

THE RELEVANCE OF THE WISDOM METHOD IN DA'WAH IN THE DIGITAL ERA

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Abstract:

This study examines the concept of hikmah (wisdom) as a key method of da'wah (Islamic preaching) in Islam. The term hikmah appears in various contexts within the Qur'an, each carrying different meanings. Using a qualitative descriptive approach, this study explores the conceptual understanding and core values of hikmah in the practice of da'wah. The findings highlight that, first, hikmah is a foundational element in the da'wah method, as it integrates and complements various other approaches to preaching. Second, hikmah is frequently linked to gentleness and wisdom in the delivery of Islamic messages. This study also affirms that the essence of hikmah in da'wah lies in its alignment with the principles outlined in the Qur'an and Sunnah, which emphasize the importance of wisdom, contextual relevance, and effective communication in conveying Islamic teachings.

Keywords: hikmah, da'wah, wisdom, Islamic preaching, Qur'an, Sunnah

Introduction

In an era dominated by technological advancements, the dissemination of knowledge and the propagation of religious values have undergone significant transformations. The advent of digital media has reshaped communication patterns, making it easier to reach a broader audience but also presenting new challenges. While traditional da'wah (Islamic preaching) methods have relied on face-to-face communication, the digital age demands a different approach—one that adapts to rapid technological changes while maintaining the core ethical principles of Islam.

This shift calls for a reflection on the methods of da'wah, especially in terms of how they align with the wisdom and moral teachings of the Qur'an and the Sunnah. The digital platform offers unprecedented opportunities for reaching millions, yet it also brings forth concerns regarding the authenticity of the message and the manner in which it is delivered. Thus, revisiting the principles of wisdom (hikmah) in da'wah is crucial to ensure that the integrity of the message remains intact, even in a rapidly evolving environment.



As the Islamic community continues to face the task of spreading the message of Islam across diverse and often fragmented audiences, it becomes essential to reflect on the foundational principles that guide da'wah. This study, therefore, aims to explore the role of hikmah, not just as a historical tool, but as a relevant and adaptable method in today's digital preaching.

Da'wah is one of the greatest obligations in Islam ¹. The obligation of da'wah is not only imposed on individuals but also on rulers/heads of state. A leader (imam) must send envoys to people to convey Islamic da'wah to them. The scholars are da'i sent by the imam. If the Muslims do not have an imam, then the scholars are obliged to convey da'wah and control the ship of da'wah so that it does not collide with the waves. If the one who steers it is not a scholar, the ship will surely sink. Without da'wah, humans will go astray and sink into disbelief and great sin. If this happens, human life will be worse than the life of animals. For that, Allah sent down the Messenger to show humans the path of truth, namely Islamic guidance. The messengers were sent to explain to humanity about the nature and the right way of life.²

Even though humans have a tendency to follow and support the truth as their commitment to God is stated in His word ³: '*and (remember), when your Lord brought forth the descendants of the sons of Adam from their groves and Allah took testimony against their souls (while saying): "Am I not your Lord?" they answered: "That's right (You are our Tuban), We are witnesses." (We do this) so that on the Day of Resurrection you will not say: "Indeed, we (the Children of Adam) were those who were heedless of this (the oneness of God)." (QS Al A'raf, 72).*

Based on this verse, it is clear that basically every human being born on earth has a belief in the oneness of Allah. ⁴ Islam is a natural religion for humans, one side and a religion that is in accordance with human nature. Therefore, humans are ordered to submit to the teachings of Islam because Islam is the only religion that is approved by Allah.⁵ However, even though human nature is monotheism, in the subsequent process humans are scattered and deviated from monotheism. For this reason, Allah sent down Prophets and Apostles to improve human monotheism.

In carrying out the task of preaching, Islam has its own method which in principle does not require coercion and intimidation. It is different if the state is regulated by Islam. In this context, the state is allowed to condition its citizens, especially Muslims, to carry out every individual, family, community obligation and obligation to their country with various approaches, persuasive and legal. Therefore, in addition to ordering the Prophets and their

¹ Syaikh Salim bin Ied Al-Hilali, "Syarah Riyadhus Shalihin terj," *M. Abdul Gaffar. Jakarta: Pustaka Imam Asy-Syafi' I*, 2005.

² Sarno Hanipudin, "Konsepsi Guru Modern Dalam Pendidikan Islam," *Al-Munqidz : Jurnal Kajian Keislaman* 8, no. 3 (2020): 338–57, <https://doi.org/10.52802/amk.v8i3.265>.

³ N Akhun, *Al Quran Terjemah TAJWID WARNA + Arabic LPMQ + PDF Interaktif + Integrasi Google Maps*, QuranTW202206 (Khulyan Publisher, 2019).

⁴ Aas Siti Sholichah, "Teori-Teori Pendidikan Dalam Al-Qur'an," *Edukasi Islami : Jurnal Pendidikan Islam* 7, no. 01 (2018): 23, <https://doi.org/10.30868/ei.v7i01.209>.

⁵ B Mahirah, "Prinsip dasar islam tentang manusia" VII (2018): 421–36.

followers to call people to the truth, Islam also establishes the method and ethics of preaching that must be upheld in developing His message.

