

# DA'WAH AMONG URBAN MUSLIMS IN INDONESIA

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## Abstract

The condition of da'wah portraits in the current era of information globalization which is increasingly heavy and complex is certainly a challenge for the development of da'wah. The emergence of problems that target the younger generation is a point of threat to the survival of Muslims, especially in Indonesia. This study aims to look at the portrait of the current da'wah problem and its strategy. The type of research used is a literature review. The results obtained are portraits of the problems faced and become challenges and threats for da'wah activists and da'i namely "silting of faith" due to the progress of the times such as problems related to the erosion of Faith and Manner, shifts in the authority of a single religion, problems of pluralistic, hedonistic, individualistic society. towards a materialistic society associated with rationalistic Muslims. The characteristics of the profile of the Indonesian Muslim community have caused problems both internally and externally. So that this reality requires the application of an effective and efficient da'wah strategy by linking the elements of preachers, messages as well as media in order to compete and maintain Islamic values in the midst of the threat of the times by improving the quality in terms of substantive and methodological competence, increasing the values of *rahmatan lil alamin* and universal values and the importance of mastering information technology with the use of media up-to-date.

**Keywords:** Da'wah, Problematics, Strategy, Urban Muslims.

## A. Introduction

Da'wah is a form of activity in Islam (Halimi, 2008), which is one of the foundations and pillars of the existence of Islam in the expansion of religion (Munawwir, 1997), because religion is very dependent on dynamic motion that continues without end (Saleh et al., 2020). The absence of da'wah activities will certainly have an impact on the decline in the development of da'wah which also

affects religious values, so that da'wah has an important role in the spread of Islam. Islamic da'wah in this case is an invitation to Muslims to return to the path according to the essence and creed of Islam to achieve the goal of getting happiness in the world and the hereafter (Arifuddin, 2016; Saifuddin, 2019).

Da'wah in the above context of course must always examine and consider several aspects of humanity and the changes that occur in society (both local, national and global). Assessment of changes that occur in society will certainly make da'wah activities run properly according to their functions in a professional *akhlaq*, especially in dealing with various problems of today's religious challenges (Nuwairah, 2021).

Currently the world is entering the information era or the era of disruption, this is shown by the emergence of the internet and the increasingly massive use of information technology in various circles of society (Bundy, 2000). Since entering the era of information, the existence of the internet is increasingly felt. Where the internet is a source of information in all matters political, economic, social, cultural and religious (Capurro et al., 2003; Nuwairah, 2021). In the context of da'wah, of course, the positive thing from the information age certainly provides convenience in transforming religious messages (Fakhruroji, 2015), and becomes a determinant of the success of da'wah (Latif, 2011). Some facts about the challenges of da'wah in the digital era are the many strategies carried out by radical groups to carry out propaganda and spread terrorism issues using social media platforms and instant messages (Kominfo RI, 2022). Not only radical, the speed and ease of access to information make social media more effective in spreading hedonistic content that has an impact on *aqidah* and morals widely, easily and massively (Risma Refiani Suryana, 2002). The phenomenon of shamanism, children killing parents is an example of problematic cases of da'wah in the digital era. Facts in the field of *aqidah*, the new media generation begins to "deify" "virtual gods" (Brooke, 1997).

However, entering the information age, of course, da'wah is entering a phase that is starting to erode a little and there are various problems in it. This challenge appears in various forms of activities of modern society, such as behavior in getting entertainment, technology, tourism and art in a broad sense, which increasingly opens up opportunities for the emergence of moral and ethical vulnerabilities (Abdul, 2001).

In addition, moral and ethical vulnerabilities are supported by advances in information and communication technology in the information age (globalization). According to Said in his research, the problem is more complex after the release of foreign tourists visiting Indonesia in terms of tourism and film. It is feared that this will increasingly ensnare many young people and adolescents who are vulnerable to being exposed to negative things because they are in a transition period (Coleman, 2006). Finally, what gets worse is the blurring of boundaries between cities and villages so that all levels of society are contaminated with the euphoria of freedom that knows no boundaries (Said, 2013).

