Strategi Tafsir Ayat dalam Dakwah di Era Digital: Mengoptimalkan Media Sosial sebagai Makna Dakwah

Strategies for Tafsir Da'wah Verses in the Digital age: Optimizing Social Media as a Da'wah Means

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Abstrak: *Tafsir ayat-ayat dakwah di era digital dapat menjadi strategi efektif dalam mengoptimalkan media sosial sebagai sarana dakwah. Di era digital, media sosial telah menjadi platform paling populer untuk berkomunikasi dan berinteraksi dengan orang lain. Oleh karena itu, penggunaan media sosial dalam dakwah harus diimbangi dengan penafsiran ayat dakwah yang efektif agar dapat menjangkau khalayak yang lebih luas. Penelitian ini merupakan penelitian kepustakaan, metode yang digunakan adalah analisis deskriptif. Dengan tujuan untuk mencari hasil yang maksimal. Strategi penafsiran dakwah yang efektif harus mengambil kaidah penafsiran ayat secara benar dan tepat agar pesan yang disampaikan dapat dipahami dengan baik oleh khalayak. Selain itu, penafsiran ayat-ayat dakwah yang diadaptasi di era digital juga harus disesuaikan dengan konteks perkembangan zaman, seperti penggunaan gambar, video, dan audio sebagai alat dalam penjelasannya. Penerapan strategi tafsir ayat-ayat dakwah di media sosial harus mengedepankan nilai-nilai Islam*

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yang mendorong perdamaian dan toleransi antar umat beragama. Dengan demikian, media sosial dapat menjadi sarana dakwah yang efektif untuk menjangkau banyak orang dan menginspirasi mereka untuk mengamalkan ajaran Islam. Hasil penelitian ini, strategi tafsir ayat-ayat dakwah di era digital dapat menjadi alat yang efektif untuk mengoptimalkan media sosial sebagai sarana dakwah. Dalam melaksanakan strategi ini perlu memperhatikan kaidah penafsiran ayat yang benar dan akurat serta memperhatikan konteks zaman yang berkembang. Dengan penerapan yang tepat, media sosial dapat menjadi alat yang ampuh dalam menyebarkan ajaran Islam yang damai dan toleran.

Kata Kunci: *Strategis; Tafsir; Da'wah; Sosial Media.*

Abstract: *The interpretation of da'wah verses in the digital era can be an effective strategy in optimizing social media as a means of da'wah. In the digital age, social media has become the most popular platform for communicating and interacting with others. Therefore, the use of social media in da'wah must be balanced with an effective interpretation of the da'wah verse to reach a wider audience. This research is a library research, the method used is descriptive analysis. With the aim of finding maximum results. The strategy of the interpretation of effective da'wah must take the rules of the interpretation of the verse correctly and accurately so that the message conveyed can be well understood by the audience. In addition, the interpretation of the da'wah verses adapted in the digital era must also be adjusted to the context of developing times, such as the use of images, videos, and audio as a tool in explanation. The application of the interpretation strategy of da'wah verses on social media must prioritize Islamic values that encourage peace and tolerance between religious believers. In this way, social media can be an effective means of da'wah to reach many people and inspire them to practice the teachings of Islam. The results of this study, the interpretation strategy of da'wah verses in the digital era can be an effective tool to optimize social media as a means of da'wah. In implementing this strategy, it is necessary to pay attention to the rules of the interpretation of the correct and accurate verse and pay attention to the context of the times that develop. With the right application, social media can be a strong tool in spreading peaceful and tolerant Islamic teachings.*

Keywords: *Strategic; Interpretation; Da'wah; Social media.*

A. Introduction

People can no longer escape the social media era since it has had such a profound effect on daily life. Diverse material presented on social media platforms can influence an individual's offline life. Researchers have talked about studies on influencers' effects on society. In relation to this research, there are two patterns. The first is a study that clarifies the degree to which influencers can motivate their followers to purchase a brand's goods. The impact of influencer communication on society comes in second.[1] One study that has not been discussed by researchers is the analysis of influences from a survey of the literature on interpretation. At this juncture, the investigation in.

