

Combining old and new media for Islamic *da'wa* activity: The Case of Indonesian Nursi movement

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Abstract

Purpose - The purpose of this study was to analyze the combination of old and new media use in Nursi movement *da'wah* in Indonesia.

Method - This study used a qualitative method by an approach of combining old and new media in *da'wah*. The data were collected by interviewing Indonesian figures, observing the Nursi's *da'wah* activities, and reading *the Risale-I Nur*.

Result - The results showed that the Nursi movement emphasized a combination of old and new media in doing *da'wah*. Old media used the *Risale-I Nur* as a writing media and the radio as an electronic media. The old one was used for disseminating *da'wah* messages related to theological (*aqidah*) and Islam law content suitable to the controlling character of old media. New media such as *blog-website*, *WhatsApp*, *YouTube*, *Facebook*, and *Instagram* were used for conveying *da'wah* in the form of good words, spiritual advice, and avoiding the issues of *khilafiyah* (Islamic thoughts differences). It is relevant to the democratic character of new media.

Implication - This study suggested that the use of old and new media in *da'wah* should be combined. It is to contribute to disseminating a comprehensive *da'wah*.

Originality - The study was the first work in the *da'wah* field that emphasizes the urgency of combining old and new media use in *da'wah* activities.

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Kata kunci:

Dakwah Islam, Said Nursi, media lama, media baru, gerakan Nursi.

Abstrak

Tujuan - Tujuan dari penelitian ini adalah untuk menganalisis kombinasi penggunaan media lama dan baru dalam dakwah gerakan Nursi di Indonesia.

Metode– Penelitian ini menggunakan metode kualitatif dengan pendekatan menggabungkan media lama dan media baru dalam dakwah. Pengumpulan data dilakukan melalui wawancara dengan tokoh-tokoh Nursi Indonesia, mengamati kegiatan dakwah Nursi, dan membaca Risale-I Nur.

Hasil - Hasil penelitian menunjukkan bahwa gerakan Nursi menekankan kombinasi media lama dan media baru dalam berdakwah. Media lama yang digunakan adalah Risale-I Nur sendiri sebagai media tulis dan radio sebagai media elektronik. Media lama digunakan untuk menyebarluaskan pesan-pesan dakwah terkait muatan teologis (aqidah) dan syariat Islam yang sesuai dengan karakter pengendali media lama. Media baru seperti blog-website, WhatsApp, YouTube, Facebook, dan Instagram digunakan untuk menyampaikan dakwah dalam bentuk kata-kata yang baik, nasihat spiritual, dan menghindari isu-isu khilafiyah (perbedaan pemikiran Islam). Hal ini relevan dengan karakter demokratis media baru.

Implikasi – Penelitian ini menyarankan agar penggunaan media lama dan baru dalam dakwah harus dikombinasikan. Hal ini untuk berkontribusi dalam menyebarluaskan dakwah yang komprehensif.

Orisinalitas – Kajian ini merupakan karya pertama dalam bidang dakwah yang menekankan urgensi menggabungkan penggunaan media lama dan baru dalam kegiatan dakwah.

Introduction

Media usage in *da'wa* is a way of adjusting *da'wa* with place and time (Al-Nursi, 1995). The use of television, radio, blogs-website, *YouTube*, *Instagram*, and other social media for *da'wa* activities is a form of mediated *da'wah* nowadays. This reality is indeed proud, very efficient, and contextual with the development of modern society (Bakti, 2011). Selman Selim Akyuz and Enderhan Karakoc's research highlights that *da'wah* through the media can be a moral development value amid the media's perception as a secular product (Akyüz & Karakoc, 2013). However, of course, Islamic *da'wah* carried out in the media must also pay attention to Islamic principles that are open and flexible. In addition, *da'wah* via media is not only a process of indoctrination. Still, it should also be able to make Islam a part of social life across cultures, races, languages, and even religions (Adnan, 2010). JID | 133

Some previous studies have focused on disseminating *da'wah* through media, both old and new. However, the studies that analyze how both types of media (old and new) can be combined in the *da'wah* activities were not found. It is a novel in the context of *da'wah* studies to respond to some dynamics of social needs.

