

Orientation of Da'wah; Reinterpreting the Goals and Essence of Islamic Da'wah

Taqwatul Uliyah

Universitas Islam An Nur Lampung and taqwatululiyah@iaiannur.ac.id

ABSTRACT

In recent times, Indonesian society has been filled with the phenomenon of loud preachers who continue to call for hate speech, slander, and hoaxes in the name of Islam. Not only non-Muslims, but also Muslims are afraid to see Islam. The theory of Islam that should have "saved" suddenly appeared in a way that was full of hatred, resulting in a campaign that "harms" humans and their environment. Much Islamic material is reduced to just preaching teachings, jihad, which is a war against "enemies of Islam." This situation must be explained by re-elevating the eternal teaching of Islam, "salvation." This article complements the discussion of the contemporary preaching phenomenon and aims to strengthen the idea that carrying out "social media jihad" is important to counter radical preaching today. The thick description method is used to read the phenomenon of preaching on social media that has been rampant lately, especially those containing elements of violence and radicalism. This method shows the strengthening of millennial conservatism in social media and their real movements. It is also hoped that policy makers, both from the government and moderate Islamic groups, have the ability to implement laws and have the courage to seriously fight radical preaching.

Keywords: *Islamic Da'wah, Media Jihad, Security.*

1. INTRODUCTION

The rapid growth of startup companies in Jakarta shows the increasing relevance of innovation and adaptability to today's business environment. While several factors may determine a startup's performance in this fast-paced, highly volatile market, productivity at work becomes crucial to its success [1], [2]. However, high productivity can be ensured only by addressing various challenges associated with integrating advanced technologies [3], maintaining a healthy work-life balance, and assuring policies in the workplace that allow for inclusiveness [4].

The emergence of instant preachers in Indonesia[1], especially on social media, creates a new dynamic in the practice of preaching which was previously more conventional. This phenomenon involves individuals who do not have a strong religious background, but are able to attract public attention through an innovative digital approach [2]. Social media offers a platform that allows individuals to spread ideas and teachings at an unprecedented rate, thus building a significant following in a short period of time. However, the quality of the preaching messages delivered is often questionable, as many instant preachers do not have a deep understanding of the context of Islamic teachings and are likely to spread inaccurate information [3][4].

Furthermore, the nature of social media that encourages excessive self-expression has the potential to change the way society accepts and understands da'wah [5][6]. In his theory of social interaction shows that individuals can build different identities in various contexts. In this case, instant da'i create a persona that may not reflect their true understanding of religion, thus obscuring the authenticity of da'wah. Therefore, it is important to conduct a critical study of the long-term impact of this phenomenon, both on the community's understanding of religion and on the integrity of the delivery of Islamic teachings itself [7][8].

The virtual world of social media has become a significant arena for millennials to express their religious practices in innovative and engaging ways. These digital platforms offer instant access not only to religious information, but also to communities of like-minded people, creating a space where worship can be practiced collectively despite physical separation [9]. This phenomenon reflects what has been called "spirituality in the digital age," where individuals can adopt a religious identity that fits their values and way of life, while remaining connected to the wider social environment [10].

One of the striking trends among the millennial generation is the behavior of "migrant youth" who are equipped with a "syar'i salafi" style of dress [11]. This change is more than just a visual transformation; it reflects a search for meaning and identity in a broader context, often influenced by public figures and celebrity role models. Studies have shown that endorsements from public figures have a significant impact on social mobilization and behavioral change among the younger generation, making Islamic dress not just a trend, but a symbol of spiritual change that is considered positive. While the phenomenon of many individuals returning to the path of Allah through social media platforms appears to be a positive development, it is accompanied by a number of challenges that cannot be ignored. One of the main issues is the decline in the depth of religious knowledge that is usually obtained through collective learning and experience [12]. Religious behavior that used to be done together now tends to change into instant and sometimes shallow practices, where individuals seek religious understanding through easily accessible and quickly digested content. This change leads to a reduction in contextual understanding of religious teachings, which has the potential to result in misinterpretation and problems in the practice of broader Islamic teachings.

More worryingly, this condition can trigger an unfulfilled thirst for spirituality, creating a gap that makes individuals vulnerable to negative influences. In this context, a lack of in-depth knowledge of religious values can lead to extreme or violent actions carried out in the name of religion. Research shows that individuals who have minimal religious knowledge are more likely to fall into radicalism, which uses the name of religion to justify violent actions [13] [14]. Therefore, it is important to create a balance between the use of social media in religious practice and the need for comprehensive religious education to prevent potential deviations in spiritual understanding.

