

## **THE ROLE OF MULTIMEDIA IN ISLAMIC TEACHING PROPAGATION (DA'WAH): An Indonesian Experience**

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### ***Abstract***

*This study is aimed at elaborating the role of multimedia in spreading out Islamic teaching among Muslim society, particularly as it is practiced and experienced in Indonesia. It is found that high technology, particularly information technology extraordinarily influence almost all aspects of human life. The development of technology has indeed contributed to the emergence of various inventions and simplified human daily lives, including the methods of preaching Islamic teaching to the Moslems. This research finds out that there are many programs and strategies of doing da'wah (Islamic teaching propagation) and developing its methods, among others, by utilizing multimedia both electronic and printed, both digital and non-digital ones. This sort of program integrates different kinds of media, such as, radio, television, text, internet, picture, MP3, animation, narration, video, and music and others. Another important role of this multimedia is to strengthen interactive and communicative ability and attitude between the da'i (propagator/communicator) and his/her mad'u (communicant/audience). By utilizing multimedia the so-called*

*ummah (moslem society) would not only get information passively but also could select information they need and like based on sort of media they like. In other word, this program generates the intense relationship between the da'i (the da'wah doer/preacher) and the media. This program is very important to develop the strategies of spreading Islamic teaching among Muslim society in order to cope with the impact of high technology.*

*Keywords : Multimedia and Islamic Teaching Propagation*

## **A. Introduction**

The rapid development of technology, particularly information and communication technology makes almost everything easier and simpler. By using technology many kinds of job and duty can easily and efficiently be done and many goals and targets can be achieved. This phenomenon influences all sectors and activities of life including the sector of Islamic teaching propaganda or *da'wah*. This paper will elaborate the utilization of multimedia, including internet (social and digital media) in developing Islamic propaganda. It could generally be seen and found that many kinds of technology products have been used and utilized in developing and improving Islamic propaganda both printed, electronic or even digital media.

## **Media and Multimedia**

### **a. Media**

Media literally is a plural form of *medium* (singular) meaning “in between”. Normally, media is situated in the middle

of two objects or materials or between two things namely media producer or maker (sender) and receiver, communicant or audience. The receiver or audience normally see, read or listen to the media that contains message in form of electronic propaganda. The message is usually recorded or produced in many kinds or sorts of media, for instance, video, VCD, MP3, DVD and internet and the like. According to Sudirjo and Siregar, the media has at least two essential functions, namely, 1) to give concrete experience to the audience, and 2) as communication tool which can serve as an important learning resource.<sup>1</sup>

Since there are many types of media that can be used or utilized in developing Islamic teaching propaganda, the selection of media becomes one of very important step or aspect that should be taken into serious account. It should also have respective criteria such as, the chosen media should be in accordance with and compatible to the goal or target of *da'wah* (propaganda), financial aspect, methodology, the characteristic of audience and availability as well as the development of the media itself. There are many types and sorts of media that can be utilized in achieving *da'wah* goal, among others, still pictures, motion pictures, 3 dimension objects, internet, recorded audio, MP3, Video, VCD, DVD-module learning program, etc. Media developer or user can choose one or some of the medias mentioned above that are suitable for the target of the *da'wah*. Moreover, in term of its procurement the media could be classified into two types namely media by utilization and media

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<sup>1</sup>Sudirdjo, Sudarsono dan Siregar, Eveline “Media Pembelajaran Sebagai Pilihan dalam Strategi Pembelajaran” in “Mozaik Teknologi Pendidikan”, Prawiradilaga, Dewi Salma Siregar, Eveline (Editor (Jakarta : Universitas Negeri Jakarta, 2004) p. 6-7

by design. The design media is needed and specifically designed in accordance to the goal of *da'wah*.<sup>2</sup>

Each type of media has its own advantages and limitations. The advantage of media, among others, is efficiency in term of time, energy and procurement. The designed media, however, tends to be less efficient and less economic in term of financial and time aspects since it has to be specifically designed to fulfil specific purpose and to reach huge and wide scope of audience which supposes to have and absorb huge financial support in order to obtain a maximum standard of its quality. It should be perfectly examined and tested so that it reaches its prototype validation. The same holds also true to the multimedia program. Before being examined and tested, the multimedia program, for instance, should first of all be precisely designed and produced. To that end the process of production may consist of the following steps, namely, manuscript writing, actor selection, shooting, editing, etc.