Islam is a plenary religion, meaning that its teachings are extensive and applicable to all people. If people wish to reflect and concentrate on His verses—both the qouliyah and kauniyah verses—Islam has given them all they need, including the means to construct their civilization. Thus, it is accurate to say that Islam is a religion that is applicable at all times and in all locations. It is imperative to recognize, however, that the lofty ideals found in Islamic teachings will be meaningless if humanity fails to comprehend and assimilate them. Consequently, it is crucial to make an attempt to explain and comprehend Islamic principles to those who are still in the dark.[2]

In Islam, da'wah operations are very fundamental. How is it possible that without da'wah, humanity would not hear of or comprehend the teachings of Islam? Apart from these rationales, Islam consistently exhorts its adherents to undertake good deeds and extends an invitation to others to develop into morally upright and enlightened human beings. Therefore, the claim that Islam is a da'wah religion is highly pertinent. Therefore, it is impossible to divorce Islam from da'wah. For the purpose of spreading its

teachings, Islam requires da'wah, and da'wah requires Islam as its cornerstone.[3]

Dakwah can be spread through a variety of platforms and methods. Via social media is one of them. Social media is becoming a more widespread and established phenomenon nowadays. As everyone is aware, social media apps are becoming a crucial component of the "embedded" communication tools found in laptops, PCs, tablets, and smartphones. Nowadays, customers may access social media applications more easily thanks to larger, quicker, and wider internet connections. According to Sarwoto Atmosutarno's Social Media Optimization Guide for the Indonesian Ministry of Trade, as of 2014, there were 70 million internet users in Indonesia, or 28% of the country's total population. About 50 million people use social media sites like Facebook, making about 20% of the world's population, and 40 million people use Twitter.[4]

It is now a known truth that social media applications have permeated every aspect of the world community. People have access to social media at all times. In addition to communication, social media provides access to a wide range of information, from good to bad. It would be unfortunate if social media, with its growing popularity, was limited to being used for conversation and the occasional useless or unimportant piece of information. Furthermore, we can preach, show kindness, and encourage others to do good deeds using social media. This makes preaching in the age of globalization even more difficult, particularly for those in Indonesia. As both a research topic and axis, this study.

B. Results and Discussion

In today's digital era, technological developments have changed the way humans communicate and obtain information. One significant transformation is the presence of social media as a broad, cross-border, and fast interaction space. Social media is not only a

means of entertainment, but also a strategic medium in delivering religious messages, including Islamic da'wah.[5] In the context of da'wah, social media offers great opportunities for spreading Islamic values more effectively and efficiently. However, optimizing social media as a means of da'wah requires the right strategy, especially in interpreting verses that are relevant to the context of da'wah. This interpretation must pay attention to the core message of the Qur'an, relevance to the needs of modern audiences, and a friendly and inclusive approach.[6] Therefore, strategies in interpreting da'wah verses in the digital era are important to discuss, especially in making social media the main platform. This approach not only touches on theological aspects, but also combines creativity and technology, so that da'wah messages can be widely and deeply accepted by the global community.

For Muslims, the Qur'an serves as a manual that teaches them how to communicate and spread knowledge. The word "influencer" cannot be found explicitly, although it is impliedly contained and explained in Surat An-Nahl (16) verse 125. said Allah.

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١٢٥﴾

Meaning: *«Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Surely your Lord, He is the one who knows best who has strayed from His way and He knows best who is guided.»* (Q.S. An-Nahl: 125).

According to Imam Al-Qurthubi, Surah An-Nahl is categorized as a makiyyah letter.[7] This poem begins with the word ud›, whose root word is da›ā, meaning to call or to make a call. However, the word ud›u has multiple connotations in the Qur›an, including

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beg (Al-Baqarah (2): 68), warn (Al-An›am (6): 40–41), and call (Al-Furqan (25: 14)) in a lighthearted or pitying manner. Regarding the ism masdar, the word da›a is the root of the word da›wah, which denotes a demand for attribution that is particular to the human predicament.

According to Sahiron Syamsuddin, the word da›wah in the Qur›anic verses is associated with the following: Allāh (Yusuf (12): 108), al-khayr (goodness), sabīl rabbika (the way of your Lord), al-hudū (direction) (al-A›rāf (7): 193, 198, ṣirāṭ mustaqīm (straight route) (Shad (23): 73), and al-najāh (safety). Each of these passages is connected in such a way as to imply that da›wah is an appeal to kindness without resorting to violence.Since da›wah also means to invite and has the potential to help society, it is most likely the Qur›anic equivalent of the word influencer in this context.[8]

1. Commandments for Da'wah in the Qur'an

Terkait dengan perintah berdakwah, Allah berfirman didalam Al-Qur'an surat Al-Imran ayat 104:

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝١٠٤

"And let there be a group of people among you who call for virtue, instruct those who are good and forbid those who are evil; they are the lucky ones." (Q.S. Ali Imran: 104).