One of the most discussed methods of preaching by scholars and intellectuals is the method of wisdom. As the word of Allah: '*Call (people) to the way of your Lord with wisdom and good instruction and refute them in a way that is good. Indeed, your Lord is most knowing of who has gone astray from His path and He is most knowing of who is guided.*' (QS an Nahl, 125).

By using a qualitative descriptive approach, this study analyzes the meaning and nature of wisdom and its implementation in preaching. The word 'wisdom' will be explored with a comprehensive approach so that a complete conclusion is produced. Finally, through this study, it is expected to provide moral contributions to society, especially preachers in implementing the wisdom method in every preaching.

Literature Review

The concept of hikmah (wisdom) has been central to Islamic da'wah (preaching) for centuries, with numerous scholars contributing to its interpretation and application. Al-Ghazali, one of the most influential Islamic philosophers, viewed hikmah as encompassing both knowledge and action, with true wisdom found in the Qur'an itself. In his work *Mukasyafatul Qulub*, he emphasized the significance of wisdom in guiding one's life and in the practice of da'wah, believing it to be the highest form of knowledge that can lead individuals toward spiritual enlightenment and fulfillment. This perspective aligns with the interpretations of Ibn Kathir and al-Maraghi, who see wisdom as essential to understanding religious teachings and applying them in daily life.

Moreover, wisdom in da'wah is closely linked to gentleness and patience in the delivery of messages. In the Qur'an, hikmah is often paired with *mau'izhah hasanah* (good advice) and *jidat bil lati hiya ahsan* (arguing in the best manner), reinforcing the importance of a gentle, respectful approach in conveying Islamic teachings. Scholars such as Mahmud and Kurniawan emphasize that while gentleness is crucial, it is not synonymous with weakness. Rather, it is an approach that enhances the effectiveness of da'wah by fostering trust and facilitating open communication.⁶

As Islam transitioned into the modern era, digital da'wah has emerged as a new area of focus. With the rapid growth of social media and digital platforms, the scope for spreading Islamic teachings has expanded beyond geographical borders. Scholars like Iman and Mardiana recognize the potential of platforms such as YouTube, Instagram, and TikTok to reach a diverse audience, but also caution that these platforms require an understanding of their unique communication dynamics.⁷ In this context, wisdom must adapt to the fast-paced, visually-

⁶ Mahmud, Ali Abdul Halim. *Dakwah Fardiyah: Mbnk Pribadi Muslim*. Gema Insani, 1995. Dan Kurniawan, Setyo. "Urgensi Lemah Lembut Dalam Metode Dakwah Rasulullah SAW." *Al Ashriyyah* 8, no. 1 (2022): 57–69.

⁷ Iman, Sunardi Bashri. "Sistem Komunikasi Dakwah Di Era Digital." *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 5, no. 01 (2022): 1–10. Dan Mardiana, Reza. "Daya Tarik Media Digital Sebagai Media Dakwah Untuk Generasi Milenial." *Komunida: Media Komunikasi Dan Dakwah* 10, no. 02 (2020): 148–58.

oriented digital age, ensuring that messages are still conveyed in a way that is engaging and respectful, avoiding harsh or provocative language that could lead to division.⁸

In light of these developments, the importance of media literacy has been stressed in recent studies. Scholars such as Maskur and Syamsuri argue that preachers must be adept at navigating the digital landscape, carefully filtering information before sharing it to prevent the spread of misinformation and maintaining the integrity of Islamic teachings. They highlight that a wise preacher must be well-versed in the ethical use of digital tools and aware of the potential for miscommunication or misunderstanding.⁹ The role of creativity in digital preaching is also emphasized, with some researchers suggesting that innovative formats like infographics, podcasts, and short films can enhance the appeal of Islamic messages to a younger, tech-savvy audience.¹⁰

Finally, Syukir and Sholichah provide a broader philosophical perspective on hikmah in da'wah, noting that its application must be firmly grounded in the principles of Islamic ethics. They argue that effective da'wah requires a balance of knowledge, compassion, and empathy, all of which are essential for building relationships with a diverse audience and promoting harmony in both religious and secular spaces.¹¹

Research Methods

This study employs a qualitative descriptive approach to explore and analyze the values of hikmah (wisdom) as one of the primary methods of da'wah in Islam. The qualitative approach was chosen because it allows for an in-depth exploration of hikmah in its conceptual and practical applications, particularly in the context of digital da'wah. The research does not aim to quantify or generalize findings, but rather to gain a deeper understanding of how wisdom is understood and applied in Islamic preaching, both traditionally and in the digital era.

Primary sources include the Qur'an and Hadith, which serve as the foundational texts that outline the principles of hikmah and its role in da'wah. These texts are analyzed to identify the underlying themes of wisdom, gentleness, and effective communication, which are essential in the da'wah process. Secondary sources consist of Islamic literature, scholarly articles, and previous research studies that have explored the concept of hikmah in da'wah, as well as studies on digital preaching and media literacy. These secondary sources provide a broader understanding of how hikmah has been interpreted by scholars, both classical and contemporary, and how it is adapted to modern forms of communication such as digital platforms.

