era.

The development of the times has given rise to increasingly complex problems. The implementation of traditional da'wah such as mosque sermons and Friday sermons is considered ineffective at this time, many are visited in the daily life of the current generation, controlled by smartphone technology. Many traditional preachers have started to develop their mission model by creating mission content on various social media platforms to achieve broader missionary goals. As we all know, social media platforms are growing rapidly, and all kinds of information quickly spread to all corners of the country and abroad.

There are many ways to be able to carry out da'wah in this era, different from before getting to know technology, today there are many accounts on social media owned by preachers containing da'wah content, one of which is podcasts, interviews and sayings of wisdom and verses of the Koran which can be heard all over the world. As is well known, every Muslim who believes is required to carry out da'wah, even if it is one verse. Even knowledgeable people must spread the knowledge they have even if it is not about religious knowledge so that knowledge does not only exist in themselves (Julis, 2018).

Responding to the problems above, the author intends to provide a new perspective by improving the way da'wah content is disseminated in the digital era. This work will then answer these social facts, which so far have been little or even discussed by other writers. The author aims to examine more deeply the effectiveness and delivery models of da'wah content as an alternative to current da'wah. This formulation is intended to answer the author's hypothesis that the da'wah content dissemination model can be a substitute for the complex spiritual problems of today's youth, who do not want to spend more time on smartphones in their daily lives. Therefore, it is very important for academics and mission practitioners to examine digital communication models in the digital era more deeply and keep abreast of the times.

RESEARCH METHODS

This research method uses a descriptive qualitative approach to describe data clearly and in detail in the form of language and sentences. The qualitative type used is literature review, in which researchers collect data from various sources such as books, the internet (websites), or scientific articles related to communication models, content, da'wah, and the digital era. The data collection technique used is observation and documentation, in which the researcher collects several documents in the form of writing from various sources to obtain the required theories. Data analysis techniques used include reduction, data presentation, and drawing conclusions. Reduction is carried out by analyzing and reviewing literature from various sources, which are then adjusted to the research objectives. Presentation of data is done by interpreting research data in the form of sentences, pictures, and tables. Drawing conclusions is done by making conclusions based on literature review obtained from various sources. In this case, the researcher draws conclusions about the communication and da'wah models which are then combined into a whole new theory, namely about the da'wah communication model.

RESULTS AND DISCUSSION

Etymologically, according to linguists, da'wah comes from the word da'a-yad'u-da'watan which means to invite or call. While terminologically, da'wah is defined as an invitation or appeal to humans to live in the way of Allah SWT. Within the framework of Islamic teachings, every word, thought or deed that expressly or implicitly invites people to do good can be called da'wah in Islam.

Da'wah is the duty of every Muslim. Muslims must be aware of this obligation. Therefore, every da'wah carried out by Muslims will become part of everyday life. Da'wah communication can be interpreted as the process of delivering Islamic messages to influence target audiences to always believe, understand, practice, spread and defend the truth of Islamic teachings.

In da'wah activities, it is not only limited to solicitation material (da'wah material), but also involves the da'wah actors (da'i) and the audience (mad'u). He also has various methods that have been outlined by the Qur'an and practiced by Rasulullah SAW, namely bil wisdom, al mauidzoh hasanah, bil muj is bilati hiya ahsan , as stated in the word of Allah SWT in surah An-Nahl: 125

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

Meaning: " Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Surely your Lord, He is the one who knows best who has strayed from His way and He knows best who is guided ."

If the da'wah elements above interact actively, there will be differences both in the choice of activities carried out and in the results that can be achieved (Umulu et al., 2022) . In all its forms, da'wah is a form of communication, although not all types of communication can be considered as da'wah. In the context of communication, da'wah is included in the category of persuasive communication, namely communication that aims to convince, invite, or influence other people, in accordance with the basic meaning of da'wah, namely an invitation or appeal. The purpose of persuasive communication is to strengthen beliefs and influence one's attitudes, opinions and behavior. This goal is the same as the main goal of da'wah, which is to instill confidence and change attitudes or behavior for the better. (Handayani, 2021)

