



## **Influence and Problems of Da'wah for the Preachers In Facing the Challenge of Modernization**

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### **Abstract**

This article wants to explain the influence and problems of da'i for preachers facing the challenges of modernization. Da'wah challenges in the modernization era will be increasingly difficult and complex, both internally and externally. This challenge arises in various forms of modern society's activities, such as behavior in obtaining entertainment, tourism, and art in a broad sense, which increasingly opens up opportunities for moral and ethical vulnerabilities to emerge. This research is a type of qualitative research with the library research approach as well as empirical social facts contained in the object under study and data collection techniques in the form of observation to see things that happen in the midst of society, and then interpretation is carried out to draw conclusions. The results of this study explain that da'wah activities must be able to have a positive impact on the da'wah process. These impacts can be cognitive, affective, or behavioral. Cognitive aspects can occur if there is additional knowledge or insight from the da'wah partners; affective aspects can take the form of feelings of pleasure, displeasure, likes and dislikes, and changes in attitude; and behavioral aspects take the form of changes in behavior in accordance with the goals of da'wah.

**Keywords:** *Influence, Problems, Da'wah, Da'i, Modernization*

### **Abstrak**

Artikel ini ingin menjelaskan tentang pengaruh dan problematika dakwah bagi para da'i dalam menghadapi tantangan modernisasi. Tantangan dakwah pada era modernisasi akan semakin berat dan kompleksitas baik yang bersifat internal maupun eksternal. Tantangan itu muncul dalam berbagai bentuk aktivitas kegiatan masyarakat modern, seperti perilaku dalam mendapatkan hiburan (entertainment), kepariwisataan dan seni dalam arti luas, yang semakin membuka peluang munculnya kerawanan-kerawanan moral dan etika. Penelitian ini merupakan jenis penelitian kualitatif dengan pendekatan library research serta fakta sosial empiris yang terdapat pada objek yang diteliti dan teknik pengumpulan data berupa observasi untuk melihat hal-hal yang terjadi ditengah-tengah masyarakat, kemudian dilakukan interpretasi untuk diambil kesimpulan. Hasil penelitian ini menjelaskan bahwa kegiatan dakwah harus dapat menimbulkan dampak positif yang ditimbulkan dari proses dakwah. Dampak tersebut dapat bersifat kognitif, afektif dan behavioural. Aspek kognitif dapat terjadi apabila ada penambahan pengetahuan, wawasan mitra dakwah, aspek afektif bisa berbentuk perasaan senang, tidak senang, suka tidak suka dan perubahan sikap, sedangkan aspek behavioural berbentuk perubahan perilaku sesuai dengan tujuan dakwah.

**Kata Kunci:** *Pengaruh, Problematika, Dakwah, Da'i, Modernisasi*

## A. Introduction

For preachers, da'wah problems have become a daily meal item. It is indisputable that the preaching of the holy persons who came before us is reflected in the growth of Islam in many nations today. Of fact, dawah demands more effort; in addition to just inviting people and speaking, dawah's goal demands that participants actively participate in regulating or assessing the impact of its messages (Basit, 2006).

It is anticipated that the tasks and difficulties associated with da'wah will not become easier; rather, they will become heavier, more intense, and even more intricate (Astrid S. Susanto, 1976:148). This is the issue with the way we preach these days. As a result, everything needs to be run once more under the direction of a more experienced missionary manager, with employees that are highly committed, ready to make sacrifices, and eager to carry out good actions.

It goes without saying that a larger da'wah is necessary in light of the numerous issues that Muslims are facing today, not only one that is restricted to the pulpit and platform. However, how much have we preachers discussed the issues of social reality, the difficulties of the internet age, dangers to culture, and the different socioeconomic issues that Muslims face? It goes without saying that this is a pressing issue that requires immediate attention because, in the information age, Muslims' consciousness can be easily shaped by a variety of cultural models and lifestyles that are not always in line with or even at odds with Islamic teachings and social norms. One such medium is television.

