Integration of the Movement to Spread Islamic Teachings in Answering the Challenges of the Modern Era and Technological Development

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Abstract

The progress of modernization, along with the advancement of science and technology, will increasingly color the communication and relationships that take place in society at large. This research is an effort to review the integration of modern-era da'wah strategies that are dynamic along with the changing times. By putting forward descriptive-qualitative tabulation and data packaging, we are referring to a literature review (library research). The output is that da'I is able to integrate this modernization flow into his da'wah. So that this da'wah remains valuable for its Islamic message but also does not leave the development of knowledge and technology, which is used as a tool (wasilah da'wah). This means that preachers are able to participate in enlivening the development of the times that seek to explain Islamic law from its modernist side. And the orientation of da'wah in this era is how to approach da'wah to mad'u, which in fact is the accumulation of modern society by following the trend of society. By using the bi al tadwin method or media utilization and the perfunctory step of the bil hikmah wal mauizah hasanah approach, in line with da'I, an individual must also be able to master the insight of material, methods, media, science, and technology that is relevant to the delivery of da'wah messages to mad'u in a modern society.

Introduction

The development of information flows and technological advances has given birth to many trusts and significant changes in the shift in values in people's lives (Firdawati et al., 2013). This current of modernization and globalization adorns the integration of values that once stood firm and puts forward norms on the degradation of morality rules that are worrying for life (Sumanti et al., 2021). However, viewed from an essentialistic point of view, we can actually capture this flow of change and utilize it in a direction that is beneficial and also brings goodness. For example, the fusion of Islamic culture in the West will give birth to a person's view of the existence of positive values in order to enrich Islamic values and culture with scientific and technical studies. But what is worrying is the deterioration of morality if freedom is unfiltered for the development and progress of culture in the Islamic world. This is due to the universal adoption of Western culture without strict filtering (Nur Alhidayatillah, 2017). Plus, in the world of modern-style association and globalization now, models and patterns of individual freedom, life status, tolerance, and belief views are of particular concern and need to be jointly maintained as well as minimized in their own way. Because some of these currents, if we do not maintain them and are even more indifferent to the matter, will cause inequality, the collective law of society will be increasingly degraded into an abyss

The phenomenon born in this modern era is a value that is not to be opposed and fought against, but how we manage this situation in order to remain conducive while still adhering to the provisions that are essential. This is felt by the phenomenon of fading values and norms caused by the accumulation of individualism. This has pushed local values and wisdom to the back burner and is considered too old-fashioned to be done together. This is where we must be careful to be smart and skilled in sorting out the flow of globalization and assimilation, which in the future will cause us to lose the momentum of maintaining and coloring the era with moralistic values (Alfadhil et al., 2021). And do not let the description that is built in the body of society be that the flow of information and advanced and modern technology results in our communication increasingly reaching the point of disintegration and disinterconnection due to our attitudes and actions that are no longer humanist. And do not let the description that is built in the body of society be that the flow of information and advanced and modern technology results in our communication increasingly reaching the point of disintegration and disinterconnection due to our attitudes and actions that are no longer humanist. This will be very evident in how modern models and lifestyles that add to the aroma of life are increasingly bringing people's perceptions of everything being available and working without involving interactive communication together (Putri et al., 2015).

What is of great concern is the pattern of change in values, norms, cultural, and religious rules. Noise and change without coloring progress with these values will increasingly cause discomfort in life. Because this disintegration will increasingly lead to the capitalization of poverty and the means of not benefiting the lives of the community. This is why the fields and homework are very deep and heavy; this matter is not the responsibility of only individuals but collectively from various elements of society (Yahya, 2021). Then, if it is associated that the religious element is responsible and actively participates in the recovery and maintenance of the deterioration, then we can no longer carry it out

conventionally (pulpit). However, religious propagation (da'wah) must restore and touch on the feelings of the mad'u being preached. It takes real innovation and renewal from da'wah activists to produce new understanding (Choirin & Helwani, 2024). By not providing a flat model or pattern but more dynamic and flexible by utilizing the development of technological information advances (Risdayah, 2020).

