Effective *Da'wah* (Proselytizing) in the Era of Society 5.0:
The Perspective of Students in Indonesian State Islamic Higher Education

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Abstract

This study describes da'wah that is relevant to the era of Society 5.0 from the perspective of State Islamic Higher Education (PTKIN) students in Indonesia. The effective da'wah was raised based on the communication theory by Harold Lasswell, namely the characteristics of da'i (preacher), the media of da'wah, the theme of da'wah, the methods of conveying, and the effects of da'wah. Therefore, this study used a qualitative descriptive approach with observations, interviews, and documentation techniques to collect data. Informants were PTKIN students. This study found several patterns including, first, da'i need to have characteristics such as the obligatory qualities of the Prophet, be exemplary, have charismatic demeanors, and be easy to understand; second, social media is the media of da'wah most favored by students; third, the theme of da'wah must be following the situation and conditions of mad'u (listeners) and be easy to accept and understand; fourth, the methods of conveying da'wah messages are varied and combined; and fifth, the effects of da'wah is not only in the form of information or knowledge but also awareness and feeling—and is followed up with action and practice.

Abstrak

Riset ini mendeskripsikan dakwah yang relevan dengan era society 5.0 perspektif mahasiswa PTKIN di Indonesia. Dakwah efektif dimunculkan berdasarkan teori komunikasi Harold Lasswell, yakni: karakteristik da'i, media dakwah, materi dakwah, metode penyampaian, dan efek dakwah. Karenanya, riset ini cenderung menggunakan pendekatan deskriptif kualitatif; dengan teknik pengumpulan data memakai teknik observasi, interview, dan dokumentasi. Informan riset ini adalah mahasiswa PTKIN Indonesia. Riset ini menemukan beberapa pola, antara lain: pertama, da'i perlu memiliki karakteristik seperti sifat-sifat wajib Nabi, keteladanan, pembawaan yang karismatik dan mudah dipahami; kedua, media sosial adalah media dakwah yang paling digemari oleh mahasiswa; ketiga, materi dakwah harus sesuai dengan situasi dan kondisi dari mad'u, mudah diterima serta dipahami; keempat, metode penyampaian pesan dakwah variatif dan dikombinasi; dan kelima, efek dakwah bukan hanya berupa informasi atau pengetahuan, tapi juga adanya kesadaran dan rasa, serta ditindaklanjuti dengan perbuatan dan pengamalan.

Introduction

This study describes and analyzes the concept of *da'wah* that is relevant to the dynamics of the era of Society 5.0 from the perspective of students at the State Islamic Higher Education -hereinafter written as PTKIN- in Indonesia. Precisely, this study tries to describe the basic framework of effective *da'wah* that is in harmony with the dynamics of the era of Society 5.0, especially in today's Indonesian society. This is in line with a study by Pimay & Savitri (2021) stating that Muslim preachers -hereinafter written as *da'i*- need to participate in developing the times, so *da'wah* can enlighten a society that deifies science and technology; and also in line with a study by Wibowo (2021) concluding that *da'wah* strategies need to be adjusted to the flow of community development so the profile of communicators and content creators should be owned by a *da'i*. Therefore, the concept of *da'wah* needs to be identified with indicators of its effectiveness that are in line with the development of the era of Society 5.0. There is a study like a study by Bakar (2022) which tries to measure and analyze the challenges of constructing cyber *da'wah* science.

The effort to build a concept of effective *da'wah* is urgent so the *amar ma'ruf nahi munkar* (enjoining right forbidding wrong) strategy in the era of Society 5.0 can be maximally realized. This effort has spawned various studies such as a study by Mazaya (2022) emphasizing adaptive steps in the era of Society 5.0 in carrying out smart *da'wah* efforts; a study by Dianah & Sholeh (2022) focusing on the strategy of *da'wah* by mosque administrators when entering the era of Society 5.0; or a study by Efendi, *et. al.* (2023) analyzing the implications of information systems for the *amar ma'ruf nahi munkar* movement; as well as a study by Maharani, *et. al.* (2022) trying to measure the model of *da'wah* in the context of a digital society or the era of Society 5.0. On the one hand, *da'wah* in higher education institutions cannot be separated from the critical analysis of researchers. This is in line with a study by Aisyah *et. al.* (2022) which tries to analyze the effort of the academic community to carry out *da'wah* in the cyberspace era; study by Aisyah (2015) which focuses on student *da'wah* communication, and Rosidi (2021) discusses how politics shapes the landscape of Islamic da'wah in Indonesia, especially in digital spaces.

The above studies in general emphasize the need for the concept of adaptive *da'wah* to the dynamics of the era of Society 5.0, so the *da'wah* that is realized later can be said to be effective. Moreover, among the academic community that has a scientific mindset, it is necessary to position the *da'wah* movement in a standardized and conceptualized manner. Therefore, a study trying to see the challenges and strategies of *da'wah* in the era of Society 5.0, such as a study by Mulauddin (2022); or also a study trying to analyze the operational or management patterns of *da'wah* in the era of Society 5.0 such as a study by Kahfi & Zuliana (2022). In this context, there is a perspective –or perception– that emerges as an indicator of the conceptuality of *da'wah* desired and imagined by the academic community of PTKIN. Of course, this imaginative *da'wah* is not constructed without the concepts in it, so these pillars will be able to form an effective *da'wah* construction.

Referring to Lasswell's communication theory, the concept of effective *da'wah* in the era of Society 5.0 is based on several aspects, including *who?; says what?; in which channel?; to whom?;* and *with what effect?* (Berger, 1995). This means that the concept of effective *da'wah* will emerge based on these five aspects which consist of aspects, including the characteristics of *da'i*, the message or the theme of *da'wah*, the media of *da'wah*, the methods of conveying *da'wah* and the effects of *da'wah*. The five concepts of *da'wah* are believed by the academic community to be able to be positioned as one of the efforts that can identify and increase the effectiveness of *da'wah*. The basis of this belief is not necessarily constructed from a dialectical vacuum between the academic community –in this context students– and the empirical reality of diversity in the era of Society 5.0.

Based on this framework, this study focused on the conceptual construction of effective *da'wah* as perceived and imagined by PTKIN students. The concept of effective *da'wah* construction is based on Lasswell's communication theory, so the focus of this study could be formed in the framework of research questions, namely what are the characteristics of da'i, the media of *da'wah,* the content or theme of *da'wah*, the methods of conveying *da'wah*, and the effects of *da'wah* that are relevant in the era of Society 5.0 from the perspective of PTKIN students in Indonesia? Thus, the concept of effective *da'wah* under study was emphasized on ideas or thoughts that present *da'wah* comprehensively and thoroughly in terms of the characteristics of da'i, the media of *da'wah,* the content or theme of *da'wah*, the methods of conveying *da'wah*, and the effects of *da'wah* in the form of effects felt by PTKIN students, including cognitive, affective, and conative effects.

