Transformation of digital da'wah as an instrument for enhancing social welfare

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Abstract

Purpose - The purpose of this study was to examine how the community views digital da'wah in promoting social welfare and understanding Islamic values.

Method - A purposive sampling technique will be employed to select a minimum of 200 respondents, representing diverse ages, genders, educational levels, and occupational backgrounds, to ensure representative data. The respondents will be aged 17-70 years, actively access the internet, and have education ranging from elementary school to tertiary level, using digital technology to access da'wah content.

Result - The results showed that both digital and conventional da'wah play a crucial role in understanding Islamic values and enhancing social welfare.

Implication – This Method suggest to to developing fresh strategies for disseminating religious messages, improving education on Islamic values, and proposing policy recommendations to enhance Muslim community involvement in digital platforms.

Originality - This research exploration of the transformation of digital da'wah and its role in enhancing social welfare, as well as its influence on the perception and acceptance of the Muslim community towards digital platforms.

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Kata kunci:
Dakwah digital,
kesejahteraan sosial,
nilai-nilai Islam,
persepsi masyarakat,
platform digital.

Abstrak

Tujuan - Tujuan dari penelitian ini adalah untuk mengkaji bagaimana masyarakat melihat dakwah digital dalam mempromosikan kesejahteraan sosial dan pemahaman nilai-nilai Islam.

Metode - Teknik purposive sampling akan digunakan untuk memilih minimal 200 responden, yang mewakili berbagai usia, jenis kelamin, tingkat pendidikan, dan latar belakang pekerjaan, untuk memastikan data yang representatif. Responden tersebut berusia 17-70 tahun, aktif mengakses internet, dan memiliki pendidikan mulai dari sekolah dasar hingga tingkat perguruan tinggi, menggunakan teknologi digital untuk mengakses konten dakwah.

Hasil - Hasil penelitian menunjukkan bahwa baik dakwah digital maupun konvensional memainkan peran penting dalam pemahaman nilai-nilai Islam dan meningkatkan kesejahteraan sosial.

Implikasi - Metode ini menyarankan pengembangan strategi baru untuk menyebarkan pesan-pesan agama, meningkatkan pendidikan tentang nilai-nilai Islam, dan mengusulkan rekomendasi kebijakan untuk meningkatkan keterlibatan masyarakat Muslim dalam platform digital.

Orisinalitas/Nilai - Penelitian ini merupakan eksplorasi tentang transformasi dakwah digital dan perannya dalam meningkatkan kesejahteraan sosial, serta pengaruhnya terhadap persepsi dan penerimaan masyarakat Muslim terhadap platform digital.

Introduction

This article aims to explore how the community perceives digital da'wah in enhancing social welfare and understanding Islamic values. A survey method was employed online using Google Forms, social media, email, and distributed offline to respondents. The sampling technique used random sampling to select 200 respondents who met the criteria: Muslim, aged 17-70 years, actively accessing the internet, having a steady income, and educated from primary school to university level. After data collection, descriptive statistics were used to analyze and depict the basic characteristics of the collected data (mean, median, mode, frequency). The analysis results indicate that both digital and conventional da'wah play a crucial role in understanding Islamic values and enhancing social welfare. Digital da'wah is perceived as more accessible and capable of reaching a wider audience, while conventional da'wah remains highly effective in delivering profound Islamic messages.

The combination of both can be an effective strategy in supporting societal well-being.In the contemporary era, the landscape of da'wah, which involves inviting others to Islam, has undergone significant transformation with the emergence of digital technology. This transformation has not only revolutionized the methods of spreading Islamic teachings but also opened new avenues for enhancing social welfare. The integration of digital platforms in da'wah practices has led to a paradigm shift in engaging with diverse audiences and addressing societal well-being. The digital age presents both challenges and opportunities for Islamic da'wah (Haq, 2024). The use of social media platforms as tools for da'wah activities across various segments of society is increasingly common (Zaman, 2023). This shift signifies broader efforts to reach a wider audience and promote social welfare through the dissemination of Islamic teachings (Riyadi & Karim, 2024).

Digitalization of da'wah has also facilitated a more inclusive approach in interacting with communities, transcending traditional boundaries (Khamim, 2022). By leveraging digital platforms, da'wah practitioners can disseminate information, engage in dialogue, and promote understanding on a larger scale, thereby contributing to social welfare. The COVID-19 pandemic has further accelerated the digital transformation of da'wah practices, underscoring the importance of online media in maintaining connectivity and outreach during crises. This shift highlights the urgency and relevance of digital da'wah in adapting to evolving circumstances and effectively communicating Islamic principles to enhance social welfare.