Islamic teachings should be conveyed through the combination of old and new media. It is because Islamic *da'wa*, on the one hand, must be done inclusively and democratically (Karim et al., 2021), but on the other hand, Islamic *da'wa* also requires the power of imposition and control. In addition, through the old media, Islamic *da'wa* activity can be carried out in one way, and through new media, the *da'wa* can be done interactively (two ways and more). It is to say that the effectiveness of *da'wa* in the dynamics of social life is contributed by the use of multimedia (old and new media) integrally.

Some studies confirmed this statement. Branston and Stafford (2010a) stated that the study of media has always explored the new and that some of the key theories for existing media are still relevant, alongside newly necessary concepts. This is in line with Shannon Mortland (2012) in his study about combining social media and traditional media in a modern communications plan, which sees that new media cannot simply break away from the old media. Old and new media could be used simultaneously (tandem). Both of these views reject the panic of media reviewers who see that the new media is the end of civilization (Everett & Caldwell, 2013; Nicolas & Haddon, 2009; Severin & Tankard, 2001; Ward & Cahill, 2009).

The Nursi movement has been widespread in its native country, Turkey. This movement began with its main figure, *Ustadh* Bedi'uzzaman Sa'id Nursi. *Da'wa* of Nursi grew and developed in the secular era under the Ataturk regime in Turkey (Al-Nursi, 1998). Of course, some media played an important role in the process of their *da'wa*. The role of the media seems to make this movement continue to grow in people's lives. Until today, Nursi's *da'wa* has touched various parts of the Islamic world.

Nursi's *da'wah* movement was born in the context of Islamic discourse and modernity. The presence of media technology as a product of modernity obtained its attention in Nursi's thoughts. The communication media as a means of delivering values from one to another or from one region to another was considered by Nursi to be used as a means to ground Qur'anic teachings. For this reason, using media in *da'wah* activities is a form of gratitude for the gift of media given by God.

Nursi (2008) said: “God's great bounties of an airplane, railway, and radio should be responded to with great thanks.”

What Nursi mentioned is seen from Nursi's *da'wah* activities in which his movement can reach the world through the role of the media. It seems that the Nursi movement worldwide is facilitated strongly by *Risale-i Nur* which is read regularly at *Dershane*. *Risale-i Nur* can be said as the main medium used by this movement. In addition, Nursi *da'wa* activities also use electronic media such as radio and the internet such as *Facebook*, *WhatsApp*, *YouTube*, and blog-site. As a transnational movement, it is unique to see the difference between the movement of Nursi from the *da'wa* of Salafis-Wahabism, which seem to be frontal and extreme (Amin, 2015). When the Salafi-Wahabism, for example, comes very frontal to convey their *da'wa* through media such as radio, television, YouTube, and Islamic sites, the Nursi movement tends to embrace society through traditional media of *Risale-i Nur*, and only occasionally do they use radio and Internet.

This study aims to contribute to developing a *da'wah* model using media. The thesis that we want to put forward is that the presence of new media cannot be merely a means of *da'wah* to the exclusion of the old media. Instead, both must be used in tandem and balance because Islamic teachings' comprehensiveness requires an integrated channel. In this study, we will see how the Nursi movement uses both old and new media in their movement that expressed itself as anti-secularism (Berkes, 1998) in the context of Indonesia.

Research Methods

This research is qualitative in the form of a field study. The data collection is done by *first*: unstructured interview as we told more with Ustadh Hasbi Sen and other *ustadhs* regarding Nursi *da'wa* in Indonesia. *Second*, participation in the activity of Nursi's *da'wa*, such as the agenda of Friday night where the *Risale-i Nur* is read regularly by Indonesian students. *Third*, documentation, as I investigated the book of *Risale-i Nur* where Said Nursi's media thought was placed. In other words, any information relating to the media used by the Nursi movement in Indonesia will be explored by the above three methods.

