



The Existence of Nahdlatul Ulama Da'wah in the Era of Digitalization and Disruption

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ABSTRACT

This research aims to generalize and find things that are implicit in the world of da'wah in the era of digitalization and disruption of the largest community organization in Islam, namely Nahdlatul Ulama. This research uses a qualitative descriptive approach to examine the problematics and focus on the research conducted. The focus of this research is to obtain elementary information about the scope of social reality towards the existence of Nahdlatul Ulama da'wah integrated with the digital world and disruption. In this study, it is found that in preaching there are various problems faced today, such as competition, significant social change, and confrontation between groups. Regulation in preaching, Nahdlatul Ulama highly prefers digital platforms to provide relevant and conformist canalization to the community while maintaining the noble values of its founders to contemporary times. Thus, the existence of Nahdlatul Ulama is maintained and sturdy for generations, despite the modernization and westernization inherent in the aspects of globalization, besides the quantity and quality of Nahdlatul Ulama looks increasingly expansive geographically. Therefore, further research is expected to provide new insights into the influence of Nahdlatul Ulama in the religious aspects of society both in the aspect of da'wah in the world of digitalization which is implied in the education of Muslims.

Keywords: Da'wah, Nahdlatul Ulama, Digitalization, Disruption

ABSTRAK

Penelitian ini bertujuan untuk menggeneralisasi dan menemukan hal-hal yang tersirat dalam dunia dakwah di era digitalisasi dan disrupsi organisasi masyarakat terbesar Islam yaitu Nahdlatul Ulama. Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk mengkaji permasalahan dan fokus pada penelitian yang dilakukan. Fokus penelitian ini adalah memperoleh informasi mendasar tentang ruang lingkup realitas sosial terhadap eksistensi dakwah Nahdlatul Ulama yang terintegrasi dengan dunia digital dan disrupsi. Dalam penelitian ini ditemukan bahwa dalam berdakwah terdapat berbagai permasalahan yang dihadapi saat ini, seperti persaingan, perubahan sosial yang signifikan, dan konfrontasi antar kelompok. Regulasi dalam berdakwah, Nahdlatul Ulama sangat mengutamakan platform digital untuk memberikan kanalisasi yang relevan dan konformis kepada masyarakat dengan tetap menjaga nilai-nilai luhur para pendirinya hingga masa kini. Dengan demikian, eksistensi Nahdlatul Ulama tetap terjaga dan kokoh secara turun-temurun, meskipun modernisasi dan westernisasi melekat dalam aspek globalisasi, selain itu secara kuantitas dan kualitas Nahdlatul Ulama terlihat semakin ekspansif secara geografis. Oleh karena itu, penelitian selanjutnya diharapkan dapat memberikan wawasan baru mengenai pengaruh Nahdlatul

Ulama dalam aspek keagamaan masyarakat baik dalam aspek dakwah dalam dunia digitalisasi yang tersirat dalam pendidikan umat Islam.

Kata Kunci: *Dakwah, Nahdlatul Ulama, Digitalisasi, Disrupsi*

INTRODUCTION

Da'wah can be said to be inherent in Islam¹, where da'wah can represent matters relating to ethics and etiquette in human daily life², as the Prophet Muhammad Saw who became a role model in preaching by upholding akhlakul karimah³. Along with the times, today has entered the era of digitalization where modernization and westernization are inevitable for Muslims to be able and must adapt⁴, Nahdlatul Ulama (NU) is one of the largest organizations in society equivalent to the population in Indonesia with the majority of the population embracing Islam⁵. NU as one of the largest community organizations in Indonesia cannot deny that there is a need for invention and discovery in order to disrupt a culture without eliminating conformity in society. As with digitization in the contemporary era, there needs to be a translation in the output of the role of da'wah such as print media to switch to digital media⁶.

Da'wah in the contemporary era often experiences accidents with Islamic law. Entering the era of digitalization, the role of da'wah is growing exponentially by utilizing mass media that is surplus to information and canalization⁷. However, it is still widely found that the role of da'wah has experienced significant moral degradation among teenagers who are the largest and most active users in the digital world⁸. With freedom without standardized control, technological developments have a paradoxical impact on the delivery of information carried out through social media, one of which is da'wah. Paradoxical in the era of digitalization and disruption is the ease of information obtained by wise use implicatively in contextual life, but the negation of this ease is freedom that cannot be controlled except by the awareness of technology users to be able to access information in accordance with Islamic religious parameters.

¹ Ali Ridho, Akhmad Rifa'i, and Mohammad Sujud, "Jagat Dakwah Nahdlatul Ulama: Dakwah Berbasis Teknologi Dan Informasi Di Era Digitalisasi Dan Disrupsi," *AL-MUNAZZAM: Jurnal Pemikiran Dan Penelitian Manajemen Dakwah* 2, no. 2 (2022): 1–14, <https://ejournal.iainkendari.ac.id/index.php/Al-Munazzam/article/download/4552/2044>.

² Muhammad Rifdillah et al., "Pendidikan Islam, New Media Dan Pergeseran Otoritas Keagamaan," *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora* 7, no. 1 (2024): 28–42, <https://doi.org/https://doi.org/10.31539/kaganga.v7i1.8892>.

³ Eka Damayanti et al., "Menakar Eksistensi Lembaga Pendidikan Pesantren Di Tengah Pandemi Covid-19," *Inspiratif Pendidikan* 10, no. 1 (2021): 227–41, <https://doi.org/https://doi.org/10.24252/ip.v10i1.20160>.

