DIGITAL-BASED DAKWAH MANAGEMENT IN DEVELOPMENT ISLAMIC COMMUNITY IN SOUTH SULAWESI

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Abstract

Today the world is hit by the continuous flow of information and communication globalized due to the advancement of digital technology. Speed digital-based information and communication makes life systems people change from manual to digital in the fields of business, education, agriculture, industry, and the world of da'wah itself. The world of da'wah in today's digital era, manual methods must be converged (preaching through the pulpit) by preaching through social media based "on line by utilizing digital technology. This matter aims to develop an Islamic community in Sulawesi South through da'wah with a convergent system with management Da'wah based on digital and strategic as well as efficient and effective.

Key word : Da'wah Management, Digital, Development Islamic Community

A. INTRODUCTION

Today the world is hit by the rapid flow of communication and information in the world digital era. The digital era is also known as the third millennium and the era of revolution the fourth volume of industry (Four Point Zero), and has also entered the "Five" era Point Zero" with the characteristics of a global society, and the characteristics of generation is the millennial generation.

The result is acculturation of western culture with eastern culture that affects the mindset, attitude and behavior of eastern society, which tends to be westernized and leaving the eastern culture that is committed to good manners (Pangadereng or Makkiade, in Bugis Language and Culture) due to the influence of global chaos (Baco, 2019).

The marginalization of local culture full of eastern customs due to acculturation culture from the West in today's digital era, which tends to be liberal, secular and justifies all kinds of ways to achieve the goal, has implications for chaotic life in the nation and state in Indonesia (Hadith,2022).

As a result, our democratic system leads to a far-reaching democracy of the guided democracy system and the Pancasila democracy system (Widodo, in Hariyadi, 2022). Therefore for the sake of saving the morale of the generation Millennials whose numbers are increasing day by day are experiencing moral decadence due to the influence of liberalism and secularism, the role of educators and teachers (teachers and lecturers), educational leaders, community leaders, statesmen who religious leaders, leaders of religious organizations, scholars, parents, and various components of the nation are highly expected in providing enlightenment through re-education and revitalization of the practice of the noble values written in the Pancasila and local cultural values that are very relevant to the teachings of Religion Islam in particular and the teachings of other religions in general. In addition, the role of women in the formation of the nation's character, also determines (Sukesi, 2011:1).

An example of local values is the importance of "Siri Napacce" in Bugis culture Makassar" which is a guide in thinking, acting and behaving prevent us from thinking, acting, and behaving negatively harm oneself, family, society, nation and state as well as religion, so that we still have a culture of shame (Siri in Bugis Makassar culture). All local cultures in Indonesia lead people to think, behave and behave positively towards others (Mattulada, 2009).

One of the national figures who plays a very important role in providing enlightenment to the millennial generation is religious leaders or the Alim Ulama consisting of: Dai, Ustadz, Habaib, Habib, Kyia/Anregurutta,

and para lecturers and teachers of Islamic Religious Education through Convergent Da'wah, among others manual method or pulpit method with digital methods through social media, to neutralize and combat destructive social media content morals, attitudes, and behavior of the millennial generation in particular, and society at large generally. This requires good social and communication skills (Rusmayadi and Herman, 2019: 159). This is the focus of the study of the content of the article These are: How Digital-Based Da'wah Management in Development Islamic Community in South Sulawesi?"

B. Da'wah Management Model in the Digital Era

The world of da'wah in today's digital era is still colored by two models dominant ones, namely the pulpit or podium-based da'wah model and based on social media, namely the delivery of da'wah messages about the contents of the teachings Al-Qur'an and As-Sunnah Hadith of the Prophet Muhammad SAW through the media social media in the form of: WhatsApp (WA), Facebook, Instagram, Twitter, TikTok, YouTube, Line, Pinterest, Telegram, Reddit, Snapchat, LinkedIn, and Facebook Messenger. All digital-based social media and online can be accessed as an accurate and objective da'wah media in conveying da'wah messages about the contents of the teachings of the Qur'an and the Sunnah of the Prophet Muhammad SAW, because social media is an audio-visual electronic media.