Very little religious knowledge is received causing the above phenomenon to occur. In addition, because of the increasing amount of information from social media every day, there is not enough knowledge to understand it. This must be anticipated by giving a new meaning to the term "Islamic", which they consider to be "the most correct, pure, and sharia teachings of Islam according to the sunnah of the Messenger." One way to balance the instant intake of understanding above is to return it to the meaning of "Islam" as "savior". Based on a proportional understanding, the term "Islam", which means "safe," must be reused. By restarting the conversation about these terms, it is hoped that it will provide clear direction as the basis for Islamic religiosity, especially for those who learn Islam autodidactically in the virtual world of social media and all those who do "migration" from "darkness" to "light". We do not want this spirit of migration to fall into "glare" which is equally blind to reality. In other words, the conditions of "too much light" and "too little light" are both bad, and both occur in an environment that is not "Islamic". The above situations must be handled consistently to maintain balance in understanding the true meaning of Islam. One way is with a good philosophy of da'wah that enriches the religious knowledge of the da'i. Reinterpreting the term

"Islamiyah" in Islam as a "religion of salvation" is a way to reduce radical perspectives on Islamic religion, both on social media and in the real world [15].

2. METHODS

As a result of reading the researcher's perspective, this paper was written with a phenomenological-critical approach.[16][17], which means describing the social conditions as they are and following them with critical criticism. This type of research uses literary research with a primary data base in the form of writings on the issue of da'wah on social media as well as the results of the author's direct observations of daily socio-religious events found in news published in print, electronic, and new social media (such as Facebook, WhatsApp, etc.). Data is collected and classified (classification) based on the quality of its content, then described in depth (in-depth description) to provide a clear picture and critical commentary on the social phenomenon [18][19].

3. RESULTS AND DISCUSSION

3.1 Discussion

1. Reinterpretation; Islamic and Safety Studies

In the Qur'an, the word "salama-yuslimu-saliman" is a noun 157 times, consisting of a noun 79 times, an adverb 50 times, and a verb 28 times. The word "Islam", which means "peace", is more often referred to as a noun than a verb. Kala salama can also mean "healthy" or a healthy condition without any damaging diseases. The term "al-Islam" refers to the effort to surrender to Allah and follow the example of the Messenger of Allah in cleansing oneself from bad morals, cleansing the faith and heart from bad things that cause physical and especially spiritual illness. Therefore, a Muslim is defined as someone who has good morals and strong faith, which makes "peace" for himself and those around him. Therefore, Islam is closely related to moral values because it provides basic teachings about the nature that contributes to world peace and health.

However, the understanding of the word "Islam" is often limited to a limited area that is only defined as "the most true religion". One of the big mistakes experienced by those who claim to be Muslims is the belief that the meaning and results of the word "Islam" are only formal religions and are limited to what was brought by the Prophet Muhammad.[20]. This understanding often leads to disagreement and rejection of Islam. In this view, there are two models of Islamic religiosity: the inclusive and the exclusive. The first model allows other religions to be accepted and moderated, while the second model considers other religions as infidels.[21].

Social and religious activities that emerge in modern society often reflect the tension between two different perspectives, namely exclusive and inclusive. The exclusive view assumes that religious truth can only be found in one particular belief, in this case, Islam as the only true religion. In this context, Islam is not only understood as a moral system and teaching of salvation, but also as an organizational entity with political goals. This approach encourages the tendency to view other religions as enemies to be defeated, creating a cycle of antagonism that has the potential to lead to violence. As explained by Tillich, exclusivism in religion often gives rise to an attitude of intolerance that can trigger inter-religious conflict.[22].

On the other hand, the inclusive perspective places more emphasis on universal understanding and harmonious interfaith relations. This approach focuses on human values and commonalities among different religious traditions, strengthening dialogue and collaboration between communities. However, people who hold exclusive views tend to be more violent and defensive towards other views, which often leads to acts of violence in the name of religion. In many cases, this aggressive response to differences shows a lack of understanding and tolerance, which can damage social cohesion and have negative impacts on society.[23].

