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**Integration of Da'wah Values in Broadcasting Content: A  
Perspective of Positive Law and Sharia**

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**ABSTRACT**

The development of technology, information and communication has grown rapidly marked by the Industrial Revolution 4.0 and the Social Revolution 5.0 in various digital platforms. The role of Islam in responding to the digital era is used as a solution to the problems studied. This study aims to describe and analyze the problems and solutions in maintaining communication on digital media from an Islamic perspective. The research method used is qualitative with a descriptive approach through a literature review from several scientific sources related to Islam and technology. The research focuses on analyzing communication problems on social media and their solutions through communication ethics based on an Islamic perspective. The results show that Islam emphasizes religious people to maintain and build good inter-religious communication. This research study is expected to be useful for religious leaders in adapting to technological developments in the digital era.

*Islam, Technology, Communication Etiquette, Digital, Social Media.*

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**INTRODUCTION**

The development of Information and Communication Technology (ICT) in the 4.0 revolution has provided opportunities as well as challenges in various aspects of socio-cultural life. Technological advances (new media) are considered urgent in influencing immoral actions in communication and interaction activities, both face to face and online. The presence of online communication is carried out in digital technology through various social media platforms. Social media is considered an inseparable part of people's lives. Researchers have stated that social media can cause negative actions through content that contains provocative values, fake news (hoaxes), hate speech, issues of race, religion and inter-group (SARA) against certain groups or individuals.

The problem of hoaxes is colored by hate speech that has been rampant on social media from ordinary people to officials and religious figures. This hate

speech is very dangerous in causing mass emotions, especially on religious issues with the source of its delivery provoked by religious figures. In addition to hate speech, propaganda that spreads very quickly on social media contains radical content that does not have a strict filter system. This radical content is produced and distributed by social media users using pseudonym identities or group/organization names. The digital flow can increase inter-religious conflict, ranging from violence to hostility. These negative actions are considered as propaganda that has a bad impact on destroying the social order of society, including religious tolerance.

Negative phenomena through various actions have become challenges in the interaction of religious communities on social media. Provocation, destruction, blasphemy, misleading and even acts of violence are often shown to vulnerable groups, such as religious minorities, ethnicities, sexual orientations, etc. This is based on the freedom of hate provocateurs to express themselves and carry out all actions by utilizing the democratic space of digital media. Several previous studies have suggested that thinking based on anticipating hatred involving hate speech (offence-giving) and incitement (offence-taking) must continue to be developed as an educational effort in promoting the values of religious tolerance in digital media through writing, images and audio broadcasts. Based on the 2022 Digital Data from the Global Overview, the total number of social media users in the world is currently 4.62 million. This number has increased by 10% or 424 million new social media users in a year. In Indonesia, through the We Are Social report, the number of active social media users was recorded at 191 million people in January 2022. This number has increased by 12.35% compared to the previous year which was 170 million people. The number of social media users in Indonesia continues to increase every year.

Its growth has fluctuated since 2014-2022. The WhatsApp platform has become the most widely used social media by Indonesians. The percentage was recorded at 88.7%, while Instagram and Facebook were at 84.8% and 81.3%. The proportion of TikTok and Telegram users was 63.1% and 62.8% respectively. A study by Szczegielniak A (2013) showed that the use of social media is linked to depression and anxiety. Another negative influence was stated by Ibrahim (2011) that the generation that grew up in a digital culture tends to be isolated (desocialization). Other major problems include hoaxes, hate crime cybershare, and cyber-bullying which are increasing (William M & Pearson O, 2016).

On the positive side, social media offers various benefits. This is in line with a study in Korea by Khan GF, et al (2013) regarding the risk vs benefit of social media. Risk factors include social risks, psychological risks, and privacy

issues, while benefits include social connectivity, social engagement, information updates, and entertainment. This study has concluded that the effects of benefits felt by users are greater than the risks 5. This research is very important to study in analyzing the presence of the digital era, including social media to anticipate well by all elements, both government, religious figures and each religious adherent.

The phenomenon that occurs will be very worrying to spread to the real world if it is not immediately addressed. The problems that occur regarding the issue of social paradigms in the digital media era have been analyzed through several studies or research that are used as references in this study, because the problematic sentiment can erode the spirit of diversity as the foundation of society in the nation. Therefore, researchers offer solutions to overcome these problems through an Islamic religious approach as a response to the lives of Muslims with the development of digital media.