Method

Therefore, this study used a qualitative descriptive approach to be able to describe the concept of effective *da'wah* in the era of Society 5.0 based on –or based on– the perspectives of PTKIN students in Indonesia. This study was described in verbal form according to information from the students according to the research questions. The decomposed information was analyzed based on interactive data analysis developed by Mile, Hubermann, and Saldana. In this context, researchers can explore the concept of effective *da'wah* in the form of the characteristics of *da'i*, media, theme, and methods of *da'wah* that are relevant to PTKIN students in Indonesia, as well as the effects felt by students as *mad'u*.

This study was carried out at 6 PTKINs across Indonesia, including UIN Samarinda, UIN Banjarmasin, UIN Yogyakarta, UIN Mataram, IAIN Ambon, and IAIN Bukittinggi from April to June 2022. To determine the number of informants in this study, the researchers used quota sampling, so the informants taken were 5 male and 5 female students from each of PTKIN. The total number of informants was 60 students from the Islamic Communication and Broadcasting (KPI) and *Da'wah* Management (MD) study programs. The selection of informants from the study programs was based on the argumentative basis that KPI and MD study program students understand the

basis of *da'wah* and various other aspects of *da'wah* because they develop their scientific field –reading stock of knowledge– in the study programs they are involved in.

Results and Discussion

Characteristics of Relevant *Da'i* according to PTKIN Students

The transformation of information technology in society is very fast, so it has implications for the development –or transformation– in various sectors of human life. This flow brought about a radical transformation known as the "industrial revolution". The era of Industry 1.0 was marked by the discovery of steam power used in various factory, agricultural, and mining machines or even in transport vehicles such as trains. The era of Industry 2.0 was marked by the discovery of electricity that soon was distributed to factories, offices, and houses, thus various machines and technologies switched from using non-electrical energy to electrical energy. The era of Industry 3.0 was marked by the discovery of computers that were traded freely and began to be used for research as well as in government offices. In this era, the internet was also invented which was combined with computers, thus growing and developing the era of Industry 4.0. This era also tends to be characterized by the utilization of Artificial Intelligence (AI). Things that previously could only be done by humans now can be done by systems-based Artificial Intelligence (AI).

Nevertheless, the characteristics of *da'i* need to have strong consistency to give color to the transformation of society so it reaches the era of Society 5.0 as it is today. Therefore, the characteristics of da'i become an essential part that cannot be separated from the conceptuality of effective *da'wah*. Researchers in this context surveyed 60 students from the Islamic Communication and Broadcasting (KPI) and *Da'wah* Management (MD) study programs. The survey can be mapped out in the following graph:
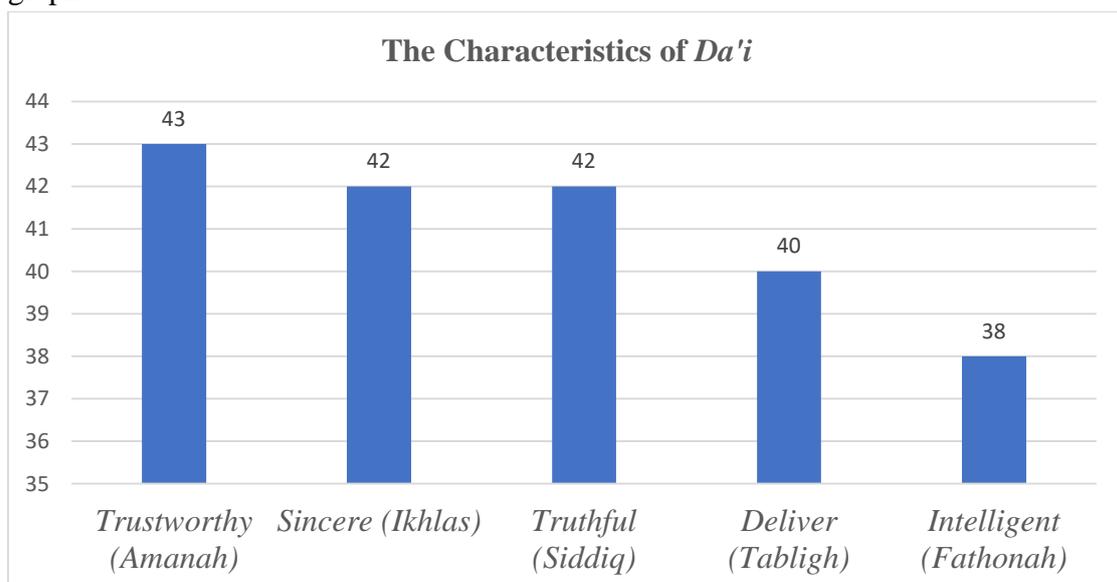

Figure 1: The Characteristics of *Da'i* according to PTKIN Students

Based on this data, a da'i, according to PTKIN students, must own five characteristics: *amanah*, *ikhlas*, *Siddiq*, *tabligh*, and *fathanah*. These five characteristics follow the characteristics possessed by the prophet Muhammad as a guide for a Muslim in behaving. The students believe that a da'i who continues the prophet's duties in spreading Islamic values need to have these five characteristics, which are emulated and applied in their daily lives.

These characteristics become the basic rules of a *da'i*. The similarity between words and deeds is essential for a *da'i* and is an example for society. The example exemplified by a *da'i* certainly influences and impacts the success of *da'wah*. The power of *da'wah* to society is indeed extreme, as research by Naqqiyah *et. al.* (2022) found that *da'wah* has an impact on shifts in religious values and practices, including fragmentation of community religious understanding down to the family level; degradation of the sacred value of socio-religious activities; and ethics in studying religion without a *sanad* are considered irrelevant to Islamic teachings.

Therefore, apart from being creative and innovative, *da'i* adapt technological developments such as Wulandari's (2022) research findings; *Da'i* figures are also able to show that they can deliver engaging content and also show consistency in the performance of the characteristics of *amanah* and sincere *da'i*. The fact is that PTKIN students are very selective in seeing the figure of the *da'i* whose content they often consume. Researchers in this context surveyed the results shown in the following graph:
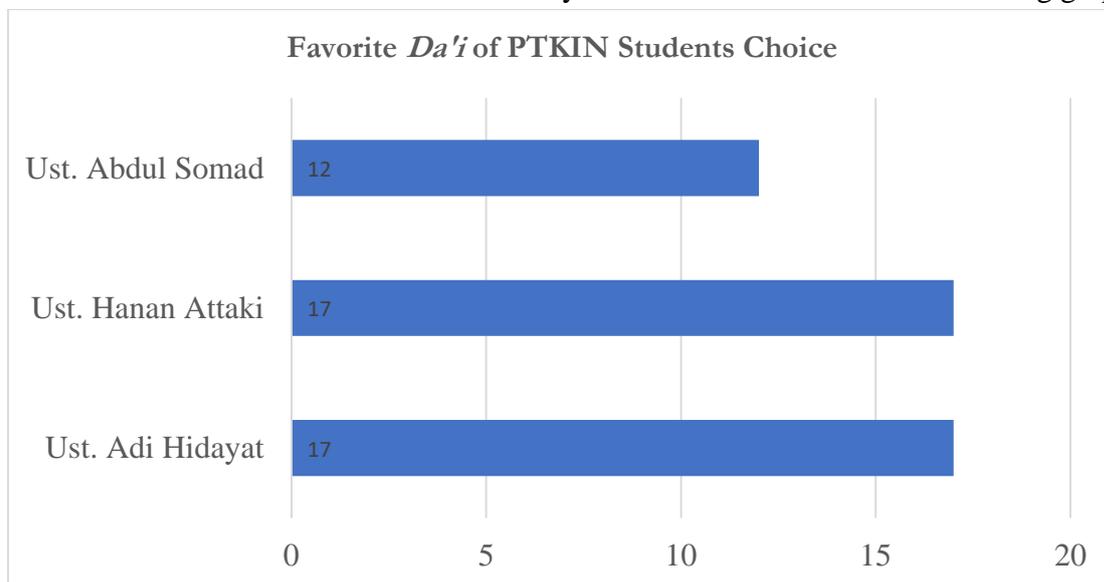