Religious Studies that talks about "Islam", we must think of it as a teaching for "salama" or "salvation"[24][25]. In fact, the teaching of salvation is the teaching of all God's creatures in this

world. The holy books and the Apostles were revealed to this world as real instructions from Allah about the correct way to live to be safe both in this world and in the afterlife. The teachings of Islamic law should provide safety for humans in this world. The ways of the tarekat were added to the Shari'a until it reached the true peak meaning of truth. In accordance with the instructions given by God in the books taught by the Apostles, true salvation is the goal for all humans. This truth applies to everyone, regardless of their religion, tribe, or race.

Islam as a religion that brings mercy to all nature (*rahmatan lil 'alamin*) emphasizes the importance of balance between vertical relationships with Allah SWT and horizontal relationships with fellow creatures. The manifestation of this concept is reflected in Islamic teachings that prioritize peace and reject all forms of damage. As explained in the Qur'an, Surah Al-A'raf verse 56 which prohibits causing damage on earth, Islam teaches that humans as caliphs have a responsibility to maintain and preserve the universe, not destroy it. The manifestation of the nature of Allah the Most Gracious (Al-Rahman) and the Most Merciful (Al-Rahim) in everyday life is an important indicator in measuring the quality of a person's Islam. When a Muslim commits an act that damages the environment, this is contrary to the essence of Islamic teachings which uphold the preservation of nature and the balance of the ecosystem.[26][27]. Islam teaches that humans are an integral part of the universe, so destroying nature is the same as destroying oneself. A deep understanding of this concept is key to practicing Islam comprehensively, not only in the aspect of ritual worship but also in the context of preserving the environment. In recent years, "Islam" has only been considered a symbol and embraced by many who encourage destruction by spreading hatred, controlling the truth, declaring others as infidels, and encouraging hostility and direct war. Radical conservative preachers appear on social media confidently spreading hatred to others, speaking with harsh and sarcastic words, and easily declaring people who disagree with them as infidels.[28]. This kind of misguided Islamic way is very concerning.[29].

2. Da'wah and its essence

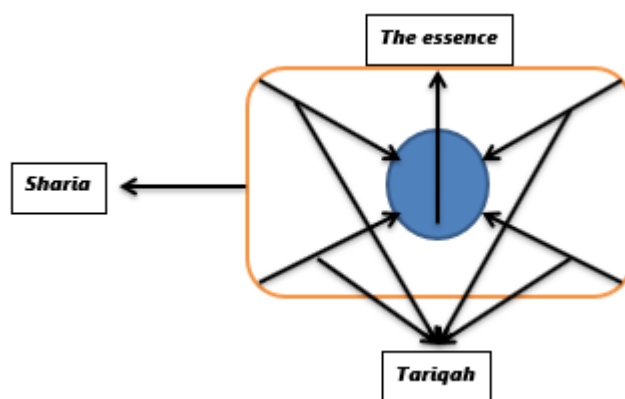
The concept of da'wah in Islam, as stated in Surah An-Nahl verse 125[30], emphasizing three fundamental methods in conveying religious messages: *hikmah*, *mau'idzah hasanah* (good advice), and *mujadalah bil ahsan* (debate in the best way). The terminology "*hikmah*" has deep linguistic roots, derived from the word "*hukm*" which literally means horse bridle or a metaphor describing the ability to control and direct wisely.[31]. This meaning developed in the Arab-Islamic intellectual tradition, where *hikmah* was not only understood as practical wisdom, but also included a deeper philosophical dimension. This is reflected in the view of Dr. Faud Al-Ahwani who underlines how classical Arab scholars often used the term "*hakim*" as an equivalent of "*failusuf*" (philosopher), indicating the interconnection between practical wisdom and philosophical thought in the Islamic tradition.[32].

The significance of the use of the words "*hasanah*" and "*ahsan*" which are rooted in the word "*ihsan*" in the verse deepens the understanding of the methodology of Islamic da'wah. This concept indicates that da'wah must be carried out with a holistic approach and excellence in all its aspects. The placement of the word "*hikmah*" above "*philosophy*" in the hierarchy of Arab-Islamic thought shows that wisdom in Islam does not only include theoretical knowledge and philosophical contemplation, but also integrates spiritual and practical dimensions.[33]. This reflects the comprehensive Islamic view of how knowledge and wisdom should not stop at the intellectual level, but should be manifested in constructive social actions and interactions, especially in the context of da'wah and the spread of Islamic values.

