Reconceptualization of the Da'wah Movement in Indonesia: Perspectives on Da'wah Communication

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Abstract

The digital era has given birth to many impromptu ustadz - preachers. However, its presence often causes controversy and unrest. This study shows that, the problems that arise in the reality of da'wah that are currently rife, cannot be separated from how a preacher-cleric prepares himself as a communicator in a da'wah communication process, maps and prepares da'wah messages that are appropriate for his audience, and uses communication methods. da'wah that is appropriate to the condition of the congregation the audience is facing. This paper aims to examine the process of da'wah activities (interconnection-integration) with the perspective of communication theories to map and provide solutions to the problems of da'wah that occur. This paper applies a descriptive qualitative approach. Data collected from online sources related to da'wah activities are analyzed, interconnected-integrated, with a study of communication concepts and presented descriptively. The rise of preaching in cyberspace, many Ustadz or da'i have emerged whose reality is as preachers/communicators who are incompetent, because most of them are not equipped with sufficient religious knowledge and preaching skills. An ustadz-da'i can actually use the wisdom-wise da'wah method: firstly broadcasting da'wah that seeks to introduce Islamic teachings to those who access the da'wah; the second is counseling preaching which seeks to dialogue the teachings so that they can be implemented in their lives. Both of them can be integrated and developed into developmental propaganda that seeks to build the life of the people in meeting their needs. However, what often emerges is judging the disbelievers or misguided audience members, which in fact are not included in the da'wah method. The digital era has made it easier for people to participate in preaching, although later some of the preachers' preaching has disturbed the people. This condition requires the government and related institutions to carry out training and certification for ustadz or da'i in preaching, with the hope that they will have complete knowledge about Islam; and have adequate knowledge and skills in preaching.

Keywords: The concept of da'wah, Da'wah Movement, Communication

INTRODUCTION

In this digital era, quite a lot of da'wah activities have sprung up that try to convey Islamic teachings to their audience. Many preachers, who some people call ustadz, appear with various message content, with various audience segments. Da'wah which is an obligation for every individual Muslim and organization, makes every Muslim, as well as Islamic organizations try to be able to participate in carrying out da'wah optimally with various messages and various media used. A reality that occurs in the digital era has given rise to preachers or ustadz- suddenly, young, energetic and from various backgrounds such as celebrities, religious organizations and social organizations. The messages conveyed also varied. Not all of the presence of this new da'i can fulfill what is needed by the ummah as an audience, but instead what is conveyed is the opposite and contradicts what the congregation, the audience, has so far received. Even the presence of the da'wah has made the people angry, restless and anxious. Existing da'wah has made people not more understand and live more comfortable while living religion in their lives, but what they encounter and feel is instead restlessness and anxiety.

So far, da'wah studies are mostly based on the basic concepts contained in the Al-Quran and Hadith alone. Some da'wah books then explain more about how to carry out da'wah ethically (the concept) of the Qur'an and Hadith, for example Islam brings mercy; and delivered with bil-hikmah, (Qahthani, 1994; J. A. A. Aziz, 2018; Mahmud, 1992; Suparta,

M., & Hefni, H., 2009). While the era continues to develop, da'wah as a communication process, there are not many studies that explain how the communication process must take place in ethical preaching. Several studies show that the discussion of da'wah is based on communication science, while the discussion on the concept of da'wah is not fully mastered and discussed in detail (Hefni, 2017; Ma'arif, 2015; Suhandang, 2014). In contrast, several studies show discussion of da'wah based on da'wah science, while discussions on the concept or theory of communication are not fully mastered and discussed in detail (M. A. Aziz, 2009; Pirol, 2018). In this paper the discussion will interconnect and integrate the science of da'wah with the science of communication in a balanced and proportional manner (Kholili, 2022; Fakhruroji, 2017; Ilaihi, 2010).

This paper complements the shortcomings of previous da'wah studies, which did not interconnect and integrate da'wah scholarship with communication science. In particular, this study aims other than to map the process of da'wah communication that occurs. It also tries to analyze the possibility of several factors causing deviations in the da'wah communication process which is troubling the community. This paper can be useful when used as a guide in mapping and analyzing deviations that occur in the da'wah communication process. Several da'wah communication activities took place non-standard. The da'wah actor's lack of understanding of the da'i concept as a communicator, the concept of da'wah communication messages, and the concept of da'wah communication methods have made the da'wah that takes place to be unmerciful, unpleasant, and unprofitable for his followers. On the other hand, the presence of da'wah is actually troubling and agitating. Thus, the failure of preaching to become a blessing, preaching that is fun and happy for its people is the result of the da'wah actor's lack of understanding of the standard concept of da'wah communication.

Reconceptualization. Reconceptualization is interpreted as a process of conceptualizing something with the existing context. This reconceptualization is also related to the creation of a collective identity, organizational construction, strategies and actions based on historical contexts and changing political conditions (Ordorika, 2022). At the same time this reconceptualization process exposes continuity and movement in different times and locations. In this case reconceptualization can be seen through the characteristics that survive and change as well as the similarities and differences that give birth to certain movements (Ordorika, 2022). In the context of the da'wah movement, this reconceptualization can be seen from the ways and objectives of da'wah. First, in practice da'wah began to shift from the mosque space to virtual spaces such as the mass media (Usman, 2020; Salih et al., 2019). Second, the actors who play a role in da'wah activities have experienced a shift, where previously it was carried out by someone who had qualified religious knowledge and was known in society as a kiya i, shifting to people who are admired and have many followers (Hew, 2018). In this case da'wah raises new ustadz-ustadz in social media. Third, the purpose of da'wah is driven by political activity and party propaganda (Zumaroh, 2018).

This reconceptualization was also carried out by da'wah movements. As shown by Sulfikar (2018) that the preaching movement of Jamaah Tabligh prioritizes the culture of moving places which is the hallmark of the group rather than the substance of Islamic teachings. Reconceptualization can also be presented by radical Islamic movements such as those carried out by Hizbut Tahrir (Shobron, 2016). The da'wah strategy was carried out in a structurally radical manner, in which the da'wah carried out by Hizbut Tahrir changed the awareness of Muslims of the importance of changing Indonesia by upholding the Khilafah al-Islamiyah political system. This movement offers changes to the political system. Besides that, reconceptualization also appears in the da'wah communication model and approach. This is similar to what happened to the Indonesian da'wah movement without dating, where this movement takes a da'wah approach through giving advice in the WhatsApp group every Tuesday and Friday (Fatmawati, 2021). In line with this, members in this da'wah movement

are also required to pay a membership fee to obtain da'wah facility services (Sulaiman, 2020). In this case, it can be seen that there is commodification in da'wah. Thus the re-conceptualization of da'wah is in line with the times and advances in technology.

