

Technology-Based *Da'wah* Method in Rural Communities: Study of the Delivery of Islamic Teachings at the Jamiatul Muslimin Mosque Lamongan

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ABSTRACT : This study aims to find out strategies for utilizing multimedia as a means of technology-based *da'wah* and what are the implications of *da'wah* method in spreading Islamic religious teachings to rural communities with multimedia. Current technological developments must be able to be put to good use by all groups one of which is the rural community, where they are still many who do not understand the importance of multimedia today. This research method uses qualitative interviews, observations and documents as data collection. The result of his research is the *da'wah* strategy implemented at the Jamiatul Muslimin mosque for *mad'u*, namely by using multimedia, both audio or video media and DVD projectors. In addition, the spread of religious teachings through activities is also widely disseminated through social media by administrators and other members of the public. Meanwhile, the implications of *da'wah* method with technology-based at the Jamiatul Muslimin mosque are being able to create a new breakthrough in spreading Islamic religious teachings and creating cooperation between people so that they are able to adapt to the times. Even the existence of multimedia has a positive impact on youth to participate in *da'wah* activities at the mosque.

Keywords: Method of *Da'wah*; *Da'wah* Multimedia; Jamiatul Muslimin.

Abstrak : Penelitian ini bertujuan untuk mengetahui strategi pemanfaatan multimedia sebagai sarana dakwah berbasis teknologi dan apa implikasi metode dakwah dalam menyebarkan ajaran agama Islam ke masyarakat pedesaan dengan multimedia. Perkembangan teknologi saat ini harus dapat dimanfaatkan dengan baik oleh semua kalangan salah satunya adalah masyarakat pedesaan, dimana masih banyak yang belum memahami pentingnya multimedia saat ini. Metode penelitian ini menggunakan wawancara kualitatif, observasi dan dokumen sebagai pengumpulan data. Hasil penelitiannya adalah strategi dakwah yang diterapkan di masjid Jamiatul Muslimin untuk *mad'u* yaitu dengan menggunakan multimedia baik media audio atau video dan proyektor DVD. Selain itu, penyebaran ajaran agama melalui kegiatan juga banyak disebarluaskan melalui media

sosial oleh pengurus dan masyarakat lainnya. Sedangkan implikasi dari metode dakwah berbasis teknologi di masjid Jamiatul Muslimin adalah mampu menciptakan terobosan baru dalam menyebarkan ajaran agama Islam dan menciptakan kerjasama antar umat sehingga mampu beradaptasi dengan perkembangan zaman. Bahkan keberadaan multimedia memberikan dampak positif bagi generasi muda untuk ikut serta dalam kegiatan dakwah di masjid.

Kata Kunci: Metode Dakwah; Multimedia Dakwah; Jamiatul Muslimin.

INTRODUCTION

Currently, technology is growing rapidly which has benefits as a means of information, communication, and entertainment. So it cannot be denied that technology is generally created to make it easier for people. In addition, they need entertainment in their lives, especially teenagers. So, the importance of using technology needs to be understood properly for positive things so as not to cause social problems.¹

However, the fact is that the developing technology is still used for things that should not be, such as a means of spreading fake news or just showing off. The negative impact of technological development also damages today's teenagers, who prefer to play gadget rather than reciting the Koran, praying, studying and so on. It is seen that the existence of technology makes a negative impact that causes a great influence on the growth and development and mindset of today's teenagers.

Moreover, the development of technology among rural communities has led to the impact of these changes making a bad perception. For example, many teenagers prefer to play games with gadgets in coffee shops. This is not a strange thing to hear, but has become their habit. So that it causes the perception of his parents who think that playing gadgets has a negative impact. Therefore, the importance of direction and guidance regarding the use of technology in the modern era so that they do not fall into the wrong path and stay away from God.

Of course, the use of technology can also be utilized for *da'wah* activities. *Da'wah* itself aims to invite others to do good. Moreover, developing technology can be utilized as a way to spread the teachings of Islam quickly and does not take a long time. So, the importance of *da'wah* as a process to invite others while still adjusting technological developments so as not to stop its implementation.