Understanding the concept of contemporary linguistically, the term modern comes from the Latin word "moderne," which signifies the current time, the new age, or the present moment. Consequently, an individual is labeled as modern based on the way they navigate their conscious existence. When we talk about patterns that indicate understandings, beliefs, or trends, the concept of modernism embodies an interpretation that understands modernity or the tendency to include value-laden components as core ideological foundations. This modernistic ideology would later develop into a movement centered around modernization, which aims to push society towards a more contemporary and progressive state through various reforms and innovations.

Modernity encompasses not only the dimension of time but also the concept of progress or rejuvenation, highlighting the need for individuals to not only focus on the present moment as the basis of their consciousness but also cultivate a forward-thinking attitude in their personal and social spheres. The evolution towards modernization inherently involves a gradual shift away from traditional norms and values (Prayogi & Danial, 2016). attitude in their personal and social spheres. The evolution towards modernization inherently involves a gradual shift away from traditional norms and values (Prayogi & Danial, 2016), paving the way for the emergence of new frameworks and the elevation of these new paradigms to a contemporary level. It is imperative to realize that modernity signifies more than just a chronological aspect, delving deeper into a transformative process that challenges established conventions and gives rise to innovative approaches that reflect the spirit of the times. The transition to modernity signifies a multifaceted phenomenon characterized by the erosion of obsolete structures, the introduction of new perspectives, and the legitimization of these alternative models in the context of a rapidly changing world.

The advancement of the era of information and technological globalization brings consequences to human existence and the social environment, with beneficial and unfavorable effects prevailing. The advancement of the era of information and technological globalization brings consequences to human existence and the social environment, with beneficial and unfavorable effects prevailing. These advancements, which have penetrated various aspects of society such as social, economic, cultural, political, and even religious domains, require individuals to have the ability to adjust to rapid transformations. It is further accentuated by the emergence of symbols of the modern era exhibited by urban civilizations characterized by high levels of mobility. Rapid environmental changes also give rise to an alarming disparity between individuals and their social environment. The emergence of this reality leads to many representations of the modern human experience, characterized by many physical challenges. Renowned psychologist Rollo May argues that the modern individual is essentially a finite entity without a clear sense of purpose. Plagued by constant anxiety, he finds himself unable to navigate in the desired direction in life.

Scholars in sociology labeled this state as indicative of alienation (Nurcholish Majid, 2002).

Therefore, it is important for us as human beings to have efficient means to connect with the forces that can bring us back to our human essence (Karim et al., 2021). One such way we can do this is by engaging in Islamic da'wah activities that promote compassion and awareness of social issues (M.J. Puteh, 2000). In this context, da'wah serves as a catalyst and a movement, emphasizing values whose content is to promote good and prevent evil by encompassing the full range of human complexity efforts. Da'wah is envisioned not only as a guiding light that helps maintain balance and provides guidance in human life (Karim et al., 2021). However, da'wah can also provide understanding to humans to determine which is the best path in their lives to reaching the affection of Allah Swt.

Islamic da'wah is a specific endeavor by adherents to impact and extend an invitation to their communities, urging them to embrace Islamic doctrine in various spheres of existence. As explained by Amrullah Ahmad, the realization of this goal depends on the manifestation of human beliefs through a series of structured efforts undertaken systematically in the realm of individual and socio-cultural actuality, using specific methodologies (Amrullah Ahmad, 1985). The process of Islamic advocacy is oriented towards the achievement of anticipated happiness. The efficacy and influence of da'wah in its sphere of operation require proficient organization and the precision of its instrumental constituents.