The library research method was primarily used to gather data. This method involves reviewing existing literature and authoritative texts to identify relevant discussions, definitions,

⁸ Sani, Ridwan Abdullah, dan Muhammad Kadri. *Hikmah Kisah Nabi dan Rasul*. Amzah, 2021.

⁹ Maskur, Asep, dan Zenal Arifin. "IMPLEMENTASI NILAI-NILAI DAKWAH DALAM QS FUSHILAT AYAT-33 DI ERA DIGITAL." *AT-TANZIR: JURNAL ILMIAH PRODI KOMUNIKASI PENYIARAN ISLAM*, 2023. Dan Syamsuri. "Ontologi Dakwah (Upaya Membangun Keilmuan Dakwah)." *HUNafa: Jurnal Studia Islamika* 3, no. 2 (2006): 195–204.

¹⁰ Salam, Abdul, Muliaty Amin, dan Kamaluddin Tajibu. "Dakwah Melalui Youtube (Analisis Pesan Dakwah Ustadz Hanan Attaki)." *Washiyah: Jurnal Kajian Dakwah dan Komunikasi* 1, no. 3 (2020).

¹¹ Syukir, Asmuni. *Dasar-dasar strategi dakwah Islam*. Ikhlas, 1984.

and applications of hikmah. The library research method allows for an extensive and comprehensive examination of scholarly works related to the subject matter, and provides the foundation for the analysis presented in this study.

Furthermore, this study also incorporates content analysis of modern digital da'wah materials, such as social media posts, videos, and other forms of digital content, to evaluate how hikmah is implemented in the digital space. This analysis helps to identify the practices, strategies, and challenges associated with digital da'wah, and how the principle of hikmah is maintained in these interactions. In summary, the qualitative descriptive approach combined with library research and content analysis enables this study to provide a detailed understanding of the role of hikmah in da'wah, especially in relation to its adaptation to the digital age.

Discussion

In terms of language (etymology), the word da'wah comes from Arabic, which is the mashdar form of the word da'a, yad'u, which means call, invitation or calling.¹² Based on this meaning, every call or invitation is da'wah in the etymological sense.

In the Qur'an, da'wah does not have a single meaning. Because the word 'da'wah' has many meanings according to its context. However, da'wah has three main elements, namely the delivery, teaching and application of Islamic teachings in all aspects of life, both family life, society and the state.¹³ Therefore, da'wah seen from the object side is actually very diverse.

The scholars agree on the obligation of da'wah.¹⁴ Therefore, the obligation of da'wah should be carried out by individuals, congregations and even the state. The implementation of perfect da'wah cannot be separated from the political role of Muslims through the institution of the caliphate. Therefore, Sheikh Ali Mahfudz divided the subject of da'wah into three categories, namely: first, the da'wah of the Prophets whose form of da'wah uses arguments or arguments. Second, the da'wah of the scholars. Third, the da'wah of Muslim rulers or caliphs.¹⁵ In the current context, collaboration between ulama and umara in da'wah is very important. Because, ulama have knowledge as the main capital for da'wah while the ruler has the authority to convey and apply Islamic teachings and spread them.

Sociologically, the implementation of da'wah is very important for the formation of people's perceptions about the values of life that will be lived by humanity. These values of truth, namely Islam, are what will guarantee the formation of a peaceful, safe, just and prosperous society in accordance with the goals of da'wah itself. Prophet Muhammad is the main figure of da'wah¹⁶, therefore the implementation of the obligation of preaching must be in line with the Prophet's preaching method, either in the form of a strategy or method derived

¹² Ilyas Ismail dan Prio Hotman, *Filsafat Dakwah Rekayasa Membangun Agama dan Peradaban Islam* (Kencana, 2013).

¹³ Zalikha, "DAKWAH DAN KEKUASAAN (Perspektif Historis)," *Al-Bayan* 19, no. 28 (2013): 20–30.

¹⁴ Syamsuri Syamsuri, "Ontologi Dakwah (Upaya Membangun Keilmuan Dakwah)," *HUNafa: Jurnal Studia Islamika* 3, no. 2 (2006): 195–204.

¹⁵ M Pd Abdurrahman dan Muhammad Fuad Zaini, *Methodologi Dakwah Membangun Peradaban* (Cv. Pusedikra Mitra Jaya, t.t.).

¹⁶ Asmaya Enung, "Dakwah Islam Ala Nabi Muhammad Saw Di Indonesia," *komunika: Jurnal Komunikasi dan Daakwah* 8, no. 2 (2014): 221–42.

from the fiqh of preaching. In this context, scholars have conducted many studies on the method of preaching the Qur'an and its implementation in the journey of preaching the Prophet Muhammad SAW. In general, the preaching strategy carried out by the Prophet includes lectures, interpersonal preaching, questions and answers, debates, *masyirah* and so on.¹⁷

The orientation of *da'wah* should not stop at the aspect of religious understanding alone but must be on a broader target, namely the actualization of Islamic teachings in all aspects of life. For this reason, *da'wah* should be carried out continuously by adhering to its principles firmly. Control and assistance to the object of *da'wah* must always be established as an effort to ensure the implementation or practice of Islamic teachings. This is very important because without the implementation of Islamic teachings as a whole, the character of Islam which is *rahmatan lil 'alamin* will be difficult to realize in the reality of life in society.