So that the problem in today's da'wah is the intersection between the media and religion where there is an explosion of information in the information age as it is now. Seeing this, the progress of the information age that is happening in various fields, of course, should not be missed. As Muslims who have a goal towards a religion that is *rahmatan lil-alamin* (Ma'luf, 1977), of course, they must try to prevent and anticipate things that have a negative impact on the continuity of da'wah, by strengthening *aqidah*. Strengthening *aqidah* in religion can improve the blurring of Islamic identity. Therefore, da'wah activists must have careful considerations and strategies in realizing da'wah missions that are faced with the challenges of the global world, able to side by side and compete for the target object (Ishanan, 2017; Prihananto, 2001).

Today's da'wah certainly has various problems that occur in society and also the order of life globally. As a result of the progress of the era of globalization, the era of information, knowledge and technology that is growing rapidly, the mindset and behavior of people are progressing. Therefore, this paper wants to discuss various problems surrounding Islam and the information age (globalization) that have an impact on social change in society. As well as examining how the strategies of da'wah activists face various problems of da'wah today in an effort to direct Muslims to a more established order. Where, information and communication technology in this information age makes the blurring of the Islamic identity of the millennial generation or so-called urban Muslims.

Different from several literature studies that have been carried out to contribute to deciphering the problems of da'wah in the digital era, Lestari conducted a study to find out how to convey religion through a psychological approach so that it can be understood and practiced by the millennial generation using social media (Lestari, 2020). Then Aziz thinks that today the media makes many preachers and *mad'u* take advantage of new media facilities, including internet media where Islamic content is packaged casually in stories of daily life (Abdul Aziz, 2020), using Instagram (Asmar, 2020), and YouTube as a popular social media for final da'wah. This end, Arifin emphasized that the popularity of da'wah on YouTube has made many celebrities preacher/ Islamic preachers (Arifin, 2019). However, the number of preachers who preach through YouTube also has a negative impact. This study tries to construct da'wah in urban Muslim communities by using the concept of 3 elements of da'wah as a pillar of the solution.

## B. Method

This study uses a descriptive method by presenting data in depth and detail. This research aims to see the problems that exist in da'wah activities urban Muslim in Indonesia which will be analyzed using a qualitative approach to get a systematic picture and see relevant strategies (Denzin, 2009; J. Moleong, 1989). In order to get the results, the authors use a literature review or literature review in which the data the author gets through various data ranging from books, scientific journals, news, magazines and documents that can support this research (K.Yin, 2012). Then as a construction tool, the researcher chose 3 concepts of da'wah elements, namely da'i, messages, and media as a pillar of solution to the problems of da'wah in urban society.

## C. Findings and Discussion

### 1. Findings

#### Various Problems of Da'wah

Da'wah which is a form of activity in Islam which is one of the foundations and pillars of the existence of Islam in the expansion of religion, because religion is very dependent on dynamic movement that continues without end (Saleh et al., 2020). According to Sukayat explained that da'wah has several meanings including calling, inviting people to return to the path according to the essence and creed of Islam to achieve the goal of getting happiness in this world and the hereafter (Arifuddin, 2016; Saifuddin, 2019). In da'wah activities, of course, must have the inherent elements, namely da'i (da'wah actors), *mad'u* (targets), da'wah materials, methods and also media as a means to carry out a da'wah activity in order to support the success of da'wah itself.

However, the da'wah movement from contemporary to the present has not escaped the problems or problems that are increasingly appearing along with the

development of the information age. Problems in the Big Indonesian Dictionary are problems that always occur and solutions are needed to solve them. Based on this understanding, the problem of da'wah is a challenge or threat that must be faced by the perpetrators of da'wah in the country to achieve the mission of da'wah (Sukayat, 2015).

Indonesia, which is one of the largest Muslim countries, is often faced with the problem of da'wah. The problems of da'wah in this case arise along with the development of da'wah. According to Amin, the problems of da'wah are generally divided into two groups, namely internal problems and external problems (Amin, 2008).

