



Problems of Da'wah in Social Media in Gorontalo City Communities

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ABSTRACT

This study reveals how the reality of da'wah on social media in the people of Gorontalo City, its the problems, and the implications for the future of Islamic da'wah using the qualitative method. The results showed that besides being used as a tool of entertainment and interaction, social media was also used as a medium of da'wah. In general, da'wah on social media such as the implementation of da'wah in the real world even though it is packaged differently. Even so, da'wah on social media has a distinctive form that is in accordance with the character of social media itself, namely in the form of writing and drawing. The problematic of da'wah on social media in the people of Gorontalo City is more visible in cyberspace than in the real world. This problem is driven by two main factors, namely the material of da'wah which is inconsistent and vulnerable to infiltration by other elements outside the da'wah and the figure of the prosecutor himself who lacks the scientific capacity to da'wah and has an exclusive religious character that tends to cause conflict. The problem of da'wah on social media will be dangerous if it is not resolved completely because it will have negative implications for the future of da'wah itself. The problem of da'wah on social media will cause people to be unsympathetic to Islamic da'wah and cause da'wah to lose opportunities to take advantage of the progress of the times for the development of da'wah.

Keywords: Da'wah Problems; Da'wah Media, Social Media.

ABSTRAK

Penelitian ini mengungkapkan bagaimana realitas dakwah di media sosial di masyarakat Kota Gorontalo, masalah dakwah di media sosial, dan apa implikasi dari masalah ini bagi masa depan dakwah Islam. Melalui penelitian ini, diilustrasikan bagaimana media sosial bertindak sebagai media dakwah dan masalah apa saja yang terjadi di dalamnya. Hasil penelitian kualitatif ini mengungkapkan bahwa selain digunakan sebagai sarana hiburan dan interaksi, media sosial juga digunakan sebagai media dakwah. Secara umum, dakwah di media sosial sama seperti penerapan dakwah di dunia nyata meski dikemas berbeda. Meski begitu, dakwah di media sosial memiliki bentuk khas yang sesuai dengan karakter media sosial itu sendiri, yaitu dalam bentuk tulisan dan gambar. Dakwah yang bermasalah di media sosial di masyarakat Kota Gorontalo lebih terlibat di dunia maya daripada di dunia nyata. Masalah

ini didorong oleh dua faktor utama, yaitu bahan dakwah yang tidak konsisten dan rentan terhadap infiltrasi oleh unsur-unsur lain di luar dakwah dan sosok da'i sendiri yang tidak memiliki kapasitas ilmiah untuk berdakwah dan memiliki karakter religius eksklusif yang cenderung melahirkan konflik. Masalah dakwah di media sosial akan berbahaya jika tidak diselesaikan sepenuhnya karena akan berdampak negatif bagi masa depan dakwah itu sendiri. Masalah dakwah di media sosial akan menyebabkan orang tidak simpatik pada dakwah Islam dan menyebabkan dakwah kehilangan kesempatan untuk mengambil keuntungan dari perkembangan zaman untuk pengembangan dakwah.

Kata kunci : Masalah Dakwah; Media Dakwah; Media Sosial.

INTRODUCTION

Islam is called by the religion of da'wah. This means that Islam exists through da'wah. Da'wah is an activity to spread the religion of Islam whose age is as old as Islam itself. Da'wah can be interpreted as an effort of servitude to Allah through the invitation to His path. Specifically, Sheikh Ali Mahfudz said that da'wah is an encouragement to humans to always do well, live the direction that has been outlined by religion, always call on good things and prevent bad things, so happy at present and hereafter (Aziz, 2004, p. 4).

In its implementation, Islamic da'wah always requires various things that support the implementation of da'wah or how to send the da'wah messages to the object of da'wah. Facilities which supporting the implementation of da'wah is called the media of da'wah (*wasilah*). The skill of the da'wah subject in choosing the right media is the initial success for the success of da'wah. Especially in the current climate of technological development, where science is growing rapidly without limits, continues to develop so that it can be taken advantage of in the development of da'wah media.

