

NAVIGATING THE ERA OF DISRUPTION: EFFECTIVE DA'WAH IN NON-FORMAL EDUCATION INSTITUTIONS

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Submission: 18-10-2023

Revised: 11-05-2024

Accepted: 21-05-2024

Published: 14-06-2024

ABSTRACT

The era of disruption marks significant changes in various aspects of life, including education. Da'wah through non-formal education (PNF), as one of the important pillars in character building and moral values, is faced with challenges to remain relevant and effective in delivering its da'wah. This journal aims to discuss effective da'wah strategies in PNF in the era of disruption. The methodology used in this research is a literature study by reviewing various scientific sources, such as journals, articles, and interviews as supporting data. The results showed that effective da'wah in PNF in the era of disruption is by utilizing information and communication technology such as social media to reach a wider audience and increase interactivity. However, this application needs to consider aspects of philosophical principles: principles related to the goals to be achieved in the da'wah process. Psychological principles: principles related to the human psyche, both *da'i* (preachers) and da'wah targets. Sociological principles: principles that discuss issues related to the situation and conditions of the target of da'wah, such as politics, society, and religion in the local area. With a compatible implementation strategy, PNF is able to become an institution that navigates the direction of da'wah to society, especially the younger generation.

Keywords: *Da'wah; Non-Formal Education; Era of Disruption;*

INTRODUCTION

Non-formal education plays a crucial role in adapting technology for the purpose of dakwah in Islam. By incorporating technology into non-formal educational settings, such as through mobile applications or online platforms, Islamic teachings can reach a wider audience and engage learners in a more interactive and accessible manner (Abubakari et al., 2023). This approach helps to bridge the gap between traditional methods of dakwah and the technological advancements of the modern world, allowing for a more effective dissemination of Islamic knowledge and fostering a deeper understanding and connection to the principles of Islam. Utilizing technology in non-formal education allows for the customization and personalization of Islamic

dakwah, to the diverse needs and preferences of learners can benefit greatly from interactive and engaging learning experiences that cater to various learning styles (Shuhari et al., 2021). Moreover, the use of technology in non-formal Islamic education can also enhance collaboration and networking among learners and educators.

By utilizing technology in non-formal education for dakwah in Islam, the barriers of time and location are removed, allowing individuals to engage with Islamic knowledge and teachings at their own convenience. This flexibility promotes lifelong learning and enables individuals to continue their Islamic education regardless of their busy schedules or geographical limitations (Qazi et al., 2021). Furthermore, incorporating technology in non-formal Islamic education enables the integration of multimedia elements such as videos, animations, and interactive quizzes. These elements enhance the learning experience and make the dakwah process more engaging and memorable. Overall, non-formal education plays a vital role in adapting technology for dakwah in Islam, allowing for a wider reach, personalized learning experiences, and the integration of multimedia elements to enhance engagement and understanding of Islamic teachings (Katni et al., 2022). It is important for Islamic education to recognize the growing influence of technology and adapt accordingly. By embracing technology and incorporating it into non-formal Islamic education, we can create new opportunities for individuals to engage with Islam and deepen their understanding of its principles, fostering a more informed and connected Muslim community in the modern world.

A literature review of previous studies on the intersection of Islamic teaching and technology reveals that there is a growing recognition and exploration of the potential benefits that technology can offer to Islamic education (Katni et al., 2022; Yunita & Mulyadi, 2024). These studies highlight the potential of technology in enhancing Islamic education, particularly in non-formal settings. They emphasize the importance of creating interactive and engaging learning experiences that cater to different learning styles, as well as the removal of barriers such as time and location. By utilizing technology in non-formal Islamic education, individuals can access Islamic knowledge and teachings at their convenience, fostering lifelong learning (Nuraeni, 2020). The use of technology in Islamic education can also complement traditional teaching methods and provide a more comprehensive and dynamic learning experience. Additionally, these studies emphasize the need for technology in Islamic education to be aligned with the core principles and values of Islam.

Previous studies on the intersection of Islamic teaching and technology have shown that incorporating technology in non-formal Islamic education can have numerous benefits. These benefits include increased access to Islamic knowledge, personalized and interactive learning experiences, enhanced engagement and understanding of Islamic teachings, and the fostering of a more informed and connected Muslim community (Eraku et al., 2021).

However, in this era of disruption, da'wah also faces various challenges. One of the main challenges is the emergence of false and misleading information, including information related to religion (Mukarom & Rosyidi, 2020). This can endanger the faith and morality of Muslims. Considering the existing potential and challenges, appropriate da'wah strategies are needed for non-formal education in the era of disruption. This da'wah strategy must be able to attract the interest and motivation of the community, especially the younger generation, to learn about Islam.