Da'wah is an absolute requirement for the formation of the best human structure and civilization. Only with *da'wah* carried out by all components of society, both individuals, groups and countries, will the predicate of the best people be achieved by Muslims who will shelter and provide grace for all nature. Regarding *da'wah* as a requirement for the realization of the best people, namely by implementing *amar ma'ruf nahi munkar*, Allah says: "You are the best people, raised for mankind, enjoining what is right, and forbidding what is wrong, and believing in Allah. If the people of the book had believed, it would have been better for them, for among them there were those who believed, and most of them were wicked people. (QS Ali Imran: 110).

This verse implies that Muslims are the best people, from the beginning to the end, namely from the time of the Prophet Muhammad until the end of time. However, the title of the best people will be attached to them as long as Muslims consistently call for what is good and prevent what is evil. If the obligation of preaching and *amar ma'ruf nahi munkar* is not carried out, then the title of the best people will be removed from them.¹⁸ This means that the glory of mankind is determined by their concern for *da'wah*, namely by calling for goodness, preventing evil, and annulling existing deviant thoughts and ideologies.

Moreover, when the obligation of *da'wah* is abandoned, not only will the predicate as the best nation of Muslims be lost, it will also bring Allah's punishment to mankind. In this case, Ali bin Abi Thalib said, 'The calamity did not come down except because of sin. Therefore, the calamity cannot be removed except with repentance.' So calamities or disasters are a form of Allah's warning to mankind so that they remember and return to the law of Allah SWT brought by the Prophet Muhammad.¹⁹

Next is about wisdom. Simply put, wisdom is often translated in people's lives as wise. Linguistically, wisdom comes from Arabic with the root word *حكم* which means an expression that contains truth and is profound.²⁰ Scholars of interpretation interpret the word 'wisdom' with various meanings.

¹⁷ Asmuni Syukir, *Dasar-dasar strategi dakwah Islam* (Ikhlas, 1984).

¹⁸ Imam Ghazali, "Mukasyafatul Qulub" (Terj. Fatihuddin Abul Yasin, Surabaya: Terbit Terang, 1990).

¹⁹ Ibnu Mas'ud, *The Miracle of Amar Ma'ruf Nahi Munkar* (LAKSANA, 2018).

²⁰ H Salmadanis, "Posisi Ilmu Dakwah dalam Keilmuan Lainnya," *Al-Hikmah* 1 (2009): 55–74.

According to al Ghazali, as quoted by Muhajir, wisdom means the most important of all things, both knowledge and deeds.²¹ The true wisdom is the Koran itself. In Surah Al Isra' verse 39 it says: *"That is some of the wisdom that your Lord revealed to you. And do not create other gods besides Allah, so that you are not thrown into hell in a state of disgrace and be kept away (from Allah's mercy)."* (QS. Al-Isra': 39).

The Qur'an is a great wisdom. This is because in the Qur'an there is information and explanation about the perfect truth (proportional). Even various meanings of wisdom are identical to the Qur'an and Sunnah. This clearly shows that wisdom cannot be identified with gentleness and wisdom alone. Given that the Qur'an contains two elements of teachings that cannot be separated, namely gentleness, firmness and even violence such as jihad. In jihad, it is also mandatory to prioritize wisdom.

Here are some meanings of wisdom that are very important to be a reflection, namely:

1. Fair, patient, prophetic, the Qur'an and the gospel.
2. Fixing (making it better or fitting) and avoiding damage.
3. Expression to know something important with the main knowledge
4. Object of truth (al haq) obtained through knowledge and reason
5. Knowledge or makrifat.

While in the interpretation of al Maraghi, wisdom is interpreted as the secrets of religious law and the intent of religious law. Ibn Kathir interprets the word 'wisdom' as understanding in religion. While al Farabi, who is known as an Islamic philosopher, interprets wisdom as the highest knowledge concerning the existence of the most important truths.²² Meanwhile, As Syahrastani defines law as the science of philosophy.²³ All of these existing definitions show that wisdom emphasizes the aspects of understanding, knowledge and truth of Islam.

Some scholars are of the opinion that the most appropriate meaning of wisdom is as explained by Mujahid and Malik. According to them, wisdom is knowledge of the truth. Meanwhile, the source of truth is the Koran, so the method of wisdom cannot be achieved without understanding the instructions of the Koran, namely by studying all Islamic law and the nature of faith.²⁴ In this context, Imam Ibn Qayyim al Jauziyah interpreted wisdom as prophetic.²⁵ Because all knowledge and goodness gather in prophetic tasks. Wisdom is contained in the actions, taqir and words of the Prophet. brought by the Apostle.

²¹ Hairun Mahulay, "Komunikasi Keluarga Dalam Quran," *Al-Idarah: Jurnal Pengkajian Dakwah dan Manajemen* 4, no. 5 (2017).