Figure 2: Favorite *Da'i* of PTKIN Students Choice

Based on the survey results, three names of major *da'i* are the favorite *da'i* of PTKIN students. Naturally, the *da'wah* content is most often listened to as the basis of their Islamic religious knowledge. Seventeen students chose *Ustadz* Adi Hidayat, 17 chose *Ustadz* Hanan Attaki, and 12 chose *Ustadz* Abdul Somad. Apart from the three *da'i*, the students also mentioned the names of several *da'i*, for example, *Ustadz*

Das'ad Latif, *Ustadz* Khalid Basalamah, Habib Husein Ja'far, *Ustadz* Riza Basalamah, Gus Baha, Buya Yahya, *Ustadz* Handy Bonny, Sheikh Ali Jaber, and others. This condition means that these *da'i,* especially the three favorite *da'i*, color the religious discourse of PTKIN students trying to construct their knowledge continuously.

Interestingly, for PTKIN students to be able to get a variety of *da'wah* content from the three favorite *da'i*, they tend to be very instantaneous, namely searching for and exploring the "cyber world". For example, the *da'wah* content of Ust. Adi Hidayat can be easily accessed by PTKIN students on their official channels via Youtube (Adi Hidayat Official) and Instagram (@adihidayatofficial); the *da'wah* content of Ust. Hanan Attaki can also be accessed via Youtube (Hanan Attaki Official Channel) and Instagram (@hanan_attaki); as well as the *da'wah* content of Ust. Abdul Somad which can also be accessed via Youtube (Ustadz Abdul Somad Official) and Instagram (@ustadzabdulsomad_official). These dynamics can be interpreted that the majority of PTKIN students tend to "consume" *da'wah* instantly and in accordance with their capacity as intellectuals.

Indeed, on the one hand, there are several reasons why PTKIN students prefer *da'wah* from these three *da'i*, including the theme of *da'wah* that is easy to understand and relevant; the methods of conveying *da'wah* that is good and interesting; as well as the broad scientific insights of these three *da'i*. This is shown from the statement of students of the Islamic Communication and Broadcasting Study Program (KPI) at IAIN Ambon who like the *da'wah* from Ust. Abdul Somad, because the theme of his *da'wah* is easy to understand and the methods of conveying his *da'wah* do not corner other parties. SU stated that:

> "The reason is straightforward; I like the *da'wah* of the *da'i* because *Ustadz* Abdul Somad's self-proclaimed is easy to understand and able to make us aware of the immorality that we have done. Moreover, most importantly, do not blame other people easily"

Students also conveyed similar reasons from the Islamic Communication and Broadcasting Study Program (KPI) at UIN Mataram, who liked the *da'wah* of *Ustadz* Adi Hidayat. They originate from *the da'wah* theme and delivery of *da'wah* that is interesting to listen to and easy for the public to understand. SAJ succinctly explains that:

> "Because the *da'i* conveys his *da'wah* very easily for us to understand, making it easier for us to understand what he conveys to his *mad'u* like us"

Furthermore, good conveying, the relevant theme of *da'wah*, and the ability to touch the thoughts and feelings of *mad'u* are also the reasons for students of the Islamic Communication and Broadcasting Study Program (KPI) at UIN Antasari Banjarmasin. They like the *da'wah* of two well-known *da'i* namely Ust. Hanan Attaki and Ustadzah Oki Setiana Dewi. They tend to provide argumentative comments on the reasons why they like these two *da'i*:

"Because Ustadzah Oki delivered kindly and gently, her analogies were easy to accept. Meanwhile, I like Ustadz Hanan Attaki himself because his *da'wah* is intended for young people, so he can adjust the *da'wah* theme he brings. He can plunge into the feelings of teenagers. He can touch the brains and hearts of young people who want to continue seeking religious truth. The way he delivered his *da'wah* was very modern according to teenagers' current situation and conditions".

Thus, the characteristics of tabligh that emanate from the da'i themselves become a part that is very concerned about PTKIN students. The form of their attention lies in the strategy and method of delivering *da'wah* represented by these da'i. Likewise, the characteristics of siddiq are represented in the form of broad religious insights and references to the *da'wah* theme accompanied by supporting arguments from the Al-Qur'an and Hadith. This reason is a solid basis for students of the Mataran UIN *Da'wah* Management (MD) Study Program to like some *da'wah* from several well-known da'i, such as Buya Arrazi Hasyim, Ustadz Adi Hidayat, Ustadz Hanan Attaki, Ustadz Abdul Somad, and others. NI stated that:

"Everything that was delivered was what I needed, and it was directly based on the Qur'an and hadith. The muballigh also used authentic books backed by the Prophet SAW".

Relevant Media of *Da'wah* According to the Perspective of PTKIN Students

In the era of Society 5.0, the development of information technology is very massive, so social media tends to be very easy to use (user-friendly) without the need for special, standard skills. On the one hand, they (social media) also provide freedom of interaction for all of their users, because they can disseminate information quickly without geographical boundaries. Therefore, social media users are given the freedom to create a variety of interesting content according to their targets and other achievements. However, the tracking system provides an opportunity for social media users to be able to control and measure the effectiveness of the information. In this case, social media users can quickly find out the responses and reactions that arise from other users (Sumadi, 2016). Thus it is reasonable, that social media become one of the important parts of the era of Society 5.0 due to their ability to create globalization through the strong and wide dissemination of information (Sugiono, 2020).

