Digital *Da'wah*: Leveraging Social Media to Share Islamic Knowledge

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ABSTRACT – This study investigates the effectiveness of social media as a medium for spreading Islamic da'wah. It examines whether social media can deliver true and sincere Islamic messages and identifies the positive and negative factors associated with using social media for *da'wah*. The study employs quantitative methods, including distributing a Google Form survey to gather data from respondents. Secondary data from existing research papers, journals, and articles are also analyzed to support the findings. The study finds that social media is a crucial platform for spreading Islamic knowledge due to its wide reach and accessibility. Applications such as *Instagram*, *TikTok*, *YouTube*, and *WhatsApp* are popular among users for both entertainment and educational purposes. However, the study also highlights potential issues such as the dissemination of incorrect information by unqualified individuals and the spread of fabricated hadiths. The results underscore the importance of verifying the authenticity of da'wah content before sharing it.

1.0   INTRODUCTION

In this modern era, communities worldwide must use technologies in their daily lives, whether in medical, social, education, or religion. With the rise of modern technology, communication technologies have become the most important. These technologies allow us to know many issues and news about the world as users upload them on social media [1]. Therefore, social media is the main platform of technology used by communities today. According to Everett M. Rogers (1986), communication technology has significantly impacted scholarly research on human communication [2].

Using this new media platform as a *da'wah* medium can be the most important for spreading *da'wah* to society. It is not limited to one platform only; many applications can be used today to spread *da'wah*. Social media is used as a communication platform for spreading *da'wah* messages online anytime and anywhere. Social media not only makes our lives easier but also makes *da'wah* easier while allowing us to interact with other people. We can easily obtain much information and new knowledge from social media.

All Muslims are responsible for spreading da'wah regardless of their rank, education background, or job. All Muslims are also encouraged to learn new knowledge and spread it to others. The verses of the Al-Quran highlight the obligation of *da'wah* as the responsibility of all Muslims. Surah Ali Imran, verse 104, states:

<div dir="rtl">
وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُون
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The meaning: "And let there be a group among you who call others to goodness, encourage what is good, and forbid what is evil - it is they who will be successful."[3].

These verses clearly show the obligation to call for good and prevent evil. This obligation is explained by the Quran and Sunnah as a main pillar of religion. Muslims must interact with others to teach them and make them more knowledgeable about Islam based on the Quran and Sunnah.

According to Huda (2018), the goal of *da'wah* is merely to share information and invite others towards a better understanding of the faith. In modern Islamic theology, *da'wah* serves to invite all people, both Muslims and non-Muslims, to understand how to worship Allah as described in the Quran and practiced in Islam [4]. Rapid developments in communication technology should be addressed proactively. The emergence of the cyber era should be viewed as an opportunity

and a challenge to realize more effective, efficient, and global Islamic *da'wah*. The cyber era is marked by the increasing number of people using the internet as a communication medium and resource referral. This presents both a challenge and an opportunity for *da'wah* [5]. We need creative ways to spread *da'wah* beyond forums and lectures. Although there are positive and negative factors in using this new technology, we must take this as a challenge in spreading Islamic knowledge.

2.0   METHODOLOGY

This study uses quantitative methods and secondary data to obtain data. The researcher used these methods to find objective and accurate data on the most important medium for delivering *da'wah* through technology.

2.1   Data Collection

The writer collects and analyzes research material based on several methods:

2.1.1   Secondary Data

Secondary data is reference material already structured and analyzed by other researchers to support this research. The data used in this study includes research papers, journals, and articles.

2.1.2   Survey

A survey will be conducted to understand the general characteristics and opinions of a group of people. A list of questions will be distributed online to a group of people. This study uses a combination of quantitative methods and secondary data to obtain comprehensive data. The following steps outline the methodology in detail:

a)   Quantitative Data Collection

Survey: A Google Form survey will be distributed to gather primary data. The survey will include a series of questions designed to understand the general characteristics, opinions, and behaviors of respondents regarding the use of social media for *da'wah*. The survey targets a diverse demographic to ensure a comprehensive understanding of the impact and reach of social media in spreading Islamic knowledge.

b)   Secondary Data Analysis

Literature Review: The study will review existing research papers, journals, and articles discussing using social media for *da'wah*. This secondary data will provide context and support for the primary data collected through the survey.