The spread of Islamic teachings can be through various ways, one of which is through technology-based *da'wah* in the community. Where technology must still be utilized so that community activities from conventional can switch to gadget, especially in rural communities. Rural communities themselves are still lagging behind in technological development. So the need for the application of technology as a means of *da'wah* in rural communities. It can also aim as an adaptation of rural communities to technological developments. Even the use of media has religious types that are globally

¹ Samsudin and Deni, *Strategi Dakwah lembaga Keagamaan Islam*, (Bengkulu: Penerbit CV. Zigie Utama, 2019), Hlm. 1

recognized.²

Global coverage in the use of media can cover the world, but of course it is very fast, cheap, easy and practical. Through media, learning, playing and working can be communicated and informed instantly regardless of geographical location. The most widely used today is mass media which allows for customizing content for each development and gives the opportunity to reach more people. The opportunity for technology can also be utilized as an effective means of *da'wah*, one of which is among rural communities.

The emergence of various media in rural communities can be utilized as a tool for spreading *da'wah*. Multimedia in the world of *da'wah* serves as a form of collaboration, productivity, and creativity of its users in spreading the teachings of Islam. However, inversely proportional to the mindset of people in rural areas, many people do not realize that the importance of media needs in the world of *da'wah*. Therefore, the use of multimedia in rural communities requires the right strategies, methods, and media.

Da'wah in rural communities can be done by spreading Islamic teachings in technology-based mosques. The mosque itself is not only a place of prayer, but can also be a place for religious activities, recitation, social and so on. As done by the Prophet Muhammad Saw, utilizing the mosque as a place of preaching. However, the development of technology used in mosques must have appropriate management in order to achieve the desired goals.

The utilization of technology as a means of *da'wah* has also begun to be developed by the people of Kedungpengaron village, Lamongan. This aims to facilitate the spread of Islamic teachings according to the times. Although at first the development of technology became one of the impacts that changed the mindset of the teenagers in the village. Because it is used as mere entertainment and forgets about the activities they should do, such as not studying, reciting the Koran in the mosque not on time, and so on.

The application of multimedia in rural communities must be able to understand the implications and objectives of its use, especially in large mass media that are commonly accessed, namely gadgets, television, and radio. Meanwhile, in the use of the internet, only a few rural communities can use it in the context of general use. However, this does not mean that rural communities do not utilize technology properly.

Understanding how multimedia works in rural communities today can be done by teenagers who are active in technology. But few of the teenagers have the ability to overcome the evil effects in dealing with multimedia. Because basically, teenagers are more affected by the development of technology. So they must have communication skills to properly defend their opinions and understanding through the media.

² I. Yanti, Sosialisasi Pemanfaatan Media Sosial Pada Masyarakat Pedesaan Terhadap Kemajuan Pendidikan Islam dalam *SIVITAS*, 1(1),2021, 28-39.

In rural communities, using multimedia as a means of activity tends to be careless, whether sharing desires, feelings, experiences and stories in the media so that it has a negative impact. Even though they do not yet have the full skills of the necessary technology, their understanding of media messages is good enough, it only needs to be developed according to the times and benefits.³

The combination of technological development and *da'wah* today is very important, not just delivery through the media. However, it also pays attention to the purpose, target, and situation in its use. It aims to make its utilization able to achieve success without causing fatal social problems. Therefore, the existence of technology in the world of *da'wah* also needs to be managed properly from human resources who are competent in religious or technological aspects.

The existence of technology-based *da'wah* is currently widely used from various circles, including rural communities which will be discussed in this study, namely Kedungpengaron village, Lamongan. Where rural communities are more famous for their *da'wah* carried out in mosques like the village did. The utilization of multimedia as a means of *da'wah* must be used as needed by making good strategies and management in order to be able to reach the target easily. So, in this study the researchers formulated the problem, namely how is the *da'wah* strategy at the Jamiatul Muslimin mosque in conveying Islamic teachings to *mad'u*? What are the implications of multimedia-based *da'wah* management at the Jamiatul Muslimin mosque for *mad'u*?