This research aims to develop an effective non-formal education da'wah strategy in an era of disruption. This strategy will combine traditional approaches with innovative technology-based learning methods, so as to increase students' interest and motivation to study Islam. Apart from that, this research will also analyze the factors that influence the effectiveness of non-formal education da'wah strategies, so that it can provide recommendations for improvement and development of strategies in the future. This research is expected to provide benefits for various parties, such as Islamic Religious Education teachers who will receive guidance in developing and implementing effective non-formal education da'wah strategies, students who will have high interest and motivation to study Islam, non-formal education institutions that can improve the quality of its Islamic religious education programs, and society will have a better understanding and practice of the Islamic religion.

METHOD

This research employs a qualitative approach with a literature research method to analyze data related to the development of Non-Formal Education (PNF) in the era of disruption. Data was collected from various trusted literature sources, such as books and scientific journal articles, but this research also took data in the field because it was to strengthen data from previous literature. A qualitative approach was used to analyze the collected data, with the aim of obtaining an overview and significant patterns. Improving human resources (HR) is a factor that is very relevant to increasing the competitiveness of PNF in the era of disruption. This is in line with previous research findings that show that quality human resources are the main key in winning the competition.

RESULTS AND DISCUSSION

Non-Formal Education (PNF)

Non-formal education is a modern education system that is divided in stages, arranged and consecutive, from elementary school to college. By non-formal education, we mean the various forms of organized non-formal educational activities that take place outside the school system aimed at serving most of the needs of the various local populations, both young and old (Hidayat, 2014).

This non-formal education program is directed at serving important learning needs and providing an advantage to its learning citizens in general and all of this is presented in non-formal education (Hidayat et al., 2017). These learning needs include those related to health, nutrition, family planning, and other requirements needed to improve the quality of family life, develop good personal behavior and very positive attitudes, improve the economy, income in the family and opportunities for work. One of the realizations of PNF is through recitation activities in the community.

From the data in the field, every month the school holds a routine recitation for all classes led by Mrs. Nurlaela for reading and writing the Qur'an, and by Mrs. Risnawati for memorizing prayers. This activity takes place from 09.00 to 11.00 and is held twice a month. In this recitation, participants are not only given the opportunity to improve their ability to read and write the Qur'an, but also to deepen it through discussion and reflection.

On Sunday evenings, digital-based recitations are held online from 7:00 pm to 8:30 pm. This recitation includes tadarus led by Umi Harni, as well as Qur'anic and Hadith studies. Through the digital platform, participants can follow the learning from their homes, allowing them to remain engaged in religious activities even in situations that limit physical meetings.

In addition, every two months, a general recitation is held as a forum for friendship between the surrounding community and non-formal institutions. This activity is led by Mr. Khojin and attended by local worshipers and representatives from non-formal institutions. The purpose of this general recitation is to strengthen good relations between the surrounding community and non-formal institutions, as well as to build togetherness in deepening religious understanding and expanding religious horizons for all participants.

The school organizes various recitation activities to meet the spiritual needs of the students and the surrounding community. These activities consist of regular recitations, online recitations, and public recitations. Regular recitation, held twice a month for all grades, focuses on improving the ability to read and write the Qur'an and memorize prayers. It is led by a competent teacher and lasts for two hours. Online recitations, held on Sunday evenings, include communal Qur'anic tadarus and the study of scriptures and Hadith. The online platform allows participants to follow the lessons from home, so they can still engage in religious activities despite being physically restricted.

The general recitation, which is held once every two months, serves as a forum to strengthen the relationship between the surrounding community and the school. This activity is usually led by local religious leaders and attended by mosque congregations and representatives from non-formal institutions. The aim is to strengthen good relations, build togetherness in deepening religious understanding, and broaden religious insights for all participants. The recitation activities at this

school have many advantages. The variety of activities, competent teachers, flexible implementation time and community involvement are the main strengths of this program. However, there are some things that could be improved to maximize its benefits.

For regular recitations, the duration or frequency of activities could be increased to allow for more in-depth discussion of the material. For online recitations, choosing a more interactive and accessible platform can increase participation. Increasing the frequency of public recitations can also strengthen relationships and religious understanding in the community. Conducting regular evaluations of the recitation program is important to determine the extent of its effectiveness. Feedback from participants and monitoring of attendance rates can be used as a reference to make necessary improvements. By continuing to innovate and adapt to the needs of the community, this recitation program can be a useful forum to improve religious understanding, strengthen relationships, and build a religious and noble community.

