REFLECTIONS OF PROPHETIC VALUES ON STRENGTHENING DA'WAH IN THE DIGITALIZATION ERA

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Abstract

> *Da'wah is an effort to spread religious teachings and strengthen the faith and practice of the people. Therefore, in da'wah, it is essential to reflect on prophetic values so that da'wah can be delivered correctly and by religious teachings. This study reflects on prophetic values to strengthen da'wah in the digitalization era. This study is qualitative research in the form of library research with normative-philosophical research type with a conceptual research category that uses a descriptive-analytical research approach. Therefore, the results of the study state that strengthening da'wah in the digitalization era can take advantage of technology to expand its reach and increase its effectiveness of da'wah. However, in using technology, it is also necessary to reflect prophetic values to avoid deviating from religious teachings. The existence of prophetic values such as humanization, liberation, and transcendence that are integrated to ground Islamic values in the lives of Muslims can be the basis for realizing da'wah activities that uphold the values of benefit for human social life. Therefore, Islamic da'wah activities are projected to instill Islamic da'wah values that can synergistically empower human and natural resources because it not only aims to strengthen the vertical dimension of tawhid but also includes horizontal relationships with fellow humans and all creatures.*

Keywords: *Reflection of Prophetic Values, Strengthening Da'wah, Digitalization Era*

Received: 17-03-2023; accepted: 04-08-2023; published: 01-12-2023

Abstrak

Dakwah merupakan upaya untuk menyebarkan ajaran agama dan memperkuat keimanan serta pengamalan umat. Oleh karena itu, dalam dakwah, penting untuk merefleksikan nilai-nilai profetik agar dakwah dapat disampaikan dengan benar dan sesuai dengan ajaran agama, sehingga dalam kajian ini melakukan refleksi terhadap nilai-nilai profetik untuk penguatan dakwah di era digitalisasi. Kajian ini merupakan penelitian kualitatif yang berupa library research dengan Jenis penelitian normatif-filosofis dengan kategori penelitian konseptual yang menggunakan sifat pendekatan penelitian deskriptif-analitik. Oleh karena itu, hasil penelitian menyatakan bahwa penguatan dakwah di era digitalisasi dapat memanfaatkan teknologi untuk memperluas jangkauan dan meningkatkan efektivitas dakwah. Namun, dalam menggunakan teknologi, perlu juga untuk merefleksikan nilai-nilai profetik agar tidak melenceng dari ajaran agama. Keberadaan nilai-nilai profetik seperti humanisasi, liberasi dan transendensi yang terintegrasi untuk membumikan nilai-nilai Islam dalam kehidupan umat muslim dapat menjadi landasan dalam merealisasikan aktivitas dakwah yang menjunjung tinggi nilai-nilai kemaslahatan bagi kehidupan sosial manusia. Oleh sebab itu, aktifitas dakwah Islam diproyeksikan dapat menanamkan nilai-nilai dakwah Islam yang dapat sinergis dalam usaha pemberdayaan sumber daya manusia dan juga sumber daya alam. Sebab tidak hanya bertujuan untuk menguatkan dimensi tauhid secara vertikal saja, akan tetapi juga mencakup hubungan horizontal dengan sesama manusia dan seluruh makhluk.

Kata kunci: *Refleksi Nilai-Nilai Profetik, Penguatan Dakwah, Era Digitalisasi*

A. Introduction

The religious dimension in internet-based media is a sign of a widespread cultural process involving an open space for da'wah participation. It cannot be denied that along with the dynamic and complex development of humanity's social life, the mission and challenges of Islamic da'wah activities are increasingly diverse and complex. All da'wah activities must be managed appropriately and conceptualized as best as possible. Previously, the public was placed as an object in the da'wah process, then became an active subject in producing religious knowledge.

The meaning of religion is not only in the reception but is interpreted based on the background and the interests of the public. The understanding of religion and its delivery to the public through the internet depends on the understanding and knowledge of individuals who are actively the subject and object of da'wah so that it can be understood that religious communication occurs slowly, reducing the meaning of religion that was previously understood, as religion is no longer a system of values and norms that cover

aspects of human life, but an alternative norm that is optional, narrowing the meaning of religion limited to ritual matters.

Indeed, da'wah is a significant support in religious communication because through da'wah religious messages will be conveyed. In the era of new media like today, da'wah through writing (*da'wah bil qalam*) can be developed as one of the media for da'wah that is widely delivered. According to Yafie, da'wah *bil qalām* conveys information about Allah, nature and the last day, the eternity of life.[1] This model of da'wah is written da'wah through print media. Meanwhile, in Actual Islam, Rahmat said that *da'wah bil qalam* is da'wah through print media. Given the advances in information technology that allow intense communication and cause da'wah messages to spread as widely as possible, da'wah, through writing, utilizes advances in information technology.[2]

Along with technological advances, the way of preaching is now experiencing developments. Da'wah is no longer done, not only limited to the pulpit, in mosques or musholla but has begun to utilize advances in technological media. This is done so that da'wah is more widespread and can be carried out more effectively. Da'wah can be done through mass media and received by many people. Because it is mass, the recipients of da'wah messages are not only among certain circles. The circles reached can be broad, as well as the impact they cause. Therefore, preaching now has its challenges.

