



Nahdlatul Ulama Da'wah Dynamics: Socio-Cultural Change and Disruption

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Abstract

The dynamics of da'wah and social and cultural change/disruption, especially since the middle of the last century, have challenged major civic organizations such as Nahdlatul Ulama (NU). The Nahdlatul Ulama is often considered a conservative organization, unprogressive, and even often stigmatized, but this organization continues to fly its wings and capture the code of change. This study examines the dynamics of Nahdlatul Ulama's da'wah method, especially in the deal with changes and socio-cultural disruptions. This paper uses qualitative methods with a transdisciplinary approach. It consists of a sociological, historical, and cultural approach, mainly emphasizing integrating da'wah and communication science. The subjects of this study are the Chairmen at PBNU for the 2015-2020 period—data analysis in this study by data reduction, display, conclusion, and verification. The results of this study expose: (1) The era of disruption has a tremendous impact on the da'wah method (2) Nahdlatul Ulama utilizes digital da'wah Media, such as social media (Twitter, Facebook, Instagram, Youtube, and Google Plusme), NU Online, 146 Chanel, Aswaja TV, Nutizen, Islamic.com, and Film. (3) Nahdlatul Ulama's da'wah materials contain: countering fundamentalism, radicalism, terrorism, and Wahabism by strengthening aswaja content, ukhuwah trilogy (ukhuwwah bashariyyah, ukhuwwah wathaniyyah, ukhuwwah Islamiyyah). (4) Nahdlatul Ulama continues to revive slametan, praise, tahlilan, dhikr after prayer, maulid nabi, berzanji, halal bi halal, sarong, skullcap, turban, blangkon, istighasah, recitation, pilgrimage, haul, and bahth al-masa'il.

Keywords: : Nahdlatul Ulama, Da'wah dynamics, Disruption, Socio-cultural change.

Introduction

The rapid advance of information technology in the contemporary era spurred acceleration in culture, ideology, and the development of science. Da'wah should provide changes (disruptions) and rearrange their da'wah system, structuring new formulating materials, methods, targets, and how to deal with problems. Da'wa should answer the directions and challenges of the times. In objective reality, da'wah is required to respond to the trends of the contemporary

era by accelerating effective and productive approaches, methods, materials, and techniques (Khasanah, 2021).

Basit (2013) states four da'wah methods in the contemporary era: (1) Da'wah can be developed as an object of science and developed according to the requirements and necessities of society, (2) Changing the paradigm of da'wah science to Islamic communication science by synthesizing theories of communication science with da'wah theories derived from Islamic

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teachings, (3) The preacher should increase their ability following the development of science and technology, (4) Utilize community's communication media.

The disruption era is associated with rapid communication and information technology development, which initiated the digital industry revolution 4.0. Advancements in information technology, computing, automation, and robotization characterize disruptive technology. This change followed a massive domino effect, including in religious behavior. The Internet has also changed patterns of religious behavior (Kasali, 2017).

Bayu Setiaji (Kompas, 2020) stated that disruption is an innovation that replaces all old systems in new ways or techniques. It replaces old physical technology with more efficient and effective digital technology. For example, in print media that turned into online media, traditional motorcycle taxis are less competitive than online motorcycle taxis, and traditional stores are inferior to online stores and others. According to Fukuyama (1999), disruption in society is inevitable. The change is conditioned by the power of information technology that upholds democratic values, such as freedom and equality. The changes in the "information society" are the strengths and advantages of disruption. The purpose of disruption is welfare, democracy, awareness of human rights, and concern for the environment.

Social change is a transformation from the social's symptoms starting from the individual to the more complex. The sign of social change is a continuity disruption in social unity, although the situation is relatively small. The social change includes structures, functions, values, norms, institutions, and all aspects resulting from human, organizational,

or community interactions, including changes in cultural matters. Thus, social change transforms toward a state distinct from the previous form.

Disruption continues to spur advances in information technology, culture, ideology, economics, and the development of science. For this reason, da'wah must respond to trends by accelerating new approaches to be more effective and productive, such as acceleration in materials, methods, and techniques. The intended social change in da'wah activities is planned change. An example of da'wah of social movement in reforming society is exemplified by the Prophet Muhammad. The apostle's da'wah includes various aspects, including strengthening the socio-religious element by supporting the creed of the people starting with the construction of mosques and maintaining socio-political and socio-economic by applying for alms orders and prohibiting usury and encouraging work ethic (Syamsuddin, 2016).