Various online and digital-based social media that have been mentioned one by one above, but the virtual world community or in Indonesia generally use types of social media, namely: WhatsApp, Facebook, Instagram, Twitter, YouTube and TikTok. Therefore, the tendency of the interests and pleasures of the virtual world community must also be become a concern in making digital-based online social media as a place or medium to convey da'wah messages accurately,

efficient, and effective. In addition to social media which is commonly used as a media promotional advertising messages, educational media, information media, and message media the da'wah mentioned above by Indonesian netizens, television media as media audio-visual electronics, is also an efficient and effective medium and accurate in delivering da'wah messages based on digital and on line.

In online-based social media-based da'wah management and digital, the problem of "Content" of da'wah must attract attention and interest the netizen or the virtual world user community, so that the message of da'wah conveyed by the Dai or Muballigh as a community of scholars become meaningful and inherent in the minds and hearts of the netizens, who in the end will put into practice the contents of the da'wah messages in life in the family environment, school and college, workplace, and in community environment.

The following will be discussed and studied about the actual issues of interest to become "Content-Message of Da'wah" in various types of social media that commonly used by the Indonesian netizen community. The current issues that interesting things, for example the issue of da'wah topics about: dangers and law consuming drugs, liquor, sucking glue, promiscuity and free sex, the dangers of smoking, the dangers of gadget addiction, the dangers of addiction playing games, the dangers of dating, the impact of laziness on unemployment and crime, the dangers of Lesbian, Gay, Bisexual and transgender (LGBT) culture, the dangers of illegal racing, the dangers of bullying, the dangers of brawls, the dangers of manual gambling and online gambling, the dangers of illegal racing, the dangers of sexual harassment and rape, the dangers of motorcycle gangs, the dangers of throwing trash everywhere place, the dangers of juvenile and parental delinquency, the

dangers of pornography and pornography through social media and other electronic media.

C. Da'wah Content on Digital and Online-Based Social Media
1. Dangers and Laws of Consuming Drugs, Alcohol, and Smoking Glue.

The use of drugs, alcohol, and smoking glue is very harmful to mental and physical health. People who are addicted consuming drugs, liquor, and sucking glue will be difficult to rehabilitated back to the person who said "No Say Drugs, Alcohol, Dam Sucking Glue because it has been addicted. As a result, drug users, alcohol, and the suction of glue will not calm the soul which causes no can sleep and feel lazy to study, work, and worship, thereby impairing their physical health. drug use laws, alcohol, sucking glue and the like in the perspective of national law are prohibited, while in the perspective of Islamic teachings and law it is "HARAM", according to the word of Allah SWT in QS. Al-Maidah verse 90 which Meaning: O you who believe, indeed forbidden, gambling, worshiping idols, and to draw fate with arrows is an abominable act and Satan's deeds, so stay away so that you will be the lucky ones. The word of Allah SWT must be conveyed persuasively, teaching, guiding, directing, persuading, and educating viewers television and the netizens on social media or in cyberspace.

2. Dangers and Laws of Promiscuity and Free Sex

Free association and free sex that violates religious norms, social normal, customs, and our eastern culture in Indonesia can be trigger brawls and juvenile delinquency and can trigger the emergence of various forms and types of crime in the form of sodomy, LGBT, and sexual violence. In addition, free association and free sex that violates religious norms, social norms, customs, and our eastern culture in Indonesia can trigger fights or brawls between citizens, between RT-RW, and between groups, thereby destroying the friendship between community members, members of a

particular community or group, and others who are involved in the effects of promiscuity and free sex as societal ills.

The law of promiscuity and free sex in the perspective of Islamic teachings is HARAM. This is in accordance with the word of Allah SWT which is sourced from the Qur'an, namely Surah Al Isra verse 32 which means: Do not approach adultery, because adultery is a heinous act and the worst way.