"Order indicates that it is required." The goal of da'wah is to perfect the Islamic religion and protect it, as well as aqidah, faith, and morals. This can only be accomplished through preaching, at which point legal da'wah becomes required. Since prayer is legally required to cover nudity, purchasing clothing for those who are unable to attend is also required. This is because prayer is only valid when the wearer's genitalia are covered.

2. Tafsir of the Qur'an Surah An-Nahl

The interpretation of the mufassirs of Surah An-Nahl (16): 125 is the next step after comprehending the da'wah strategy that the Prophet SAW had used while he was in Mecca and Medina. It is imperative that commentators see the dynamics of QS. An-Nahl: 125 interpretation in the commentary literature.

According to Abu Ja'far, in the Tafsir Thabari, this verse is a request to Prophet Muhammad to strengthen the fear of Allah. Allah satyagrahah Nabi Muhammad dengan petunjuk tata cara mengajak orang-orang ke jalan syariah. The first method of Hikmah is through the revelation of Allah to Prophet Muhammad and the kitab that has already been revealed to Prophet Muhammad. Furthermore, al-Mau'izhatul Hasanah refers to the moral lessons that Allah has revealed in the Qur'an as strong arguments that become foundational principles. In the third, Jadilhum billati hiya ahsan that is described as such should be debated with a suitable approach and promptly addressed in the event of a disagreement.[9]

According to Wahbah Az-Zuhaili's interpretation in Tafsir Al-Munir, this verse invites people to embrace the wisdom found in Islamic law—that is, firm yet compassionate words that benefit those who hear them. In addition to wisdom, mauizah hasanah offers sound counsel that has the power to move listeners' emotions. In the meanwhile, any discussion must adhere to the moral precepts outlined in the Koran, which include kindness, civility, and courteous language. The Prophet Muhammad was given the same directive to act gently that Allah also provided to the Prophets Musa and Aaron.[10]

In his commentary, Imam Al-Qurthubi stated that the issue with Surah An-Nahl: 125 is that Allah gave the Prophet the command to preach to the Quraysh to accept Islam and to carry out his commands in a peaceful manner rather than a severe one. Imam

Al-Qurthubi went on to say, even more emphatically, that if you can invite unbelievers with the road of wisdom, there should be no battling against them.[11]

According to Sayyid Qutb, this verse comprises the foundational information needed to apply the invitation, which includes both guidelines and precepts. This letter is in three parts: an invitation and a delivery. First, mastery of contexts, circumstances, and constraints in communication is synonymous with wisdom. Second, rather than using violent deeds without a clear goal, mau'izah hasanah is valuable advise that has the power to immediately impact someone's heart. Third, extend an invitation through courteous discussion. It's not necessary for brainstorming to feel criticized, denigrated, or questioned. Arguing or exchanging ideas is meant to invite kindness rather than to defeat.[12]

In his commentary, Ibn Kathir exhorts individuals to have faith in the path of knowledge and sound instruction. The prophets' revelations in the Qur'an and Sunnah are referred to as wisdom. A caution in the Al-Quran and Sunnah is known as mauizatul hasanah. If a debate arises, it should be conducted politely, smoothly, and gently.[13] Similarly, Abdur Rauf as-Singkili reads this passage as a summons to the Prophet Muhammad to use the Qur'an and sound teaching to draw people to the path of Shari'a. And when you disagree with someone, argue with them more civilly.[14]

According to Buya Hamka, Al-Azhar's interpretation of this verse indicates that it offers instructions from Allah to the apostles on how to propagate da'wah, or religion, so that every person returns to the road that Allah has predetermined. since the core message of Islamic teachings is centered on the prophet's king. In this passage, Hamka lists three possible approaches to preaching. First, wisdom—that is, knowledge that extends beyond verbal expression and includes a prudent outlook on life—can

be expressed. Second, Al-Mau'izhatul Hasanah, which translates to "good teaching" or "good advice," is a component of parental guidance and lessons for their offspring. Third, to debate in a good way is what Jadilhum Billati Hiya Ahsan means.[15]

It is evident from the range of views above that the commentators place a strong focus on QS. An-Nahl: 125. There are three ways to communicate da'wah to the public, according to all commentators: wisdom, Mauizatul Hasanah, and debate. It's interesting to note that each pundit places a different focus on these three points. First, wisdom is defined as having received revelations from the Prophet SAW and the Qur'an, according to Imam Al-Tabari, Ibn Katsir, and Abdur Rauf As-Singkili. On the other hand, wisdom is defined by Wahbah Az-Zuhaili, Al-Qurthubi, and Hamka as words that are kind rather than harsh and wise. Lastly, according to Sayyid Qutb, the definition of wisdom is the ability to master conditions and methods for preaching in any situation that.