As a result, it is essential to have an impact on the outcomes of the da'wah that the preachers impart. Majdi Hilali used Jalaluddin Rahmat's argument, which said that the transmission of knowledge, skills, attitudes, and information is connected to cognitive consequences associated with modifications in what is known, understood, or perceived during the process of behavior change. A shift in what is felt, liked, or hated—that is, everything pertaining to feelings, attitudes, and values—causes affective effects. Observable patterns of activity, habits, and behaviors are examples of genuine and factual conduct that are referred to as behavioral impacts.

## B. Methods

The article was written using a qualitative method of library research. Documentation is employed as the method of data acquisition. In order to confirm the accuracy of the data, draw meaningful conclusions, and provide tangible results, (Sumardi Suryabrata, 1997), while the data analysis is in the form of descriptive-analytical, it aims to bridge explanations and uncover facts contained in the problematics of da'wah in the modernization era by combining various opinions that are relevant and universally accepted. To reveal the validity of the data, the author uses source triangulation by testing the credibility of the data by verifying the correctness of the data that has been obtained through several of these sources (Sugiyono, 1992).

## C. Results and Discussion

### The Problems of Da'wah in Indonesia

Da'wah is not without its perils; even the Prophet and the Messenger faced significant difficulties in their efforts to propagate the message. Therefore, what we preach is Islamic teachings for the benefit of the people. While those who are the targets of our da'wah are at home, school, campus, or workplace, almost all of them have been influenced by ideologies that may be contrary to Islam, so that automatically our da'wah will not run smoothly. There are many challenges of da'wah that are faced with various complex problems.

Problematic itself comes from the word "problem," which means problem, problem, difficult matter, or problem. Problems themselves lexically mean various problems. (Pius A. Partanto, dkk, 1994: 626). The problem of da'wah is a number of existing problems and challenges that occur and are faced by Islamic preachers and that become serious obstacles on the path of da'wah towards the goals that must be achieved. Meanwhile, there is a meaning to the word problematic based on several sources, including the Big Indonesian Dictionary, that problems are things that often cause problems or things that cannot be solved. (Depdiknas, 2005: 896). Problems are also interpreted as things that cause problems or things that have not been solved. (Depdikbud RI, 1990: 701) Meanwhile, Soerjono Soekamto said that problematic is an obstacle that occurs in the continuity of a process or problem. (Sukamto, 1985: 394).

### Contemporary Era Da'wah Challenges

Several key sections break down a wide range of topics, including difficulties Muslims face, obstacles to the development of da'wah, and influential factors. First, Islamic radicalism and extremism. Second, the collapse of internal harmony among religious communities. Third, the spread of splinter groups of Islamic sects (El-Banthory, 2010).

Various social problems that we face in today's contemporary era are related to the increasingly intense challenges of da'wah, both internal and external. These challenges arise in various forms of modern society activities, such as behavior in obtaining entertainment, tourism, and the arts, in a broad sense, which increasingly opens up opportunities for the emergence of moral and ethical vulnerabilities. Problems in the path of the da'wah struggle include and cover two kinds of problems, namely internal and external. The following will explain the two challenges (Jufri, 2013);

#### 1) Internal Da'wah Problems

We can categorize the myriad challenges of internal da'wah, especially within the context of the family, into five broad classes. First, issues and barriers to da'wah that arise from within each da'i themselves. Second, it is an issue that has its roots inside the Muslim community as a whole, within every sect, organization, jama'ah, and da'wah movement. Third, it has its roots in the inner workings of preachers and da'wah organizations. Fourth, within the purview of Ahlus Sunnah wal-Jamaah and deriving from the internal situations of Muslims.