The problem of da'wah activities that often arise amid social life is related to da'wah materials that are political, racist, and polluted by the pragmatic interests of specific individuals or groups to attack other different individuals or groups. Especially in today's digital era, the problem of da'wah activities is further exacerbated by the many da'wah activities through social media that contain a variety of ideological motives and are easily accessible to the public without filtering them wisely. This phenomenon, then, in practice, can potentially trigger social disintegration.

Erwin Jusuf Talib, in his research results related to the praxis problems of da'wah activities carried out on social media, stated that two things often become problem factors in da'wah activities on social media. First, da'wah material is inconsistent and vulnerable to infiltration of various elements outside of da'wah. Second, the figure of the

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[1] Ali Yafie, *Khazanah Informasi Islam* (Jakarta: Pustaka Panjimas, 1989), 255.
[2] Jalaludin Rahmat, *Refleksi Sosial Cendekiawan Muslim* (Bandung: Mizan, 1998), 172.

preacher often does not have proper scientific competence, and sometimes an exclusive religious attitude is found. Hence, the preaching material delivered tends to trigger conflict in the community's social life.[3] Qurrata A'yuni, in her study, tries to provide preaching strategy steps by adjusting to the times with the emergence of various forms of communication media. So that this becomes a problem in preaching when it is not responsive to the development of developing technology; hence, it is necessary to carry out a new strategy to spread da'wah in the era of increasingly rapid media.[4]

Efa Rubawati, in the research results that focus on various forms of challenges and opportunities for da'wah activities in the social media space, states that internet media with various interactivity and connectivity characters has brought a new paradigm in da'wah activities.[5] Asep Muhammad Iqbal explains how Salafis use the internet according to their ideological goals and interests in a framework called sophisticated technology, the localization process of a global force of technology, appropriation of global media, and spiritualizing technology.[6]

The problems of Muslims today are becoming increasingly complex, with various interests that are increasingly complicated to reduce; in fact, the more varied the problems that arise and bind the social order, which leads to the impact of the increasingly widespread imaginary figures worshipped by the people. In this context, it is necessary to have the value or concept of universal Islamic teachings that can become a paradigmatic basis in realizing da'wah activities in plural social life in the digitalization era. Iswandi Syahputra emphasized the importance of communication that humanization, liberation, and is oriented towards God (transcendence) through the integration-interconnection of communication science studies.[7] The development of communication science from a historical perspective using various approaches is also

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[3] Erwin Jusuf Thaib, "Problems of Da'wah in Social Media in Gorontalo City Communities," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 37–53.

[4] Qurrota A'yuni, "Membumikan Dakwah Berbasis Komunikasi Profetik di Era Media Baru," *Mumtaz: Jurnal Studi Al-Quran dan Keislaman* 2, no. 2 (2018): 293–304.

[5] Efa Rubawati, "Media Baru: Tantangan dan Peluang Dakwah," *Jurnal Studi Komunikasi* 2, no. 1 (2018): 126–142.

[6] Asep Muhamad Iqbal, "Spiritualizing the Internet, Internet dan Gerakan Salafi Di Indonesia" (Bandung: Global House Publications, 2010).

[7] Iswandi Syahputra, *Komunikasi Profetik: Konsep dan Pendekatan* (Bandung: Simbiosa Rekatama Media, 2007).

presented, including the history of the development of communication and da'wah in the discourse of prophetic communication in conveying universal religious messages.

The relevance of religious interpretation in responding to the world's tremendous changes is a demand. As signaled by Mun'im A. Sirry, generally, religions that lose the ability to respond creatively to social change often reveal their fundamentalistic face. If religion fails to guide its people, it will lock its followers into the valley of confusion and frustration, ultimately leading to destructive reactions, conflict, and violence. In other words, difficulties in coping with social change can cause religion to lose its influence and relevance.[8]

Related to this, the reflection of prophetic values in strengthening da'wah in the digitalization era is essential, which aims to identify the existence of dimensions of prophetic values in da'wah orientation. The prophetic paradigm of Islamic teachings that refers to three pillars of value, namely humanization (*amar ma'ruf*), liberation (*nahi munkar*) and transcendence (faith), can be used as a foothold for the actualization of prophetic values in addressing various problems of da'wah in the digitalization era amid a life full of technological advances. The actualization of prophetic values is to realize the various orientations of the universal teachings of Islam.

This research is qualitative in library research with a normative-philosophical research type. The data sources used are various scientific literature from library collections, including books, scientific journals and other documents relevant to discussing prophetic values in preaching in the digitalization era. This research is categorized as conceptual research with a descriptive-analytic research approach. However, it is not only descriptive-analytic but also prescriptive in providing suggestions based on the analysis of the discussion. In the technical steps, the researcher first documents the data related to the research object. After that, we then move on to the data analysis technique by using the data reduction stage, data presentation, and conclusion drawing.

