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## DIGITAL ERA DAKWAH INNOVATION

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### **Abstract**

As is known, the task of preachers in preaching is not limited to conveying messages and making an impression, but they are also expected to be able to manage the preaching message to make it more interesting, effective and efficient. Currently, internet media with its various platforms has been widely used by preachers as a means of da'wah, but it must be admitted that there is still a lack of creativity and lack of innovation so that the voice of their preaching tends not to get much response from cyber society. Therefore, the author conducted studies and research on how to innovate and be creative in managing da'wah messages through digital media platforms. In this scientific paper the author uses literature study and literature review methods. Based on the results of the study, the author concludes that the interest of the virtual world community, in this case as mad'u, is in the da'wah messages that are packaged by preachers in an innovative and creative way. The method is the same as content creators who continue to learn to manage interesting messages tailored to market needs, or collaborate with media practitioners and can also collaborate with public figures on certain events and moments. Da'i who are able to adapt to globalization and innovate in their da'wah on the internet such as YouTube, Facebook, Instagram, Twitter, podcasts, etc. will be able to attract the interest of users who are their followers to continue following the da'wah messages conveyed.

**Keywords:** *Da'wah, Innovative, Digital*

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## INTRODUCTION

Da'wah is an obligation for all Muslims in accordance with their respective capacities. The goal is none other than Shaykh Ali Mahfuz in his book "*Hidayatul Murshidin Ilaa Thuruqil Wa'dzi Wal Khitobah*", he said that da'wah is to invite (encourage) people to follow the truth and instructions, call them to commit piracy and forbid them from munkar deeds so that they get happiness in this world and the hereafter. The obligation to preach has been stated in many verses and letters, one of which is Surah an-Nahl verse 125. God said:

*"Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily it is your Lord who knows better who strays from His way, and He knows better those who are instructed."* (QS. An-Nahl (16) :125)

In this verse there are three complete things, namely the Obligation of Da'wah, the ways of da'wah and the last attitude in da'wah. As an obligation of da'wah must rest on "man's invitation to the way of God", and in how to deliver it requires intelligence (innovative, creative and adaptive) in seeing the condition of mad'u to then be adjusted in the best way, and his last attitude of leaving his affairs to Allah Almighty.

Da'wah with Intelligence in the sense of Innovative, creative and adaptive is part of the form of da'wah with *wisdom, mauizhah hasanah* and *wajadilhu bil lati hia ahsan* or dialogue in a better way. This method has actually been practiced since the beginning of Islam preached among the Companions when they accompanied the Holy Prophet (peace be upon him) in carrying out this noble task, meaning that they have thought creatively how da'wah can be done when the situation is necessary without having to do ways that are contrary to the values of da'wah. This means that in preaching, you still have to prioritize wisdom, friendliness and not force. Such as the way of preaching carried out by Abu Bakr Sidiq when facing the phenomenon of torture of slaves who converted to Islam carried out by his masters. In historical literacy, it is explained that initially Abbas, the uncle of the prophet known as Jawara and became the bodyguard of the Holy Prophetsa in preaching, offered and proposed to make calculations to masters who arbitrarily tortured their slaves cruelly, such as Bilal bin Rabah who was tortured in the middle of the desert for converting to Islam. The Holy Prophetsa rejected the proposal and continued to invite patience until Allah's help came, He would not do anything until revelation came (an-Najm:3-4), in this case he still appreciated the legal system that prevailed at that time where masters had power over slaves. In his hadith he said, "Any slave who runs away from his master is free from dependents (HR. Muslim, 1777th hadith), in

another hadith it says, "The slave who runs away from his master, then his prayers are not accepted, (HR. Muslim no 1778)

In contrast to Abbas's proposal, Abu Bakr Sidiq actually thinks with wisdom, creative and innovative in facing the phenomenon of da'wah challenges. Abu Bakr took a clever step to solve and save the problem of slave torture with an innovative strategic act of da'wah by offering to buy the slave, in this case it happened to Bilal bin Rabah who became a slave of the Qurais infidel figure named Umayyad bib Khalaf. Abu Bakr took the solution by buying it from the Umayyads at a high price and then Bilal was freed who subsequently became a companion and loyal follower of the Holy Prophetsa. **(al-Mubarakfury, S. 2008)**