Fifth, which originates from the internal condition of the Muslims as a whole, besides, even before that, the directives of the Qur'an itself strongly emphasize it. For example, the words of Allah QS. Ali Imran in verse 165 are as follows:

أَوَلَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

It means:

And why when disaster strikes you (at the battle of Uhud), even though you have inflicted double defeat (on your enemies during the battle of Badr), you then say: "Where did this (defeat) come from?" Say: "That is from your own fault." Verily Allah is Powerful over all things. (QS. Ali 'Imran: 165).

## 2) Problems of External Da'wah

Efforts to solve various internal problems themselves are actually the most important step in handling and solving external problems. Of course, the problems, obstacles, and challenges in da'wah activities that are external in nature are many and very diverse. However, in general, we can illustrate and summarize the points below:

- a. The diversity of their procedures and strategies in efforts to inhibit, block, and stop every journey and progress of Islamic da'wah from any group, organization, movement, or congregation.
- b. The strength, sophistication, and modernity of the facilities and infrastructure that they use in making and carrying out their plots or conspiracies against Islam, its da'wah, its movements, and the Muslims.

## Da'wah Activities and Challenges of Modern Society

The word "modern" refers to everything associated with modern living, hence the term "modernity." According to El-Banthory (2010), modernity refers to a perspective and way of living that is focused on the present and greatly impacted by modern civilisation. These civilizations lean more toward the West, which has a significant influence on modernity and permeates nearly every aspect of human existence, including the economy, technology, and educational system. However, modernization in Indonesia has positive aspects related to science, technology, and IMTAQ in an individual's personality in filtering things that they encounter. On the other hand, modernity has also given rise to a variety of complex problems or problems in human life.

Modernization is starting to affect the da'wah field and, at the same time, it is starting to cause problems for da'wah advocates. Urbanites use the advancements in knowledge and technology to learn about Islam when they can no longer attend the ta'lim assembly activities. Da'wah can no longer be carried out by simple lectures and sermons in mosques due to the hedonistic attitude that is growing in society in this day and age. Instead, da'wah must be carried out in accordance with the needs of society, which is consistent with the logic of industrial society or modern society in dealing with their hedonistic attitude.

### **Anxiety and Alienation of the Soul of Modern Society**

Growingly transparent forms of disobedience give rise to moral and ethical weaknesses since they are enabled by advancements in the newest information technology instruments, like internet networks, VCD discs, and television broadcasts. Unquestionably, people expect religious beliefs to heal them to the core of their beings, which have been stripped away and masked by the effects of modernity and lead disorganized lives. Thus, the genuine "meaning of life" escapes them. In today's world, da'wah has a number of shortcomings, such as outdated content being preached, unappealing packaging, and inadequate media and preaching techniques (El-Banthory, 2010). With modernity's two sides, or its benefits and drawbacks, they pose very real issues for da'wah. Thus, the constructive actions that need to be done are for preachers to be able to view it as a chance to further their da'wah. Preachers need to be able to address both the positive and negative aspects of modernity without allowing it to negatively affect religion in general.

### **Spiritual Aspects Through Personality Patterns in the Current of Modernization Da'wah**

In the current period of modernization, Western experts have neglected much of knowing a person's personality, which is seen through the psychological side of the spiritual aspect of Islam. This is understandable because they don't know how to study it with objective research (Jumantoro, 2001).

Related to this, Usman Najati can understand that modern and classical psychologists have neglected the spiritual aspect in their studies. Yet it is very important. And these aspects, according to Usman Najati, call for spiritual aspects as a reference for spiritual studies, based on the concept of the Koran, with reference to the analysis, namely the personality patterns of believers, the personality patterns of disbelievers, and the personality patterns of hypocrites (Jumantoro, 2001).

The pattern of the da'wah movement that has existed to date apparently does not pay attention to the point of balance and proportion to the nafs that exist in humans, so that the growth of passions is unbalanced, the result of which is that da'wah does not start at the right point, namely da'wah nafsiah. As a result, it produces a generation that understands Islam only conceptually and theoretically, exactly the same as other sciences. Then there will be failures that only give birth to many Islamic scholars, who only understand it as a mere concept and theory but do not radiate the personality of a Muslim (Arifin, 2009).