2.2   Content Analysis

A detailed content analysis will be conducted on popular social media platforms such as *Instagram*, *TikTok*, *YouTube*, and *WhatsApp*. This analysis will focus on the types of Islamic content shared, engagement levels (likes, shares, comments), and the authenticity of the messages. The content analysis will help identify patterns and trends in how Islamic knowledge is disseminated on these platforms.

2.3 Interviews

Semi-structured interviews will be conducted with selected preachers and social media influencers who actively use these platforms for *da'wah*. The interviews aim to gain insights into their strategies, challenges, and experiences in using social media to spread Islamic knowledge.

2.4 Statistical Analysis

2.4.1 Data Processing

The quantitative data from the surveys will be processed using statistical software to identify significant trends, correlations, and patterns. Descriptive statistics will summarize the demographic information and general opinions of respondents, while inferential statistics will test hypotheses about the effectiveness of social media for *da'wah*.

2.4.2 Case Studies: Successful *Da'wah* Campaigns

The study will include case studies of successful *da'wah* campaigns on social media. These case studies will provide detailed examples of effective strategies, highlighting best practices and lessons learned. By combining these methods, the study aims to provide a thorough understanding of the role and impact of social media in spreading Islamic knowledge, addressing both the potential benefits and challenges associated with this modern approach to *da'wah*.

3.0 RESULT

The results of the survey distributed on all online platforms such as *WhatsApp*, *Telegram*, and *Instagram*. A *Google Form* survey was distributed, containing ten questions related to this research. The survey collected about forty responses, and we will discuss the findings from these responses.
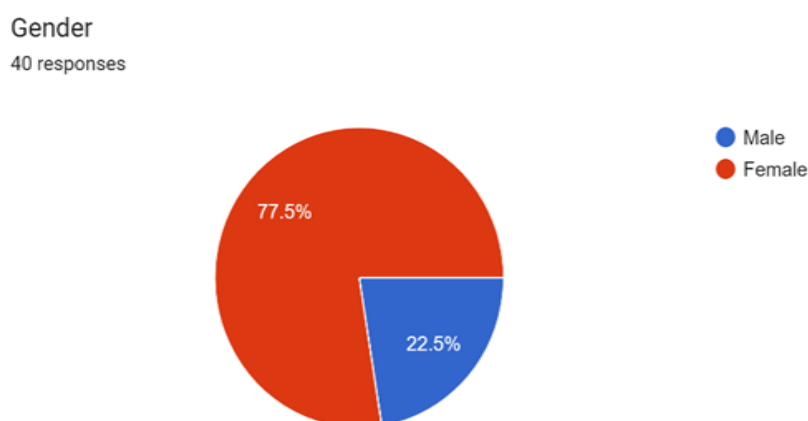

Figure 1. Gender of Respondents

The study found that 31 respondents were female, accounting for 77.5%, and 9 respondents were male, accounting for 22.5%.