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[8] Mun'im A. Sirry, *Membendung Militansi Agama: Iman dan Politik dalam Masyarakat Modern* (Jakarta: Erlangga, 2003), 124.

B. Findings and Discussion

1. Construction of Prophetic Values

Prophetic values are prophetic character values consisting of *sidiq*, *amanah*, *tabligh*, and *fathonah* that can be instilled from an early age to make humans dignified and valuable in humanity, forming humans into good human beings, practicing and upholding moral values and having a high spiritual spirit that can be actualized into real (empirical) life in the frame of divinity. The prophetic values are in the form of linguistic units of language that can be called words. A word is arbitrary and conventional. Therefore, each word has different meanings and concepts.

Before humans implement prophetic values in daily life, describing the prophetic word form by its linguistic meaning is necessary. It is necessary to clarify a word's relation to the term. A term is a word or combination of words whose meaning is fixed, precise, specific, clear, and stable and is only used in one particular field of activity or science. For example, an arm has the term 'part of the body from the armpit to the wrist', while a hand has the term 'part of the body from the wrist to the tips of the fingers'. Whereas as a word in everyday language, the words arm and hand are often synonymous.

Prophetic values are abstract realities found in prophetic traits as spiritual-individual superior human beings, which are implemented into *amar ma'rûf* (humanization), *nahî munkār* (liberation), and *Tu'minûna billāh* (transcendence). The three prophetic fundamental values of humanization, liberation, and transcendence are not dichotomous but integrally interrelated in grounding Islamic values in the lives of Muslims. The three value contents also have fundamental implications for a more humanistic human survival.[9]

a. Humanization

In religious language, humanization is a creative translation of *amar ma'ruf*, whose original meaning advocates upholding virtue. Abdurrahman Mas'ud interprets *amar ma'rūf nahyî munkār tu'minûna billāh* as social control, which individuals, families, and communities carry out, and organizations to improve together and avoid mutual losses

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[9] Khoiron Rosyadi, *Pendidikan Profetik* (Yogyakarta: Pustaka Pelajar, 2004), 304.

amar ma'rūf nahi munkār is the obligation of believers anywhere and anytime, in all dimensions, whether political, economic, social, cultural, educational and others.[10]

In the language of science etymologically, humanization comes from the Latin *humanitas*, which means human being, the condition of being human. Humanization means humanizing people, and removing materialism, dependency, violence, and hatred from humans. Humanization becomes a positive focus when the onslaught of moral problems recently becomes a concern for all parties. The value of humanization is supposed to be able to guide humans towards the noble values of humanity, and in other parts, it leads to transcendence values. In this context, humanization has common ground with Western liberalism. However, there is a fundamental distinction, namely if Western civilization is based on anthropocentric humanism, which considers the existence of human life to be built by humans themselves without the intervention of God's power.

Based on this understanding, according to Kuntowijoyo, humanization is rooted in theocentric humanism. The meaning of theocentric humanism is that humans must center themselves on God, but the goal is for the benefit of humans themselves. This means religious beliefs rooted in theocentric views are always associated with human charity or deeds, an inseparable unity. According to Kuntowijoyo, this theocentric humanism is the core value of all Islamic teachings.[11] Therefore, it cannot be fully understood without understanding the concept of transcendence which is its basis.

Humanization is a concept that emphasizes human values in human life, including values such as justice, empathy, tolerance, equality, and equal humanity among all people. In the context of prophetic values, humanization refers to the teachings and teachings of the Prophet Muhammad, who placed human beings as the main focus and emphasized the importance of treating all people with equal respect and dignity. According to Ali Shari'ati, in the treasures of Western philosophy, there is a philosophy of humanism that expresses opposition to religious philosophies based on supernatural beliefs and aims to restore human dignity. Ali Shari'ati added that the philosophy of Western humanism holds that there are no gods and no relationship between humans and heaven and focuses on anthropocentric nature or making humans the touchstone of truth and falsehood and

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[10] Abdurrahman Mas'ud, *Menuju Paradigma Islam Humanis* (Yogyakarta: Gama Media, 2003), 90.
[11] Kuntowijoyo, *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika* (Yogyakarta: Tiara Wacana, 2006), 7–8.

using humans as a criterion of beauty and giving beauty value to parts of life that increase human strength and pleasure. In other words, man becomes the center of ethical truth, wisdom, and knowledge. Man is the creator, executor, and consumer of man's products.

