

Dawa In The Era Of Digitalization And The Approach Of Muslim Scholars

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Abstract

Social media is one of the crucial parts of creating new social communication channels using modern information systems among friends, relatives, and strangers. Because Allah, who created all people, intended for them to worship him. One of the ways they worship him is by assisting others, which will be made possible by technology in the present era. This study aims to advance social media's place in Muslim culture. Additionally, it bases its use on social welfare and Islam. According to the study, not every Prophet employed the same methods and equipment for da'wah. Depending on the settings and circumstances, they employed various tools and tactics for Da'wah. This is one way modern IT tools can be a more powerful weapon for Islamic Da'wah. Social media sites such as Newsfeed, Facebook, YouTube, Skype, LinkedIn, Google+, Tumblr, Snapchat, WhatsApp, IMO, Telegram, and others became convenient and accessible, smooth, quick connections, live broadcast, live contact, and cheap in various aspects of our lives from any part of the world when conventional modes of interaction were slow and expensive. The methodology for the study was qualitative. It was employed as a tool for gathering data. Similarly, textbooks, newsletters, and online sources were utilized for the research. The discussion says that social media has bad and good effects on our Muslim community, especially from an Islamic point of view.

Keywords: Social media, Community, Islamic, Da'wah.

Introduction

The Quranic-acceptable method of bringing others to Islam, sharing Islamic knowledge, promoting Islamic ideals, and evangelizing Islam is known as da'wah, or Islamic preaching (Sule and Abdulkareem, 2020). The Qur'an uses the Arabic verb da'wah, which means to call or invite, to describe this action. Da'wah is the Islamic method of preaching, which entails promoting Islamic values to restore Islam's

original intent (Bukay, 2017). The definition of Da'wah's literal meaning is as follows: "When Da'wah is used in conjunction with Islam, it means to call humanity to surrender to Allah freely, that is, to worship Him alone, follow His straight path, and refrain from all forms of evil and disbelief. Since the entire community of Islamic scholars used to convert others to Islam and bring them closer to its teachings, the traditional method of Da'wah has been extremely obvious (Azlan et al., 2020). But

since life has become more digital, preaching and other social activities have changed significantly. Information and technology have now taken on new roles, which have been crucial in the globalization of the effects. As a result, preaching has changed, advanced, and opened up new opportunities. In this century, new information technology roles have supplanted the conventional method of door-to-door preaching. The desire to return to the origins, namely the Quran, the Sunnah (tradition of the Prophet, Muhammad's words and acts), and Shari'ah, is whence the term Islamic Da'wah arises (the revealed law). The globalization trend also affects the Da'wah, and it may be the primary factor, making it the most important factor overall. In industrialized countries, globalization is perceived differently than in less developed or developing nations, as it is now more commonly referred to in peripheral nations (Alimom, 2020). This caused a split opinion regarding the benefits and drawbacks of information technology for spreading Islam. Therefore, da'wah activists will encounter the difficulties of the digital world while carrying out an admirable goal. People today are extremely critical and picky, even when adopting materials for spreading the word. Because of this, they sometimes wonder if the materials used to spread the word meet their needs.

Objectives

This study aims to gain a deeper knowledge of Dawah in the era of Digitalization. To understand what Dawah is and how it operates in this digital society. This article aims to assess the level of understanding of Dawah in the era of Digitalization and Muslim scholars' approach. This study is essential to understanding the future consequences of Dawah on the whole world. The following research questions should be addressed in light of these viewpoints.

- An Overview of Dawah and how it operates in this digital society?

- How does technology affect our generation in this modern age?
- Research the importance of Dawah according to Islam.

Research method

The study is primarily qualitative. The importance of Dawah in the era of Digitalization and Muslim scholars' approach were examined to address specified research questions. Existing literature, such as books, reports, research articles, electronic and print media stories, and editorials, is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and university researchers have also been arranged as part of the project. This is done by extrapolating the Prophet's story from the Noble Quran and Noble Hadith. Recent studies have used theory-based ways to close this gap.