⁴ Hablun Ilham, "Agama Dan Komunitas Virtual: Studi Pergeseran Orientasi Keagamaan Di Era Digital," *Mukaddimah: Jurnal Studi Islam* 7, no. 1 (2022): 26–39, <https://doi.org/https://doi.org/10.14421/mjsi.71.2945>.

⁵ M Alfazri, "Moderasi Agama Nahdlatul Ulama Di Era Global," *ORASI: Jurnal Dakwah Dan Komunikasi* 12, no. 1 (2021): 41–58, <https://doi.org/http://dx.doi.org/10.24235/orasi.v12i1.8276>.

⁶ Mukodi Mukodi, "Revitalisasi Islam Nusantara Di Era Digital: Antara Harapan Dan Kenyataan," *INSANCITA* 5, no. 1 (2020): 43–54, <https://doi.org/https://doi.org/10.2121/incita-jisisea.v5i1.1330>.

⁷ Sulanam Sulanam, "Ekspresi Keberagamaan Di Era Revolusi Industri 4.0 Desrupsi Ide, Pilihan Sikap, Dan Kontestasi Ideologi Keberagamaan Di Indonesia," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 4, no. 1 (2020): 28–52, <https://doi.org/https://doi.org/10.32332/tarbawiyah.v4i1.1825>.

⁸ Zahrotul Farodis Diana, "Domestikasi Media Sosial Dalam Aktivitas Dakwah Di Kalangan Millennial," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 8, no. 1 (2022): 1–18, <https://ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/1265>; Muhamad Arif and Mohd Kasturi Nor Abd Aziz, "Eksistensi Pesantren Khalaf Di Era 4.0," *Ta'allum: Jurnal Pendidikan Islam* 9, no. 2 (2021): 205–40, <https://doi.org/https://doi.org/10.21274/taalum.2021.9.2.205-240>.

Accelerative technological developments have received a positive response by NU to be able to exist in a disruptive manner in the contemporary era with directions and corridors in accordance with Islamic religious provisions⁹. With digitalization, there are still studies that have not discussed the existence of NU as the largest community organization in Indonesia¹⁰. So the novelty value in this research lies in the existence of NU which will be studied explicitly against the development of the times that move geometrically and have the potential for dehumanization. Therefore, it does not seem eccentric that the era of digitalization and disruption has a very significant impact on religious aspects and changes in the practice and perspective of da'wah in Islam¹¹.

With the existence of digital-based mass media, conventional da'wah delivery techniques are gradually being disrupted¹². So that the previous da'wah which could be conveyed from the pulpit, then at this time the da'wah can be done anywhere without knowing space and time. Thus, to fill the void in previously conducted research, this study aims to generalize and find things that are implicit in the world of da'wah in the era of digitalization and disruption of the largest community organization in Islam, namely Nahdlatul Ulama. As the presence of social media with various channels has produced and provided conditions for volatility-equilibrated dialogue.

RESEARCH METHODS

This research uses a qualitative descriptive approach to examine the problems and focus on the research being conducted. Qualitative methods are a series of steps or

⁹ Suparlan Suparlan and Utama Utama, "Arah Politik Pendidikan Islam Di Masa Disrupsi," *Paedagogia: Jurnal Kajian, Penelitian Dan Pengembangan Kependidikan* 11, no. 3 (2020): 257–72, <https://doi.org/https://doi.org/10.31764/paedagogia.v11i3.2509>.

¹⁰ Berliana Ekayandra and Syuhudul Anwar, "Pemanfaatan Media Digital Dalam Dakwah Thoriqoh Qodiriyah Naqsyabandiyah PP Suryalaya," *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf* 4, no. 2 (2022): 76–92, <https://jurnal.stidsirnarasa.ac.id/index.php/iktisyaf>; Azhar Kholifah, "Strategi Pendidikan Pesantren Menjawab Tantangan Sosial Di Era Digital," *Jurnal Basicedu* 6, no. 3 (2022): 4967–78, <https://doi.org/https://doi.org/10.31004/basicedu.v6i3.2811>; Rudi Santoso and Fathul Mu'in, "Peran Majelis Ulama Indonesia (MUI) Lampung Menghadapi Era Disrupsi Informasi," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 4, No. 1 (2020): 79, n.d., https://doi.org/https://doi.org/10.32332/ath_thariq.v4i1.2026; Ali Mutakin and Siti Uswatun Khasanah, *Moderasi Dakwah Untuk Generasi Millennial Melalui Media Digital* (Publica Indonesia Utama, 2023).

¹¹ Jarir Amrun and Khairiyah Khairiyah, "Jejak-Jejak Dakwah Budaya: Konversi Agama Massal Di Asia Tenggara Abad XV-XVII," *Idarotuna* 2, no. 2 (n.d.): 109–19, <https://doi.org/http://dx.doi.org/10.24014/idarotuna.v2i2.9554>; Asep Kamil Astori and Eka Octalia Indah Librianti, "Dakwah Kultural: Relasi Islam Dan Budaya Lokal," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 3, no. 2 (2020): 179–92, <https://core.ac.uk/download/pdf/288196557.pdf>; Abdul Manaf, "Peran Media Dakwah Dalam Pembangunan Manusia," *Jurnal Ilmu Dakwah* 38, no. 2 (2019): 190–203, <https://doi.org/https://doi.org/10.21580/jid.v38.2.3870>; Nugroho Agung Prabowo, Purwono Hendradi, and Bambang Pujiarto U M Mageklang, "Kerangka Model Aplikasi E-Dakwah Pengembangan Kaderisasi Pada Pengurus Daerah Muhammadiyah Kota Magelang," *Indonesian Journal of Networking and Security (IJNS)* 8, no. 3 (2019), <https://doi.org/http://dx.doi.org/10.55181/ijns.v8i3.1603>; Harry Purwanto and Achmad Arifulin Nuha, "Post Dakwah Di Era Cyber Culture," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 6, no. 2 (2020): 228–55, <https://doi.org/https://doi.org/10.36835/dakwatuna.v6i2.633>; Eko Setiawan, "Makna Nilai Filosofi Wayang Kulit Sebagai Media Dakwah," *Jurnal Al-Hikmah* 18, no. 1 (2020): 37–56, <https://doi.org/https://doi.org/10.35719/alhikmah.v18i1.21>; Rina Setyaningsih, "Akulturasi Budaya Jawa Sebagai Strategi Dakwah," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 5, no. 01 (2020): 73–82, <https://ejournal.ejournal.metrouniv.ac.id/riayah/article/view/2304>.

