SOCIAL MEDIA IS A MEANS OF DA'WAH IN THE DIGITAL ERA

Yuli Eviyanti [1]
UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan
E-mail: yulieviyanti@uinsyahada.ac.id

Ricka Handayani [2]
UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan
E-mail: rickahandayani@uinsyahada.ac.id

Romandiah [3]
UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan
E-mail: diahroman@gmail.com

Abstract

Social media has become an effective tool for spreading Islamic teachings (dakwah) globally in the digital era. This study aims to analyze how social media can enhance the effectiveness of dakwah. The findings indicate that social media plays a significant role in facilitating the rapid and widespread dissemination of dakwah messages. However, the use of social media for dakwah must be approached with caution and responsibility. Dakwah content must be accurate, credible, and aligned with Islamic teachings. Collaboration among scholars, Islamic students, and responsible social media users is crucial. The challenges include a lack of understanding of social media ethics and the risk of spreading misinformation. Strategies such as ensuring data accuracy and improving digital literacy are identified as effective approaches. This study highlights the complex social impacts of using social media for dakwah, encompassing both benefits and potential negative effects. Understanding and proper utilization of social media are essential for maximizing its potential in dakwah. This research contributes to the discourse on the responsible use of social media for Islamic propagation, emphasizing its value and originality in addressing the challenges of digital communication for religious purposes.

Keywords: Social Media, Da'wah, Digital Era.

INTRODUCTION

In the current digital era, the ways people interact and access information have undergone dramatic changes. Technological advancements, particularly the internet, have transformed communication into a faster, more globally connected process. Social media, in

106

particular, has emerged as a crucial tool for facilitating interaction and the exchange of information. It offers individuals and groups extensive platforms to communicate, expand social networks, and access information from diverse sources. Moreover, social media enables users to share thoughts, images, videos, and ideas in real time, making it a dynamic space for engagement.

The utilization of social media for Islamic propagation (dakwah) holds immense potential to reach a wider audience. Social media's features allow for extensive outreach, especially as the number of users continues to grow. The interactive nature of social media enables preachers and dakwah organizations to engage directly with their audience, fostering dialogue and addressing questions. However, this advantage comes with challenges, such as competing with a flood of other content vying for user attention. Social media also permits unfiltered dissemination of information, increasing the risk of spreading inaccurate or controversial content. These dynamics underscore the need for caution and credibility in dakwah efforts.

Existing literature, including Andiansyah (2019), identifies three key values essential to effective dakwah: universal values, which apply to all humanity; cultural values, which resonate with societal norms; and personal values, reflecting individual character. While this framework provides valuable insights, there is limited research exploring how these values can be effectively communicated within the competitive and polarized environment of social media. Additionally, the literature often lacks detailed strategies for leveraging media features, such as visual and interactive tools, to maximize dakwah's impact.

This paper aims to analyze the opportunities and challenges of utilizing social media as a platform for dakwah in the digital era. Specifically, it seeks to identify strategies that enable preachers and organizations to effectively convey credible and impactful messages while navigating the complex dynamics of social media.

The hypothesis posits that social media, when used strategically and responsibly, can significantly enhance the reach and effectiveness of dakwah. However, success requires a combination of accurate content, audience engagement, and the ability to address the challenges of misinformation and competing narratives. By leveraging the unique features of social media, including its visual tools and interactivity, dakwah efforts can achieve greater relevance and resonance in today

METHOD

The primary focus of this study is on social media platforms as a central case in understanding their role in facilitating dakwah. Specific platforms such as Instagram, Facebook, YouTube, and WhatsApp were analyzed for their capabilities and effectiveness in spreading Islamic teachings. The study purposively selected a sample comprising active dakwah accounts managed by religious organizations or prominent figures. These accounts

were chosen based on their high levels of audience interaction and significant influence within the digital space.

This research adopts a qualitative case study approach to explore the nuances of dakwah content and its engagement on social media. Library research served as the foundation for data collection, involving an extensive desk review of pertinent written sources such as books, academic journals, and articles. This approach allowed for a detailed examination of the interplay between dakwah strategies and social media dynamics.

