

OPTIMIZING THE ROLE OF DIGITAL DA'WAH IN IMPROVING THE QUALITY OF ISLAMIC EDUCATION IN INDONESIA

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ABSTRACT

Digital da'wah has become an important instrument in improving the quality of Islamic education in Indonesia, especially in the era of rapidly developing information technology. This research aims to explore how digital da'wah can be optimized to support Islamic education. With a literature research approach, information is collected from various relevant literature sources and critically analyzed. The results show that digital da'wah can expand access to education, improve interaction between educators and learners, and disseminate information quickly and effectively. In addition, the use of social media and other digital platforms has been proven to attract young people to learn more about Islam. This research emphasizes the importance of integrating digital da'wah in the Islamic education curriculum and the need for further innovation to understand its long-term impact. Thus, optimizing digital da'wah can not only improve the quality of Islamic education but also support the active role of the community in understanding and practicing Islamic teachings.

Keywords: Da'wah, Digital, Islamic Education

ABSTRAK

Dakwah digital telah menjadi instrumen penting dalam meningkatkan kualitas pendidikan Islam di Indonesia, terutama di era teknologi informasi yang berkembang pesat. Penelitian ini bertujuan untuk menggali bagaimana dakwah digital dapat dioptimalkan untuk mendukung pendidikan Islam. Dengan pendekatan penelitian kepustakaan, informasi dikumpulkan dari berbagai sumber literatur yang relevan dan dianalisis secara kritis. Hasil penelitian menunjukkan bahwa dakwah digital dapat memperluas akses pendidikan, meningkatkan interaksi antara pendidik dan peserta didik, serta menyebarkan informasi dengan cepat dan efektif. Selain itu, penggunaan media sosial dan platform digital lainnya telah terbukti menarik minat generasi muda untuk belajar lebih banyak tentang Islam. Penelitian ini menekankan pentingnya integrasi dakwah digital dalam kurikulum pendidikan Islam dan perlunya inovasi lebih lanjut untuk memahami dampak jangka panjangnya. Dengan demikian, optimalisasi

dakwah digital tidak hanya dapat meningkatkan kualitas pendidikan Islam tetapi juga mendukung peran aktif masyarakat dalam memahami dan mengamalkan ajaran Islam.

Kata kunci : Dakwah, Digital, Pendidikan Islam

INTRODUCTION

Islamic education in Indonesia faces significant challenges amid the rapid development of information technology. Globalization and technological advances have changed the way people interact and learn. In this context, digital da'wah has emerged as an effective tool to deliver Islamic education messages to the wider community. By utilizing various digital platforms, such as social media, websites, and mobile applications, digital da'wah can reach a wider and more diverse audience.¹

Technology in education has been the subject of much discussion in recent years. Research shows that the use of technology in schools can increase student motivation and engagement.² Digital da'wah can help the younger generation in Indonesia, where the population of internet users continues to increase. However, the right strategy for implementing digital da'wah is needed to maximize the results. The thesis of this research is that the optimization of digital da'wah can contribute greatly to the improvement of Islamic education in Indonesia. This research will investigate how digital da'wah can be incorporated into education and how it impacts the learning and understanding of Islamic teachings.

Various educational and digital communication theories will be used to support the analysis in this situation. Constructivism theory, for example, says that learning that

¹ Zaenurrahman Bahrul Alam, Syamsul Aripin, And Erba Rozalina, "Strategi Guru Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Multikultural Di Smp Negeri 5 Kota Bogor," *Akrab Juara : Jurnal Ilmu-Ilmu Sosial* 8, No. 1 (2023): 185–185, <https://doi.org/10.58487/Akrabjuara.V8i1.2041>; Fajar Dwi Mukti, "Integration Of Science Literacy And Social Values In The Era Globalization Integrasi Literasi Sains Dan Nilai-Nilai Akhlak Di Era Globalisasi," *Jurnal Pendidikan Madrasah Ibtidaiyah* 1, No. 2 (2018): 311–12; Ridma Diana And Sugiharto Sugiharto, "Strategi Guru Pendidikan Agama Islam Dalam Membangun Karakter Religius Peserta Didik Di Era Globalisasi," *Al-Madrasah Jurnal Pendidikan Madrasah Ibtidaiyah* 8, No. 2 (2024): 525–525, <https://doi.org/10.35931/Am.V8i2.3367>; Lastuti Abubakar And Tri Handayani, "Penguatan Regulasi: Upaya Percepatan Transformasi Digital Perbankan Di Era Ekonomi Digital," *Diponegoro University* 51, No. 3 (July 2022): 259–70, <https://doi.org/10.14710/Mmh.51.3.2022.259-270>.