¹² Surya Handika Rakhmat, "Nilai Budaya Khalayak Digital Dalam Komentar Pada Konten Dakwah Di Instagram Hanan Attaki" (Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ..., 2020), <http://repository.uinjkt.ac.id/dspace/handle/123456789/51111>.

procedures to obtain descriptive data through various media such as articles, books, and images, and not in the form of numbers¹³. So that qualitative research is an approach that does not use a statistical work basis, but is based on qualitative evidence¹⁴. Thus, the focus of this research is to obtain elementary information about the scope of social reality towards the existence of Nahdlatul Ulama da'wah integrated with the digital world and disruption. Qualitative descriptive research methods are focused on problems based on facts carried out by observation, interviews, and studying existing documents¹⁵. Thus, descriptive qualitative research is intended to be able to see the events that are the center of attention which are then interpreted as they are.

RESULT AND DISCUSSION

Da'wah

Da'wah is an activity that invites, invites and invites people to believe and obey Allah SWT in accordance with the teachings of Islam. In language, da'wah means calling, inviting, inviting, asking and carrying out. Da'wah can also be interpreted as an appeal or invitation. The purpose of da'wah is to invite people to the right path and the pleasure of Allah Swt, so that they are happy and prosperous in this world and in the hereafter. There are various kinds of da'wah, some are interpersonal da'wah, group da'wah, and formal da'wah. Da'wah is the process of adding, inviting or inviting other people or communities to consciously embrace, learn and practice religious teachings to awaken and restore a person's natural potential and enable him to live happily in this world and from there.

Da'wah, in the Islamic context, refers to efforts to spread the teachings of Islam and invite others to practice them. Da'wah plays an important role in the development of Islamic society and improving the practice of worship. This is evident from different studies that highlight the role of da'wah in creating a religious Muslim society, as well as in improving the religious practice of certain groups, such as the visually impaired. Da'wah is also considered important in overcoming the problems of adolescents at the cutting edge. Therefore, da'wah has a strategic role to recognize the beauty and suitability of Islam with the times. This role of da'wah involves various aspects, including subjects, materials, methods, media and objects in achieving the goals of Islamic da'wah¹⁶.

Da'wah is an effort to spread the teachings of Islam and invite people to do good deeds. To measure the effectiveness of da'wah in everyday life, several studies highlight various aspects such as the use of social media, da'wah methods, and the application of da'wah in community empowerment. For example, a study on "The Effectiveness of Oral Da'wah during the Pandemic"; shows that da'wah activities can still be carried out effectively even though health protocols must be implemented. In addition, the effectiveness of da'wah can also be measured from its effect on behavior and public understanding of Islamic teachings. The research method used to measure the effectiveness of da'wah includes data analysis, inference, and verification. Therefore, measuring the effectiveness of da'wah in everyday life can be done through research that includes impact analysis, community reactions, and behavioral changes caused by da'wah activities.

¹³ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54.

¹⁴ Muhammad Rizal Pahleviannur et al., *Metodologi Penelitian Kualitatif* (Pradina Pustaka, 2022); Trisna Rukhmana et al., *Metode Penelitian Kualitatif* (CV Rey Media Grafika, 2022).

¹⁵ Lexi Moleong, "Metode Penelitian," *Jakarta: Rineka Cipta* 25 (2010).

¹⁶ Awaludin Pimay and Fania Mutiara Savitri, "Dinamika Dakwah Islam Di Era Modern," *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 43–55, <https://doi.org/https://doi.org/10.21580/jid.v41.1.7847>.

The effectiveness of da'wah is influenced by several factors such as social media, da'wah methods and the application of da'wah in community empowerment. Studies show that da'wah through social media is currently widely studied in the academic world because it is effective in spreading da'wah messages. In addition, the effectiveness of da'wah is also influenced by the ability of da'wah; to understand social phenomena, human behavior in socio-culture, and religious influences. The application of da'wah to empower people is also an important factor in increasing the effectiveness of da'wah. Therefore, in order to increase the effectiveness of da'wah, it is necessary to pay attention to these factors and develop the right strategy in delivering da'wah messages.

Some strategies that can be used to increase the effectiveness of da'wah are as follows (1) Use of Social Media: The utilization of social media as a means of disseminating da'wah messages has proven to be effective, and creative, the era of interruption; (2) Persuasive Communication: Da'wah is more communicative when I understand social phenomena, community behavior in socio-culture and religious influences; and (3) Applying Da'wah to Human Empowerment: This strategy includes the development of Islamic values through creative and innovative interpretations of Islamic teachings. By applying these strategies, it is hoped that it can increase the effectiveness of da'wah in spreading the teachings of Islam.