According to Ali Shari'ati, humanism is the expression of a set of religious values found in man, which is man's religious and moral guidance, which modern ideologies have failed to prove due to their denial of religion.[12] In Erich Fromm's view, humans are currently entering the second stage of the industrial revolution, which not only replaces living energy with machines but machines also replace human minds. With their minds, humans create machines to replace their minds. When machines have controlled the human mind, humans have unconsciously ceased to be human, turning into robots that do not think or are mind-controlled and unfeeling. If this is the case, then technology, which is supposed to be a tool for humanity to escape the slavery of labor, has instead turned into a mechanism that enslaves humans.[13]

Some prophetic values related to humanization include; First, Justice: Prophet Muhammad emphasized the importance of justice in all aspects of life, including human relations and social life. Justice also refers to the equal treatment of all people without exception, whether they are rich or poor, strong or weak. Secondly, Empathy: Prophet Muhammad showed empathy and concern for those around him, including those needing help and support. This is reflected in his teachings about giving donations and assistance to people who are less fortunate or who are experiencing difficulties. Third, Tolerance: Prophet Muhammad emphasized the importance of tolerance and respect for differences in religion, culture, and background. This is reflected in the Prophet's treatment of people of different faiths and cultures.

Fourth, Equality: The Prophet Muhammad placed human beings as equal in God's sight and emphasized the importance of equality and equal human dignity. This is reflected in the Prophet Muhammad's prohibition against all forms of discrimination, including discrimination based on racial, ethnic, or cultural backgrounds. Fifth, Humanity: Prophet Muhammad emphasized the importance of placing human interests

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[12] Ali Syari'ati, *Humanisme, Antara Islam dan Mazhab Barat* (Bandung: Pustaka Indah, 1996), 119.
[13] Tricia M Kress and Patricia M Patrissy, "Hope—Faith—Fortitude→ Praxis: Retheorizing US Schooling with Erich Fromm," in *Reclaiming the Sane Society* (Brill, 2014), 203–214; Bonnie Brennen, "Erich Fromm: From Social Unconscious to Class Consciousness," *Javnost-The Public* 4, no. 1 (2014): 5–18.

as the primary focus in all economic, political, and social activities. His teachings reflect the importance of giving attention and assistance to people in need and safeguarding human rights. To implement this prophetic value related to humanization, it is necessary to develop daily attitudes and behaviors that reflect these values. For example, by showing justice in human relations, applying empathy towards others, upholding tolerance for differences, respecting equality and humanity, and safeguarding human rights.

b. Liberation

Liberation means anything that connotes social interest or can also be interpreted as liberation. Liberation from ignorance, socio-cultural backwardness, economics, and so on. Kuntowijoyo's liberation perspective takes the spirit of liberation theology, which has four main targets: liberation in the knowledge system, social system, economic system, and political system that shackles humans so that they cannot actualize themselves as free and noble beings.

Liberation in prophetic values refers to human liberation from oppression and injustice, which is often the central theme in the teachings of the prophets in the heavenly religions. In the context of Islam, for example, prophetic values related to liberation include social justice, equal rights, solidarity, and freedom. Prophets in Islam, such as Prophet Moses and Prophet Jesus, struggled to free humanity from oppression and fight for social justice. Prophet Muhammad also called for stopping injustice and discriminatory treatment of the poor, women, and minorities.

The value of liberation has a responsibility based on Islamic teachings in liberating human life from various actions that are counter-productive or contrary to human values themselves, such as the domination of oppressive structures, discrimination, hegemony, tyranny, and so on. In Islamic prophetic values, liberation also includes the liberation of humans from servitude to something other than Allah. Humans can achieve true freedom and happiness by liberating humans from material attachments and spiritual misguidance.

It is important to note that liberation values in the study of Prophetic Social Science have four main objects that become the orientation target. Firstly, it is the liberation of the knowledge system that aims to liberate human beings from the worldly knowledge system and the domination of class and sex structures. Secondly, the

liberation of the social system is oriented to protect human beings from the negative impact of the industrial social system. Third, liberation from the economic system has a negative impact in the form of welfare gaps in life between human beings. Fourth, liberation in the political system that intends to liberate the political system that is authoritarian, dictatorial, neo feudalism, and so on. Liberation in prophetic values is an effort to free human beings from oppression and injustice and achieve true freedom and happiness. Islam's prophetic values and the prophets' teachings can guide humanity to achieve this liberation in everyday life.[14]

c. Transcendence

Transcendence in prophetic value refers to the divine nature inherent in the teachings of the prophets and apostles in the heavenly religions. This relates to the belief that prophets and apostles are intermediaries between God and humans in delivering divine messages. In prophetic values, transcendence also refers to a profound spiritual experience that exceeds the limits of ordinary human experience. Prophets and apostles are seen as individuals who have a close relationship with God and can experience spiritual truths directly.

In the Samawi religions, transcendence also refers to the belief in a divine power that transcends the boundaries of the physical and material world. This power is regarded as the source of wisdom and justice and a guide for humans in their search for truth and true happiness.[15] Overall, transcendence in prophetic values refers to spiritual experiences that transcend the limits of humanity and the belief in the existence of divine power that regulates and directs human life.