Nahdlatul Ulama is an independent socio-religious organization with the independence to determine its attitudes and activities. The NU upholds democracy, the constitution, and the law. NU consists of values of openness, cooperativeness, ideology, moderation, and pluralism (Hefner, 2020). The NU counters discrimination, radicalism, anarchism, and terrorism (Aziz, 2016). In addition to being Indonesia's largest reckoned civic organization, NU dares to stand out amid socio-political constellations—for example, the term Islam Nusantara

According to Abdurahman Wahid, NU's practice of "intermarriage" between religion and the social sciences of the humanities, the pros and cons of the NU thoughts of the NU pattern have continually been interesting.

The NU is often considered a conservative organization, unprogressive, and even often stigmatized, but in reality, it continues to fly its wings and capture the code of change. Therefore, researchers are interested in seeing the dynamics of NU da'wah, especially toward socio-cultural changes and disruptions.

Method

The research uses qualitative methods with a case study approach to study/ explore and understand the meaning of social problems. A qualitative approach means discovering and understanding the hidden value/meaning behind people's lives, history, behavior, concepts or phenomena, and social issues. A case study approach allows for an in-depth investigation of a case, accumulating complete information using various data collection procedures based on a predetermined time. The data includes an event, activity, process, or program (Creswell, 2016).

The subject of this study is the management of Nahdlatul Ulama organization (chairmen of PBNU) for the 2015-2020 management period. Primary data were obtained from field data interviews with the general chairman of PBNU, chairman of the NU Da'wah Institute (LDNU), and representatives of the management for the

2015-2020 period; observation results; works/books published by NU and written by NU figures and PBNU documents. Secondary data includes literature studies of theories and relevant information, such as books, journals, magazines, and printed or electronic media.

Data collection techniques use semi-structured interviews, participatory observation (participatory observation), and documentation. Data analysis in this study utilizes data reduction (reduction), testing or presenting data (display), drawing conclusions (conclusion drawing), and verification (Suyanto: 2007; Milles, 1986).

Result

In the era of social disruption and change, the role of da'wah is correspondingly a means of educating, criticizing, social supervision, protecting the environment, scientific development, building the welfare of the people, and empowering the community. The results of this study reveal that: First: The era of disruption has had an impact on social and cultural changes, including in da'wah. In this case, NU has utilized digital da'wah media, new media, and conventional media. The distinctions in traditional and contemporary media characteristics are presented in Table 1 below.

Table .1. Characteristics of Conventional Media vs. New Media

Characteristics	Conventional Media	New Media
1 Content	Limited by space/tend to be determined, local factors, and the presence of sensors	Limited by space/tend to be determined, local factors, and the presence of sensors
2 Orientation of Fuction	Elite class, ignoring publications (universality)	All social types, global access

3	Institution	Elite class, ignoring global publications	Centralized flexible, anonymity, user as owner, only for capital access
4	Public Access	Low, one-way	Significantly broad, multi-directional, interactive, freedom, equality

(Processed from various sources: Sparks, Colin. (2001), Bennett, W. Lance & Entman, Robert M. (eds), Pavlik, John V. (1996.)

Second: NU utilizes various media for da'wah, both verbal, essay, electronic media, and digital media, as a result of interviews with Nahdlatul Ulama administrators.

"NU utilizes digital da'wah media, such as social media (Twitter, Facebook, Instagram, Youtube, Google Plusme), NU Online, 146 Chanel, Aswaja TV, Nutizen, Islamic.com, and Film." (Interview with Khairul Anam)

Third, NU's da'wah materials contain countering fundamentalism, radicalism, terrorism, and Wahabism by strengthening aswaja content and the ukhwah trilogy (ukhuwwah bashariyyah, ukhuwwah wathaniyyah, ukhuwwah Islamiyyah). Fourth, the development of da'wah is based on local culture. NU continues to revive the tradition, namely tasyakuran, in welcoming the birth of children, circumcision, reading shalawat before praying/waiting for other jama'ah, tahlilan, dhikr after prayer, commemorating the Prophet's maulid, recitation of al-berzanji (biography of the Prophet), halal bi halal, wearing a sarong, wearing skullcap, turban, blangkon, istighasah, grand recitation, walisongo pilgrimage, nyekar/pilgrimage of ancestral tombs, haul, bahth al-masa'il, defending the Republic of Indonesia and Pancasila as the ideology of the Indonesian nation. The obligations of all societal levels and young figures of NU are expected to continue to inherit the local culture and lead the strength and existence of the Republic of Indonesia.