Muslims must be able to take advantage of the advancement of time and technological sophistication for the development of Islam itself and no longer close itself to the development of advanced technology. Because the attitude of getting away from technological progress will be a factor that drives the decline of Muslims today. Modern society is a society that is dependent on technology, so that in the current development of global civilization, mastery of technology and information is now a necessity.

Da'wah today is demanded to be able to adjust to the dynamics of modern society. Associated with da'wah media, then utilizing the advancement of information technology absolutely must be done. The presence of the internet in modern human life also presents a new model of social interaction among modern society. Even social media has entered into all aspects of modern human life (Nurdin, 2013, p. 2). Through social media, the process of interaction occurs between all parties involved in sharing information and knowledge (Nurdin, 2012, p. 80). This interaction model uses social media that is present along with the

spread of the internet in the life of today's society. Almost all people nowadays know even have accounts on Facebook, Twitter, Instagram, YouTube, and various other social media platforms. The existence of social media has become a new identity in the current era. With these conditions, the preachers (da'i) must be able to use a variety of existing social media applications as a vehicle for da'wah. Da'wah must be carried out with the support of increasingly advanced information technology (Omar, 2014, p. 67).

The phenomenon of social media as a new identity today can be found in various places, including the Gorontalo City. The ease of accessing the internet and the availability of supporting facilities such as gadgets that are easily connected to the internet make this social media so epidemic in Gorontalo City. Various social groups have accounts and are active on social media, especially from adolescents who are indeed in their middle age who are forming their existence. Many Gorontalo City people are active as followers of da'wah accounts on social media such as @teladan.rasul (instagram), muslim.or.id (website), Islamic Da'wah Collection (facebook), Majelis Rasulullah (YouTube) and other social media accounts. Various contents scattering around on social media including religious messages. Various of content that is related to religious matters that can be categorized as a form of propagation of da'wah through social media.

The religious contents that are scattered on social media bring to likes or dislikes among netizens, even causing problems that spread to the real world. Various comments and debates arising both in cyberspace and in the real world are triggered by a variety of da'wah content disseminated on social media. Though this is not the goal of the preachers on social media. This problem will certainly not only end in a war of comments and opinions in cyberspace but in due time will trigger the birth of real conflict in Gorontalo City society.

The phenomenon above is a socio-religious issue that must be maintained so as not to negatively affect the social life of the people of Gorontalo City. Da'wah however the delivery method and any media used, must have a noble purpose for the development of the teachings of Islam in the community. For this reason, what is the problem of da'wah in social media, and what the implications are for the future of da'wah, this will be the subject of this article.

The study of da'wah on social media includes studies of popular Islamic studies today as a response to the phenomenon of the times which is increasingly influenced by social media. Therefore, there are several studies that take the main theme of da'wah through social media.

Faradillah Iqmar Omar's research (2014) shows how well-known preachers in Malaysia utilize social media as a medium for distributing da'wah materials. Nevertheless, this research does not position the object of da'wah widely for all Muslims in Malaysia but is only aimed at students of universities. From this study, it was found that there was a clear link between the use of social media and the spread of da'wah among students, da'wah became a positive impact received by

students in using social media.

Subsequent research by [Ahmad Zaini](#) (2013) showed the importance of the media in spreading the messages of da'wah. In this modern era, da'wah must be disseminated through modern information technology. Da'wah through the internet is seen as an effective breakthrough because it can reach wider da'wah objects quickly and cheaply. Therefore, the use of the internet as a medium for da'wah will always be the choice of today. This is marked by the emergence of many sites on the internet that contain da'wah content.

Research conducted by [Pardianto](#) (2013) shows that da'wah can be spread through new media namely the internet with a focus on three aspects namely the use of the internet as a da'wah medium, its delivery strategy, and its reinforcement strategy. This study concludes that, first, the preachers must utilize new media as a vehicle for spreading the messages of da'wah. Secondly, affirming a new pattern of da'wah namely da'wah through the internet.

Another research was conducted by [Muhammad Rajab](#) (2014). This research revealed that there are some da'wah challenges faced in the era of social media including the lack of Muslim ownership of communication media that can be used as a medium for transmitting da'wah messages, as well as a lack of ability to manage and utilize existing media optimally for the development of methods and the purpose of da'wah, as well as the rejection of some Islamic societies because of the view that all the results of technological advancements are Western products which are generally seen as inappropriate and will have a negative effect on Muslims themselves.