²² Bakar Osman, "Hierarki Ilmu Membangun Rangka Pikir Islamisasi Ilmu Menurut Al-Farabi, Al-Ghazali, Quthb al-Din al-Syirazi" (Bandung: Penerbit Mizan, 1998).

²³ Abu Fatah Abdul Karim bin Abu dan Bakar Ahmad Asy-Syahrastani, "al-Milal wa al-Nihal" (Beirut: Dar al-Ma'rifah, tt, t.t.).

²⁴ Munzir Suparta dan Hefni Harjani, "Metode Dakwah: Cet. 3" (Jakarta, 2009).

²⁵ H Abdur Rokhim Hasan dan M A SQ, *QOWA'ID AT-TAFSIR: Qa'idah-Qa'idah Tafsir Al-Quran* (Alumni PTIQ, 2020).

Application of Wisdom as a Method of Da'wah

Applying wisdom in da'wah is related to the ability of the da'i to choose an approach that is relevant to the conditions of the madh'u. Not everyone can accept the same methods in da'wah. Therefore, the da'wah approach must begin with a sociological study of the madh'u. Among the madh'u, there are those who are suited to a rational approach, gentleness, exemplary and firmness. Therefore, a da'i must understand the characteristics of his audience so that the message delivered can be well received.

In general, the wisdom method contains two main elements that must be applied in the da'i's da'wah practice.

a. *Spects of the Gentle Method*

One important aspect of wisdom in da'wah is the use of gentleness and patience in conveying Islamic teachings. Therefore, according to Mahmud, a preacher must know clearly between gentleness and harshness in preaching.²⁶ In Islam, preaching with gentleness is a principle emphasized in the Qur'an and Hadith. The word of Allah in QS. An-Nahl: 125 mentions three main methods in preaching: hikmah, mau'izhah hasanah (good advice), and jidal bil lati hiya ahsan (arguing in a better way).

A gentle approach in preaching is a must, not an option. However, gentleness is not synonymous with weakness. A preacher needs to know the placement of firm and gentle attitudes in preaching.²⁷ The Prophet Muhammad ﷺ was known as a figure who prioritized patience and compassion in his preaching. Even in facing the Quraysh who opposed him, he still showed noble morals and full of wisdom. In his hadith, the Prophet once said: *'Whoever is kept away from the gentle nature of compassion means he is kept away from goodness.* (HR Muslim and Ahmad). This shows that preaching that is carried out gently and unhurriedly is more likely to be accepted by society.

A gentle approach in da'wah is a command and sunnah of the Prophet Muhammad ﷺ. The story of Rasulullah who continued to pray for goodness for the people of Ta'if after he was pelted with stones is clear evidence of how gentle preaching can reflect true Islamic values. Rasulullah ﷺ also said, "Indeed, gentleness is not in something unless it decorates it, and is not removed from something unless it makes it bad." (HR. Muslim).²⁸ This hadith emphasizes that gentleness in da'wah is not just a strategy, but is an element that beautifies Islamic teachings themselves.

In the context of prophecy, Allah also ordered the Prophet Moses and Aaron to speak gently to Pharaoh (QS. Thaha: 44), even though Pharaoh was known as a cruel ruler. This confirms that the method of preaching that is full of gentleness is not only for people who are already open to Islam, but also for those who oppose it.²⁹ This confirms that the method of

²⁶ Ali Abdul Halim Mahmud, *Dakwah Fardiyah: Mbnk Pribadi Muslim* (Gema Insani, 1995).

²⁷ Najhan Dzulhusna, Nunung Nurhasanah, dan Yuda Nur Suherman, "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina dan Qaulan Karima Itu Sebagai Landasan Etika Komunikasi Dalam Dakwah," *Journal Of Islamic Social Science And Communication (JISSC) DIKSI* 1, no. 02 (2022): 76–84.

²⁸ Setyo Kumiawan, "Urgensi Lemah Lembut Dalam Metode Dakwah Rasulullah SAW," *Al Ashriyyah* 8, no. 1 (2022): 57–69.

²⁹ Ridwan Abdullah Sani dan Muhammad Kadri, *Hikmah Kisah Nabi dan Rasul* (Amzah, 2021).

preaching that is full of gentleness is not only for people who are already open to Islam, but also for those who oppose it.

From a sociological perspective, a gentle approach in preaching is closely related to social acceptance of the message conveyed. Humans tend to be more open to messages conveyed in a friendly and empathetic manner compared to a harsh and coercive approach. Preaching that is carried out with gentleness is more effective in building good relationships between preachers and mad'u, creating healthy dialogue, and avoiding unnecessary conflict. This approach is very relevant in a modern society that is increasingly plural and heterogeneous, where differences in religion, culture, and social values require a method of preaching that is full of wisdom and tolerance.