In this modern era, teaching Islam, or da'wah, is not only the task of the ulama alone (Pimay & Savitri, 2021). In this case, anyone can do da'wah where, when, and with any method. Da'wah is considered an obligation of every Muslim that must be carried out with full responsibility and seriousness, becoming a habit that continues from generation to generation (A Puteh, 2000). Da'wah is considered a noble task for every Muslim as a form of devotion in spreading the teachings of Allah's religion to all mankind with the aim of improving life towards a better, Islamic, and prosperous life, both physically and spiritually (Didin Hafifudin, 1998). The main purpose of da'wah is to change society towards a better and more Islamic life, which is based on persuasive communication in the hope of changes that come from deep conscience and faith. As the foundation of da'wah is described in QS. Ali Imran, 104 and 110

وَلۡتَكُن مِّنكُمۡ أُمَّةٌ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٠٤﴾

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."

كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَتُؤۡمِنُونَ بِٱللَّهِۗ وَلَوۡ ءَامَنَ أَهۡلُ ٱلۡكِتَٰبِ لَكَانَ خَيۡرٗا لَّهُمۚ مِّنۡهُمُ ٱلۡمُؤۡمِنُونَ وَأَكۡثَرُهُمُ ٱلۡفَٰسِقُونَ ﴿١١٠﴾

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the

Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient."

The verse in QS. Ali Imran: 104 (Hidayat, 2019) emphatically emphasizes the importance of da'wah, which can be inferred from the word lam amar in the sentence wal takun, which indicates the obligation of da'wah. The concept that minkum means "fardu kifayah" implies that da'wah becomes a collective obligation. However, if it is carried out by a group of people or individuals, then the law of da'wah becomes "fardu ain" for some individuals. In the Qur'an, the approach of da'wah, or invitation to the way of Allah, is recommended with the application of wisdom through wisdom, good lessons with mauidhah hasanah, and the best argument, or wajadilhum billati hiya ahsan, as Allah clearly explains in QS. An-Nahl; 125.

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴿١٢٥﴾

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

This verse is often used as the basis for methodology in spreading the teachings of Islam to the community (A. Puteh, 2000). Da'wah al-hikmah (Zakariya, 2018) contained in the verse can be interpreted as a call or effort that invites wisely, using philosophy-based arguments supported by patience and strength, in line with the teachings of the Qur'an and the Sunnah of the Prophet Muhammad Saw. Da'wah al-hikmah is known as wise da'wah, which always adapts to the situation and conditions of the listener. This includes listener characteristics such as education level, age, emotional state, and cultural background.

Da'wah al-mauidzatil khasanah has a variety of deep meanings. Firstly, this da'wah focuses on providing positive understanding and exemplary advice, using soft but motivating language. Secondly, it also aims to touch hearts and correct actions, as well as create a noble state of heart. In addition, this da'wah includes fascinating learning through explanations, rules, and language styles that are able to touch people's feelings. It is always emphasized to speak gently, gradually, and compassionately. Da'wah al-mauidzatil khasanah is not selfish, emotionless, or even defensive. It is more about enlightening the community as a whole, with the role of a da'i who becomes a guide and familiar friend who provides guidance to the individual being preached.

An effective method of da'wah is through polite dialogue and mutual respect, without arrogance, or wa jadilhum bi allati hiya ahsan. This approach is suitable for individuals of above-average intelligence. When applying this approach, it is important to: *Firstly*, avoid harming others by defaming their reputation, as the main objective is to seek enlightenment and truth, not just to win. *Secondly*, focus on seeking the truth in accordance with Islamic teachings without any other motivation, and *thirdly*, maintain a respectful attitude towards

the interlocutor, maintain self-dignity, and respect the opponent so as not to offend him with demeaning or harmful behavior.

Calling out, calling out, and inviting to the teachings of spirituality as a whole is the essence of da'wah and is the responsibility of each individual according to their abilities. Da'wah is not only an effort to invite people to the path of Allah Swt (Islam), which includes a series of activities of lecturing (*bi al lisan*), writing (*bi al qolam or kitabah*), and action (*bi al hal*). Although da'wah methods and techniques continue to develop in line with changing times (Nur Alhidayatillah, 2017), the basic principles remain rooted in the values that live in Islamic society.