In extracting information relating to media use, the terminology associated with the concept of media in the Qur'an should be shown here. In the Qur'an, the closest term that indicates the meaning of the media is the word *al-wasilah* (Quran, 5: 35). *Al-Wasilah*, meaning intermediary, according to the Qur'an, is associated with the word piety. It confirms that an intermediary or media being sought must be an intermediary that carries the value of goodness and is not destructive. Although the above verse speaks in the context of intermediaries to draw closer to God, it is also relevant in *da'wa*, which requires media. A *da'i* should use good and correct media to achieve *da'wa* goals. In connection with the old media and new media, the following are some terms of the concept of media in Islam:

First, *al-kitab* (Quran, 2: 02). *Al-kitab* means writing or a collection of writings containing teachings, laws, and provisions in religion. It belongs to the old media category because it is one-way and less interactive. That is why a person is not justified in rebelling against the content contained in the holy book. In the context of *da'wa* of the Nursi movement, this concept is seen in the form of *the Risale-i-Nur Book* that is always read regularly at *Dershane*.

Second, *al-thayr* (Qur'an, 27: 17). *Al-thayr* means bird. In the story of King of Solomon sending a letter to the Queen, the existence of birds is the main medium. Bird is the medium of delivering the message of the Prophet Solomon to the Queen. The bird flies with the wind in the air. Therefore, it includes media concepts such as Radio, TV, and the internet, where their messages fly like a bird flying with the wind. Therefore, in the world of TV and Radio, people use the term 'on air' or 'online' to show something on the air. This concept can fit into the old media criteria and can also enter into the new media. In the context of *da'wa* of the Nursi movement, this concept is seen in the form of radio, TV, and the internet users in the Nursi movement.

Third, *al-tabayyun 'ala maji'at al-fasiq bi al-naba'* (Quran, 49: 6). This concept is a new media concept. The reason is the necessity to do *tabayyun* (clarification) happen in the context of new media. This is in line with the character of the internet media that often spreads hoaxes. New media is characterized by open space where people are free to act. This concept shows human freedom in conveying a message, but Islam directs that an outstanding message is delivered and clarified well. In the context of the Nursi movement, this concept is seen in the form of *Facebook*, *WhatsApp*, and *Instagram*, which were used by Nursi movement.

These three terms are methodologically suitable for the media used by the Nursi movement in its da'wah. Nursi movement used *Risale-I Nur Book* and radio as old media platforms, and *Facebook*, *WhatsApp*, and *Instagram* as new media platforms. These three terms are part of the study method because this study explores the forms of media and their usage orientation by the Nursi movement. These terms are useful to justify the media used by the Nursi movement as legitimate Islamic media according to the guidelines of the Quran.

Results and Discussions

This section discusses the media used in the mission of Nursi's movement. This section will discuss the media of the Nur movement from the perspective of old media and new media. The old media is characterized by a centralized message and one-way communication, while the new media emphasizes interactivity, democracy, and individual-oriented (Branston & Stafford, 2010a; Holmes, 2005).

Old Media Usage in the Da'wa of Nursi Activity: Maintaining Movement Orientation

Old Writing Media

Nur movement is an Islamic movement that seems to emphasize the existence of the old media in its *da'wa* activities. Among the old media they used was the monumental work of Said Nursi as a form of written media, namely *Risale-i Nur*. *Risale-i Nur* is not just a handbook of *da'wa*; more than that, it is a medium of propagation. This type of written media is conceptually-methodologically in line with the principles of *al-kitab*, which is a medium that contains religious ideas and information through writing. Ustadh Said Nursi also mentions the *Risale-i Nur* as a medium or tool of *da'wa*. He said:

“Through *the Risale-i Nur*, the province of Isparta has gained strength of faith and steadfastness in religion, a level of blessing that resembles the blessings of Damascus in the past and al-Azhar in Egypt. *Risale-i Nur* has made the power of belief triumph over indifference, and the desire to

worship triumph over evil in the province, and has made it more religious than any other province” (Nursi, 2008, p. 169).

The above quotation, in particular, the fragment of "through *the Risale-i Nur*," indicates the existence of *Risale-i Nur* as a medium, tool, or intermediary for *da'wa* messages of Said Nursi. In the quotation, it can be seen how the Isparta people, as the recipients of Nursi's *da'wa*, felt religious benefits through the intercession of his writings. His writings, *Risale-i Nur*, are the basis of Turkey's largest religious movement (Akyeşilmen & Özcan, 2014). Therefore, it is also reasonable when Said Nursi states in his other expression that the students of *Risale-i Nur* set up *Dershane* center everywhere.