Da'wah Movement. Dakwah in Arabic means a call or invitation. The implementation of da'wah has external and internal dimensions, where internal da'wah is intended to increase faith (habluminallah) and externally to increase friendship with other people (habluminannas). In this case da'wah can be carried out both orally and in writing (Salih et al., 2019). Nasir (2019) shows in his study, da'wah internally has content to convey Islamic teachings such as monotheism, fiqh, history, tasawuf, Al-Quran to all Muslims. Externally, this da'wah has the goal of inviting people to enter Islam (Mirza, 2014). In this case da'wah is indirectly interpreted as inviting someone to take good actions and in accordance with Islamic religious principles (Usman, 2020). In Islam, da'wah has three main functions. First, da'wah as a messenger. The message conveyed in this da'wah is in the form of teachings regarding the Islamic religion (Mahmuddin & St. Aisyah, 2019). Second, da'wah also has a function to reduce radicalism, where the message of this da'wah teaches about good actions in accordance with Islamic values (Thaib, 2020). Third, the delivery of messages through da'wah can also prevent the disobedience of the people. As shown in the study of Don et al., (2012) that da'wah can be used as a stronghold for Muslims.

The importance of da'wah in Islamic society gave rise to da'wah movements in various Islamic schools. In the Indonesian context, it even gave rise to the Indonesian Islamic Da'wah Institute (LDII) (Hasan, 2021). For example, the salafi da'wah movement in Indonesia began to grow in the mid-1980s and intensified along with the return of large numbers of university graduates in the Middle East. The development of salafi da'wah led to the emergence of salafi foundations such as the As-Sunnah foundation, the As-Sofwa Foundation, Lajna Khairiah etc. This da'wah movement cloaked Wahhabism in society (Sunarwoto, 2016). This salafi movement tries to create a fulfilling and just life, in stark contrast to a world of immorality full of oppression and temptation (Roex, 2014). Other da'wah movements can also be seen in the Da'wah Council, which makes da'wah as its main activity. In its activities, this da'wah council does not only cover issues of the Islamic religion, but also targets education, optimizing mosque functions, and fostering preachers (Zainuddin & Kadir, 2013). In addition, da'wah activities are also carried out by Chinese Muslims reflecting broader trends in religious discourse among Indonesian Muslims and as a support for inclusivity and diversity (Zainuddin & Kadir, 2013). The emergence of this da'wah movement is also inseparable from the effectiveness of da'wah in conveying messages to the public and becoming a massive communication medium within Muslims. Thus da'wah can also be interpreted as Islamic propaganda (Latief, 2012).

METHOD RESEARCH

This qualitative research was conducted to focus on examining the da'wah of impromptu ustadz-da'i who developed on social media in Indonesia. The research uses an integration-interconnection approach, an approach that seeks to interconnect and integrate general knowledge and religious knowledge because of the similarity of the basic concepts of the two sciences (Pokja Akademik, 2006 & Dewi Masyitoh, 2020). In this study, researchers conducted a study of integration-interconnection of science da'wah with the science of communication.

The primary data in this study is data in the form of digital information, a report that intensively displays the reality of da'wah that is currently developing in cyberspace. While secondary data is in the form of several papers, journal articles

and books that specifically discuss the issue of da'wah that is currently developing and how it should be developed.

In the process of collecting data, researchers obtained many impressions of Da'wah from preachers who appeared on internet media such as YouTube, Facebook, Instagram, TikTok and several other social media. Meanwhile, much of the information and studies regarding the Da'wah of these ustadz-da'i are obtained in several digital news reports, papers, reports and research journals as well as related scientific books. Some of the da'wah data of the available preachers were selected and categorized based on the content and statements about the preaching that appeared. After categorization, the da'wah data is analyzed based on da'wah concepts and related communications, to then look for a da'wah formulation that is Rahmatan, comfortable and peaceful.

Data analysis: With regard to da'wah activities as a process of communication, da'wah data that has been categorized is analyzed using an integration-interconnection approach in which the existing da'wah data is studied based on da'wah concepts that are integrated-connected with communication theories.

RESULT AND DISCUSSION
A. Communicator Actor: Sudden Ustadz, Incompetent, and Unsettling
Ustadz Impromptu

The presence of technology has given rise to impromptu preachers or ustadz in the media. Technology has enabled every individual in society to participate in explaining religious issues without having to go through an introduction or selection process first. As explained in the newspaper (Kalbarsatu, 2020):

> *"Why was the model of ustadz (clerics) like that (suddenly) born? Because they couldn't recite the Koran, they didn't have any provisions, in the end, provocations and slander were spoken about. Koran for students there are three levels. First recite the Al-Quran. The second is reciting books that can be used as references for Islamic knowledge. Third, recite the Koran in behavior and actions that are reflected in good morals. Ustadz impromptu, even the first level has not passed. For example, Evie Effendi, ... Felix Siauw ... Sugik Nur... Zulkarnain"* and several other impromptu ustadz.

On the one hand, the environment, such as technology, has made a person willing and able to participate in preaching suddenly, in a short time. But on the other hand, the environment often gives birth to incompetent ustadz and da'i, both competent in content and in the method of da'wah.

Incompetent Ustadz

The sudden presence of ustadz in the media has also given birth to preachers who are incompetent in the field of da'wah and are prone to giving rise to da'wah that give rise to forms of radicalism. Da'i, preacher or ustadz as a communicator, should be someone who is properly prepared and with ongoing preparation. With an adequate learning process, a preacher will have sufficient knowledge of religion and knowledge about his community. However, digital da'wah which provides an Islamic teaching model that suits the tastes and needs of the audience has spawned and spawned impromptu ustadz who acquire knowledge including religious knowledge with instant, practical and efficient feedback both through social media and other internet sites (Ummah, 2020). Digital media such as "West Kalimantan One" has described in detail the Sudden Ustadz Phenomenon as follows:

"For example, Evie Effendi, reciting the Al-Quran is chaotic, the makhraj is not correct, ... just starting to read it from a'udzubillahi is already wrong. Plus the tajwid, then the waqf when reading random verses. Unfortunately, he asked the congregation who was present to follow his recitation. In the end, the mistake that was originally the teacher's personal impromptu, became a congregational mistake.

Felix Siauw is even worse. Quoting a verse is wrong. Yusabbihu read Sabbaha, al-malik-ul quddus-ul aziz-ul Hakim discarded his alif lam. It's misquoted, it reads fake, it's even desperate to interpret the Koran. Fatal mistake! Because Felix could not recite the Koran, he sold HTI Khilafah propaganda.