This research is a field research, with an analytic survey approach, which will look at the problems of da'wah through social media in the Gorontalo City. With qualitative analysis, this research will try to produce data that are descriptive, systematic, factual and accurate description of the facts, the properties and the relationship between the observed phenomena. Research procedures to describe the behavior of certain people, events or places in detail and in depth. Furthermore, Bogdan and Taylor ([Moleong](#), 1991, p. 3) said that the procedure of this research brought out to categorical data about the reality of objects in the form of words or behaviors that were observed as a unified whole. The observed behavior is the whole act of the da'wah performer on social media, which shows the individual character as the object being observed.

The main purpose of this research is to find out some aspects of da'wah through social media namely how the reality of da'wah on social media, how the problems that arise in it, and what are the implications of the problems of da'wah on social media for the future of da'wah itself.

From this qualitative research, we will get categorical data that can be explored to understand the observed phenomena, find problems, and conduct in-depth analysis of the da'wah phenomenon on social media in Gorontalo City society, the problems that occur therein, and see the implications for the future of

da'wah itself. This research was conducted intensively on the same object with the aim that the longer the research will be increasingly focused on the main problem of research (Sugiyono, 2002, p. 10).

The data in this study consisted of primary data, that is the data that would be obtained from informants namely Gorontalo City social media users such as Facebook, Twitter, Instagram, WhatsApp, and so on. As well as the secondary data. Because it is secondary, it is only as a supplement obtained from library data and other data that support the completeness of research. Basically, the informants needed in this research are Gorontalo City people who use social media and find a variety of da'wah content on social media so they are considered to understand the substance of the problems in this study. In connection with the number of informants who can be used as data sources, with consideration of efficiency and to facilitate in this study, the informants in this study will be taken randomly according to research needs. Data collection from informants was carried out in two ways namely interviews and participatory observation.

The data was obtained and processed to answer the three main problems in this study, namely the reality of the problems that arise in it and their implications for the future of da'wah, especially in the context of Gorontalo City society.

RESULT AND DISCUSSION

This research was conducted in the Gorontalo City, especially in communities with certain characteristics, namely people who are active in social media and pay attention to the da'wah content in it. In general, the informants of this research are social media users, especially Facebook, who live in Gorontalo City with a college education background. Researchers deliberately chose 16 informants with a tertiary education background because usually adolescents with higher education levels in general have started to build self-concept, and usually the self-concept is built based on values obtained and sought from sources that might be found around him. One source of value that is usually used as a reference for information absorbed from social media such as Facebook, including religious information that is rife on social media pages today.

From the observation stage of the research conducted, it appears that there are unique characteristics possessed by the informants namely: (a) a. The informants of this study were all adults who were generally educated at the higher education level. With their higher education background, the researchers assume that these informants are rich in information absorbed through social media including religious information. (b) The informants of this research are generally active users of social media, thus their daily interactions with social media are very high. With this very high interaction, they are considered to be very understand of the reality of social media, especially in the context of Gorontalo City society. (c) The research informants in general are familiar with Islamic da'wah with all

matters related to it so that it is very relevant to take the information as data for this research.

From the analysis of data obtained from the informants, three important things were found in this study, namely (1) the reality of da'wah on social media in the Gorontalo City community, (2) the problems of da'wah on social media, and (3) the implications of the problems of da'wah on the future da'wah.

The Reality of Da'wah in Social Media in Gorontalo City Communities

This research shows that beside being used as a vehicle for communicating among fellow social media users in Gorontalo City, in fact social media is also used as a vehicle for delivering Islamic da'wah in several forms, namely religious lectures, photos, drawings, cartoons, caricatures, Islamic memes, religious appeals, inspirational Islamic stories, video clips of religious songs, wisdom words, religious slogans, and studies on Qur'anic interpretation and Hadith.