What Abu Bakr Sidiq did was a new breakthrough in da'wah that was unthinkable among other companions at that time, many did not suspect that Abu Bakr Sidiq's move made a very important contribution to the progress of da'wah at that time. Good activities need to be accompanied by positive leadership (Qodriah et al., 2019; Erik et al., 2024), also pay attention to aspects of communication, and culture (Syabibi et al., 2021; Widiantari et al., 2022; Kulthum et al., 2022; Rinto et al., 2020) Of course, there are many more events that we can take in the historical context as *Ibrah* or lessons that show creation and innovation in preaching, thinking forward for the benefit of the people. Other contexts that need to be seen are also role models and characters (Fikriyah et al., 2021; Mansir, F., & Karim, A. 2020) and move with creativity (Casta et al., 2021), also aware of people with special needs so that da'wah can be accepted by anyone (Purnomo et al., 2022). Moreover, what was done by the Holy Prophetsa certainly became a great example and felt the benefits in the development of Islam. One of them was when Khalid bin Walid, a former infidel warlord of Qurais who won the battle of Uhud, wanted to meet the prophet to declare his conversion to Islam. Khalid converted to Islam with an awareness of the truth of Islam brought by the Holy Prophetsa. At that time Khalid intended to give up all his greatness in the past, such as wealth and position in order to convert to Islam, but when Khalid wanted to put down and remove his sword the Holy Prophetsa prevented him, "O Khalid still hold the sword and now point it at the enemy of Islam", finally Khalid who was previously hostile to Islam with his sword is now a defender of Islam also with the same sword. What the Holy Prophetsa did to Khalid bin Walid was intelligence that had high creation and innovation value for the development of da'wah and proved that much progress was achieved by Islam after Khalid joined and defended Islam. **(al-Mubarakfury, S. 2008)**

Innovative and creative da'wah carried out by the Holy Prophetsa and Abu Bakar Sidiq as mentioned above are some examples of creations and innovations in da'wah that the author finds in the historical literacy of Islamic da'wah, here it

is clear that da'wah certainly requires intelligence in doing so. What about da'wah today?, The subsatansi of da'wah from time to time is actually the same, namely conveying messages and managing messages to invite people to return to God's way in a wise and good way.

In today's digital era, da'is are challenged to be able to preach through internet media with all kinds of platforms available. Based on a survey conducted by APJII in 2022-2023, it shows that there are 215.63 million internet users in Indonesia. Indonesian Muslims who constitute the majority with 86.93% are certainly the most internet users. In it, of course, including da'is who also use the internet as a means of da'wah (Apjj. Dataindonesia, 2023)

Released by Republika in November 2023, there are 54.68% of media users on digital platforms, and there is a high tendency for preachers to use it as a means of da'wah, but the level of public trust in da'wah content spread on digital platforms is still low, it is natural because most da'wah content comes or is made by Millennials who preach. Another reason is because the da'wah content presented is not creative and innovative so that the cyber community chooses other more interesting content (Republika, nov 2021)

Writings about da'wah in this digital era are found both in journals and contemporary da'wah books, but as far as the author has read, not many have related that the necessity to carry out da'wah creatively and innovatively has been carried out by our predecessors both among friends, characters and scholars. So that when there are demands in this digital era in order to be able to create interesting da'wah content, it certainly does not become something excessive, because it is indeed the challenge of da'wah in every era must always be responded well to then be used as a basis for creating creative and innovative da'wah content. Creative and innovative da'wah in the past needs to be explored continuously so that it can be used as a source of ideas or ideas for the creativity of da'wah in the present. (Basit, 2013)

The problem is whether today's preachers are able to elaborate the values of creative da'wah in the past to be applied in this digital era? What kind of creative and innovative forms are relevant for da'is in conveying their da'wah messages through digital platforms? What are the steps? A number of these questions will be answered in the discussion section.