RESEARCH METHODS

The method used by researchers is qualitative research with interviews, observations and documents. The research location was conducted in Kedungpengaron village, Lamongan district. The interview was conducted to one of the people of Kedungpengaron village, Lamongan. Observations were made in the village directly. While for data collection with documents, namely using books, journals, e-books, and so on. Primary data in this study are the results of interviews directly and via WhatsApp. The secondary data comes from the results of the literature collected by researchers.

Meanwhile, the technique in analyzing the data is by data reduction, data presentation, and conclusion drawing. Data reduction is the acquisition of selective data summary results in order to find answers regarding the developing multimedia-based *da'wah* strategy and its current implications. The data presentation process is carried out by combining the results of interviews and observations with existing basic theories. And drawing conclusions is from data reduction and presentation of research data that has been collected by researchers.

³ L. Raturahmi, Perilaku Penggunaan Media Massa Pada Masyarakat Pedesaan dalam *JURKOM : Jurnal Riset Komunikasi*, 1(2),2018, 213-224.

RESULTS AND DISCUSSION

Multimedia-Based *Da'wah* Transformation: Study of Kedungpengaron Village Community in Lamongan

Kedungpengaron Village is one of the rural areas located in Modo sub-district, Lamongan. The village is also close to the Bojonegoro area, making it easier for the community to know the surrounding areas even though they are in different districts. Similar to other rural communities, the village is still known as an interdependent society.⁴

Rural communities tend to be more social than urban communities. In addition, rural communities are also thick with culture so they still preserve culture, for example, earth alms as practiced by the people of Kedungpengaron village. However, preserving hereditary culture does not mean turning away from technological developments.

The existence of world transformation in technological development can change the social society of Kedungpengaron, Lamongan. The development of the times and technology is progressing in this modern era, rural communities are undergoing rapid transformation. That is, many foreign habits that enter rural communities with the emergence of various forms of behavior and all aspects of rural society. Like the existence of gadgets among rural communities has been widely used.

From the results of observations, researchers understand that the use of gadgets in rural communities, especially Kedungpengaron village, has a lot of them. This proves that the village is not a village that is unfamiliar with technological developments. However, there are still some people who do not understand technology because they are vulnerable to age. In contrast to teenagers who already have gadgets with sophisticated features, they have even recognized social media quickly without learning specifically.

Children, teenagers, adults, and parents in Kedungpengaron village all have gadgets with android standards, and the supportive signal in the area can help them find information widely and quickly. Among teenage boys, they prefer to find coffee shops with WiFi facilities to make it easier.

Even young children are already using gadgets every day. Whereas in the past, the use of gadgets was only given to teenagers who had entered high school. Even the standard of gadgets is not as sophisticated as it is today. The use of gadgets in early childhood is very fatal if not noticed and supervised by parents. Moreover, the development of applications that display everything in the world, both TikTok, Instagram, Twitter, and YouTube.

Initially, gadgets are given to young children for learning and entertainment at bedtime. However, because of their frequent use, they tend to be curious about everything in the gadget so that they are able to browse various kinds of video or audio. Sometimes the searches that are displayed are not

⁴ Interview with Ibu Suliana, date 08 Februari 2023

suitable for viewing at their age.

Like the current use of TikTok, they prefer dances that should not be imitated. Especially until it is uploaded on the media and watched by other users. The existence of the TikTok application should be utilized for positive activities. Even TikTok itself has been widely used as a means of working and proselytizing activities in short. However, children prefer the appearance of entertainment alone.

However, with the advent of multimedia, the Kedungpengaron community realizes that there have been many changes among children and adolescents. In fact, technology has changed people's behavior as described above. They used to not recognize gadgets and now they are addicted to them. This has caused the lifestyle of rural communities to also change because many rural communities imitate the lifestyle of urban communities by implementing these various electronic devices in today's advanced technology era.

In this case, a person's lifestyle can be seen from their fashion, goods, and social interactions. In fact, the visible lifestyle of the community does not mean that they are rich but only for style. Because having a sophisticated gadget is able to find information about developing trends. So that people are easy to imitate.