Participant

The hypothetical samples for this research were acquired from the sublime texts of the Quran, the Prophet's Hadiths, and his stories during the data gathering process to generate theories through the collecting, compilation, and analysis. The hypothesis develops together with the evidence throughout time.

Tool

The researchers examined the magnificent material of the Quran as well as the Prophet and Hadith content to develop a theory. Based on Islamic approaches, they determined the appropriate management techniques and the steps necessary to handle these items. The Quran and Sunnah texts were gathered from the Prophet and Hadiths, after which they were arranged and categorized, their content was qualitatively examined, subjects were extracted, and research problems were addressed. The Book of God and the Prophet Muhammad & Hadiths presented the research findings. Qualitative data and transferability suggest that the data revelation and explanation

can be applied to other situations with a similar set of circumstances because the authors of this study provided a detailed and comprehensive description of the study's setting and methodology. As a result, sharing these research findings in comparable circumstances may be beneficial to the study's readers.

Analysis of data

The researcher of this study uses a theoretically correct procedure. Using this method, they gather and assess information at the same time. The information includes Quranic texts and hadith materials from the Prophet Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The scholars in this research keep going until they reach theoretical saturation, implying that there is no new evidence in the data and that the theories identified clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

Da'wah method

Islam places a lot of importance on its da'wah activity. Through da'wah, Islam can be propagated and received by people. In contrast, without da'wah, Islam would become even more isolated from society and eventually vanish from people's daily lives. Da'wah serves to arrange a religious lifestyle for living in a peaceful and contented society (Achmad et al., 2021). Islam's teachings, disseminated through da'wah, can protect individuals and society from destructive forces. The word da'wah is derived etymologically from the Arabic word *data-yad'u*, which implies calling, inviting, or announcing. According to the language, the word "da'wah" comes from the Arabic word "data," which means "calling," "asking," "guiding," or "calling," inviting others to obey, join and fully understand the activity and the main goal that the attacker is expecting.

"The word "method" is derived from the Greek word "methods," which signifies a travelable route. It is referred to as *tariqah*, an elegant and well-considered method in Arabic. The word *Sistema* (Greek), which signifies that a whole organization is structured and working towards a specific objective, is where the term "system" or "technique" originates (Nasution, 2019). The system is known as *club* or *manhaj* in Arabic. To accomplish the da'wah's goal, da'wah's technique is adapting the route with material (content) to the context and condition of the target, according to the place and attitude of da'i. The Da'wah technique (method) is how a communicator uses affection and wisdom to accomplish a particular purpose. A technique is a strategy or process used to accomplish a task or activity to accomplish goals (Umar & Saihu, 2022). A system is an organized work approach that makes it easier to implement and deliver a message. The term "method" refers to a set of arrangements and thought-out strategies used to accomplish a goal.

The study of da'wah science teaches objects and how to comprehend work. Techniques for da'wah are ways to put techniques into practice. According to 'Abd al-Karim Zaidan, the technique has to do with carrying out the distribution of da'wah messengers and getting beyond barriers (Ajmal Khan, 2022). As a result, a system is a structured approach to working to facilitate the execution of material delivery. Al Nahl is also referred to as da'wah using the *mau'izhah Hashanah* method in the Qur'anic explanations and data by means of wisdom. Then, this approach needs to satisfy three requirements. First, advice-related components must be included in the purpose of *Mau'izhah Hashanah*. Second, the guidance could be comforting. Third, the advice has no negative or critical parts that make people not want to listen to it.

Da'wah via Social Media

In 2014, there were 40.2 million internet users, or 20% of the world's 277 million. In the