Before talking about the problems of da'wah in today's increasingly crucial era, we need to understand first regarding the meaning of the current condition which is included in the era of information globalization (Rakhmawati, 2013). This situation provides many significant changes with the trendsetter mentioning "silting of *aqidah*". Why is that? because of the era of globalization and information in which the flow of information is growing so rapidly that it is difficult to contain it regardless of ethnicity, race, or culture (Dawson & Cowan, 2004; Helland, 2002; Malik, 2021).

If examined more deeply, this information explosion has a positive side. For example, the existence of media as a result of the convergence between the media and the internet provides many media functions in it, including as a medium of information in terms of education (formal and non-formal) to religious culture. However, the negative effect with the threat of "silting of *aqidah*" is the toughest challenge for da'wah activists in the current era (information globalization era).

In Indonesia itself, this has become a serious threat to the development of da'wah, this is not without reason. Some facts based on research (Rakhmawati, 2013), some of the factors that influence the occurrence of problems related to "silting of *aqidah*" are related to the profile of the Indonesian people themselves, where: (1) The profile of the Indonesian people who do not have an effort to internalize non-Islamic cultural values that are contrary to the values, rules and norms in Islamic law, (2) not only relates to the values, rules and norms of Islamic law which are opposed by the Indonesian people, but the freedom to internalize non-Islamic cultural values in the form of imitation of western clothing styles, (3) ignore the limits of tolerance religion and (4) the rapid development of information and technology in the current era of globalization.

Seeing this, of course the development of information plays a role in the problems of today's da'wah. Given that every year, da'wah certainly experiences a variety of different problems and challenges that are getting more intense day by day. In addition to problems that come from the profile of the community itself, there are also problems that are internal and external in the form of da'wah activities (Sukayat, 2015), Such as: (1) the problem of understanding the quality of da'i activists from the results of communication interactions with the elements, namely da'i and material, (2) problems related to the image caused by the da'i and the response of *mad'u* born from the interaction of the two, (3) the problem of the effectiveness of da'wah that was born from the interaction of the da'i, the methods and also the media used, (4) the problem of changing *mad'u* and (5) the problem of skills related to the use of technology that was born from the interaction between the preacher and the media. Thus, based on the profile of the Indonesian people that have an impact on the birth of internal and external problems above, it provides an understanding that problems are often encountered in terms of technical problems and problems that cover social life (Ghozali, 2018).

### The Problem of Da'wah to Urban Muslims in Indonesia

The problematic issues in da'wah activities and activities that are strongly felt in Indonesia include:

a) Problems related to *aqidah*

In matters of *aqidah*, the Indonesian people have been divided and have taken various paths. The phenomenon of shamanism in a predominantly Muslim country is a matter of *aqidah* that deserves attention (Ali M. Semjan P., 2017). Islam strictly prohibits all shamanic practices and visits to sorcerers, psychics (shamanism). "Indeed, Allah will not forgive (sins) for associating partners with Him (shirk), and He forgives what (sins) other than (shirk) is for whom He wills. Whoever associates partners with Allah, then indeed, he has committed a great sin (Q.S an Nisa: 48). The planned development in the physical sector certainly has a positive impact on people's lives which creates ease in accessing needs where this development includes economic and social development. However, please note that development in spiritual fields such as mental and spiritual is also needed (Qatawneh & Rababah, 2021).