The lifestyle of rural communities is also influenced by the mindset of rural communities and people who want to change their lifestyle, which leads to excessive consumption. So that some people often come to the city just to enjoy urban life. This causes the lifestyle of rural communities to be influenced by the interaction of urban communities.

There is plenty of space in the cities, and technology in the cities is advancing and developing. That is why many people migrate and stay to find work in the city to fulfill the needs of rural life. As a result, many people return to the city to live a lifestyle that has changed a lot in terms of clothing and other aspects compared to rural clothing.

Rural communities are starting to emulate urban life. One example is the use of gadgets that currently affects all aspects of life. Often a person's lifestyle is just to show and tell others on social media that their lifestyle is very high. They also show that they already have a high social status compared to other rural communities.

A person's social status is considered very important and respected in the countryside as individuals with high social status are considered very wealthy and have various luxuries. The lifestyle of rural communities shows that those who have a luxurious lifestyle are considered to be highly respected in terms of dress. The high status of rural communities also has an impact on technological developments that are now increasingly prevalent in rural and urban communities.

Even in the process of shopping, the needs of rural communities have been influenced by shopping through cheap and affordable applications. This is actually very beneficial for the community,

but if it is done for style, it will not find good results for their lives. So, one of the factors for the incompatibility of rural communities is a high lifestyle with a developing social class that sometimes does not fit the environment.

Rural communities with a high social class are pushing towards the middle class, although this luxurious lifestyle cannot be exemplified. Not to mention that rural people are too consumed with lifestyle because they want to be like others and equal to them. Many rural people imitate the style of television artists by buying the same clothes as the artists, either on credit or by buying cash from clothing stores. This means that the use of technology is now widespread in rural communities from all walks of life.

In addition, the problematic development of modern technology also causes a lack of community interaction, especially in rural communities. Where they are more comfortable playing gadgets and staying at home. So that community life began to lose the attitude of mutual cooperation, harmony, and prosperity in society. There are still many rural communities who are closed at home without interacting with the rural community environment. Community behavior due to technology has also changed drastically in rural communities.⁵

Therefore, as a society that understands technology, it is necessary to provide an evaluation and socialization of the positive and negative impacts of its use. The positive impact for rural communities is that rural communities know how to facilitate activities with advanced technology, so that work becomes easier and less time-consuming than using manual tools.

Meanwhile, the negative impact of technological development on rural communities is the existence of technology that causes changes in the lifestyle of people in rural areas and excessive consumption due to trends in urban areas and social media. So, utilizing multimedia, both print, electronic, visual and audio-visual media, all of which can be utilized as well as possible. The goal is that technological developments can be useful for the future.⁶

The Urgency of Multimedia *Da'wah* for Rural Communities The existence of technology has been widely recognized by the public, both from teenagers, adults, and parents. The widespread use of multimedia as a means of facilitating community activities makes the position of technology an important thing. Moreover, multimedia has many advantages that are qualified to get information quickly and communicate without time limits.⁷

For teenagers, technology is widely used for gaming and learning. However, they utilize technology more for entertainment only until they forget about learning activities. As happens with rural teenagers, there is a lack of understanding about the positive benefits for them so they only use it as a

⁵ H.Thoha, Media Massa dan Masyarakat dalam *At-Tadbir*, 1(1),2017,59-74.

⁶ Santi Purnasari, *Pengaruh Teknologi Terhadap Gaya Hidup Masyarakat Pedesaan*, accessed on 22 Oktober 2022 dari <https://www.kompasiana.com/santi28/6353765f5e09f52f684d2e82/pengaruh-teknologi-terhadap-gaya-hidup-masyarakat-pedesaan>

⁷ H. Khatimah, Posisi dan Peran Medis dalam Masyarakat dalam *Tasamuh*, 16(1),2018,118-139.

game every day. Even due to addiction to playing games, they forget about their school.

Discussing adolescence can be interpreted as a period that is still looking for identity and they tend to want to always be obeyed. In addition, they also have a great curiosity for something new. However, their emotional control is still very difficult. So the use of multimedia needs attention from their parents so that they do not fall into bad things.