## **METHOD**

The research entitled "Digital Age Da'wah Innovation" was made with a Qualitative approach based on literature review, while the stages that the author did were first, reviewing literature related to Da'wah and Digital Peoblem. This

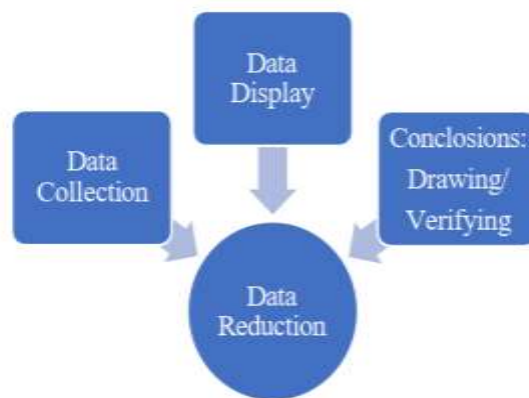
stage is intended to find the tangent point of da'wah issues that develop in the digital era.

Second, pay attention and observe the development of da'wah on social media. This stage aims to make the problem studied have contemporary or contemporary value. The third collects textual and digital literacy that illustrates the correlation between the two. At this stage, it is based on minimizing assumptions that do not have a scientific footing. The intended object of study is a case study on Da'wah Innovation in the digital era.

The main instrument in this study is the author himself who is indeed said that "The humans as the main instrument of research" namely humans are the main instrument in qualitative research (Nasution, 1996: 5). The technique is of course by collecting writing titles either in published Journal articles or those that only exist in official websets, including collecting books related to da'wah and digital.

The data used also uses descriptive data in the form of written or spoken words of people or behavior that can be observed on the status of a group of people or humans, an object and a group or culture (Moleong, 2004). This study seeks to provide an explanation in accordance with the descriptive approach model (Arikunto, 2012), which is to elaborate carefully on social situations, especially those related to the world of da'wah or good da'wah practices concerning concepts, theories and applications in this digital era.

The results and discussion of the findings of solutions to peroblematics in this journal, the author poured mostly in the form of reviews and a small part made in the form of descriptive tables to facilitate public reading. There are no statistical figures because this study is qualitative.



*Bagan 1. Analisis Data Model Miles Huberman*

## RESULTS AND DISCUSSION

Based on the results of research and studies, it was found that the lack of innovative power and creativity in da'wah was caused by motivational factors, the situation and intelligence of the da'i itself in responding to the conditions of da'wah faced.

First, the motivation factor, the growth of strong motivation is usually connected or based on the extent of the dai's understanding of the nature of preaching. Da'wah is essentially an effort to return man to his nature (Amrullah Ahmad, 1985), namely purity of soul and monotheism as explained in verse 172 of Surat al-A'raf. God said,

*"And (remember), when your Lord brought forth the descendants of Adam's sons from their sulbi and God took testimony against their souls (saying): "Am I not your Lord?" They answered: "Yes (You are our Lord), we are witnesses". (We do so) so that on the Day of Judgment you do not say: "Verily we (the house of Adam) are the ones who are careless of this (the oneness of God)".*

According to Jalaludin al-Mahali (d. 864 AH) and Jalaludin As-Suyuti (d. 911 AH) in *Tafsir Jalalain*, the verse as a moment of testimony to man's recognition of his God and evidence for dissent cannot be put forward as a reason for negligence in the Day of Judgment. Shihab's Qurasih Tafsir states that the verse is an explanation of the Oneness of God through the evidences found in the universe. So preaching is a noble duty carried out by preachers for the purpose of introducing man to his God. On the other hand, it is said that da'wah is the best work (Fushilat (41):33) which has a very high jihad value. Da'is who understand and realize that da'wah is a noble work and has great rewards, this belief will motivate da'is to istiqomah in their da'wah, from high motivation will be born creative power and innovation in carrying out their da'wah activities. (Wahyu Budiantoro, 2017)

The second is **situational factors**. Situations and conditions greatly affect the ways of da'wah of the da'is, from time to time the challenges of da'wah are different. The situation of da'wah in the time of prophets, companions, tabiin, tabiit tabiin is certainly not the same, especially in this modern and postmodern era known as the digital age, of course the problem is very complex. (Basit, 2013). However, with sufficient understanding and literacy of da'wah, creative and innovative values will be able to be created by preachers who are serious in carrying out their da'wah. That is by elaborating creative and innovative values in the past to then be used as ideas or bases for making creations and innovations in accordance with the current da'wah situation.