For future researchers, expanding the demographic scope of respondents to obtain more representative data from various segments of society, including different age groups, educational levels, and occupational backgrounds, would be beneficial. Additionally, investigating how cultural and geographical contexts influence the acceptance of digital and conventional da'wah, such as differences between urban and rural areas or among communities with diverse cultural backgrounds, would provide valuable insights.

Research Methods

This research employs a quantitative approach with a survey design aimed at examining the transformation of digital da'wah and its role as an instrument for enhancing social welfare. The respondents are part of the Muslim community. The survey will gather data on the acceptance and perceptions of digital da'wah and its impact on social welfare. The population consists of Muslims

who use digital technology to access da'wah content. Purposive sampling technique will be used to select a minimum of 200 respondents of varying ages, genders, educational levels, and occupational backgrounds to ensure representative data. The main instrument in this study is a survey questionnaire comprising several sections: respondents' demographic data (age, gender, education, occupation), frequency and platforms used to access da'wah content, perceptions and assessments of the effectiveness of digital and conventional da'wah, contributions of digital and conventional da'wah to social welfare, respondents' views on digital da'wah, and suggestions for enhancing effectiveness. The questionnaire will be distributed online via platforms like Google Forms and directly in Islamic communities or events from February to April 2024. Descriptive analysis will be conducted to: calculate the average frequency of using digital platforms for da'wah, determine the distribution of respondents' ages and genders, and present the percentage of respondents who perceive digital da'wah as highly effective.

Results and Discussion

The purpose of the Results and Discussion is to state your findings and make interpretations and/or opinions, explain the implications of your findings, and make suggestions for future research. Its main function is to answer the questions posed in the introduction, explain how the results support the answers and, how the answers fit in with existing knowledge on the topic. The Discussion is considered the heart of the paper and usually requires several writing attempts.

Strategies and Methods of Da'wah

The history and evolution of da'wah methods and strategies are crucial topics in understanding the development of Islamic da'wah over time. According to Ihsan et al. (2020), historical studies investigate the origins and development of societies in the past using various learning methods and methodologies. Prasetyo & Kumalasari (2021) discuss historical learning based on local wisdom values and traditions as an approach to understanding the origins and development of societies in the past. To ensure da'wah is accepted by the community, strategies employed by religious figures need to consider effective communication skills, avoid conflict, and present da'wah with an open attitude for gradual acceptance by the target audience (Marlina, 2023).

Understanding the local context in da'wah activities is also crucial, Efforts to spread religious teachings without considering the local context can be challenging for the community to accept and might even provoke negative reactions (Mujamil, 2023). Reducing arrogance in da'wah efforts can also enhance the effectiveness of the da'wah message received by the community (Aziz, 2019). The methods used in disseminating Islamic values involve various aspects, such as integrating Islamic values into education, embracing values of divinity in the learning process, implementing integrated character education models, socializing and instilling Islamic values through translated Quran readings, developing da'wah communication techniques, analyzing Islamic da'wah messages in traditional media, and raising public awareness by applying da'wah bi al-hal and bi al hikmah conducted by Sunan Kalijaga (Riyadi, A. & Karim, A., 2023).

Additionally, it is important to consider the da'wah methods used by preachers in delivering da'wah material, so that the message conveyed can be well received by the audience (Baidowi & Salehudin, 2021). Javanese cultural acculturation can also be an effective da'wah strategy, where Islam was introduced to Indonesia through propaganda using culture to gain acceptance from all

parties (Setyaningsih, 2020). Empowerment approaches within communities also prove to be an effective strategy in conducting da'wah activities, as they are expected to bring about social, economic, and cultural changes in society (Atmawati, 2023).

The dissemination of Islam using digital platforms

The impact of digital technology and social media on the dissemination of Islamic teachings. The spread of Islam has occurred for centuries through various methods and diverse platforms. Islamic propagation methods include delivering da'wah messages through marriage, trading, education, politics, and others, leading to the acculturation of Sundanese culture with Islam in Indonesia at that time (Fatmawati, 2022). Additionally, media such as newspapers, television, and radio have been used as means to disseminate information about Islam, helping to strengthen Islamic identity and counter Christianization (Aeni & Nuriyanto, 2020). This cultural da'wah process has enabled Islam to grow and be adopted by the majority of Indonesian society relatively quickly (Hasibuan et al., 2022; Karim et al, 2021). Islamic da'wah is an effort to spread Islamic teachings through various methods and platforms. One characteristic of da'wah is through lectures or speeches, which during the time of the Prophet were delivered from the pulpit. However, the effectiveness of the lecture method in da'wah is now being questioned, making transformation in da'wah approaches increasingly important (Nurrahmi & Farabuana, 2020).