Shows and shows that stimulate lust and glamor in the world, even reading and food and drinks that increase libido. It turns out to be able to arouse the potential of anger and lawama. Without being balanced by mutmainnah and sawwiyah lust. The result is a society that is not taboo on sexuality, drugs, and a hedonic generation. At the same time, a radical, emotional, and easily incited generation of Muslims was born.

The classification mentioned above is predicated on *aqidah*, which is a term that refers to the objectives of da'wah and serves as a roadmap for addressing its issues. Along with the previous directions, this is a phase to modify the da'wah activists' actions and the strategy for da'wah in the field. Furthermore, the research mentioned above regarding the Qur'an is one that must be understood by application and implementation.

### The Phenomenon of Preachers and Social Issues

The divide between preachers and *mad'u* is one of the preacher phenomena, which is, incidentally, a hindrance to da'wah. They are not having simultaneous conversations. No one is complaining to the pastor about the problems in the town, therefore he has no idea what they are. It would appear that the preachers are the ones receiving assistance from the community.

bad da'wah strategy. Da'i's method of da'wah is superficial and empty. It would appear that da'wah activities are limited to sermons delivered from the *tabligh*, or pulpit. However, many da'wah exercises have variants that can be adapted for usage in the media, in the workplace, in the social culture, and in other settings.

Drug abuse, child labor, poverty, corruption, collusion, climate change, suicide, and sexual harassment of loved ones are only few of the issues that have evolved in modern society.

### Efforts in Overcoming Da'wah Problems in Indonesia

#### 1) Internal Efforts

Usually, these initiatives involve the following three steps: First, by accurately, precisely, and equitably realizing, acknowledging, and comprehending each internal issue. The second step is to categorize it based on its priority, rating, and category. Third, identifying issues and coming up with solutions by ranking issues according to priority levels, starting with the most urgent and significant ones first.

#### 2) External Efforts

In terms of these efforts, the Qur'an provides two main keywords, namely; piety and patience. Even though it is at the application and implementation level, of course a long explanation is needed. Consider, for example, one of the verses of the Koran in Surah Ali Imran verse 120 below:

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

It means:

And if you are patient and pious, surely their deception will not bring you the slightest harm. Surely Allah is aware of all that they do. (QS. Ali 'Imran: 120).

#### 3) Avoid preaching conflicts

In terms of avoiding the occurrence of internal conflicts among Muslims, there are several da'wah work plans that can be carried out in answering the problems of Muslims today (Jasad, 2011).

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- a. Focusing da'wah activities to eradicate poverty.
- b. Preparing Muslim strategic elites to be supplied to various national leadership lines according to their respective fields of expertise.
- c. Make a social map of the ummah as initial information for the development of da'wah activities.
- d. Integrating ethical, aesthetic, logical, and cultural insights into various da'wah plans.
- e. Making the mosque a center for the activities of the Ummah in terms of the economy, health and culture of the Muslim Ummah.
- f. Making Islam a prophetic, humanist, and transformative pioneer.

By looking at social dynamics that continue to roll towards modernity, by having a large impact on social change in society, da'wah must take a strategic role to avoid these negative impacts. So in this case there are five steps to optimize the role of da'wah as follows: (El-Banthory, 2010)

- a. Strengthening da'wah material by incorporating social material, such as: corruption, poverty, and oppression, as well as social issues which are the realities of life.
- b. Make changes to aspects of the methodology of da'wah, especially in the form of monologues to form dialogues.
- c. Establish partnerships with other institutes in coaching that is carried out together.
- d. Strengthening the side of the oppressed.
- e. Provide advocacy and assistance to the community on the cases they face.
- f. Efforts to renew da'wah with psychological concepts with social diversity.

With mass moral deviations and distortions of human values in general, what needs to be done is: (Anas, 2002).