"The Islamic typology in Indonesia is a typical Islamic typology. Khasa'is has an extensive scope, initiating from history, thoughts, traditions, ijtihad, and how to preach to social interaction. Among the main Khasais of Islam Nusantara are as follows: i'tidal, tawassut (moderate), tasamuh (tolerant), tawazun (Balanced), tasyawur (Happy to deliberate), ta'awun wa tadamun (Mutual Cooperation). This value adapts to the community's culture and customs that align with Shari'a, prioritizing (Da'wah kindly, not with anger, violence, and hatred). In addition, social interaction is realized by being happy and staying in touch. Furthermore, NU aims to achieve harmony between religion and the state, not a secular nor religious state. It includes the concept that the love of the motherland is part of the faith. NU implements 3 ukhuwah (fraternity), Islamiyah, wathaniyah, and basyariyah. In addition, NU is open to new thoughts following Islam's basic principles, providing equality in religious, social, and state life. There is no strict separation of space between men and women that blends Islam with culture, Islam with nationalism, and blends Islam with a wealth of traditions." (Interview with Said Aqil Siradj).

NU's da'wah in a multicultural society aims to develop patterns and models to convey a da'wah message that targets a combination of cultures, ethnicities, languages, and religions. Therefore, how NU's exertions in implementing multicultural da'wah based on local wisdom during a pluralist society and also how to develop the Nahdlatul Ulama (NU) da'wah model, which has been committed to prioritizing the principles of fraternity, courtesy, and awareness, needs to be highlighted to the surface. Finally, the

community has new choices in diversity that continue to grow (Said Aqil Siradj: 2022)

"Islamic society must be integrated with the culture as long as the culture is suitable for Islam. "We" must not oppose it except for cultures contrary to sharia, such as infidelity, gambling, drunkenness, and others (Said Aqil Siradj: 2019, interview).

Discussion

Nahdlatul Ulama Da'wah Media

Some of the dynamics of NU's da'wah in terms of media are:

A. Oral Proselytizing

Oral proselytizing is one of NU's conventional da'wah, using da'wah media in spoken words (spoken and addressed through the sense of hearing). Preaching delivers over the podium or pulpit, conferences, radio, telephone, and others. Da'wah with conventional media remains the PBNU Da'wah Institute routinely conducts preacher cadre training.

Every month the NU institution holds a public recitation on the PBNU (Executive Board of Nahdlatul Ulama) page, which begins with tahlil, istighosah, shalawat, and public lectures. In addition to being carried out by the NU da'wah institute, NU preachers also convey their da'wah orally to forums for scientific studies, religious studies, mosques, majlis taklim, and others (Interview with Agus Salim).

B. Written Da'wah

Some of the da'wah media carried out by PBNU (Executive Board of Nahdlatul Ulama) in papers such as:

1. Aula

PWNU (Nahdlatul Ulama Regional Administrator) East Java branch publishes a

monthly magazine based in PWNU East Java. It was established in 1978. H. Anas Thohir drove the magazine, then continued by the vice chairman of PWNU. Among the NU figures who have been journalists for this magazine is Dr. KH. A.Hasyim Muzadi, Drs. H. Choirul Anam, H. Solihin Hidayat, Drs. H. Fuad Anwar, Drs. H. Masduqi Baidlowi, H. Sholeh Hayat, etc. (Fadeli and Subhan,2010). This magazine is the singular NU media that has survived; although a regional branch publishes the magazine, its market segment is NU figures and pilgrims nationally.