The challenges of da'wah include various aspects that must be faced by preachers in conveying religious teachings. Some of the challenges faced include ease of access, plurality of figures and cultures, the ability to think critically, accusations of following cults, as well as the excesses of globalization and the reality of religious plurality. Preachers are expected to be able to conquer these challenges through preparation, understanding of technological developments, and various methods of da'wah, including through social movements that directly touch the community. In addition, in history, Rasulullah SAW also faced various challenges in spreading da'wah, such as rejection from Makkah leaders and threats to trade stability. Therefore, to overcome the challenges of da'wah, a deep understanding is needed, readiness to utilize technological developments, and a wise approach according to the context of the times¹⁷.

In preaching, there are various problems that can be faced, such as competition, social change, and conflict between groups. Some solutions to overcome problems in preaching include a sympathetic and well-argued approach, the use of appropriate preaching methods, an understanding of social change and the conditions of the target of preaching. In carrying out da'wah, it must be seriously considered the level and condition of the way of thinking of mad'u (da'wah recipients) which is reflected in the level of civilization¹⁸.

By applying a sympathetic approach, using appropriate da'wah methods, understanding social change, and trying to bring about social change, it is hoped that it can help overcome problems in da'wah. Islamic preaching can be done in various forms, both through verbal communication and real action, and is aimed at individuals and the general public. Da'wah in the context of Islam is divided into several types including oral da'wah, bil hal, individual, ammah, amal, and bit tadwin.

¹⁷ Ai Farida et al., "Metode Dakwah Rasulullah Dan Relevansinya Dengan Tantangan Dakwah Di Era Revolusi Industri 4.0," *Murabby: Jurnal Pendidikan Islam* 4, no. 1 (2021): 12–22, <https://doi.org/https://doi.org/10.15548/mrb.v4i1.2320>.

¹⁸ Habiburrohman Mo'ien and Bahrur Rosi, "Strategi Dakwah Analisis Buku 'Robohnya Dakwah Di Tangan Dai' Karya Fathi Yakan," *DA'WA: Jurnal Bimbingan Penyuluhan & Konseling Islam* 2, no. 1 (2022), <https://doi.org/https://doi.org/10.36420/dawa.v2i1.153>.

Oral da'wah is one type of da'wah in Islam that is delivered through oral communication such as lectures, recitations, sermons, or verbal appeals to the truth. Oral da'wah is the most popular and widely used da'wah method in spreading Islamic da'wah. In addition, oral da'wah is carried out through interaction with the audience and can also be delivered in an effective way so that the audience can easily understand it¹⁹. Da'wah bil hal is one of the laws of Islamic da'wah that is carried out through real action. This method includes real-life examples and concrete actions such as charity, social services, and good deeds. Da'wah Bil hal emphasizes the importance of realizing the teachings of Islam through concrete actions and deeds that reflect religious teachings. Examples of Da'wah Bil Hal include providing assistance to the poor, creating jobs, transferring skills, and other concrete actions that benefit the community²⁰.

Personal da'wah is a method of da'wah conducted directly by the preacher to an individual rather than a group. This can be done through dialog, discussion, or personal invitation. The purpose of personal preaching is to provide individuals with a more in-depth and personal understanding and explanation of the teachings of Islam. In addition, personal preaching also helps individuals to improve themselves and strengthen their faith and piety to Allah SWT. Ammah da'wah is one type of da'wah that a person does to the general public by using oral media. Examples of media used in Ammah Dakwah are sermons and speeches. People who perform Ammah Da'wah are usually individuals or organizations that perform oral da'wah²¹.

Charity da'wah is a concept of Islamic da'wah that emphasizes the importance of spreading religious teachings through concrete actions and actions that reflect the teachings of Islam. This includes various forms of good deeds, good deeds, and concrete examples of daily life. This principle emphasizes that concrete actions and good deeds can be effective da'wah to attract others to the teachings of Islam. Charitable da'wah can also be done through charitable activities, social activities, and active participation in the progress of society. Therefore, da'wah through charity is one of the important ways of spreading the teachings of Islam. Dakwah Bit-Tadwin is a law of Islamic da'wah that is carried out through writing and documentation. This method is carried out by writing and distributing books, articles, and other works that contain Islamic teachings to the wider community.

Dakwah Bit-Tadwin is a law of Islamic da'wah that is carried out through writing and documentation. This method is carried out by writing and distributing books, articles, and other works that contain Islamic teachings to the wider community. Bit-tadwin da'wah aims to spread the teachings of Islam through written media and documents that are available to the public. Therefore, Bit Tadwin Da'wah is one of the important ways to spread the teachings of Islam²².

Nahdlatul Ulama

¹⁹ Fachrul Rozy Sinambela, "Implementasi Dakwah Bil-Lisan Dalam Meningkatkan Pemahaman Agama Masyarakat," *El Madani: Jurnal Dakwah Dan Komunikasi Islam* 3, no. 02 (2022): 207–15, <https://doi.org/https://doi.org/10.53678/elmadani.v3i02.910>.

²⁰ Nor Kholis et al., "Dakwah Bil-Hal Kiai Sebagai Upaya Pemberdayaan Santri (Action Da'wah by the Kiai as an Effort to Empower Students)," *Jurnal Dakwah Risalah* 32, no. 1 (2021): 112–29, <https://doi.org/http://dx.doi.org/10.24014/jdr.v32i1.12866>.

