

Da'wah Strategy in Improving Youth Morality in Lamongan

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Abstract

This study aims to analyze da'wah strategy through social media to improve adolescent morality. Where modern means of digitalization are easy to bring a significant influence in the lives of teenagers. So, using social media for communicative preaching in improving and improving teenagers' morality, especially teenagers in the Lamongan, is an excellent opportunity for da'i. Social media is a means of da'wah because many teenagers have social media accounts that are used to share their activities. However, many teenagers do not use social media correctly and adequately, causing a lack of morals and manners. This article utilizes qualitative descriptive methods, namely observation and documents as a data collection tool. The results of the research obtained are the effectiveness of da'wah strategy through social media as a means of communicative da'wah that can improve adolescent morale. In addition, communicative social media da'wah can create a great opportunity for preachers to convey da'wah that understands and adapts to the times so that the existence of da'wah can always be spread bringing the teachings of Islam to mankind.

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi dakwah melalui media sosial sebagai sarana untuk meningkatkan moralitas remaja. Di mana sarana digitalisasi modern yang mudah membawa pengaruh besar dalam kehidupan remaja. Maka, pemanfaatan media sosial untuk berdakwah yang komunikatif dalam meningkatkan dan memperbaiki moralitas remaja khususnya remaja di Lamongan menjadi peluang besar bagi da'i. Karena banyak remaja yang memiliki akun media sosial untuk membagikan berbagai aktivitas mereka. Namun di sisi lain, juga masih banyak remaja yang tidak memanfaatkan media sosial secara baik dan benar sehingga menyebabkan minim moral dan akhlak. Oleh karena itu, perlu strategi dakwah melalui media sosial dalam meningkatkan moralitas remaja. Penelitian ini menggunakan metode deskriptif kualitatif, dengan pengumpulan data melalui observasi serta dokumentasi sebagai alat pengumpulan data. Hasil penelitian yang diperoleh adalah keefektifan strategi dakwah melalui media sosial sebagai sarana dakwah komunikatif dapat meningkatkan moral remaja. Selain itu, dengan strategi dakwah melalui media sosial menjadi peluang besar bagi para dai untuk menyampaikan dakwah yang komunikatif dalam memahami dan menyesuaikan perkembangan zaman agar eksistensi dakwah dapat selalu tersebar membawa ajaran agama Islam bagi umat manusia.

Introduction

The development and sophistication of technology can not be denied and can attract its users. So that many know and use various kinds of technology because it can facilitate community activities such as work and study. Technology can also make it easier to carry out da'i activities by da'i to spread the teachings of Islam throughout the world.

Every discovery can provide convenience in this life so that humans can be facilitated in their activities (Muhaemin, 2017). However, the presence of technology that makes it easier for the community can also harm society, especially teenagers who use technology as mere entertainment.

The use of technology that has a negative impact on people's lives can lead to a moral decline in life, especially teenagers. It can lead to delinquency and deviant behavior in social life and affect the interaction between people to become individualists. Science and technology was born, driven by the human need to fulfill their life needs, to be able to maintain their existence, namely interacting with their environment (Kusnawan, 2016). For instance, many teenagers prefer to play on cell phones without paying attention to the people around them.

Therefore, there is a need for a da'wah strategy through social media in improving youth morality. The function of da'wah in this digital era relies more on technology to invite and guide people, so they do not fall into evil deeds.

Thus, da'wah can be disseminated more widely by using social media, such as Instagram, Youtube, Blogs, and others. Through social media, preachers are led to be more creative and innovative in spreading the teachings of Islam to the public, especially teenagers who are more negatively affected by technological developments (Makhmudah, 2019).

For example, Instagram is one of the mass media that is widely known by teenagers to share their various activities. Thus, if da'wah is transferred virtually or online, it will be able to reach more widely, cheaply, and effectively in the modern era while still paying attention to ethics in social media. Instagram is also a social media that has interesting features to attract teenagers to use it.

It is also the reason for using Instagram as a means of da'wah in this modern era which is to improve morale with communicative da'wah through the development of social media. Apart from Instagram, many other social media are also known by the public without the boundaries of space and time. The modern era is an era where advanced technology such as computers and cellphones are utilized in various fields. The existing social media can be used as a tool or means in the form of videos or images to attract people's attention.