“Since religious teachings are officially permitted, and permission has also been given to open private study places, it is necessary for us (*Risale-i Nur* students) as far as possible, to open a '*Risale-i Nur* Study Center' in every place. God willing, *Risale-i Nur* 'Medreses' will produce something useful for the people” (Nursi, 2008).

This statement supports the argument that I built upon that the *Risale-i Nur*, a package with *Dershane*, is more than a handbook but a medium or tool for the *Nur* movement wherever they are. In the context of Indonesia, the position of *Risale-i Nur* as a medium of *da'wa* is seen from reading activities conducted inside and outside *Dershane*. Usually, reading activities are conducted on Friday at 7:00 pm at the center of *Dershane* Ciputat, located at Jalan Tarumanegara number 101 Grand Cireundeu Residence Block 03. In this *Dershane*, *Risale-i Nur* students are given chances to read the collection of *Risale-i Nur*.

The use of traditional media of *Risale-i Nur* is also seen in seminars outside *Dershane*. The Islamic Center at-Tawfiq held a special event on Ramadhan 1442 H with the theme "Fasting and Future of Young Generation." The speaker was Ustadh Habiburrahman al-Shirazi, the best-selling novel writer entitled *Api Tauhid* (the fire of tawhid), which made Said Nursi and *Risale-i Nur* the main background in his novel. In addition, another keynote speaker is Ustadh Hasbi Sen, who is the Chairman of the *Nur* Indonesia Foundation. The event sought to discuss Bedi'uzzaman's thoughts on the younger generation.

Old Electronic Media

In addition to using traditional media in the form of *Risale-i Nur* itself, the *Nur* movement also uses old electronic media, such as radio and television. It conceptually-methodologically follows the concept of *al-thayr* which denotes a media activity based on the power of wind or air. Therefore, when live, radio activities themselves are often referred to as on-air activities. A study by Selim Akyuz and Enderhan Karakoc (2013) shows that religion can be broadcasted through television, even though TV is often seen as a secular product. It means that there is no prohibition on presenting religion through the media. Said Nursi, as a scholar and preacher, does not prohibit the use of electronic media as long as it is carried out in good and positive ways. He sees the development of media as a great gift from God and part of the form of progress and civilization. Furthermore, he even encouraged Muslims to master it. Nursi said:

“God's great gifts of airplanes, trains, and radios should be responded to with great gratitude, but many humans make mischief with these tools. Meanwhile, thanks to the great gift of radio can be done by making it a player of the verses of the Qur'an that will enable people all over the earth to listen to the Qur'an” (Nursi, 2008).

In the context of Indonesia, the Nursi movement collaborated with radio RAS FM 95.05 Jakarta. On-air activities are scheduled every Wednesday from 09.00 to 10.00 WIB with key speakers from the Indonesian Nursi community (Hasbi Sen, Irwandi, & Jamaluddin Kulawu, personal interview, April 20, 2019). In the case of Indonesia, it seems only radio, the electronic media used in their *da'wa* activities. This is certainly different from the country of origin of this movement, Turkey, whose development of Nur's movement is far more advanced than Indonesia (Wuthrich, 2007). According to Hasbi Sen (personal interview, April 20, 2019), the Nur movement in Turkey is well aware of the urgency of media use, such as radio and TV, as a medium of propaganda.

The use of old media in the Nur movement can be analyzed by the old media principles proposed by Holmes (2005). According to Holmes, it can be said that the Nur movement is an Islamic *da'wa* movement in that its *da'wa* message is centralized and way. It is not difficult to understand because the movement is much related to the figure of Ustadh Sa'id Nursi. Although the figure of the Ustadh does not justify the cult's existence, it is always a reference in the Nur's movement. Anyone affiliated with Said Nursi will always refer to his thoughts, so it is proper to mention the adherents of Nur's message as *tullab al-nur* (the students of Nur).

