

**SHIFTING *DAKWAH* METHODS TO MATCH  
MEDIA TECHNOLOGY TRANSFORMATION:  
The Case of Nahdlatul Ulama, Muhammadiyah, and  
Al Washliyah**

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**Abstract**

*The advancement of communication technology has sophisticated all aspects of human lives, including Islamic dakwah (preaching) activities, for Muslim communities in Indonesia. As a result, several Islamic organizations in Indonesia try hard to match this advancement by using digital media for their dakwah to reach larger audiences and youth media-savvy generation. This article, by focusing on three Islamic organizations in Indonesia (Nahdlatul Ulama known as NU, Muhammadiyah, and Al Washliyah), addresses the question of how their dakwah activities and strategies respond to advancement of communication technology on a social media platform, YouTube. This*

*study employs digital ethnography by collecting the data from YouTube accounts affiliated to the three organizations. By using content analysis for data interpretations, this article finds that each Islamic organization has its own characteristics of virtual dakwah activities and strategies. NU focuses on the teachings of *Ahlussunnah wal jamaah* and religious tolerance, Muhammadiyah emphasizes charity and business, while *Al Washliyah* aims to strengthen the faith and morals of the society. In addition, their virtual dakwah activities are also in the context of countering transnational Islamic movements that utilize social media for their dakwah.*

*[Kemajuan teknologi komunikasi mempercanggih seluruh aspek kehidupan manusia, termasuk dalam kegiatan dakwah Islam bagi komunitas Muslim di Indonesia. Dampaknya, beberapa organisasi Islam di Indonesia berusaha keras untuk mengikuti kemajuan (teknologi komunikasi) ini dengan memanfaatkan media digital untuk dakwah mereka agar dapat menjangkau audien lebih luas dan generasi muda pengguna ponsel pintar. Artikel ini dengan berfokus pada tiga organisasi Islam di Indonesia, Nahdlatul Ulama (NU), Muhammadiyah, dan Al Washliyah menganalisa bagaimana sepaik terjang sekaligus strategi dakwah tiga organisasi di atas dalam merespon kemajuan teknologi komunikasi di platform media sosial, YouTube. Artikel ini menggunakan etnografi digital dengan mengumpulkan data dari akun YouTube yang berafiliasi dengan tiga organisasi tersebut. Dengan menggunakan analisa konten untuk menafsirkan data, artikel ini berargumen bahwa masing-masing dari organisasi Islam tersebut ternyata memiliki ciri khas tersendiri dalam aktivitas dakwah virtualnya. NU menitikberatkan pada ajaran *ahlussunnah wal jamaah* dan toleransi beragama, Muhammadiyah menekankan pada *amal usaha*, sedangkan *Al Washliyah* bertujuan menguatkan akidah dan akhlak masyarakat. Selain itu, aktivitas dakwah virtual ketiganya juga dalam rangka membendung gerakan Islam transnasional yang juga memanfaatkan media sosial untuk dakwahnya.]*

**Keywords:** *Dakwah, Digital, Nahdlatul Ulama, Muhammadiyah, Al Washliyah*

## Introduction

*Dakwah* (Islamic preaching)<sup>1</sup> is a way of communicating confidently to invite people to fulfil Allah's provisions and gain His wish by inviting people to get closer (*taqarrub*) to Allah. Hardian<sup>2</sup> also supported that *dakwah* is an effort to invite people to the path of Allah. Darajat<sup>3</sup> also stated that *dakwah* is inviting to good and forbidding evil as only in the Al-Qur'an Surah An-Nahl verse 125. *Dakwah* is all activities that aim to invite people to good and forbid evil, both verbally, in writing, painting, or deeds, with methods and media that are by Islamic principles to achieve human happiness in this world in the hereafter. In addition, *dakwah* of amar ma'ruf nahi munkar has practically been going on since the interaction between Allah and His servants (the period of Prophet Adam AS) and will end together with the end of world. Therefore, *dakwah* must be carried out earnestly by devoting thoughts, energy, money, and assets obtained by planning or formulating *dakwah* strategies.<sup>4</sup>

Nahdlatul Ulama (NU), Muhammadiyah, and Al Washliyah are Indonesia's most prominent Islamic organizations actively promoting *dakwah* to Muslims in Indonesia. However, the revolution of digital technology forces them to respond to change by turning conventional *dakwah* into virtual. Millennial Muslims are those who grew up in the digital era. They are more familiar with the internet to support their *daily* activities. They become digital natives. In this context, there is an intersection between Islam and new media. Digital media has influenced inter-religious discourses, perceptions and practices for Muslims who

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<sup>1</sup> Abdul Wahid, *Gagasan Dakwah: Pendekatan Komunikasi Antarbudaya* (Jakarta: Prenada Media, 2019).