The phenomenon of the delivery of Islamic da'wah through the mediation of social media can also be referred to as soft da'wah. Mild in this case does not relate to the material or message or wisdom that it conveys, but on the way the packaging is more concise and simpler. Because if in a conventional da'wah that can be called a *hard da'wah* whose implementation is very bound to the context, moments, and special themes and all involved in it cannot escape from the binding code of conduct, then this does not apply at all in the implementation of da'wah through social media. Everything takes place in a relaxed manner and is not bound by the code of ethics enforced in conventional da'wah. In social media, virtual spaces that continue to be active without time limits, that's where da'wah messages spread that can continue to be accessed at any time by users of social media.

The research findings above show the characteristics of da'wah that are in line with the characteristics of social media as revealed in social media theory itself. [Kotler and Keller](#) (2016, p. 338) mentioned that social media is a vehicle for sharing text, images, and sounds, among users. The same thing was expressed by [Tapria and Kanwar](#) (2012, p. 8) social media is a media to socialize themselves with others through sharing activities of writing, news, photos and others. The point is that social media is a vehicle for self-socialization in the form of sharing activities of text and video images. In this way, people socialize themselves in a virtual society that is connected with the help of the internet.

In addition to what was stated above, social media can also be used as a da'wah channel. Da'wah through the internet is a step of renewing the da'wah pattern in accordance with the dynamics of the times to reach a wider range of da'wah objects ([Ahmad](#), 2013, p. 326-327). Even [Moh. Ali Aziz](#) (2004, p. 156), said that with this internet media, da'wah plays its role in spreading information about Islam to all directions without knowing the time and place. All people from various ethnicities and various religions can access it easily. Not only passive, internet users can be proactive to oppose, approve or discuss a religious thought.

(Zaini, 2013, p. 103-104). Da'wah can be actual, factual, and contextual when utilizing cyber media because this is in accordance with current conditions so that it becomes a solution to current problems (Khoiruzzaman, 2016, p. 322). This is possible when looking at social media users on a global scale. The latest data in January 2018, the number of internet users is 4.021 billion people, equivalent to 53 percent of the total world population of 7,593 billion. Active social media users are 3.196 billion people and mobile phone users are 5.135 billion people or 68 percent of the population (Pertwi, 2018). In Indonesia, based on data from the Association of Indonesian Internet Providers (APJII) in 2013 internet users reached 71.19 million people, up 13 percent from the previous year which amounted to 63 million (Nurdin, 2014, p. 25). This reality shows that social media is a da'wah field that is very broad and potential to be developed (Habibi, 2018, p. 111). Despite this da'wah through social media also has potential problems in its implementation.

Social media has played a very important role in the life of modern society. Social media has become a phenomenon of the times involving all walks of life ranging from the general public, professionals, business people, students and others (Suharto, 2017, p. 233). Various social media platforms bring significant changes in the process of human communication (Nurudin, 2013, p. 83). As in the delivery of da'wah, social media encourages da'wah activists to be more creative in the delivery of da'wah (Choliq, 2015, p. 172). Social media gives space for the delivery of more contextual da'wah, according to the taste of millennials, and can be delivered all the time so that it can be accessed anytime and by anyone (Karim, 2016: 160). The use of social media will portray Islam as an advanced religion and relevant to the progress of the times (Syafriwaldi, 2017, p. 51)

Da'wah through the social media will be more attractive to young people who are busy with a variety of activities but still connected with the virtual world to deal with anyone without the constraints of space and time (Harahap and Kurniawati, 2018: 134). Social media is a media that allows anyone to do da'wah without depending on the formal requirements for preachers that apply in society. As long as they can see opportunities related to interesting preaching material and are able to understand the intended preaching segment, then da'wah can be developed with the help of social media (Musthofa, 2016, p. 51). Basically, Muslims must take advantage of advances in information and communication technology. One of the most likely things to do is to use social media as a da'wah channel. Because it is undeniable that the presence of modern media including social media will greatly assist the da'wah activity (Thaib, 2014, p. 154).

Da'wah in Social Media in Gorontalo City Communities: What The Problems?