² Winanda Amilia, "Peran Guru Dalam Pemanfaatan Media Pembelajaran Berbasis Teknologi Informasi Dan Komunikasi Di Sekolah Dasar Kota Sawahlunto," *Jurnal Inovasi Pendidikan Dan Pembelajaran Sekolah Dasar* 6, No. 1 (2022): 254–254, <https://doi.org/10.24036/Jippsd.V6i1.115753>; Ria Anista, "Transformasi Kebudayaan: Dampak Perkembangan Teknologi Dan Media Sosial," *Jupsi: Jurnal Pendidikan Sosial Indonesia* 1, No. 1 (2023): 33–40, <https://doi.org/10.62238/Jupsijurnalpendidikan sosial indonesia.V1i1.6>; Ridwan, "The Effectiveness Of Blended Learning Model On Students' Psychomotor Skills In Pencak Silat," *Jtp - Jurnal Teknologi Pendidikan* 25, No. 1 (2023): 131–39, <https://doi.org/10.21009/Jtp.V25i1.35516>.

involves active interaction can help students better understand what they are learning. It is therefore important to conduct research on ways in which digital proselytizing can make the learning environment interactive and enjoyable. This research will examine various aspects of digital proselytizing, including problems, opportunities, and suggestions for better implementation. As such, this research is expected to provide useful information for educators, policy makers, and da'wah practitioners on how to maximize the role of digital da'wah to improve Islamic education in Indonesia.

RESEARCH METHODS

This research uses the literature method, in which data and information are collected through literature studies that include books, journal articles, research reports, and other sources relevant to the topic of digital da'wah and Islamic education. The data collection process was carried out by searching for references from various academic databases and digital libraries, as well as critical analysis of the content found. Furthermore, the data obtained was analyzed to identify patterns, gaps, and best practices in the application of digital da'wah in the context of education. In addition, theories of contemporary education and digital communication are used to support the analysis and provide a clear framework in understanding the role of digital da'wah. This approach is expected to produce a comprehensive and in-depth understanding of the optimization of digital da'wah in improving the quality of Islamic education in Indonesia.

RESEARCH RESULTS AND DISCUSSION

There are some important findings from the literature analysis conducted on how to maximize the role of digital da'wah in improving Islamic education in Indonesia. Results show that accessibility, interaction, information dissemination, and effective use of social media are all important elements.

In the internet era, an increasingly relevant topic is how to optimize the role of digital da'wah in improving the quality of Islamic education in Indonesia. Studies show that digital da'wah not only makes Islamic education materials more accessible, but also aids a more interactive and effective learning process. The use of various online

platforms, such as social media, learning apps and websites, are used in digital da'wah to disseminate Islamic education information and materials to the wider community. Therefore, the purpose of this study is to examine the various ways digital da'wah can be optimized to improve the quality of Islamic education. It will also discuss the various opportunities and challenges that exist today.

First, making Islamic educational materials more accessible is an important component of digital da'wah. With more than 204.7 million internet users by 2022, Indonesia has great potential to reach a larger audience, according to data from the Indonesian Internet Service Providers Association (APJII). People in remote areas can now get formal education through digital platforms, such as podcasts, videos, and online articles. This is in line with research that found that digital platforms have made Islamic education more accessible, especially for the younger generation and underserved communities.³

Secondly, the interaction between teachers and students increases with digital proselytization. Learners can participate in more interactive learning sessions through social media platforms such as Zoom, Google Classroom and Q&A. According to some researchers, this interaction results in a more dynamic and cooperative learning environment. This is especially important for Islamic education which emphasizes