<sup>2</sup> Novri Hardian, "Dakwah dalam Perspektif Al-Qur'an dan Hadits," *Al Hikmah: Jurnal Dakwah dan Ilmu Komunikasi*, Vol. 5, No. 1, 2018, pp. 50.

<sup>3</sup> Deden Mauli Darajat & Cinta Rahmi, "Kyai Zainuddin Amir's *Dakwah* Strategy in Spreading Islamic Values in Baduy Tribe Community," *Jurnal Mimbar Agama Budaya*, Vol. 38, No. 2, 2021.

<sup>4</sup> Anhar Anshori, "Fiqih *Dakwah*: Pendekatan Tafsir Tematik," *Jurnal Subuf*, Vol. 19, No. 1, 2007.

engage in virtual sphere.<sup>5</sup> Ibahrine argues that the use of social media has created an open space for the younger generation of Muslims who have begun to take over the authority usually given to the scholars. Ultimately, religious authorities have become a contested domain for those who actively to *dakwah*.<sup>6</sup>

The relationship between Islam and new media also affects the discourse and practice of Islamic *dakwah*. Digital *dakwah* is the activity of preaching in digital public sphere. It is makes *dakwah* more practical, efficient and wide-ranging. The trend and development of digital *dakwah* is increasing in quantity and quality until now. The media used in digital *dakwah* are YouTube, Instagram, Twitter, Facebook, and Tik Tok.

When conventional media replacing the digital world and the dissemination of information is increasingly rapid, Indonesia has a great opportunity to spread smiling Islam as a representation of Islam Indonesia. In this context, NU, Muhammadiyah, and Al Washliyah as representatives of moderate Islam in Indonesia must not be absent from the digital transformation currently. The participation of Islamic organizations is a necessity in order to foster a smiling Islam concept and counter religious fundamentalism. One way is to adapt to new media and change their *dakwah* methods from conventional to digital.

Based on the above issues, this article seeks to examine the *dakwah* methods of these three Islamic organizations in a digital context. Using a content analysis approach, this article seeks to map the *dakwah* strategies of NU, Muhammadiyah, and al Washliyah by referring to their websites and official YouTube channels.<sup>7</sup>

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<sup>5</sup> Giulia Isetti, Elisa Innerhofer (eds.), *Religion in the Age of Digitalization: From New Media to Spiritual Machines* (London: Routledge, 2020), p. 2.

<sup>6</sup> M. Ibahrine, "Islam and Social Media," in K. Harvey (ed.), *Encyclopedia of Social Media and Politics* (California: Sage Publications Inc, 2014), pp. 737-741.

<sup>7</sup> NU Website: <https://islam.nu.or.id/>; Instagram: @nuonline\_id; Muhammadiyah Website: <https://muhammadiyah.or.id/>; Instagram: <https://www.instagram.com/lensamu/>; Al Washliyah Website: <https://kabarnwasblyah.com/>. While their YouTube channels can see in: <https://www.YouTube.com/@NUCHANNEL>, <https://www.YouTube.com/@>

## New Media and Virtual *Dakwah*

Heidi A. Campbell identifies four patterns that inform religious communities' decision-making in the face of new media technologies and their use. He argues that new media can be used for the purpose of *dakwah* and declaring basic religious beliefs. Then, it can facilitate global networking and promotion within religious communities in ways that strengthen their membership, identity, and beliefs. Furthermore, new media can be to serve as a "tool for structuring religious community activities and publicizing beliefs" through more innovative means. Last, new media can digitize religious rituals or reminders that allow religious believers to more easily integrate religious expectations into their daily lives in an information-based society.<sup>8</sup>

*Dakwah* initially only used traditional media, then developed into more alternatives. Today, *dakwah* activities can be spread out using modern technological touches through print media (books, newspapers, magazines, tabloids, and others) and electronic media (radio, television, film, VCD, and internet). The development of *dakwah* media with the modern technology requires all parties, especially *dakwah* activists, to always be creative and innovative in utilizing this technology for the benefit of humankind. Conveying *dakwah* messages through mass media is not easy. *Dakwah* messages through the media must have a good concept. Through print or written media, *dakwah* messages must follow journalistic rules, which include using communicative written language, making it easier for readers to understand the message conveyed, not to mention the different levels of understanding of readers of various public layers. Media is an intermediary or introductory message to the audience. It is an efficient and effective disseminator of information. It can be efficient because of its persuasive power that can penetrate the minds and feelings of its readers. Whereas it is effective because of its broad coverage that

*mchannel1912/*, <https://www.YouTube.com/@pbalwashliyahchannel1930/about>.