For this reason, *da'wah* through social media is very important media used by *da'i* at this time because they can relate communication between people with the distribution of information. In addition, they can also make a significant contribution to the development of the *da'wah* movement, so they can help fight for God's mandate (Wahab, 2019). In this context, PTKIN students believe that the use of social media can help spread religious messages effectively and creatively. However, as revealed in a study by Zaini & Rahmawat (2021), the method of measuring the effectiveness of the

da'wah mission depends on how the information conveyed influences *mad'u* and produces good results. Researchers in this context tried to survey with the following results:

Media Used to Access Da'wah Content

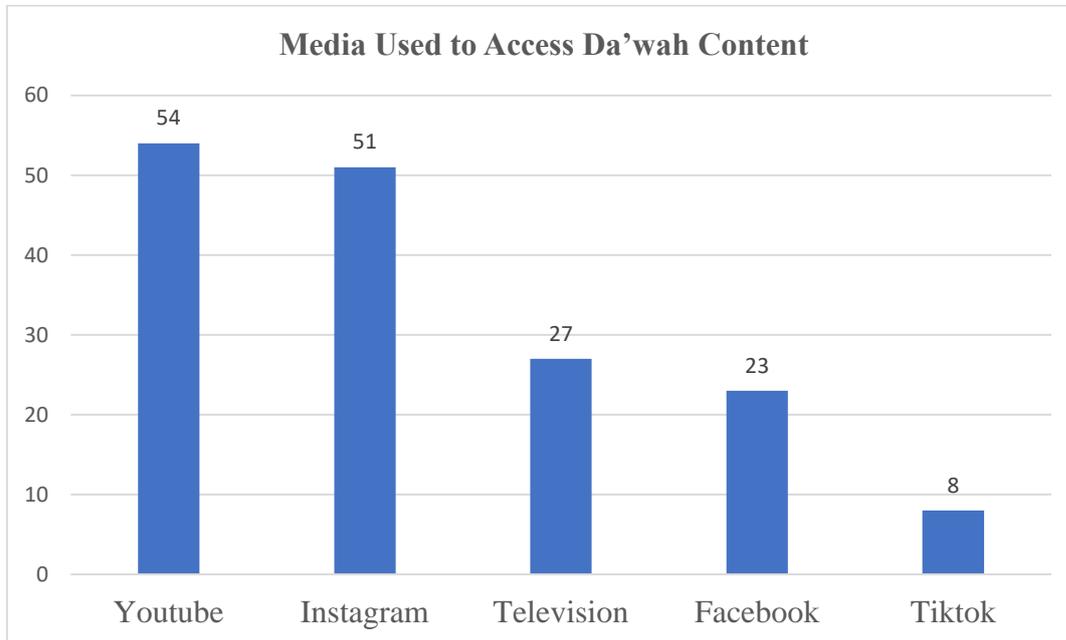| Media	Value
Youtube	54
Instagram	51
Television	27
Facebook	23
Tiktok	8

Figure 3: Media Used to Access *Da'wah* Content

Based on the graph, there are five social media used by PTKIN students to access various *da'wah* content, including YouTube, Instagram, television, Facebook, and Tiktok. If described in narrative form, 54 students use YouTube; 51 students use Instagram; 27 students use television; 23 students use Facebook; and nine students use TikTok. Apart from these five media, several data findings show that students also use other social media such as WhatsApp, podcasts, and newspapers. According to Rosyidah (2022), this situation is a supporting aspect for the da'i in the digital era – read the era of society 5.0 as it is today.

Interestingly, when the survey researchers surveyed social media, several were often used by PTKIN students to access *da'wah* content. The results of the research survey can be seen in the following graph:
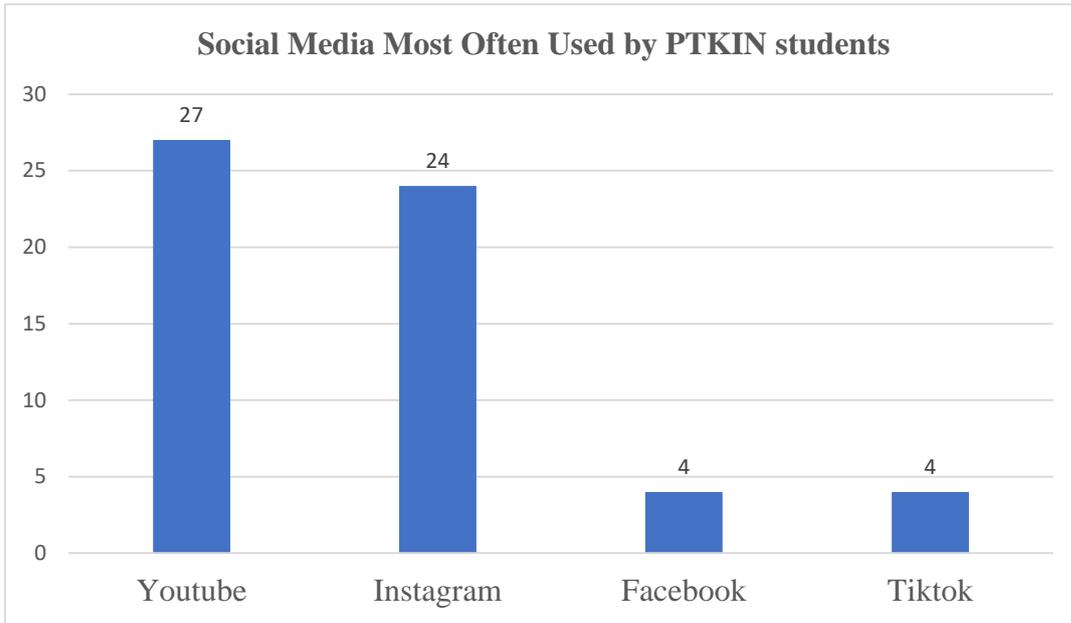
Figure 4: Social Media Most Often Used by PTKIN Students

Based on the survey results, it can be seen that PTKIN students, when accessing *da'wah* content, are on YouTube, Instagram, Facebook, and Tiktok. The data shows that 27 PTKIN students use YouTube, 24 use Instagram, and four are Facebook and Tiktok users. However, apart from these four media, one student also uses television as the media most frequently used to access *da'wah* content. At the same time, the duration of time students use the *da'wah* content can be seen in the following graph:
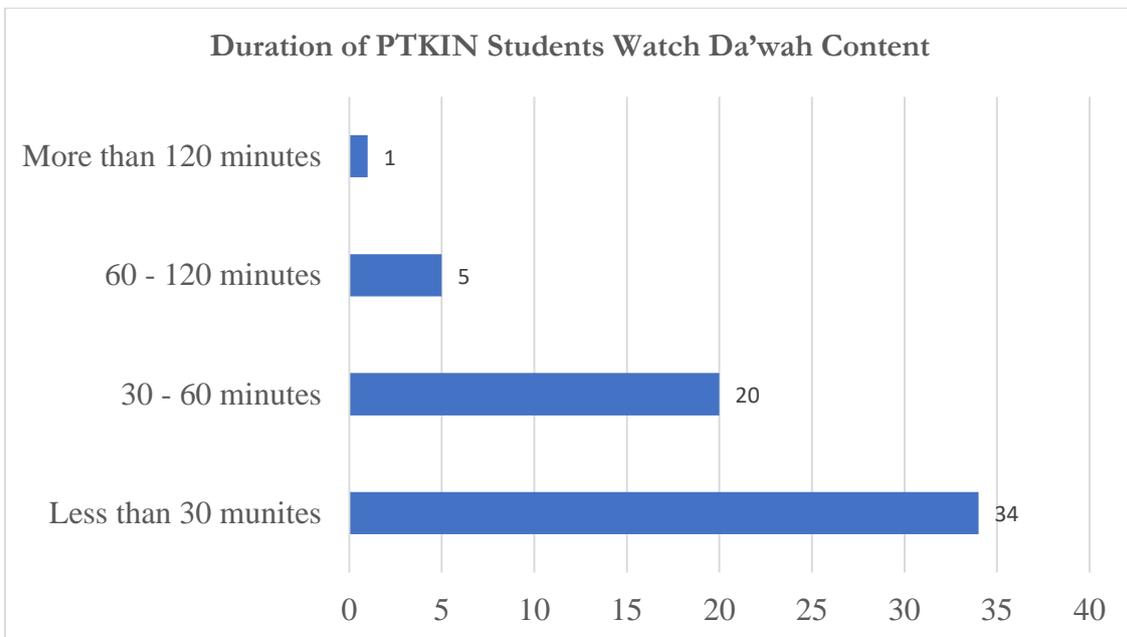