Transcendence is the cornerstone of Islamic teachings in the form of an order to maintain faith commitment. Human values and forms of liberation must not be separated from divine signs. This means that if humanity is not aimed solely at achieving His pleasure, then what happens is that humanizing humans will lead to mere lust, justifying all means to satisfy the ego of other humans. In the context of this transcendence value,

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[14] Novita Sari and Taat Wulandari, "Grounding the Teachings of Kuntowijoyo as a Prophetic Social Science as an Effort to Counteract Radicalism in Indonesia," in *2nd International Conference on Social Science and Character Educations (ICoSSCE 2019)* (Atlantis Press, 2020), 224–228; John R Pottenger, *The Political Theory of Liberation Theology: Toward a Reconvergence of Social Values and Social Sciences* (SUNY Press, 1989).

[15] John Van Hagen, *Agnostic at the Altar: Searching for Transcendence in the Story of the Prophets* (Wipf and Stock Publishers, 2019).

various values that become the basis of faith in Islamic teachings become the core of realizing a human civilization. In this context, the value of transcendence can provide direction for what various humanization and liberation actions are carried out. Humanization and liberation efforts must be carried out to manifest faith in God because it is God who commands humans to organize life with the value of justice.

The three prophetic values cannot be separated. All values are interconnected and form a complete action pattern. Belief in the transcendent must manifest in humanistic and liberal behavior that relies on the transcendent. The highest point of the natural unity knot is on the pillar of transcendence, including humans and their characters. This highest point provides direction and religious values so humans can communicate directly in harmony with God, manifesting in daily behavior towards fellow humans and nature through liberation and humanism.

Understanding the implementation of prophetic values can be applied in various domains of life. The existence of a prophetic paradigm can also be associated with local wisdom in society. Prophetic values are based on the awareness of tawhid. Therefore, it can be seen in attitudes, speech, and behavior as a belief system to instill awareness and develop devotion to God Almighty. Prophetic values are also universal and humanist, aligning with and fulfilling human nature's demands. Humanization, liberation, and transcendence must be placed together, becoming the spirit of every form of change, including in technology and industry, so as not to cause cruelty to the new civilization. This is because Islam is not against technology, industry, and modernization but against all oppression, destruction of human dignity, and all things that break away from transcendence.

The prophetic spirit in communication is done explicitly through extracting the *nash* (Qur'an and hadith) relating to communication ethics in da'wah. The principles of communication in the Qur'an can be reviewed through several concepts, namely; *Qaulan layyīnān* (Q.S. Tahā [22]: 43-44), *Qaulan kariman* (Q.S. al-isra' [17]: 23), *Qaulan maisurān* (Q.S. al-Isrā' [17]: 28), *Qaulan ma'rūfan* (Q.S. al-Baqarah [2]: 235; Q.S an-Nisā' [4]: 5; Q.S an-Nisā' [4]: 8; and Q.S. al-Ahzab [33]: 35), *Qaulan sadiḍān* (Q.S. an-Nisā' [4]: 9 and Q.S. al-Ahzab [33]: 70), *Qaulan balighān* (Q.S. an-Nisā' [4]: 63), *Qaulan Saqilān* (Q.S. al-Muzammil [73]: 5), *Qaulan azimān* (Q.S. al-Isrā' [17]: 40).

2. Strengthening Da'wah in the Digitalization Era

The advancement of information and communication technology must be appropriately utilized. The rapid development of electronic media makes this da'wah must be genuinely enforced, hinting at the da'wah actors to take the role of filling the message or da'wah content in this area. Da'wah is not only limited to traditional media but also multimedia because these media are challenges from the development of science that must be followed; otherwise, the Da'wah carried out will be outdated. Therefore, seeing opportunities in this era of communication technology must make new means of developing da'wah to reach a wider audience.

Da'wah as a means of conveying messages to the people is now widely done through information technology so that it can be enjoyed repeatedly with more modern visualization packaging. According to Ahmad Syafi'i Ma'arif, Islamic da'wah is the planning and delivery of da'wah activities and operations made rationally to achieve goals that cover all dimensions of humanity.[16] Da'wah can run accurately, effectively, and efficiently if it first identifies and anticipates problems that arise and will arise and is equipped with proper object recognition. To deliver da'wah messages, a da'wah can use various kinds of da'wah media, both modern and traditional media.

As an obligation that Muslims must carry out, Da'wah is an endeavor and effort that knows no end. Islamic da'wah as a concept and activity has entered all areas and scopes of human life so that all aspects of life cannot be separated from the perspective of da'wah itself. In line with the understanding of da'wah as an invitation, the call for Islamic values in all aspects of human life. Da'wah in the form of journalism has also been carried out by the Prophet Muhammad in preaching, such as letters containing invitations to embrace Islam delivered to King Najasyi, Emperor Heraklius, Kisra Persia, Al-Mauquqis, Al-Harits Al-Ghassani, and Haudah Al-Hanafi.[17]

Da'wah must be able to function as a socio-cultural transformer that is rooted in the belief in the existence of God Almighty and has a quantitative goal, with the creation of a society that is aware of its treatment so far is the result of reducing Western culture, so it needs to be transformed into Islamic ethics. Islam is very concerned and interested

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[16] Ahmad Syafi'i Ma'arif, *Al-Qur'an Realitas Sosial dan Limbah Sejarah: Sebuah Refleksi* (Bandung: Pustaka, 1995), 102.