Age
40 responses

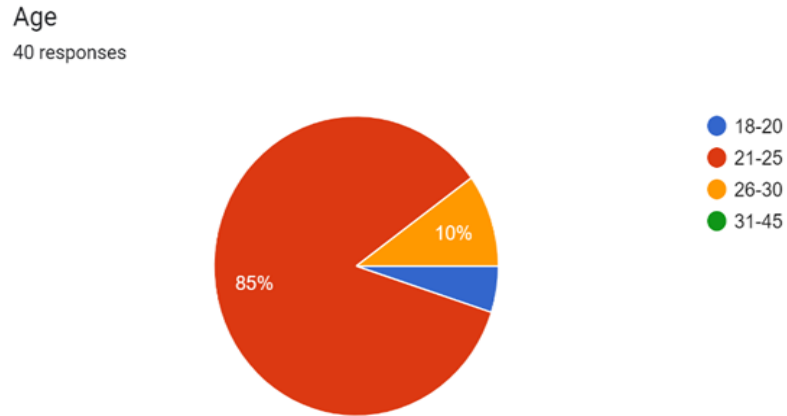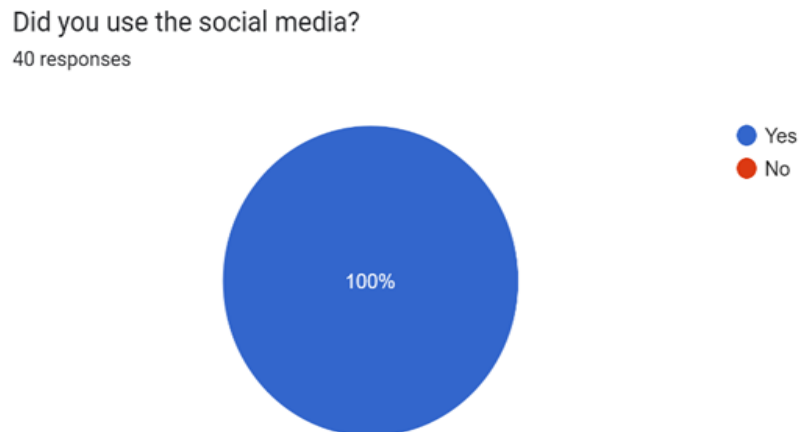

● 18-20
● 21-25
● 26-30
● 31-45

Figure 2. Age of Respondents

The data analysis shows that most respondents, 34 people (85%), were aged between 21-25 years old, 4 people (10%) were aged 26-30 years old, and 2 respondents (5%) were aged 18-20 years old.

Did you use the social media?
40 responses

● Yes
● No

All respondents use social media in their lives, regardless of age, whether for work, school, or other purposes.

Figure 3. Social Media Usage
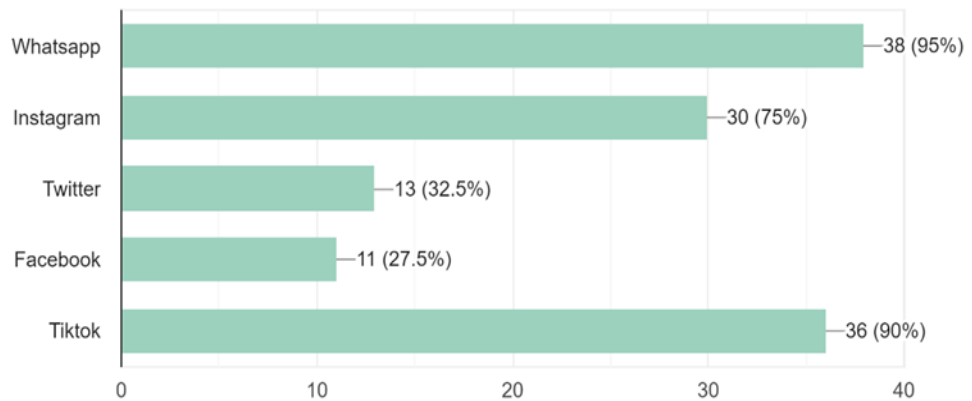
Figure 4. Preferred Social Media Platforms

Most respondents use *WhatsApp* as their priority social media (95%). *TikTok* is the second most used platform (90%), followed by *Instagram* (75%), *Twitter* (32.5%) and *Facebook* (27.5%) are the least commonly used social media platforms.
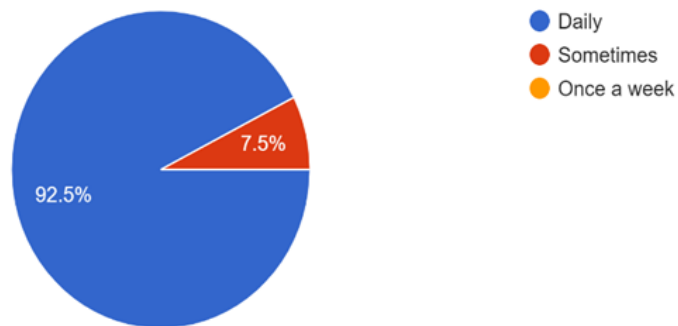

Figure 5. Frequency of Social Media Usage

Of the 40 respondents, 37 people (92.5%) use social media daily, while only 3 respondents (7.5%) sometimes use social media.