Sugik Nur admits that he cannot recite the Koran. Former seller of sanitary napkins. What to expect from this kind of person? The lecture starts from the pocong oath. Not selling in the area moved everywhere. He uses social media to find opportunities with lectures filled with ridicule and hatred...

Zulkarnain is said to be a former singer at RRI. Written by a graduate of Hawaii's master's degree, but the nonsense was dismantled by a netizen. It's unclear where he studied the Koran and the teacher, all of a sudden he admits to being an ustadz, and at the same time 'forces' people to call him ustadz because his Twitter account name uses ustadz. To be sure, wear a robe and turban. His lectures only mocked President Jokowi" (Kalbarsatu, 2020)

The presence of communication technology has given birth to impromptu preachers or ustadz, with limited religious knowledge and experience, even this limitation has had other impacts such as producing congregational errors, quoting verses incorrectly, lecturing with content that contains hate and ridicule.

Ustadz Unsettles the People

Gus Najih (M. Najih Ramadhan), who serves as Secretary of the Indonesian Council of Ulama (MUI) Mitigation of Extremism and Terrorism (BPET), commented on the sudden appearance of the speakers, including artists, former thugs, and converts. (R) He considered that his presence was quite disturbing to the Muslim community, as conveyed by the media (Fajar.Co.Id, 2021):

Najih said these speakers suddenly appeared, both from artists, former thugs, to converts. In his opinion, their appearance was quite troubling to the Muslim community.

"So the phenomenon of this sudden Ustad is very troubling, not only non-Muslims who are restless, but more than that, the Muslim community is the most restless," said Najih as reported by Chenal YouTube RKN Media, Wednesday (3/3).

Najih assessed that many irregularities in religion were committed by impromptu ustadz like that, because they did not have a formal Islamic religious educational background.

"Manydeviations in religion are carried out by people like this, who do not have the capacity to convey religion, let alone hold the title of Ustad," he said.

According to him, these preachers mushroomed because there was no law governing it. So that their emergence can not be acted upon.

"This Ustad title is the easiest title to get. The easiest person to impersonate is an ustad. Because there is no violation of the law to impersonate an ustadz," he said.

He gave the example of impromptu ustad from among converts who spread contradictory understandings, such as Yahya Waloni, Felix Siauwu to Irena Handono. Said Aqil Sirajd also said in a Najwa Notes program (March 15 2019), that this sudden ustadz phenomenon had in fact been predicted by Gus Dur when he was still chairman of PBNU. An impromptu ustadz, a young man who has just emigrated who does not understand knowledge, easily says this hadith is dhoif and this is authentic. Not to mention

the bidding of other practices (Hakim, 2020). The phenomenon of the impromptu ustadz with his lectures that tend to be intolerant has caused unrest in the community.

B. Massege: Da'wah Messages That Expand, Widen, and Diverge

Widespread Da'wah Message

As the religion of Islam which is the guideline for human life, the message of da'wah must cover all kinds of human life. A da'i must try to convey da'wah messages related to his congregation. Da'wah messages conveyed are da'wah messages that organize and solve life's problems faced.

Online newspapers (Republika, 2022) for example, publish various themes of da'wah messages related to real human life:

"Among the forms of digital da'wah is the transmission of piety messages through social media. Facebook, Twitter, Instagram, Tiktok, Youtube, and many more existing social media,

A few days ago the preacher Ustaz Abdul Somad broadcast the content of his lecture on debt ethics through the Ustadz Abdul Somad Official Youtube channel with 2.57 million subscribers and more than 1,500 content.

General Chairperson of Rabithah Alawiyah, Al-Habib Taufiq bin Abdul Qadir Assegaf, delivered a lecture on the virtue of seeking knowledge, namely being in the way of Allah SWT.

If a student of knowledge dies while studying, then he is categorized as a martyr. This was conveyed by Taufiq during a lecture in front of hundreds of congregations in Sukabumi some time ago.

The video aired on the Sunsal Media channel. Sunsal is an abbreviation of Sunniyah Salafiyah Islamic Boarding School. This channel has subscribers of more than 200 thousand internet users.

Preacher KH Anwar Zahid conveyed the message of piety that he would continue to educate his children directly in the midst of his busy preaching bi orally in various places. He stated this in video content on the NU Online channel which has 646 thousand subscribers.

There are many more examples of messages of faith conveyed by scholars that are disseminated via social media. They voiced the wisdom, wasathiyah, which departed from the theology of ahlus sunnah wal jamaah".

Da'wah has a fairly broad meaning because it is related to every effort to invite people to goodness and a better life. Da'wah messages, in fact, will include many invitations to goodness, including efforts to develop humans and their environment (Rahman, 2019). Expanding the scope of da'wah messages regarding various fields of human life and the environment is a necessity and is needed.

Wide Message

Some preachers also explain religious teachings beyond what is needed, even spreading uncontrollably. Actually, it is possible for a preacher -- because he was asked by his congregation -- to explain outside the theme of the lecture, even though it is related to religious teachings outside of Islam. However, in reality, the explanations given are often widened and cause protests. As when Ustaz Abdul Somad explained when preaching about the cross, because it was considered blasphemy, he was reprimanded and reported to the police. Vice President Jusuf Kalla (JK) advised preachers in Indonesia to preach peacefully:

JK explained that in Indonesia, it's common for everyone to have different views according to the beliefs they hold. However, according to him, it would be better if preaching did not cause a 'collision' between one belief and another.

Vice President Jusuf Kalla (JK) advised preachers in Indonesia to preach peacefully. Realizing that the religion embraced in Indonesia is not only Islam, JK reminded him not to preach too widely.

Recently, Ustaz Abdul Somad was reported to the police because he was considered to have insulted religion while preaching about the cross. It was widely discussed, UAS was reluctant to apologize because he felt preaching was in accordance with Islamic beliefs.

JK explained that in Indonesia, it's common for everyone to have different views according to the beliefs they hold. However, according to him, it would be better if preaching did not cause a 'collision' between one belief and another.

"The moment is where, automatically, each person speaks for sure to talk about their beliefs. It can't be the same, it's just how the da'wah should not be widened. Don't get into frequent collisions," said JK at the Istiqlal Mosque, Jakarta, Thursday (22/8/ 2019).

JK further revealed that a da'wah should be able to create peace, especially for the country. In addition, JK also reminded that with the diversity of religions in Indonesia, there should be no need to blame one another.

"We may have different attitudes, but we must not blame each other. It may be different, it may not be the same," he said (Suara.News, 2019).