<sup>8</sup> Heidi A. Campbell, *When Religion Meets New Media* (London: Routledge, 2010), p. 185 -186.

can reach various places and levels of society.<sup>9</sup> The development of the media also influences the communication of Islamic broadcasting by utilizing the media to make the delivery of spiritual messages (*dakwah*) more accessible, exciting, and effective. Choosing the suitable media is a supporting part of achieving *dakwah*'s success, especially amid current technological and information developments.<sup>10</sup>

In the process of *dakwah*, achieving the goals and objectives of *dakwah* in the process needs tools or media similar to the communication process. The similarities lie in the accompanying components: communicators, messages, media, communicants, and effects.<sup>11</sup> The development of media also marks the current era of the development of information and technology so that *dakwah* or religious activities are not only conveyed orally. However, they can already use the media as an intermediary.<sup>12</sup>

*Dakwah* media can be classified into some aspects: oral, written, painting, audio-visual, and morals.<sup>13</sup> In further, *dakwah* through audio-visual (television), was once the favorite of the Muslim community in Indonesia. Zainuddin MZ, for example, is a very famous *dai* on radio and television broadcasts in the late 1980-1990s. His *dakwah* cassettes were widely distributed in the Indonesian and Asian. Later, after his name became popular in Indonesia, he was contracted by a number of private television stations to provide a number of Islamic programs.<sup>14</sup> In this

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<sup>9</sup> Asep Saeful Muhtadi, *Pers dan Penyebaran Pesan-Pesan Agama* (Bandung: Pustaka Pers, 2000).

<sup>10</sup> A. Rafik, "Pesan Dakwah Melalui Media Massa: Studi Pendekatan Televisi sebagai *Da'wah*", *Jurnal Al-Muttaqin*, Vol. 4, No. 1, 2019.

<sup>11</sup> *Ibid.*

<sup>12</sup> Rachmat Djatnika, *Sistem Etika Islam Akhlak Mulia* (Jakarta: Sustaka Indonesia, 1996).

<sup>13</sup> Hamzah Ya'qub, *Publisistik Islam Teknik Dakwah dan Leadership* (Bandung: CV. Diponegoro, 1981).

<sup>14</sup> Arnis Rachmadhani, "Otoritas Keagamaan di Era Media Baru: Dakwah Gus Mus di Media Sosial," *Panangkaran: Jurnal Penelitian Agama dan Masyarakat*, Vol. 5, No. 2, 2021, pp. 150-169.

period, television is more interesting than other media. It can be that television is more easily digested and absorbed by the human senses.<sup>15</sup>

Furthermore, the internet has profoundly impacted our world, one of which is the emergence of Islam in the digital public sphere. In Indonesia, this was warmly welcomed by *dai* who began to use social media as a medium for their *dakwah*. This transformation of *dakwah* from conventional to virtual ultimately gave rise to a shift in religious authority and equality of discourse in digital public sphere.<sup>16</sup> So, it is not strange that many *ustaz*, *dai* and *ulama* appear on various digital platforms such as Instagram, YouTube, or Facebook. This phenomenon represents a systematic exploration of how religious groups (Islam) respond and welcome various kinds of developments in new information technology media.<sup>17</sup>

In general, all new media have the same characteristics, which relate to distribution, production and consumption. These characteristics include, interactive, hypertextual, virtual, and simulative. Without technical elaboration, these characteristics allow new media to present various forms of content, such as text, video images, and sound, all together as part of the same media, based on digital technology.<sup>18</sup>

Thus, the characteristic of new media provides an opportunity for *dai* to communicate religious messages and truth values through this media. The message must be short, concise, and clear. *Dai* must pay attention to its effectiveness, especially the time used in delivering it.<sup>19</sup>

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<sup>15</sup> A. Rafik, "Pesan *Dakwah*...

<sup>16</sup> D. F. Eickelman & J. W. Anderson (eds.), *New Media in the Muslim World: The Emerging Public Sphere* (Bloomington: Indiana University Press, 2003).

<sup>17</sup> Heidi A. Campbell, *When Religion...*

<sup>18</sup> Alwi Dahlan, "Understanding the New Media", <http://www.thejakartapost.com/news/2011/12/22/understanding-new-media-part2-2.html>, accessed on March 2023.