As an old media characteristic, according to Holmes (2005), the *da'wa* of the Nursi's movement is also a controlled and centralized *da'wa*. It is controlled from the side of the message of *da'wa* and controlled by the side of the movement. Viewed from the side of *da'wa* messages, it seems that all activities of Nur's movement are closely related to the content and teachings of *Risale-i Nur*, so even the name of this movement is also taken from the name of *Risale-i Nur* itself (Hasbi Sen, 2017). In this case, Nur followers can be called “the people of the book,” as Yavuz (2020) said that “they can be analyzed as textual communities formed around Nursi's *Risale-i Nur Kulliyati*.” Meanwhile, viewed from the side of the movement, the Nursi people, wherever they are, always have the same mission, which is to keep the Muslims from the blows of secularism (Tampubolon, 2015). Hence, it is certain that the movement of Nursi, both in Indonesia and in Turkey or elsewhere, always runs under one control to realize the purpose of the *da'wa*. Despite this, the interpretations of the *Risale-i Nur* tend to vary according to the class makeup of each *Dershane* (Mohammad, 2015).

To some extent, presumably, the Islamic movement, which promotes one-way communication and the centralization of messages, such as the Nursi movement, can also lead to high fanaticism, but Nursi's movement is certainly different from what is mentioned by Holmes (2005) who assesses that old media messages are always central and one way. The difference is that if Holmes calls mass media such as radio and television to tend to dominate the recipients of the message, then the movement of Nur tends to provide space for freedom for message recipients to be different and expression through the media they use (Mohamad et al., 2014).

Nevertheless, we are trying to answer why Nur movement tends to use the old media in the *da'wa* and what principles they hold. It seems that their seriousness in the struggle for Islamic teachings from the effects of secularism is one of the certain answers. Sa'id Nursi said, “I have emphasized in twenty places in my defense that we will not use religion, the Qur'an and *Risala-i*

Nur as an instrument, for worldly interests” (Nursi, 2008). It confirms that Nursi consistently made his *da'wa* for the sake of religion. He is not tempted to make religion, the Qur'an, and the *Risale-i Nur* a tool for reaching the world. He has always taken refuge from the temptations of Satan and politics. Therefore, it is only natural that this pure preaching should be delivered by the Nur's movement in a one-way and focus on what is the mind and orientation of Sa'id Nursi. And of course, such a goal can only be realized when the *da'wa* is done through the old media that emphasizes the centralized message. This has been proved by the study of John Erik Sætren (2001) and Haiba (2011), that conclude that the preachers seek to shape the identity of their audiences with the themes of the *da'wa* they convey on television.

From here, we can also say that the meaning and orientation of one-way messages in using old media in *da'wa* activities is very different from its use in non-*da'wa* activities. In non-*da'wa* activities, the one-way message of the media is usually more materialist and worldly-oriented. In contrast, the dominance of one-way message in *da'wa* activities, especially in the mission of Nursi's movement, is consistent against secularism and materialism and is more oriented toward strengthening faith and morality. This fact reinforces that the Islamic *da'wa* that contains the truth (*al-Haq*) must be done in one-way communication and a centralized message.

So the use of old media in the movement of Nursi is closely related to the goal of Nur's *da'wa* itself. The purpose of Nursi's *da'wa* appears in the following words:

“With the truth of belief, *Risale-i Nur* is to save you from the distress of calamities and worldly dangers. It also saves your life from being wasted by the winds of delusion and your afterlife from weeping like you are weeping in this world. That is to give you true solace” (Nursi, 2008, p. 166).

To fulfill this orientation, a relevant propagation medium is required. If we see the message of *da'wa* that contains the truth, God's revelation, and absolute things, the controlled media with its one-way message, such as old media, is the right channel for the *da'wa* of Islam. It means placing a definite message in a sure channel is the right thing. This is certainly different from the new media in that the message is not well controlled, and everyone is free to deliver the message, so the orientation is unclear.

The Use of New Media: Building Social Network and Strengthening Conventional Da'wa of Nur's Movement

In addition to using old media, the Nur movement also uses new media in the *da'wa* activities. This can be seen on social media such as *Whatsapp*, *Facebook*, *Twitter*, *Instagram*, and *YouTube*, entitled '*Sahabat Risalah Nur*' (*Risale-i Nur* Friends). The use of new media in Nur's *da'wa* activities is more dominated by poster posts, hashtags, articles, and Islamic videos which contain the message of Nursi's preaching. I am among the audience who always receive messages from Said Nursi through *WhatsApp* sent by Ustadh Hasbi Sen. Here, as presented in figure 1 and figure 2, are examples of using new media in the *Nur da'wa*. These images are figures sourced from Twitter, which the admin sends to the WA group.