2. LINO News

PBNU publishes the LINO bulletin, which stands for Lailatul Ijtima Nahdlatol Oelama, in the 1937s. The LINO bulletin contains explicit news about the routine activities of the Nahdlatul Ulama organization called Lailatul Ijtima'. Lailatul Ijtima is the custom of the Kyai gathering to discuss various important issues between them, both regarding religious issues and various social and community issues. Apart from discussing news about Lailatul Ijtima's activities, the LINO bulletin also contains obituaries regarding NU members who have died. The LINO news includes religious issues, organizational communication, politics, and society. This bulletin was also published in Semarang in the 1st970s with Prof. Dr. Saifuddin Zuhri as the supervisor.

3. Nahdlatol Oelama News

Nahdlatol Oelama News is one of the NU media directed by K.H. Mahfuz Siddiq in the 1934s and headquartered on Sasak Street Number 23 Surabaya. Nahdlatul Oelama News continues Surabaya Swara Nahdlatol Oelama, pioneered by K.H. Wahab Hasbullah. Nahdlatul Oelama news is a simple magazine

with 18 pages, published every middle of the month. In addition, there is also a Bintang Sembilan magazine which belongs to PP Anshor. The magazine is, abbreviated as Be-Es, founded in 1951 and was the mandate of the congress in Surabaya.

4. Duta Masyarakat

Duta Masyarakat is Nu's official newspaper and has been running since 1954. The newspaper is located in the Menteng area, the former office of PP Muslimat NU (Nahdlatul Oelama Central Administrator). The newspaper used a loud and bold language style due to the newspaper's aim as a propaganda tool. The courage in conveying the news led to this magazine being banned twice by the New Order government.

In 1974 the Duta Masyarakat newspaper ceased publication due to the New Order government's anti-critical media political stance. In addition, it is also caused by internal conflicts among NU members. The sponsorship for the newspaper from the PBNU fund was stopped, and at the same time, many branch administrators wanted to avoid paying the bills because they considered the newspaper their own, so it did not need to be paid.

After the reformation era, PBNU revived the newspaper as a public daily in collaboration with Jawa Pos and based in Graha Pena Surabaya. Long after, Duta Masyarakat separated from Jawa Pos and had its own office on Kapuas Street Surabaya. However, then the newspaper collapsed again and discontinued to published. In 2001 Duta Masyarakat was revived and based in Kutisari Indah Barat VI/I under the P.T. Duta Aksara, one of the businesses owned by the Bisma Foundation.

5. Obor Revolusi

The Obor Revolusi was a daily newspaper in Surabaya during the critical period after the 1965 G-30 S/PKI tragedy. The Obor Revolusi was published at the end of 1964, prepared to strengthen the opinion of the NU Party. Although the operation was small, this newspaper was highly respected to compensate for the PKI's Suara Rakyat newspaper. The two are immortal enemies, claiming and striking each other out. Whenever the PKI takes unilateral action, the Obor Revolusi will contain it massively as a headline. After the PKI was disbanded, the government or the Obor Revolusi declined for a long time until it finally stopped publishing.

6. Oetoesan Nahdlatol Oelama

Oetoesan Nahdlatol Oelama is an NU magazine published in the 1st930s, besides Swara Nahdlatol Oelama was established first and managed by KH. Wahab Hasbullah and KH. Abdullah Ubaid. This magazine is based in Surabaya. This magazine was quite helpful to the development of NU at that period, but this magazine only lasted a moment.

7. Risalah Islamiyah

Risalah Islamiyah is a NU magazine published by missi Islam in 1969, received a Publication Permit (SIT) from the Ministry of Information dated August 22, 1969. The magazine was published and existed until 1980. However, since 1982 the magazine has ceased publication because its leading institution (missi Islam) is also in a vacuum.

8. Warta NU

Warta NU Tabloid belongs to the Executive Board of Nahdlatul Oelama (PBNU), managed under the coordination of the Lajnah Ta'lif wan Nasyr (LTN) Centre. It has been

published since 1985 with Ichwan Sam as the general leader and is based at the PBNU office, Keramat Raya Street No.164 Central Jakarta. The founders of this tabloid are Ichwan Sam, Slamet Efendi Yusuf, and Arifin Junaidi.