The semantic evolution of the word "*hukm*" in the Indonesian context shows an interesting transformation, where the term has developed into the foundation of the modern justice system through its derivatives such as "*hukum*", "*judge*", and "*dihukum*". This linguistic transformation reflects how the Arab-Islamic concept adapted to the Indonesian socio-cultural context, creating an institutional framework that regulates people's behavior through a system of formal sanctions and

regulations. Meanwhile, the word "hikmah" experienced a different trajectory, shifting to the realm of spirituality and esoteric wisdom. In the understanding of Indonesian society, hikmah is not only about practical wisdom, but rather represents the dimension of ma'rifat whose spiritual knowledge encompasses the totality of human experience through the five senses and goes beyond the limits of rational understanding alone. This shows how classical Arabic terminology can acculturate with local understanding to form a richer and deeper conception [34][35].

Seyyed Hossein Nasr's perspective on wisdom provides a deeper dimension to this understanding, by positioning it as a manifestation of universal and eternal truth (al-haqq) that can be achieved through the comprehensive implementation of the shari'ah.[36]. In this view, wisdom does not stand alone but is part of a spiritual continuum that begins with the implementation of formal laws (sharia), continues through spiritual discipline (riyadhah), and culminates in a mystical journey (thariqat) with its various spiritual levels (ahwal and maqam). This conceptualization depicts wisdom as the meeting point between exoteric and esoteric knowledge in Islam, where formal understanding of religious laws (fiqh) synergizes with personal spiritual experience. This reflects the unique characteristics of Nusantara Islam which is able to integrate formal-legalistic aspects with a deep spiritual dimension, forming a synthesis that enriches the religious understanding of Indonesian society [37][38].



Ctt; The Relationship Between Sharia, Tarekat and Essence

Preaching is an Islamic religious command found in the Qur'an [39]. However, Allah gives clear rules through wisdom and goodness [40]. Far from an invitation that brings good wisdom, and it is also not an invitation that is negative. There is no place where someone can be forced to act badly in da'wah to force people to be right. Amar ma'ruf nahi munkar must be applied consistently. Ordering to do good in a good way, and preventing evil must also be done in a good way. This is the true meaning. Not a forced end, but a process full of wisdom and goodness that is aimed at.

Diversity is an inevitability that has been outlined by Allah SWT in the creation of the universe. The presence of the Apostles as messengers of Allah is not intended to eliminate these differences, but rather to be mediators who bridge the various dimensions of human life, both in spiritual, cultural, and social aspects. The Apostles act as universal messengers who are able to harmonize the various differences that exist, not to create uniformity that is contrary to the nature of creation [41]. In this context, diversity is seen as a blessing that enriches the treasury of human life, where each difference brings its own value and wisdom. The essence of da'wah in this perspective is no longer understood narrowly as an effort to convert or standardize understanding, but rather as a process of inviting humans towards the universal truth al-haq which is the meeting point of all differences [42][43]. Al-haq becomes a kind of spiritual center of gravity where various interpretations and understandings can converge without losing their respective uniqueness [44]. Herein lies the true wisdom, a spiritual space that is able to embrace diversity while maintaining the essence of universal truth. This understanding affirms that the fundamental purpose of da'wah is to

guide humans towards spiritual enlightenment that is inclusive, not exclusive, where goodness can be found in its various manifestations.

3. Call to Da'wah for Salvation

Fahrurrozi stated that there are at least eleven models of contemporary preaching.[1][45], including the following:

First, Accommodative da'wah represents an inclusive approach to spreading Islamic values, by placing respect for cultural diversity and community needs as its fundamental principle. This da'wah model emphasizes the importance of building bridges of understanding between cultures and religions, where universal Islamic values are conveyed through methods that prioritize persuasion and role models, rather than coercion or intimidation. Through an accommodative approach, Islamic da'wah is able to reach various levels of society without causing resistance or social conflict. This method is in line with the characteristics of Islam as a religion of rahmatan lil 'alamin (blessing for all nature), which prioritizes welfare and social harmony. By accommodating the needs of a multicultural society, this da'wah model not only succeeds in conveying Islamic messages, but also contributes to building social cohesion and cross-cultural understanding. This proves that Islam can develop peacefully and harmoniously in the context of a diverse society.[46].

Second, Actual-Transformative Da'wah. Actual transformative da'wah is a contemporary da'wah model that seeks to integrate Islamic values into complex social realities. This approach does not only focus on ritual and theoretical aspects, but rather emphasizes the practical implementation of Islamic teachings in overcoming various social problems. This model actualizes Islamic values through concrete social movements, such as economic empowerment of the people, community-based education, and social advocacy. The main characteristic of actual transformative da'wah is its ability to transform religious understanding into real actions that contribute positively to society. This approach combines the spiritual dimension with social reality, so that da'wah does not only become a symbolic ritual, but becomes a catalyst for meaningful social change.