- a. The efforts of the preachers must bring out the theory of Islamic psychologists more from the Qur'an and Hadith.
- b. There is awareness that in society there is always a wide gap between modernization and tradition that needs to be bridged and addressed wisely and wisely.
- c. Awareness of managers of institutions that use Islamic symbols, such as print and electronic media, Islamic mass organizations. Especially those engaged in the information arena to put forward responsibilities and issues of conscience.

#### 4) Alternative Strategy Efforts

There are five kinds of attitudes and general alternative strategies that can be pursued for this, among others: (Anas, 2002).

- a. An adaptive attitude that takes all Western products through a filter with the aim of catching up.
- b. Isolative strategy, which considers Islam as an alternative basis of civilization. As a consequence, it broke cultural ties with the West, except in the fields of science and technology.
- c. Selective strategy, by selecting TV and radio programs.
- d. An alternative strategy is through broadcasting (production house) itself which dares to compete with secular television networks.



- e. Integrative strategy, by forming complementary alternative schools that utilize audio-visual with Islamic impressions.

### **Atsar Da'wah**

The definition of atsar is "former," "influence," "result," or "effect." Accordingly, every da'wah activity will undoubtedly result in a reaction; that is, if a da'i preaches using wasilah, da'wah materials, and certain techniques, the mad'u (receiver or target of da'wah) will experience a reaction and an effect (atsar) (Munawwir, 2002). Atsar was described by Munir himself as feedback (Munir, 2006 :35). He asserts that atsar plays a crucial role in dictating the course of the da'wah; if atsar is not analyzed, there is a risk of strategic errors that could prove fatal to accomplishing the objectives of the da'wah. However, by accurately and thoroughly understanding the atsar of da'wah, flaws in the da'wah approach can be identified quickly and corrected for the next steps. Atsar da'wah evaluation and rectification must be done thoroughly and fundamentally, not sporadically and mediocly. The significance of the evaluation mechanism in da'wah increases due to the extensive coverage of atsar, which encompasses its influence on the cognitive, emotive, and behavioral elements of mad'u. While the other two impacts—cognitive and affective—need further research, behavioral effects are relatively simple to observe and evaluate, making them a useful tool for gauging the effectiveness of da'wah initiatives.

#### 1) Cognitive Effect

The dissemination of knowledge regarding Islamic doctrines is known as dakwah. Information, according to Wilbur Schramm in Jalaludin Rahmat, is anything that lessens uncertainty or the likelihood of alternatives in a given circumstance. Cognitive consequences can arise from shifts in the public's knowledge, comprehension, or perception. This effect has to do with the dissemination of information, attitudes, abilities, or knowledge (Rahmat, 2005).

The word "sense" refers to a perceiving mechanism that links living things to their surroundings, and this is where the word "sensation" originates. This sensory system picks up various stimuli throughout operation, converting them into information that is delivered to the brain via nerve threads as nerve impulses. Consequently, this sensation process can be simply described as a device or receptor that receives and processes various stimuli before forwarding them to the brain, which subsequently chooses which inputs to receive. The first phase of information reception as a source of mad'u knowledge is called sensation (Abdul Rahman Saleh, 2004: 97).

Thinking comes next in the process. Additionally, feeling, perception, and memory processes are all engaged in the thought process. Thinking is a useful skill for understanding social reality, making decisions, resolving issues, and creating original work.

#### 2) Affective Effect

Generally speaking, emotions are defined as a condition that an organism or individual experiences temporarily. For instance, when someone sees, hears, smells, and so on, they may feel sad, glad, touched, and so forth.

Put another way, emotions are defined as a state of the soul brought on by external events that typically shock the person experiencing them. Every individual responds to situations differently from the next. As a result, emotions have specific qualities. To start, emotions are associated with perceptions and experiences, which are psychological responses to the stimuli that influence them. Second, in contrast to other mental occurrences, emotions are more subjective. Third, although the intensity varies, people perceive emotions as either pleasant or unpleasant. Yet, specialists who communicate both happy and unhappy emotions only represent one aspect of emotion (Abdul Rahman Saleh, 2004: 153).

