

## **SHIFTING OFFLINE DAKWAH METHODS TO ONLINE IN INDONESIA IN THE MODERN ERA**

Aris Priyanto, M.Ag.<sup>1</sup>, Sufendi<sup>2</sup>, Yunestria Rizkiana<sup>3</sup>, Aida Hasna Tsabita<sup>4</sup>

<sup>1,2,3,4</sup>*UIN K.H Abdurrahman Wahid*

*aris.priyanto@iainpekalongan.ac.id<sup>1</sup>, fendi.v.s.24@gmail.com<sup>2</sup>, yunestria23@gmail.com<sup>3</sup>,*

*aidahasnarm@gmail.com<sup>4</sup>*

### **ABSTRAK**

Penelitian ini bertujuan untuk menjelaskan pergeseran metode dakwah secara offline menjadi online di Indonesia pada era modern. Pergeseran ini terjadi berkaitan dengan pola masyarakat yang berubah, kebiasaan baru penggunaan internet lebih tepatnya media sosial sebagai tempat berinteraksi sosial yang baru. Dampaknya pola atau minat masyarakat khususnya generasi muda untuk menghadiri dan belajar di Majelis Ta'lim, Pondok Pesantren dan Lembaga Pendidikan Islam lainnya semakin berkurang. Semua ini tidak lepas dari perkembangan teknologi, dimana ini adalah kunci baru dari era modern. Penelitian ini termasuk penelitian kualitatif library research (study pustaka) yang menggunakan metode analisis deskriptif. Data-data yang di ambil dari jurnal, buku, dan artikel terkait, didokumentasikan dan kemudian dideskripsikan menjadi sebuah narasi penelitian. Hasil dari penelitian ini ternyata menemukan adanya bentuk-bentuk pergeseran metode dakwah offline menjadi online di Indonesia pada era modern, dampak pergeseran dakwah yang bersifat positif, yaitu: fleksibilitas waktu, meningkatkan menadirian, kebebasan memilih materi yang disukai, jangkauan luas, dan akses mudah, serta negatif, yaitu: pergeseran budaya lokal, berpotensi terputusnya tali silaturahmi, pola pengembangan yang kontroversial, kurang relevan dan aktual, rentan terhadap informasi radikalisme dan pesan hoax.

**Kata Kunci:** Pergeseran Metode Dakwah, Offline, Online, Indonesia, Era Modern.

## ABSTRACT

*This study aims to explain the shift in the method of da'wah from offline to online in Indonesia in the modern era. This shift occurs in relation to changing patterns of society, new habits of using the internet, more precisely social media as a new place for social interaction. As a result, the pattern or interest of the community, especially the younger generation, to attend and study at the Ta'lim Council, Islamic Boarding Schools and other Islamic Educational Institutions is decreasing. All of this cannot be separated from the development of technology, which is the new key of the modern era. This research is a qualitative research library research (library study) which uses descriptive analysis method. The data taken from journals, books, and related articles, are documented and then described into a research narrative. The results of this study turned out to find forms of shifting methods of offline da'wah to online in Indonesia in the modern era, the impact of shifting da'wah that is positive, namely: time flexibility, increasing self-reliance, freedom to choose preferred material, wide coverage, and easy access, and negative, namely: a shift in local culture, the potential for breaking friendships, controversial development patterns, less relevant and actual, vulnerable to radicalism information and hoax messages.*

**Keywords:** *Shifting Da'wah Methods, Offline, Online, Indonesia, Modern Era.*

## INTRODUCTION

Technological change is marked by the emergence of sophisticated tools related to information, communication, and so on. Sociologically, technology is an aspect that also influences the flow of every human activity. Technology is able to change the pattern of human relationships and interactions (Ngafifi, 2014: 46). We are currently

entering the era of *society 5.0* where information technology is growing rapidly. And various social changes of society change according to the pattern of technological development that makes it easier for them in various activities (Yoga, 2018: 30)

This is due to an individualistic lifestyle and as if modern society in general is preoccupied with various worldly

things, so that attention to religion is limited to traditions passed down from generation to generation in a verbalistic and ritualistic manner (Munajah, 2021: 91).

The teachings of Islam are a source of noble values for mankind. The teachings that are brought are not only for the life of the world but also related to the hereafter. Da'wah in a taklim assembly (offline) is one of the ways used by Islamic scholars to spread their teachings. It needs to be hard lined where the method of conveying the teachings and values of a religion must be able to keep up with the changing times. This shift in the behavior pattern of modern society also has an impact on the decline in public interest in enthusiastically participating in offline da'wah (face to face).