Preaching with the dialogue method can bring up answers and explanations from the da'i that extend from the theme presented, giving rise to protests from several parties. The protest was carried out, because it had caused a "collision" with other religious beliefs.

Deviant Message

Da'wah with new media via the internet, does not always display the real da'wah, namely conveying the true teachings of Islam and explaining them well. Another reality, the da'wah or lectures that are conducted, actually contain utterances of hatred and lies. Da'wah that contains hate speech and lies cannot actually be categorized as a da'wah activity, but is a deviation from the existing concept of da'wah.

As emphasized by A'yuni (2018) in an article that, in the New Media Era it often gives birth to da'wah that is extreme, radical and far from the meaning of Islam as a religion of peace. They use a lot of hate speech (hatepeech) and lies (hoax) to preach. This phenomenon is very inversely proportional to the teachings of friendly and peaceful Islam as practiced by the Prophet Muhammad. Rubawati (2018) also reinforces that, the presence of the internet as a new medium, da'wah which has undergone a transformation from conventional media to new media, apart from having a positive impact on the rapid and widespread dissemination of information, on the other hand new media has become a place for the development of fake news (hoaxes), the messages conveyed in da'wah activities are no exception.

Da'wah with new media, in addition to having a positive impact, has also had a negative impact, such as some preachers who often convey hate speech and hoax messages.

C. Changing Da'wah Methods

Changed from Monologue to Dialogue

Da'i have carried out da'wah messages using the tabligh method, which conveys and explains monologues such as aqidah, worship and morality. As time goes by, da'wah with the method of dialogue, question and answer between the preacher and the congregation has recently been in great demand by the congregation. The dialogue method in da'wah will be quite interesting, because it has given the congregation the opportunity to ask questions; and da'i can explain in more detail about the problems that arise.

Da'wah through dialogue is an option to deepen knowledge of the Islamic religion, as conveyed by a mayor official :

"Ramadan Dakwah Dialogues have been held five times during the fasting month. Pemko Banda Aceh through the City Islamic Sharia Service (DSI) invited famous ustadz to fill this Islamic study activity…

The Mayor hopes that through this Ramadan da'wah dialogue it will provide an opportunity for city residents to deepen their knowledge of Islam.

The Mayor of Banda Aceh stressed: The study of this Ramadhan da'wah dialogue is open to the public. The Mayor said, although it was held in the City Hall Hall, this activity was also intended for city residents. Therefore, city residents are encouraged to enliven this majlis because they will gain additional religious knowledge" (Bandacehkota.Go.Id, 2019).

Research conducted by Vebby Anugrah Pertiwi (2016) shows that, a da'wah activity becomes very effective and efficient, when the implementation of the da'wah activity uses the principle of mujilah, namely da'wah activities with dialogue and debate (tabayun).

As human life continues to develop, da'wah using the dialogue method is the choice of some preachers, because with the process of dialogue, da'wah becomes more effective in making congregations obtain additional religious knowledge in solving their life problems.

Da'wah Widens Into Political Realm

Da'wah politics or political da'wah, two things that are sometimes difficult to distinguish. Some preachers see both of them as true. A da'i is required to have the ability to distinguish between political proselytizing and political proselytizing, because the two are indeed different and must be distinguished. After all, because each will have different implications, especially implications for the congregation as an audience.

Da'wah politics. Field data shows that, a da'wah activity that invites good and prevents evil, da'wah will be effective if it is carried out in the right way. However, a da'wah that is specifically carried out to prevent evil, this da'wah will experience enough challenges and risks. Therefore, preaching that prevents evil is not enough to do by giving advice but must be done with power or politics (Zumaroh, 2018). The interesting thing from the results of a study (Don et al., 2012) in Sri Lanka shows that the responsibility for carrying out da'wah activities applies individually and collectively by using all possible means for success.

Political propaganda. Another fact is shown by the results of Rosa, (2014). The activities of the "Nurussalam" Dzikir Assembly formed by President SBY which has the status of a community organization (Ormas) have been maximally positioned by interest groups, and even become a forum for political institutions. The dzikir assembly which is then used as a da'wah entity, the da'wah that is carried out is more likely to utilize communication as a massive way to rally the masses. Even its activities have been able to carry out political functions, preaching as part of the interest-group system.

Da'wah politics or political da'wah has actually been realized by some da'wah actors or da'wah organizations. In reality, there is politics to support da'wah interests, but it is often inevitable that there is da'wah to support political interests

Judgmental Da'wah Messages

Dakwah is an effort to convey and explain Islamic teachings to meet the needs of its congregation. But often there is also preaching that is carried out, more to benefit certain groups and judge (blame) the understanding of other groups.

Along with the rise of da'wah which blamed the religious understanding of other groups, several responses and explanations emerged for this judgmental preaching, as stated by Ustadz Imaduddin in an online newspaper:

"The understanding of religious texts that are rigid, black and white and textual tends to lead to the possibility of acts of violence. Truth claims often lead to anti-pluralism.

How ideal is da'wah for a pluralist Indonesian society? "Don't judge others. Moreover, judging people who are judged to have sinned. But give a real example. Starting from the pattern of thinking in understanding every problem in life in the way of Allah," he said.

The order of piety, said Ustadz Imadduddin, is a message from heaven that must be attained; endeavored; worked on. This piety will have an impact on social equality in society. Implementative Islam; real charity (deeds); immediately felt.

"The Scriptures are not treated as dead (textual) dogma. Rather contextual. Making a real contribution to humanity. Religion exists to fulfill humanity's calling, namely to serve," said this millennial ustadz from Banyuwangi who lives in Bali.

As a generation born in the millennial era, Ustadz Imadduddin is very aware of living in the era of generation Z. It is different, for example compared to the previous generation, generation X and generation Y. According to him, the millennial generation (generation Z) has a very digital life.

"Generation Z can easily adopt global trends because internet access is very easy. Especially after Facebook and Twitter, social media such as Instagram, Snapchat, and the Tiktok application are increasingly loved by today's children," (Galamedia, 2021).

Understanding religious teachings dogmatically (textually), understanding them rigidly, in black and white, tends to lead to the possibility of judging other parties. However, if a da'i can understand the teachings contextually, the preaching that is carried out will be able to make a real contribution to human life.