## RESEARCH METHOD

Qualitative research on the use of social media in increasing the effectiveness of da'wah in the digital era is based on several theories and concepts, including the theory of da'wah communication in the digital era, the theory of communication effectiveness, digital literacy and Ummatan Wasathon. One of the theories used is the theory of da'wah communication in the digital era (Hayat & Riam, 2022). According to this theory, communication plays an important role in da'wah activities, especially in the digital era. Good communication skills are the capital for da'i to convey da'wah messages effectively and efficiently. This theory also emphasizes the importance of adjusting communication strategies to the development of technology and social media that characterize the digital era. In addition, the theory of technology acceptance is also relevant in this study. This theory considers factors that influence the adoption and use of social media in the context of da'wah, such as perception of usefulness, perception of ease of use, and social factors. In addition to the theory of da'wah in the digital era, this study also uses the theory of communication effectiveness. This theory emphasizes the importance of sending and receiving effective messages in achieving communication goals (Ramadani, 2020).

In the context of preaching in the digital era, the use of social media as a means to convey preaching messages can increase the effectiveness of communication. By using social media that allows preaching messages to be delivered widely, interactively, and can be shared, it is hoped that preaching messages can be more easily accessed and understood by a wider audience. In

addition, social media features such as comments and content sharing can encourage audience interaction and participation, thereby strengthening the effectiveness of preaching. Thus, the theory of communication effectiveness will provide guidance in analyzing the extent to which the use of social media can increase the effectiveness of preaching in the digital era..

In addition to the theoretical basis mentioned previously, this study also uses the concept of Ummatan Wasathon as a relevant theoretical basis. The concept of Ummatan Wasathon refers to Muslims who are middle-class people, not leaning to the left or right, but only siding with the truth that comes from Allah (Sihabuddin, 2022). In the context of research on the use of social media in increasing the effectiveness of da'wah in the digital era, this concept can provide guidance for preachers in conveying da'wah messages that are in accordance with Islamic teachings and can be accepted by various groups of society. The middle-class people referred to in this concept teach simplicity, balance, and justice in communicating and provide space for inclusive dialogue and understanding. By considering the concept of Ummatan Wasathon, this study is expected to provide practical recommendations for preachers or da'wah organizations in using social media effectively as a tool to convey da'wah messages that support understanding and harmony among Muslims as a whole.

The use of social media to increase the effectiveness of da'wah in the digital era involves a number of interrelated factors. First, good communication skills are key to conveying da'wah messages clearly, persuasively, and relevantly on social media platforms. The ability to compose interesting content, use the right language, and understand how to interact with the audience is important in achieving da'wah goals. Furthermore, adequate digital literacy is needed so that da'is can optimize social media features, utilize algorithms, and understand current trends and practices in the use of social media. A good understanding of Islamic teachings and the character of society in the digital era is also important in adjusting da'wah messages to be relevant and acceptable to the audience.

## **RESULT AND DISCUSSION**

### **The Role and Potential of Social Media in Da'wah**

Social media plays a significant role in Islamic da'wah in the digital era. As a popular and widespread platform, social media provides an effective communication channel for preachers to spread Islamic teachings to a wider and more diverse audience. Through social media, preachers can share lectures, studies, writings, and inspirational quotes about Islamic teachings easily and

quickly (Arif & Roem, 2019). The role of social media in Islamic da'wah also involves interactive and participatory aspects (Salsabila & Muslim, 2022). Through features such as comments, private messages, and discussion groups, social media allows preachers to interact directly with their audiences. This allows for active dialogue, allowing questions to be answered, concerns to be addressed, and a deeper understanding of Islam to be achieved. In addition, social media also provides a space for the Muslim community to share experiences, provide moral support, and strengthen social ties in practicing Islamic teachings. One concrete example that illustrates the role of social media in Islamic preaching is the Instagram account @nuonline\_id managed by the LTN Nahdlatul Ulama (PBNU) Executive Board (Romadani & Fikry, 2021). This account has succeeded in utilizing social media as an effective communication channel to reach a wider community. By uploading informative, inspiring, and educational preaching content, this account is able to convey religious messages to thousands of its followers. In addition, social media also provides opportunities for local preachers and mubalighs to use alternative channels to disseminate their preaching messages.