²¹ Kurniati Abidin, "Komunikasi Interpersonal Dalam Dakwah Kelompok Jamaah Tabligh," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 5, no. 1 (2020): 118–27, <https://doi.org/http://dx.doi.org/10.35673/ajdsk.v5i1.575>.

²² Amalia Nur Hikmah, "Strategi Dakwah Ippnu Dalam Merealisasikan Program Kerja Di Kecamatan Getasan Kabupaten Semarang," 2022, <http://e-repository.perpus.uinsalatiga.ac.id/id/eprint/13702>.

Nahdlatul Ulama or often referred to directly by the abbreviation NU is the largest Islamic organization in Indonesia, which was founded in Surabaya on January 31, 1926. Strengthening traditional Islamic teachings has become NU's commitment, maintaining the unity of Muslim unity, as well as playing an active role in social and political development in Indonesia. This NU organization has many members even up to millions of members consisting of ulama and ordinary Muslims. In addition, NU also strives to maintain relevance in people's lives, and face the ever-evolving socio-political and economic changes. Linguistically, Nahdlatul Ulama is defined as "the rise of the ulama", keeping a distance from political parties and is a purely sociological and religious organization²³.

The Nahdlatul Ulama organization has the initial goal of strengthening the teachings of Islam which adheres to Ahlulsunnaah Wal Jamaah, and realizing a democratic and just people's order for the sake of benefit. In addition, NU also encourages educational reform, charitable work, and plays a crucial role in various fields of life, including politics. The establishment of NU is a response to various religious issues, mazhab affirmation, as well as national and socio-civic reasons²⁴.

The founders of Nahdlatul Ulama were three kiai from Jombang, KH Hasyim Asy'ari, KH Wahab Chasbullah, and KH Bisri Syansuri. NU was formed as the Jam'iyah Nahdlatul Ulama organization. In addition, there are other figures who played a role in the establishment of NU, such as KH Zainul Arifin. Some of them, such as KH Hasyim Asy'ari, KH Abdul Wahab Chasbullah, and KH Idham Chalid, have been awarded the title of national heroes who played an active role in the struggle for Indonesian independence²⁵.

Nahdlatul Ulama plays a very important role in the world of da'wah, namely by using various methods in the spread of Islamic teachings, including lecturing, purposeful publicity, education, institutions, exemplary, art, discussion, question and answer, counseling guidance, written works, correspondence, and friendship. NU also uses cultural da'wah methods, which strengthen the cultural approach to be one of the crucial elements of Islamic da'wah²⁶. NU also decided to be a watchdog of tradition by maintaining the teachings of the four mahdzab shafi'i, which is followed by most Muslims in the entire archipelago. It also focuses on developing mubaligh training and a da'wah curriculum to ensure that the teachings of Islam are delivered effectively to the entire community.

Nahdlatul Ulama applies da'wah through various methods and principles in the context of daily life. NU uses da'wah methods such as the Bil Hikmah Method, the Mauidzah Hasanah Method, and the Da'wah Al-Mujadalah Method. In addition, NU also shows an accommodating attitude towards various religious schools, and plays a role in grounding peaceful Islam. NU is also active in reducing anarchist actions and upholding the values of all-inclusive humanism and worldwide peace. In the context of advanced, NU emphasizes the importance of da'wah ethics, namely maintaining the principles taught by the Prophet Muhammad SAW in interacting in the advanced world. Thus, NU implements through an

²³ Ismail Fajrie Alatas, Muhammad As' ad, and Fathurrochman Karyadi, "Sejarah Hubungan Habaib Dan Nahdlatul Ulama (NU)," *Tebuireng: Journal of Islamic Studies and Society* 2, no. 2 (2022): 87–101, <https://doi.org/https://doi.org/10.33752/tjiss.v2i2.2388>.

²⁴ A Jauhar Fuad, "Akar Sejarah Moderasi Islam Pada Nahdlatul Ulama," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (2020): 153–68, <https://doi.org/https://doi.org/10.33367/tribakti.v31i1.991>.

²⁵ Syaekhu Rakhman, "Dinamika Perkembangan Politik Nahdatul Ulama Pasca Khittah Tahun 1984-1999," *HEURISTIK: Jurnal Pendidikan Sejarah* 1, no. 1 (2021): 8–17, <https://heuristik.ejournal.unri.ac.id/index.php/HJPS>.

²⁶ Ilman Nafi'a, "Dinamika Relasi Nahdlatul Ulama (NU) Dan Negara" (CV. Zenius Publisher, 2022), <http://repository.syekhnurjati.ac.id/id/eprint/7627>.

approach that is inclusive, ethical, and in accordance with the teachings of Islam da'wah in everyday life.

The da'wah of Nahdlatul Ulama in the period of advanced and disruptive technology has become a challenge that must be faced. NU has launched the "Jagat Dakwah NU" program based on technology and information to improve contemporary and conventional da'wah. NU also utilizes technology and social media as a jihad in preaching. Disruption in da'wah is how NU can include NU citizens in computerized transformation. NU is also committed to resolving the study of good and halal life shows, the disintegration of the nation's children, and maintaining the Republic of Indonesia and Pancasila as the ideology of the Indonesian nation. One important challenge is how NU can ground the language of 'da'wah' to be more fluid so that it is easily accepted and how the amplification of the 'spread of goodness' can be spread by optimizing the current computerized promoting style. NU also empowers pesantren so that graduates have additional skills to complement their religious knowledge²⁷.