Islamic society, as an inclusive group, allows da'wah amar ma'ruf nahi munkar to develop according to religious teachings. The spread of da'wah is closely linked to human evolution, which is influenced by the development of science and technology. With extensive possibilities, humans can periodically master certain periods and manage resources for the welfare of mankind, reflecting the values of Islam as a mercy for all nature (QS. Al Anbiya, 107).

In the process of da'wah, there is interaction between the preacher and the recipient of da'wah. This interaction is often influenced by various factors, including the selection of da'wah methods. Technological advances encourage preachers to deliver da'wah messages through technological media (Muhammad Rajab, 2014), especially in contemporary online-based da'wah. In using technological media for da'wah, it is important to consider carefully so that the understanding conveyed through online platforms remains appropriate and effective.

Research Methods

The research method used is qualitative with a descriptive approach, where a literature study is a way to gather information. This approach involves collecting data from written sources, reading, recording, and managing research materials. The results collected in this descriptive method are in the form of words and illustrations (L.J. Moleong, 2010). The data analysis steps applied include data reduction, data presentation, and verification and confirmation of conclusions.

Discussion

Modo is a Latin term often associated with Western societies that have undergone significant industrialization and technological advancement. The term is derived from the word "modern," which means "now" (A. Gaffar, 1998). The concept of modern refers to rapid developments in science and technology, which, in context, can unwittingly change the direction of traditional values, thought processes, culture, and other social aspects in a renewed direction. A modern society is one that tends to prioritize cultural values that are relevant to the current times.

In Zakiah Drajat's view, there are several characteristics that indicate modernity: first, the increasing needs of social life (M.J. Puteh, 2000); second, the emergence of egosectoral attitudes and individualism; third, the tight competition in life; and fourth, the existence of a social nature with instability (Zakiah Drajat, 1994). Then modern life in the life of society at large will be characterized by the emergence of a free life mechanism. In the Western world, the term modernist refers to an ethics, dialectics, understanding, gearakan, and theological rules that

affect changes in institutions, customs, culture, understanding, and conditions in general. It is designed as an answer to the development of science and technology in the modern era

Then it was born again from the other side that the currents and this modern era are increasingly rapidly penetrating into the field of religion, and especially the massive adaptation in the implementation of the worship system of a religion if this is not taken seriously. And for this reason, the flow or science of modern philosophy, where this flow later became the embryo for the birth of the secularism of society (Zulkarnaini, 2015), And this value will speak to a logical consequence: that a flow of modernism or technological development will have an impact on everything. The main characteristic of technological progress and the modern era is more instrumental mechanistic. We can observe the development of digitalization and industrialization, which are closely related to the presence of reproductive tools as well as technology.

Modernism is an ongoing process that produces various products in the form of lifestyle, culture, and other aspects. Although considered the right choice to overcome backwardness, poverty, and ignorance, modernism also brings complex consequences. Modern humans are expected to think logically and use technology to improve their quality of life. However, ironically, many modern people actually have lower human qualities despite having achieved advancements in thinking and technology.

According to Sayyid Hosein Nasr, modern societies that worship science and technology tend to move away from religious values based on revelation. This makes them marginalized from spiritual values and the existence of the center of life (H.M.A. Syukur, 1997). Da'wah in the modern era is also faced with challenges from non-Muslim groups, especially missionaries who try to influence lower or poorer groups of society to follow their beliefs through education, financial assistance, and so on (Ramli, 2016). This condition requires each individual to strengthen their faith and adapt to rapid changes while remaining safe, so as not to cause problems in fulfilling basic human needs and spiritual values.