Meanwhile, adults are the same as teenagers. It's just that there more likely to use technology as something more useful because their understanding of technology use is higher. Adulthood understands the development of technology more and more rapidly. This increasingly sophisticated technological development causes people to always want to try to keep up with technological developments in order to be able to compete in the global world.

Among older people, technology may tend to be less desirable because their era is different from today. However, they realize that technological developments have great benefits. It is easier for them to receive information or world news without having to see it directly. In addition, older people are more sensitive in receiving messages. So they sometimes misinterpret the meaning of the information received.

Therefore, the application of technology among parents is not so great. Most of them only utilize technology as an information and communication tool between family or old friends. Likewise, the way they use it also tends to ask younger people to help manage their gadgets. Similarly, in Kedungpengaron village, parents rarely own and do not understand the use of gadgets.

So, the three circles in the village have differences in technological development. However, technology is also an important factor in influencing the onset of culture shock problems. Individuals will feel afraid of not being able to keep up with technological developments in their new place of residence so that individuals tend to feel fear. Where people are currently required to think hard about how to keep up with technological developments and be able to apply them in their lives.⁸

Basically, the number of people who use technology will have a good impact on developing a more modern world. However, sometimes the convenience provided by technology is used outside the boundaries without realizing it causes social conflict. Because they use technology as a place to show off and insult or satirize. In the end, it raises various speculations among parents who disagree with this fatal social openness.

This makes the development of technology a bad impact. But as the local community's understanding of technology becomes important, they use it to spread the teachings of Islam. They realize that technology is unavoidable today. The awareness of the importance of utilizing technology

⁸ A. Puspianto, Media Dakwah Masyarakat Urban dalam *An-Nida' : Jurnal Prodi Komunikasi dan Penyiaran Islam*, IX (2),2021,73-94.

makes community activities from conventional to online or more towards the use of gadgets as a means of disseminating information in Kedungpengaron village, Lamongan.

That opportunity can be utilized more as a means of *da'wah*. The existence of multimedia today is very important to be applied as a means of effective *da'wah*. Given that the media that has developed in the modern era has a positive impact on the expansion of *da'wah*. This is evidenced by the number of kyai or da'l who have gadgets, even social media accounts that are able to cover a wide range.

The importance of multimedia is able to penetrate long distances without a long journey so that *da'wah* must be more active today. Not only through the pulpit in the mosque, but also expanded through social media and real action. The use of multimedia in *da'wah* activities must be maximally utilized. Through effective *da'wah* with multimedia, *mad'u* can see and watch multiple impressions of the material they have enjoyed. Everyone has the opportunity to more deeply understand the teachings of Islam. So, the urgency of developing multimedia as a means of *da'wah* in rural communities in order to be able to reach widely and easily.⁹

Multimedia-Based *Da'wah* Strategy of Jamiatul Muslimin Mosque Kedungpengaron Lamongan
The realization of the role of the mosque is very important, where the mosque is a place of worship that needs to be properly facilitated. Proper physical facilities must be built with the best possible preparation because it is a noble place for Muslims. The mosque can also be used as an educational focus that aims to educate Islamic youth to strengthen faith, sharia and morality.

In addition, facilities in mosque management can also be carried out with multimedia as a modern information and communication center, namely with online media, including WhatsApp, Instagram, Facebook and so on. Although the Jamiatul Muslimin mosque does not have special social media because it is a relatively small mosque, the dissemination of information on religious activities can be done through the social media of the community and the management there.

The support of the Jamiatul Muslimin mosque community is able to have a good order system according to the times. For example, the sermon structure is good and runs smoothly as expected. Even the media used is also adequate, such as sound or speakers that support without causing inconvenience during its implementation.¹⁰

So, the importance of using multimedia is something that is very necessary and considered. The role of multimedia has a significant impact on sensory perception and public interest to attract the attention of *mad'u*. The Jamiatul Muslimin mosque also uses multimedia opportunities to distribute its activities. The ability to manage good multimedia devices is also a supporting factor for the Jamiatul

⁹ Ani Alhidayatullah, *Dinamika Dakwah di Masyarakat*, accessed on 04 September 2017, dari <https://www.uin-suska.ac.id/2017/09/04/dinamika-dakwah-di-masyarakat/>.