In addition to using traditional mass media, such as newspapers and television, preachers can utilize social media as a means to communicate and interact directly with mad'u. Through social media platforms such as Facebook, Twitter, and YouTube, preachers can publish their religious lectures, studies, and writings, reach a wider audience, and build communities that share interests and beliefs. By utilizing social media strategically, preaching can penetrate geographical boundaries and face the challenges and obstacles that exist in spreading religious messages.

However, it is important to acknowledge that the use of social media also has negative impacts that need to be considered. One of the negative impacts that needs to be watched out for is the existence of content that has not been fully accounted for its truth and credibility (and Discussion, 2019). This can have a negative impact on the thinking of people who do not necessarily have sufficient understanding of religious teachings. In addition, the phenomenon of radical Islamic preaching is also a serious concern, where they corner the teachings of Islamic boarding schools by ignoring the context of the times and local wisdom of the community. This phenomenon can result in a misunderstanding of Islam and cause potential radicalization among the community. For this reason, kiai and santri have an important role in countering these negative impacts and contributing to cyber defense of Islamic teachings that are rahmatan lil 'alamin and maintaining local wisdom of the community.

One step that can be taken is to increase digital literacy among kiai and santri (Nugraha & Ayundasari, 2021). By having a good understanding of social media and digital literacy, kiai and santri can critically analyze the content they encounter on social media, sort out reliable information, and understand the context and values of true Islamic teachings. In addition, they can also actively participate in spreading true da'wah messages and promoting local wisdom through social media.

In addition, it is important for kiai and santri to engage in dialogue and interaction with the community online. By having constructive discussions and providing clear explanations of Islamic teachings that are in line with the context of the times and local wisdom of the community, they can influence and provide better understanding to online audiences. In addition, kiai and santri can also build networks with religious figures and groups that have the same vision to strengthen cyber defense efforts and promote moderate and inclusive Islamic teachings.

### **Challenges and Obstacles to the Use of Social Media in Preaching**

The use of social media in preaching has an important role in spreading Islamic teachings in the digital era. Social media allows preachers and missionaries to reach a wider audience in a fast and effective way. However, there are several challenges and obstacles that need to be faced in the use of social media in preaching.

The use of social media in preaching is faced with serious challenges related to the spread of information that deviates from legal, customary, and religious provisions (Uddin & Muhid, 2021). Phenomena such as young people freely posting photos holding hands with partners who are not their mahram and spreading information that contradicts religious teachings are real examples of these challenges. In this digital era, where access to information is very easy and freedom of expression is key, it is important for preachers and mubalighs to face these challenges wisely and responsibly. They need to take a good approach in conveying the message of preaching, by prioritizing correct religious values, reminding people of the limitations that exist in religion, and providing a proper understanding of the consequences of deviant actions. In addition, it is also important for preachers and mubalighs to provide education to the public regarding the ethics of using social media and how to behave in accordance with religious teachings. By facing these challenges proactively, preachers and mubalighs can strengthen the effectiveness of their preaching in the digital era and maintain the integrity of religious teachings in this increasingly complex and open environment.

The use of social media in preaching is not only faced with the challenge of spreading deviant information, but also faces other obstacles, namely the lack of understanding of social media ethics and the lack of digital literacy (B, 2020). Many social media users do not yet understand how to interact and disseminate information correctly and in accordance with religious values. The lack of understanding of social media ethics can result in the spread of inaccurate information, slander, or even the spread of content that is contrary to religious teachings. In addition, the lack of digital literacy is also an obstacle in conveying preaching messages effectively on social media. Many individuals or preaching institutions do not yet have adequate skills in utilizing social media features and understanding the algorithms used to expand the reach of preaching messages. Therefore, it is important for preachers and mubalighs to continue to develop their understanding and digital literacy, as well as to make efforts to educate the public about social media ethics and the correct use of social media in order to spread preaching that is accurate and in accordance with religious teachings.

#### **Effective Strategies and Methods for Utilizing Social Media in Da'wah**

Da'wah is an important task for every Muslim, and in today's digital era, social media has become a very effective tool in conveying da'wah messages (Ramadani, 2020). By using social media, da'wah can reach a wider and more diverse audience. To utilize social media in da'wah effectively, there are various strategies and methods that can be applied. By using a wise approach and understanding the characteristics of the audience, da'i can create content that is relevant and interesting to them. In addition, the use of images, videos, and interactive features on social media can increase the appeal of da'wah messages and expand their reach. Consistency in spreading da'wah content is also very important, so that the audience can continuously connect with the da'wah message being conveyed.