This is because even though physical development has reached a level of success and rapid progress, issues related to *aqidah* are put aside and will have an impact on the sustainability of the millennial or youth generation. In this context, the problem of *aqidah* is related to shirk, which is doubling or inclining someone to rely on other than Allah. This certainly raises the problem of juvenile delinquency and other social problems. Threats and challenges regarding the problem of *aqidah*, of course, really need professionals or proselytizers or da'i who are professional in spreading da'wah messages. Because, with a strong stance and the quality of a capable preacher, they can slowly erode the superficiality of *aqidah* by infiltrating the heart and mind people or *mad'u*.

b) Problems related to morality

Morals are the pillars that support good relations between God and fellow human beings. Today, the rise of social phenomena with increasing juvenile delinquency in society such as mass brawls and various other cases of moral decadence. The fact is that a child is no longer at the level of fighting their parents, there are many cases of children killing their own parents. *Akhlaq* is a pillar that supports a good relationship between God and fellow human beings (Putra, 2017). This lack of morality is caused by many factors, including the lack of religious understanding given by the preacher. This is certainly influenced by the rapid development of the era of globalization of information, so that it has a fatal impact on the conception of the creed of monotheism which is very directly visible where human dignity is getting worse (Mutmainnah, 2020). Thus, both formal and non-formal religious education are required to increase the intensity and quality of the implementation of da'wah activities.

c) Plural society problems

The life of the Muslim community in Indonesia today is a very advanced and modern life. The rapid development of communication and information technology in the current era of globalization brings major changes or problems in a pluralistic society and creates a heterogeneous or conflict-prone society. In this context, a heterogeneous plural society does not have a spirit of togetherness, religious tolerance, cooperation, deliberation, nor does they respect each other and help each other (Nasor, 2018). Thus, da'wah activities in pluralistic societies are of course very important in order to solve existing problems in order to create a life of religious moderation. The identity conflict that occurred in Papua is relevant for discussion in this section. The socio-political tension in Papua was initially triggered by racist remarks (harassment)

and repressive treatment by security forces against Papuan students in Surabaya. This racial harassment sparked anger among Papuans and was responded with protests accompanied by the destruction of a number of public facilities (Ikrar, 2012).

d) Problems of hedonistic society

The vulnerability of hedonistic attitudes is increasingly transparent because it is supported by advances in the latest information technology tools such as television broadcasts, social media, and so on. The Digital Age exhibits luxury and perfection. Thus, it teaches teenagers that pleasure or enjoyment with glamor, extravagance and arrogance is the purpose of life (Afif, M., 2018). This hedonistic attitude is then related to the decline in the morals of teenagers who in the end dare to kill their own parents.

Hedonism is a pattern of a person's life that tends to dominate in modern human life. This hedonistic lifestyle makes humans a victim of the times. The rise of this hedonistic society's life pattern further distances people from their God. They no longer follow the teachings of Islam which should not be done but often they do and on the contrary, what is required is abandoned. The hallmark of this hedonistic behavior is the assumption that property is always measured by money with the assumption that money can provide pleasure. For example: excessive shopping, spree to debauchery with the intention of personal pleasure (Qudratullah, 2020). This is certainly a threat if this assumption continues in the minds of the younger generation. How not? This can trigger thoughts of corruption and egoism in the midst of hardship if they are already attached to the nature of hedonism. For this reason, da'i in this case must have special attention to the hedonistic community by always paying attention to their life patterns, conducting intense communication with the right media and methods and always inserting Islamic internalization values.

e) The problem of individualism-materialism-rationalistic society

The current era of globalization which has an impact on the entire social order with the explosion of information, has made this civilization a modern civilization. Among the many characteristics of modernity, there are two characteristics that stand out as contemporary problems, namely individualism and materialism related to the attitude of the human mentality. In the midst of a situation where competition is high and even looks very hard, the attitude of Individualism seems to be a logical consequence of a relationship between individuals. One of the pictures or portraits of the problem of individualism is the tenuous relationship between neighbors and being indifferent to what is happening around them (as long as it doesn't interfere with their lives). Another example: the silent attitude of urban people to see criminal acts in front of them and think not to interfere.

Materialism is something that was born from modernism like capitalism. This problem has an impact on rationalism/rationalistic thinking which is full of considerations and calculation of profit and loss. In this context, everything is measured based on material (money). This will be assessed "is it profitable?" So that in the order of social life, people who have excess or material abundance will have an honorable place in the modernist social system. For example: the measurement between the rich and the poor, or discrimination on the social system order.