In the context of da'wah, affective consequences include likes and dislikes, emotions of pleasure and displeasure, and—above all—the development of attitudes. Of course, the emotional cues and shifts in mad'u's attitudes about the teachings and contents of the da'wah can be used to gauge the success of the program. When compared to da'wah materials with rational appeals, those with emotional appeals are thought to have a greater impact. In the context of da'wah, emotional appeals are messages that have the power to evoke strong feelings in the listeners (mad'u). Examples of these kinds of messages include appeals to dread through messages that are ominous, frightening, and uncomfortable. Motivational appeals employ motive appeals that speak to people's innermost feelings, whereas reward appeals use references that make promises of what they need and want.

### 3) Behavioral Effects

Observable patterns of behavior, such as behaviors, activities, or behavioral habits, are referred to as behavioral impacts. The term "behavior" or "actions" refers to a fairly broad range of activities, not just motor functions as talking, walking, running, exercising, and so forth. On the other hand, it also covers a variety of other functions, including hearing, seeing, remembering, thinking, and dreaming, as well as identifying the manifestation of emotions like smiling or sobbing. For instance, while thinking and fantasizing may seem like simple passive pursuits, they are actually types of mental or psychic activity. Any manifestation of life can be referred to as an activity. (1999: 3), Kartini Kartono.

This psychological behavior is the most prevalent feature of human behavior. In essence, repetitive conduct is uncontrollable. This is so because thoughtful behavior does not need to be formed; rather, it comes naturally. From the perspective of non-reflective behavior, this will be different. This is the type of behavior that is established with control, meaning it is subject to periodic modification as a result of learning. In addition to being able to be managed or controlled, human behavior can also be regulated by the individual in question. Human behavior is integrated, meaning that rather than being a product of discrete behaviors, it involves the entire state of the individual or human being.

Human conduct is shaped by learning, particularly non-reflective action. Thus, it is true that environmental factors always influence a person's conduct. Throughout human growth, the environment virtually always alters innate potential. Babies are social beings from birth. Their ability to mimic grownups and acquire their ways of interacting with other people is demonstrated by their empathy. (Danim and Khairil, Sudarwan, 2011:67).

The relationship between the three components of the *atsar* of da'wah—cognitive, affective, and behavioral aspects—is evident from the explanation provided above. Behavior is influenced by cognitive and affective factors. It might be argued that da'wah has been successful if it has influenced people's conduct, i.e., if it has inspired them to follow Islamic teachings in line with its message.

### **Da'wah Obstacles**

On the other hand, issues and barriers to da'wah that arise from within the Muslim community itself are internal hurdles to da'wah. exterior barriers to da'wah, that is, those that come from different groups and segments of society outside the purview of Muslims. An illustration of a da'wah medium used in a sermon.

Human behavior is influenced by 83% of what it sees, 11% of what it hears, and 6% of all the stimuli it receives, according to Darajat (1992), as cited by Ahmad (1999). As you can imagine, parental advice plays a relatively small role—only 11%—so the message it conveys to the media has a greater social impact. The following are some of the barriers to da'wah communication (Ahmad, 1999).

1) Cognitive Effect: A noisy factor or obstruction in the form of sound. For instance, if someone is teaching and then someone else speaks out of nowhere, the preacher may find it difficult to deliver his point.

2) Semantic factors, or barriers, such as the use of terminology that the *mad'u* are unfamiliar with, such as when the *da'i* is giving a da'wah in scientific terms but the *mad'u* have a low educational attainment on average. A *da'i* must so comprehend the *mad'u*'s perspective, as well as his social education, social classes, culture, and social structure.

3) Psychological obstacles: The state of *mad'u*'s mind determines the effectiveness of da'wah; if *mad'u* is unhappy, then it will be difficult to absorb the teachings of da'wah.