The development of communication, transport, and information technology has opened a new awareness for humanity towards various fields and dimensions of life. In the past, human life was limited to the earth, where he lived, but now the space of life has expanded to space and other galaxies. These advancements have brought about major changes in various aspects of human life, including the way we think, behave, and conduct ourselves. The challenges faced are increasingly complex and extend to all areas of life and strata of society.
Life in religion, including Islam, is also faced with increasingly complex challenges. Da'wah, according to Hasan Al-Banna, is an integral part of Islam itself (Sufri, 2000). Therefore, all activities related to Islam can be considered as da'wah. Currently, the challenges in da'wah are becoming more complex with the advancement of science and technology that influence the mentality, culture, and behavior of society. Ideas from outside Islam are easily absorbed by the community in their daily lives.

Therefore, arguments based on humanistic values, human rights, freedom, and pluralism become the foundation for resolving various issues in life. Sometimes, these values seem to be more dominant than the law or religious teachings. This challenge requires human beings, including Muslims, to

understand and respond to these challenges wisely and in accordance with the religious principles they adhere to. Islam, in responding to this modern era, divides several compilations of issues that are considered stumbling blocks in the dissemination of Islam to the people, including: first, the low quality of human resources, in this case the community and/or preachers; second, the integration of basic knowledge values and the lack of mastery of technological developments; third, the availability of budgeting in its movement; fourth, unity and solidarity that must be re-instilled; and fifth, the struggle of cyber information and technology. Therefore, in this case, we can also conclude that modernism and the wave of globalization from the Western world, one of which is bringing negative impacts for Muslims, include: a) the emergence of individual materialism; b) the increasing trend of individualism; c) the separation of theological elements from rationalism or secularism; and d) the emergence of relative moral and ethical values (A. Rais, 1998).

The role of a da'i in da'wah will have a significant impact on the way da'wah is carried out in line with the ongoing evolution of civilization. Therefore, one's ability to provide encouragement and motivation to achieve da'wah goals is indispensable. Currently, da'i are faced with increasing challenges when information and communication technology continues to develop, so higher professionalism is needed from both institutions and individual da'i in utilizing the media that has become part of the da'wah industry in order to convey the messages of da'wah effectively (Z. Sardar, 1996). In today's world of discourse that coexists directly with the development of science and technology, da'wah is forced to be carried out by integrating with modern currents (Mitha, 2020). Moreover, da'wah is expected to be a coloring of Islamic contant in the spread of information that is increasingly widespread. There are several classifications of advances in information and technology that are considered to support the work of modern da'wah, including conventional da'wah, e-dawah, and tele-dawah.

Table 1. Differences between Conventional Da'wah, Tele-Da'wah, and e-Da'wah

N	Aspect	Conventional Da'wah	Tele-Deaching	E- Da'wah
1.	Methods	Human Touch	Hi-tech touch is more dominant	Hi-tech touch
2.	Coverage	Limited	Broad	Almost unlimited
3.	Mode of Interaction	One place, one time	Different place, one time Different place, different time	Different places and one time. Different places and different times
4.	Technology	No technology/ Simple technology	Broadcasting Technology	Information technology (internet)
5.	Expertise	Religious Knowledge	Religious knowledge Brodcasting knowledge	Knowledge of religion. Knowledge of information technology

In the table, we can significantly observe the differences among the three. Each of them has its own classification advantage. Presently, e-dawah holds a

significantly influential position. This is influenced by the dominance of media and technological tools, along with the progression of time and information technology. On the other hand, e-dawah represents a new method and approach to spreading Islamic messages through media such as YouTube, Instagram, Facebook, and other online platforms that support broadening insights into Islam. The power of e-dawah in today's digitalization has garnered an immense following or audience for dawah activities. The crucial task now is to package this homework in a manner that retains its substantive Islamic essence without deviating from its core principles. The most challenging effort lies in neutralizing deviations or ideologies that, while appearing to represent Islam, actually lead followers astray in their understanding of Islam through the digitalization of dawah.