Therefore, the materialistic attitude causes a loss of appeal to religion, "Does religion provide material benefits?" then this problem will continue to erode the thinking of society, especially the younger generation. That's why some social scientists (Campbell, 2012; Dawson & Cowan, 2004; Iqbal, 2016) predicts that the more modern a society is, the more religion will be excluded from the social life of that society. No religion can be expected to last long if it is based on its belief in scientifically incorrect assumptions.

Indonesia, which has big cities, provides a portrait of a materialistic attitude to life. This attitude seems to penetrate into the deepest heart of modern society, the youth generation. Religion began to be removed from the considerations of urban people in making important decisions in their lives. That is why, the slogan that Indonesian society is a religious society seems to be a cliché and has lost its meaning. This is evidenced by the growing development of materialist and permissive (all-permissible) attitudes in big cities in Indonesia. A culture that does not reflect religiosity at all is becoming more and more unabashedly transparent. Free sex is a new lifestyle that is no longer a problem. If you pay attention to how permissive the culture of the urban community is, how can you still call the Indonesian people a religious society. If one considers the problems that arise in modern society (including individualist and materialist mental attitudes), it seems that it cannot be separated from the humanistic worldview which is the forerunner of modern Western civilization.

f) The problem of shifting religious authority on the internet

Due to the shift in religious authority, based on research conducted by Idi Warsah, adolescents tend to interpret various things related to jihad and religious tolerance by using their own individual cognitive sectoral ego. They consume material raw with their inability to understand the material. As a result, they are easily provoked to blame various perspectives that arise because of their refusal to accept views, unless they are in line with Islamic teachings that they watch on social media (Warsah, I., Putra, R., & Morganna, 2021).

Seeing this, of course, has an impact on the development and activities of da'wah both positive and negative. Da'wah activists are certainly required to be able to adapt to these developments in order to align the religious needs of modern society through various media and methods of delivering da'wah messages. Dawson & Cowan said that the presence of the internet has changed the face of religion in the world, including Indonesia (Dawson & Cowan, 2004). A very important change in the religious aspect on the internet is a shift in religious authority (the relationship between religious leaders/activists of da'wah and their followers). If so far the ulama or da'i are considered as figures who have authority in which the process of da'wah activities is contemporary which is carried out in a majlis or mosque with a solemn atmosphere. If in Indonesian society Islamic authority spreads to da'i and also religious institutions such as Nahdlatul Ulama (NU) and Muhammadiyah (Rumadi, 2012) which have fatwas to give to their people. However, in the context of a network society, everyone is called a user. Thus, religious authority is fully held by the internet users themselves. Where internet users are not only capable of consuming information, but also being able to distribute it. Seeing this situation, showing a more democratic form of Islamic religion because religious interpretations are diverse and not singular (Zulkifli, 2013).

Based on this, there are factors that are caused by the problem of shifting religious authority. When viewed from the concept of elements of da'wah, it can be interpreted as follows: (1) Preachers who are not yet competent in the use of religious information technology. (2) The selected media only creates one-way communication. (3) People who are interested in using online religious media often do not pay attention to the authority possessed by the media. For example, religious applications that are increasingly mushrooming are feared to have an impact on radicalism or misunderstanding. So, in this case users are required to be selective and skeptical in choosing media as a source of religious information. (4) Messages or material that do not lead to social life on social media and cause misunderstanding of the meaning of messages conveyed in visual or audio-visual form.

## 2. Discussion

### Da'wah Strategy for Urban Muslims

Facing an increasingly critical and selective society is a challenge that is getting more and more complex day by day. Based on the problems above, of course, one must have a mature da'wah strategy in improving both internally and externally to several elements of da'wah such as da'wah activists, da'wah materials, da'wah methods and media used in the present era so that Islamic da'wah remains relevant, effective and productive.