The study relied heavily on secondary data sources, including published books, peerreviewed journals, and online articles, to establish a theoretical and empirical basis. Additionally, multimedia materials, such as videos and images shared on social media platforms, provided supplementary insights into how dakwah messages are visually and contextually communicated.

The research process was structured into several key phases. First, a comprehensive desk review was conducted to gather and synthesize relevant literature on social media and dakwah. Observation was another critical technique, focusing on the content, themes, and interaction dynamics of selected dakwah accounts. To ensure the reliability and accuracy of the findings, a triangulation method was employed, cross-verifying data from various sources, including written texts and multimedia content. The data analysis process involved a series of structured steps:

1. Data Organization: All collected materials were systematically compiled and categorized to facilitate clear interpretation.

2. Descriptive Analysis: The data were analyzed to highlight the opportunities and challenges of using social media for dakwah, identifying recurring themes and patterns.

3. Inductive Reasoning: Broader conclusions were drawn from specific observations, aiming to develop an understanding of how dakwah practices can be optimized in the digital space.

4. Strategic Recommendations: Based on the analysis, actionable strategies were proposed to improve the effectiveness of digital dakwah while addressing its inherent challenges.

This research methodology provides a robust framework for understanding the intricate role of social media as a platform for Islamic propagation, emphasizing its potential, limitations, and the strategic approaches necessary for its optimal use in the digital age.

RESULT AND DISCUSS

In the digital era, social media plays a crucial role in the realm of Islamic propagation (dakwah). Social media serves as a platform with a broad audience reach, enabling messages to be disseminated widely and efficiently. Arif and Roem (2019) explain that social media is pivotal for dakwah in the digital age because it is a popular and expansive platform through which preachers (da'i) can easily and quickly share sermons, studies, writings, and inspirational quotes about Islamic teachings to a broader audience. Additionally, social media supports dakwah by facilitating interactive and participatory activities.

Salsabila and Muslim (2022) highlight that social media enables da'i to engage directly with their audiences through features such as comments, private messages, and discussion groups. This fosters active discussions, responses to inquiries, addressing concerns, and providing a deeper understanding of Islam. Social media also allows Muslim communities to share experiences, offer moral support, and strengthen social bonds in practicing Islamic teachings. Commonly used platforms for these purposes include Instagram, Facebook, YouTube, and others. Similarly, Romadani and Fikry (2021) point out that social media accounts like @nuonline have effectively utilized these platforms for dakwah, delivering messages and Islamic values to their followers.

From this discussion, it is evident that social media plays a vital role in spreading dakwah messages to a wider audience. Moreover, it facilitates direct interaction in dakwah activities through the various features available on social media platforms. However, the use of social media does not automatically yield positive outcomes.

There are challenges that may lead to negative impacts due to a lack of understanding in utilizing social media, such as the risk of spreading false information (hoaxes). Nugraha and Ayundasari (2021) explain that one negative consequence of social media is the potential for misunderstandings about Islam and an increased likelihood of radicalization among communities. Thus, it is essential for scholars (kiai) and students (santri) to combat these negative effects, uphold local wisdom, and advocate for Islam as a religion of mercy (*rahmatan lil 'alamin*) in the online space.

Improving the digital literacy of kiai and santri is one approach to achieving this. With strong digital literacy, they can critically evaluate content encountered on social media, discern trustworthy information, and understand the context and values of true Islamic teachings. They can also actively use social media to disseminate accurate dakwah messages and promote local wisdom. In other words, kiai and santri must strengthen their digital literacy, actively participate in social media discussions, and engage in constructive dialogue to ensure that Islamic dakwah on social media is effective, beneficial, and aligned with religious teachings and local wisdom.

According to Silvia (2019), social media can also be used to create engaging and relevant approaches to Islamic propagation (dakwah) that align with modern developments. For instance, content creators on social media have the opportunity to employ various marketing communication strategies to attract and retain their audiences. Religious messages can be delivered to a broader audience, especially young people, by incorporating marketing communication techniques into dakwah efforts.