#### b. Multimedia

Multimedia is, according to computer dictionary, a media which consists of many kinds of media that utilize word, picture, video, music, manuscript, computer, etc.<sup>3</sup> Moreover, Anton articulates the multimedia as the utilization of computer to present and connect text, voice, picture, animation, audio and video with tool and link so that the user may navigate, interact, create and communicate.<sup>4</sup> Multimedia is commonly used in

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<sup>2</sup> Arief, S. Sadiman, *Media Pendidikan* (Jakarta: CV. Rajawali, Pustekkom Diknas, 1996) ,p. 83

<sup>3</sup>Sudarwanto, *Kamus Computer*, Pustaka Esa, Jakarta, 2009

<sup>4</sup>Anton, John, *Social Media*, Surabaya: Citra Utama, 1996, p. 46

informatics world. It is also widely adopted by game and film industry world as well as in designing website. In this modern and globalization era the development of technology has reached its sophisticated phase.

This technology development should simultaneously be followed and strengthened by a strong spiritual basis so that the technology not to be dangerous or contradictory to human existence and future. The sophisticated development of technology must be used and utilized for the sake of human prosperity and dignity as well, not to destroy or endanger human existence. Therefore, technology development should be based on spiritual values and fundament Media is part of technology and the development of media technology should also be useful and supportive for developing and disseminating religious values and teaching.

Based on the above-mentioned phenomenon, a clerk, pastor, *kiay/syaich*,<sup>5</sup> *raby* and the like is supposed to know and master technology, particularly information and media technology. A *syaich* or *kiay* may preach or deliver his/her speech to his/her community without mastering or using media technology but it would be less effective and efficient comparing to the *da'wah* by using media technology. Therefore, one of the main purposes of this article is to explore the development of Islamic propagation by using multimedia.

## B. The Definition and Role of Printed and Electronic Media.

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<sup>5</sup>An Arabic word which becomes Islamic terminology or adopted in Islamic world, meaning an expert in Islamic teaching like the pastor in Christian terminology.

Before embarking further to the main issue and task of this study i.e. the role of multimedia in Islamic teaching propagation or *da'wah*, it is worth first and foremost to elaborate a shortly the definition of media. Media is etymologically a Latin word meaning *median*, which is a plural form of *medium* that literally means intermediate tool. Specifically, what it is meant by media is physical tools or materials that are used to explain and elaborate the content of message or teaching such as book, film, slide, video, cassette, DVD, MP3, and the like. Whereas *da'wah*/propaganda media is a tool that is produced to deliver or to make the process of delivering or transferring *da'wah's* message to the audience more efficient and effective like magazine, television, video, cassette, DVD, MP3, etc.<sup>6</sup>

In term of using *da'wah* media, the *da'i*<sup>7</sup> since at the first stage of Islamic emergence has been keeping the ethics code, norms and values so that they may not be contradictory or contra-productive to the values or teaching of both *Qur'an and Hadith* (moslem traditions). In doing *da'wah*, a *da'i* should understand the real condition and situation of social aspects of his/her community. Furthermore, he/she has to pay a serious attention to the character, the quality and psychology of his/her communicant/community. It is therefore, the system, methodology, content of *da'wah* and the *da'wah's* media/equipment used or adopted should also be compatible and suitable to all conditions of his/her community.<sup>8</sup>

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<sup>6</sup>Amin, Samsul Munir, M, *ilmu dakwah*, Jakarta: Amzah, 2009, p. 113

<sup>7</sup>It is Arabic term refers to Islamic propagator.

<sup>8</sup>Sukayat,Tata,, *Quantun Dakwah*, Jakarta: PT Rineka Cipta, 2009, p. 84

## B.1. Printed Media

Printed media or publication is a media used to deliver any information through printed writings, scripts or texts. Printed media has been widely known for such a long time and easily found elsewhere in all parts of the world. Some of commonly used printed media are books, magazine, journal, newspaper, bulletin, brochure, leaflet, etc. By using printed media one may read and analyze information source repeatedly without losing or missing any phrase, sentence or word or any other important point of the material or message. Moreover, printed media may also be used for multi-purposes, for instance, to provide a written document, to motivate one's behavior or attention grade, to deliver information in a more effective way or even to give a clear instruction, etc.