The third is **the Da'i intelligence factor**. The prophets and apostles were intelligent men who were chosen to preach among their people. With his intelligence prepared to face the various prolematics of the people. Similarly, the next generation who will preach intelligence is needed, because overcoming various problems in society cannot be separated from the problem of da'i intelligence.

Based on the problems arising from research as described in the introduction to this digital da'wah innovation, it was found that the da'wah content on the internet was not all created by preachers who had sufficient integrity and capacity, they preached using digital media platforms only at a glance or just filled in da'wah content such as posting status and sending verses and hadiths or redistributing without revision or editing to users Another internet. This means that da'wah content through digital media is not all well programmed, resulting in a low level of trust. As for preachers who have integrity and capacity, they usually tend to refrain from preaching through perfunctory digital platforms, they are only ready if the means have been prepared by the creative team or media practitioners. Their unpreparedness is not a matter of da'wah material but rather a technical problem because among them there are also those who cannot or are not familiar with using internet media.

The emergence of names of da'i public figures who are known for their da'wah through social media are those who work with team creators or media practitioners without their technical involvement. Including da'i-da'i from academic circles, we also find a lot if we look for it on the internet whose da'wah messages are spread either in the form of full videos or short pieces for short content or in the form of quotes but not from their personal official accounts but from internet users who deliberately utilize their knowledge and wealth obtained from conventional da'wah events or seminars.

Thus, da'wah content spread on digital media platforms is not entirely packaged creatively and innovatively, and not all content is created by da'is but by Muslim media users who are moved to preach. In essence, anyone from Muslims who wants to preach using digital media either by the preachers themselves or by other professions who want to da'wah, then there is a wide opportunity to make internet media a means of da'wah and it is time to manage da'wah messages creatively and innovatively.

The participation of netizens in participating in filling content on the internet including da'wah content is called Citizen journalism, a new term in journalism that is built on the participation and activities of citizens who play a role in collecting, reporting and analyzing information. . Courtney C. Radsch

defines citizen journalism as an alternative form of news gathering and reporting by activists outside the mainstream of media institutions. (Taufik, 2013).

Especially for the da'is themselves, they need enough enthusiasm and literacy to cultivate a creative and innovative spirit in themselves to be poured into da'wah, one of which is by reviewing how the history of the da'wah journey of the prophets and apostles as well as the companions in delivering their da'wah messages, even though at that time with limited means and there was no communication technology as it is today, However, many of their creative da'wah steps were obtained in conveying messages to their people. Its creative and innovative elements can be taken to be intelligently modified to deal with the current mad'u.

### **1. Exploring the values of creativity and innovation in da'wah literacy**

For comparison and study material, the following are examples of creative da'wah carried out by the preachers of ilallah in the past. As in the history of the da'wah of the prophet Abraham (as). To preach the prophet Ibrahim was given provisions in the form of *ar-rushd*, namely intelligence (al-ambiya, 51). The intelligence of diplomacy to bring the opponent of the debate to the point of consciousness. Deliberately one large statue was not destroyed and even necklaced around his axe neck. "They said, 'Who does this against our gods is unjustified' (21:59). After his people learned that it was Abraham who did it, Ibrahim was brought before the court and asked by the king, "They asked, 'Are you, who did this deed against our gods, O Abraham?' (21:62). Ibrahim answered: "It was the great image that did it, so ask the idols if they could speak" (21:63). Hearing Abraham's answer, the king and his people came to their senses and said, "Abraham, indeed you already know that idols cannot speak (21:65). Immediately Ibrahim said to him, "Then why do you worship other than Allah something that cannot benefit you in the least and does not give mudharat to you? (21:66). Ibrahim decisively defeated the debate of the king and his people. That is Ibrahim's success in creating and innovating, packaging his da'wah with rational and invincible debate. Ultimately, though, Ibrahim was still lied to by the egocentoral rulers.