<sup>19</sup> Khairi Syekh Maulana Arabi, *Dakwah dengan Cerdas: Bekal-Bekal untuk Aktivis Dakwah* (Yogyakarta: Laksana, 2017).

## NU *Dakwah* Model

Many verses in the Qur'an relate to *dakwah*, but the most important verses to be used as a reference in carrying out *dakwah* refer to QS. 16: 125. Based on this verse, in carrying out calls and invitations to the path of Allah, the perpetrators of *dakwah* can be guided by the verse, namely by using *al-hikmah, al-mauidzab hasanah, mujadalah bi alalati hiya ahsan*.<sup>20</sup>

In the NU digital *dakwah* context, this organization have three crucial points.<sup>21</sup> First, religious authority in social media era is very unclear. When social media is filled with many ustaz whose religious authority is unclear, NU *ulamas* (clerics) must play an active role in it in order to clarify their religious authority. Religious authority—according to Alatas—is related to power. To be clearer, post-prophetic Islamic religious authority is closely related to social formations in society. This connection makes a vertical axis that connects us to the prophetic era through textual sources, oral transmissions, and normative teachings. Meanwhile, on the horizontal axis, this relationship binds fellow Muslims. In other words, religious authority in Islam can be seen as a sociological phenomenon, namely as a social construction and not just a theological construction.<sup>22</sup>

Second, the NU digital application is a response to anticipate they will be increasingly marginalized. Its show that NU is serious about catching up with its *dakwah* using social media information technology. Third, the *dakwah* habitus formed by a lot of NU element plays the role of healthy competitors through social media. They are have different nuances but still have one goal: peace, fun, and smiling.

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<sup>20</sup> Syukriadi Sambas, *Sembilan Pasal Pokok-Pokok Filsafat Dakwah* (Bandung: KP Hadids, 1999), p. 62.

<sup>21</sup> M. Fridiyanto, Kholis Amrullah & Muhammad Rafi'i, "Digitalisasi Nahdlatul Ulama: Dari Laku Tradisional menuju Revolusi Digital," *Ad-Dhuba*, Vol. 1, No. 1, 2020, pp. 61.

<sup>22</sup> Ismail Fajrie Alatas, "Dreaming Saints: Exploratory Authority and Islamic Praxes of History in Central Java," *Journal of the Royal Anthropological Institute*, Vol. 26, No. 1, , pp. 1-19; Rumadi, "Islam dan Otoritas Keagamaan," *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol. 20, No. 1, 2012, pp. 25-54.



## Muhammadiyah *Dakwah* Model

Muhammadiyah as one of largest organization have three models of movement: Islamic movement, amar ma'ruf nahi munkar *dakwah*, and tajdid.<sup>23</sup> The Muhammadiyah *dakwah* movement is not only limited to tablig, but also amaliyah *dakwah*: education, economic, healthy service, and social insurance. There are several strategies carried out by Muhammadiyah to survive and exist in the current digital revolution.

First, they continue to strengthen their charitable efforts in the education sector from schools to universities. Second, they strengthen grassroots solidarity starting from the family environment. Third, they are adaptive to developments in information technology in presenting *dakwah* in the digital era. Thus, the millennial generation can access it easily and attract their attention.<sup>24</sup> Muhammadiyah aware that social media is important for *dakwah* activities. Social media can be used as a means of *dakwah* and inviting to be good people. One example of Muhammadiyah's use of social media for *dakwah* is Twitter; @muhammadiyah.<sup>25</sup> *Dakwah* via Twitter is a philanthropy based on the Islamic movement that has been carried out since the COVID-19 pandemic. It is one of the different *dakwah* strategies of Muhammadiyah than other organizations.

## Al Washliyah *Dakwah* Model

Al Washliyah as an Islamic organization also has its own *dakwah* model. Tabligh became the dominant method used by this organization, especially in the early of its *dakwah*. The second model of *dakwah* is *tadbir* (institution and management) which formatting to *biahsanil-'amal da'wah*:

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<sup>23</sup> Muhammad Kamal Pasha & Ahmad Adaby Darban, *Muhammadiyah sebagai Gerakan Islam* (Yogyakarta: Citra Karsa Mandiri, 2005).

<sup>24</sup> Alinda Syarofah, Yazida Ichsan, Pathur Rahman, Hening Kusumaningrum, & Siti Nafiah, "Dakwah Muhammadiyah di Era Digital Bagi Kalangan Millennial," *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan*, Vol. 25, No. 1, 2021, pp. 48-64.