³ Hasbi Indra, "Challenges And Response In Islamic Education Perspective In The Digital Media Era," *Institut Agama Islam Negeri (Iain) Salatiga* 5, No. 1 (September 2020): 31–42, <https://doi.org/10.18326/Attarbiyah.V5i1.31-42>; Sunarti Suly Eraku Et Al., "Digital Literacy And Educators Of Islamic Education," *Al Hidayah Press* 10, No. 01 (February 2021): 569–569, <https://doi.org/10.30868/Ei.V10i01.1533>; Abdul Halik Nasaruddin, St Wardah Hanafie Das, And Suyatno Ladiqi, "Digital-Based Islamic Religious Education (Ire) Learning Model At Senior High School" 6, No. 1 (June 2023): 79–92, <https://doi.org/10.33367/Ijies.V6i1.3525>; Mustaqim Pabbajah Et Al., "From The Scriptural To The Virtual: Indonesian Engineering Students Responses To The Digitalization Of Islamic Education," *Wiley* 24, No. 2 (June 2021): 122–30, <https://doi.org/10.1111/Teth.12581>; Fakhur Rozi, Syukur Kholil, And Hasan Sazali, "Hijrah And Look For Millenial Muslim Identity In Medan," *Stain Ponorogo* 19, No. 2 (November 2021): 381–401, <https://doi.org/10.21154/Dialogia.V19i2.3170>; Nur Fitria Reza, Acep Nurlaili, And Sayan Suryana, "Manfaat Media Internet Dalam Pembelajaran Pai Pada Masa Pandemi Covid-19 Di Sdn Linggarsari 1 Kecamatan Telagasari Kabupaten Karawang" 6, No. 2 (July 2021): 204–11, <https://doi.org/10.29303/Jipp.V6i2.199>; Anisa Ulfah, "Model Literasi Digital Dalam Upaya Mengurangi Kesenjangan Digital Untuk Santri Menuju Indonesia Emas 2045" 14, No. 1 (January 2022): 1–7, <https://doi.org/10.52166/Humanis.V14i1.2772>; Adang Danial And Muyasaroh Muyasaroh, "Pemanfaatan Smartphone Dalam Pembelajaran Pendidikan Agama Islam" 6, No. 2 (June 2023): 146–146, <https://doi.org/10.32529/Al-Ilmi.V6i2.2503>; Didin Hendriana, "Peran Ilmu Pengetahuan Dan Pengaruh Kemajuan Teknologi Digital Dalam Pelaksanaan Tugas Kekhalifahan Manusia," *Universitas Muhammadiyah Magelang* 19, No. 1 (March 2023), <https://doi.org/10.31000/Rf.V19i1.7730>; Muhajir Sulthonul Aziz Et Al., "Systematic Review: Use Of Digital Media As A Means Of Communication Of Da'wah" 10, No. 2 (June 2022): 187–93, <https://doi.org/10.37826/Spektrum.V10i2.324>; Erwaningtyas Ami Sekar Pramesthi And Agus Triyono, "The Influence Of Ustaz Hanan Attaki's (Uha) Podcast Digital Da'wah On Religious Behavior," January 2022, <https://doi.org/10.2991/Assehr.K.220501.007>; Hafiz Mubarak Et Al., "The Technological Revolution And The Dynamics Of Islamic Da'wah" 6, No. 1 (June 2022): 44–44, <https://doi.org/10.24127/Att.V6i1.1806>.

conversation and discussion. With better interaction, students can gain a better understanding of the lessons and can apply Islamic principles in their daily lives.⁴

Third, digital da'wah accelerates information dissemination. Islamic educational institutions can easily update subject matter and provide audiences with the latest information through social media and websites. Some studies suggest that educational institutions can use technology to provide relevant and accurate information on various Islamic issues. This is very important for Islamic education to remain relevant amidst the rapidly changing times.⁵ Fourth, social media as a digital tool for da'wah has proven successful in attracting young people to study Islam. Several studies emphasize that websites such as Instagram and TikTok can be used to spread Islamic education messages in a way that is more attractive and in line with the habits of the younger generation. Digital da'wah can increase students' interest in Islamic teachings with interesting visual content, encouraging them to learn more.