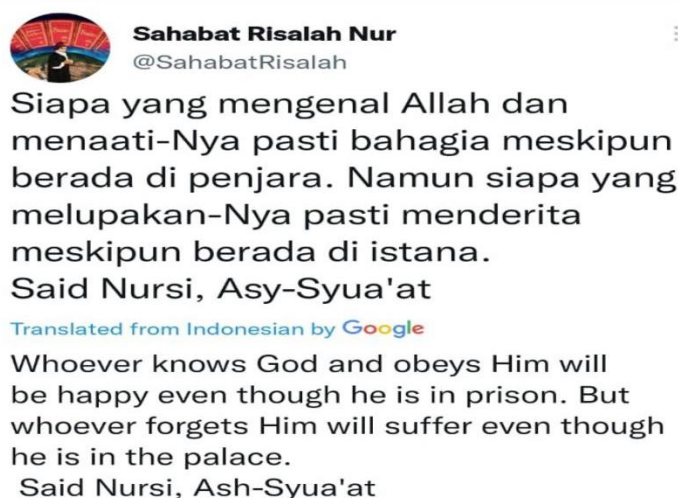


Figure 1: New Media Da'wa Activity of Nursi Movement



Figure 2: New Media Da'wa Activity of Nursi Movement

This new media seems to be more of reinforcement for the conventional activities of Nur's *da'wa*. It means that the Islamic teaching conveyed face-to-face with traditional media of *Risale-i Nur* at *Dershane* is reinforced by spreading it through new media. It is done because the new media does not have the power and sharpness of the message, even within certain limits; according to Branston and Stafford (2010b), new media messages tend to be unclear and uncontrolled. It is unlike the old media, which tends to be controlled because of its one-way nature. Therefore, the use of new media is not so prominent in the activities of Nur's *da'wa*.

Holmes (2005) characterizes new media with the power of interactivity, providing space for individual freedom. The use of new media in the activities of the Nur movement also reflects this. Everyone is free to comment when viewing a post containing a message of Nursi's *da'wa* on social media. But, Nur's movement does not orient its *da'wa* into the virtual world arena as it happens today.

Social media, which is characterized by interactivity, encourages people to express, share, or comment on anything freely; even social media is often used to carry out hate speech, as noted by Branston and Stafford:

“The sense of public and private is being eroded in new media. *Facebook* and other social media allow violent verbal harassment, intimidation, and stupid comments in an unethical manner. The global spread of pornography discourse is also a serious problem in itself” (Branston & Stafford, 2010b).

This is the point avoided by the mission of Nur’s movement. Nursi’s propagation movement avoids conflict and disunity. This refers to the attitude of using media, which follows the principle of *al-tabayyun 'ala maji'at al-fasiq bi al-naba'*, in which there is a concern that the spread of incorrect information through the media will have an impact on controversy and social disintegration. Therefore, it is not wrong if the messages conveyed on the social media of Nur’s movement are no more than pearl words and spiritual advice and do not touch on the *khilafiyah* issues (contradiction of the thought of Islamic law). Besides, new media that offers freedom and openness is considered to create a new problem concerning preserving absolute Islamic values (Bakti, 2020).

In the use of new media, there is a phrase by Said Nursi that is very interesting and relevant to the reality of social media growing very massive as it is today. In his book, Nursi said:

“It is said, 'When the Dajjal appears, the whole world will hear. He will travel the world in forty days...' This is a prediction that in the time of Dajjal, means of communication and transportation will be very advanced. The whole world will easily hear any event in a day. It will be heard over the radio in the east and west and read through all the newspapers. In such a situation, one would travel around the world in forty days and see seven continents and seventy countries. Such narratives foretold the world of the telegraph, telephone, radio, trains, and airplanes ten centuries before they appeared” (Nursi, 2008).