The Strategy of Islamic Propagation in the Flow of Global Information and Technology

The success of a plan is determined by its implementation approach and various strategies that elicit active responses from the target audience. Each strategy has a specific approach and various efforts to implement the method, even in different contexts. Additionally, the methods used will require a variety of techniques as well as specific operational steps. Furthermore, each technique requires a more specific approach to its implementation (Mahmuddin, 2016). On the other hand, a strategy requires a balanced combination of methods, techniques, and appropriate means. Therefore, the success of Islamic propagation depends on planned and organized implementation according to the prepared plan (Mahmuddin, 2016). Moreover, the execution and movement of the task of propagation should occur in a structured, systematic, and continuous manner with the development of other strategic methods according to the different audiences of propagation.

The advancement of technology demands rapid changes in all aspects of human life. Similarly, in the context of preaching, it is essential to be proactive in utilizing these facilities to ensure that Islamic teachings keep pace with contemporary developments. Therefore, preaching must be able to address various social, economic, political, and cultural issues comprehensively. Issues will always arise and require transcendental and paradigmatic reinforcement. Hence, the preaching movement needs thorough preparation to fulfill its essence. Efforts to integrate innovation with spirituality are imperative, considering the community's eagerness to receive pure Islamic teachings as a means to manage life and achieve its goals. Islam is recognized as a preaching religion with a special mission to reach humanity as a whole (Abdul Pirol, 2017).

Contemporary preachers face increasingly complex challenges due to diverse cultural backgrounds, varied ethnicities, occupations, and professions within society. They must interact with contemporary society, which is constantly evolving. These contemporary changes have influenced all layers of society, including the Muslim community. The impact of modernization urges Muslims to adapt more aggressively to changes, affecting individuals of all ages. This is because Muslims in different parts of the world do not live as a single homogeneous Muslim community, especially given the complexity of differences in religious beliefs (Becker, 2023). Therefore, Muslims must quickly and accurately address these differences without losing their identity or character as

Muslims. These challenges extend to the preaching strategies being developed by scholars and preachers in Indonesia (Baidowi & Salehudin, 2021).

The development of technology demands rapid changes in the era across all aspects of human life. Similarly, in the context of preaching, it is essential to become actors who can utilize these facilities to ensure that Islamic teachings remain relevant and are not left behind in the current progress. In this regard, preaching must be able to address a series of questions and nurture society broadly. Social, economic, political, and cultural issues will always arise, requiring transcendental and paradigmatic reinforcement. Therefore, the preaching movement needs to be carefully prepared to reach its essence. Efforts to integrate innovation values with spirituality are imperative, considering the community's thirst for receiving pure Islamic messages to manage life towards its goals. Islam is known as a preaching religion, also referred to as a religion with a specific mission, reaching out to humanity as a whole.

The challenges faced by preachers today are increasingly complex due to culturally diverse communities with varied ethnic, occupational, and professional backgrounds. They must also interact with contemporary society, which is constantly amidst a tide of development. These contemporary changes have impacted all layers of society, including Muslims. The effects of modernization encourage Muslims to adapt more aggressively to change, spanning across different age groups. These issues also penetrate into the preaching strategies being developed by scholars and preachers in Indonesia.

Contemporary da'wah involves the use of modern technology in its process, where da'is utilize modern tools, relevant materials, and contemporary media (Mahmuddin, 2016). The phenomenon of modern life shows that an increasing number of individuals are influenced by technological and informational developments, potentially weakening religious beliefs if the da'wah audience becomes overly dependent on technology. Therefore, the content aims to show society that technology serves solely as a means to convey and receive Islamic messages about life lessons. In this context, preachers and their audiences should not be captivated by the sophistication of technology at the expense of the essence of their da'wah message, nor should they idolize technology. In the modern era, da'wah has demonstrated its flexibility by utilizing various media, such as oral, written, audiovisual, and visual forms. Da'wah is no longer limited to formal structures but has extended into art, culture, tourism, and entertainment as avenues to spread Islamic teachings. Even ancient scholars used art as an effective da'wah tool by understanding local culture. The transformation of tourism into religious tourism and halal practices becoming part of da'wah strategies in this modern era highlights how responsive communities are to content that can be shared on social media. The success of da'wah today heavily relies on competent da'is. They must be committed to monotheism (tauhid), steadfastness (istiqamah), honesty, and the ability to preach in ways that align with societal needs. Effective da'wah should also consider socio-cultural aspects, as relevance to community needs enhances acceptance and positive impact.