## **DISCUSSION**

### **Da'wah**

Da'wah is a way of conveying Islamic religious teachings to others with good and correct delivery in order to create a society that is guided by Islamic teachings so that it can be used in all aspects of life (Hasan, 2013: 11).The object of

da'wah study is humans. Humans here can be individuals or groups, both Muslims and non-Muslims (Hardian, 2018: 46).The law of preaching is divided into two opinions, the first opinion is limited to certain groups who have expertise in religion, have the opportunity and are able to carry out da'wah. While the second opinion is fardu 'ain(Syamsuri, 2006: 198).

Da'wah is basically indispensable for humans when fundamental human needs are not met or when life is faced with a crisis of aqidah and morals (Shohib, 2018: 88). Da'wah is useful for solving various problems faced by humans (Zaini, 2016: 148-149). Da'wah needs to be accompanied by exemplary and real actions that are applicable and implementable because the tasks and objectives of da'wah are not enough just with words (Ali, 2014: 133).A preacher in preaching must emphasize the superiority of the holy book Al-Qur'an and appreciate the values of other religious teachings that are in line with his teachings with the holy book of the Qur'an. A dai in conveying knowledge must not be

provocative which invites hatred towards other groups (Wiranto, Erham Budi, 2018: 160). M. Natsir in (Luth, 1999: 70-74) provides several reviews regarding the purpose of da'wah: (1) A call to the Shari'ah, (2) A call to the usefulness of our lives as servants of Allah (3) A call to our true life purpose, namely worshipping Allah (Farihah, 2014: 123).

### **Pre-Modern Da'wah in Indonesia**

Islamization in the 14th century in Indonesia did not escape the role of Walisongo who carried out the spread of Islamic teachings with cultural da'wah (Muktarruddin, 2017: 188). The cultural approach includes the fields of socio-economic, education, thought, art, and politics (Maziyah, Siti, 2020: 238). Walisongo conveyed da'wah by incorporating Islamic sharia values into local culture so that the Indonesian people at that time could accept the teachings of Islam in a relatively fast time (Kifayah, Nurul, 2021: 87-88). Walisongo is believed to be the foundation stone of Islam on the island of Java. Walisongo's role in spreading da'wah in Indonesia, especially on the island of

Java, is an undeniable fact (Hatmansyah, 2015: 16).

Walisongo plays a dominant role in da'wah, such as proselytizing. As a preacher, Walisongo traveled from one area to another to spread the teachings of Islam. Sunan Muria visited villages that were rarely reached as an effort to preach. The Demak Mosque is a form of historical work from Walisongo. Almost all Walisongo involved in it. The facilities used for da'wah are in the form of Islamic boarding schools led by the Walisongo and through artistic media, such as wayang. Walisongo uses Islamic teachings in traditional performances as a medium for Islamic da'wah. The message of monotheism is worshipping Allah and not associating partners or not worshipping others (Salafiyah, Nurul, 2020: 44).

Da'wah that was carried out before technological advances was offline/face-to-face. One of the da'wah that is carried out offline is da'wah through the Ta'lim Council. The Ta'lim Council is one part of the da'wah and tabligh which is carried out based on religious calls regularly and periodically. Starting from this

fact, through the Ta'lim Council trying to implement guidance, brotherhood, and strengthen ties of friendship and establish good relations (Saputra, 2019: 51). In the Qur'an the Ottoman texts and from the Hadith of the Messenger of Allah plus the understanding of the Messenger of Allah is to bring good news, while *hidayah* comes from Allah is widely used to refer to *tabligh* (Hasnawirda, 2012: 168). Religious teaching with the Ta'lim Assembly can be felt from the bottom to the top. These feelings have an influence on the religious attitudes of the people around the activities of the Assembly (Rahmat, 2021: 70).

#### **Modern Era Da'wah in Indonesia**

Modern can be interpreted as the latest, latest, or attitudes and ways of thinking that are in accordance with the demands of the times (Depdikbut RI, 1989: 589). The development of technology is inseparable from modern society (Muzaini, 2014: 57). The advancement of technology and science perceived by humans today has quite a lot of negative impacts on human behavior and their life

attitudes, both as religious human beings, and as individual social beings (Radiansyah, 2018: 80). In the aspect of religion, the modern era has an effect on the delivery of religious messages such as proselytizing.

With the development of technology, the use of the internet can open the eyes of the world to a new world, and a world network that has no borders (Pardianto, 2015: 99). In carrying out proselytizing activities, it cannot be separated from the rotation or current of change that is felt towards human survival. In the sense that proselytizing activists do not have to adjust to the progress achieved by science and knowledge (Munajah, 2021: 91). However, proselytizing must be carried out according to the development of the times where social changes occur in society, where people nowadays seek more knowledge about religion through the internet than to come directly to experts (Rofiq, 2020: 18).