Figure 5: Duration of PTKIN Students Watch *Da'wah* Content

The graph can describe as many as 34 PTKIN students spent less than 30 minutes, and as many as 20 students spent 30-60 minutes watching various *da'wah* content. Meanwhile, four students spent around 60-120 minutes; and one other spent more than 120 minutes watching *da'wah* content. The long and short duration of time students use has a fundamental reason, as the following graph shows:
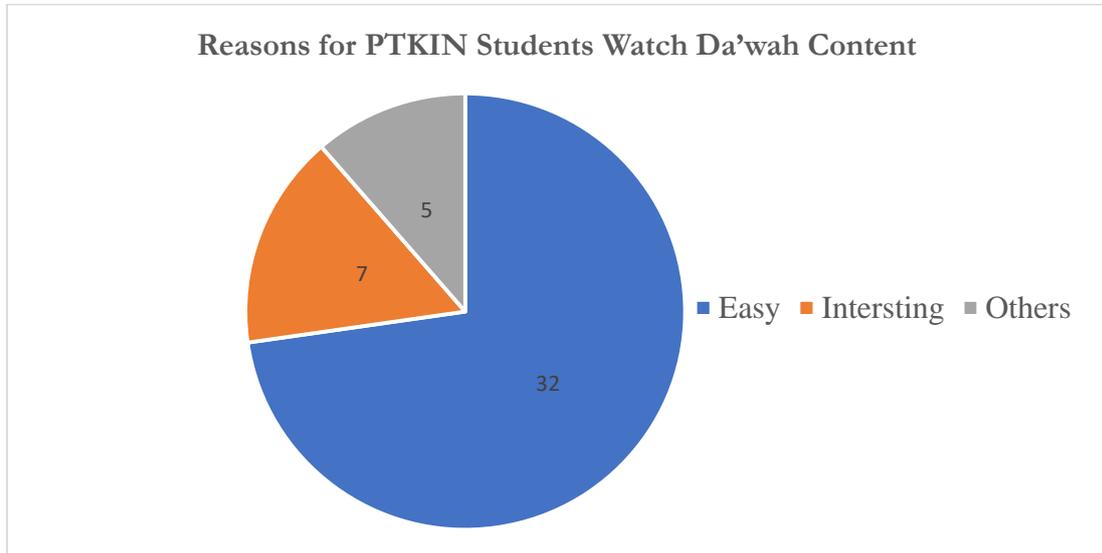

Figure 6: Reasons for PTKIN Students Watch *Da'wah* Content

From the graph, it is clear that 32 students are stating that the main reason is the ease of accessing *da'wah* content and *the da'wah* theme that is easy to understand. As stated by one of the students from the Islamic Communication and Broadcasting Study Program at UIN Sunan Kalijaga Yogyakarta, AS, stated:

> "We can find out because Instagram is a fast medium of *da'wah*, and of course, all the latest news update problems that happen. Then for using Youtube, why did I choose it? Instead of reading, I prefer to watch and search *da'wah* videos; it is easier to understand what is conveyed".

Likewise, IY, one of the students of the *Da'wah* Management study program at UIN Samarinda tends to have a reason that everyone can access *da'wah* content anywhere and anytime via Youtube. Even, as they added, various conveniences and efficiencies are obtained by users when accessing *da'wah* content via Youtube. Although on the other hand, students of the Islamic Communication and Broadcasting study program at UIN Antasari Banjarmasin find it easier to access *da'wah* content and theme via television or radio. Moreover, one of them, M, states that the two media can present *da'wah* content that is in accordance with the living conditions of young people.

Apart from these reasons, 7 students have other reasons, namely because the theme and appearance (presentation) on social media are very interesting and not boring. Students of the Islamic Communication and Broadcasting study program at UIN Antasari Banjarmasin, E, often use Tiktok to access *da'wah* content because it is concise, easy, and light and the visual is attractive and easy to understand. The same

reason is also expressed by NVS, one of the students of the *Da'wah* Management study program at UIN Mataram who often access Instagram because it displays many interesting variations of pictures and writings. This is in line with the findings explained in a study by Burhanuddin, *et. al.* (2019) which analyzes @cherbonfeminist—that interesting content greatly helps the effectiveness of spreading *da'wah*.

There are also several other reasons expressed by 5 PTKIN students, namely the availability of a complete theme of *da'wah* using various authoritative references, as well as detailed and relevant explanations of the theme. This is shown from the statement of LDW, one of the students of the *Da'wah* Management study program at UIN Mataram who prefer to use Youtube over other social media such as Instagram because of the availability of complete theme of *da'wah*. Although, on the one hand, a study by Husna (2021) finds that the use of Instagram as a medium for *da'wah* is considered (more) effective because it has a wider reach and data can be accessed anywhere and anytime.

The effectiveness of social media does not necessarily make *da'wah* free from internal problems. Researchers found obstacles when students accessed *da'wah* content, as shown in the following graph:
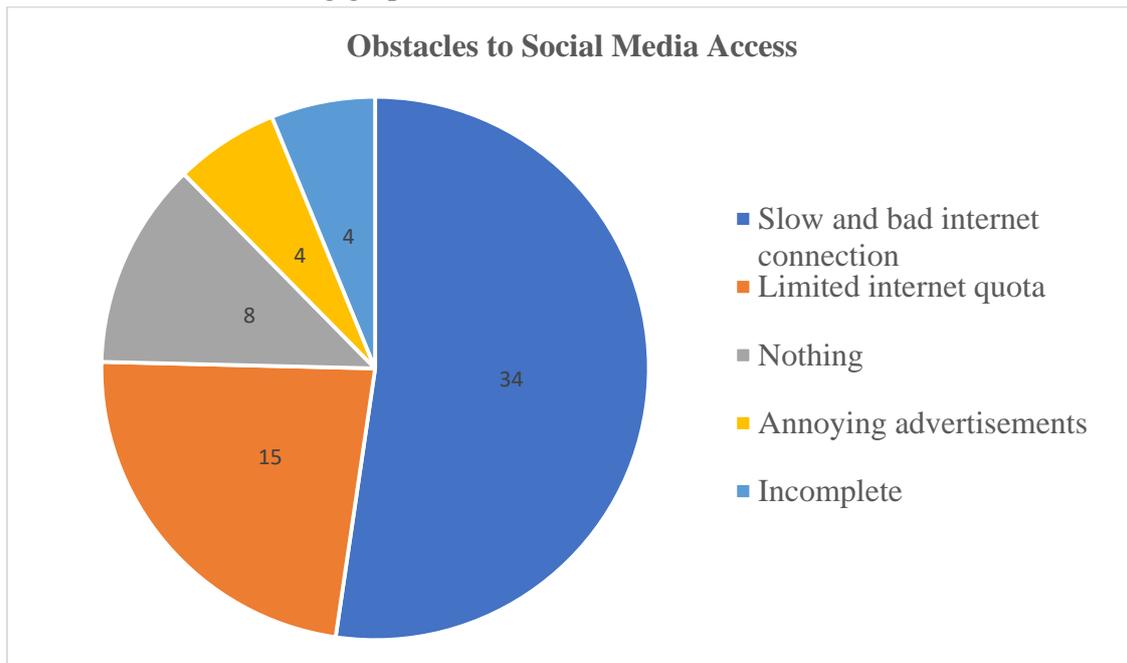