However, sometimes these facilities are also less attractive because people are more interested in entertainment. Therefore, a dai must use a strategy to build communicative da'wah through social media. It is used not only for entertainment media but also to deepen religious knowledge to always on the right path. Just like new media that have emerged, social media has many accesses to convey widely spread da'wah messages in a matter of seconds.

Today, many scholars also have social media such as Twitter, YouTube, and Instagram. For example, the preachers in Lamongan also use social media a lot to deliver a more modern Islamic da'wah strategy. So that the use of social media is not solely as a place to seek entertainment or a communication tool, but can also be used to provide information about the teachings of Islam so that the knowledge gained is not only through school education or boarding schools.

The main purpose of da'wah is to invite mankind to the right path so that the teachings of Islam can direct human life (Taufiq, 2020). Da'wah is also to shape the character of Muslims who have strong faith and behave according to Islamic law and have noble character. With that, da'wah is also useful for improving the morals of teenagers, so they will not do bad things and avoid disobedience because they are more negatively affected by increasingly sophisticated technological developments.

It becomes a reference for researchers to thoroughly explore the problems of adolescent moral change caused by the times. So that the function of communicative da'wah through social media becomes a means to improve youth morality, especially the focus of research in the village of Kedung Pengaron, Modo, Lamongan. With the da'wah strategy through social media that is widely used in the modern era, it is expected that it will be able to attract the teenagers' attention so that they are always in good health.

With the many social changes of teenagers, such as what happened in Lamongan, it is necessary to improve and maintain morality in the midst of rapid technological developments that have a big influence on them. Hence, it becomes the reason this research was conducted. It is to improve the morality of teenagers through da'wah strategies by utilizing social media.

Literature Review

According to Gerlach & Ely in da'wah science (2017: 345), media includes humans, the environment, and materials that will produce good knowledge, skills and attitudes. The media that exist in this sophisticated era become an opportunity to facilitate the course of da'wah quickly and precisely. So, using the suitable da'wah media will make it easier for the

da'i to carry out their da'wah (Aziz, 2009). Especially in this sophisticated era, a da'i is required to adjust with the existing developments so that the delivery of da'wah continues and is carried out attractively to positively impact the general public. The use of media as a medium of da'wah requires the selection of the suitable media. The media used for preaching must be adapted to the needs of da'wah both from da'i, da'wah messages and mad'u.

In this article, the researcher conducts research using a qualitative descriptive method, which will explain the social media da'wah that is growing with the advanced time. This paper also explains the dynamics of adolescent life due to the development of the era which uses technology a lot and causes social and moral changes in them. Thus, this paper aims to find a communicative da'wah strategy for teenagers in the modern era.

There are two data in this study, namely primary data and secondary data. Primary data is data from observations regarding the phenomenon of adolescent moral change in the village of Kedung Pengaron, Modo, Lamongan. Meanwhile, secondary data are from the search results of library data, books, e-books, journals, and so on. The technique for analyzing the data in this research used the Miles and Huberman model, namely data reduction, data presentation, and drawing conclusions. Data reduction is the acquisition of the results of a selective summary of data in order to find answers to the phenomenon of adolescent moral change in Lamongan. The process of presenting the data is done by combining the results of observations with the existing basic theory. Lastly, drawing conclusions from data reduction and presentation of research data that has been collected by researchers.

Result and Discussion

Kedung Pengaron Village, located in Modo, Lamongan. The people are known as ordinary people. The community is also still heavy with Javanese traditions that are still well preserved. The community in Kedung Pengaron village is an area that has good social tolerance to create a peaceful and peaceful life. However, in the Kedung Pengaron area, unless for a few, Islamic boarding schools (pesantren) are not popular. However, many youths are educated at large Islamic boarding schools in Lamongan. Many teenagers choose to study in public schools around the village so that their daily lives are more free and easily influenced by the development of technological means that cannot be avoided.

The Effectiveness of Social Media as a Da'wah Strategy

The development of an increasingly advanced era has made many people familiar with the various information and communication technology advancement, such as social media.

Modern society requires technology in its life. It is indicated by their dependence on social media which has access to a wide network as a means of communication today. Even, social media has various names from its users, both online or virtual media and cyberspace.