In the context of utilizing social media in preaching, there are various strategies and methods that can be applied effectively. One example is through the Instagram account @mau.benerbareng, which uses audio-visual animation as a medium for preaching (Subul & Abdurrazaq, 2022). By combining interesting visual and audio elements, this account is able to reach a wider audience and provide preaching messages in an interesting and informative way. In addition, YouTube social media also has great potential in preaching, as done by Ustadz Segaf Baharun. Through his YouTube channel, Ustadz Segaf Baharun delivers educative and inspiring lectures to his audience (Prastiyo & Hidayah, 2022). The advantage of YouTube social media is its ability to present longer and more in-depth video content, thus providing more space to explore

various issues and topics that are relevant to religious teachings. By utilizing social media with the right strategy and understanding the needs of the audience, preaching through social media can be a very effective means of conveying religious messages in this digital era.

### **Broadcasting as an Effective Means of Da'wah**

Broadcasting is quite familiar to our society. Broadcasting according to JB. Wahyudi<sup>4</sup> is all activities that allow radio and television broadcasts that include ideal aspects, hardware and software that use transmission facilities, both on land and in space, using electromagnetic waves or higher types of waves to be broadcast and can be received by the audience through radio or television receivers, with or without aids. While the broadcast has the same meaning as broadcast which in Law No. 32 of 2002 concerning Broadcasting is a message or series of messages in the form of sound, images, or sound and images or in the form of graphics, characters, both interactive and not, which can be received through a broadcast receiver.

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From a religious perspective, da'wah requires its followers to internalize, transmit, diffuse, transform, and actualize Islamic law with methods and media that are based on the Qur'an, as a book of da'wah, and the sunnah of the Prophet Muhammad to mad'u (humanity). This is an effort by Muslims to make Islamic law a reality in the lives of individuals, families, communities, and the public as a congregation so that a good people can be realized who live well in this world and well in the hereafter.

Thus, it can be in accordance with the basis of Islamic law, namely in accordance with what Allah mandates in QS. Al-Furqan "And the good servants of the Most Merciful God are those who walk humbly on the earth and when the fools greet them, they speak words of safety". So from this verse it is appropriate that television broadcasts and feature films do not contain the influence of moral corruption such as SARA, mysticism, violence, and others that are far from good. The big effect of a film said by Soelarko is imitation



caused by the assumption that what is seen is normal and appropriate for everyone to do. Islam has regulated broadcasting issues through the rules of preaching.

As in the Q.S Ali Imran verse 20 which says "So indeed your obligation is only to convey" and the Q.S An-Nahl verse 82 which reads "So if they turn away (also), then indeed your obligation is only to convey what is clear and obvious". And when someone has conveyed something to fellow people of Allah, there will be a punishment if what is conveyed is not in accordance with reality and certainly not in accordance with Islamic law, namely as conveyed by Allah in the Q.S Ar-Ra'ad verse 40 which is "So convey and My obligation is to make a reckoning". In this verse Allah calls on His people to convey all news and information honestly and in accordance with the facts without any engineering whatsoever, and Allah will make a reckoning for what humans convey to other people in the world.

## **CONCLUSION**

The use of social media in preaching has an important role and great potential. Through social media, preaching messages can be spread quickly and effectively, reaching a wider audience. However, it should be remembered that the use of social media in preaching must be done wisely and responsibly. The preaching content that is disseminated must pay attention to the truth, credibility, and context of Islamic teachings. Collaboration between kiai, santri, and wise social media users is essential in maximizing the benefits of using social media in preaching. In addition, there are challenges and obstacles, such as the spread of inaccurate information and a lack of understanding of social media ethics. Therefore, a wise approach and effective strategy need to be implemented, including ensuring the accuracy of information, respecting social media ethics, and increasing digital literacy in society. The use of social media in preaching also has complex social impacts, with benefits such as increasing religious knowledge and changing public values regarding halal lifestyles, but can also present negative impacts such as polarization and less credible content. Therefore, a good understanding and wise and responsible use are very important in utilizing social media in preaching.

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