Non-Formal Education (PNF) refers to education that takes place outside the formal education system and can be implemented structurally or on several levels. It encompasses a wide range of educational initiatives that are flexible and relevant to the needs and interests of individuals, as well as society as a whole. PNF can serve as an addition, alternative, or preparatory phase to formal education, offering learning opportunities for individuals of all ages and backgrounds.

In addition, PNF also includes informal education, which can be in the form of independent learning provided by families and the surrounding environment. The results of this informal education will also be recognized as comparable to the results of formal and non-formal education after successfully passing an assessment according to national education standards. This shows that informal education has an important role in supporting individual and community development, especially in the context of early childhood education and distance education. Overall, PNF is an important component of the Indonesian education system, offering flexible, inclusive and relevant learning opportunities that reinforce formal education and assist in achieving the National education goals.

Da'wah Program Strategies

In the current era of disruption, da'wah needs to adapt to the various changes that occur. One way to increase the effectiveness of da'wah is to use the right strategy. A da'wah strategy is a unique method or way used in da'wah activities to achieve predetermined goals. Da'wah management is the process of planning, organizing, and supervising da'wah activities by using human resources and other resources to achieve da'wah goals. Da'wah strategy is an important part of da'wah management that focuses on determining the direction and actions to be taken in da'wah activities (Arif et al., 2022).

According to Asmuni, there are several important elements to consider in developing a da'wah strategy, namely: Philosophical principles: principles related to the goals to be achieved in the da'wah process. Psychological principles: principles related to the human psyche, both *da'i* (preachers) and da'wah targets. Sociological principles: principles that discuss issues related to the situation and conditions of the target of da'wah, such as politics, society, and religion in the local area (Ulfah, 2017).

The da'wah strategy carried out by non-formal education institutions (PNF) has a main focus on increasing the religious understanding of its students. Here are some examples of da'wah strategies that can be applied in PNF: Improve the quality of human resources (HR) of PNF educators and education personnel through training, seminars, and workshops related to modern da'wah methods and the use of technology in da'wah. Develop curriculum and teaching materials that are interesting and relevant to the disruption era. Dawah materials must be tailored to the needs and interests of students, and utilize digital technology to increase learning enthusiasm. Improve digital technology-based facilities and infrastructure. PNF needs to provide internet access, electronic devices, and online learning platforms to support da'wah activities. Foster students' spirituality immunity to help them face various challenges and temptations in the disruption era. Conduct regular evaluation and control of da'wah activities to monitor the effectiveness of da'wah and make improvements if needed.

To realize non-formal education (PNF) that emphasizes character development and moral values effectively, a comprehensive da'wah strategy is needed and covers various aspects. The following are details of strategies that can be applied:

Strengthening Islamic Education in Schools

Integrate Islamic values into the curriculum, incorporating Islamic principles and teachings into all subjects, not just religious education. This holistic approach will embed Islamic values in every aspect of student learning. Encourage practical activities, community service projects, and the actual application of Islamic teachings in everyday life. This will make learning more meaningful and encourage a deeper understanding of Islamic values. Provide comprehensive training and professional development opportunities for Islamic educators. This is to ensure they are equipped with the knowledge, skills and pedagogical approaches to effectively impart Islamic values to students.

Fostering Supportive School Environment

Promote Islamic values in the school culture: Create a school environment that upholds Islamic values, such as respect, honesty, compassion and responsibility. This can be achieved through school policies, daily activities and interactions between staff and students. Encourage Islamic religious practices: facilitate and encourage Islamic

religious practices within the school, such as the provision of prayer facilities, clean ablution stations, and opportunities for Islamic religious activities. This will provide a supportive environment for students to express their faith and strengthen their connection to Islam. Involve parents and the community: work with parents and community members to create a cohesive approach to character development. This can be done through parent-teacher conferences, community workshops, and family-oriented events that promote Islamic values.

Leveraging Technology for Da'wah

Utilize online platforms: use online platforms, social media and educational apps to spread the teachings of Islam and attract a wider audience. This can include creating engaging content, organizing online discussions and providing virtual learning opportunities. Develop interactive multimedia resources: create interactive multimedia resources, such as videos, animations and games, to make Islamic education more engaging and accessible to students of all ages and learning styles. Explore virtual and augmented reality: explore the potential of virtual and augmented reality to create immersive experiences that bring Islamic teachings to life, making learning more interactive and memorable.