¹⁰ S. Qisom, Manajemen Fasilitas Multimedia Masjid Ar Rahmah Perak Surabaya dalam jurnal *Masjiduna : Jurnal Ilmiah Stidki ar-Rahmah*, 3(2),2020,63-81.

Muslimin mosque, but some people still lack understanding of technology. Therefore, the board must develop a technology-based strategy as a means of disseminating religious information to rural communities so that they are always on the right path.

The existence of a *da'wah* strategy is important to do as a planning process to achieve its goals. The use of strategy itself emphasizes the perspective of community needs, such as in Kedungpengaron village is still unstable in the use of technology. This is due to many teenagers or adults who choose to migrate rather than settle down. Therefore, most mosque administrators are elderly worshippers.

However, this does not mean that they do not implement a *da'wah* strategy at the Jamiatul Muslimin mosque. In fact, even though the leader of the mosque management was able to maintain its development for the better. Such as adequate infrastructure, the worship process runs smoothly and so on. The implementation of *da'wah* strategies is also supported by personality, extensive knowledge, trust, community motivation, appropriate media and the nature of society so that it makes it easier for *da'wah* to be carried out properly.

The *da'wah* strategy itself means a way of how an organization can achieve a desired goal in the future. Strategy is a pattern of action and resource allocation designed to achieve organizational goals.¹¹ The *da'wah* strategy in the modern era is carried out by adjusting the conditions and circumstances of modern society in terms of materials, methods, and media used. This is the meaning of strategy for *da'wah* itself with the state of rural society in order to be able to achieve its goals.

In addition, *da'wah* strategy is a plan that contains a series of activities designed to achieve *da'wah* goals. With a *da'wah* strategy, it is expected to increase the effectiveness in *da'wah* activities, such as to improve the quality of da'i in compiling *da'wah* material that will be delivered with the right method.

Strategy in the midst of increasingly advanced times must be prioritized so that achieving goals can be achieved easily. In this modern era, the strategy that must be applied is to be able to master information and communication technology such as social media. Strategies in the midst of increasingly advanced times must be prioritized in order to be able to achieve goals easily.

In this modern era, the strategy that must be applied is to be able to master information and communication technology such as social media. Social media is a medium that has a wide coverage to the corners of the world so that it can facilitate the spread of Islamic preaching. So, to develop the spread of Islamic teachings a da'i must understand *da'wah* by using media in the modern era, namely da'i are required to have rhetorical skills. The rhetoric of *da'wah* helps da'i to have the ability to deliver *da'wah* messages with the expression and distinctive style of a da'i according to the da'i's personality.

¹¹ Najmudin, Strategi Dakwah dan Faktor Pengaruh dalam *Tasamuh : Jurnal Studi Islam*, 12(1),2020,25-46.

Da'i must also know basic knowledge in the psychology of *mad'u*, especially in rural communities. By knowing the psychology or background of *mad'u* can help da'i in understanding their attitudes and behavior. In order for a da'i to deliver a *da'wah* message on target. So it takes creativity and interesting innovations from a da'i to achieve his *da'wah* goals.¹²

On the other hand, it is possible that the methods or media used are appropriate for modern society, but the information presented is not appropriate. If the packaging is not good, the *da'wah* will also fail. Therefore, to achieve effective *da'wah* in the modern era, da'i need to have broad insight and knowledge, be able to convey the material or content of the actual *da'wah* message, use appropriate methods, be relevant to the conditions of modern society, and utilize the media.¹³

The factors that hinder the development of *da'wah* in Kedungpengaron village are problems such as low understanding of technology and lack of awareness of youth about religious understanding. This can be overcome by further instilling religious understanding in the community and inviting the community to participate in changing society for the better.