Spreading the messages of Islamic da'wah through social media is actually a proof that Islam is able to adjust to the dynamics of the times. Islam is able to take

advantage of modernity, technological progress as a vehicle to spread Islamic values to the community

Nevertheless, da'wah through social media has the potential problems found in da'wah activities on social media. All aspects that hinder the process of calling, calling out, inviting, and inviting da'wah objects can be categorized as problematics or da'wah problems that have the potential to interfere with achieving the objectives of da'wah. Among the problems of da'wah are the problems of da'wah practitioners and the methodology of da'wah communication (Hadisaputra, 2012, p. 66-68). Differences in understanding, views, or even religious organizations are common in society, but when it collides on social media, it will potentially become a problem both in cyberspace and in the real world. In social media, there are many differences in religious views which invite comments and responses from those who agree or disagree.

The problems as revealed above are actually influenced by several factors in the form of: *Firstly*, Da'wah material that is vulnerable to infiltration by other elements outside. Da'wah through social media has its own vulnerabilities associated with the inclusion of other elements outside the context of the da'wah itself. The scope of the da'wah material is actually very broad, about all the teachings of Islam which could be related to all aspects of human life. So that the entire study of da'wah material can involve anything in human life, and if it is studied purely and ideally based on the values of Islamic teachings it will not cause problems.

But sometimes in the da'wah material especially on social media, it is infiltrated by certain elements such as politics and religious ideology that are vulnerable to trigger problems among users of social media. Political values and religious ideology can actually be studied as da'wah material, but if this study is directed to hit different parties then this is where the problem occurs. And problems like this often occur in da'wah through social media. Da'wah seems to be only an entry point for certain political and ideological goals, which are wrapped with religious arguments and subsequently used to attack parties with different views. In this context, da'wah is not a primary goal but is only used for other purposes outside of the da'wah itself.

Secondly, Lack of maturity in using social media. Social media is actually like the real world which is inhabited by various human characters. Various kinds of differences can be found on social media, where basically all of this is common. Maturity is needed to be able to melt themselves positively in the midst of the diversity of human characters found on social media, because if this fails to do so it will surely be trapped in unnecessary problems. Because in this context, it needs to be considered carefully about the social conditions of the da'wah recipient (Sukardi, 2016, p. 13)

Because of that, maturity is one of the keys so that every user of social media can become a good citizen of social media. Being mature can be understood by

always thinking before taking action. In the context of social media, it takes a thought before writing what you want expressed through a status. By always advancing the attitude of an adult, a social media user will avoid problems in the world of social media.

Thirdly, Do not have adequate scientific capacity. Debate and war comments about religious issues that often occur on social media usually occur because of the low scientific capacity in the religious field of each party involved in the debate. Both sides defend based on what is known, without introspection, that both parties have the potential to be right and also the potential to be wrong.

The lack of scientific capacity to become a preacher will also form religious characteristics that will further exacerbate the problem of da'wah on social media. Religious character, for example, will appear from the way of understanding the holy texts in religion. People who have a textualist religious character will tend to read and understand the text as it is and assume the final of what they understand, and assume people who have different views from themselves are wrong. Whereas in understanding *nash* (verses in Qur'an and Hadits), it can be approached with a textual or contextual view in which both approaches can produce different views and understanding of texts. In this context, actually the lack of scientific capacity of the parties involved in da'wah on social media plays a role in giving birth to problems in it.

Fourthly, High personal and organizational ego. Religious disputes that are often seen on social media are also usually triggered by personal and organizational egos between the parties involved in them. Selfishness drives someone to want to win alone and not want to lose. Moreover, it already concerns religious understanding or also concerns religious organizations.

The level of selfishness as stated above when meeting in a problem on social media, will produce an endless debate and differences in views because there will always be parties who agree and reject the problem being debated. There will always be personal egoism and conflicting organizations. This always triggers problems on social media, especially those related to religious issues.

In the context of Gorontalo City society, especially among social media users, problems arising from da'wah on social media can be found in disputes or debates. Debates triggered by factors as stated above have often been found. Despite this dispute is still in the context of cyberspace and has not yet manifested into the real world.