People know that social media was initially only used to interact with friends, have fun and make new friends. However, with the development of the times, social media began to grow rapidly to become more productive in the facilities or features it has so that it can attract people's attention to use it. In the context of da'wah, social media is used to spread Islamic teachings through interesting religious content. Although it brings great opportunities, social media can also cause problems if not used wisely.

Before using the media for da'wah, it can be done by finding out how the media's characteristics are used because the various existing media have different characteristics. Da'i in particular, in this case must understand the characteristics of the use of media and their interests (whether they realize it or not) can develop the principle of preaching via social media (Ahmad Hidayatullah, 2019). So, the da'i as the main influence in the use of da'wah media must be able to adjust the media that will be used to spread religious messages through da'wah. In addition, a preacher must also pay attention to the condition of mad'u when using certain media so that the message of da'wah can be received with full awareness without coercion, not even with harsh language.

The selection of da'wah media is essential to consider as a strategy for spreading religious teachings so that da'wah runs as expected and does not violate social media ethics (Rashin & Ghina, 2018). Because ethics in media selection should not be ignored so as not to cause da'wah's quality to decline. However, keep in mind that the media is said to be effective, especially if the media used is able to give a positive effect or response to the audience. So, the use of da'wah through the media must be correct in order to provide easy understanding for mad'u without the element of coercion. Do not forget that a dai must have competence in religious knowledge and can be an example for mad'u.

Da'wah strategy through social media is the suitable means or intermediary to convey da'wah to mad'u easily. The media that is often used by da'i today is through social media. Meanwhile, da'wah in ancient times was only done through oral, written and example. So that da'wah is growing with the times and da'i or preachers are required to adjust to existing developments.

As an effective medium for preaching in this modern era, social media must be used wisely and carefully. Although social media also has a negative impact, if it is used properly,

it will be effectively used as a means of Islamic da'wah because every media used must have advantages and disadvantages so that its effectiveness depends on its use.

For social media to be more effective, it can be done by formulating the right da'wah strategy to prepare da'wah properly. Thus, using social media as a communicative da'wah strategy in Lamongan is a great opportunity to improve youth morality through interesting religious content.

Da'wah Strategy through Social Media

The implementation of Islamic da'wah requires various media as a means of da'wah in the modern era. The current da'wah strategy can use various media as modern da'wah facilities in order to achieve the desired da'wah goals. So, a da'i in utilizing social media must choose a good media to be applied appropriately in conveying the message of da'wah. If a dai can use suitable social media, he will achieve the success of da'wah along with the development of technology.

In general, da'wah can be interpreted as a movement to call orally or in writing, behavior, and part of it. It is done intentionally and arranged with the ultimate goal of influencing other people, either individuals or groups. Utilization of technology as an alternative media in preaching can deliver da'wah messages effectively so that they can spread quickly though it is a challenge for the da'i in practicing the teachings of Islam. However, if an interesting and sincere delivery is carried out for the sake of Allah SWT, it will produce maximum results and be able to influence mad'u. In another research article it is stated that increasing the role of dai who is able to take advantage of media developments is one of the challenges for the existence of da'wah (Hakim, 2019). Although this is a challenge for the preachers in practicing Islamic teachings, however, an interesting and sincere delivery that is carried out wholeheartedly for the sake of Allah SWT, will produce maximum results and be able to influence mad'u (Zaini & Rahmawati, 2021).

Da'i are da'wah doers or people who carry out da'wah to spread Islamic teachings to mankind throughout the world (Aziz, 2009). A da'i has an important role in encouraging others to follow him and inviting people to avoid misguided paths and harm themselves. A preacher has a task in the field of Islamic symbols and institutional human values, namely to strengthen Islam through various information and teachings, realize Islamic symbols in real work and strive for Islamic values to emerge.

The success of da'wah is also very much determined by the da'i, so the da'i must also have strategies, methods, media and interesting da'wah messages so that mad'u can understand

da'wah with full appreciation. Everything both ideologically and technically approaches, strategies, methods in the implementation of amar ma'ruf nahi mungkar must be considered comprehensively by dakwah agents (A Hidayatullah, 2021). With full appreciation, mad'u will easily understand what is conveyed easily. Moreover, with social media as a da'wah innovation, the message of da'wah is widespread and quickly conveyed to mad'u (Makhmudah, 2019).