Da'wah methods that can be used with cellular networks are through *website*, *mailing lists* by inviting them to religious discussion forums or sending moral messages to all members, using *chat* that allow

for direct interaction, using *blog*, and using social networking applications. such as *Facebook*, *Twitter*, and others (Zaini, 2013: 107). Device users in a day with a percentage of users of more than 8 hours reach 92% if combined with the power of their use in accessing Islamic proselytizing with a value of up to 80,8035 shows that proselytizing messages conveyed with internet media are very effective (Usman, 2016: 8).

In the context of Islam in the modern era, some of the factors that Materialism has always been strong today is the existence of individualistic processes. Collective life in the form of unity and mutual aid has now turned into a strong individualist spirit. Secularism separates religious life based on public affairs, because beliefs are only evaluated as direct affairs between individuals. Emerging relativity of ethical and moral habits (Pimay, Awaludin, 2021: 50). In today's aspect of religion, people think that religion is a private matter and not a public affair.

### **The Impact of the Shift in Offline and Online Da'wah**

Reviewed based on the media aspect on proselytizing is very promising. Experts and religious figures who are behind the scenes of the proselytizing media via the internet are able to concentrate more on responding to any plans and incidents that demand the status of the rules of the will that are avoided, proselytizing with the internet has become one of the options of the people from various sites, they have the freedom to determine the proselytizing material they cool based on that the coercion of the will can be avoided and the diverse ways of its delivery have made Islamic proselytizing via the internet can reach a wide segment. If proselytizing itself is not interpreted using a narrow meaning, as is already believed by some of the Muslim community (Hamiruddin, 2020: 92). Online proselytizing is useful in promoting the individual independence of modern society (Arifuddin, 2016: 184).

Internet proselytizing has a negative impact on it. One of them is the shift of local culture to the

modern order in this global era. With the advancement of technology, it does provide many conveniences, but on the other hand this can be a problem because the space for movement becomes narrow (Yahya, Farhan, 2019: 256). With internet media, people do not need to meet other people in person. This can result in a lack of social interaction that can lead to a break in the relationship. In fact, friendship is a form of worship activities that have enormous virtues, both in the form of world gifts and rewards in the afterlife (Istianah, 2016: 209).

There are three problems of proselytizing in the digital era, namely: (1) the development of forms of proselytizing that until now have been carried out by dai either individually or institutionally, most of which are conventional; (2) the lack of relevance and actuality of the materials presented on proselytizing; (3) alternative approaches in introducing Islam need to be formulated comprehensively persuasively in the midst of the development of communication and information technology (Rohman, 2019: 125).

The Internet as a medium of proselytizing has both positive and negative impacts. The positive impact is the effectiveness in transmitting religious teachings, being accessible, and having a wider reach. However, the negative impact is that it is possible to mix the teachings of the Islamic religion with teachings that are not credible, have a hoax tone and invite hatred, as well as many parties who abuse in the name of Islam with other purposes (Rustandi, 2019: 94). In addition, the internet as a medium for proselytizing can be misused for the dissemination of radicalism information, so that it has the potential to cause people to join radicalism groups (Fatmawati, Kalsum Minangsih, 2018: 204).

However, there are ways to minimize getting information that hoaxes can be done by the public by checking the site and article quality, checking the truth of information including facts, being careful with provocative titles, checking the authenticity of images, joining anti-hoax discussion groups (Nasriah, Mahmuddin, 2021: 108). Another way that can be done is by using a

literacy approach, with an anti-hoax news movement and socializing to the community from the school level to the wider community which is improved and encouraged (Juditha, 2018: 42).

## CONCLUSION

Proselytizing is a way of conveying the teachings of Islam to all human beings with the aim of teaching goodness. Da'wah in Indonesia is inseparable from the role of Walisongo in teaching religion well, namely by proselytizing culture in Indonesia, especially the island of Java. In the development of the times entering the modern era, it is influenced by technological developments. In addition to technological changes, changes in people's life patterns have changed in this modern era, especially in the pattern of social interaction of people who have now become individualists. With changes in people's lifestyles, proselytizing must be able to adapt to existing changes. The use of technology can be used as a medium for proselytizing. So here there is a shift in offline to online proselytizing.

The positive impacts of the shift from offline to online proselytizing include time flexibility, being able to choose preferred proselytizing materials, a wide range of proselytizing delivery, and easy access. Meanwhile, the negative impacts of the shift of offline to online proselytizing include a shift in local culture, lack of social interaction that can result in the breaking of silaturahmi ties, controversial patterns of proselytizing development, less relevant and actual proselytizing messages, vulnerable to radicalism information and hoax messages.

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