4) Social barriers, geographic disparities, and associations create distinctions in the social characteristics of urban and rural communities. Urban communities tend to be more independent and rational than rural communities, which are more communal in nature.

### **Evaluation and Efforts to Measure the Effects of Da'wah**

Since monitoring and evaluating da'wah is a component of da'wah management, studying more about the evaluation of da'wah will start with studying the management of da'wah. Planning, organizing, leading, and influencing, as well as controlling, are among the management functions that a *da'i* can use both individually and organizationally to successfully carry out and accomplish da'wah.

In the meantime, Morisson states that evaluation and supervision, or monitoring, are incorporated in monitoring (Morissan, 2008:12).

The primary focus of the study is on the monitoring and evaluation of da'wah among all the managerial functions. When assessing the success or failure of a program or activity inside an organization, particularly a da'wah organization, monitoring and evaluation play a critical role. When the monitoring and evaluation program functions well, a da'wah organization will be successful; on the other hand, if the program is ineffective, the da'wah endeavor will not yield the desired outcomes. Therefore, in a da'wah organization, monitoring and evaluation are vital. In many workplaces, the terms review and evaluation are used interchangeably. In a more rigorous meaning, it is used by other organizations as a thorough evaluation of project impacts and outputs: How does it help achieve the goals?

Evaluation can be carried out:

- 1) On planning (ex-ante evaluation)
- 2) Ongoing programs/activities (on going evaluation)
- 3) Programs/activities completed (terminal evaluation)
- 4) Programs and activities already working (ex post evaluation).

All things considered, it can be said that there are two types of evaluation: planning evaluation and program evaluation. To determine whether the program being implemented is in line with the vision, mission, and objectives, an evaluation of the plan is conducted. While the program is being evaluated to see whether or not it is being implemented in accordance with the demands of the people.

From the explanation given above, it is evident that evaluation and monitoring are necessary if the planned preaching is to go smoothly and the goals of the da'wah are to be met in a way that is both planned and consistent with expectations. To ensure that da'wah is successful, monitoring and assessment are crucial. While monitoring and assessment are distinct concepts, they are inextricably linked and interdependent.

This is because, in reality, a large portion of da'wah is done personally rather than only collectively or through institutions. Evaluation can be done in preaching, as per Jakfar Puteh, in both organized and individual preaching. There are two ways to carry out supervision (monitoring) and evaluation if da'wah is performed individually, as is typically done by preachers and preachers: (Puteh, Jakfar, 2005: 23).

- 1) Evaluation of everything that concerns oneself, both regarding delivery techniques, materials, actions and da'wah steps taken and others.
- 2) Evaluation of everything related to the object of da'wah, such as evaluating the impressions of the recipient of the da'wah, the influence on mental attitudes and so on.

It is possible to determine the degree of success of da'wah by conducting monitoring and evaluation. The fact that there are more congregations, more people who are mature enough to accept differences, and more infaq is a sign that the da'wah effort is succeeding. Ridlwan Nashir states that the more congregations, the more donations there are, and the more committed the congregation is to upholding the principles of Islamic teachings, the more successful da'wah is.

Atsar da'wah evaluation and rectification must be done completely and radically—that is, without taking any short cuts. A thorough assessment of every da'wah system component is necessary. Rather, a group of experts, community leaders, and preachers conducted the evaluation. In addition to using information, preachers also need to have an open mind toward rebirth and change. Corrective action is taken right away if this evaluation process produced many results and decisions. If this is accomplished successfully, the field of da'wah will have a mechanism for struggle. It is actually referred to as human endeavor in this theological language (Moh. Ali Aziz, 2004).