Nahdlatul Ulama (NU) has a strong commitment to promoting moderate Islam. NU was established as a response to external political developments, and one of the most important factors that led to the formation of NU was to sit on the issue of representation in protecting the interests of traditionalist Muslims who felt threatened by the rise of the radical Wahhabi movement on the Arabian Peninsula. With the strengthening of globalization, especially cultural globalization, NU also carries the concept of Islam Nusantara to counter the effects of globalization, NU also carries out activities such as education, da'wah, and social activities to encourage Islamic moderation in society. In addition, NU also plays an active role in creating interfaith cooperation and promoting peace in Indonesia²⁸.

Nahdlatul Ulama takes a lot of events and policies to implement Islamic moderation, including (1) Developing the concept of Islam Nusantara, which means the realization of Islamic moderation in Indonesia and inspiring Islamic teachings; (2) Developing tolerance and harmony between different belief groups; (3) Developing interfaith cooperation and promoting peace in Indonesia; (4) Developing a system of movements and charities that are primary and independent for the creation of conditions and factors that support the realization of true Islamic citizens; and (5) Enhancing and sharing NU's strategic role in the life of the community, nation, and world dynamics.

The specialty of da'wah in Islam, which is to invite others to accept Islam or live a pious and virtuous life, can be summarized ala alaihi Salam as follows (1) Spiritual Benefits: Da'wah strengthens faith and belief by encouraging individuals to reflect on their own religious practices and share their knowledge with others; (2) Personal Growth: Da'wah helps people become better Muslims by encouraging them to practice what they preach and live better lives; (3) Community development: Da'wah contributes to the betterment of society by promoting Islamic principles and encouraging people to live according to the teachings of the Qur'an and Sunnah; (4) Social relations: Da'wah can help increase the sense of unity and brotherhood among Muslims, as it promotes respect and understanding between Muslims and non-Muslims; (5) Cultural preservation: Da'wah helps preserve Islamic culture and traditions by encouraging people to embrace their religious heritage and pass it on to future generations; (6) Educational benefits: Da'wah can contribute to the development of Islamic education by encouraging people to learn more about their religion and share their knowledge with others; and (7) World impact: Da'wah can help spread the message of Islam

²⁷ Ridho, Rifa'i, and Sujud, "Jagat Dakwah Nahdlatul Ulama: Dakwah Berbasis Teknologi Dan Informasi Di Era Digitalisasi Dan Disrupsi."

²⁸ Fuad, "Akar Sejarah Moderasi Islam Pada Nahdlatul Ulama."

to people around the world, thereby contributing to the growth of Muslim communities and the spread of peace and understanding.

The Era of Digitalization

In this contemporary era, of course, the times are increasingly sophisticated, the use of technology around the world is even more widespread. The era of digitalization is an era where everything utilizes a technological system, this rapid technological advancement has resulted in more advanced innovations in everything, one of which is da'wah, now da'wah is no longer traditionally only preaching directly or face-to-face, but can be through online platforms so that it is more easily accessible anytime and anywhere²⁹, with the convenience in the aspect of communication and information technology, of course, it also has a negative impact because of the increasingly sophisticated technology, such as Islamic values have almost been eroded because of the many platforms that are more interesting to see and listen to than going to the study. The number of social media accounts such as Instagram, Facebook, TikTok or even YouTube can make people distracted from it.

The delivery of da'wah can run effectively and is said to be successful if it is in accordance with the purpose of da'wah so that it can be realized, to realize this requires the contribution of an institution or organization to drive, manage and regulate the dynamization of da'wah activities, of course, with access to information and communication technology can be applied by Nahdhatul Ulama as one of the da'wah strategies so that it can compete globally in facing the challenges of the times, so that this can certainly have an impact on a da'i so that it can easily attract congregations among young people and easily expand relations and spread Islamic values easily and quickly, because an institution or organization needs to be supported by a da'wah strategy or method that will be used³⁰.

In connection with that, looking at existing data on the use of social media access in Indonesia, the average person spends 5 to 7 hours using social media. Even the use of social media has a bad effect on sleep quality, because many people are distracted by watching shows for entertainment so that they are not aware of their sleep time. Poor sleep quality also affects physical and psychological health, physical health such as not concentrating when doing activities, easily sleepy during the day, psychological health such as easy mood changes that cannot be controlled³¹.

In fact, the platform provides a lot of content that is sometimes not suitable for viewing or even being used as an example. In this case, of course, the Nahdatul ulama realize that the digitalization era can be a great opportunity for the advancement of Islamic da'wah, so that children can accept and apply Islamic values that they do not yet know³².

In this case, the involvement of the younger generation is not yet complete, they are only limited to being listeners, spectators, of an Islamic study of ahlusunnah waljamaah available on youtube, instagram, tiktok and other patforms. They have not yet reached the

²⁹ Nadiyah Muthoharoh, Bambang S Ma'arif, and Asep Ahmad Siddiq, "Metode Dakwah Nahdlatul Ulama Dalam Konten Akun Instagram NU Online Id," in *Bandung Conference Series: Islamic Broadcast Communication*, vol. 3, 2023, 227–33, <https://doi.org/https://doi.org/10.29313/bcsibc.v3i2.7888>.

³⁰ Nur Aenatul Khorria, "Manajemen Pengorganisasian Dakwah: Strategi Lembaga Dakwah MWC NU Kaliwungu Dalam Mengatasi Tantangan Globalisasi," *Journal of Islamic Management* 1, no. 2 (2021): 109–23, <http://jurnalfdk.uinsby.ac.id/index.php/JIM>.