A book, for instance, is a collection or set of one's writing or idea that is composed so that it could be read systematically of what has been analyzed, studied and presented by a writer. The existence and role of book in the society is very important. It plays such a strategic role in enlightening and influencing a society. By reading book one may dig, gather and obtain information, knowledge. By reading book one may broaden and improve his/her mindset and paradigm as well. Furthermore, by reading book a person may learn something by him/herself which is commonly called as autodidact. There are many *da'is* or Islamic propagators who have been devoted their sincere sacrifices or services through composing and writing books by which they do *da'wah* (propagation) by using books as resource and media for their *da'wah*. Their books may be viewed and judged as important Islamic intellectual inheritance. For

instance, many books (*kutub*) from the time of the first Islamic century or even earlier have been widely and intensively studied and republished even to this present day. Some of which can be mentioned here namely *kitab al-muwatta'* a magnum opus of the grand syech or Imam Malik, *Ihya Ulumuddin* on Islamic ethics and moral written by the so-called *hujjatul Islam*, Imam al-Ghazaly<sup>9</sup> and *kitab riyadh al-Shalihin* by imam al-Nawawy<sup>10</sup>, etc.

Apart from book, newspaper may also play an important and strategic role in the field of *da'wah*. It is not only because of its cheap and economics prices, but also it presents an up to date and multi-topic information and news. Besides its other interesting and specific column, the head line of newspaper usually provides an attractive magnet to the newspaper itself. One may imagine, if a *da'wah* program or message will be presented or published on the headline page or part of the newspaper, how effective and powerful the message will be. Another positive aspect of newspaper is that it is spread and distributed daily and in a short and quick time unless it will be out of date. Based on the above mentioned aspects, the *da'wah* mission that is delivered by newspaper is worth to be viewed as one of the most effective and efficient. The *da'i* may write his/her article or religious rubric, opinion and comment

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<sup>9</sup>His complete name is Muhammad Bin Muhammad Bin Muhammad Abu Hamid Al-Ghazali Al-Mujtahid Al-Faqih Al-Ushuli Al-Mutakallim Ath-Thusi Asy-Syafi'i. He was born in 450 H (Islamic calendar)

<sup>10</sup>The complete name of Imam Nawawi is Abu Zakaria Mohiuddin Yahya, son of Sharaf An'Nawawi, son of Murry, son of Hassan, son of Hussain, son of Muhammad, son of Juma, son of Hazam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Howran. One of his ancestors named Hazam had settled at this place. Imam Nawawi was born at Nawa in the year 631 A.H.



columns, etc., and then publish on newspaper like it is done by an Indonesian famous daily newspaper, *Republika* in Jakarta and *Waspada* in Medan, etc.

### 3. Magazine

Another important printed media used for *da'wah* purposes is magazine. Magazine are usually printed in book form and published periodically, weekly, monthly, etc. In term of *da'wah* affairs magazine have various functions, among others, spreading or providing information from the writer (da'i) as well as publisher to the readers or communicants and serving as learning and study or research resource. The magazine normally have special characteristic, scope and communities, for instance, there are magazines that are specially produced or published for women, men, and for respective concentration such as economics, medical, sport, technology, automotive and agricultural magazines, etc. The same holds also true for religious matters, there are magazines for religious mission or purposes such as *sabili, obor, mizan, etc.* *da'wah* magazines in Indonesia.<sup>11</sup>

#### B.2. Electronic Media

Generally media used or adopted as or for *da'wah* media could be classified into three major types, namely,

- a. Audio Media
- b. Visual Media
- c. Audio Visual Media
- d. Audio Media

Audio media that is meant in the context of *da'wah* is supporting media that can be operated for *da'wah* affairs or fields for

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<sup>11</sup> Amin, Samsul Munir, M, ilmu dakwah, Jakarta: Amzah, 2009, p. 122-125

strengthening *da'wah* message by using voice which can be received by listening organs such as radio, tape recorder, telephone, handphone, etc. By using audio media, the communication and interaction between the *da'i* and the *mad'u* (*da'wah* communicant/receiver) can take place from long distance.

#### a. Radio

It was Guglielmo Marconi who was the first inventor of radio in 1895. Marconi was born April 25, 1874 in Bologna, Italy.<sup>12</sup> He invented the unseen electro-magnetic wave which moves through air with voice speed. This wave was then used by Marconi to send the signal that crossed long distance without using wire or cable channel and connection. This invention was then known as radio which has been accepted till this present day as radio.

In the field of *da'wah* the usage of radio is viewed as one of the most effective and efficient ones. By using radio the message of *da'wah* (voice) can be broadcasted to unlimited areas and places. The *da'wah* program will be easier and more practical if it is broadcasted through or by using radio. Another important point that makes radio is compatible and effective to strengthen and to success the mission of *da'wah* is that because it is relatively cheap and easy to operate as well as can reach long distance and remote areas.