Do you agree that social media is a suitable medium for da'wah?
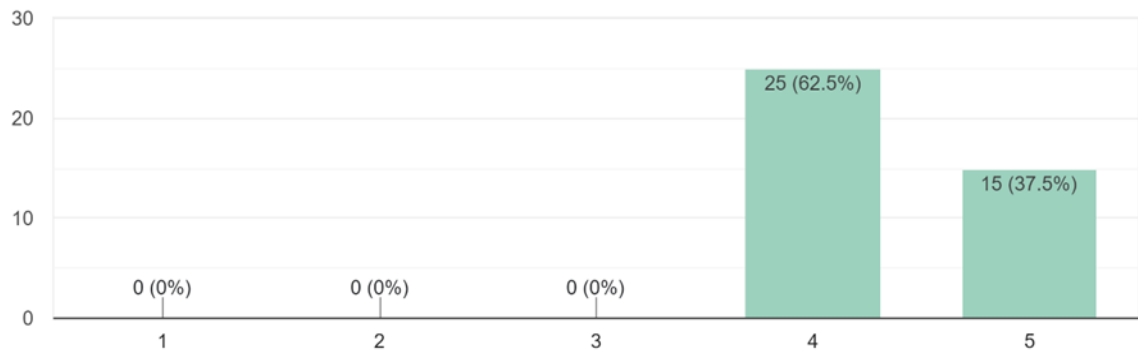40 responses

Figure 6. Suitability of Social Media for *Da'wah*

25 respondents (62.5%) agree, while 15 respondents (37.5%) strongly agree that social media is suitable for *da'wah*. These results suggest that social media is a great medium for future *da'wah* in Islam.

The da'wah content share on social media is a great information
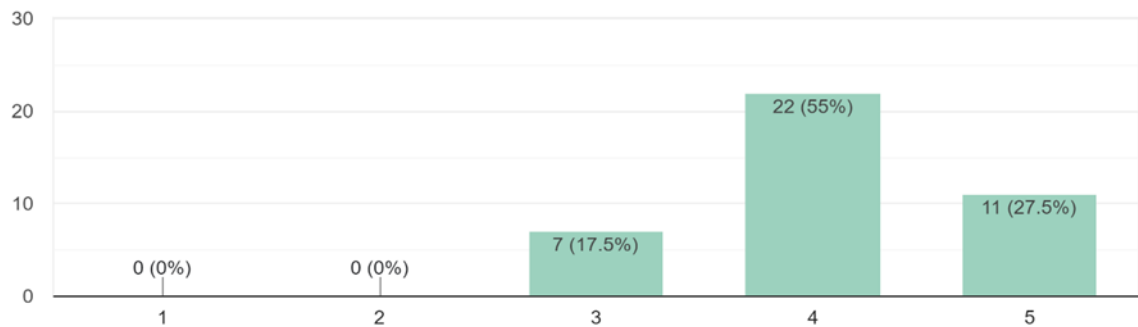40 responses

Figure 7. Value of Da'wah Content on Social Media

22 respondents (55%) agree that the *da'wah* content shared on social media is valuable, while 11 respondents (27.5%) strongly agree, and 7 respondents (17.5%) fairly agree. Most respondents believe the content shared on social media is great for *da'wah*.
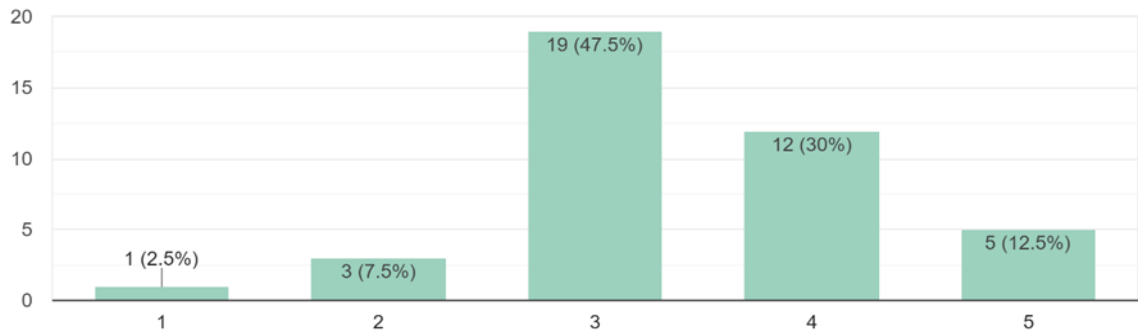
Figure 8. Trustworthiness of *Da'wah* Content on Social Media