Technological developments give rise to various media that have extraordinary uses. So, the importance of understanding technology to support current *da'wah* strategies. The multimedia-based *da'wah* strategy implemented at the Jamiatul Muslimin mosque is to provide adequate facilities with technology, such as sound, providing information on the board through gadgets, utilizing DVD projectors as a tool to display *da'wah* material, and dissemination through social media. Because of the demands of an increasingly modern era, they also adjust themselves by continuing to use gadgets among the elderly and good mentoring.

In addition, to support religious activities the community also helped to build a TPQ called Al Muslimin which is located near the mosque so that young children or teenagers can be guided by people who understand religion. Where without the guidance of the generation will have a character that lacks understanding of religion. In addition, the TPQ also applies technology, namely conveying religious learning with a DVD projector or laptop.¹⁴

Today all levels of society have access to *da'wah* on social networks. The high number of social media users is now a great opportunity to spread *da'wah* messages. It is the same with *da'wah* at the Jamiatul Muslimin mosque in a simple way, but it also spreads in various media. Even the average religious figure delivers his *da'wah* warmly and simple language is one of the attractions of his *da'wah*.

People who feel in the mosque can also enjoy *da'wah* activities directly or on social media such

¹² A. Hidayat, *Dakwah Pada Masyarakat Pedesaan dalam Bingkai Psikologi Dakwah dan Strategi Dakwah dalam Jurnal Bimbingan Penyuluhan Islam*, 1(2),2019,169-192.

¹³ Halija, Dkk. *Strategi Dakwah dalam Menghadapi Kehidupan di Era Modern*, diakses tahun 2018, dari https://www.researchgate.net/publication/329736511_STRATEGI_DAKWAH_DALAM_MENGHADAPI_KEHIDUPAN_DI_ERA_MODERN.

¹⁴ Interview with Ibu Suliana, date 08 Februari 2023

as YouTube, Instagram, Washapp, Twitter, Facebook, and so on. In addition, the existence of a solid team in *da'wah* activities regardless of age will be able to succeed in *da'wah* activities, so that new materials continue to be uploaded to social media. Furthermore, everyone can redistribute the *da'wah* material they consume according to the creations of each individual.

However, *da'wah* in rural communities must also evolve in accordance with the changes that occur in the environment. Society is constantly changing, producing new habits that change the existing social system. In addition to social change, it also triggers innovation problems in the use of media. Therefore, as one of the successes in solving the problems of the people, *da'wah* must also be adjusted, as modern *da'i* do.

Then everyone can participate in *da'wah* through direct *da'wah* or through social media. Because spreading Islamic propaganda is not only the task of the clerics or scholars. But humanity can also spread the teachings of Islam by inviting or advising others who make mistakes.

Da'wah itself can be done by one person, in groups, or by involving the government and related institutions. Everything can be done according to the problems that arise. Efforts to anticipate problems in society today require real, factual, and contextual *da'wah*. This is useful when studying new problems in rural communities that are studied in *da'wah*. Therefore, the development of *da'wah* must be carried out so that the existing problems of the people can be resolved properly and the preparation of a mature strategy.

Implications of Multimedia-Based *Da'wah* Management by the Jamiatul Muslimin Mosque on *Mad'u* Management in an institution or organization is very important to pay attention to. Without good management it is difficult to achieve the goals you want to achieve. It is the same with mosque management as a place of worship that needs to be managed properly. In achieving management, it is necessary to develop qualified human resources. Moreover, the mosque is a place that starts as worship, religious activities, social activities, and so on.

Human resources development itself in mosque management has an important role to plan, manage, organize, and coordinate properly and correctly in order to create activities that run effectively. HR development has a unique nature, because humans are the main source in carrying out management and coordinating other members. The human function itself is as a subject, manager and so on. Without humans, the management of *da'wah* in the mosque does not manage well.

Meanwhile, developing human resources has an attachment to the availability of opportunities and the development of the implementation process. This makes the activities at the Jamiatul Muslimin Mosque run according to the planning, organization, and evaluation of existing activities. The meaning of human resource development is as a set of systematic and planned activities designed to facilitate worshipers with the skills needed to carry out all activities, either now or in the future.