Similarly, when the prophet Yusuf in his story chose the position of treasurer, because this section was very strategic in regulating the running of the economic wheels and distribution regulations that were programmed in overcoming the problem of the country's crisis at that time, an innovation that was unthinkable by his predecessor, the result was very amazing, namely the realization of the stability of the country's economy and being able to get through the crisis.



What was done by the prophet Ibrahim and the prophet Yusuf in the example above are some of the many examples of real practice that strategic steps in da'wah are very necessary for the achievement of the goal of da'wah. This shows that the problem of innovation and creation in da'wah is determined by the intelligence of the da'is, including contemporary da'is, especially communication technology is very varied in providing creative spaces for users, including da'is.

**2. Apply the values of creativity and innovation of da'wah messages into digital platforms**

The situation of da'wah in this digital era is different from what da'is faced in the past, but the strategy and pattern certainly do not change in terms of principles such as da'wah with *bil-hikmah* (wisdom), *mauizhah hasanah* (good advice), *wajadilhum billati hia ahsan* (dialogue / debate in a good way). What needs to be considered is its application which is certainly adapted to the object of da'wah, da'wah media and da'wah methods.

As revealed in the introduction, the problems in this study include how da'is are able to elaborate creative and innovative concepts obtained from past da'wah literacy, then how to apply them to today's digital da'wah media and how to take steps.

The description of da'wah problems in the study entitled Innovation in da'wah can be simplified as the author shows in the following table:

Table 1: Digital phenomena and problems

Dakwah Phenomena	The Problem of Da'wah Content on Digital Media	Mad'u's interest in da'wah content	How to Create Interesting Da'wah Content
Da'wah is not limited to conveying messages and making impressions but also how to manage messages	Still lacking creativity and lack of innovation	The interest of the cyber community in this matter as mad'u is in the message of da'wah packaged by the da'i	<ul style="list-style-type: none"> <li>• Keep learning to manage messages</li> <li>• Market-tailored content</li> <li>• Cooperation with media practitioners and/or public figures</li> </ul>

		innovatively and creatively	
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Table 2: Problem focus and Solution Findings

Problem Focus	Solution Findings
<p>Da'wah content in the digital world is still not in great demand and is considered less attractive because content creators are considered</p> <p><b>Lack of creativity and lack of innovation</b></p>	<ul style="list-style-type: none"> <li>• Continue to learn to manage interesting messages tailored to market needs.</li> <li>• Working with media practitioners</li> <li>• Collaborate with public figures on specific events and moments</li> </ul>

Description in table 1. It is explained that in general, the preachers have the principle that da'wah is only limited to conveying, after which it is free of obligation. So that dai becomes uncreative and gives up easily and there is no innovation power. When preaching through digital media, inevitably you must be able to present creative and innovative content. The solution is constantly learning, looking at the market and being consistent.

Description in table 2. It was explained that the focus of the problem in table 2 is that da'wah content becomes unattractive when it is quiet from the values of creativity and innovation, the solution must also be ready to learn to manage messages or learn to create digital da'wah content, work with the media creative team or be able to collaborate with public figures who are currently the attention of the people.