In instructing the da'wah strategy, it is important to understand the concept of the 3 elements of da'wah which are the pillars of the solution. From the problems of da'wah above, the first concept is da'i, messages and the diversity of media used. The following are some steps that can be used to improve and fix problems related to religion in Indonesia, including:

a) Improving substantive and methodological competence on the quality of da'i

The first element of da'wah that must be improved is the da'i. To describe the problems above, and to achieve the goals of da'wah activities to the fullest, the da'i is required to be reliable in attracting the masses, which in this context is *mad'u*. Reliability in question is covering the qualities that should be possessed by today's da'wah activists by increasing quality in a substantive competence. In this context, the activists of da'wah or da'i are required to master Islamic teaching materials appropriately and have strength. Strong and precise in this case is the material or messages of da'wah that are conveyed have a clear basis (based on Al-Qur'an, Quran and Hadith). Because, if a preacher does not master the material presented, there will be disinformation resulting from misunderstandings between the da'i and *mad'u* when interacting. Besides that, Suprima according to the Muslim community today, they have an increasingly critical level of thinking. So, it is not uncommon for them to question the sources of references submitted by the da'i (Suprima, 2021).

Methodological competence in this context is how a da'i activist or da'i has the ability to disseminate da'wah messages in the midst of both pluralistic and hedonistic society. So, to achieve both, one way that must be passed is to improve the quality of *muballigh* education, namely by carrying out serious cadre of da'i or da'i activists carried out by institutions that have religious authority in order to create quality da'i.

b) Actualization of the value of Islamic da'wah *rahmatan lil alamin*

As a strategy in dealing with the problems above and when the da'i is faced with the conditions of the cultural community. So, a da'wah approach that can be developed in building a peaceful society. Da'wah should no longer only be fixated on the *bil-lisan* da'wah process as a means of socialization to achieve the peace of the Islamic religion which is full of *rahmatan lil alamin*. Seeing the da'wah activities in Indonesia which describe the relationship between humans in various aspects of life by bringing norms, values and understanding of the procedures for dealing with other humans in the previous section, Islam does not discriminate between culture, racism, fanaticism and tribalism. But it teaches humans to always do good for the sake of creating religious harmony in the current era of information globalization and to keep *aqidah* from being sacrificed and obscured.

For this reason, the delivery of da'i material is not only focused on *bil-lisan* da'wah. But it must also be expanded with *bil-hal*, *bil-kitaabah* (through writing), *bil-hikmah* (in the political sense), *bil-iqtishadiyah* (economics), and so on. The material must also be considered so that there are no divisions and must touch human interest, be educative and also motivational. The actualization of the da'wah value of *rahmatan lil alamin* has implications for increasing inclusiveness and tolerance between religious



communities. This message will shorten the gap by strengthening human values as the glue between religious communities. This message will also be a counter to the narrative of fighting sheep that is widely produced on social media.

c) Developing common perception with enhancing universal values

The next step is to obscure problems such as Individualism, Materialism-Rationalism and Plural society. So, the activists of da'wah or da'i must instill universal values in Indonesian society, known as a multicultural society. The multicultural Indonesian society with various diversity is certainly a challenge for da'i in transforming the message of da'wah. The cultivation of universal values is expected to obscure the problems faced in the current era of information globalization so that the Indonesian Muslim community loves, respects, appreciates, has high tolerance and other human values that must be developed sustainably.

To create an atmosphere of da'wah that is peaceful and friendly to the changes and developments of Indonesian society which is entering the era of globalization of today's information. So, in this case, da'wah activists or da'i must instill universal values from the material or message conveyed by avoiding violent material, insults, and hostility between religious groups. The themes offered by the da'i must contain the idioms of friendship, peace, forgiveness and help.

d) Mastery of information technology as the latest media

Diversity in the use of media is important as a means of spreading the values of *rahmatan lilalamin* and universal values. Because the success of da'wah lies not only in the format and content, but also depends on the method and media. The development of the internet that is growing very massively certainly has an impact on various sectors of life, including religion. This era is the peak where everything is instant and enjoyed by many people to search for religious information according to their respective wishes without any limitations of time and space. The development and enthusiasm of the Indonesian people for the presence of the internet with users continues to grow significantly. It is known that Indonesia is one of the countries with high internet usage (Hootsuite dan We Are Social, 2021). Where data shows that internet users have almost touched the number of 200 million users out of a total population of 266.5 million.