D. Discussion

Da'i Development and Certification

The development of da'wah in mass media and social media, which is carried out completely digitally, as a result of the rapid development of information and communication technology. This condition has given rise to impromptu preachers with limited religious knowledge and experience. These limitations then often lead to preaching with content that contains hate and ridicule and even tends to be intolerant, causing unrest in society. Some preachers, for example, can and are used to using YouTube as a means of preaching and YouTube has become an alternative media for millennials with a wide selection of da'wah video content (Briandana, Doktoralina, Hassan, & Hasan, 2020). It is a fact and necessity that the presence of internet technology, the media has been able to give birth to impromptu preachers or ustadz, some of whom are incompetent. This reality then has the potential to unsettle the community, its audience members. It is understandable, as shown in the research of Nurjaman, T., & Herlina, (2021) and research by Lestari S. P., (2021) that with personal branding capital through social media, many idols, influencers, or endorsers have been successful in Indonesia, and ustadz are no exception. impromptu. The rise of preaching in the media involving preachers and ustadz from various circles is something to be grateful for. However, when its presence creates new problems, it is necessary to map and analyze the problem to find a solution. Solutions that can be offered,

for example, can be in the form of developing the self-potential of ustadz or preachers, and implementing certification for preachers and ustadz who preach.

Self Potential Development As Da'i

When a preacher must be someone who knows a lot about his people (Kholili, 2022), then in the early stages a preacher must make observations about what conditions the people feel and need, then a preacher prepares what will be conveyed and given to them. This is where a preacher is required to develop himself, so that a preacher becomes a person who knows exactly what his people need and a preacher must be himself well prepared with what message of preaching must be given and what method of preaching must be prepared for his people.

Self Potential Development. Thaib (2020) regarding the problems of preaching on social media, shows that this problem of preaching occurs because it is driven by two main factors: da'wah material and preachers as preachers. Da'wah material is part of da'wah that is vulnerable to being infiltrated by other things outside of da'wah. Whereas preachers who lack the scientific capacity of da'wah and have exclusive religious characters, this condition tends to cause conflict. The problem of proselytizing on social media must be completely resolved, because it will have negative implications for the future of da'wah in which the public will become unsympathetic to Islamic da'wah.

Regarding the important role that must be played by a preacher, Berlo, (1960) see also Mardikanto (1993) describes the importance of several qualifications of a communicator like a preacher. Two of them, firstly a da'i must have sufficient qualifications of knowledge about the condition of his community, the benefits of the da'wah message to be conveyed, and the reasons why people don't want to change. Second, a da'i must have the qualifications to understand the social culture of his community.

These two qualifications are basic and important in the process of preaching, because the concept of preaching which refers to Al-Ahzab: 45-46 the preaching that will be carried out must be based on social observations, so that a preacher knows a lot (martyrs, witnesses) about his people . Based on this knowledge, a da'i will first be able to convey an informative message, a basyiran message, which in a communication perspective is called a one-sided message, a message that displays positive sides that can be uplifting, because the congregation audience can receive information that will become a guide in life and living. Second, a da'i can give a nadhiran message, which in a communication perspective is called a two-sided message, a message that displays the positive side of a concept or the reality of life, also explains the negative side, which this message can be a warning and a solution to life's problems. . After delivering informative messages in the form of basyiran messages and nadhiran messages, fun messages and warnings, a da'i can and is able to continue carrying out da'wah that invites people with persuasive communication so that people want to implement the concept of Islamic life in their lives (Kholili, 2022).

Indeed, the challenges we still have to face are trying to uphold the truth and put Islam as a religion of mercy and peace-loving (Zainuddin & Kadir, 2013). An ustadz or da'i must learn a lot about religion. A da'i in developing religious knowledge is at least as prepared as a santri, even more so than a santri. Santri who study Islamic religion, at least they start learning to read the Al-Quran tartil with sufficient time. Then they study books that can be used as references for Islamic knowledge. At the end they still need to study intensively how to behave and be polite which will be reflected in good morals. A da'i who has the minimum provision of the equivalent of these santri who will later be able and used to do da'wah well and coolly (Ummah, 2020).

Application of Da'i Certification. The message of Islam conveyed by the preachers must be a standardized message, namely the message of da'wah that is correct and good, which will also give birth to the right and good effects and impacts for the congregation and the audience, namely the impact of rahmatan lil alamin, fulfilling needs, pleasing and reconciling for humans. and the environment. For this reason, every da'wah activity carried out by a da'i or ustadz must have certainty that the message conveyed is the correct da'wah message that can please and reconcile the audience. Da'wah messages are not political messages or other messages that will only serve the interests of certain preachers or groups. The message has the potential to be troubling and can even confuse the audience. To provide certainty that what the preacher conveys is the correct message and method of da'wah and meets the needs of the congregation's audience, this is where the preacher's certification is needed.

In the field, the certification of preachers has already begun, as stated by an official from the Ministry of Religion of the Republic of Indonesia and the religious organization of the Indonesian Ulema Council (MUI):

Minister of Religion Fachrul Razi conveyed the achievements of the Ministry of Religion's Islamic Community Guidance. One of them, Fachrul said that currently 8,200 religious preachers have participated in strengthening the competence of religious preachers. "Alhamdulillah, now we have 8,200 religious preachers who have participated in the program to improve the competence of religious preachers. Thank God," said Fachrul in Dialogue on Islamic Issues with Phase II Media Practitioners, at the Aston Hotel, Jakarta, Thursday (17/12/2020). This competency increase, said Fachrul, is to provide provisions and insight to the speakers. "What we do is provide provision and insight to the speakers. What we call then strengthening the competence of religious preachers (SINDOnews, 2020)

The Indonesian Ulema Council (MUI) is determined to certify all preachers in Indonesia in order to provide standardization of da'wah. This was stated by the Secretary General of the MUI, Amirsyah Tambunan in a webinar regarding the Urgency of Standardization of Preachers to strengthen Rahmatan Lil Alamin's Islamic Da'wah on Tuesday (27/4/2021). According to him, there are two urgencies to strengthen the standardization of da'wah, namely those that are substantive and methodological. For those that are substantive in nature include mastery of the preachers of the material of preaching aqidah, worship, morals, muamalah which will be conveyed by all parties. Then the methodology includes ways to convey da'wah proportionally. "The problem of da'wah that we face today is not as complex as that faced by the Prophet. Because at the time of the Prophet the technology was not like it is now. The problem regarding how to be able to master methodology is as important as mastery of substance," said Amirsyah.

The Ministry of Religion's Penais Director, Djunaedi explained that, "This standardization of da'wah is important because there are still preachers who do not have competence. There are still da'wah contents containing hate speech and conflict in the name of religion. Therefore it is important that the standardization of Da'wah of the Ministry of Religion supports the standardization of MUI competencies," said Djunaedi (SINDOnews., 2021).