The spread of Islam is carried out through various methods and strategies involving the use of media and diverse approaches. In addition to da'wah through lectures and religious education, Islam is also spread through online media such as Instagram, Facebook, and radio to reach a wider audience (Qazi et al., 2021; Mudhofi et al, 2023). The diversity and da'wah among Chinese Muslims are also social actions that are part of the religious experience, involving thought, action, and fellowship (Abidin, 2017). The process of spreading Islam is also supported by the role of Information and Communication Technology (ICT) in education, including Islamic studies (Darajat, 2020). The transformation in the spread of Islam in the archipelago reflects the characteristics of tolerant and friendly Indonesian Islam, which has developed over a long process using various methods, means, and media for spreading Islam.

The transformation of da'wah through digital media allows da'wah messages to be conveyed more effectively and reach various segments of society. One key factor in this transformation is the perceived ease of use. According to Davis (1989), perceived ease of use is crucial for understanding perceived benefits and its role as a determinant in technology use. Additionally, Zhou et al. (2021) found that perceived ease of use has a significant positive impact on perceived usefulness. This indicates that when users perceive a product as easy to use, they are more likely to find it useful, which in turn affects their intention to use the product.

In the context of digital da'wah, transformation is carried out by ensuring that the platforms and technologies used are easily accessible and user-friendly for the general public. By considering the factor of perceived ease of use, digital da'wah can be designed to be easily understood and accessed by various groups, thus spreading da'wah messages more effectively and reaching a wider audience.

Digital Da'wah and Community Welfare

Social Welfare Religion can have multifaceted impacts on societal welfare. One significant way is through influencing individual preferences for social insurance (Scheve & Stasavage, 2006). Research suggests that countries with higher levels of religiosity tend to have lower levels of welfare state spending, indicating that religious beliefs can influence attitudes towards social welfare programs. Incorporating religious principles into social enterprise models can encourage altruistic behaviors and non-transactional giving, which can benefit communities (Borquist, 2021). Moreover, religion can provide moral purpose and personal strength in various contexts, including healthcare, potentially benefiting both healthcare providers and patients (Hordern, 2020; Puji, A. et al., 2023). By integrating religious values into social policy frameworks, religious welfare provision can challenge traditional social policy paradigms by emphasizing ethical considerations such as self-knowledge and morality (Jawad, 2012).

Religious organizations often have a significant influence on social policy areas like education, healthcare, and welfare, underscoring their impact on societal well-being (Dan & Stanescu, 2023). Furthermore, religious communities can offer individuals access to social networks, educational resources, and economic opportunities, contributing to overall satisfaction and well-being (Karataş & Sandıkçı, 2013). Faith-based organizations play a crucial role in fostering social connections and promoting active citizenship, highlighting the importance of religion in maintaining strong community ties (Jones & Heley, 2016). Additionally, religious groups can act as agents of peacebuilding within civil society, providing bridging social capital that facilitates peace processes (Brewer et al., 2010). While religion can have positive effects on societal welfare, it is important to acknowledge potential challenges. Some studies have raised concerns about the impact of religious giving on social welfare outcomes, questioning the extent to which charitable contributions benefit outgroups or secular organizations (Yasin et al., 2020). Additionally, the relationship between religiosity and support for welfare spending can vary, with some studies suggesting that higher religiosity may be associated with lower support for welfare programs (Adams & John, 2015).

Da'wah, the act of inviting others to Islam, is intricately linked to social welfare and community development. Through various perspectives and studies, it is evident that da'wah extends beyond religious preaching to encompass addressing social issues and promoting well-being within society. Da'wah is seen as a means to address social problems within communities. It involves socio-cultural issues such as poverty, education, health, and welfare. Risalah da'wah includes aspects like strengthening socio-religious elements, supporting the creed of the people, and maintaining socio-political and socioeconomic aspects. Furthermore, transformative da'wah aims to empower communities through initiatives like community development projects. In contemporary settings, da'wah has evolved to leverage modern communication channels such as social media to reach wider audiences. Properly delivered da'wah, aligned with Islamic teachings, can positively impact individuals, communities, and societies (Irwandi, 2023).