This condition will be better and more effective if a *da'i* is able to modify and design *da'wah* message with a compatible

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<sup>12</sup>Masini, Giancarlo, *Marconi*, New York: Marsilio Publishers, 1995, p. 2.

and well-design methodology and strategy which are suitable to the situation and character of audience and place; is the da'wah better or more suitable presented in form of giving lecturer (story telling), theatrical, question and answer, etc. There are of course many good and creative strategy and methodology that could be adopted in presenting da'wah through radio. Nowadays, the radio is widely used as one of effective medias or tools in spreading out and propagate Islamic teaching in Indonesia. Almost every big mosque in all part of Indonesian provinces or even districts and city (Kabupaten) has its own radio which main program is to spread out Islamic teaching in a well-planned time schedule. For instance Radio Baiturrahman that belongs to Baiturrahman Grand Mosque in Banda Aceh – Sumatera, etc.

#### b. Tape Recorder

Tape recorder is one of electronic media whose function is to record voice on the tape. From the recorded tape of cassette, the recorded voice can be played back in the form of voice. Tape recorder plays such an important role in the da'wah activity. By using tape recorder the messages of da'wah from a da'i, for instance, can be holistically and originally recorded on a tape of cassette and then played back again and again without losing any single word and important message. And again, by using this tape cassette the record (da'wah) may be produced in a great number corresponding to the need. With the result of reproduction too the record can be spread and delivered to various expected part of country or places and can also be rebroadcasted through radio broadcaster.

Another advantage of doing *da'wah* through tape recorder is its cheap or economic price and can easily be played

back or broadcasted at any time. By using tape cassette or recorder a *da'i* can record his *da'wah* performance or message in a place or mosque and the result or record of his/her *da'wah* can be spread out and distributed to another place and in any possible good moment. Furthermore, by doing *da'wah* through tape recorder a *da'i* will have chance and possibility to improve his/her *da'wah* skill, creativity and innovation, especially in designing the model of *da'wah* in many appropriate and representative way, such as serial model, theatrical, radio theater, lecture/telling, question and answer or even religious songs and music, etc.

### B.3. Visual Media

Visual media is a media or tool that is used in *da'wah* activity or program in strengthening the process of *da'wah* message deliverance by using visual media so that the audience of *da'wah* may directly see and visualize the performance and live action or activity of *da'wah*. By using visual media, the *da'wah* message will be delivered in a stronger manner or way and will give special impression and influence to the audience. Therefore, many famous *da'is* in Indonesia like the late Zainuddin, MZ., *et.al.* viewed that visual media is one of the most representative and effective media to be used in the field of *da'wah*. Some of visual media that could be used or utilized for *da'wah* purposes and activities are, among others, film slide, transparency, overhead projector, picture, photo, etc.

#### 1. Film slide

Media film slide is a form of visual media that used recorded picture on the so-called positive film which has been

well-programed to get a maximum result as programmed. The operation of film slide is usually done through projector film slide which the picture is then projected to a screen. Among the advantages of film slide, are, among others, it can present a clear picture to the audience on what has been informed and presented by *da'i*. Apart from that, it may be used repeatedly as long as the program is suitable with the expected program or purposes.

Whereas the limitations or weaknesses of this film slide are, among others, it needs special skill dealing with and to operate this media or tool, particularly, photography and graphic skill. Moreover, this media could not be operated in all places since it could only be operated or used in a special room that connected to electricity or power plan. This kind of media is suitable for *da'wah* workshop and training or even for a program of Training of Trainers for *da'is.*, etc. as it is practiced by the Indonesian *da'wah* board (Dewan *Da'wah* Indonesia; DDI) in all part of Indonesia.

## 2. Overhead projector (OHP)

Overhead Projector is a hard ware that is used to project or reflect a program to the screen through transparent plastic. This hard ware is very suitable to present or deliver *da'wah* program for limited community both in term of characteristic and place. By using transparency, a term refers to OHP, a *da'i* may directly draw what he/she is going to explain through the operation of OHP that has been prepared in advance. Moreover, this transparency program could be designed and managed in a more artistic and attractive way so that it could effectively attract the attention and concentration of the audience.