Seeing these facts, adopting the use of information technology media in the current era becomes an opportunity in da'wah activities. The progress and development of information technology certainly allows da'i or da'i activists to transform da'wah messages through various mass media and digital media or social media, such as blogs, Islamic applications, mailing lists, YouTube, twitter, Facebook, television and Islamic chat.

This utilization was started by several well-known ustadz in the country, Ust. Abdul Somad, Ust Hanan Attaki, Ust Khalid Bassalamah etc (Toni et al., 2021). This of course must be imitated by all da'wah activists, not only famous da'i. In addition, the use of media must also be interspersed with improvising the material for the da'wah message that will be delivered so that the lecture remains interesting and listened to and does not cause boredom for the *mad'u*. Although the use of information technology that has been described previously is not explicitly stated their mission in using information technology media for da'wah purposes. However, it can be implicitly identified that they post or spread Islamic da'wah messages which are considered as da'wah that targets Muslim audiences in virtual reality. One aspect that can be viewed in terms of media utilization is that it is very good to be applied to da'wah activists. Because the significance of da'wah through the media causes da'wah to be conveyed universally, blurring geographical boundaries, space and time effectively and

efficiently. In addition, the use of information technology has the potential to attract other non-Muslim communities to understand Islam better and can help reshape Islamic misconceptions among Muslim and non-Muslim communities.

Therefore, da'wah activists and da'i are required to be literate with information technology in the midst of the information explosion in the current era of globalization by redesigning and transforming da'wah strategies in the future. Da'wah seems to no longer only be understood in the context of "*bi al-kalam* and *bi al-lisan*". But it must be understood in the context of marketing and promotion strategies that enable da'i to sell and promote Islamic teachings effectively and efficiently which refers to the online concept religion, religion online and techno religion.

#### **D. Conclusion**

The era of globalization provides many challenges in spreading the mission of da'wah. The progress of the industrial revolution gave birth to shifts and problems that were increasingly complex and exhausting. Strategy Strengthening elements of da'i, messages and media are solutions to problems that arise targeting the younger generation of urban Muslims in Indonesia, becoming a complex threat point for the lives of Muslims related to the erosion of Faith and Manner, a single shift in religious authority, problems of a pluralistic, hedonistic society, individualistic and materialistic related to Islamic rationalism. The current profile of the Indonesian urban Muslim community as the target of da'wah is very complex. So that reality requires the application of an effective and efficient da'wah strategy in order to be able to compete and maintain Islamic values in the midst of the threats of the times by strengthening the elements of da'i, messages and media. There are several steps that may be taken, including: (1) conducting the regeneration of da'i to improve the quality of da'i in terms of substantive competence and metrology, (2) realizing the values of da'i who are *rahmatan lil alamin*, (3) increasing shared perception with others. increasing universal values through messages or materials that will be disseminated, and the most complex of which is (4) mastery of information technology as the latest medium for preachers or da'i activists, namely by using social, digital and mass media to reach an audience. wider audiences and effectively geographical boundaries more and efficiently.

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#### **F. Author Contributions Statement**

The author consists of four researchers who have their respective roles. The four authors are domiciled in different places, where the first author is domiciled in Bandar Lampung as chair of PMI Doctoral Study Program at UIN Raden Intan Lampung, the second author is domiciled in Metro City, the third author is a lecturer in Islamic Broadcasting Communications who is domiciled in Curup and is currently studying S3 and the fourth author is domiciled in Abuja Nigeria who is a lecturer in communication studies and new media. Rini Setiawati and Dede Mercy Rolando are the initiator of the research, compiling and designing the analysis, and proposing joint research with partners. Robby Aditya Putra and Osman Koroglu work together to develop research and data collection instruments, work on management references, data contributions, or analytical tools. All authors cooperated in collecting data, analyzing data, and reading to agree on the final manuscript.

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