Figure 7: Obstacles to social media Access

Based on these data, there are several obstacles experienced by PTKIN students when accessing various *da'wah* content. The graph shows that 34 students are experiencing slow or bad internet connection; 15 students experienced obstacles due to their limited internet quota; 4 students experienced obstacles often appearing annoying advertisements when watching *da'wah* content; 4 students experienced obstacles when the *da'wah* content being witnessed was truncated or incomplete; and there were only eight other students who did not feel any obstacles when accessing various *da'wah*

content. However, Mardiana's (2020) research found that digital *da'wah* is currently a trend in delivering *da'wah* content -or messages- of *da'wah*.

Relevant Theme of *Da'wah* according to PTKIN Students

The filtration of PTKIN students in accepting religious appeals is indeed very strong, so they tend to be selective in "consuming" any theme of *da'wah*. They reason that Islamic *da'wah* greatly exalts theological and sociological-humanist values that can create a harmonious social life. In fact, according to the findings explained in a study by Thaib (2019), the cause of conflict in society is the theme of *da'wah* that is inconsistent and prone to infiltration by other elements outside of *da'wah*; and the figure of the da'i themselves who do not have the scientific capacity to covey *da'wah* and have an exclusively religious character. PTKIN students have choices on the theme of *da'wah* that is considered relevant and favorite, as shown in the following graph:
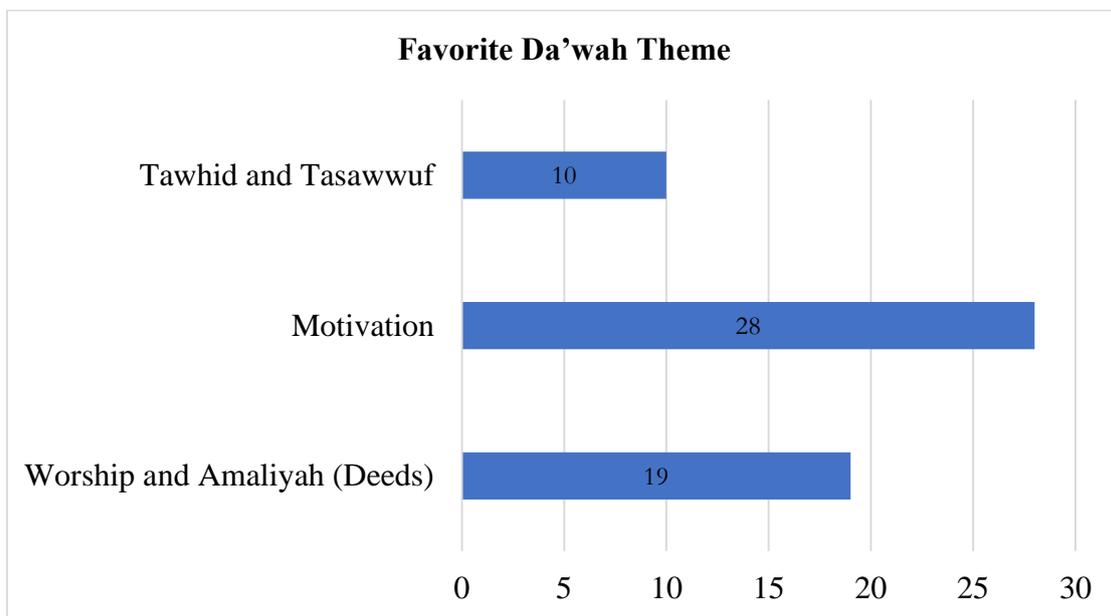

Figure 8: Favorite *Da'wah* Theme for PTKIN Students

The survey results show that three *da'wah* themes are preferred by PTKIN students, namely tawhid and tasawwuf, motivation, worship, and amaliyah. Of the three *da'wah* themes, those related to motivation were the most preferred and most chosen by PTKIN students, with 28 students; 19 students selected worship and amaliyah themes, and ten other students chose tawhid and tasawuf theme. However, what is emphasized lies in the availability of *da'wah* messages or themes, which have three critical positions: first, As a representation of *da'i* offerings. Second, as a means of achieving target competency standards, essential competencies, and achievement competency standards, and third, As optimization of services to *mad'u*. Therefore, message management is essential because it can encourage the emergence of student perceptions in response to *da'wah*.

DPE, one of the students of the Islamic Communication and Broadcasting study program (KPI) at IAIN Ambon reasons that the theme related to worship and *amaliyah* is their favorite because it could help them clearly understand matters of worship in everyday life. The same reason is also expressed by students of the Islamic Communication and Broadcasting study program at UIN Antasari Banjarmasin who like the *fiqh* (Islamic jurisprudence) of worship. According to them, this theme can present fully the laws that are still not widely known by the common people. NR said that:

> "From matters of fiqh ibadah, there are many laws that very few lay people know. For example, things we consider trivial for women are discussed a lot, such as the obligation to cover the chin when praying because it is also one of the aurat that must be covered".

While ARY, one of the students of the Islamic Communication and Broadcasting Study Program at UINSI Samarinda revealed the reasons in the form of motivation, he stated the reason succinctly:

> "I love *da'wah* content that contains life motivation and reminders of God's power. Especially if it is linked to the story of the prophet, for example, the story of the prophet Ibrahim and the prophet Isma'il, the prophet Musa or even the prophet Muhammad. Because those stories have meaningful lessons for our lives".