With the development of advanced technology, it becomes a golden opportunity for preachers to preach because Muslims themselves must be able to take advantage of technological advances (Thaib, 2021). It is aimed at the process of developing the Islamic religion. If modern society avoids technological progress, it will cause a setback for the progress of the nation. The use of social media as a da'wah strategy is a non-negotiable necessity. The presence of social media as an innovation of a more effective means of communicative da'wah.

Social media has become a phenomenon of modern society as an alternative to more interactive communication. Social media is also referred to as a vehicle for spreading Islamic teachings through religion-related content. It can be seen that there are a lot of contents that can cause pros and cons so that the information that appears is still in doubt and becomes a topic of discussion. In spreading da'wah on social media, it must be checked for correctness so as not to cause misunderstandings in the message conveyed. Because if it causes a misunderstanding, it is triggered by the content distributed by the da'wah account, which lacks adjustment in its delivery.

Social media emphasizes the process of interacting with other people to create, receive, send, and express ideas in the form of online communication (Makhmudah, 2019). The number of social media has become a necessary presence in the dynamics of modern society which is very advanced which has brought changes in the communication process. The communication process must be built properly in order to create an effective interaction.

Although social media has great opportunities as a means of da'wah for its users to share, receive, read and write freely on social media. Because of the convenience of technological development, the media has a role in various aspects of life in modern society. It is proven by the number of teenagers who find it difficult to leave their cell phones in a short time. Social media has caused many social changes in teenagers.

Even though they have been given limitations in using technology and getting guidance from their parents, adolescents who are affected by social change today are still many who neglect it. For example, the changes in current Lamongan teenagers. Many of them

forget to utilize their study time and seek more knowledge. They prefer to play games with their cell phones, so they forget to study. Therefore, a preacher must be able to attract the attention of teenagers to listen, understand and appreciate the science of religion so that life can be appropriately directed and correctly in accordance with Allah's commands.

Currently, social media is also widely used by Islamic boarding schools in Lamongan to spread the teachings of Islam and to guide students virtually when they are at home. Hence, they can still learn religious knowledge even on holidays. The preachers of the SPMAA Islamic Boarding School and Sunan Drajat use Instagram as an innovative means of da'wah in the modern era, namely the Instagram account @spmaa.official which has 403 followers and @ppsd.or.id has 1948 followers. Techniques for using Instagram by accounts @spmaa.official and @ppsd.or.id both in the form of images accompanied by da'wah words and videos by preparing the video in advance and editing it.

The da'wah strategy through social media cannot be separated from challenges, both from the lack of response because some people are more interested in entertaining posts or posts belonging to their own friends and are not interested in seeing posts about da'wah. Challenges can also occur due to the lack of understanding of mad'u in the message of da'wah that is conveyed and is often found in social life due to the phenomenon of the da'i being materialistically oriented as using the pulpit as the main means. Materialistic means that da'wah is waiting for a call for certain events such as weddings, recitations, etc. Then get money as an honorarium.

Meanwhile, the challenge that occurs from outside (external) in carrying out da'wah activities is the lack of interest of teenagers to understand the teachings of Islam as a whole. Many teenagers prefer to have fun rather than carry out obligations such as praying, reading the Koran and so on. Moreover, the widespread use of TikTok is attracting the attention of many teenagers. The obligations that should be carried out today have been neglected because they are busy with the pleasures of increasingly sophisticated technology.

The proof is that teenagers spend more time playing online games for hours in coffee shops. The many interests of teenagers who prefer online games also have an addictive effect and waste money. Thus, the use of social media as an important means of preaching to spread Islam is considered the most effective da'wah strategy to build an effective communicative da'wah. Da'wah on social media also demands that the da'I can understand the implementation of the use of electronic media in the delivery of da'wah so that the delivery of da'wah is as expected and beneficial for Muslims.