⁴ Arbi Arbi, "Improving Quality Of Islamic Education Through Community Based Education: Principal Engagement" 4, No. 1 (June 2018): 39–39, <https://doi.org/10.15575/jpi.v4i1.2095>; Helmi Aziz, "Kurikulum Integratif Berbasis Nilai-Nilai Islam (Penelitian Di Smp It Fithrah Insani Kabupaten Bandung Barat)," *State College Of Islamic Studies Pamekasan (Stain Pamekasan)* 13, No. 1 (June 2018): 94–94, <https://doi.org/10.19105/tjpi.v13i1.1535>; Saiful Arif, "Model Pembelajaran Kontekstual Pada Mata Pelajaran Pai Di Smpn 2 Pamekasan," *State College Of Islamic Studies Pamekasan (Stain Pamekasan)* 10, No. 2 (December 2015): 251–251, <https://doi.org/10.19105/tjpi.v10i2.828>; Asep Abdul Aziz Et Al., "Pembelajaran Pendidikan Agama Islam (Pai) Di Sekolah Dasar" 9, No. 1 (July 2021): 63–63, <https://doi.org/10.36667/jppi.v9i1.542>; Ardillah Et Al., "Pembinaan Al-Qur'an Dan Hadis Tk/Tpa Desa Tompong Patu Kecamatan Kahu Kabupaten Bone" 1, No. 2 (March 2023): 1–4, <https://doi.org/10.47435/inkamku.v1i2.1690>; Ulfach Fitriyani And Dewi Hasanah, "Pembinaan Ekstrakurikuler Muhadharah Untuk Menumbuhkan Kemampuan Berpikir Kritis Bagi Siswa Madrasah Tsanawiyah" 1, No. 2 (June 2023): 51–65, <https://doi.org/10.30631/ies.v1i2.68>.

⁵ Fitri Oktavia And Alfurqan Alfurqan, "Analisi Pemanfaatan Media Pembelajaran Tik Dalam Meningkatkan Pemahaman Siswa Pada Mata Pelajaran Pai" 1, No. 2 (May 2021): 60–68, <https://doi.org/10.24036/annuha.v1i2.31>; Eraku Et Al., "Digital Literacy And Educators Of Islamic Education"; Naura Dinda Nurulita, "Implementasi Blended Learning Sebagai Inovasi Pembelajaran Di Masa Pandemi Covid-19 Bagi Pendidikan Tinggi" 13, No. 1 (June 2022): 36–44, <https://doi.org/10.21009/jmp.v13i1.27049>; Fetty Poerwita Sary And Adhi Prasetyo, "Improving Asatidz's Teaching Competence Through Making Teaching Materials Using Microsoft Powerpoint And Canva" 7, No. 2 (June 2023): 414–414, <https://doi.org/10.32832/abdidis.v7i2.1568>; Reza, Nurlaili, And Suryana, "Manfaat Media Internet Dalam Pembelajaran Pai Pada Masa Pandemi Covid-19 Di Sdn Linggarsari 1 Kecamatan Telagasari Kabupaten Karawang"; Muhammad Dominique Mendoza Et Al., "Pengaruh Penggunaan Media Sosial Dalam Pendidikan Terhadap Prestasi Akademik Mahasiswa," *State University Of Medan* 15, No. 2 (October 2022): 68–68, <https://doi.org/10.24114/jtp.v15i2.39120>; Erin Giri Arum Et Al., "Penggunaan Web Interaktif (Google Site) Dalam Membangun Wawasan Dakwah Islam Bagi Mahasiswa Universitas Pendidikan Indonesia," *Universitas Pahlawan Tuanku Tambusai* 4, No. 3 (April 2022): 3723–30, <https://doi.org/10.31004/edukatif.v4i3.2657>; Hendriana, "Peran Ilmu Pengetahuan Dan Pengaruh Kemajuan Teknologi Digital Dalam Pelaksanaan Tugas Kekhalifahan Manusia"; Nor Aziah Daud Et Al., "Persuasive Web Design For Online Islamic Education," November 2017, <https://doi.org/10.1109/Iceei.2017.8312455>; Pramesti Wulandari, Asrowi Asrowi, And Djono Djono, "Review Of Teaching Materials On Islamic Education Subjects For Higher Education: Case Studies In Indonesia" 20, No. 1 (March 2022): 26–26, <https://doi.org/10.20961/teknodika.v20i1.56609>; Siti Alvi Sholikhatin, Wanda Fitriyaningsih, And Sahira Dhiyaulhaq, "Workshop Strategi Peningkatan Popularitas Konten Serta Menjaga Keamanan Data Pribadi Di Berbagai Platform Media Sosial" 4, No. 1 (November 2020): 251–251, <https://doi.org/10.31764/jpmb.v4i1.2929>.