Another reason expressed by AS, one of the students of the Islamic Communication and Broadcasting study program at UIN Sunan Kalijaga Yogyakarta is because they can bring positive feelings in life, for example, to be more grateful, confident, and enthusiastic in living life. On the one hand, students from the Islamic Communication and Broadcasting study program at UIN Sunan Kalijaga Yogyakarta when developing a clearer understanding of the concept of divinity, tend to like the theme of *da'wah* that is closely related to monotheism and tasawuf. GM explains that:

> "In *tawhid* science, we can learn more about divinity. I often get themes about divinity, which I need clarification on. Like what happens when we are too busy thinking about the origin of God and so on. The science of *tawhid* is interestingly explained in *da'wah* themes. So I like *da'wah* themes about *tawhid* and Sufism".

Relevant Methods of Conveying *Da'wah* According to PTKIN Students

PTKIN students have their own choices with various reasoning regarding their preferred methods of *da'wah*. Various methods of *da'wah* mentioned by the students when researchers carried out the survey can be mapped out in the following graph:
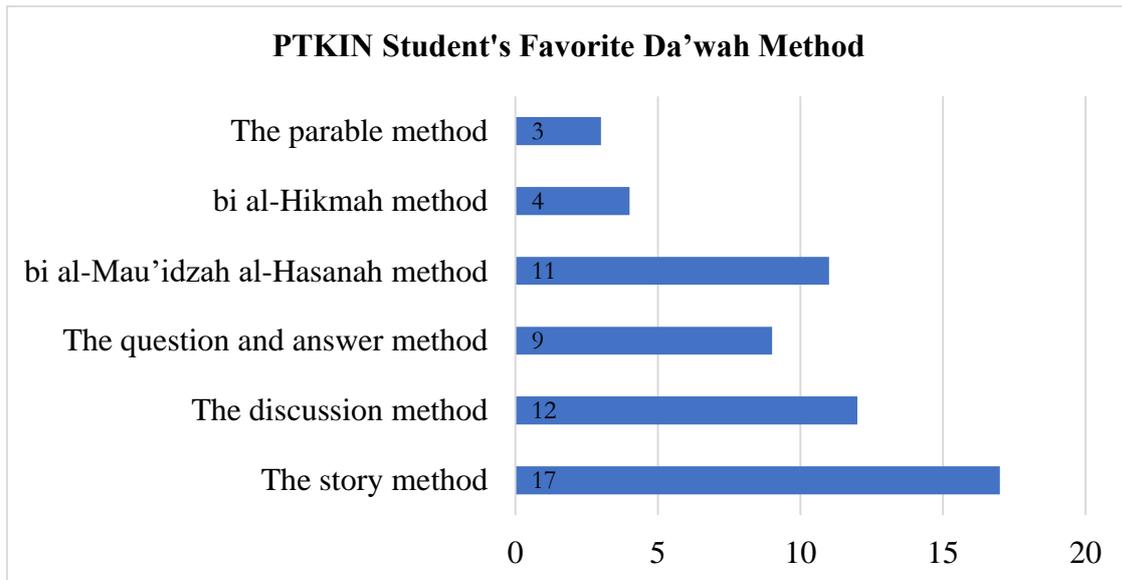
PTKIN Student's Favorite Da'wah Method

Figure 9: PTKIN Student's Favorite *Da'wah* Method

Based on the graph, it can be seen that there are six methods of *da'wah* preferred by PTKIN students, namely the methods of the story; discussion; question and answer; parable; *bi al-hikmah*; and *bi al-mau'idhah al-Hashanah*. Even though a study by Prasetia (2018) states that the bases of methods of *da'wah* are *al-Mau'idhah al-Hasanah*; *bil hikmah*; and *mujadalah*. but the situation and academic conditions of PTKIN give rise to various methods of *da'wah* that students like (prefer).

This was proven by the fact that 17 students chose the story method; 12 students chose the discussion method; 11 students chose the *bi al-mau'idzah al-hasanah* method; 9 students chose the question and answer method; 4 students chose the bi al-hikmah method; and 3 other students chose the parable method. This condition needs to be oriented towards the dynamics of the *da'wah* movement that presents Islam on the social stage. Even so, as explained in the findings of a study by Asmar (2020), Muslims are living in tensions between convention (normativity and stagnation of thought) and innovation (*ijtihad* and modern Islam). So PTKIN students are certain that for Islam to be presented in the era of Society 5.0, it is necessary to have creative methods of *da'wah*; or even, as stated in the findings of a study by Aisyah & Rofiah (2022), it also needs to be neatly and modernly packaged.

Therefore, students of the Islamic Communication and Broadcasting study program at UIN Antasari Banjarmasin, E, when choosing the discussion and question and answer methods have strong reasons. They believe that these methods open space for every opinion and question freely and are also able to solve various problems. The story method is preferred by DL, one of the students of the Islamic Communication and Broadcasting study program at UIN Antasari Banjarmasin because many lessons can be learned and applied in today's life through stories from the past.

According to Dakwah Management (MD), Study Program students at UIN Mataram, method *bi al-hikmah* is well-liked. Because in practice, the delivery of *da'wah* messages can be done in a good way; LDW even stated that:

> "I love the method of *bi al-hikmah* because, with this method, a *da'i* can convey the values of his *da'wah* without giving the impression of being patronizing or offending people with words".

Method *bi al-mau'idzah hasanah* is also the favorite *da'wah* method for AS, one of the students of the Islamic Communication and Broadcasting Study Program at UIN Sunan Kalijaga Yogyakarta. Because through this method, helpful advice to *mad'u* can be adequately conveyed so that *da'wah* will be readily accepted.

However, all of these methods need to be carried out in a professional, measurable, and directed manner. As Aula & Abas's (2020) research concluded, if the method *bi al-hikmah* is carried out by identifying the condition of the target of *da'wah*, making the study exciting and comfortable to follow; while the *da'wah* method of *mau'idzah hasanah* done through the presentation of theme subtly so that it can move the heart to be practiced in everyday life. The advantages of the *da'wah* method are believed to be able to be a solution to current social problems.

This condition means that various social dynamics or problems can be "minimized" based on Islamic teachings through *da'wah* strategies and methods. As Ritonga's (2019) research concludes, the news is booming hoax can be minimized through *mau'idzah hasanah*. Likewise, Raqib's *et al.* (2022) research concluded that the method of the *bil lisan* –read: lectures- with the ethical principles of words that touch. Namely, *qaulan baligha*, *qaulan ma'rufa*, *qaulan maysura* and *qaulan layyina* are very effective. It is common for PTKIN students to reference various preferred *da'wah* methods, with a background of reasons for the superiority of each of these methods.