Second, Mauizatul Hasanah is used to explain this. Commentators generally agree that the goal of mauizatul hasanah is to provide persuasive arguments or powerful recommendations based on the Qur'an and sunnah that can affect the listeners' hearts. Third, Jadilhum billlati hiya ahsan, commentators concur that the goal of da'wah is to attract kindness, hence Sayyid Qutb underlined that the goal of arguing should be to do it in a kind and courteous manner.

3. Preaching on Social Media

In light of this, it can be said that social media has a significant positive impact on da'wah because, when used as a medium for da'wah, it allows for the rapid, location- and time-independent dissemination of the message to all social media users, who can then watch and listen to it. This is done at any time so that media consumers can find a preaching message they want to hear without

being forced to by third parties on a daily, minute, or second basis. The legality of evangelizing via social media Ulama Dissimilar viewpoints on preaching on social media, including some of the viewpoints we've looked at demonstrating that the social media law itself is.[16]

In addition, independent study has revealed that it has a major issue on social media, as seen by issues with various social media platforms like Facebook, Instagram, Youtube, and Twitter. Preaching on social media can occur for a number of reasons, including. The existence of Okunum, who purposefully assault or pit sheep from non-Muslims, the lack of education and manners, fanaticism of particular groups, discrepancies in fiqh and aqeedah, the desire for popularity, and so forth.

4. Propositions for preaching on social media along with their interpretations

As the past prophets and scholars have demonstrated, da'wah is typically carried out orally or by direct advice given to Madh'u. However, there are other methods as well; occasionally, a preacher will use a pen, or qolam, to deliver the message. In this instance, the advice will be written on stationery and given to Madh'u. Despite disagreements among scholars on the queen's name, "Bilqis," the Prophet Sulaiman 'Alaihi Assalaam provided an example of da'wah with regard to this paper when he preached about Saah, one queen in the nation of Saba. The Qur'an contains a narrative about Prophet Sulaiman writing a letter to him in which he made requests for him to become a Muslim through the hud-hud bird.

The case against oral preaching is made in the verse above. Similar to how he did when preaching, the Prophet Muhammad sallallaahu 'alayhi wasallam addressed letters to the kings of Persia, Roman, Kisra, and Habasyah inviting them to come to Islam. These letters were then forwarded to the monarchs. This demonstrates

that writing sermons is not a novel approach in Islam; rather, it is a mandated method. Few still use handwriting techniques directly because the age of preaching through handwritten media has given way to print writing. Preaching with a book is therefore a derivative of the many papers by earlier scholars that have been published up to this point in a nicely written book format.

The author of Tafsir Muyassar is the modern scholar Aidh Abdullah bin 'Aidh al-Qarni. The experience of reading al-Qarni served as the inspiration for this explanation. Previous interpretations failed to provide a succinct and clear explanation of the poem's meaning. This motivates Al qarni to write comprehensible interpretations for readers.[17]

Various interpretations of preaching on social media can be explained as follows. Initially, Muyassar's perspective "Dikalah (O Apostle), by you and those who adhere to you, to the religion of your Lord and their prudent path in the Qur'an and Sunnah, in the smart method that Allah has wisdom in you. And communicate with others in a way that works for them, giving them wise counsel that will keep them away from evil and inspire them to like kindness. And argue with them in the most elegant, tactful manner possible. Since you have already expressed that God alone is in charge of providing them with wisdom, you have no need to do anything else. He is more aware of those who are misled by him and more knowledgeable about people.[18]

Secondly, Al-Wajiz Tafsir O Prophet, with words full of wisdom that explains the truth—that is, with truthful and unambiguous reasons, with practical lessons, and with kind and compassionate words that do not injure—as if humanity were moving toward the true religion of God, which is Islam. And use the finest conversational techniques—kindness, sensitivity, and gentle greetings—to berbicaralah, or converse with them. Yes, your Lord

is more knowledgeable about those who stray from the Christian way. Additionally, he is more knowledgeable about those who follow instructions, are truth-seekers, and desire your treatises and da'wah.[19]

5. Affirmation of Preaching on Social Media

that is pursued or pursued in order to accomplish a goal. In contrast, other texts clarify that an effort is any reasoned attempt to accomplish a goal, resolve an issue, or find a solution.[20] Another way to think of effort is as a method, strategy, management, or programming. In this instance, the researcher's reference to an endeavor is to plan the dissemination of da'wah messages using social media. Planning is one of the organization's most fundamental topics. Everything in the organization is streamlined and well-directed because of its existence. Naturally, there are many advantages to planning in addition to the significance of having effective planning inside a business. Planning is crucial for implementation since there are several.