While there are many advantages to implementing digital da'wah, there are also challenges. Ensuring the quality of the content delivered is one of the biggest challenges. A lot of online information is inaccurate and can spread misinformation. Therefore, Islamic educational institutions should have staff responsible for supervising and curating content to ensure that the education provided to the community is of high quality. Digital literacy is also important, as learners should be trained to select appropriate and useful information. How digital da'wah can aid more inclusive learning should also be considered. In this situation, digital da'wah can help address the education gap in Indonesia. Access to formal education is still limited in many places, especially in remote areas. Digital da'wah allows people to access Islamic lessons without having to attend classes in person. This is crucial for improving religious literacy and religious understanding among communities that previously did not have access to formal education.

In addition, social and cultural components influence how effective digital da'wah is in improving the quality of Islamic education. The digital da'wah approach used in Indonesia must be adapted to the diversity of cultures and traditions. This means using language that is easy to understand and delivering material that is relevant to people's daily lives. According to research conducted by several researchers, effective digital da'wah in Islamic education can be enhanced by methods that take into account the local context. Creating synergy between digital da'wah and formal education is also important. It is possible to enhance the learning process and improve the overall quality of Islamic education if these two elements are integrated. In such a situation, Islamic education institutions should create a curriculum that incorporates the use of technology and digital da'wah in the learning process. Technology-based learning can encourage students to be more actively involved in Islamic education and understand it.⁶. Finally,

⁶ Agus Purwowododo, "Dialectics Of Educational Technology And Reposition Islamic Education (Pai) Teacher's Role In Globalization Era," *State Institute Of Islamic Studies (Iain) Tulungagung* 11, No. 2 (December 2016), <https://doi.org/10.21274/Epis.2016.11.2.311-338>; Eraku Et Al., "Digital Literacy And Educators Of Islamic Education"; Yusnaili Budianti, Zaini Dahlan, And Muhammad Ilyas Sipahutar, "Kompetensi Profesional Guru Pendidikan Agama Islam," *Universitas Pahlawan Tuanku Tambusai* 6, No. 2 (February 2022): 2565–71, <https://doi.org/10.31004/Basicedu.V6i2.2460>; Unik Hanifah Salsabila Et Al., "Manfaat Teknologi Dalam Pendidikan Agama Islam" 5, No. 1 (January 2022): 1–17, <https://doi.org/10.52166/Talim.V5i1.2775>; Reza, Nurlaili, And Suryana, "Manfaatan Media Internet Dalam Pembelajaran Pai Pada Masa Pandemi Covid-19 Di Sdn Linggarsari 1 Kecamatan Telagasari Kabupaten Karawang"; Rafil Wal Ilham, "Perkembangan Teknologi Dibidang Pendidikan" 2, No. 5 (September 2022): 468–75, <https://doi.org/10.59141/Comserva.V2i5.345>; Sedya Santosa And

more research should be done on the long-term effects of using technology in education if we want to maximize the potential of digital da'wah to improve the quality of Islamic education. A thorough evaluation of how effective digital da'wah is in Islamic education can provide valuable information to make better plans.

Based on the data above, it is very important to conduct a comprehensive and critical discussion on how to maximize the role of digital da'wah in improving the quality of Islamic education in Indonesia. The existence of information and communication technology in the modern era provides enormous opportunities for the advancement of Islamic education. However, in order to maximize these opportunities, a deep understanding of the current obstacles and the most appropriate approach to implement them is required.