The Effects of *Da'wah* according to PTKIN Students

The effects of *da'wah* are one of the main bases that must be paid attention to by a *da'i*, so the *da'wah* they covey can be said to be effective. Thus, the effects of *da'wah* can be said to be an essential and main step in achieving the goal of *da'wah* itself, because every *da'wah* will produce a reaction. In this context, when a *da'i* conveys *da'wah* using good and correct themes, media, and methods, they can be certain that the *da'wah* will affect *mad'u*. The results of a survey carried out by researchers are shown in the following graph:
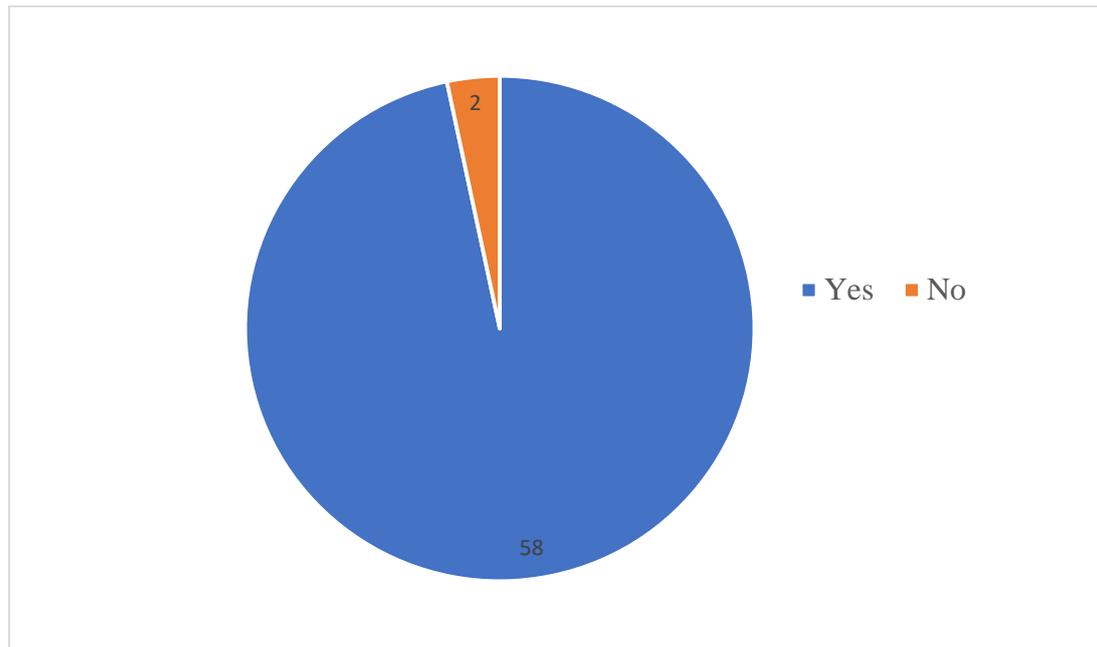
Figure 10: The Effect *Da'wah* according to PTKIN Students

Based on the graph, it can be seen that 58 students become more knowledgeable about religious knowledge after listening to or watching various *da'wah* content. There are only 2 students who feel there is no change or effect after understanding the *da'wah* content that they accessed through various media. These effects will certainly appear in students, as explained in the findings of a study by Safitri & Ahmad (2021) regarding the impact of *da'wah* on behavior towards God; behavior towards oneself; and behavior towards fellow human beings. A study by Mubasyaroh (2017) also finds that *da'wah* communication can form a social structure that is complemented by social norms, and shape people's behavior as *mad'u*.

It is reasonable, that one of the students of the Islamic Communication and Broadcasting study program at IAIN Ambon, NS, feels that he had gained more knowledge about various things in Islam, such as sunnah worship and others when he received the greatness of *da'wah* (*syiar da'wah*). Even when he watches in video form, he can repeat the *da'wah* content over and over again. Meanwhile, students of the *Da'wah* Management (MD) study program at UIN Mataram feel that they have gained much better religious knowledge, as AM said:

> "The obligation to pray five times a day and give charity but be sincere, being a person who is more patient in all things, believing that Allah SWT will not test His servant beyond their ability, and there are many more insights that I have gained. There is something different about me when listening to or watching *da'wah* content online or offline".

This means that PTKIN students can take "value" from the *da'wah* they listen to or watch, so they can perform better in terms of cognitive, affective, and psychomotor aspects. Of course, this can encourage them to become subjects of society that are in accordance with the values of the *da'wah*. A study by Syaifuddin & Muhid (2021)

concludes that *da'wah* is said to be effective if *mad'u* practices the content of the message conveyed concerning existing *da'wah* studies. Therefore, researchers try to see the dimensions of religious knowledge; and the results can be seen in the following graph:

Figure 11: The Effect of Religious Knowledge on PTKIN Students

The graph describes that overall –or, as many as 60 students- think that their religious knowledge is gained through the *da'wah* content they watch. This knowledge can make them aware of their rights and obligations in everyday life. They are even able to provide positive changes in their attitudes and behavior in life on campus or the wider community, As expressed by AG, one of the students of the Islamic Communication and Broadcasting Study Program at IAIN Bukittinggi:

> "I have become calmer and more aware that religion teaches good things to fellow religions and those with different religious ideas, such as *mazhab*, including those religions' beliefs".

The same opinion is also expressed by students of the *Da'wah* Management study program at UIN Mataram who are increasingly aware of the concept of doing good to the people around them by taking care of their words and actions (*NI, on June 20, 2022*). Changes in attitude to be more patient, sincere, and grateful in the sphere of religion become part of the revival of student self-religiousness. Positive changes are also felt by PR, one of the students of the Islamic Communication and Broadcasting (KPI) study program at UIN Antasari Banjarmasin after gaining various religious knowledge:

> "I could be more patient at this point. I learn to be more grateful when a disaster strikes me through self-assessment. I realize there are still people below us affected by a disaster like me. That is why I learned to be sincere in doing everything to do my best. I did all this with prayer and trust in Allah, making my heart calmer about His provisions".

Conclusion

Based on this description, it can be concluded that, first, the concept of effective *da'wah* according to the perspective of PTKIN students can be seen from several elements of *da'wah,* including the characteristics of *da'i,* the media of *da'wah*, the theme of *da'wah*, the methods of conveying *da'wah*, and the effects of *da'wah*. Second, *da'i* as *warisatul ambiya* (the successors of the Prophet) must have characteristics as exemplified by the Prophet, namely *ikhlas* (sincere), *siddiq* (truthful), *amanah* (trustworthy), *tabligh* (deliver) and *fathonah* (intelligent). Being exemplary, having charismatic demeanors, and being easy to understand are important points for da'i in conveying *da'wah*. Third, social media is the media of *da'wah* most favored by students, these social media include YouTube, Instagram, Facebook, and Tiktok. However, the duration for students to focus on listening to *da'wah* content is less than 30 minutes, due to obstacles in the form of a bad internet network, limited internet quota, lots of advertisements passing, and boredom.

Fourth, the theme of *da'wah* can be in the form of sharia law, worship or amaliyah, monotheism, and tasawuf, as well as motivation to live daily life well in accordance with Islamic religious guidance. The thing that needs to be considered in packing the theme of *da'wah* that will be conveyed by a *da'i* is that it must be in accordance with the situation and conditions of *mad'u* and easy to accept and understand. Fifth, the methods of conveying *da'wah* messages have their advantages and disadvantages, therefore a *da'i* should be able to use various methods according to the situation and conditions. Combining several methods can also be done for optimal results. Sixth, the effects of *da'wah* felt by PTKIN students as *mad'u* include cognitive, affective, and conative effects. These effects are not only in the form of information or knowledge but also awareness and feeling—and are followed up with action and practice.

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