Empowering Youth and Community Leaders

Develop a youth leadership program: structure a youth leadership program that empowers them to take a leadership role in promoting Islamic values within their community. This can involve training, mentorship, and opportunities for community service. Engage community leaders: work with community leaders, religious leaders, and influential individuals to promote Islamic values and encourage positive change in their communities. This can be done through workshops, seminars and public awareness campaigns. Encourage interfaith dialog: promote interfaith dialog and understanding to increase tolerance, respect and cooperation among different religious communities. This can be done by organizing interfaith events, workshops and community activities.

Utilizing Da'wah in Everyday Life

Integrate Islamic values into daily activities: encourage students and community members to incorporate Islamic values into their daily activities, such as applying kindness, honesty and compassion in their interactions with others. Promote ethical behaviour in business and professionals: encourage ethical behaviour and social responsibility in the business and professional world, emphasizing the importance of fairness, transparency, and integrity in accordance with Islamic principles. Promote environmental conservation: promote environmental conservation and responsible use of resources, in line with Islamic teachings that emphasize the importance of preserving nature and protecting the environment.

By implementing this comprehensive da'wah strategy, the realization of PNF can be effectively achieved. This will lead to the creation of a society with strong character, ethical values and a deep understanding of Islamic principles.

Challenges and Barriers to Da'wah in Non-Formal Education

The challenge for non-formal Islamic education in the era of disruption is the strong push for digitalization. The rapid development of technology marks the acceleration of disruption, which can make Islamic education become marginalized or lose out in competition with more effective, innovative, automated and fast education models. Therefore, traditional approaches to teaching and educational methods must be adapted to the changing, increasingly complex times.

In this era of disruption, students have easy access to various information through the internet, which makes them able to acquire knowledge quickly. As such, education should be geared towards a more in-depth and complex understanding, due to the abundant availability of information. However, this also brings new challenges in managing differences of opinion among students, as they can access diverse learning sources. Therefore, non-formal Islamic education needs to continue to innovate and adapt to technological advances, while maintaining its traditional values.

In developing effective non-formal education proselytization strategies in the era of disruption, a number of significant challenges arise. One of them is the huge impact of digitalization, which encourages students to prefer self-learning through the internet rather than engaging in non-formal activities. Changing learning patterns in the disruption era also affect students' interest in non-formal education, which tends to require long-term engagement and commitment to achieve significant results. Competition with new, more effective and innovative education models is also a challenge for non-formal education in attracting students' attention and participation, as these models may offer more attractive advantages to students in terms of learning methods and wider self-development opportunities.

In addition, managing the abundance of information in the digital era is a complexity for non-formal education. The existence of various learning sources on the internet can complicate students' understanding of Islamic teachings, because they have to filter the information obtained to ensure proper understanding. The different interpretations and understandings of various learning sources also pose new challenges in developing curricula and teaching methods that suit students' needs and understanding. However, by identifying and addressing these challenges, non-formal education da'wah strategies can be developed that remain relevant and beneficial to society.

CONCLUSION

The era of disruption presents dynamic challenges and opportunities for da'wah through non-formal education (PNF) institutions. A literature study accompanied by supporting interviews revealed that the utilization of information and communication technology (ICT), especially social media, is a key strategy to reach a wider audience and increase interactivity.

However, the effectiveness of da'wah in this era demands a holistic approach. The application of ICT needs to be carefully considered with three fundamental principles in mind: Philosophical Principle: The strategy of da'wah through PNF must have a clear philosophical foundation. This relates to the objectives to be achieved in the da'wah process. Is the focus on strengthening faith, developing character, or both? Clarity of purpose will determine the approach and message delivered. Psychological Principles: An effective da'wah approach must understand the psychological aspects of humans, both *da'i* (preachers) and *mad'u* (targets of da'wah). *Da'i* must have good communication skills, be able to adapt to learning styles and audience preferences, and understand the psychological challenges faced by the younger generation in the era of disruption. Sociological Principles: An effective da'wah strategy must be relevant to the social situation and conditions of the local community. This includes understanding the social, cultural, and religious issues faced by the audience. Thus, da'wah messages can be delivered in a way that is more contextual and appealing to the younger generation.

With an implementation strategy that is compatible with these three principles, PNF is able to become an adaptive and innovative institution. PNF not only conveys da'wah messages, but is also able to navigate the direction of da'wah to the community, especially the younger generation. Through the use of appropriate technology and a holistic da'wah strategy, PNF can play an active role in shaping character and moral values that are in line with the demands of the times and answer the challenges of the disruption era.

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