One of the advantages of this OHP hard ware is that the program could be designed in accordance with *da'i's* desire and expectation particularly if it is colored and completed by an interesting graphic art. It would help audience to understand and catch the program of *da'wah* easily. Whereas the limitation of this hard ware, OHP, is that it needs special room which must be equipped with electricity. Apart from that it needs also the creativity, innovation as well as special skill of *da'i* in giving and delivering information through fine graphic arts.

### 3. Picture and Photo

Picture and photo are part of visual media that are commonly and easily found anywhere. Both media are often used as and for advertising media and purpose. These two important communication media are generally used in magazine, newspaper, banner, billboards, etc., since it is viewed as one of the most attractive media to attract the attention of their potential consumers, users and buyers. It is therefore we can find many hug and giant advertising boards on and behind the street that use big pictures and photos. It is nowadays becoming a common but interesting phenomenon not only in the context of advertising media and economics but also in *da'wah* affairs and world. *Da'wah* program becomes more simple and understandable by using interesting pictures and photos as well.

The picture and photo can also be utilized to present factual evidence or *da'wah* program and message to make the audience convinced of what the message is speaking about or in accordance with *da'wah* content. Furthermore, it may also serve as important supporting element along with spoken message of

*da'wah*. The way of using picture and photo for *da'wah* purpose is not so complicated. It could be done by, for instance, selecting, sorting, cutting and finally inserting or putting the picture and photo on the billboards, banners, etc. By using this media many people or audience could simply see, examine, catch and understand the message and mission behind the picture of photo shown or attached.<sup>13</sup>

One of the advantages of this media is the suitability between the *da'wah* and the actual situation development which is responded by newspaper, magazine or other media. Apart from that, in term of financial aspect this media could safely be classified into economic and cheap media. This media can be used at any time and does not depend on the quantity of communicant or audience. This media, nevertheless, has also its limitation aspect, such as a *da'i* could not directly monitor and evaluate the success of his/her *da'wah* used as well as it prescribes a creativity and innovation of a *da'i*.

#### B.4. Audio Visual Media

Apart from the above-mentioned *da'wah* media, there is also audio visual media that can be adopted and utilized as media *da'wah* which can present both picture (visual) and sound (audio) simultaneously. The following are some examples of audio visual media, among others:

##### 1. Television

Television is one of the most effective and widely used *da'wah* media. This media can simultaneously present and deliver *da'wah* messages both in form of audio and visual

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<sup>13</sup>Muhaimin, Ahmad, *Media Dakwah*, Jakarta : Pelita Hati, 1998, p. 28

manners. Besides reaching a wide range of place and audience, the television can convincingly deliver *da'wah* message since it can combine soundly information and visually information at the same time. So, it is extremely suitable and is strongly recommended for an effective and efficient *da'wah* media. Apart from that, by using television one can also take part in the so-called tele-*da'wah* as well as teleconference or dialogue. This of course will enable a moslem community or person to improve and broaden their or his/her knowledge in Islam. This kind of *da'wah* activity has been adopted and well-practiced by almost all television in Indonesia, such as, TVRI, Metro TV, TV One, RCTI, ANTV, SCTV, Indosiar, Aswaja TV, Kompas TV, etc.

Another important aspect that should be taken into serious consideration is, however, the design and selection of *da'wah* program. The *da'wah* program must be suitable and compatible to all audience and should be effective to contribute influential added values and positive change to the audience. It is because the success of *da'wah* is indicated by the change of character or behavior -from bad character to good ones- of community member which is well-known in Islamic term as *ummah*. In other word, the effective and successful *da'wah* is indeed decided and measured by/from the level or grade of how far the *da'wah* message and mission are accepted and implemented in the community daily life. Last but not least, television and other media have strategic and essential roles in strengthening and supporting the success of *da'wah* and its mission, but another aspects too are also important and must be taken into serious consideration in doing *da'wah* such as skill, which is meant or aimed here social and soft skill of *da'i*. A *da'i* should understand the social background, psychological



condition even socio-political and socio-economical aspects of his/her audience/*ummah*. By understanding all these aspect he/she can design *da'wah* material and its methodology which are suitable and corresponding to the real situation and condition of the audience.