<sup>25</sup> Al Fauzi Rahmat, "Dakwah Digital: Eksplorasi Gerakan Filantropi Muhammadiyah selama Covid-19 di Media Sosial Twitter '@muhammadiyah'" *Ettisal: Journal of Communication*, Vol. 6, No.1, 2021, pp. 1-18.

*tadbir* and *taṭwīr*.<sup>26</sup> *Tadbir* is the process of spreading Islamic teachings through optimizing the functions of formal and non-formal *dakwah* institutions or organizations to produce professional *dai*. Meanwhile, the last method is *taṭwīr* (social development) which has two major dimensions refers to QS. Al Maidah (67) and QS. Ali Imran (104).<sup>27</sup>

Al Washliyah has a semi-autonomous institution (LSO). This derivative institution is structurally under the supervision of Al Washliyah. First, the name is *Muslimat Al Washliyah*. Second, a youth organization, *Ikatan Putra-Putri Alwashliyah* (IPK). Third, *Angkatan Putri Al Washliyah* (APA). Fourth, a student organization, *Himpunan Mahasiswa Alwashliyah* (HIMMAH). Fifth, *Gerakan Pemuda Alwashliyah* (GPA). Sixth, *Ikatan Sarjana Al Washliyah (ISARAH)*. Seventh, *Ikatan Guru Al Washliyah* (IGA).<sup>28</sup>

Furthermore, Al Washliyah in its movement also targets various fields ranging from education, social, and economic aspects which are the source of livelihood for its members. The Al Washliyah *muamalah* movement, in this context, has the aim to construct a foundation to prosperity for its members.

### **Internet Citizens Responses to Islamic Organization *Dakwah* Contents in YouTube**

YouTube as a video-based on social media platform has a role in influencing people's interests and needs for content. In other words, everyone who consumes content on media such as YouTube has certain reasons and goals. It is accordance to uses and gratifications theory (UGT). In this theory, Herbert Blumer and Elihu Kartz argue that UGT

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<sup>26</sup> Aep Kusnawan, *Dimensi Ilmu Dakwah: Tinjauan Dakwah dari Aspek Ontologi, Epistemologi, Aksiologi, hingga Paradigma Pengembangan Profesionalisme* (Bandung: Widya Padjadjaran, 2009), 16-25.

<sup>27</sup> Acep Aripudin, "Kiprah *Dakwah* Al-Washliyah di Tatar Sunda," *Anida: Aktualisasi Nuansa Ilmu Dakwah*, Vol. 21, No. 2, 2021, pp. 150-168.

<sup>28</sup> <https://text-id.123dok.com/document/ky6ev34z0-organisasi-bagian-al-washliyah-struktur-al-washliyah-sumatera-utara.html>

can be to understanding why and how people actively seek out specific media to satisfy specific needs. UGT is an audience-centered approach to understanding mass communication.<sup>29</sup>

In this view, the media is the only factor supporting meeting needs, and the people are regarded as a significant intermediary. They know their needs and how to meet them. In other words, they are more selective in receiving media messages. They are also selective in choosing and using media.<sup>30</sup>

According to Herbert Blumer and Elihu Kartz there are some characteristics to identify active people in media: first, selectivity. Audiences are more selective in choosing and using media. They do not just see, hear, or read the media presented in front of them. They choose one or several media according to their needs. For example, members of community groups who are relatively highly educated generally only read certain reading materials or media that are related to their work and rarely read irrelevant media. Second, utilitarianism. Active audiences prefer media they consider useful for themselves because it is in accordance to use. Third, intentionality. Active audiences prefer to use media because of its content, not considering its external aspects. Fourth, engagement or effort. Audiences actively follow and think about media use. Fifth, impervious to influence. Audiences are not easily influenced by the media they use.<sup>31</sup>

### *Nabdlatul Ulama*

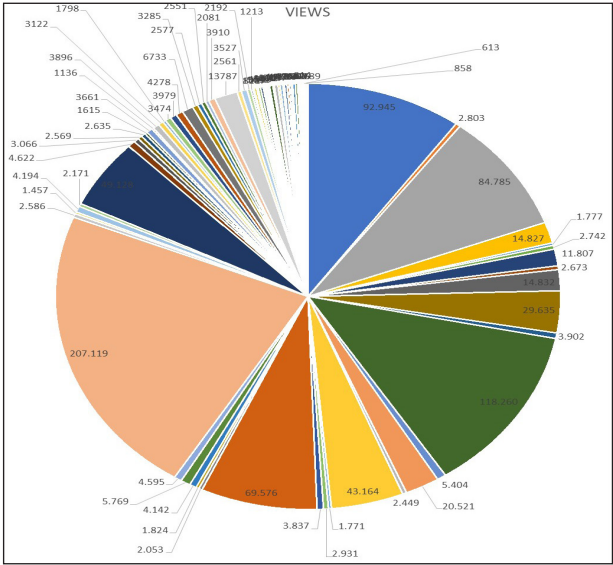
Internet citizens (netizens) responded positively to the *dakwah* of NU. They are very happy and enjoy the *dakwah* content on the NU Channel YouTube official. They feel the benefits and increase their religious knowledge as a guide to their lives. This positive response can be seen in two indicators: first, the large number of viewers for every *dakwah* content uploaded on the social media platform YouTube.