meantime, social media users make up about 25.5% of the world's population. That is, practically everyone who uses the Internet has a social network account. These social media users log into their accounts approximately every two hours, and 74% do so on a smartphone (Briandana et al., 2020). Social media usage is a growing trend that is challenging to reverse globally. Exactly four months later, at the end of December 2014, Facebook said that there were 1.28 billion social media users worldwide. According to estimates, there will be 80 million Facebook users in 2014, ranking it fourth globally. Data from 2014 is used. With this very considerable development, it is inevitable that in 2016, the global population's use of social media will grow even more significantly. People utilize social networks and the Internet because it is so big. So it stands to reason that social networking will tremendously successfully disseminate good (da'wah). Of course, everyone and anyone will have direct and easy access to all the data posted on social media (Pimay & Niswah, 2021). Because social media enables people to contact one another anytime they want, wherever they are, and regardless of the time of day, it employs human social media like direct communication. The use and regulation of social media aren't established yet. As a result, using social media requires having a wise and wise mindset. It will be simpler for someone to learn, get work, send assignments, access information, shop, or preach if they use social media responsibly. On the other hand, using social media carelessly can also have an adverse effect. The Electronic Information and Transaction Law, which outlines specific prohibitions on the use of social media,

Modern information and communication technology tools are useful for spreading Islamic teachings. Da'wah activists must employ advancements in information and telecommunications as a medium to carry out Islamic da'wah since, in this way, the teachings of Islam can be received by the target of

propaganda on a large scale in a relatively short amount of time (Hyder, 2016). In this situation, many da'wah institutions can still not fully benefit from the availability of modern da'wah services and access to information technology. The phenomenon of social media is spreading worldwide and becoming more widely accepted by the populace. Modern communications and information technology, whose emergence is almost inseparable from human life, gave rise to social media (Thaib, 2019). Social media is an online platform that allows people to share, interact with, and product information through blogs, IG, forums, social networking sites, and virtual worlds supported by increasingly complex multimedia technology. Social networking sites like Facebook, Twitter, YouTube, and MySpace are some of the most widely used and rapidly expanding social media platforms.

On the one hand, social media's existence has aided and benefited many people. They make it simple and far less expensive than using a phone to communicate with anyone in any world. In addition, the diffusion of information is accelerating due to the existence of social media. Some advantages of social media compared to conventional media include: First, quick, concise, little, and straightforward. Looking closely, every conventional media production demands specialized knowledge, established criteria, and strong marketing talents.

On the other hand, social networking is so user-friendly that even people without a background in information technology (IT) can utilize it. You only need an internet connection and a computer, tablet, or smartphone. Secondly, intensifies the connection. Communication via traditional media is one-way exclusively. To overcome this restriction, traditional media tried to establish a connection with the live connection or interaction model via Twitter and the telephone. At the same time, social media enables users to communicate directly and reciprocally with partners, clients, and family members. Third, a big and international scope.

Conventional media has a wide audience, but maintaining it is expensive and time-consuming.

On the other hand, social media allows for instantaneous information sharing across all geographical boundaries. Social media users are also provided a fantastic opportunity to build content according to their aims and desires to reach more users. Fourth, be in charge and quantifiable. With a tracking system in place on social media, users may monitor and assess the success of the material shared by monitoring the responses and reactions that occur. Whereas it still takes a while in traditional media. However, there are also adverse consequences, such as decreased face-to-face interaction, which can result in addiction, as well as moral and legal problems since the content violates standards of decency, privacy, and law. In the end, it gave rise to a new time-use culture in the neighborhood affected by social media. Because social media is now used for work, people use it for pleasure and at busy moments. As with the effects of traditional media, the boundaries of time, location, and range are erased, and the echoes spread without bounds (Anshari et al., 2019). Therefore, social media usage should be done with caution because its effects are difficult to foresee, especially if the information breaches etiquette, ethics, social standards, cultural norms, and other things. In line with the global advancement of information technology, digital transmission phenomena are evolving.

Today, there are not only Islamic websites that appear but also a variety of Islamic applications from different disciplines that are required by society at this time. These are not just sites of Islamic content but also contain a wide range of data and facilities that Muslims need. With the Internet's involvement in Muslim life, preconceived notions started to change (Awrey et al., 2013). The Koran is no longer in force, and being a santri is no longer associated with wearing a sarong. The necessity for Muslim self-actualization is just as crucial as the task of spreading the word. One broad conclusion that

can be derived from a brief conversation on internet usage & social networks is that it is true that the Internet is an appropriate means for da'wah and knowledge dissemination (Muflikhah, 2019, April). The roles of Islamic scholars, Kiai, and ustadz cannot be replaced by the Internet.