Ensuring the quality of the content delivered is one of the main challenges in digital da'wah. Not all content circulating on the internet can be considered true or accurate amidst the swift flow of information. Therefore, Islamic educational institutions must set clear standards for content quality and curate the material taught. This is crucial to avoid the spread of misinformation and ensure that students have a proper understanding of Islamic teachings. Several studies have shown that good content curation can increase public trust in educational materials delivered on the internet.⁷

Digital literacy must also be considered. The wider community and students should be trained to pick and choose useful information. In the Islamic education curriculum, digital literacy training programs should be included so that students are not only consumers of information but also able to think critically and analyze the information they receive. Some studies state that students who have better digital

Muhammad Fahmi Jazuli, "The Digital Madrasah As An Idea Of It-Based Islamic Education" 5, No. 2 (April 2022): 379–91, <https://doi.org/10.31538/Nzh.V5i2.2121>; Engkizar Engkizar Et Al., "The Importance Of Integrating Ict Into Islamic Study Teaching And Learning Process" 1, No. 2 (January 2018): 148–148, <https://doi.org/10.24036/Kjie.V1i2.11>; Silvia Ekasari Et Al., "Understanding Islamic Education Management In Digital Era: What Experts Say" 6, No. 1 (April 2021): 127–43, <https://doi.org/10.31538/Ndh.V6i1.1336>.

⁷ Siti Yumnah, "E-Learning Based Islamic Religious Education Of Learning Media: Alternative Solutions For Online Learning During Covid-19," *Nazhruna: Jurnal Pendidikan Islam* 4, No. 2 (June 20, 2021): 249–60, <https://doi.org/10.31538/Nzh.V4i2.1209>; Reza, Nurlaili, And Suryana, "Manfaat Media Internet Dalam Pembelajaran Pai Pada Masa Pandemi Covid-19 Di Sdn Linggarsari 1 Kecamatan Telagasari Kabupaten Karawang."

literacy can help understand the context of information and apply Islamic principles in daily life.⁸

Moreover, it is imperative to make digital da'wah and formal education work together. It is possible to enhance the learning process and improve the overall quality of Islamic education if these two elements are integrated. In such a situation, Islamic educational institutions should create a curriculum that incorporates the use of technology and digital da'wah in the learning process. It is expected that students will have more enjoyable and effective learning if digital and traditional learning methods are combined. This is in accordance with the theory of constructivism, which emphasizes that collaboration and interaction are essential in the learning process.

Digital preaching can also help build an inclusive educational community. Individuals from different backgrounds can share experiences and knowledge through digital platforms. With an online learning community, students can interact with teachers and peers, talk and support each other while learning. This can increase students' desire to learn and help them understand the teachings of Islam. However, keep in mind that digital proselytization in Islamic education does not only depend on the technology itself; the human resources involved must also be ready and successful. Therefore, Islamic education institutions should provide training and skill development to teachers to use technology and digital platforms effectively. Teachers who are proficient in using technology will be better able to make education engaging and interactive. In this context, it is also important to conduct regular evaluations of the use of digital dakwah in Islamic education. These evaluations can show how effective the various approaches and tactics used are, as well as find areas that need improvement.

Schools can continue to improve Islamic education by conducting regular evaluations. The conversation on how to maximize digital da'wah to improve Islamic education in Indonesia should be kept up to date in the era of ever-evolving technology. Further research on the effects of digital da'wah and educational technology innovation can make a significant contribution to the development of Islamic education in Indonesia in the long run.

⁸ Eraku Et Al., "Digital Literacy And Educators Of Islamic Education"; Wulandari, Asrowi, And Djono, "Review Of Teaching Materials On Islamic Education Subjects For Higher Education: Case Studies In Indonesia."

It is hoped that Islamic education can be more relevant and able to answer the challenges of an ever-changing era by maximizing the potential of digital da'wah. To conclude, maximizing the role of digital da'wah in improving Islamic education in Indonesia is a very important step. Islamic education can be reached by more people with the help of information and communication technology. Despite the obstacles that must be faced, strategic action.

In the digital era, da'wah communication patterns have undergone a major transformation, characterized by advances in information and communication technology. In the current situation, da'wah has turned into a more dynamic and interactive form through various digital platforms. It is no longer limited to traditional methods such as lectures in mosques or face-to-face recitation. Increased data accessibility is a major change. Dawah messages can be disseminated quickly and reach a more diverse audience, including the younger generation who are more familiar with the internet.