[17] Ali Mustafa Ya'qub, *Sejarah Metode Dakwah Nabi* (Jakarta: Pustaka Firdaus, 2014), 181–201.

in social reality, not only to be understood but also to be actualized. So, it is un-Islamic for Muslims to be indifferent to the social conditions of their society while knowing that the conditions of the society are wrong.

On the other hand, da'wah is also dealing with a dynamic and changing society, in line with the development of communication technology and the rapidly advancing civilization of humanity. Da'wah from the pulpit to pulpit (*bil kitabah*) at this time requires further modification so that the da'wah message can reach people living in the era of internet technology. Therefore, internet media as a medium of da'wah in this digitalization era is essential and absolute, complementing other media that have been used so far.

Methods in da'wah activities should be adaptive to the dynamics of the times as long as the mission of da'wah is still realized. However, the rampant da'wah content that is easily accessible to the public in the social media space is also not free from a variety of ideological motives that do not least trigger social conflict in the community. The use of social media platforms such as Facebook, Twitter, Instagram, and YouTube significantly impacts the popularity of a social media preacher figure. This has dire implications for the image of Islamic preaching in the current digital era. Few people have become less unsympathetic to some da'wah activities through social media carried out by certain preachers.

The delivery of da'wah must be able to eliminate individualism and materialism in modern society in particular so that people realize that the happiness of life is not due to the material alone but far more essential is awareness in being grateful for what is obtained and making it a way of life in everyday life, so that on this basis the community can understand and interpret life wisely and maintain tolerance between religions. One aspect that can be reviewed in terms of facilities and infrastructure, in this case, is da'wah media because da'wah is a universal activity that reaches all aspects of human life, so in its delivery, it must be able to touch all layers or levels of the congregation both from the cultural, social, economic, educational and other technological advances.

Today's preachers should have an intelligent da'wah strategy to have a broad scope in carrying out the mission of da'wah. Invite unreached people to enter the study forum. What often happens is that people only preach in mosques, prayer rooms, and *taklim* assemblies, where they improve people who are already good. At the same time,

da'wah's achievements must be even more comprehensive, namely, universally reaching out to those out there.

Likewise, the da'wah network must be strengthened, and cooperation between world da'wah institutions must be improved. Differences in sects, schools, or da'wah approaches must be addressed wisely. Cooperate in matters of agreement, and tolerate matters of disagreement. In addition, education should not be neglected; it is the most critical aspect of improving the quality of human resources. The Muslim community must be able to combine two sources of knowledge from Allah: the sciences of revelation (*qauliyah*) and the sciences of nature (*qauniyah*). The treasures of Islam are explored, and the advances of Western science are utilized to be updated and refined.

The spirit of Islam in the modern era of digital society means that Islam as a value and worldview should be able to accommodate information technology as an integral part of the development of Muslim civilization. The progress of Muslims depends on how far Muslims can open up opportunities for cultural relations with technology. Thus, internationally, Muslims have an identity and work rich in innovation. There needs to be control from competent preachers to provide guidance and empowerment for Muslims to adapt to the classification of information technology.

It is time for da'wah activists in the social media universe to penetrate the world of digital era communication by providing choices of what the virtual universe population needs in search engines. This is the opportunity for future da'wah through the digitalization of da'wah messages as the starting point of the movement that can be played by Islamic broadcasters today. As part of religious teachings, Da'wah cannot avoid commodification, especially since the birth of various kinds of information media, including social media. The number of da'wah accounts and fan pages on social media, on the one hand, adds to the transformation of Islamic values, but on the other hand, sometimes damages the image of Islam because da'wah as a sacred part of religious teachings sometimes becomes a tool for the media to gain profit.

Strengthening da'wah in the digital era requires the right strategy to convey the message to the intended audience effectively. Some strategies can be used, among others: First, social media effectively spreads da'wah messages widely. Social media such as Facebook, Instagram, Twitter, or YouTube can help expand the reach of da'wah to a broader audience. Second, creating interesting content: Da'wah content should be

interesting, easy to understand, and relevant to the audience's needs. Creating videos, articles, or podcasts with a relaxed and easy-to-understand language style can help in attracting audience attention. Third, collaborating with influencers: Collaborating with influencers with a large following and values that align with the da'wah message can help expand the message's reach.

Fourth, applying technology: Technology such as chatbots, websites, or applications can help audiences understand da'wah messages more quickly. In addition, technology can also help in measuring the success rate of da'wah. Fifth, having multimedia content: Dawah content in multimedia, such as videos or animations, can help deliver more exciting and quickly understood messages. Sixth, developing online da'wah programs: Online da'wah programs such as studies or lectures can be held through virtual platforms such as Zoom, Google Meet, or Skype so that audiences can access the program from anywhere. Seventh, utilizing SEO: Applying SEO techniques to da'wah content on websites or other platforms can help improve search engine rankings and expand message reach. In the digital era, strengthening da'wah needs to be supported by appropriate strategies that continue to evolve to technological developments and audience needs.