In the context of information technology and communication, the internet has become an easily accessible source of religious knowledge for the public (Sirajudin, 2014). Modern society not only relies on scholars as the sole source of religious knowledge but also utilizes the internet as an electronic library that provides various types of religious information. Future preaching strategies should

be able to leverage technology as a means to spread the teachings of Islam more widely and effectively. Contemporary preaching demands the use of modern technology, content that is relevant to the times, and the utilization of contemporary media. In facing the challenges of modern civilization, preaching must serve as a tangible example through actions, not just words. Preaching is not merely rhetoric but must be embodied in tangible actions that can have a positive impact on society and raise awareness of Islamic teachings.

Syed Muhammad Naquib al-Attas expressed that throughout human history, various challenges have arisen due to mistakes made, but the most dangerous and damaging challenge facing humanity today is the impact stemming from Western civilization (Muttaqien, 2019). To confront this challenge and respond to the ongoing changes of the times, it is crucial to understand the shift in cultural and socio-religious values that form the basis of shaping a new world in the era of globalization (Hadi et al., 2022). When preaching, it is essential to note that accurately analyzing the lives of the individuals to be preached to is crucial. This is because all aspects of societal life become the material and medium of preaching and understanding the material to be conveyed to the community. The success of a preaching effort lies in the adeptness of thoroughly examining the conditions of the audience. This results in a systematic series of preaching efforts aimed at motivating individuals to practice their religion in accordance with Islamic teachings and principles.

Preaching is not just about delivering rhetoric; it can serve as an example through actions and the development of preaching (Naquib al-Attas, 2011). The conveyance of preaching leads people towards a transformative value change in life on a broad scale. To achieve success in preaching, it is essential to move from rhetorical aspects to the efficient application of values based on reality (A Puteh, 2000). The accumulation shows that the presence of preaching is expected to provide a solution that strengthens justice for each individual's life. The correlation lies in preaching being integrated with applicative and normative values. The alignment of life actions and preaching is expected to generate substantive social actions (Muttaqien, 2019).

The indicators of preaching influencing its objects represent a strategy that every preaching activist should possess. This is coupled with the skill of the preacher in mastering technological trends and information changes in this modern era. Preaching conducted by the preacher should not only prepare relevant content in line with needs but also demonstrate adeptness in reading communication situations within their community. It is crucial not to merely convey content but to actualize its concepts (Pimay & Savitri, 2021). The connection between the preaching message and individual needs should be interpreted as a proper and balanced action.

That is why the public must look carefully to the social reality of all the elements of the public as an urgent value of the struggle for publicity (Setiawan & Khiyaroh, 2022). The change caused by the philosophy is an attempt to penetrate the heterogeneous diversity of society, with various character differences either constant or instantaneous. The openness to this condition can be indicated by the current of globalization change, and do not let the preachers ignore it.

The expression of a gap that exists over the modern world is not a narrative that should be constructed in educating the people. Or to contend with the opposition between the implementation of holy strategies and the era of change.

Because a minimal change is possible to be colored with better moral qualities with the guidance of the people (Qodir, 2019).