In digital da'wah, there are three important roles in communication. First and foremost, it helps preachers understand the nature of society in the computer age. Preachers can know the preferences and needs of their audience by utilizing analytical data from social media and online platforms, so that the messages delivered can be tailored to the context and characteristics of the community. Secondly, digital communication ensures that da'wah messages reach the people effectively by using videos, infographics and interactive content.

However, changes in the way da'wah is carried out in the technological era also present challenges. One of them is the possibility of spreading false or misleading information. Disseminating information without adequate verification in the digital world can cause confusion or even conflict among the public. Therefore, to deliver da'wah appropriately and responsibly, preachers must have good communication skills and a deep understanding of the relevant issues.

In addition, digital da'wah requires an innovative approach. Preachers must be sensitive to the social and cultural changes taking place in their communities. To reach a larger audience, they should be able to use various digital platforms, such as social

media, blogs and instant messaging apps. Da'wah can become more relevant and attractive to the younger generation who prefer to interact through technology.

Overall, the way da'wah is communicated in the digital era shows that technology can be a very effective tool for spreading the message of Islam. However, the success of digital da'wah largely depends on the preacher's ability to adapt to the changing times and use technology wisely. Digital da'wah can enhance message delivery and improve the understanding and practice of Islamic teachings among the public if implemented correctly.

While digital proselytizing offers many opportunities for wider and more effective dissemination of religious messages, there are also some dangers to be aware of. The spread of inaccurate or misleading information is one of the main threats. In an era where information is easily accessible and shared, da'wah content may not be properly validated. This can confuse people and spread false or extreme beliefs. For example, a preacher may cause a misunderstanding of Islamic teachings if disseminating information that is not based on credible sources.

In addition, the danger of radicalization is a major concern in digital da'wah. Individuals or groups with a particular agenda can use online platforms to spread extremist ideologies. The internet allows violent or hateful content to be disseminated quickly and attract the attention of the younger generation. This poses a challenge for preachers to ensure that their preaching instills values of moderation and tolerance in addition to providing information.

In digital da'wah, the quality of content is also very important. Not all content uploaded on online platforms or social media is of high quality. Many preachers do not have adequate religious education, so they can convey information that is wrong or not in accordance with the correct teachings of Islam. Therefore, it is important for Islamic educational institutions to educate and train preachers so that they can deliver messages correctly and responsibly.

In addition, communication ethics are important in digital proselytizing. Preachers must be careful when choosing their words and how to convey their messages in this situation. Provocative or offensive language can cause conflict and division

among people. Therefore, it is important to deliver da'wah messages with a compassionate approach and respect for differences of opinion.

Finally, keep in mind that reliance on technology is also a risk. While technology can help spread da'wah, over-reliance on digital platforms can reduce direct communication between preachers and their communities. Building strong, trusting relationships requires in-person interaction. Therefore, it is imperative to find ways to balance in-person interaction and the use of technology in da'wah.

Overall, digital da'wah offers many opportunities to spread religious messages to a wider population, but it also offers risks associated with it that must be carefully considered. Preachers and Islamic educational institutions should work together to ensure that digital da'wah is conducted in a way that is fair, accurate and ethical, so that it can best benefit society.

CONCLUSION

The results show that optimizing the role of digital da'wah in Islamic education in Indonesia has a very positive impact on improving the quality of education. The interaction between teachers and students becomes more effective and Islamic education can be accessed by more people with the help of information technology. The results show that digital da'wah not only expands access to education, but also increases community engagement and understanding of Islamic values. To capitalize on this potential, Islamic education institutions should incorporate digital da'wah into their curriculum and see more innovation in the use of technology in education. Thus, optimizing digital da'wah will not only improve the quality of educators, but will also improve the quality of students. Going forward, further research is needed to assess the effects of digital da'wah on the quality of Islamic education in the long term. This is crucial to ensure that Islamic education remains relevant and able to handle the challenges that arise in this day and age. It is hoped that digital da'wah can become a key pillar in improving Islamic education in Indonesia if there is a systematic and collaborative effort.

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