<sup>29</sup> Herbert Blumer and Elihu Kartz, *The Uses on Mass Communication: Current Perspectives on Gratification Research* (California: Sage Publications, Beverly Hills, 1974).

<sup>30</sup> Nurudin, *Pengantar Komunikasi Massa* (Jakarta: Rajagrafindo Persada, 2009).

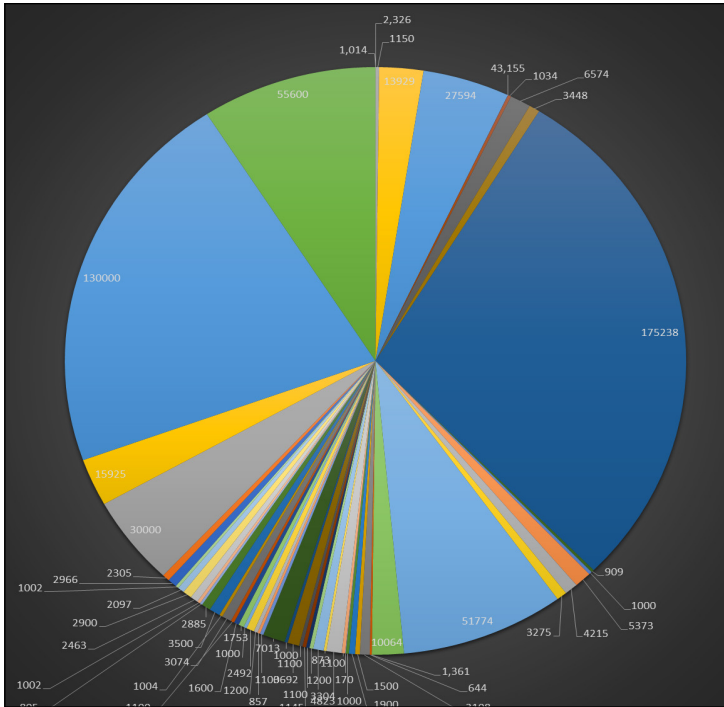
<sup>31</sup> Herbert Blumer and Elihu Kartz, *The Uses on Mass Communication...*

For example, there are 4,622 viewers for one *dakwah* content. The second indicator is positive comments in the comment column of the NU YouTube channel official. For example, “*Alhamdulillah, may it increase and strengthen our faith, Amin, Ya Rabb.*” Another comment: “*I miss wanting to attend the pengajian in person! May you always be given health and blessings in every charity you do!*” This positive response from the *netizen* is an indicator that the virtual *dakwah* carried out by NU has had a positive impact on society. Apart from that, such achievements are also proof of NU’s success in spreading the concept of “smiling Islam” in the digital era. For more details, see the graphic below.