³¹ Kezia Woran, Rina M Kundre, and Ferlan A Pondaag, "Analisis Hubungan Penggunaan Media Sosial Dengan Kualitas Tidur Pada Remaja," *Jurnal Keperawatan* 8, no. 2 (2020): 1–10, <https://doi.org/https://doi.org/10.35790/jkp.v8i2.32092>.

³² Ridho, Rifa'i, and Sujud, "Jagat Dakwah Nahdlatul Ulama: Dakwah Berbasis Teknologi Dan Informasi Di Era Digitalisasi Dan Disrupsi."

creation of da'wah content that can spread the values of ahlusunnah waljamaah³³. Therefore, a strategy is needed that is quite relevant to the current situation, so that the younger generation can continue to spread the Islamic values of the Nahdlatul ulama so that they can produce content that is current and easy to understand by all groups, in this digitalization era, many people communicate online and people who want instant and want to easily get certain information, in connection with that, da'i can choose several platforms to be used for da'wah so that they can achieve the da'wah goals to be achieved. Da'i are required to be more creative and innovative in spreading da'wah, such as making 30-45 second videos on platforms such as Instagram or TikTok, making posters, infographics, or even vlogs with Islamic nuances³⁴.

Making short videos can also be a special attraction for people in this digitalization era, because a short video can make it easy to understand the listeners and viewers of the video, videos are also usually made as creative and short as possible so that they are easily understood and easily implemented in everyday life. NU scholars need to be actively involved in using social media, because there are also many dissemination of Islamic values carried out by someone who is not an expert or just as a carbitan da'i. Even worse, there is a lot of content that smells of Islamic preaching but contains profocations that are not in accordance with Islamic values, a lot of content that seems to corner the other party, or even the spread of hoax news³⁵. Therefore, to prevent this from happening, digital literacy is needed so that people can be more careful in filtering information even though it smells of da'wah content³⁶.

Many things can motivate NU to be able to carry out da'wah in this digitalization era, including broad access to information with this digitalization era has directly opened up extensive relationships with it NU can disseminate Islamic teachings through official accounts, web, social media, and all information related to religion. Furthermore, there is a social media approach, with this it makes it easier to spread Islam widely, because of the ease of access to technology, the formation of NU online communities has also formed various online communities on various existing platforms so that this can expand religious identity as well as expand social networks within the scope of NU, digital education, to attract other sympathies can also provide education systematically, by holding online classes, webinars, and digital courses on religion.

The Age of Disruption

Disruption can be said to be something that is uprooted from its roots. If it is interpreted based on the sense of language, it can also be said that disruption is something that changes from the previous situation. The disruption period is an era that is said to be the root of change due to access to computerized technology that gives birth to various

³³ Imam Khoirul Ulumuddin and Ali Martin, "Penguatan Dakwah Islam Aswaja Pada Generasi Muda Di Era Digital," *Kifah: Jurnal Pengabdian Masyarakat* 1, no. 2 (2022): 95–106, <https://doi.org/https://doi.org/10.35878/kifah.v1i2.533>.

³⁴ Alviendra Alviendra, Chintia Maria Nur Faddillah, and Andhita Risko Faristiana, "Strategi Dakwah Nahdlatul Ulama Dan Muhammadiyah Dalam Perspektif Pemanfaatan Media Massa Pada Era Globalisasi Di Kabupaten Pacitan," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 4, no. 3 (2023): 1–13, <https://doi.org/https://doi.org/10.59059/tabsyir.v4i3.135>.

³⁵ Wahyu Khairuz Zaman, "Strategi Dakwah Kiai Muda Nahdlatul Ulama Jepara Di Era Digital," in *International Conference of Da'wa and Islamic Communication*, vol. 1, 2022, 11, <https://proceeding.iainkudus.ac.id/index.php/ICODIC/article/view/392>.

³⁶ Muhammad Candra Syahputra, "Gerakan Literasi Digital Pelajar Nahdlatul Ulama," *Tarbiyatuna: Kajian Pendidikan Islam* 4, no. 2 (2020): 217–31, <http://ejournal.iaibrahimiy.ac.id/index.php/tarbiyatuna>.

extraordinary innovations that are all inclusive so that they can change the framework of the order of life³⁷.

Advanced disruption or advanced technology disruption refers to the innovation and development of computerized technologies that are increasingly sophisticated and fundamentally disrupt the way people view and behave in industry, culture and various processes. Humans are creatures that have resources that allow them to do more than other creatures. On the other hand, although scientific and technological progress is recognized as the result of educational development, the educational practice that produces talented human resources is itself a problem. How to transform education to create character resources in times of disruption. Therefore, Indonesia must be able to overcome challenges and take advantage of opportunities that arise in the period of technological disruption 4.0 and increasing creativity, innovation, and a strong otherworldly and religious foundation is absolutely necessary³⁸.

Examples of digital technology disruption due to the industrial revolution in Indonesia include health services, the financial sector, and customer service. With the existence of digital technology disruption in health services, it provides progress in the health service sector, where previously people had to register manually and come directly to the health service and even queue for a long time. However, with technological advances, everything is fast and practical, even a patient can consult a doctor through the digital platform of the consultation service provided. With this, it makes it easier for someone to consult anywhere and anytime comfortably and save time³⁹.

The era of the industrial revolution or era 4.0 makes disruptive technological information that can change the way people live and work, with it changing the economy, social, and personal. Technology has an impact on the financial sector, such as bank employees, some even say that in the future humans will be replaced by technological systems, which means that it is possible to lose the jobs of bank employees who are currently working, because we can see now that it is easy to make ATMs through applications, even easy to apply for loans through websites or applications and can be verified using only email, SMS, WhatsApp, even video calls⁴⁰.