In addition, the organization must have good strategic planning. Because if it does not have strategic planning, it will be difficult to carry out organizational activities in accordance with its mission and vision. Where to carry out the planned activities it is based on strategic planning which is the foundation and as a guide for every activity. With strategic planning can help every *da'wah* to achieve common goals. And planning in *da'wah* management can identify opportunities and challenges in the company with good strategic planning.

The existence of *da'wah* management today must also adapt to technological developments. So that *da'wah* management must be based on developing multimedia. Thus management will be something that must be well designed, starting from the time of *da'wah* implementation, *da'inya*, *mad'u*, and so on. It aims to make *da'wah* activities in the mosque well directed.

If the mosque does not have management in the midst of the onslaught of social change, it will be difficult to identify threats or opportunities that will be faced in the future. In *da'wah* management also has a major role, namely to ensure whether the process of activities carried out is in accordance with the plan made or not.

Therefore, the development of the mosque as a place of *da'wah* needs to have adequate facilities and management, especially by utilizing multimedia, must be further improved. Because it cannot be denied that the development of multimedia is one of the great opportunities to achieve appropriate management. As done by the administrators of the Jamiatul Muslimin mosque. They are able to manage the mosque by providing facilities that are in accordance with the times.

Technology-based *da'wah* management carried out at the Jamiatul Muslimin mosque is by utilizing technology, such as sound or speakers and multimedia as a means of spreading Islamic teachings to *mad'u*. The diversity of the use of technology as a means of *da'wah* requires qualified human resources to support maximum results. In addition, many rural communities are still unfamiliar with using more sophisticated technology. So they must try to understand multimedia themselves for the benefit of their lives.¹⁵

Meanwhile, in the management of *da'wah* in the mosque, it has careful planning as evidenced by the growth and development of ongoing religious activities. Where at the Jamiatul Muslimin mosque, they carry out musical activities of the sholawat genre directly and share them on the social media of each administrator who has it. Because the Jamiatul Muslimin mosque itself does not have special social media to share various religious activities that take place.

In addition, the Jamiatul Muslimin mosque has also invited extraordinary *da'i* from other cities and their *da'wah* delivery was shared by the administrators and the people who watched it. This proves that the cooperation between them is very good in achieving *da'wah* management carried out in the

¹⁵ Nadhifah, Pemanfaatan Website Sebagai Media Informasi Desa Melung dalam *Intelektiva*, 3(10),2022,146-157.

mosque. The existence of *da'wah* activities in the mosque is able to attract teenagers as well so that they can understand religion properly and correctly.

By allowing the use of multimedia at the Jamiatul Muslimin mosque, many teenagers follow the religious activities that develop there. Apart from watching it, they also participate in spreading the *da'wah*. This means that the current development of multimedia can have a positive impact on them to carry out good activities. However, the use of technology in the mosque must also be adjusted to the situation so as not to cause disruption of ongoing activities.

CONCLUSION

From the above research, it can be concluded that the current multimedia *da'wah* strategy is good to be applied in rural communities. In addition, to facilitate the delivery of Islamic teachings but also can help people fully understand the use of technology that is developing today. Where rural communities use multimedia more as a means of *da'wah* in mosques to make it easier to spread widely. As in Kedungpengaron village, implementing a multimedia *da'wah* strategy by using speakers as a means of loudspeakers when delivering *da'wah* or sermons. In addition, the use of social media as a means of disseminating religious activities that take place at the Jamiatul Muslimin Mosque and utilizing a DVD projector.

Meanwhile, the implications of multimedia-based *da'wah* management in the Kedungpengaron village community have a positive impact on all groups, such as teenagers. They become more active in the mosque when technology is allowed there. However, it still pays attention to its use according to certain needs and situations. In addition, the cooperation between the community and the management of the Jamiatul Muslimin mosque is able to improve the quality of its management to achieve the goals it wants to achieve. Therefore, in achieving the implications of *da'wah* management in the multicultural-based Jamiatul Muslimin mosque requires competent human resources.

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