We can apply the values of creativity in da'wah that we get from da'wah travel literacy and adjust to the situation and platform provided. When the focus of message management through digital platforms is to attract and invite public attention, it is necessary to pay attention to the following two strategies:

### 3. General strategies

For this general strategy, there are interesting tips delivered by dai and media practitioners, namely Habib Ja'far who is well known for his social media da'wah. According to him, da'wah content creators should pay attention to three things conceptually, namely:

- a. Create provocative but positive Content. That is, make it sensational and controversial. Of course this is only as an opening either in the initial appearance or with a straightforward and firm but rational narrative
- b. It is not patronizing and presents equality, because young people prefer discussions and sharing.
- c. The content presented should have the theme of peace and be delivered by touching the emotional part, so the emotional portion is more than the rational portion. (Tribunnews, celebs 2022)

Based on the author's observations, these three tips have indeed proven successful in inviting attention and curiosity so that netizens, either as subscribers or viewers or followers, always constantly follow. In addition to the tips mentioned above, there are various sources that the author gets, as well as things that need to be considered related to how to package innovative, creative and interesting da'wah. Actually, not only for da'wah content but content for other communication can also be done. As for the da'is who will preach using digital media, based on the experience of media practitioners, if this is considered and tried to be implemented, it will produce innovative, creative and interesting da'wah message packaging. These steps can be applied to various types of media platforms, namely:

- a. Use popular elements such as music, movies and social media (da'wah pop) What is meant by popular elements is something that is already known and in demand by the public. The existence of public figures, artists and other popular figures is often used as a source to invite attention from information or messages that we want to publish. Popular media include music, movies and social media.
- b. Choose to create lightweight, engaging and interactive content Heavy, long-winded, unsimple and monotonous content is not liked so that it is avoided by content creators. Similarly, da'is who want to preach through business media should create light but quality content, even if it is a bit long but densely filled and creative in packaging it.
- c. Define the form of the content The form of content can be in the form of writing, images, video audio or combined. The form of content is usually adjusted to the character of the media we usually use. If you use Twitter, the main form is only tweets in the form of writing, others are supporters. If the form is Youtube then the main one is Video, when using Facebook then usually for images, videos and writing as status information, status, and so on adjusted to the type and character of social media.


- d. Determine the focus of the da'wah theme The other most important part is the theme. The theme needed according to the situation and conditions will be sought by netizens (mad'u). Determine the theme with simple and interesting language and easy to understand.
- e. Include sentences and hadists Verses and hadists are the most core substances in delivering the preaching, so it should not be missed because it is the basis and the dalil that adds confidence to the congregation.
- f. Increase knowledge by reading and listening to da'wah Digital preachers should continue to add knowledge so that the content provided through media remains updated and adds added value
- g. Learn to use content creator applications, such as video,Audio Video To smoothly fill out da'wah content on social media, knowledge is also needed to operate related applications, so da'is and da'wah content fillers take the time to learn to use these applications.







#### 4. Specific strategies






This special strategy is because content creators are required to understand the types of devices and applications chosen to be a means of da'wah. Getting to know various types of applications technically is very necessary to adjust the making of da'wah material. Each application has its own character whose way of operating is different from one another, so that the da'wah material that will be created as content must follow these characters if you want to be used as da'wah messages.


Types of social media that are often and popularly used as a means of communication and da'wah include Youtube, Facebook, Twitter and Instagram, Tik Tok, etc. Here are more detailed types of the author make a table:

Table 3: Taken from various sources

No	Popular Types of Social Media	Lambang	Media Character Description
1	Youtube		It was created by three young people named Steve Chen, Chad Hurley and Jawed Karim in 2005. Youtube is a type of media used to share information in the form of videos. Almost 85% of the

			population Indonesia using Youtube application
2	Instagram		To see features in the form of videos and images that attract the attention of its users
3	Facebook		It was created by Mark Zuckerberg and first launched on February 4, 2004.  Can be used for business activities. This media can share stories, images to videos.
4	Twitter		Twitter works most of the time using the features of writing, photos and images.
5	Whatsapp		Can send each other messages, photos and videos as we want. Even in the process of sending or downloading messages, photos and videos do not use fees but only use the internet.
6	Line		This site comes from Japan which has advantages not inferior to other media media. The advantage it has is that it allows us to communicate with each other, store photos and images and more interestingly this application provides features in the form of stickers that we can download.
7	Tik Tok		The app was developed by China-based company ByteDance and was first launched in 2016. Various short-form videos and supported music as background