In this quotation, it is clear how Nursi predicts that the Dajjal era referred to in the above hadith is the age of progress in communication and transportation tools. The very interesting thing is the fragment “the means of communication and travel will have so advanced that the entire world will hear an event in a day.” It shows the reality of the progress of internet-based social media and its impacts on social life today. In today's media age, what is happening in America now? People in the other hemisphere, as long as they are connected to the internet, will immediately know? The above Nursi phrase also confirms that the age of media progress is a time of destruction when not filtered with positive things, so it is reasonable in another part of his writings that Nursi claimed that Satan made the media as his vehicle. He says:

“Someone said, 'when he dies, Satan will announce to the world that he is dead.' So I responded: "The news will be telegraphed." However, a few years later, radio appeared, so when I was in Darü'l-Hikmet, I said, 'Satan will broadcast it to the world by radio" (Nursi, 2008).

The phrase, "Satan will broadcast it to the world by radio," seems to explain the role of radio which is a form of old media. The emphasis is not on the radio but on the existence of a medium that people with diverse interests always use to perform negative actions. This is where we can affirm that Said Nursi encourages Muslims to build Islamic journalism. Awang et al. (2015) said

that the Nursi movement contributed tremendously to the revival of Islamic ethics. This is parallel to Hamid Mowlana (2007) and Bakti (2011), who suggested the values of Islamic communication, namely *tawhid*, *Amanah*, *ummah*, *Amar ma'ruf*, *nahy Munkar*, and *taqwa*. Media use in the da'wa is, of course, related to the six principles. Muhammad Makhdum Ali et al. (2014) also recommend the necessity of Islamic mass media in applying Islamic journalistic ethics against secular media.

Thus, it can be understood why the Nur *da'wa* movement does not emphasize the new media as a vehicle for his *da'wa*. However, this does not mean that the Nur movement does not appreciate the potential of individuals who characterize the new media. The proof of his appreciation for individual freedom is when this movement accommodates all classes. People who joined the Nur movement in Indonesia can be from the Muhammadiyah, Nahdlatul Ulama, Salafism, and even from Islamic political lines. They are all embraced. On the other hand, in discussing Nursi's thoughts, the participants were given the freedom to argue by comparing Nursi's thoughts with other figures. In connection with this, Said Nursi (2008) stated the followers of any right outlook have the right to say, my outlook is true, or the best, but not that my outlook alone is true, or that my outlook alone is good, thus implying the falsity or repugnance of all other outlooks.

Not only that but the openness of Nursi da'wa to the individual is also seen in his recognition of the existence of other religions, such as Christianity. Said Nursi (2008) and Vahide (2005) stated common enemy of Islam and Christianity is aggressive atheism. Facing the common enemy, Muslims should unite not only with their fellow believers but also with the truly pious Christians.

Finally, it can be emphasized that the purpose of using new media in the Nur movement is more an effort to build a social network with the public, as a vehicle to introduce the figure of Sa'id Nursi to society. But to explore and study his thoughts of him, someone will usually be invited to join in reading and discussing the works of Nursi at *Dersbane*.

Conclusion

It can be said that the Nur movement used the old media and new media simultaneously in the *da'wa* activities. The old media used by the Nur movement in Indonesia is the work of Nursi, *Risale-i Nur* as a medium of writing, and radio as an electronic media. They use new media: *Facebook*, *Whatsapp*, *Twitter*, *Youtube*, and *Instagram*. The use of media in the Nur movement is based on Said Nursi's view, which emphasizes the ethics and morality of media. Nursi never rejects the use of media as long as it is for religion and other positive things.

In the Nur movement, it seems that old media use is more emphasized than new media. The reason is that the old media, whose message is one-way and centered, is more relevant to the purpose of Nursi's mission which has a clear orientation and purpose, which is to keep Muslims from the influence of secularism. It seems that a clear purpose should also require a clear channel. While the use of new media is not so highlighted in the Nur movement, except only to convey the words of pearls and spiritual advice from Said Nursi, that does not have the potential to cause social upheaval. The reason is that new media messages tend to be unclear and uncontrollable, so *da'wa* activities related to religious beliefs, values, and morality are irrelevant to unstable channels.

As a reflection, Islamic da'wa in the media must put forward the values of Islam itself. The use of media in *da'wa*, regardless of the form of its medium, should not distort the essential Islamic messages. If using the teachings of Said Nursi, it is clear that the media used must be able to prove the greatness of the Qur'an. This is where Islamic communication gets its place in the context of today's media progress discussions.

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