A gentle approach in preaching has a very large social impact. When preaching is delivered with gentleness, society finds it easier to accept Islamic teachings without feeling forced or cornered. Preaching that is done in a rough way often causes antipathy, and can even worsen the image of Islam itself. On the contrary, gentleness in preaching can build trust and open up a wider space for dialogue between Muslims and the surrounding community. In the context of cross-cultural and inter-religious preaching, a gentle approach also plays a role in creating social harmony and avoiding tension between groups of different beliefs.

b. Knowledge-Based Preaching

Wisdom in preaching also includes the use of science as the basis for argumentation. A preacher who has broad insight in various disciplines will find it easier to convince the congregation, especially in the context of preaching to intellectuals. Arguments based on strong evidence, whether from the Qur'an, Hadith, or modern science, can increase the effectiveness of preaching and build the audience's trust in the truth of Islam.

Preaching based on science is the most effective method of preaching in facing the challenges of the times. Science is the main requirement for preaching to be carried out systematically, argumentatively, and in accordance with the conditions of the congregation. The evidence in the Qur'an and Hadith emphasizes that preaching must be carried out with bashiirah (clear knowledge) and strong arguments.

A scientific approach in preaching can reach various groups, including intellectuals, academics, and the general public who think critically. The integration of religious knowledge and general knowledge is a solution in facing the challenges of preaching in the modern era. Therefore, preachers must continue to improve their knowledge so that they can convey Islam in a way that is wiser, more rational, and more relevant to the needs of the people.

As Allah says: "Allah will exalt those who believe among you and those who are given knowledge by degrees." (QS. Al-Mujadilah: 11). This verse is a motivation for every preacher to continue to improve their knowledge, so that the preaching delivered is not only based on enthusiasm, but also based on strong and reliable knowledge.

Preaching is the process of conveying Islamic teachings to humans so that they understand, accept, and practice Islam correctly. To achieve effectiveness in preaching, knowledge is a very essential component. A preacher is not only required to have a deep understanding of religion, but must also master various aspects of knowledge that are relevant

to the conditions of the mad'u (object of preaching). Preaching based on knowledge will be more systematic, argumentative, and in accordance with the needs of the times.

In the Qur'an, Allah emphasizes that knowledge is the main requirement in conveying the truth. His Word: "Say (O Muhammad): 'This is my way: I call to Allah, I and those who follow me with clear proofs. Glory be to Allah, and I am not of the polytheists.'" (QS. Yusuf: 108). This verse emphasizes that da'wah must be based on bashiirah (knowledge and clear proofs), not merely opinion or feelings.

c. Implementation of Wisdom in the era of digital preaching

Information technology has experienced very rapid development. This has a very significant impact on the rapid development of information, including da'wah communication.³⁰ However, the development of information technology should not change the ethics and standard methods that have been established by Islam, both through the Qur'an and the Sunnah.³¹

As explained in the previous paragraph, wisdom is the main principle in Islamic preaching which emphasizes wisdom, gentleness, and an approach that is appropriate to the conditions of the mad'u (object of preaching). In the context of digital preaching, this principle becomes increasingly relevant because the challenges faced are different from conventional preaching. Digital media opens up great opportunities for the spread of preaching throughout the world without geographical boundaries. Therefore, preaching also practically needs to follow existing developments by making digital media a media for preaching.³² Although, at the same time facing various challenges in the form of faster interaction dynamics, diverse understanding of Islamic audiences, and potential misunderstandings due to indirect communication. Therefore, the application of wisdom in digital preaching is the key to success in conveying Islamic messages effectively and wisely.

One important aspect in implementing wisdom in the digital era is a deep understanding of the characteristics of the media used. Platforms such as YouTube, Instagram, TikTok, and Twitter have different communication patterns. YouTube is more suitable for educational preaching content with a longer duration. Compared to television, for example, YouTube tends to be more interesting and not boring.³³

While TikTok and Instagram are more effective for delivering short messages with attractive visuals. Choosing the right platform shows wisdom in digital preaching. This is because mad'u in this era have a habit of consuming information quickly and instantly. If they

³⁰ Sunardi Bashri Iman, "Sistem Komunikasi Dakwah Di Era Digital," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 5, no. 01 (2022): 1–10.

³¹ Asep Maskur dan Zenal Arifin, "IMPLEMENTASINILAI-NILAI DAKWAH DALAM QS FUSHILAT AYAT-33 DI ERA DIGITAL," *AT-TANZIR: JURNAL ILMIAH PRODI KOMUNIKASI PENYIARAN ISLAM*, 2023.

³² Reza Mardiana, "Daya Tarik Media Digital Sebagai Media Dakwah Untuk Generasi Milenial," *Komunida: Media Komunikasi Dan Dakwah* 10, no. 02 (2020): 148–58.

³³ Abdul Salam, Muliaty Amin, dan Kamaluddin Tajibu, "Dakwah Melalui Youtube (Analisis Pesan Dakwah Ustadz Hanan Attaki)," *Washiyah: Jurnal Kajian Dakwah dan Komunikasi* 1, no. 3 (2020).

do not adapt to digital communication patterns, the preaching message conveyed can lose its relevance.