8	Pinterest		<p>Almost the same as Instagram. The meaning of Pinterest itself is a word derived from the words pin and board. Pin which means posts or uploads in the form of videos, photos and GIFs. Pins are uploaded with a title, description and link</p>
9	Snapchat		<p>Snapchat is a unique messaging app where we can send each other videos and photos that will automatically delete themselves in a few seconds. You can also use this application to market the products you have and can interact directly with customers out there.</p>
10	Reddit		<p>This type of social media is almost the same as Twitter. Reddit is an entertainment website that provides a lot of information in the form of photos and videos and can contribute to each other.</p>
11	MiChat		<p>Almost the same as Whatsapp. MiChat has facilities in the form of finding users nearby to add new friends and is available via chat rooms as well as whatsapp and Telegram. MiChat can also be used to send messages, photos, videos, voice messages and can create chat groups.</p>
12	Telegram		<p>Telegram is a type of social media that is almost the same as Whatsapp which has a smaller file</p>

			size so it is very easy to run. Situs ini dapat digunakan untuk saling Send and receive messages, photos, videos, audio and various kinds of document files.
13	Tumblr		Tumblr is a blog-based application that can be used by users to share content and videos. This media has main features aimed at users for blogging activities in addition to making it easier for users to interact with others.

The da'is or Muslims who will create da'wah content can be delivered through various types of media. The message of da'wah can be adjusted to the type of media character to be chosen, which obviously by using the media will be connected with thousands and maybe millions of other users around the world who we consider as mad'unya. Da'wah messages will be read or followed by all those connected to the same application. Because all users will use these media for each sweat, some are just sharing, some are for businesses promoting their products, some are indeed to seek popularity and so on, then messages in the form of da'wah content are the smallest part of existing messages, if the da'wah message is not made with innovative, creative and attractive packaging, it will not be glimpsed, Read or visited, it just passes by. Therefore, it is required that da'wah content must be able to compete to be effective and efficient.

### 5. Specific and technical strategies

This strategy is more technical content creation before it becomes da'wah content that is ready to be presented. Such as making videos, illustration images, voice actors, etc., the point is that knowledge is related to the process of making da'wah messages. This knowledge is very helpful when da'is want to create their own da'wah content without the help of a team of creators or media practitioners. Especially now that the development of communication technology is quite rapid, including in helping human work known as Artificial Intelligence, or called *Artificial Intelligence (AI)*

This AI concept was invented by Alan Turing in 1947 after World War II. The concept is simple: humanize machines, meaning that if humans can process information and solve problems and make decisions, then machines can do it too.

In his 1950 paper published by *Science in the News*, he revealed how to make intelligent machines like humans. Since then AI has developed rapidly and has mostly been used for human needs including in terms of communication. Including what humans need in the process of making digital products also uses AI a lot. Da'is who do not want to be complicated with the process of creating da'wah content that is "manual" and conventional, then AI also helps find and make quickly, such as making videos, presentations, papers etc. This means that there are many innovative and creative facilities that can be used to create fast, innovative and creative da'wah content. The problem is whether or not to optimize oneself to adapt to globalization to message endless virtue.

## CONCLUSION

From the results of the above research, it can be concluded that da'wah is an obligation for every Muslim according to their respective capacities and abilities. There needs to be a reconception of the nature of da'wah which has been understood as a mere obligation, or just an obligation, so that its implementation tends not to be optimal just to convey. Even though da'wah is a noble work, its implementation must be accompanied by a serious and maximum attitude. Moreover, da'wah uses digital media whose access and reach are very wide and global so that da'is need to be creative and innovative in creating da'wah content in order to get a lot of response or attention from cyber society.

There are three strategies that can help preachers participate and contribute to filling out da'wah on social media platforms, namely **general, special and technical strategies**. The specific and technical strategy aims to increase or increase the skill skills in managing da'wah content for social media. In essence, da'is are required to be creative, innovative and adaptive in using digital media as a means of da'wah.

To effectively and efficiently preach through digital platforms, the creation of da'wah material must adapt to each media character. The most important thing is that the da'wah content created must be innovative, creative and adaptive, so that da'wah messages on social media can attract the attention of internet users or mad'u.

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