## 2. Film

Film which is meant in this context is an information media that is delivered through the proses of visualization by using voice and picture simultaneously. Film is also viewed as a representative media and method of *da'wah*. There are many kinds of film that can be used as part of *da'wah* media by using audio visual media, among others, short duration, long duration films, documentary film, historical film, etc. Having been viewed as one of effective *da'wah* media, film has been popularly used and utilized for spreading out *da'wah* message or to propagate Islamic teaching. Moreover, film could also serve as an influential media to disseminate religious desire such as the film of/about prophet Muhammad (p.b.u.h), the film of Salahuddin al-Ayyubi, The Messsage (ar-risalah), Lion of the Disert, Walisongo, Fatahillah, Emak undertake pilgrimage/haji, etc.<sup>14</sup>

### C. The *Da'wah* in Digital Media Era

The growth and development of digital media found its momentum in Indonesian context just follow the growth of middle class of Indonesian Moslem in the eighties (80's). The middle class Indonesian Moslem are viewed as an important

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<sup>14</sup>.Amin, Samsul Munir, M, *ilmu dakwah*, Jakarta: Amzah, 2009, Hal 116-122

community who has extraordinary potential both in term of economics and political accesses, knowledge and life style. This community is like snow ball which tends to grow bigger and bigger following their knowledge improvement and economic growth. In relation to this situation *da'wah* media should also be improved so that it will be matching with their need and situation. It needs, of course, representative and comprehensive *da'wah* strategy to positively response the ecosystem of digital media which is different from conventional media.

It is undeniable that the need of using digital media in *da'wah* activities and programs like internet (social media) and the like is a must. Referring to the data released by WeAreSocial (2015), internet users in Indonesia reach the amount of 72.7 millions and 72 millions of this amount is active social media users accessed from sixty millions akun media from mobile. This clearly indicates that social media as such is an effective media to send or deliver message including religious messages. Moreover, it is also a representative and strategic way to reach middle class muslim society. It is, therefore, the strategy of how to use digital media properly and professionally in promoting and spreading out religious teaching and messages is really needed.

#### The *Da'wah* through Internet

The emergence of internet access, facility and other ICT technologies is an inevitably social phenomenon. Through internet access many kinds of information can rapidly be accessed by international community both for personal or privat and educational, political and business purposes as well. Internet together with its social media facilities and networks are viewed as a new human civilization and a revolution of communication and information. When the internet was firstly introduced by

Western scientists, most of Moslem prominent persons and even scholars had such a suspicious opinion and worried so much on the negative effects of its technological invention. But DR. Muhammad Sa'id Ramadhan Al-Buthi, a grand Syech of Syiria, is different. He said that the internet networks which are covering and connecting international networks are a huge field and stage which can be used as podium and arena (media) to sound Islamic messages, to introduce Islam to the world and to solve human problems collectively. The *da'wah* through Internet is viewed as one of the most effective and potential methods. This opinion is based on many logical reasons, among others:

1. It may reach and penetrate the time and space border in a very rapid way, simple and again can be done in a very relative economic manner.
2. The user of this media (internet) keeps rapidly growing from every month and year. It means it is so influential to the number or amount of *da'wah* mission receivers.
3. Islamic scholars, Imam, Syech, and the like who are doing *da'wah* via internet will be able to focus and are more prepared to react and response if any sensitive and crucial problems that need Islamic law or jurisprudence may happen.
4. The *da'wah* via Internet is becoming one of the most enthused by Muslem society member since it provides various models of *da'wah* which enable them to choose or select what they need to know, to learn, to follow, etc
5. By using and adopting various sorts of *da'wah* model utilizing internet media – consisting various model of social medias- the *da'wah* message will be able to reach almost all segments of communities and the *da'wah* itself has to be understood in a

wide definition and context as well. The *da'wah* then becomes less formal and borderless

6. By utilizing website as *da'wah* media as commonly used by many Islamic organizations in Indonesia, the *da'wah* will be more flexible and innovative and effective as well as it can be accessed anywhere and at any time and by everybody
7. The *da'wah* can also be done via or by using mailing list by which the member of the mailing list may gather themselves for a discussion on religious issues or just sharing religious teaching within mailing list members and they may also give comments and answers..
8. Religious knowledge, teaching and messages can also nowadays be approached, spread and obtained through online media, such as by surfing internet, like google, you tube, face book, lines, what's up, and many other servers, etc.

#### **D. Conclusion**

It is undeniable that religious life could not be separated from information technology, especially from social and digital media. As a logical consequence, a religious leader or priests, Imams and the like are becoming more and more dependent on social and digital media (information technology). It is, therefore, they are obliged to have sufficient knowledge and skill in mastering those information technologies so that they may approach their community (*ummat*) and solve their social and religious problems in a very representative, comprehensive and effective way. Last but not least, religion should definitely be promoted and actualized as an integrated part of solution, not part of problem.

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