If the da'i does not understand the use of advanced media that will continue to grow, then the da'wah that is disseminated is only limited to using the same strategies and techniques without any development. It can make the delivery of da'wah difficult to accept and tend to be boring with old techniques without the use of advanced technological developments. So da'wah on social media must also be packaged as attractively as possible so that social media users can be interested in seeing it. The da'i must adapt to the times because one's interest is more to follow the increasingly developing times.

Da'wah requires effective communication as a strategy, understanding and as expected so that what is conveyed can be accepted, absorbed and practiced. Therefore, communication in preaching aims to generate a response from the interaction to understand the message or material brought or delivered by the da'i. It is very important, because mad'u is the main target in receiving da'wah messages. So that the communication strategy for preaching needs to be well designed to achieve the goal of preaching (Aziz, 2009). Even though technology is increasingly manifesting through the many conveniences it provides, the teachings of Islam must remain embedded in a person so that they are always on the right path.

In the modern era, so make what is conveyed by the da'i is easily accepted and understood by mad'u, a preacher must be skilled in conveying communicative da'wah messages by having skills in formulating da'wah strategies effectively so that it is easy to understand. In addition, da'wah must also study the technology used to provide an Islamic perspective on the benefits of technology in life so that the convenience of technology can be appropriately used and is beneficial for self and others.

In preaching, building communication must have a strategy as a guide from a plan to achieve communicative da'wah goals. The existence of good communication will create relationships that will help the course of da'wah although building da'wah in communication requires an approach to mad'u. The communication strategy in preaching aims to prepare for the delivery of Islamic teachings in future situations and conditions according to the times to achieve the effectiveness of delivering da'wah messages, so that they are right on target. Communication must be formed consciously so that it is created within a person to easily understand the message of da'wah conveyed.

Technology such as social media has spread globally so that many people already know and use it. In today's modern era, many social changes occur in humans in terms of the order of people's lives who cannot take advantage of technological advances appropriately. It also happens because the community cannot anticipate the progress of scientific development that can cause social and socio-religious changes. We can see that many teenagers experience

a decline in moral values. Therefore, building communicative da'wah through social media is a must for preachers so that teenagers do not have a moral crisis because it can cause teenagers to not appreciate the things around them.

Communicative da'wah can be done not only face-to-face or da'wah activities on the pulpit, but can also be done virtually. Virtually communicative da'wah aims to utilize technology as an innovative means and strategy to build more creative and innovative da'wah. With that, da'wah continues to run in accordance with the times. Although technology affects many lives and causes drastic social changes. However, if the existing technology is used according to its level, it can certainly be useful and has its own value for those who use it.

Communication makes relationships with other people more interactive and able to socialize with the community to share information, knowledge and experiences. Communication to convey information to others must be in accordance with the truth. Therefore, before we spread information, we need to find out the truth first. So that what is conveyed does not become a misunderstanding that causes division among others. So, building communication is not merely a place for interaction to share stories but also a place for rapid dissemination of information.

As with preaching, a da'i must spread the teachings of Islam correctly as the dai becomes an example for Muslims as da'wah actors or people who spread da'wah messages. Communication is needed in preaching so that it has the potential to achieve communicative da'wah goals. With communicative da'wah, it becomes the art of delivering more effective da'wah.

It is also hoped that teenagers will be able to take useful knowledge and be able to generate responses or effects and be able to understand teenagers to always be in goodness. The purpose of communicative da'wah in the modern era by utilizing social media as a strategy is to convey da'wah messages so that the delivery of da'wah can be widespread and easily attract the attention of today's youth. As happened to some teenagers in Lamongan, many children under the age of 17 already have cellphones that are used for games, playing TikTok and forgetting their obligations that they should do. In fact, almost all teenagers everywhere have their own cell phones.

Parental control should not be neglected every day. The goal is to control children using cell phones excessively to forget the time for education. The role of parents in supervising a child not to play too much with cell phones is very important. Teaching children not to play too much is very difficult because technological developments are inevitable and

difficult to abandon. It is as if technology has penetrated their lives without the slightest bit of leisure. However, if technology is used properly, it will also be useful for life.

The purpose of communicative da'wah is to become a forum for teenagers to understand da'wah as a whole to lead a life directed according to the proper guidance. Building communicative da'wah by utilizing social media as an innovative da'wah strategy that has been widely developed by dai in the modern era is necessary. It can be an opportunity for the preachers in Lamongan to take advantage of technology as a great opportunity for them as da'wah through social media has many advantages as a means and strategy that is used by many people from various countries.