Source: Research results

Graphic 1. Number of NU Channel Viewers for 2020 – 2021



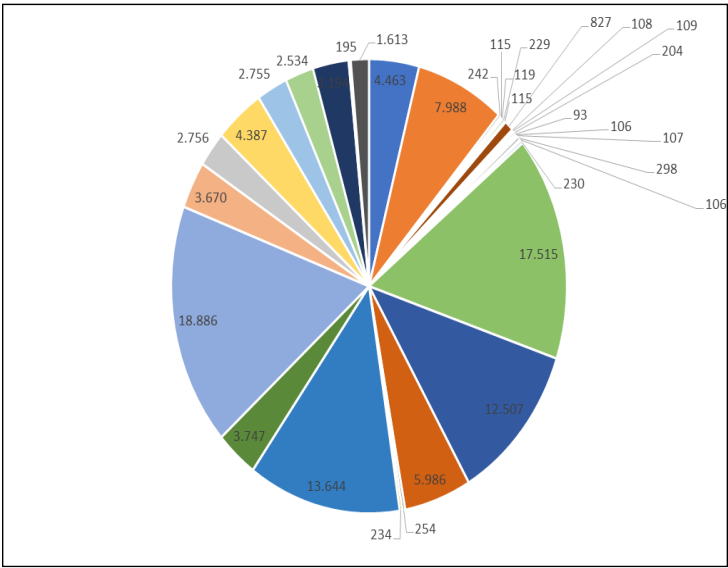
Source: Research results

Graphic 2. Number of NU Channel Viewers for 2020 - 2021

### *Muhammadiyah*

Netizens’ positive response to *dakwah* content on the Muhammadiyah YouTube channel was also positive. They like the *dakwah* content published by the official account belonging to the organization formed by KH. Ahmad Dahlan. This can be seen from the large number of viewers: 18,886, 17,515, 13,644 and 7,988 for each *dakwah* content published. The next indicator is the presence of positive comments on the *dakwah* content. Several accounts on YouTube, for example, commented: “*Alhamdulillah, thank you very much for the knowledge provided through this study. Very useful, especially for me.*”

Based on the two indicators above, *dakwah* content on the Official Muhammadiyah YouTube Channel has had a tremendous impact on netizens. They are very enthusiastic about the various online *dakwah* materials presented by Muhammadiyah. This evidence shows Muhammadiyah’s success in adapting to virtual technology while spreading the good values of Islam *rahmatan lil alamin*.

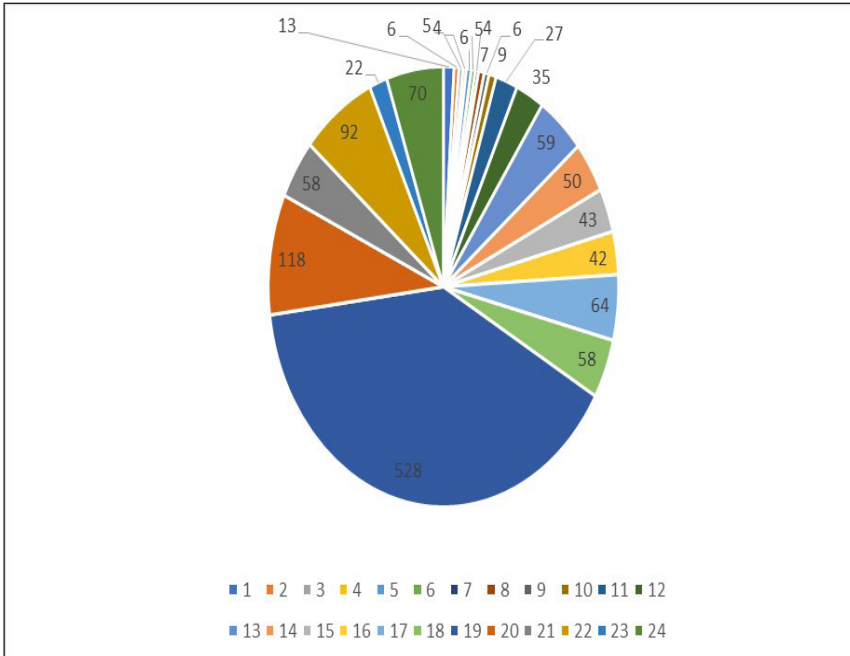


Source: Research results

Graphic 3. Number of Muhammadiyah Channel Viewers in 2020 – 2022

*Al Washliyah*

In contrast to the official NU and Muhammadiyah channels, the response from netizens on the official Al Washliyah YouTube channel is not relatively insignificant. The *dakwah* content published by this account only gets a maximum of 528 viewers and a minimum of 4 viewers. It is normal because Al Washliyah has least members than NU and Muhammadiyah.



Source: Research results

Graphic 4. Number of Washliyah Channel Viewers in 2020 – 2022

### NU, Muhammadiyah, and Al Washliyah: A Compare of *Dakwah* Methods

The sophistication of communications technology influences to many aspects of human life, including *dakwah* activities as the delivery of information and transfer of religious knowledge.<sup>32</sup> This shows that *dakwah* can use various communication media, for specific is social media. By relying on the sophistication of technology, the reach of *dakwah* material has become increasingly wider. The *dai* can use social media and format his *dakwah* as attractively as possible. The success of *dakwah* does not

<sup>32</sup> Muliaty Amin, “Information Technology (IT) dan Urgensinya sebagai Media *Dakwah* Era Kontemporer,” *Jurnal Dakwah Tabligh*, Vol. 14, No. 2, 2013, pp. 183-192.

only depend on the intelligence of a *dai*, but also creativity.<sup>33</sup>

The relation between *dakwah* and social media is not a new concept. One of the accounts @galeri\_maha, for example, confirm that using social media is an effective strategy for many positive activities. This account managed by santri from *Ma'had Aly* Hasyim Asy'ari Pesantren Tebuireng Jombang has 150 thousand Instagram followers. From the analysis of this account, concluded that *dakwah* on social media is more effective than conventional *dakwah*. Moreover, the existence of social media can also be another positive activity: literacy campaigns, seeking fortune and so on.<sup>34</sup>

Based on the fact above, NU, Muhammadiyah, and Al Washliyah finally began to adapt to communication technology and changed their *dakwah* media from conventional to social media-based. From the findings of this article, there are at least some similarities in the *dakwah* methods of the three organizations.