3. The Dangers and Laws of Game and Gadget Addiction

Game and Gadget Users who are addicted to Games and Gadgets will be lazy to study, lazy to work, and lazy to worship. As a result users time runs out just to play games and gadgets, even though the Qur'an teaches us to always use time for good things and right, for example using time to increase faith and taqwa us to Allah SWT, using our time to do good deeds, use our time to advise each other to do the right thing and patience. This message is in accordance with the word of God in QS. Al-Asr verse 1-3).

4. The Dangers and Laws of Sexual Harassment and Rape

Sexual harassment and rape violate religious norms, normal social, customs, and our eastern culture in Indonesia can trigger the emergence of various forms and types of crime in the form of sodomy behavior, LGBT, and sexual violence. Moreover, these two behaviors which violates religious norms, social norms, customs, and eastern culture we in Indonesia can trigger fights between citizens, between people RT-RW, and between groups, thus destroying the friendship between residents community, members of a particular community or group, and other parties who are involved in the effects of sexual harassment and rape as societal ills.

Sexual harassment and rape laws from a doctrinal perspective Islam is HARAM. This is in accordance with the word of Allah SWT which is sourced in the Qur'an, namely Surah Al Isra verse 32 " which means: Don't You approach adultery, because adultery is a heinous act and as bad as a road.

5. Dangers and Laws of Smoking

Cigarettes are very harmful to lung health, good for active smokers and passive smokers. Remembering more cigarettes harm than benefit, the scholars in Saudi Arabia and some Indonesian scholars and other ASEAN countries such as Brunei has banned smoking.

6. The Dangers and Laws of LGBT Courtship,

Pornography and Porno Action Danger for people who are dating, LGBT, porno-action and pornography is to bring people closer to adultery, and Islam does not recognize dating, but Taaruf to get to know each other, according to QS. Al-Hujurat verse 13. Islam also does not recognize LGBT, pornography, and pornography. Dating law, LGBT, pornography, and pornography is HARAM because it is against the teachings of the Qur'an Surah Al-Isra verse 32.

7. The Danger of Lazy Culture to Unemployment and Crime

The lazy culture of a person or group is not justified in the teachings of the Qur'an, because lazy people do not value the time spent against QS. Al-Asr verses 1-3. Lazy culture is closely related with unemployment and crime, because people who are unemployed tend to only beg to others for the sake of eating and drinking, and as a result of prolonged unemployment, the Unemployed people will easily commit crimes that are contrary to the teachings of the Qur'an.

8. Danger of Motorcycle Gangs and Wild Racing

Motorcycle gang groups are very troubling to the community, because apart from interfere with the safety and security of others, also often race wild and dangerous to others. Motorcycle gang behavior is very not in line with the words of the Messenger of Allah, that is, the best of people are the most useful for others.

9. Dangers and Laws of Manual Gambling and Online Gambling

People who gamble manually and online, both will end with poverty. Gambling laws, both manual gambling and online gambling Line is HARAM because it contradicts the teachings of the Qur'an Surah Al Maidah verse 90.

10. Dangers and Laws of Bullying, Brawl, and Juvenile Delinquency

Bullying and fighting are actually forms of juvenile delinquency. Students who like bullying their friends are naughty students and usually This student is not doing well. Bullying behavior can trigger fights between classes, between schools, and between groups/gangs in the community. Law bullying, brawls, and all forms and types of juvenile delinquency are not justified in the teachings of the Qur'an, because it does not reflect the pious and pious people who will be Ashabul Jannah. This is contrary to the teachings of the Qur'an Surah Al-Baqarah verse 82, Surah Al-Asr verse 1-3, Surah Al Hujarat verse 13, Suarh Al-Maidah verse 2 who teach us to help each other in

kindness and piety are not helping in doing evil such as brawls, bullying, and the like, and there are many surahs and verses in the Qur'an against bullying, brawls, and delinquency teenager.

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