Then the prestige offered by the Mubaligh is that he should be able to integrate his values into the religious institutions to the level of constitutional sensitivity (Hamdanny, 2021; Islahuddin et al., 2023). This process can't be avoided by the ministry until the ministerial activists on this line become the universal values of the ministry itself (A Puteh, 2000). An optional part of the execution of the ministry is to emphasize that a ministry has the value of renewing or empowering society in general. Because the ability and advancement of people in all aspects of life is a strategic glory that is intended in its planning and management, Both religiously oriented to the social and cultural order, political economics is a desirable accomplishment in evangelism (Fahrurrozi, 2017). It is inspired as the strategy of prophecy developed in the days of the Prophet is included in the movement towards social transformation, which is a different approach every time (Mahmuddin, 2017).

From this point, we can see that integration is not merely the transmission of the Islamic message but the attempt to raise a wave of movement for the people to exploit and dominate the modern era. Therefore, all forms of injustice and oppression must be neutralized by a just Islamic domination (A Puteh, 2000). The transformation of the values of the prophecy ahead is demanded to have a special agenda as its strategy, among them: *first*, to underpin the process of prophecies on the side of society. *second*, to intensify the pattern of relations and the involvement of the community. *third*, facilitation and mediation in the resolution of issues as a form of transformation approach, Jamaah. And *fourthly*, integrate wisdom with the values of education and the development of the potential of the people (Muhyiddin, 2016). Da'i is being charged for as much as possible by trying to take advantage of the advances of information and communication technology in every religious activity. This strategic effort needs to be made given that so many media, such as television and the internet, have a significant impact on their audience (A Puteh, 2000). Nowadays, people in search of knowledge about religion are not only dependent on scholars merely as a source of religious knowledge, but they can also use smartphones as a practical means to explore religious topics, from aspects of worship to complex themes (Latif, 2021). Because in this case, the internet has become a giant library where there are many articles, books, magazines, photos, and more in electronic form. So everyone can access the library anytime, anywhere (Rodhin, 2012). The power of the Internet discourse today is capable of changing the direction of the world and the behavior of people as they want. And the world of art, culture, tourism, and entertainment, with all its merchandise, can also be used as a means of glory. Even in the days of Walisanga, many people in the land of Java used such tools as a means of preaching. This is what makes Islam so buried in the hearts of all Muslims in Indonesia (Republika, 2021).In addition to some of these things, the success of the modern era is supported by the quality of the competent da'i. Mubaligh must have a commitment to God's (Tauhid), sincere, honest, clear-sighted, and Islamic collaborative methods of worship according to the needs of the facts. That's how the clergy use methods and understand strategic thinking so that they can analyze more complex and interdisciplinary studies. I also know how to speak according to the ability of the people.

Conclusion

Dakwah is literally understood as the call and practice of Islamic doctrine by someone or a group of individuals. On the contrary, the greater significance of prophecy can be inferred as an effort to improve the quality of human resources, eradicate poverty, eliminate stupidity and retardation, as well as liberate Nowadays, the ministry should pay particular attention to the honey method, which involves "approaching bill wismah wal mauizah hasanah" and the use of media (bi al-tadwin). These measures are also considered together with the preachers; both knowledge, experience, and individual and group perspectives are considered in the balance of those measures. The message or source of such prophecy then becomes a consideration in the philosophy of the problems of modern society and their solutions. Based on research, it can be concluded that there are still many scholars who are still advancing the tradition with conventional methods. In order to remain relevant and be accepted in this time and era of rapid change, the teaching must be able to adapt to the background of communication that is constantly developing, especially the use of social media. With the increasing sophistication of the Internet and various social media platforms that society enjoys, it is increasingly providing ease and integrating the teachings and messages easily accessible to the advances of the modern era of digitalization. So that the general public can easily receive information anytime and anywhere. Therefore, it is important if the ministry can make use of the e-Dakwah platform, whose content involves various forms of use of its information technology, especially the Internet. Because the Internet has spread and can be used by the whole layer of society, fame must be an important part of the use of elegance in order to spread it to the people.

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