Da'i certification efforts in Malaysia have been going on for a long time. Research by Siagian et al., (2016) shows that religious broadcasts on Malaysian and Indonesian TV always carefully consider what religious broadcast menus are interesting to broadcast in prime time. Namu differs in determining the da'i. On Malaysian television, the determination of religious speakers is very strict, whether a da'i has passed certification or not. Meanwhile, in Indonesia, the determination of television speakers tends to be rather easy.

This certification is not an attempt to limit the expression of opinions for citizens, especially for a preacher, because a preacher still has the flexibility to convey Islamic teachings through lectures. It's just that the freedom that is obtained must be limited by a rule so that it does not exceed the rights of others and is not arbitrary (Choirunnisa, 2021).

Categorization of Da'wah Messages for Certainty.

There are times when the da'wah message expands, widens and deviates. The da'wah message covers various aspects of life to build and develop humans and their environment (Rahman, 2019). While the lecture was in progress, some preachers often answered and explained questions raised by their audience members, and even the discussion went beyond the theme of the lecture. This is a necessity and a necessity. However, when the discussion that is given contains hate speech and lies, even causing protests from various parties, then the delivery and explanation of such messages cannot be categorized as a da'wah activity. Even if people still call it a da'wah activity, in that da'wah there has actually been a deviation from the existing concept of da'wah. This cannot be allowed to happen frequently, and must be addressed with a definite solution.

Da'wah Message Concept

Da'wah activities are an attempt by da'i to introduce Islam as a blessing in meeting needs and solutions for their lives to all human beings who become congregations, audiences (mad'u). So it becomes important for a da'i to know the categorization of da'wah messages and their uses. Da'wah at the initial stage can be preached with informative messages, da'wah at the next stage can be preached with persuasive messages. Then in time it is necessary to preach da'wah that conveys the message of development.

Informative Messages

Information is data that has been processed and organized which has a time value and has an accuracy value. Whereas knowledge is contextual information, has relevant value and can be used according to needs (Turban, 2008). Da'wah with informative messages can be in the form of da'wah activities that convey, introduce, explain or discuss Islam in terms of its teachings such as the concept of prayer. Can introduce or explain Islam from the practice of teachings that give birth to works such as architecture, Muslim settlements. Can introduce and explain Islam from the practice of teachings that gave birth to Islamic events such as togetherness in Muslim societies or the dynamics of relations between Muslim groups/countries. It can convey or introduce Islam from the practice of teachings that give birth to/shape a strong Muslim person or figure, a just Muslim figure or leader, a successful Muslim worker, an outstanding Muslim student. All of these information messages, whether in the form of Islamic teachings or in the form of Islamic teaching practices, will shape the understanding/perception of the congregation, the audience that listens to them.

One thing that must be known is that, if da'wah with informational messages is carried out incorrectly, the interpretation of the da'wah message by the congregation can be wrong which will result in misperceptions, misunderstandings. However, this error can be corrected when a preacher is aware of the mistakes that have occurred and at the same time wants to fix them (Kholili, 2009).

In preaching information messages, a da'i must realize that an information conveyed will have meaning and make a positive contribution to society only if the information is placed and positioned within the framework of knowledge about society and at the same time is in harmony with the absolute and cultural aspects of a society. to be addressed. Thus, informative preaching will later become preaching that can provide an explanation of an order of Islamic teachings in real life by clarifying the position of the teachings in the context of life. This will later change the public's view that implementing contextual

religious teachings is actually an effort to carry out a life that is more based on religious teachings than merely carrying out culture (Mahmuddin & St. Aisyah, 2019).

If preachers understand and are able to convey da'wah with information messages correctly and well, then the preaching that is carried out will make the congregation gain the correct understanding/perception of the Islamic teachings they receive and this understanding will pave the way in opening a prosperous and peaceful life in please Allah.

Persuasive Message

A persuasive message is a message that seeks to change or strengthen the attitudes or beliefs of the audience, or a message that seeks to invite the audience to do something (Devito, 1996). Submission of persuasive messages is carried out after the da'wah activities with informative messages. Information messages are conveyed in da'wah activities that seek to introduce and explain Islamic teachings; while persuasive messages are conveyed in da'wah activities that seek how Islamic teachings can be implemented in their lives.

However, it often happens that messages of persuasion are also often used for political purposes, outside the interests of preaching. As explained by Rosa, (2014) in her research that during the SBY government era, many da'wah activities were carried out for political purposes or political activities that were wrapped in a da'wah format. This da'wah is carried out by politicians, in fact for the sake of their political party alone. There is also a da'i, consciously or unconsciously, da'wah activities are actually carried out only to spread a certain political ideology. Hew's research, (2018) in his report shows how the da'wah activities carried out by Felix Siauw with his social media have been able to adapt its users to creatively spread the ideology of HTI (Hisbut Tahrir Indonesia) among young Indonesian Muslims.

Political movements that are wrapped in the format of da'wah will be detrimental to society and the people as a whole, because the message conveyed will only benefit the party delivering the message, political parties or individuals; and does not give benefits to the people, the congregation of the audience.

Development Message

The message of development is a da'wah message that seeks for Muslims to build themselves and their families to be more productive in improving their welfare (Kholili et al., 2015). This development message was conveyed by the da'i as an effort to build the life and life of the ummah/community, as a follow-up stage of the informative and persuasive messages that have been given to the congregation.

Meuleman (2011) in his writings has reminded us that, the message of da'wah must refer to efforts to strengthen and deepen the faith of Muslims, however, the message of da'wah must especially be able to help them lead their daily lives in accordance with Islamic principles. In this section a da'i can develop his da'wah message towards the message of development. This message becomes an option and a follow-up stage when there are dynamics (in dialogue with the congregation, the audience) in the da'wah messages being conveyed, in which the da'wah messages begin to expand and widen.

It is important for preachers, especially those who are active in new media, to continue to develop their religious knowledge, especially teachings related to the development of people's lives. This is none other than because religious teachings, which are obtained mainly by the millennial generation, are mostly obtained from digital da'wah. The results of Lestari's study, (2020) show that the religious messages they receive can be interpreted as a guide in life so as not to create chaos. Republika.co.id daily, (2022) also presented research data on PPIM UIN Jakarta, in which Gun Gun as a researcher reported that:

...54.87 percent of internet users acquire religious knowledge through the internet. In this case, social media, blogs and news portals. Next are books, television channels, public lectures, print media, such as magazines, bulletins, flyers, and others.

"Young people get a lot of religious knowledge from digital content that is spread on the internet. This shows that we must increase Islamic content that reinforces wasathiyah and national values, so that many people get an understanding of Islam that is rahmatan lil 'alamin," said Gun Gun.