3. Prophetic Values in the Formation of Muslims with Noble Personality

Islamic preaching in the community is expected to convey the message of Islamic teachings through material and attitudes of compassion and peace. On this basis, the awareness and consistency of preachers are needed so that they are not easily polluted by various pragmatic interests that can distort the main objectives of their preaching activities.[18] Moreover, da'wah activities are delivered to a multicultural social society.

Preachers must realize they can put forward the social attitude of Islamic diversity that is universal, friendly, appreciative, and respectful of all aspects of plurality in society. On this basis, excessive primordial fanaticism that is counterproductive to the spirit of harmony in the frame of plurality must be eliminated in preaching materials. For example, avoiding minority claims against individuals or groups who are religious

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[18] Suud Sarim Karimullah, "Motivasi Pendidikan Dalam Retorika Dakwah Lora Thohir," *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 13, no. 1 (2022): 65–86.

adherents with few followers, and vice versa, claiming the majority for groups with the most followers.

To realize the benefits of interfaith life, it takes some universalism values of Islamic teachings, such as the teachings of justice (*al-adalāh*), tolerance (*tasamūh*), and mutual help (*ta'awūn*) that can be objectified in every da'wah activity. The various universalism values of Islamic teachings are needed in fostering the personality of Muslims to maintain the benefit in the life of the people at large (*hifdz ummāh*). In addition to realizing the benefits of interfaith life with a critical power character in the reality of human social life, Islamic teachings also have a transformative function to transmit various teaching values in the social life of society. The transformative function of Islamic teachings then shows that the essence of Islamic teachings is not limited to the orientation of the formation of morals in the lives of individual adherents alone but also social morals.

In the context of da'wah, prophetic values such as humanization can be the basis for realizing da'wah activities that uphold the values of benefit for human social life. Therefore, Islamic da'wah activities are projected to instill Islamic da'wah values that can be synergistic in efforts to empower human and natural resources.[19] Da'wah not only aims to strengthen the vertical dimension of monotheism about Allah but also includes horizontal relationships with fellow humans and all creatures that must be by the will of Allah. This will of Allah gives every Muslim the vision to form a society that pursues core values and strives for social justice. In turn, this vision inspires all Muslims to change the world around them to conform to the will of God, and this is the mission of Muslims. In this context, the role of Islamic da'wah in the realm of praxis is also expected to have a strategic share in forming the character of Muslims who are responsive in realizing economic welfare for themselves and society in general.[20]

Not only the formation of an innovative Muslim personality character, but the humanization value dimension also upholds the spirit of spreading peace in social life. To

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[19] Ade Abdul Hak et al., "The Impact of Information Literacy on Prophetic Communication Behavior through Using Information on Electronic Media," in *2021 9th International Conference on Cyber and IT Service Management (CITSM)* (IEEE, 2021), 1–6.

[20] Aziz Talbani, "Pedagogy, Power, and Discourse: Transformation of Islamic Education," *Comparative education review* 40, no. 1 (1996): 66–82; Pradana Boy Ztf, "Prophetic Social Sciences: Toward an Islamic-Based Transformative Social Sciences," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011): 95–121.

realize this orientation, a peaceful da'wah method or strategy is also needed because da'wah delivered in a reasonable, polite, and peaceful manner has a great potential to be more accepted by the wider community, in contrast to da'wah carried out by means or nuances of violence.

The importance of delivering da'wah peacefully has been exemplified by the Prophet Muhammad and his companions. History has recorded that their Islamic preaching activities use a lot of friendly and humanist approaches.[21] The form of warfare at their time was not a form of coercion so that someone who was not yet a Muslim became a Muslim, but simply a form of defense from various attacks from outsiders hostile to Muslims. The peaceful da'wah work that previous scholars have exemplified should be used as an example for preachers today and is essential to be manifested in the reality of community plurality. The reality shows that the relationship between Islamic preaching and local culture in the practical and theoretical realms does not always show the face of harmonious relations but sometimes also shows dichotomous relations and even conflicts, especially about the relationship between the provisions of Islamic law and the norms of local traditions that exist in the lives of Muslim nations around the world.

In this context, the manifestation of moderate Islamic social teachings is expected to respond to the wisdom of local traditions that are not at odds with Islamic teachings wisely, especially to the conditions of the local community of a multicultural nation. Cultural da'wah is carried out by adjusting the local community's culture, and contemporary da'wah is carried out by using developing modern technology.[22] This contemporary da'wah is suitable for people with a middle to upper-education background. Thematic study material is a suitable da'wah material to deal with this modern society. This means that Islam must be studied by taking specific themes to the demands of the times.

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[21] Matthew J Kuiper, *Da'wa: A Global History of Islamic Missionary Thought and Practice* (Edinburgh University Press, 2021).