Third, Transformative Da'wah. Is a da'wah model that not only uses a conventional verbal approach to provide religious understanding with the da'i as the center, but also goes directly to the community by accompanying others to internalize religion in real life, strengthening society towards social transformation.[47].

Four, Cultural da'wah represents a da'wah approach that integrates Islamic values with local wisdom and local cultural elements. This model is based on the understanding that Islam as a universal religion can adapt to various cultural contexts without losing the essence of its teachings. In its implementation, cultural da'wah prioritizes dialogue between Islamic teachings and local traditions, creating a harmonious synthesis between Islamic values and cultural wisdom. This method emphasizes the importance of understanding the socio-cultural characteristics of the target community of da'wah, so that Islamic messages can be conveyed through a medium that is familiar and easily accepted. This approach has proven effective in the context of multicultural Indonesia, where Islam is able to develop peacefully through the process of cultural acculturation, as exemplified by the Wali Songo in spreading Islam in Java.[32].

Five, Gemeinschaft and Gezelshaft Da'wah. Gemeinschaft and Gezelshaft Da'wah is a da'wah model that adopts Ferdinand Tönnies' classical sociological concept of social relationship patterns in society. This approach understands that each community has unique characteristics and social ties, both gemeinschaft (traditional communities with strong emotional ties) and gesellschaft (modern societies that are more rational and formal). In practice, this da'wah emphasizes the importance of building sustainable relationships with the target community. This da'wah model prioritizes a collective approach that involves all elements of the community, while paying attention to existing social and cultural dynamics. The success of da'wah is achieved through a continuous process, where the da'wah not only acts as a conveyor of religious messages, but also as a facilitator of social change who understands and respects the unique characteristics of the community being preached to.[48].

Six, Emancipatory Preaching Model. In the emancipatory preaching model, namely Islamic preaching for liberation or critical Islam as an alternative to overcome religious differences, religious teachings are used as a means to free and solve human problems from their social problems. After that, religious teachings place the human dimension in the midst of these problems.[49][50].

Seven, Democratic-Ethical Islamic Preaching Model[51]. Or Islamic preaching that sees democracy, where freedom is the basis for building a just, tolerant and respectful society.[52].

Eight, Philanthropic Preaching Model. Islamic Preaching that focuses on long-term empowerment does not only involve acts of kindness. People with a lot of wealth who realize that their wealth is not entirely their right usually carry out preaching with this model.[53][54].

Nine, Journalistic Preaching Model. Is Islamic preaching delivered through print and electronic mass media. In accordance with the director's instructions to convey religious messages, the packaging can vary [55].

Ten, Jihadiyah Preaching Model [56]. The model of jihadist preaching towards deradicalization, namely Islamic preaching which is generally defined as the outpouring of all thoughts and actions to achieve goodness in every aspect of human life. Not jihad which is usually defined as war and violence to force others to adopt certain beliefs.

Eleven, Nusantara Islamic Da'wah or Wasatiyah da'wah. Da'wah efforts to transform the Islamic message are described as the struggle of Islam to acculturate and adapt to a friendly and inclusive Indonesian culture. This model is able to solve the big problems of the nation and state through the rahmatan lil'alamina paradigm [33][57].

Judging from the eleven models of da'wah mentioned above, each of them has a positive meaning. The main goal in carrying out da'wah is to provide enlightenment and salvation both in this world and the afterlife. The invitation given is not merely to embrace Islam; more than that, they invite people to do good based on universal good values. The main teaching preached to the mad'u is the principle of living in balance and harmony in social life.

Fahrurrozi even argued that the jihadiyah da'wah model must also be applied to combat radicalization in the name of Islam. In fighting this radicalization, the terminology of jihad shows that teachings that encourage violence in the name of religion are actually the common enemy of Islam. Calls to commit violence (even treason) under the guise of da'wah must be fought with "jihad" also in the form of Islamic da'wah that provides an understanding that Islam is rahmatan lil'alamina. A state full of grace from the Giver of Guidance begins with da'wah with wisdom and good words. In QS An-Nahl verse 125, the call has the core of teachings and guidance from Allah, so the call to Him must be done with wisdom and good material [45].