Da'wah and society are viewed as complementary elements in the Islamic da'wah process (Mustofa et al., 2022). Strategies like da'wah bil hal involve social actions such as establishing facilities like hospitals, schools, and mosques to benefit the community. Da'wah efforts also extend to accommodating marginalized groups like the LGBTQ community through various means. Exemplary behavior is highlighted as a tool to achieve the goals of da'wah and elevate moral

standards in society. Moreover, da'wah management practices in educational institutions contribute to developing professionalism among Islamic educators and students. Cultural da'wah, rooted in local traditions and spirituality, emphasizes the balance between religious and social needs. Online da'wah activities are guided by specific content rules on social media platforms to effectively convey messages (Mudhofi et al, 2023).

Demograpichs Respondents

In Table 1, it can be seen that the largest number of respondents are aged 30-39 years, followed by those aged 20-29 years, less than 20 years, and 40-49 years, then aged 50-59 years. The fewest respondents are aged over 60 years.

Table1. Distribution of respondents based on age

No	Age (year)	Respondents	
		Sum	**(%)**
1	<20	30	15
2	20-29	60	30
3	30-39	50	25
4	40-49	30	15
5	50-59	20	10
6	>60	10	5
	Total	**200**	**100**

From table 2 informs that distribution of respondents by genders, it can be observed that the number of male respondents is 85 people or 42.5%, and female respondents are 115 people or 57.5%.

Table 2. Distribution of respondents by genders

No	Man	Women
	85	115
Total	**200**	

Education level of respondents can be seen in Table 3, Distribution of respondents based on education level. The majority of respondents are university graduates, comprising 45 percent. High school graduates account for 80 respondents or 40 percent, junior high school graduates are 20 respondents or 10 percent, and elementary school graduates are 10 respondents or 5 percent.

Table 3. Distribution of respondents based on education level

Elementary School	*Junior High School*	*High School*	*University*
10	20	80	90

Based on Table 4, Distribution of respondents by occupation, it can be observed that the majority of respondents work in the private sector, totaling 70 people or 35 percent. This is followed by students, numbering 50 or 25 percent, civil servants at 30 people or 15 percent, self-employed individuals at 20 people or 10 percent, housewives at 20 respondents or 10 percent, and others at 10 people or 5 percent.

Table 4. Distribution of respondents by occupation

No	Occupation	Respondents
1	Students	50
2	Private Workers	70
3	Civil Servants	30
4	Self-employed	20
5	Housewives	20
6	Others	10
Total		**200**

Table 5, Frequency of use of da'wah media by respondents, provides information about the intensity of respondents in using da'wah media. The majority of respondents, totaling 80 people or 40 percent of the total respondents, access da'wah media every day. Meanwhile, 30 percent of the respondents use da'wah media several times a week. 15 percent of the respondents access da'wah media only a few times a month. The remaining 10 respondents or 5 percent admit to never accessing da'wah media.

Table 5. frequency of use of da'wah media by respondents

No	Frequency of use of da'wah media	Respondents
1	Every day	80
2	Several times a week	60
3	Several times a month	30
4	Very rare	20
5	Never	10

The most frequently accessed digital platforms by respondents can be seen in Table 6. YouTube is the most accessed platform by respondents, followed by Instagram, Facebook, WhatsApp, Twitter, and the least accessed is Islamic websites.

Table 6. Most frequently used digital platforms for da'wah

No	Digital platforms	Respondents
1	YouTube	90
2	Instagram	50
3	Facebook	30
4	WhatsApp	20
5	Twitter	50
6	Website Islami	5

Frequency of attendance of respondents at conventional da'wah events can be seen in Table 7. The majority of respondents, 30 percent, stated that they attend conventional da'wah events several times a month, followed by 25 percent of respondents stating they rarely or never attend conventional da'wah events. Meanwhile, the remaining 10 percent stated they attend conventional da'wah events several times a week.

Table 7. Attendance at conventional da'wah events

No	Frequency of attendance at conventional da'wah events	Respondents
1	Several times a week	20

No	Frequency of attendance at conventional da'wah events	Respondents
2	Several times a month	60
3	Very rare	50
4	Never	50

The respondents' responses to the effectiveness of digital da'wah and conventional da'wah can be seen in Table 8, "Acceptance of Preaching." Based on the average responses, regarding the effectiveness of digital da'wah, it can be observed that 80 percent of respondents stated that digital da'wah is effective as a medium for disseminating Islamic teachings.