[22] Muhammad Haramain, "Peaceful Da'wah and Religious Conflicts in Contemporary Indonesia," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 14, no. 2 (2021): 208–223; Imron Rosidi, "Da'wah and Politics among Muslim Preachers in Contemporary Indonesia," *Intellectual Discourse* 29, no. 1 (2021): 35–52.

At least two things must be fulfilled in various efforts to address the challenges of problematic da'wah in this day and age. First is humanization, which means that da'wah must contribute to human values with its environment, which will create a healthy and dynamic sociocultural structure and prosper. Second is liberation, a series of activities to free people from the shackles of thinking, ignorance, backwardness, poverty, and negative values of a chaotic sociocultural structure.

In addition, as a Muslim, several prophetic values must be practiced in forming a noble person. The following are some prophetic values that are important in this regard, such as First, Honesty: Prophet Muhammad was known as a sincere person and never lied. Therefore, honesty is a significant value to practice daily. Second, Simplicity: Prophet Muhammad lived and never asked for more than what was needed. This teaches us to live and not waste the wealth we have. Third, Compassion: Prophet Muhammad was a man of compassion and kindness. Therefore, Muslims need to practice compassion and kindness in their lives. Fourth, Justice: Prophet Muhammad strongly emphasized the importance of justice in life. Therefore, as Muslims, we should practice the values of justice in all aspects of life. Fifth, Care for others: Prophet Muhammad was very caring towards others and was always ready to help people in need. As Muslims, we should follow his example by practicing the values of caring for others.

Sixth, Humility: Prophet Muhammad was known to be humble and not arrogant. Therefore, Muslims need to practice humility in their life. Seventh, Perseverance: Prophet Muhammad persevered in carrying out his duties as a prophet and apostle. As Muslims, we should also diligently carry out our obligations as servants of Allah. Eighth, Obedience: Prophet Muhammad was an excellent example of obeying Allah and carrying out all His commands. Therefore, Muslims need to practice the values of obedience in carrying out all of Allah's commands. Ninth, Openness: Prophet Muhammad was very open and friendly in his dealings with others. Therefore, as Muslims, we should also have the values of openness and friendliness in dealing with others. Tenth, Good Leadership: Prophet Muhammad was a good and just leader. Therefore, Muslims need to practice good leadership values in their life. By practicing such prophetic values, a Muslim can form a noble personality and become a role model for others in daily life.

Prophetic values in the da'wah dimension refer to the principles and values exemplified by the Prophet Muhammad in preaching and spreading the teachings of

Islam. Some prophetic values exemplified in da'wah include First, Patience: Prophet Muhammad was always patient in facing various challenges and trials while preaching. In preaching, patience is an essential key to successfully conveying the message. Second, Honesty: The Prophet Muhammad always spoke honestly and transparently in delivering da'wah messages. Honesty is essential in preaching because it can build trust between preachers and listeners. Third, Compassion: The Prophet Muhammad always showed compassion and concern for his people, even those who did not know Islam. Affection can make listeners more open and accessible to accept da'wah messages.

Fourth, Humility: The Prophet Muhammad always maintained an attitude of humility in preaching, despite having virtues and advantages over others. An attitude of humility can make listeners easier to accept da'wah messages. Fifth, Consistency: The Prophet Muhammad was always consistent in delivering da'wah messages, despite facing various obstacles and challenges. Consistency can make listeners feel confident and believe in the da'wah message delivered. Seventh, Openness: Prophet Muhammad was always open to receiving criticism and input from his people. Openness can make listeners feel valued and have their opinions recognized so that they are more open and easily accept da'wah messages. Eighth, Justice: The Prophet Muhammad always reasonably delivered da'wah messages without taking sides with specific groups. Justice can help listeners feel valued and recognized, making it easier to accept da'wah messages.

Preachers must always follow these principles and values to carry out prophetic da'wah. By following the example of the Prophet Muhammad, da'wah can be more effective and help spread Islam's teachings more widely and effectively. Then the discovery of the dimensions of prophetic values in the orientation of da'wah shows that the proper orientation of da'wah contains the teachings of prophetic values that emphasize the formation of the personality characteristics of Muslims who are religious, humanist and free individuals from the shackles of ignorance, poverty, crime in universal social life.

C. Conclusion

In the digitization era, Da'wah can be further strengthened by utilizing technology to expand its impact and improve Da'wah's performance. However, it is important always to ensure that technology remains in line with prophetic values so that it does not deviate

from religious teachings. Prophetic values, such as humanization, liberation, and transcendence integrated with Islamic principles, can be a strong foothold in realizing da'wah that encourages positive benefits for the social life of humanity. Therefore, Islamic Da'wah aims to instill Islamic values that synergistically empower human and natural resources. Da'wah not only focuses on strengthening the vertical dimension of monotheism towards Allah but also involves horizontal relationships with fellow human beings and all other beings by the will of Allah. This divine vision encourages every Muslim to seek to form a society that prioritizes central values and is committed to upholding social justice in the dissemination of the universal teachings of Islam.

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