In addition to using social media for da'wah, a da'i must also mediate the da'wah strategy of the Prophet Muhammad, starting from oneself, family or closest people, colleagues, communities and so on. Rasulullah SAW is a guide and role model for Muslims. The implementation of da'wah carried out by the prophet in stages, namely the Prophet preaching to his closest relatives (Setiadi & Usman Kolip, 2015). In preaching, one must prepare da'wah content or materials, media or infrastructure and teams and networks so that the da'wah that is carried out can run smoothly.

Hence, the use of technology is very important as a spear for the development of a more modern da'wah. Da'wah is used to organize and improve society from a wrong life as the time development can affect themselves, nature and the environment quickly. So that building a communicative da'wah is very important to be enforced through social media as a tool that is already widely known and even used by the public, especially teenagers, to be able to improve their inner morality for the better.

The Formation of Youth Morality Through Da'wah

Morality itself comes from the word moral, which means a condition in which an individual can consider and make decisions about beneficial things and bad things. The moral meaning becomes a blend to have manner (Marlina, 2014). However, there is a lot of moral damage to teenagers in the modern era because they do not use technology appropriately. If it cannot be eliminated, it will be difficult to recognize appropriate behavior and terrible behavior in ourself.

In life, morality also affects it because someone views other people from everyday morals. Therefore, morals should not be lost from themselves, especially teenagers today. Community life must have great people, have good morals, and have polite behavior towards others. Morality also includes discipline that is built with the attachment of the soul because

life is not alone. There is no doubt that everyone needs other people because humans are social creatures.

Moral can also be interpreted as a habit or procedure about the value of life-related to good and bad. The moral is the fundamental value inherent in humans in their lives (Luthfi, 2018). Morals also have an attachment within us to become wise to continue a superior life. They can improve a life that is orderly, balanced and fosters harmony in social life so that it is peaceful and peaceful (Pakpahan, 2021).

Therefore, morals are needed in the life of both society, individuals and groups (Luthfi, 2018). In addition, morality is also a reference for society in viewing someone with social and human values, for example, the people in Kedung Pengaron village, Modo Lamongan who prioritizes social values and solidarity in social life to create a peaceful and peaceful life.

Moral is related to akhlaq and behavior. Moral also identifies with laws or customs and tendencies that control one's behavior. Adolescents must know the great and bad qualities of themselves in life in order to be able to take good actions, maintain attitudes, carry out obligations, and so on. To improve the morality of youth in the modern era, we need to make the function of da'wah as a guide for them to always take the right actions according to the commands of Allah SWT.

Islam is also a guide for shaping and fostering youth morality in order to achieve prosperity and happiness in this world and the hereafter. Also, by having morals, one can use them as a means to avoid deviant behavior in social life, avoiding arrogance and other bad behavior that can have a bad impact on teenagers. Because with morals, one can recognize what is acceptable and terrible throughout everyday life. However, teenagers must also have a clear and good mindset to become teenagers who have the potential to have good development according to morals.

The phenomenon of adolescent moral change makes the function of communicative da'wah in an appropriate and important way to be enforced. With da'wah which aims to invite mankind to the right path so that the lives of teenagers can be directed with Islamic teachings. In addition, Islamic da'wah also aims to form Muslim individuals who have strong faith and behave according to Islamic law and have noble character.

Da'wah activities can now be done through social media because along with the development of the times, humans have been given facilities such as increasingly modern technology and correspondence innovation. Meanwhile, the role of da'i is to guide teenagers as recipients of da'wah to provide enlightenment because da'wah provides enlightenment and

educates mankind, not mocking or finding fault with others. In order for a da'I to be able to convey da'wah messages on target, it takes creativity and interesting innovation in preaching in the modern era.

Not forget that adolescents must develop a clear mindset because the higher the level of development in thinking, the greater the potential to achieve a better level of moral development in everyday life. Although shaping the mindset of teenagers according to morality takes time, the role of parents as a guide for children's lives is to guide them to always do good. Sometimes a child entering his teens is reluctant to accept parental guidance. They even ignore their parents' orders on the positive side. Therefore, guiding teenagers to think morally takes a long time with a wise approach.