47.5% of respondents fairly agree, 30% agree, 12.5% strongly agree, 7.5% disagree, and 2.5% strongly disagree that *da'wah* content shared on social media can be trusted. This suggests the need to verify the facts before believing and sharing the content.
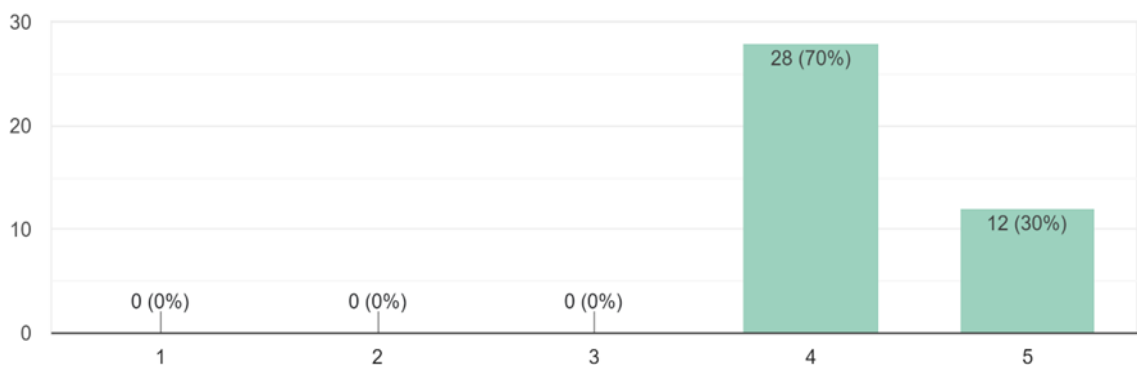

Figure 9. Positive Impact of Social Media *Da'wah*

70% of respondents agree, while 30% strongly agree that *da'wah* through social media can positively impact Muslims. This indicates that social media is seen as a great platform for *da'wah*.
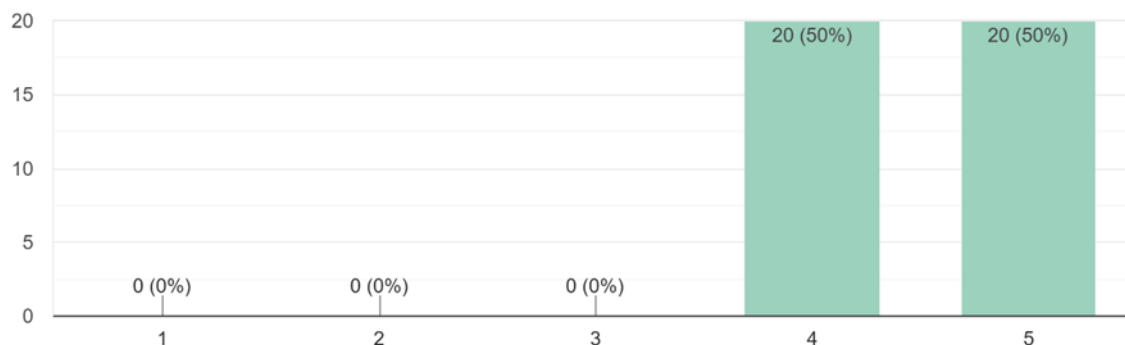
Figure 10. Negative Impact of Incorrect *Da'wah*

50% strongly agree, and the other 50% agree that the wrong approach to *da'wah* can negatively impact. This highlights the importance of delivering da'wah correctly to avoid misunderstandings.

4.0   CONCLUSION

In conclusion, *da'wah* invites non-Muslims to accept the truth of Islam. It is also known as calling people to Allah's religion. Social media is a form of electronic communication where people can create online communities to share information, ideas, and personal messages. One problem is that social media users do not learn the ethics of conveying information, especially when related to Islam.

There are many challenges in today's world, and preachers should take action if any unethical behavior ruins the image of Islam. Nowadays, many people use social media in their daily lives. Preachers should use this opportunity to spread Islamic knowledge. Today's preachers should be creative in delivering da'wah so it can be well accepted. Social media can be an effective da'wah *medium* as it can reach many people anytime and anywhere, and almost everyone has internet access these days.

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