Related to the important role that must be played by a preacher, preachers and da'wah institutions must be able to develop da'wah that will fulfill and support the lives of their people. Da'wah can be in the form of preparing information into knowledge; convey and explain information that is detrimental to the community; and da'wah can also be in the form of efforts to provide media literacy and information literacy which continues to grow (Kholili, 2018). Communication experts like Berlo (1960), he has required four qualifications for a communicator like a da'i. The four qualifications include: having the ability to communicate, having a professional attitude, having knowledge about messages, and having a deep understanding of the culture of the people.

As explained above, how da'wah messages need development to suit the needs of the people of their era, and understand the culture of the people. It's time to evaluate, map, and design da'wah messages. There are da'wah messages that merely introduce Islam, there are da'wah messages that persuade congregations to want to carry out their teachings, and there are messages that will build the life of the congregation and the people as a whole, including da'wah messages that are designed to build the life of the nation and state.

By mapping da'wah messages done, it will be easier for da'i to know the level of da'wah messages that exist, and can plan more focused da'wah with measurable effects. For this reason, a da'i is then required to be able to understand, and utilize the existing da'wah methods optimally and proportionally.

Back to the Basic Concepts of the Bil Hikmah Da'wah Method

Changed from Monologue to Dialogue. Da'wah activities using the tabligh method, monologue, over time have developed into da'wah using the dialogue method. Dialogue da'wah, apart from being in great demand by its congregation, has also become the choice of some preachers, because with the process of dialogue, da'wah becomes more effective in deepening knowledge of Islam.

In another development, the preaching that was carried out often shifted to the realm of practical politics. Da'wah that is carried out is more likely to be used as a way as an effort to raise the masses for political interests. This shift must be realized and watched out for, because it will have negative implications for the congregation and the audience, as well as for the da'wah activities themselves. In another reality, da'wah often appears to be more judgmental and blames different understandings in society or other groups.

Monologue preaching becomes dialogue, it's a development. However, if the da'wah that appears has entered the realm of practical politics, especially if the da'wah appears to be more judgmental of different views, this is an aberration. This problem must be resolved immediately by returning and developing the basic concept of the da'wah bil wisdom method

Dakwah bil wisdom which is translated as wise preaching is in Surah An-Nahl verse 125. Qahthani's (1994) understanding of the concept of da'wah bil wisdom or wise preaching is as a method of preaching which includes two wisdoms: theoretical wisdom and practical wisdom. Theoretical wisdom is in the form of da'wah mauidhah hasanah, good advice, which in a communication perspective is known as broadcasting

communication. Practical wisdom in the form of preaching muj is ahsan, having good dialogue, which in a communication perspective is known as extension communication. From this, the concept of preaching wisdom was born using the broadcast da'wah method and the extension da'wah method, both of which must be carried out sequentially, proportionally and continuously (Kholili, 2014). A da'i or an institution carrying out da'wah should be based on this concept of da'wah bil-hikmah and be able to develop it into contemporary da'wah activities.

Methods of Broadcasting Da'wah To Understand Congregation

The method of broadcasting da'wah as a manifestation and development of the mauidhah hasanah method which became known as the tabligh method. Broadcasting da'wah uses a lot of media such as mass media and social media, besides that it can also be in the form of direct da'wah to audiences without media. The orientation of broadcast da'wah tends to be strong in one direction, this is done more than just conveying messages so that the audience can understand them (Kholili, 2022). Therefore, broadcasting da'wah messages of this kind are categorized into informative messages (Devito, 1996).

In practice, da'wah bil mau'izah hasanah means giving satisfaction to the soul of a person or community that is the target of da'wah. This can be done in good ways, such as advice, teaching, and positive examples (Republika.co.id, 2019). In its journey, broadcasting da'wah or tabligh has developed, for example followed by dialogue sessions. This can be seen in the research by Nurhayati et al. (2020) in which the application of Ustadz Yopi Nurdiansyah's tabligh method in the form of lectures (Khitobah-tabligh) is added and strengthened by dialogues after the main theme is conveyed.

In this dialogue, there is actually an opportunity for preachers so that the existing informative messages are developed as much as possible into messages of knowledge for the community. Knowledge messages are information messages that are contextualized with the needs of the community, so that the information messages will have relevant value and can be used according to the real needs faced (Kholili, 2018). It is understandable, when a da'i preaches which then causes unrest in his community, then actually the preaching that is being carried out is not related and does not touch the needs of the community. It could even be that the da'wah that is being carried out is only more fulfilling the self-interest of the da'i or his group.

A da'i as a communicator must understand and be skilled in using the method of preaching tabligh-broadcasting that is used, with the hope that a da'i can know the target effect to be achieved, namely the realization of the correct understanding/perception regarding Islamic teachings and practices received from a da'i 'i. If the target effect of broadcast da'wah has not been achieved or has not been completed, it can be continued using the extension da'wah method.

Counseling Da'wah Methods for Dialogue on Doctrine So That It Can Be Implemented

The extension da'wah method as a manifestation and development of the muj is bil latt hiya ahsan method, a da'wah that continues with a dialogue of exchanging ideas which later became known as the mujilah method. Extension da'wah is a two-way communication process (dialogue) carried out by preachers after the congregation-audience has received informative messages in the form of new teachings/ideas from the preaching-tabligh preaching (mauidhah hasanah) that has been carried out. In da'wah broadcasting that takes place in one direction, it is possible that the informative da'wa messages received by the congregations are unusual and cannot be carried out by them. It is from here that it is then necessary to carry out counseling communication in which dialogue-interactive communication is carried out in an effort to involve congregations-audiences in establishing and implementing new teachings or ideas, with the hope that

what messages they get will later be happily accepted and implemented in their lives (Kholili , 2022).

In this extension preaching, persuasive messages will be used a lot. As explained by Ilaihi (2010) that da'wah with persuasive communication is a da'wah activity whose message is not only understood by the congregation-audience, but a message that is able to change the attitudes, beliefs and behavior of the recipient or communicant. Dakwah with this persuasive communication, the messages conveyed try to touch the psychological aspects of mad'u in order to raise their awareness to accept and implement Islamic teachings.

Practice in the field is shown in the research results of Mujiati et al., (2021) that, Persuasive Da'wah with social media Youtube video is a da'wah that conveys good invitations or suggestions to the audience without coercion, so Da'wah through YouTube becomes da'wah that can be enjoyed anywhere and anytime. The da'wah video, which is made with a short duration and is not boring, has made it possible for audiences to take lessons from the da'wah messages as conveyed by the da'wah actors. In the field it was also found that da'wah is mujilah, da'wah with dialogue is preaching that is carried out by exchanging ideas, according to the conditions of the local community without hurting their feelings (Republika.co.id, 2019).