The Propagation of the Islamic Message

The Sahaba (RA) and other Muslims used it to travel to the state to become Muslims during the early years of Islam by riding on horses or using other forms of local transportation. The belief was either mentioned in the discussion or spread through the debate. In this slow-moving mode of communication, people aren't practical or quick, but thanks to Allah's extraordinary grace, Islam's influence has grown. From this vantage point, social as well as electronic media take a moment to explain Islam to more people, so if there is an appropriate use, then there is no restriction to broadening so that all forms of Islam can be decided to expand as a religious authority (Krebs, 2021).

It could be used to change a believer's perception of Islam worldwide. In this age of information exchange, it is very simple to promote Islam's beauty and ideals through the media. The Holy Qur'an says of the dawah principles: invite (all) to the Way of Thy Lord with knowledge and beautiful preaching, and make the argument with them in the best and most gracious aspects.

(16:125). It is noteworthy that the message of Islam has not been narrowed down to any particular topic here. This includes all of the invitation's tools and components. Given this verse, it could be said that the modern era of technology can be used in Islam to support an era claim. Convey (my doctrines) to the people, even if it's just one sentence, the Prophet (SAW) commanded (Ali & Maravia, 2020). The media must use it in the context of Islam's invitation and Tablig in the modern era. The world is affected when you discuss Islam and

its beauty in the media. Spreading the world's understanding of Islam through accessible media. Previously, Islam's patron had to communicate with it through much work and contemplation. However, it is no longer required. It is simple to carry out the intention of staying in the house via the media. Also using social media to spread Da'wah are Mufti Ismail Menk, Dr. Zakir Naik, Bilal Philips, Numan Ali Khan, and other Islamic scholars. "Make things simple and do not make matters difficult," the Prophet Muhammad (SAW) advised. Bring some good news and try not to turn people away. Modern internet technology has made it simple for people to learn about Islam anywhere. Information is now in the hands of tech-savvy people thanks to the addition of mobile networks.

A Muslim would wish luck to non-Muslims as well as other Muslims. Call for all of Allah's servants, irrespective of collective or religion, to follow the path of welfare. Ad-Deen is sincerity, or "Deen, as well as Islam, are for people's welfare," according to the Prophet (SAW). It is anticipated that adhering to Islamic principles in the area of invitation will speed up the invitation with the right information-proof dialogue. It is also the right moment to post the photo on additional social media sites like Instagram, Twitter, LinkedIn, Google Plus, and Islam Post. Modern technology use is one of the key tools of the campaign in this period of scientific advancement. Modern technology makes it straightforward to invite a small number of people quickly and easily. The world is now accessible thanks to science and technology's superiority. For science's sake, now the globe is a village.

On the one hand, the invitation system should be of the highest caliber. On the other hand, to meet the present cancellation power, it is important to apply knowledge, abilities, and approaches (Brynjolfsson & McAfee, 2014). Nowadays, people utilize social media to connect with a virtual community and stay in touch with one another beyond borders. So, the

best thing we can do for ourselves and Islam is to talk to people on social media and other channels.

Conclusion

It is clear from the summary of the debate above that using traditional approaches and the da'wah approach are no longer sufficient. Rapid technological advancements necessitate changes. Because the younger generation is more likely to use social media as a website, such as interactive programs like Whatsapp, YouTube, Instagram, Line, and Twitter, da'wah must be efficiently conveyed through social media in this digital age. Da'i must therefore be inventive in how it presents its media and its da'wah resources for the millennial generation to accept it readily. Social media is used as much as feasible to reach a larger man and increase the number of understood da'wah messages. Da'wah is, first and foremost, a duty for every Muslim. According to the call of Qs., da'wah must be conducted in a prudent manner that avoids confrontation, discrimination, and offensive behavior. The Nahl Second, da'wah using social media is thought to be successful. Social media ethics and conventions must be taken into consideration when doing da'wah. Such that it benefits rather than having the opposite effect and causing issues.

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