At the time of the Prophet, there were two ways to preach, namely in secret and openly. Initially, the Prophet Muhammad SAW carried out da'wah in secret by conveying Islamic teachings through his family, such as his wife and friends. But then, the Prophet Muhammad SAW turned to a more open way by announcing Islamic teachings to all people in the Arabian Peninsula at that time. The various methods of da'wah are exemplified by Rasulullah SAW including: 1) Da'wah Fil Hal, which is generally done by showing concrete actions in everyday life, such as teaching a child to pray or throwing garbage in its place. For example, a teacher who is disciplined when entering class can be a good example for his students, while a kiai who always performs night prayers can be a role model for his students. 2) Da'wah Bil Lisan, which is carried out by directly speaking to mad'u, such as at Muslimat events, recitations, and other Islamic events. A preacher often uses this method of preaching, because to preach it is necessary to meet face to face with mad'u. However, currently many preachers are conducting da'wah virtually, without having to meet mad'u in person. They can disseminate da'wah messages through intermediary tools such as today's applications. A preacher can replace his ability to preach in this way, but still has to pay attention to the social and cultural context of the community that is the goal of his preaching. 3) Da'wah Bil Kutubi , which is done by writing da'wah messages. A preacher or writer can invite mad'u through the writings he makes. For example, a preacher can write religious activities that contain wisdom and invitations for readers. This method is commonly used by scientists and professors as a way to spread knowledge and religious thoughts. 4) Da'wah Fil Address, which usually occurs without the mad'u being aware of it. For example, there is a sign indicating the existence of a mosque, school or Islamic boarding school as a preaching tool for preachers. It is also like a guide guide that helps people to find places that are considered good and have religious value. (Sunardi, 2022)

In the practice of da'wah, it is necessary to pay attention to the principles of the communication approach in oral da'wah which can be categorized as the best words, including: 1) Qaulan Sadidan (true, straight, honest words) Qaulan Sadidan is a true and honest word, "straight to the point" which means straight, not lying and not convoluted. 2) Qaulan Balighan (words that are memorable, right on target, communicative, easy to understand) the word "Qaulan Baligha" means sorting words that are effective, right on target, communicative, easy to understand, straight to the point (straight to the point), so that communication achieves the goal, style speech and the message conveyed should be adapted to the psychological situation of the interlocutor. 3) Qaulan Maysura (light/easy to understand words) In communication, it is not only focused on delivering the message to the recipient of the message. In this case, communication must be able to

touch the clarity of meaning captured. The message conveyed must have clear meaning, simple, precise and straightforward language which will make it easy for the recipient of the message/information to understand it. 4) Qaulan Layyina (speaking softly) Religion encourages people to speak softly, avoiding high tones, emotions, or harsh words in communication to prevent conflicts and disputes between religious communities. This way of communicating can make the atmosphere uncomfortable and ineffective in communicating. 5) Qaulan Karima (noble words) means speaking with respect, polite and polite to the other person. 6) Qaulan Ma'rufa (good words) sayings that have the value of goodness and benefits. A Muslim who believes not only speaks with the aim of easily conveying information, but also needs to pay attention that what is said at least contains goodness and gives peace (M. Tahir, Ida Suryani Wijaya, 2023).

Paying attention to and applying the principles of da'wah that have been mentioned will have an impact on how easily the da'wah message can be conveyed to the public because it is in accordance with the instructions of the Islamic religion. In the digital era, computer and information technology is commonly used by the public to seek information. Increasingly sophisticated technological advances have an impact on various aspects of human life, thus enabling fast and easy access to information. One of the important roles of information technology is as a means of disseminating information and expanding the range of communication, especially in long distance communication. With the development of technology in this digital era, there is a new direction in the process of communication and information, where both are used more frequently and are more dominant (Sunardi, 2022). The use of media in the modern era has become a habit of society in various ways, including in spreading da'wah messages. This is due to the fact that modern culture loves convenience in everything, and people spend more and more time connected to social media and the internet (Handayani, 2021).

Da'wah develops through methods that are very diverse and adaptive to the times and targets of da'wah. (Ummah, 2020) Da'wah that is carried out via the internet has the advantage in terms of variety, where technology allows the use of various methods to convey da'wah messages. In addition to using writing, da'wah material can also be in the form of images, audio, e-books, or videos, so that da'wah recipients can choose the most preferred media according to their preferences (Ummah, 2020). The presence of various digital platforms that are popular among teenagers requires a da'wah strategy that is in line with the times. One way that can be done is to create da'wah content on digital social media platforms such as Facebook, Instagram, Tiktok, and YouTube. In the digital world, there are many da'wah models that can be implemented.