In preaching counseling, the ability and wisdom of a da'i is also needed. In addition to sufficient depth of religious knowledge, a da'i is also required to have wisdom in explaining questions that arise from his congregation.

However, in the midst of proselytizing with impromptu ustadz whose lectures tend to be intolerant, the presence of a da'i who is full of knowledge and comfort is highly expected. One example of a preacher with deep knowledge and sufficient wisdom is Gus Baha as expressed by Wafi, (2022) in an article on Detik News:

Discussion of da'wah and Islamic boarding schools in building religious moderation in Indonesia, of course, cannot be separated from the central role of the ulema as well as pesantren caretakers. One of the currently trending Islamic boarding school scholars with the concept of moderate Islamic da'wah is KH Ahmad Bahauddin Nursalim or who is familiarly called Gus Baha. He is a teacher for all people who want to study Islam in a relaxed, soothing and loving way to others but still upholds comprehensive and straightforward aspects. There's no getting angry. Religion feels so light when Gus Baha explains it.

The presence of Gus Baha as a representative of pesantren kiai is like an oasis for religious moderation education in Indonesia. This is because now there are many ulema or religious leaders calling on Muslims to strictly adhere to shari'a, but it is easy to label those who don't do so as 'infidels' or heretics. Ironically, the concept of radical da'wah that is contrary to the principle of religious moderation is now even starting to grow in pesantren.

Data from the National Counterterrorism Agency (BNPT) (2022) states that there are 198 Islamic boarding schools exposed to the ideology of radicalism and terrorism: 11 Islamic boarding schools are affiliated with the terrorist organization network Jamaah Anshorut Khilafah (JAK), 68 Islamic boarding schools are affiliated with Jemaah Islamiyah (JI), and 119 Islamic boarding schools are affiliated. with Anshorut Daulah or ISIS sympathizers.

Gus Baha's da'wah method according to Devito's concept, (1996) can be categorized as persuasive counseling da'wah, namely a da'wah with dialogue that uses persuasive communication techniques that use lots of explanations with reasoning and evidence, in addition to the motivating appeal and the attraction of credibility inherent in communicators like Gus Baha.

The extension da'wah method is actually broadcast da'wah followed by dialogue to facilitate congregations when they experience difficulties in understanding and practicing the teachings, concepts or programs conveyed by a da'i. A da'i as a communicator must understand and be skilled in using this extension preaching method. With the understanding and skills possessed, a da'i can focus more on how to make his congregation understand and be able to practice the da'wah messages conveyed. However, if a da'i or da'wah institution or even the head of government wants to develop and build the life of a religiously prosperous society in a comprehensive, planned and implemented manner successfully, then the da'wah that can be carried out can be developed using the development da'wah method.

Development Da'wah Methods to Develop Life

A da'wah by combining several methods of preaching, broadcasting preaching and counseling preaching, to create a better life for the people, is called development propaganda. This da'wah method not only makes the audience understand and be interested in the da'wah message being conveyed, but will also give birth to a prosperous and happy life for the community of the congregation.

This development da'wah method is carried out in the context of developing Islam that is rahmatan lil 'alamin in human life, namely a da'wah that seeks to build the life of the people in fulfilling their needs, materially and spiritually as well as in their own, social and environmental life (Kholili, 2022). This constructive da'wah must be on the agenda of every da'wah institution as well as for the head of government, and every da'i must participate in and support it.

The results of Siregar's research (2022) reveal that the reality of the preaching that has been going on so far is that many are still running as is because the preaching that is being carried out has not taken into account the social conditions of the community. Santoso's research, (2019) shows something else. In the modern era, da'wah activities depend heavily on millennial da'i, whose da'wah methods are supported by modern media that are able to attract the attention of mad'u. However, along with the life of the audience congregation that continues to grow, especially in the current era, society is faced with complex life problems, a millennial preacher is required to understand the situation and conditions of mad'u, audience members, both sociologically and psychologically so that they can find the right propaganda method. The da'wah method applied by millennials must be revitalized in order to achieve da'wah perfection, namely a da'wah method that is relevant and solutive. Regarding this condition, Fajar & Nur (2020) hope that development propaganda can be used as a solution. Da'wah for development is a religious activity that encourages improvement and change in the social system so that people are able to take initiatives and take initiatives on their own potential and the existing environment in improving their welfare. In achieving this prosperity, da'wah can use two development models, namely, value oriented development and people centered development.

Da'wah does require concrete steps and even requires new breakthroughs that are in line with the development of the audience. For the first step, preaching can be carried out using the broadcasting method which can then be continued with the extension method. However, when the audience understands and implements Islamic teachings well, it is time for the da'wah to be increased using the development da'wah method, a da'wah that will give birth to Islam that is Rahmatan lil 'Alamin in life, namely Islam that is prosperous, happy and peaceful in the lives of the audience community.

Here Madya (2018) in her research explains how important da'wah activities are handled by a da'wah institution or organization that prepares da'wah in detail, comprehensively and sustainably. A da'i must work professionally according to his field of work, be able to prepare the message needed and the right method for his audience.

Da'wah activities should be managed professionally by professional hands as well. Da'i coaching is carried out through a series of activities, such as training, hands-on practice, and other efforts that will bring a person to a professional direction much more quickly. From professional da'wah institutions and organizations will give birth to professional da'wah activities as well, namely da'wah which will deliver Islam that is rahmatan lil alamin towards a prosperous life of peace and santosa in a common life.

CONCLUSION

The ideal da'wah is carried out by professional preachers, who are obtained from an adequate coaching process, so that they have the provision of adequate da'wah messages and skills in using the right method. However, the results of the research show that most of the ustadz-da'i who appear in cyberspace: First, they do not go through a sufficient process of providing knowledge and fostering religious life, except for a few. Second, they convey da'wah messages in general, inviting goodness and forbidding efficacy, without distinguishing informative da'wah messages, persuasive da'wah messages, and developmental da'wah messages, causing anxiety among the audience members, because they are positioned as wrong and sinful. Third, the ustadz-da'i have not been able to sort and choose the right da'wah communication method so that the ustadz-da'i easily judge or put the wrong position on their audience members.

This article, which discusses the phenomenon of the rise of preachers preaching in cyberspace, such as internet media, shows that: first, Muslims really need information, motivation, and messages from Islamic teachings that can build themselves up for a better Islamic life. Second, the internet media has made it easier for a Muslim to participate in da'wah, even though he often neglects sufficient preparation for this. Third, the need for the personal development process of the da'i, the mapping of da'wah messages and the mapping of da'wah methods has made us aware of how important and mandatory the certification of a preacher is.

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