There is no reason why the word "hasanah", which means "goodness", should not be compared with bad things. "Making ablution with ditch water" is the same as "ablution with ditch water", which is not at all pleasant but rather annoying with its smell and uncleanness. It is very inconsistent with the method of da'wah taught by Allah SWT above if you preach using bad words, insulting, inciting, and making infidels other people who are also Muslim. If this is not understood well by all Muslims, it could actually damage the image of Islam as a good religion. Since Islam is a religion of "salvation", it cannot function without the "hasanah" of its supporters, especially the preachers. As a result, Islam also functions as a missionary religion.

Muslims, especially students who are active in social media, must continue to promote Islam from the perspective of "peace, safety" combined with the general values of society. Radical da'wah must be countered with a more relaxed da'wah that is centered on the principles of eternal goodness that have been passed down from generation to generation. Because the religion of Islam is eternal (eternal), its teachings about peace are universal teachings that are eternal as well. If something is judged in the wrong way and is not in accordance with the teachings of "safety", then it must also be changed in the right way (yujadilhum billati hiya ahsan) [58][59]. Because the diversity of tribes, nations, races, and religions is a natural thing that must be maintained together, hate speech must be balanced with an invitation to love each other beyond SARA barriers. Dialogue activities that

support the strengthening of the message of peace must also be encouraged. In addition, there is a group of young people who are not religious, but the most prominent is the group of Muslim youth who use humor on social media to spread Islamic da'wah. This group, which identifies itself as the "funny line" group, has proven quite successful in spreading the message of da'wah packaged with fresh humor, and they have attracted positive algorithmic engagement from many people they meet.

In essence, teachings that "cause harm" will lose to teachings of true goodness because they are not eternal and temporary. By using hate speech, blasphemy, slander, and hoaxes, your preaching will certainly not last long. In Javanese philosophy, "Suradira jaya diningrat, lebur dening pangastuti" means that goodness will destroy all evil. This view states that "goodness, hasanah, salama, peace" will never disappear from Earth. Moreover, considering that Pancasila, a very important value idea for building a national personality that respects and honors each other, was built by Indonesians. When things begin to emerge that hinder "safety, peace", it is only a small part of human civilization that will disappear along with goodness, the basic value of human civilization. Therefore, preaching Islam as a "religion of salvation" and preaching that "saves" is an obligation that must be carried out by everyone, especially those who are Muslim, because the nature of humans is as "savior preachers" for the survival of life in this universe. Thus, Islamic da'wah can be found in people's daily activities.

CONCLUSION

Regarding the phenomenon of Islamic da'wah in Indonesia, it reflects the complexity and challenges faced in contemporary da'wah practices, especially in the digital era. In recent years, the emergence of instant da'wah on social media has changed the way religious messages are conveyed. Although digital platforms offer opportunities to spread Islamic teachings quickly, the quality of the information conveyed is often questionable. Many da'wah do not have a deep understanding of the context of Islamic teachings, so they have the potential to spread inaccurate and detrimental information. This phenomenon also shows a shift in the way society understands and practices religion. With more and more individuals seeking religious understanding through easily accessible content, there is a risk of a decrease in the depth of religious knowledge. This can lead to misinterpretation of Islamic teachings, as well as increase the vulnerability of individuals to radicalism. Research shows that individuals with minimal religious knowledge are more likely to fall into extremism, using the name of religion to justify violent acts.

It is important to balance the use of social media in religious practice with comprehensive religious education. This approach is expected to prevent potential deviations in spiritual understanding. In addition, there needs to be an effort to reinterpret the term "Islam" as "savior", so that society can understand the true meaning of Islamic teachings that should bring peace and salvation to humanity. In the context of da'wah, the emphasis is on the importance of a wise approach, good advice, and debate in the best way to convey religious messages. The da'wah methodology must be carried out with a holistic and excellence approach to achieve the goal of spreading the true teachings of Islam. Thus, da'wah is not only about conveying information, but also creating a constructive dialogue between various parties.

Overall, da'wah invites people to reflect on the meaning of da'wah in a modern context and how this practice can be carried out in a healthier and more productive way. In facing the challenge of radical da'wah on social media, collaboration between the government and moderate Islamic groups is needed to enforce laws and firmly fight extremist ideologies. Only with a systematic and analytical approach can we maintain the integrity of Islamic teachings and ensure that da'wah remains a means of salvation for humanity.

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