Beyond the problems above, there are still some fundamental problems from the implementation of da'wah in social media in the Gorontalo City community, namely:

First, the unverified and validity of *dalil* (proposition). The use of the proposition in da'wah certainly requires expertise from people who use the *dalil*. The Qur'anic verses must be correctly translated and interpreted, so that they do not plunge *mad'u* in a wrong understanding. Like wise the use of the hadith of the

Prophet Muhammad SAW. Compared to the Qur'an, verification of hadits is even more complicated given the large number of hadits that involve many people. So, it takes expertise and caution in using these *dalil* in da'wah. Especially if this *dalil* is used to justify a problem that causes turmoil in society.

In relation to the use of social media as da'wah media, the most rational assumption to be taken is that the widely used *dalil* does not go through an ideal verification and interpretation process so that it is feared that many religious fatwa found in the da'wah process on social media do not have a sound and representative *dalil* so that they are prone to trigger abuse, for example the use of religious arguments to justify a religious viewpoint and to blame another religious viewpoint, a condition that will certainly trigger further problems.

Second, the preachers do not have clear competence. One of the main driving elements of da'wah is the preacher. A preacher who will give the color of da'wah in its implementation in the field. Theoretically in the science of da'wah, a preacher has certain conditions that are certainly not everyone meets the requirements. The most important requirement, of course, is the condition of religious knowledge. A preacher is like a teacher for the community, then a teacher is required to study what he teaches. In society a preacher is positioned by the community as an *ulama'* or cleric who is a reference in various religious matters.

Da'i (preacher), who does not have the right competencies, preaches on social media. Share things that cause problems, bring misconceptions to cyberspace. This misunderstanding will be very dangerous if it is accepted by people who do not have enough understanding because it will further widen the problem from the start. Thus, one of the biggest problems of carrying out da'wah on social media is the qualifications of preachers whose competence is unclear.

Third, have a tendency to be misused outside the purpose of da'wah. The use of social media as a da'wah channel is actually something that is encouraging but at the same time also alarming. The encouraging aspect is that da'wah is able to adjust to the dynamics of the times. But the worrying aspect is that it is also vulnerable to being misused outside the context of the purpose of da'wah itself. Da'wah is only used as a disguise to spread a particular religious understanding, or is also used to attack other parties who are at odds, or even carry other interests such as politics, economics, and other interests outside the interests of da'wah itself.

On social media, Islamic da'wah sometimes becomes a trigger for problems among users of social media itself. So, there is a war of comments that sometimes leads to blasphemous situations. This is not relevant to the purpose of da'wah itself, and even worse this condition will disgrace the image of Islam, because everything is displayed openly on social media.

Fourth, the sharing of da'wah content that continues without even being verified. One activity that is quite popular on social media is the process of sharing or sharing a post on its own account so that it can be read by friends of social

media from the account that shares the post. From this sharing process then a post or any information becomes viral on social media.

Da'wah content disseminated on social media is vulnerable to being infiltrated by SARA issues, or political issues, both practical politics and identity politics, as well as other problems. Invalid information that is spread on social media will potentially cause friction among the community, causing unrest so that it disrupts the harmony of life in society.

Fifth, encouraging people to become lazy learning from the original sources of Islamic teachings.

The spread of da'wah messages through social media actually opens up religious learning spaces for netizens. Social media users will always find religious messages on social media thereby increasing religious insight for social media users. However, due to the nature of religious content on social media whose validity is not verified, the material is not structured, and the competence of the conveyor is unclear, bringing its own problems related to religious information delivered through social media.

However, many social media users do not care about this and consider what they receive on social media as final and true. This phenomenon gave birth to a group of people who learned religion from the internet or social media. This phenomenon is a characteristic of an instant society that does not bother to get something that it wants to achieve.

The factors as stated above are factors that are quite instrumental in creating da'wah problems on social media. In the context of Gorontalo City society, the factors above can be found in the community. Many of the da'wah activists on social media who have high religious spirit are not accompanied by adequate religious knowledge and other scientific insights, so that their preaching activities on social media often cause problems.