The wisdom in digital preaching also requires preachers to master effective communication techniques so that the message conveyed is not only received, but also well received. The use of polite language, rational arguments, and a non-judgmental approach are part of the implementation of wisdom in preaching in cyberspace. Not a few preachers have actually lost the essence of wisdom because they use a harsh, provocative communication style, or even cause division among Muslims. In fact, in the Qur'an, Allah has commanded to preach in a good way, as in His word: "*Call (people) to the way of your Lord with wisdom and good teaching, and refute them in a way that is better.*" (QS. An-Nahl: 125).

In the digital era, wisdom must also be manifested in the form of media literacy skills. Preaching on social media has its own challenges, especially in dealing with disinformation, hoaxes, and propaganda that can damage the image of Islam. Preachers must have the ability to filter information before spreading it, understand the context of an issue, and provide explanations based on data and strong arguments. Without good media literacy, a preacher can get caught up in spreading inaccurate information, which is detrimental to Islam and preaching itself.

The application of wisdom in digital preaching also includes the ability to understand the audience with an empathetic and adaptive approach. On social media, mad'u come from very diverse backgrounds, ranging from conservative Muslims to those who are still unfamiliar with Islamic teachings. The same approach cannot be applied to everyone. People who are new to Islam certainly need more persuasive and educative preaching, while those who have studied Islam may need deeper enlightenment. Therefore, digital preachers need to adjust their preaching style and material according to the needs of the mad'u they face.

One of the biggest challenges in digital preaching is dealing with differences of opinion and potential conflicts in the digital public space. Social media often becomes a place for unhealthy religious debates, where differences of opinion lead to mutual insults and belittling. In this situation, wisdom must be manifested in the form of patience and the ability to manage differences of opinion in an elegant manner. Preachers should not get caught up in discussions that lead to hostility, but instead become a bridge that brings together various views with an inclusive and tolerant attitude.

In addition, the implementation of wisdom in digital preaching also involves the use of technology creatively and innovatively. The delivery of preaching does not always have to be in the form of conventional lectures, but can be packaged in various interesting formats, such as infographics, animations, podcasts, or short films. Creativity in conveying the message of Islam can increase the appeal of preaching, so that more people are interested in studying Islam. This is also in line with the principle that wisdom in preaching includes the use of the most effective methods according to the times and conditions of the people.

On the other hand, digital preaching based on wisdom must also pay attention to ethics in interacting with the audience. Many preachers use a preaching approach that tends to be confrontational, so that it actually distances people from Islam. On the contrary, a friendlier, more educational, and respectful approach to differences is more in line with the essence of

wisdom. The Prophet Muhammad ﷺ himself is an example in preaching with gentleness and patience, as seen in various narrations that describe how he remained noble despite being treated harshly by those who opposed him.

Finally, the implementation of wisdom in digital preaching also requires continuous evaluation and development. Technology continues to develop, as do communication patterns and internet user behavior. Preachers cannot just rely on the same methods from time to time, but must continue to learn, conduct research, and adjust their preaching strategies to remain relevant and effective. In this case, collaboration with experts in communication, technology, and other fields can help optimize digital preaching so that it reaches a wider audience and has a deeper influence on society. Overall, the implementation of wisdom in digital preaching is not only about how to convey the message of Islam gently, but also how to utilize technology in a wise way, understand the audience well, maintain ethics in interacting, and continue to innovate in preaching delivery methods. In the digital era which is full of fast and dynamic information, wisdom in preaching is very important so that Islam can be conveyed in a way that is not only correct, but also acceptable to the wider community.

The concept of hikmah (wisdom) has long been integral to the methodology of da'wah (Islamic preaching), and its importance continues to resonate in the modern era. Hikmah, as described in the Qur'an and Hadith, encompasses not only gentleness and patience but also the application of knowledge, context, and understanding. These elements are crucial for effective da'wah because they allow the message of Islam to be conveyed in a manner that resonates with the audience, considering their individual backgrounds and circumstances. The study affirms that hikmah is a timeless and essential component of da'wah, regardless of the medium through which it is delivered.

In traditional da'wah, wisdom has always been understood as a comprehensive approach that combines both knowledge and ethical conduct. As explored by al-Ghazali and Ibn Kathir, wisdom is not just theoretical knowledge, but also practical application in daily life. It includes the understanding of religion, the ability to guide others, and the moral character needed to effectively deliver that guidance. In this context, hikmah is closely linked to the ethical conduct of the da'i (preacher), which, as emphasized by the Prophet Muhammad ﷺ, must be marked by gentleness and compassion. For example, the famous hadith of the Prophet, *"Whoever is kept away from the gentle nature of compassion means he is kept away from goodness"* (HR Muslim and Ahmad), highlights how gentleness can serve as a fundamental tool in preaching, making the message more accessible and well-received.

With the rise of digital media, the methods of da'wah have had to adapt to new communication channels, which often have different dynamics than traditional face-to-face interactions. In the digital era, platforms like YouTube, Instagram, TikTok, and Twitter have revolutionized the way preachers interact with their audiences. These platforms provide a space for reaching a broader audience without geographical boundaries, but they also introduce new challenges such as information overload, shortened attention spans, and the risk of misunderstanding due to the absence of direct interaction. Therefore, the application of hikmah in digital da'wah requires a nuanced understanding of the medium, the audience, and the nature of the message.