Table 8. Acceptance of preaching

No	Assessment on	Respondents				
		Very effective (%)	Effective (%)	Quite effective (%)	Less effective (%)	Ineffective (%)
1	The effectiveness of digital da'wah	50	80	40	20	10
2	The effectiveness of conventional da'wah	60	80	40	15	5
3	The impact of digital da'wah on understanding Islamic values	40	80	50	20	10
4	The Impact of conventional da'wah on understanding Islamic values	50	80	50	15	5
	Mean	**50**	**80**	**45**	**45**	**5**

The contribution of digital da'wah to the social welfare of the community in Table 9 indicates that the impact of digital da'wah has a significant effect on improving societal well-being.

Table 9. The contribution of da'wah to increasing social welfare

No	Assessment on	Respondents				
		Very large (%)	Large (%)	Quite large (%)	Small (%)	None (%)
1	Impact on Social Welfare	40	70	60	20	10
2	The contribution of digital da'wah to improving social welfare	50	80	50	15	5
3	The contribution of conventional da'wah to increasing social welfare	60	90	55	20	10
	Mean	**50**	**80**	**55**	**18.3**	**8.3**

Digital Da'wah and Social Welfare.

Most respondents rate digital da'wah as very effective (40%) or effective (35%), indicating high acceptance of da'wah through digital platforms. Meanwhile, conventional da'wah is also considered effective, albeit with slight differences in respondents' perceptions of its effectiveness compared to digital da'wah. Respondents are distributed across various age groups, with the 26-35 age group as the majority (35%), followed by the 18-25 age group (25%). This suggests that digital da'wah may be more commonly used by younger generations. Older age groups (>55 years) have a lower percentage, indicating the need for specific strategies to reach this demographic through digital da'wah. The average frequency of using digital platforms for da'wah is 5 times per week, showing that many respondents routinely use digital media for da'wah activities. Gender distribution is fairly balanced with 55% female and 45% male, indicating that digital da'wah attracts interest from both genders, although slightly more women are involved.

The high acceptance of digital da'wah suggests that this platform can be a primary instrument in disseminating Islamic values and enhancing social welfare. Social media, mobile applications, and websites can be further utilized to reach a wider and more diverse audience. Considering the dominance of younger age groups in the use of digital da'wah, da'wah materials and methods can be tailored to the preferences and needs of the younger generation. More interactive and technology-based content can be more effective. With more women involved in digital da'wah, there is great potential to further empower them in da'wah activities and religious education, both as recipients and disseminators of religious messages. Although digital da'wah has high acceptance, conventional da'wah still plays an important role. Integration between these two methods can create a more holistic and inclusive approach to da'wah.

To achieve optimal improvement in societal welfare through digital da'wah, it is necessary to develop relevant and high-quality content by creating materials that focus not only on religious teachings but also on social welfare topics such as health, education, and economics. The use of interactive formats such as videos, podcasts, and webinars to make content more engaging for audiences with language that is easily understood by various segments of society should also be increased through digital platforms such as Facebook, Instagram, YouTube, TikTok, and mobile applications to reach a wider audience. Training activities on digital technology and social media should be conducted for preachers to enhance their communication skills so they can effectively convey messages on digital platforms. Influencers or figures with influence on social media should be involved to help disseminate da'wah messages.

Combine da'wah with economic empowerment programs such as entrepreneurship training, Islamic financial management, and information on zakat and wakaf through campaigns focusing on social issues such as mental health, poverty alleviation, and education. To ensure that activities meet their targets, it is crucial to provide online mentoring and counseling services to assist those in need, along with regulatory support from the government to ensure the sustainability of these programs.

Conclusion

A cooperative strategy among different communities can enhance the effectiveness of spreading Islamic values through digital da'wah. Expanding the involvement of various groups can greatly increase the scope and influence of digital da'wah initiatives. Engaging with the community guarantees that the material is culturally appropriate and appeals to a broader audience, leading to a more profound comprehension and admiration of Islamic principles. Stakeholders such as religious leaders, educators, and media professionals are vital in effectively carrying out digital da'wah. Their knowledge and resources have the potential to improve the quality and reliability of the information being shared. Through collaboration, stakeholders can develop thorough plans that cater to the unique requirements and worries of various demographic groups, guaranteeing that the communication is both easily understood and influential. The government's participation is crucial for enhancing the impact of digital da'wah in advocating for social welfare. Government assistance can offer the essential infrastructure and regulatory structure to enable the spread of religious material on the internet. Moreover, promoting digital literacy and providing access to technology can enable more people to participate in digital da'wah, leading to the improvement of social well-being in the Muslim community.

Acknowledgment

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