Meanwhile, teenagers in Kedung Pengaron village, Modo, Lamongan are faced with drastic changes in their lives. Therefore, da'wah in spreading the teachings of Islam must also be able to foster the morals that exist within them. In addition, through parental guidance from an early age until they are teenagers, information and communication technology has developed that is able to influence them. With morals, negative influences in the midst of rapidly spreading technological developments can be minimized in order to be able to decide on a person's boundaries, opinions, judgments or actions that have the right to be considered quality or not good, requiring quality self-morality.

Inviting today's youth to follow what is being taught requires patience as the pleasures of daily technology convenience have already controlled them. So, to avoid technology becoming very difficult, Islam has an important role in fostering the morality of adolescents so that they know what is good and bad in life.

Even when faced with a problem in life, mankind still clings to the beliefs that have been embedded in the heart wherever and whenever. Therefore, the religion of Islam is a guide for moral development in adolescents to get prosperity and peace in life and control themselves from being arrogant and so on (Pakpahan, 2021). By increasing the morality of youth in this modern era through da'wah messages, life will be directed correctly because they can recognize good and bad throughout everyday life. It can also be a consideration in making decisions so that they do not go the wrong way to live their lives.

Conclusion

Da'wah strategy through social media in improving youth morality in the modern era is a great opportunity for preachers in Lamongan to spread the good lessons of Islam. The existence of communicative da'wah through social media is expected to attract teenagers'

attention to see, hear, understand, and receive the da'wah message delivered. Da'wah today must be made possible with a variety of existing media as a means of communicative da'wah.

Da'wah must continue to go hand in hand with the times that bring drastic life changes. Many people, especially teenagers, know and even take advantage of modern technological innovations and correspondence, such as social media, to carry out daily activities. At first, people knew social media only as entertainment, making friends and looking for news. However, along with the times, social media can also be used for various means of studying, working and spreading the teachings of Islam.

In spreading the teachings of Islam, a da'wah strategy is needed through social media which teenagers have widely used to share, receive, write and read. Not only that, many teenagers like to share their daily activities on social media to attract the wider community's attention. However, social media must also pay attention to ethics in using it to not be deceived.

In spreading the teachings of Islam, do not forget to develop effective strategies in delivering da'wah messages, such as using social media to build communicative da'wah to improve the morality of teenagers in Lamongan effectively. By developing communicative da'wah through social media, it is expected to be able to run according to its objectives. In building a da'wah strategy, do not forget to always use a strategy like what the Prophet SAW did, starting with oneself, family or closest people, colleagues, community and so on.

In preaching, one must prepare da'wah content or materials, media or infrastructure and teams and networks so that the da'wah that is carried out can run smoothly. Because the delivery of da'wah requires material as one of the fundamental elements in preaching. The development of da'wah through technology-based media used by da'i in Lamongan is the use of social media in the form of videos or images accompanied by da'wah words.

However, da'wah's development on social media also has its own challenges, both from the media used or from the preacher who conveys it. The selection of social media as a means of da'wah must also pay attention to ethics in social media because of its broad reach. It must be considered properly so that da'wah's delivery is not misinterpreted. In addition, the dai must be able to use social media well and package it as attractively as possible so that mad'u are interested in seeing it.

In order for social media to be attractive and effective to use in the modern era, its use must also be appropriate as a da'wah strategy so that it is right on target. The phenomenon of adolescent moral change is indeed rife around us, so that the function of da'wah must be

upheld to direct adolescents so as not to fall into things that are detrimental to their lives. Therefore, a dai must uphold da'wah according to the times.

With teenagers having morals, their lives can recognize the good and bad about what they are doing. Ethics or morals means habits or levels of behavior. Morals are the fundamental values inherent in humans in life who have an inner attachment to controlling themselves. Therefore, morals are needed in the life of both society, individuals and groups.

Thus, the development of social media as a communicative da'wah strategy can be a solution for delivering da'wah in the midst of the phenomenon of changing adolescent morality in Lamong where many teenagers are familiar with social media as an innovative means of da'wah which has great opportunities for all preachers everywhere to spread the teachings of Islam to mankind.

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