Based on the above explanation, it is clear that social media plays a significant role in Islamic propagation as a vital tool for disseminating Islamic messages worldwide. Through social media, dakwah messages can reach a broader audience quickly and effectively, crossing geographical boundaries. However, the use of social media for dakwah must be approached with caution. Content shared via social media should consider credibility, accuracy, and alignment with the contextual principles of Islam as a religion of mercy (*rahmatan lil'alamin*).

Moreover, Islamic scholars (*kiai*) and students (*santri*) play a crucial role in preserving local wisdom through activities such as digital literacy and cyber advocacy. By improving their digital literacy, they can learn to use social media effectively for spreading Islamic messages and addressing negative or controversial content that might distort the image and understanding of Islamic teachings.

Thus, through collaboration with others, *kiai* and *santri* can contribute significantly to maintaining the local wisdom of society. Their active engagement in social media ensures that Islamic propagation not only remains effective but also promotes a positive and accurate representation of Islam in the digital space.

CONCLUSION

Social media holds a vital role and immense potential in the propagation of Islamic teachings (*dakwah*). Through social media platforms, dakwah messages can be disseminated quickly and effectively, reaching audiences across vast geographical and demographic divides. However, the use of social media for dakwah must be approached with caution and responsibility. The content shared must prioritize truth, credibility, and align with the context of Islamic teachings to uphold the religion's values and integrity.

The utilization of social media for dakwah has a complex social impact. On the positive side, it enhances people's religious knowledge and promotes societal values, such as embracing halal lifestyles. However, negative effects are also present, including polarization and the spread of unreliable or misleading content. Therefore, a thorough understanding and

wise use of social media are crucial for achieving the effectiveness of dakwah messages in the digital age.

This study contributes to the field of Islamic communication by providing an updated perspective on the role of social media in dakwah. It underscores the necessity of integrating digital literacy into Islamic propagation strategies to enhance credibility, counter misinformation, and foster meaningful engagement. Furthermore, it highlights innovative applications of marketing communication techniques as a means to make dakwah content more engaging and relevant, particularly for younger audiences.

The study has certain limitations that call for further exploration. For instance:

1. The research is limited to qualitative methods, relying heavily on library research and desk reviews, which might not fully capture the dynamic and ever-changing nature of social media interactions.

2. The analysis focuses primarily on Islamic scholars (*kiai*) and students (*santri*), leaving room for future studies to include diverse user demographics such as youth groups or non-religious influencers.

3. The study does not address platform-specific algorithms or their influence on the visibility of dakwah content. Future research could explore how social media algorithms affect the reach and engagement of religious messages.

By addressing these gaps, future research could provide a more comprehensive understanding of the interplay between dakwah and social media, ultimately helping to refine strategies for effective and impactful Islamic propagation in the digital era.

REFERENCES

Abubakar, Rifa'I. (2021). Pengantar Metodologi Penelitian. Yogyakarta: SUKA-Press UIN

Andiansyah. (2019). "Nilai-Nilai Dakwah dalam Yayasan Perguruan Bela Diri Muda Berakhlak di Kabupaten Lebong". Jurnal Dakwah dan Komunikasi. IAIN Curup Bengkulu. ISSN: 2548-3366, P-ISSN: 2548-3293. Vol. 4 , No. 1 .

Arif, E., & Roem, E. R. (2019). "Pema (Placeholder1)nfaatan Media Sosial". Jurnal Ranah Komunikasi (JRK), 3(1), 34–44.

Cucu, Waldan, R (2023) Transformation of masjid raya management: Pioneering moderationbased administration, integrated financial system, and strengthening gender equality. Jurnal Ilmu Dakwah, 43 (2),

Hayat, N. M., & Riam, Z. A. (2022). "Peran Komunikasi Dakwah di Era Digital Upaya Maksimal Pembelajaran Agama Islam". IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam. Volume 5 No.02 .

Ismail , Ilyas, A. Hotman, Prio. (2011). Filsafat Dakwah, Rekayasa Membangun Agama dan Peradaban Islam. Jakarta: Kencana.