The problem of da'wah on social media as expressed above seems to be more about the performers of their da'wah. The performers of social media da'wah brought his personal problems into his preaching activities on social media. This phenomenon is very common, because preaching on social media does not have a standard mechanism to screen the performers of preaching involved in it. This is indeed one of the problems of da'wah on social media which in [Ahmad Anas's](#) perspective (2005, p. 83) is called the problem of human resources.

Weaknesses of human resources preachers in social media are driven at least by two things namely the factors of education and information technology facilities and the low interest of Muslims to use information technology for da'wah ([Sirajuddin](#), 2014, p. 20-21).

Besides being caused by the performers of da'wah, the problems of da'wah in the people of Gorontalo City as expressed above also involve the role of da'wah objects. At least the role of the da'wah object in giving birth to the da'wah problem

is driven by two factors namely: a). The public sees da'wah more as oral activities such as lectures and sermons, and b). The problems of da'wah science must be built on the building of the theories of da'wah science (Anas, 2005, p. 83).

Nevertheless, the problems that occur in relation to the implementation of da'wah in social media in the Gorontalo City community are still limited to problems in social media itself and have not yet penetrated into reality. Problems that are seen more on issues that are much debated on social media concerning religious issues that usually revolve around the problem of differences in understanding or religious organization, differences in religious practices, sometimes even relating to matters outside the religious problem itself such as political matters social, culture and other things. This problem arises more due to factors as stated above.

As an open space, social media can be accessed by anyone with a variety of tendencies, orientations, and problems that they bring, so that the da'wah content on social media is accepted with various perspectives, commented on with various views. This is indeed unavoidable because the nature of Islamic da'wah in social media can reach a broad segment (Sadly, 2018, p. 49). Nevertheless, the problem of da'wah in social media can be avoided and perhaps even solved with a variety of contextual religious studies that are disseminated through social media platforms. Studies conducted with the characteristics of studies relevant to the object of millennial da'wah, examining current issues prefixed with a contextual Islamic study approach, will make da'wah as a counterbalance to various issues scattered around on social media, as well as providing solutions to the problems of da'wah on social media (Rubawati, 2018, p. 138). Da'wah on social media can present the face of Islamic da'wah that can be a solution to various religious problems, and can be accepted by various groups who access da'wah content on social media.

Implications of Da'wah Problems for the Future of Da'wah

The use of social media as da'wah media is actually a form of utilizing the opportunities for da'wah development in the information age. Although the information age itself in Ziauddin Sardar's view has produced many problems where this sometimes becomes the main dilemma (Sardar, 1996, p. 16-17). The problem of da'wah through social media as stated in the previous discussion, will be a problem for da'wah as a whole if no good solution is found for the problem at hand. Failure to manage da'wah through social media will have bad implications for the development of Islamic da'wah, now and later.

The problem of da'wah on social media has bad implications in Islamic society in the form of: *First*, it creates an antipathy towards da'wah. Normatively, Islamic da'wah is an invitation to the path of Allah through His religion, Islam. Islamic da'wah encourages Muslims towards achieving happiness in worldly life and afterlife. This is actually the same as the goal of Islam itself. Thus, Islamic

da'wah delivered by any method as long as holding on to the ideal principles of Islamic da'wah, it will produce something that is in line with the objectives of da'wah itself.

Even so, in reality Islamic da'wah through social media gave birth to many problems caused by the performers of da'wah itself. Many of the performers of da'wah on social media do not have the maturity in social media, do not have adequate mastery of religious knowledge, tend to have high selfishness, so that in carrying out da'wah activities on social media tends to deviate from the purpose of da'wah.

The practice of da'wah like this in the end does not make people who receive the touch of da'wah closer to God, but what happens is just the opposite because what they find is opposition, blasphemies, organizational egoism, something that is not in line with the aims and objectives of da'wah itself. This phenomenon eventually gave birth to antipathy or hatred towards da'wah on social media. Moreover, Islamic da'wah is not the main content on social media. Social media which is more positioned as entertainment media actually does not matter about the da'wah content in it.

Antipathy attitude towards da'wah on social media can be understood as a symptom of da'wah as a complex activity involving all aspects of humanity both physical and spiritual (Syukir, 1983, p. 163-165). The involvement of personal aspects in da'wah causes the birth of antipathy as something rational though it must be avoided.