First, all of these Islamic organizations use the methods of *fardiyah dakwah*, *ammah dakwah*, *bil-lisan dakwah*, and *bil haal dakwah*. They use digital media for their *dakwah* activities. Many digital media platforms have become a means of *dakwah*, including YouTube. It has become an effective instrument for conveying *dakwah* to various groups because digital media platforms have broad and can be accessed every time dan everywhere.

Meanwhile, the differences in the *dakwah* models of NU, Muhammadiyah, and Al Washliyah are: first, the pattern of *dakwah* is adjusted to the vision and mission of the organization. NU, for example, the role and materials of *dakwah* are related to the teachings of *Ablussunnah wal Jamaah* and the importance of religious tolerance and

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<sup>33</sup> Arianto, "Analysis of *Dai* Communication Skills towards The Muslim Converted Karomba Community," *Al-Balagh: Jurnal Dakwah dan Komunikasi*, Vol. 6, No. 1, 2021, pp. 35-66.

<sup>34</sup> Abraham Zakky Zulhazmi, "Da'wa, Muslim Millennials and Social Media", *Lantern Journal*, Vol. 1, No. 2, 2018, pp. 121-138.



moderation. Whereas, Muhammadiyah is more specific on its charity business pattern. Last, Al Washliyah is more about strengthening the faith and morals of society.

In this context, *dai* can choose a combination of some media, depending on the purposes, the messages conveyed, and the techniques used. Which is the best of the various media cannot be stated with certainty because each has advantages and disadvantages. In this current modernization, *dai* must be able to adjust to using and utilizing the media. In Western and developed countries, this media is often used in religious missions organized by religious associations through print and electronic media.<sup>35</sup>

Islamic *dakwah* opportunities will be wider open when *dai* can take advantage of the mass media by minimizing the negative impact and maximizing the positive effect of the existing media.<sup>36</sup> The *dai* need a new strategy, especially in using mass media and communication technology in conducting *dakwah* activities. The use of mass media cannot be separated from the existence of mass media that is beneficial in people's lives. The mass media can form opinions and even change people's behavior. *Dakwah* activities become lively by exploring the world of integrated mass media. In its development, the media can construct social reconstruction in shaping public opinion towards reality in society. Mass media's existence in society is urgent and can influence people's mindsets and behavior. Using mass media, including broadcasts that could be accessed publicly, the development of *dakwah* through this mass media will be highly encouraged. The mass media is believed to be able to give a memorable impression and effect on specific individuals, groups, or environments.

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<sup>35</sup> Badlihisam Moh Nasir, "An introduction to the Methodology of *Da'wah* in Islam," *Islamic Quarterly*, Vol. 44, No. 3, 2000, pp. 491.

<sup>36</sup> Abraham Zakky Zulhazmi, "*Da'wa*, Muslim Millennials....

## Conclusions

*Dakwah* in the digital era is important to reach people wherever they are. By using social media platforms such as YouTube, TikTok, or Instagram, the distribution of *dakwah* content produced by *dai* from NU, Muhammadiyah, and Al Washliyah becomes massive.

Each Islamic organization has a different typology of *dakwah*. Even though they both use social media as a medium for their *dakwah*, NU is more focused on how to doctrine the Islamic concept of *rahmatan lil alamin*. Meanwhile, Muhammadiyah focuses on emphasizing charitable activities, social piety and education. In almost the same way, Al Washliyah also emphasizes the aspect of building people's morals and faith.

Meanwhile, in terms of netizen enthusiasm, each of the three organizations' official accounts also showed positive responses. NU and Muhammadiyah were ranked first and second in terms of viewers and positive responses. Meanwhile, Al Washliyah is in third position because the number of viewers is not that significant. This is reasonable, from a quantity aspect, Al Washliyah's followers are not as numerous as NU or Muhammadiyah. However, in essence, the three Islamic organizations in Indonesia have experienced a transformation in their *dakwah* model from conventional to virtual.

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