Technological disruption is also an obstacle to the increase in digital technology, one of the phenomena that occurs is that Indonesians often access various webs on the internet, making competition in the industry of providing web access services. With this, it makes the service quite tight in order to overcome interference or dissatisfaction services to customers.

Chatbot is a digital aid that is very helpful in serving the community, because before the chatbot service could take a lot of time and cost because it had to go directly to the place, while with the chatbot the service can be more practical, customers only need to ask a few questions then the bot will answer in a matter of a few seconds, even customers can ask questions for 24 hours, the birth of the age of disruption is seen as a massive change that can

³⁷ Marningot Tua Natalis Situmorang, "Pariwisata Berbasis Siaga Bencana Di Era Disrupsi (Tourism Based on Disaster Awareness in the Era of Disruption)," in *Seminar Nasional Pariwisata Dan Kewirausahaan (SNPK)*, vol. 1, 2022, 1–6, <https://doi.org/https://doi.org/10.36441/snpk.vol1.2022.7>.

³⁸ Sri Ana Handayani, "Humaniora Dan Era Disrupsi Teknologi Dalam Konteks Historis," *UNEJ E-Proceeding*, 2020, 19–30, <https://jurnal.unej.ac.id/index.php/prosiding/article/view/19966/8719>.

³⁹ Sidhi Laksono, "Kesehatan Digital Dan Disrupsi Digital Pada Layanan Kesehatan Di Rumah Sakit," *Jurnal Kebijakan Kesehatan Indonesia: JKKI* 11, no. 1 (2022), <https://doi.org/https://doi.org/10.22146/jkki.63254>.

⁴⁰ Annisa Indah Mutiasari, "Perkembangan Industri Perbankan Di Era Digital," *Jurnal Ekonomi Bisnis Dan Kewirausahaan* 9, no. 2 (2020): 32–41, <https://doi.org/https://doi.org/10.47942/iab.v9i2.541>.

change habits, previous behavior, and even lifestyles. Factors that cause this include digital technology trends, the expansion of internet use, and behavioral changes in society⁴¹.

Management believes that digital trends have changed industry patterns. As a result of this digital trend, we are now entering a new era of disruption. Examples of digital and technological disruption that we can easily find while bringing us into a new era are: the changing trend towards online transportation offers towards the use of digital payment methods, the changing trend so that withdrawing cash anywhere, buying and selling transactions can also be done anywhere and without space limits. After the emergence of internet technology, the origin of all conveniences starts from here. So far, this development is called the 4.0 revolution. In fact, not only humans are interconnected, but different ecosystems are also interconnected. For example, from the emergence of artificial intelligence (AI)-based technology to the utilization of the Internet of think (IoT). Change is not easy to achieve if people's habits are not changed. The emergence of technology essentially serves to facilitate human activities. With this advantage, habits and the order of life will eventually change.

This is a change that must also be taken into account in the field of religious life, where religion requires direct guidance. If left out, it is possible that there will be mistakes in religious practice. But at the same times they find it very easy to find sources of explanation about the nature of religion. These explanations and instructions are widely spread on social media and can be easily found. This new media has now become a household item and is widely used in almost every home in Indonesia.

CONCLUSION

In this study, it is found that in preaching there are various problems faced today, such as competition, significant social changes, and confrontation between groups. Da'wah in Islam is classified into oral da'wah, da'wah bil hal, personal da'wah, da'wah ammah, da'wah amal, and da'wah bit tadwin. In the world of da'wah, Nahdlatul Ulama plays a very vital role in distributing Islamic teachings in various methods. The methods used by Nahdlatul Ulama in the era of digitalization and disruption have translated various perspectives on Islamic teachings from the conventional era to the contemporary era. In addition, Nahdlatul Ulama strongly oriented the moderation of Islam in the political world in order to maintain its integrity in creating interfaith cooperation and world peace. The delivery of da'wah in the era of digitalization and disruption can run more effectively and efficiently without being confined by time and space using social media. So that the regulation in preaching, Nahdlatul Ulama strongly prefers digital platforms to provide relevant and conformist canalization to the community while maintaining the noble values of its founders to contemporary times. Thus, the existence of Nahdlatul Ulama is maintained and solid for generations, despite the modernization and westernization inherent in the aspects of globalization, In addition, the quantity and quality of Nahdlatul Ulama looks increasingly expansive geographically. Therefore, further research is expected to provide new insights into the influence of Nahdlatul Ulama in the religious aspects of society both in the aspect of da'wah in the world of digitalization which is implied to education and non-education so that it can provide quantitative conclusions.

⁴¹ Fadia Puja Ainun et al., "Identifikasi Transformasi Digital Dalam Dunia Pendidikan Mengenai Peluang Dan Tantangan Di Era Disrupsi," *Jurnal Kewarganegaraan* 6, no. 1 (2022): 1570–80, [https://download.garuda.kemdikbud.go.id/article.php?article=3034640&val=20674&title=Identifikasi Transformasi Digital Dalam Dunia Pendidikan Mengenai Peluang Dan Tantangan Di Era Disrupsi](https://download.garuda.kemdikbud.go.id/article.php?article=3034640&val=20674&title=Identifikasi%20Transformasi%20Digital%20Dalam%20Dunia%20Pendidikan%20Mengenai%20Peluang%20Dan%20Tantangan%20Di%20Era%20Disrupsi).

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