Second, damaging the good name of Islam as a tolerant and peace-loving religion. As a religion, Islam is positioned as *rahmatan lil 'alamin*, a religion that is a blessing for the universe. The presence of Islam brings enormous benefits to anyone wherever Islam is. Islamic da'wah itself is a manifestation of the position of Islam as a blessing for the universe.

Nevertheless, in reality there are da'wah that deviates from its purpose. Likewise, the da'wah carried out through the mediation of social media. Islamic da'wah sometimes only becomes the media used to attack other parties who are not in line or disagree. Da'wah which should be used for all parties is actually used for the opposite. Attacks carried out to different parties are sometimes carried out vulgarly without regard to ethics in social media and even Islamic ethics itself.

In a situation like this, the most disadvantaged party is Islam itself. Because da'wah is an inseparable element of Islam, and when da'wah is used improperly it automatically damages the image of Islam as a peaceful and harmonious religion. The image of Islam is poor and is displayed on social media and witnessed by many people who are connected with social media. This condition causes the image of Islam to be bad. Islamic da'wah disseminated through the mediation of social media in the end to continue to pay attention to ethical boundaries that become the noble values of Islamic teachings so that they can always display the face of Islam that is friendly and ideal according to the values of teachings based

on the Qur'an and the Sunnah of the Prophet Muhammad.

Third, give birth to discordance among Muslims. Da'wah through the mediation of social media is also one vehicle that unites Muslims in the diversity of their respective socio-religious backgrounds. Social media connects Muslims, delivering religious messages without barriers of space and time, barriers to state and nationality and other social attributes. However, da'wah through the mediation of social media is also vulnerable to discordance among Muslims.

Social media does not provide a mechanism capable of filtering a variety of viable and improper activities primarily related to da'wah activities. Without this mechanism, da'wah on social media has the opportunity to be misused for things beyond its noble purpose. In this condition, Muslims are very vulnerable to falling into disunity. Disunity of Muslims, is very likely to occur due to misunderstanding that occurs in the context of da'wah on social media. Especially today Muslims are very easily provoked by various issues that lead to discordance itself. Thus, inadvertence in managing da'wah on social media will be dangerous for the integrity of the Muslim community because it pushes the Muslim community to the brink of discordance.

Even though in reality that social media will make it easier for the community to meet their information needs (Fatoni & Librianti, 2018, p. 2), in its relation to Islamic da'wah, caution is needed in its use, considering that social media is capable of giving birth to destructive and massive problems if misused primarily in matters of religion. Serious efforts are needed, especially from activists and observers of da'wah, so that da'wah on social media is always spared from all problems that have the potential to become obstacles to da'wah. Social media provides opportunities for the development of Islam in the utilization of advances in information and communication technology, as well as presenting an effective and efficient preaching in reaching the da'wah objects (Fakhruroji & Muhaemin, 2017, p. 83). Thus, da'wah will be an effective solution to the problems faced by the community.

CONCLUSION

The problems of da'wah on social media in Gorontalo City society are more apparent in cyberspace than in the real world. This problem is driven by two main factors namely da'wah material infiltrated by other elements outside da'wah such as politics and religious ideology which are then used to attack different parties, and the factor of the figure of the preacher himself who lacks the scientific capacity to preach and has exclusive character diversity that is prone to conflict.

The problem of da'wah on social media will be dangerous if it is not resolved thoroughly because it will have negative implications for the future of da'wah itself. The problems of da'wah on social media will cause people to no longer be sympathetic to Islamic da'wah and cause da'wah to lose the opportunity

to take advantage of the times for the development of da'wah.

This research suggests that there is a strong initiative from among Muslims to form a forum that is able to filter the da'wah content on social media so that it is always in line with the objectives of the da'wah itself. This forum can be affiliated with government institutions, or be independent in carrying out its functions.

The results of this study are seen by the author as yet uncovering all the problems of da'wah on social media today. Therefore, it is expected that there will be research with similar themes that increasingly elaborate the problem and provide applicable solutions to be able to utilize social media as a medium for da'wah in the modern era.

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