Nugraha, Y. B., & Ayundasari, L. (2021). "Sunan Kalijaga dan Strategi dakwah melalui Tembang Lir-Ilir". Jurnal Integrasi Dan Harmoni Inovatif IlmuIlmu Sosial.

Nurlina. (2020). "Berdakwah di Media Sosial Sebagai Sarana Penyebar Dakwah di Era Digital". article. https://osf.io/preprints/osf/b2cvm

pada Akun Instagram @pejuang.mahar.

Permadi Permadi, Waldan, R (2020) Etika Bisnis Islam Dan Penerapan Dalam Usaha Studi Kasus Pada Toko Roti Gembul Di Kota Pontianak. J-MD: Jurnal Manajemen Dakwah. 1 (1). 67-76

Poppy, waldan, R (2023) Manajemen Bimbingan Muallaf Lembaga Dakwah Ibadah Pemakmuran Masjid (LDIPM) Yayasan Mu-Ahidin Kalimantan Barat. Al Musyrif: Jurnal Bimbingan dan Konseling Islam. 6 (1). 54-72

Rahmadi. (2011). Pengantar Metodologi Penelitian. Banjarmasin: Antasari Press.

Ramadani, R. (2020). Efektivitas Dakwah Dalam Media Digital Untuk Generasi Z. article. https://osf.io/preprints/ewu52

Romadani, A., & Fikry, Y. (2021). "Peran Media Sosial Dalam Dakwah Islam Nahdlatul Ulama". (Instagram @Nuonline_Id).

Rusmalita, Patmawati, Waldan, R (2023) Mentoring for Success: Transforming Religious Tourism Management at Islamic Boarding School. Khazanah Sosial. 5 (2). 331-344

Salsabila, F., & Muslim, I. F. (2022). "Pemanfaatan WhatsApp sebagai Media Literasi Digital untuk Dakwah di Kalangan Mahasiswa". INTELEKTIUM.

Sihabuddin, M. A. (2022). "Pesan Dakwah di Era Digital dalam Perspektif Ummatan Wasathon". Jurnal Komunikasi Islam Dan Kehumasan (JKPI). Vol. 6 No.1.

Silvia, M. (2019). "Strategi Content Creator Pada Dakwah Di Media Sosial": Studi Kasus Sunan Kalijaga.

Waldan, R (2017). Quality of Work Life Sebagai Solusi Peningkatan Kinerja Karyawan dalam Perspektif Islam. Jurnal Al-Hikmah, 12(2), 29-50.

Waldan, R (2020) Etika Bisnis Islam Dan Penerapan Dalam Usaha Studi Kasus Pada Toko Roti
Gembul Di Kota Pontianak. J-MD: Jurnal Manajemen Dakwah, 1 (1), 67-76

Waldan, R (2020) Peran usaha mikro kecil dan menengah (UMKM) dalam meningkatkan kesejahteraan masyarakat menurut perspektif ekonomi Islam. Pontianak: Khatulistiwa Muda Kreatif.

Waldan, R (2020) The Effect of Achivement Motivation Training on Improving Women EnterpreneursMotivation Sambas District, jurnal raheema: jurnal studi gender dan anak 7 (1), 18-29

Waldan, R (2020) The effect of Leader Support And Competence to the Organizational Commitment on Employees Performance of Human Resources Development Agency in West Kalimantan. Jurnal Ekonomi Bisnis dan Prakarya dan kewirausahaan (JEBIK), 9 (1), 31-49.

Waldan, R (2020) Total Quality Management dalam Persperktif Islam. ICRHD: Journal of International Conference on Religion, Humanity, and Development, 1 (1), 159-268.

Waldan, R (2020) UMKM Kota Singkawang : regulasi pertumbuhan dan kebijakan pemerintah dalam pemberdayaan UMKM Kota Singkawang. Pontianak: Khatulistiwa Muda Kreatif.

Waldan, R (2020) Zakat Distribution Management Of National Amil Zakat Agency Of West Kalimantan Province. Jurnal Al-Hikmah, 14 (1), 37-48.