The term "message" in communication science refers to a meaningful set of symbols or symbols that are communicated from the communicator to the communicant. In order for researchers to determine that the message is something that is either directly or indirectly sent by the communicator to the communicant, resulting in a feedback loop between the communicator and the communicant. resulting in feedback between the communicator and the communicant, either directly or indirectly. Verbal and non-verbal messages are the two categories of messages. A verbal message can be communicated by written or spoken mediums, including speeches, seminars, banners, movies, and more. Non-verbal communication, on the other hand, refers to signals that are expressed through body language, gestures, or written words instead of spoken or written.

Etymology indicates that the word da'wah originates from the Arabic word da'a-yad'u-da'watan, which means to invite, call, and call again. The endeavor to wisely invite or summon people to the correct path in line with Allah's directives for the welfare of the world and the hereafter Amar Ma'ruf Nahi Munkar is known as da'wah in epistemology. Thus, scholars can deduce that da'wah consists of reminding people of the evil practices He forbidden and urging them to a more righteous life.

Experts claim that there are several interpretations of what da'wah means according on their point of view. A number of advocates have cited the following:[21]

a. M. Abu al-Fath al-Bayanuni, said that "Dakwah is conveying and teaching Islam to humans and applying it in human life".

b. Taufik Al-Wa'i, said that "Dakwah is inviting to the acknowledgment of Allah by declaring two sentences of creed and following Allah's manhaj on earth both words and deeds, as contained in the Al-Qur'an and Assunnah, in order to obtain a religion that is blessed by Him and humans get the happiness of the world and the hereafter.

c. Shaykh Ali Mahfudz, said that "Dakwah is encouraging or motivating people to do good and follow instructions and order to do good and prevent evil deeds so that they get happiness in this world and the hereafter".

d. Al-Bahy al-Khuli, argues that "Dakwah is changing the situation to a better and perfect one, both for individuals and society.

Therefore, da'wah is our duty as Muslims, indeed nothing has happened from the successors and heirs of the prophets. However, we are obliged to preach and be grateful for choosing the right path from the heirs of the prophets.

C. Conclusion

Strategies for interpreting da'wah verses in the current digital era need to take social media usage into account as the best platform for preaching. This is due to the enormous potential that social media offers for both directly and interactively addressing a global audience and facilitating preachers' delivery of religious themes. But it's crucial to keep in mind that preaching on social media requires caution and consideration of morality and religious traditions. In addition, preachers must know how to use social media effectively, which includes picking the best platform, identifying the correct target demographic, and utilizing language that is both comprehensible and appealing to the audience. Furthermore, preachers must also.

In the digital era, the strategy of interpreting da'wah verses through social media offers a great opportunity to convey Islamic messages more widely, effectively and relevantly. Social media, as a dynamic interaction space, allows da'wah to reach audiences across geographical, cultural, and age boundaries. The interpretation of da'wah verses optimized for digital platforms must prioritize contextual, friendly, and inclusive approaches in order to attract attention and build strong connections with social media users.

The main strategy in optimizing social media as a means of da'wah involves a deep understanding of the needs of the audience as well as the use of the latest technology. Preachers need to present Qur'anic messages that are relevant to contemporary challenges and issues, such as morality in the digital world, social justice, and the importance of spiritual values in modern life. The use of creative content, such as short videos, infographics, or interactive stories, is also key in increasing the appeal of da'wah messages on platforms such as Instagram, TikTok, or YouTube.

Finally, it is important for preachers and interpreters of the Qur'an to maintain the essence of Islamic teachings while adapting to the times. Effective preaching on social media does not only rely on technology and creativity, but must also be based on integrity, knowledge, and moral responsibility. Thus, social media can become a tool that not only spreads the message of Islam, but also strengthens the values of wisdom, brotherhood and peace among human beings around the world.

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