### Da'wah Effect Benchmark

In actuality, da'wah promotes an ideology. True and beneficial lessons also need to be disseminated in a positive manner. Thus, there are certain aspects to take into account when preaching. Among these is the da'wah method. The da'wah process's foundation or point of view is known as the da'wah approach. The preacher-centered approach and the da'wah partner-centered approach are the two general categories of da'wah approaches. The first strategy, which is preacher-centered, calls for other components of da'wah to adapt or function in accordance with the preacher's skills, including determining which da'wah messages the preacher can grasp and what kinds of media and techniques can be employed. This strategy is solely focused on fulfilling da'wah responsibilities. Preachers have a responsibility to explain the da'wah message in a way that the mad'u can comprehend. Understanding-related cognitive qualities are prioritized above other aspects. However, the goal is to keep up the da'wah (Moh. Ali Aziz, 2004).

The description of da'wah with an approach like this is not wrong. Allah said in QS. al-Nahl verse 35 which contains that the task of the prophets and apostles is only to convey da'wah. It is as follows:

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

It means:

And the polytheists say: "If Allah had willed, we would not have worshiped anything other than Him, neither we nor our fathers, nor would we have prohibited anything without His (permission)." Thus did those before them; then there is no obligation on the apostles, apart from conveying (God's message) clearly.

A type of da'wah known as jama'iyah da'wah employs a preacher-centered da'wah methodology. One of the features of this da'wah is that the preachers are delivering content that is deemed crucial to share. It is not necessary for mad'u to know if the stuff is required or not. Preachers who use jama'iyah (collective preaching) do not have to be aware of their mad'u's state. Due to the fact that da'wah jama'iyah has a large target object. Therefore, da'i cannot possibly know every mad'u. Public religious lectures are one type of jama'iyah da'wah.

The second strategy is one that puts missionary partners front and center, concentrating the da'wah components on attempts to embrace mad'u. Who with what typology is a good fit for mad'u, what da'wah message is most needed, and

what kinds of media and techniques might stir up mad'u's heart? The goal of this strategy is to alter Mad'u religion. Not just in terms of comprehension, but also in terms of altering beliefs and actions.

Fardiyah da'wah is one type of da'wah that uses this methodology. Da'i must be aware of the state of his missionary companion (mad'u) in order to effectively preach. Understanding this mad'u involves more than just knowing its name, age, and position; it also entails understanding its life, vision, and mission, as well as its outlook on the world, psychological state, and character. Da'i must be well familiar with his mad'u's ins and outs. Since the development of Muslim personalities and understanding of the jama'i charity are the primary objectives of this fardiyah da'wah. Finally, fardiyah da'wah transitions to jama'iyah da'wah as well.

### **Result Indicator Shows Da'wah Effect**

The response that mad'u gives to a preacher's message serves as a barometer of the effect. The outcomes may manifest as a mad'u person's attitudes or behaviors in their daily activities. A mad'u's understanding can determine whether this attitude is in the right or wrong direction. And a mad'u returns the favor by telling a preacher what the da'i has told the public, allowing everyone to understand that the mad'u has changed (Saerozi, 2013: 11).

This leads us to the conclusion that the effect is a change that happens in mad'u or an organization that has a shift in how da'wah is communicated to mad'u. Whether it affects a single person or a large number of individuals. This reciprocal effect has the potential to be both beneficial and detrimental, leading to conflict.

### **F. Conclusion**

Given the myriad socioeconomic issues that Muslims face today, a more expansive da'wah is imperative. Preachers need to be prepared to discuss a variety of socioeconomic issues that Muslims face, as well as social realities, information age difficulties, and cultural threats. Because many cultural patterns and lifestyles that aren't necessarily compatible or even contradictory can readily dictate Muslims' awareness through various media in this digital age, it is imperative that we pay close attention to this issue. The effect that the da'wah process can have is called *atsar da'wah*. These impacts may be behavioral, emotional, or cognitive. When the missionary partner has more understanding, knowledge, or insight, cognitive *atsar* will happen. Feelings of pleasure, dissatisfaction, likes, dislikes, and attitude shifts are examples of affective attitudes. A behavioral shift that aligns with the goals of da'wah is known as behavioral *atsar*.

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