As discussed in the study, media literacy becomes a key aspect in digital da'wah. Preachers must not only be knowledgeable in Islamic teachings but also in the nuances of digital communication. For instance, the use of visual content and concise messaging in platforms like TikTok requires a strategic approach to ensure that the core principles of hikmah are maintained while adapting to the communication style preferred by the audience. Gentleness in digital da'wah, as described in QS. An-Nahl: 125, still applies, but it must be accompanied by effective communication techniques, such as the use of polite language, rational arguments, and emotional intelligence.

Moreover, wisdom in the digital context also demands a careful balance between creativity and authenticity. Creativity in delivering da'wah through mediums like podcasts or animations can significantly enhance engagement, particularly among younger audiences. However, it is essential that creativity does not undermine the core Islamic teachings. The challenge lies in ensuring that the message remains authentic, grounded in the Qur'an and Sunnah, while being delivered in an appealing and contemporary manner. This is especially important in light of the rising tide of misinformation, hoaxes, and polarizing content prevalent on social media platforms, which can distort religious messages and harm the credibility of Islam.

In terms of audience diversity, digital platforms present the opportunity to reach a heterogeneous group of people, from devout Muslims to those with limited knowledge of Islam. In this regard, the hikmah approach is invaluable because it emphasizes the need to tailor the message to the listener's needs, understanding, and level of familiarity with Islamic teachings. Preachers must adopt a contextual approach, adjusting their tone, content, and style to suit the audience. For example, new Muslims or individuals exploring Islam may require more persuasive and educational content, while more knowledgeable followers may benefit from deeper, theologically informed discussions.

Furthermore, the ethical aspect of hikmah in digital da'wah is critical. Ethics in preaching should not be compromised in the digital space. The harsh rhetoric, judgmental tones, and polarizing speech often encountered on social media should be avoided at all costs. Instead, preachers should cultivate an atmosphere of respect, tolerance, and mutual understanding, particularly when engaging with audiences from diverse backgrounds. This is in line with the Prophet's ﷺ example, where his preaching was always characterized by compassion and noble conduct, even in the face of adversity. In this way, digital da'wah can serve as a tool for bridging divides rather than deepening them.

Finally, the digital era offers an opportunity for the continuous evolution of da'wah methods. Preachers must remain adaptable, learning new tools and techniques to engage their audience effectively. The study suggests that evaluation of digital da'wah strategies is crucial for ensuring that messages remain relevant and effective. Preachers should collaborate with experts in communication, technology, and media to enhance the quality of their digital content and reach wider audiences. This collaboration can ensure that the message of Islam is delivered with the same wisdom, clarity, and relevance it has always carried, but in a way that resonates with the digital generation.

Conclusion

Preaching in the digital era faces numerous challenges, including the rapid flow of information, the diversity of audiences, and the potential for misinformation that can distort Islamic teachings. In this context, the application of hikmah (wisdom) in da'wah becomes increasingly urgent to ensure that Islamic messages are conveyed effectively, without causing division in society. Wisdom in digital preaching extends beyond gentleness in delivery; it encompasses strategic communication, rational arguments, and the intelligent use of technology tailored to the audience's needs.

Theologically, hikmah as a method of preaching has been emphasized in the Qur'an, particularly in QS. An-Nahl: 125, which underscores the importance of wisdom, good counsel, and respectful dialogue in conveying Islamic teachings. This principle remains highly relevant in digital preaching, where interaction between preachers and their audiences is often mediated through platforms like social media and websites rather than direct, face-to-face communication.

Sociologically, the digital era has significantly altered the ways people interact and consume information. With widespread access to information, audiences have become more critical of the messages they encounter. The successful application of the hikmah method in digital da'wah now requires media literacy, an understanding of social media algorithms, and the ability to create engaging and thoughtful content. Preachers must also be equipped to tackle challenges like hoaxes, hate speech, and counterproductive debates, which are prevalent in digital spaces.

Ultimately, the success of digital preaching depends on the preacher's ability to navigate the digital landscape with wisdom, selecting the right platforms, and ensuring their message is not only informative but also inspiring. The relevance of hikmah in the digital era lies not only in its emphasis on gentleness but also in its adaptability to technological advancements and shifting social dynamics. Therefore, the implementation of hikmah in digital preaching must continue to evolve, enabling the message of Islam to remain relevant, compelling, and aligned with the needs of the contemporary world.

Ethics Statement

Ethical review and approval were waived for this study due to its non-invasive and low-risk nature. The research involved digital ethnographic observation and voluntary in-depth interviews with adult participants discussing public religious activities. All participants provided informed consent, and their identities were anonymized to ensure confidentiality.

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study. Participation was voluntary, and all participants were informed about the purpose of the research, their right to withdraw at any time, and the measures taken to ensure confidentiality and anonymity.

Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to ethical and privacy considerations, interview transcripts and observational data are not publicly available to protect participant confidentiality.

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The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

AI Usage Statement

During the preparation of this work, the authors used ChatGPT to improve readability and language. After using this tool/service, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication.

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