Several da'wah models that can be implemented in the digital world include: 1) Dawah videos: creating short videos or religious lectures on platforms like YouTube or Instagram. 2) Social media content: creating interesting da'wah content on social media platforms such as Instagram, Twitter and Facebook. 3) Podcast: create da'wah podcasts that can be accessed on platforms such as Spotify or Apple Podcasts. 4) Applications: create applications that contain religious information and knowledge that are useful to the general public. 5) Live streaming: live streaming religious lectures or studies on platforms such as Facebook or Instagram. 6) E-book or blog: write a blog or create an e-book on religion or related topics to share on digital platforms. (Maharani et al., 2022)

CONCLUSION

The rapid development of technology, preachers or preachers have a great opportunity to utilize technology in spreading da'wah. The ways of da'wah and communication media have changed with the times. In particular, social media platforms and digital video platforms have grown rapidly. Podcast videos and short videos are a choice of da'wah media to spread Islamic teachings. Video content can be a very effective promotional medium in today's digital era. Preachers can produce videos as one of their da'wah strategies, and choose from a variety of genres and platforms to expand their reach. The flexibility offered by video content is very beneficial in reaching people, enabling those who are lagging behind to listen to the latest content anytime and

anywhere, without being tied to a certain space and time.

REFERENCES

Handayani, R. (2021). Youtube Sebagai Media Komunikasi Dalam Berdakwah Di Tengah Pandemi. *Hikmah*, *15*(1), 123–138. Https://Doi.Org/10.24952/Hik.V15i1.3569

Hasanah, H. (2016). Arah Pengembangan Dakwah Melalui Sistem Komunikasi Islam. *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam*, *4*(1), 131–156. Http://Journal.Iainkudus.Ac.Id/Index.Php/Komunikasi/Article/Download/2910/2081

Julis, S. (2018). Komunikasi Dakwah Di Era Cyber. *An-Nida' Jurnal Pemikiran Islam*, *42*(2), 30–51.

M. Tahir, Ida Suryani Wijaya, R. A. (2023). Analisis Pesan Dakwah (Dakwah Bil Lisan) Dalam Pelaksanaan Bimbingan Konseling Sekolah Menengah Atas Kalimantan Timur. *Al Qalam : Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, *17*(1), 668–684.

Maharani, C., Nubagja, H. M., & ... (2022). Quotes Of The Day: Implementasi Model Dakwah Islam Melalui Sosial Media Di Era Digital. *... (Jsm) E-Issn ...*, *3*(5), 367–374. Http://Ojs.Cahayamandalika.Com/Index.Php/Jomla/Article/View/624

Mubasyaroh, M. (2019). Intensitas Komunikasi Kelompok Sebagai Alternatif Model Dakwah. *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam*, *6*(1), 153. Https://Doi.Org/10.21043/At-Tabsyir.V6i1.5619

Ritonga, M. (2019). Komunikasi Dakwah Zaman Milenial. *Jurnal Komunikasi Islam Dan Kehumasan*, *3*(1), 60–77.

Sunardi. (2022). Sistem Komunikasi Dakwah Di Era Digital. *Al Amin Jurnal Kajian Ilmu Dan Budaya Islam*, *5*(1), 1–10.

Ummah, A. H. (2020). Dakwah Digital Dan Generasi Milenial. *Tasâmuh*, *18*, 54–78. Https://Journal.Uinmataram.Ac.Id/Index.Php/Tasamuh/Article/View/2151

Umulu, W. M., Kango, A., & Mustamin, K. (2022). *Dakwah Bil-Lisan Dan Dakwah Melalui Internet : Studi Perbandingan Media Dakwah*. 1–9.

Yulia Nafa Fitri Randani, Safrinal, Jalimah Zulfah Latuconsina, M. R. P. (2021). Strategi Pemanfaatan Aplikasi Tik Tok Sebagai Media Dakwah Untuk Kaum Milenial. *Jurnal Mahasiswa Fiai-Uii, At-Thullab*, *3*, 570–584.