Through the Warta NU tabloid, PBNU socializes organizational decisions regarding muktamar and munas (National Conference) results and further important decisions. This tabloid contains an exclamation to restore the major struggle of Nahdlatul Ulama which is politically independent. This tabloid reached 48,000 copies in national circulation in its heyday but was eventually discontinued. Since 1995, this tabloid has been reissued with an office at PWNU East Java branch, Raya Darmo Street No.96 Surabaya. However, since 2005 this tabloid has yet to be published again.

9. Risalah Nahdlatul Ulama (www.risalahnu.com)

Risalah Nahdlatul Ulama is PBNU's official magazine and was founded in 1978. The magazine pioneers were Slamet Efendi Yusuf, Anwar Nuris, and Saiful Masykur. It was revived in May 2007 by the initiators and managers of this second magazine period (Drs. H. Mustafa Helmy and H. Zis Muzahid, M.Si.). Risalah NU published monthly with 114 pages. Based on the 7th floor of PBNU Office, Jl. Kramat Raya 164 Central Jakarta.

Based on the annual report of the Ta'lif Wa Nasyr institution, the 2019 Nahdlatul Ulama Executive Board in Surakarta, it is stated that the management of the Risalah NU magazine is published monthly. Risalah NU bulletin (www.risalahnu.com) is published every Friday, and the publication of NU Treatise book with a thematic every three months. Division to publish the book NU Treatise aims to provide PBNU's ability to collect manuscripts, and

official publications, such as: a) Organizing a books challenge to form a publishing business system and process in internal PBNU. b) trial publication of 5 book titles within three months (successful) (Report of the Ta'lif Wa Nasyr PBNU institution, 2019).

10. Santri

The Santri is communication media belonging to Rabithah Ma'ahid Islamiyah (RMI). They were published in Surabaya in 1996 with an office on Raya Darmo Street No.96 Surabaya. In 2004 the magazine briefly stopped and republished. However, after the result of Solo muktamar in 2004 and after the transition of management, Santri Magazine is no longer published.

11. Suluh Nahdlatul Ulama

The magazine was published in Surabaya in 1957. It is headed by Umar Burhan and handled by H. Mahfudz Syamsul Hadi (Nahdlatul Ulama regional administrator chairman) and H. Sholeh Mukmin (Nahdlatul Ulama regional administrator secretary), based at Nahdlatul Ulama regional administrator East Java branch, Raya Darmo Street No.96 Surabaya. This magazine is tongue-in-cheek between NU party administrators and the community.

12. Suara ANO

The Ansoru Nahdlatul Ulama Executive Board (PB ANO) published the magazine in 1937. Almost all branch managers subscribe to ANO, even in the southern Central Java Regional Commissioner (Banyumas, Purbalingga, Banjarnegara, Wonosobo, Temanggung, Magelang, Puworejo, Kebumen, Karanganyar, Cilacap, and Purwokerto).

13. Suara Ansor

Suara Ansor is a media belonging to Centre Administrator (PP) of Gerakan Pemuda

Ansor(GP Ansor) published in the 1965s. The magazine was published in a heated national political atmosphere due to the G 30 S/ PKI tragedy. As a medium of struggle, Suara Ansor highlighted many national political developments.

14. Swara Nadhlatoel Oelama

Swara Nahdlatoel Oelama is an NU magazine published in the 1930s. It rises monthly in the middle of the month. During its seven-year journey, the magazine was directly directed by KH. Wahab Hasbullah. The headquarter of Swara Nadhlatoel Oelama is located on Sasak Street No. 23 Surabaya.

15. Taswirul Afkar

Taswirul Afkar is a Journal published by the Nahdlatul Ulama Institute for the Study and Development of Human Resources (Lakpesdam NU). Based on Haji Ramli Street No. 22 A Menteng in Tebet, South Jakarta with Homepage www.lakpesdam.or.id. The journal is published per three months with about 150 pages.

16. Jurnal ilmiah Islam Nusantara

Jurnal Islam Nusantara is published by the Ta'lif wan Nasyir Institute (LTN) PBNU Jakarta, Indonesia, with the primary objective of disseminating critical and original analysis from researchers and academic practitioners. Aim and Scope this journal is about various issues of contemporary Islamic thought across perspectives based on the Nusantara Islamic approach. This journal emphasizes multiple issues of modern Islamic thought across arguments based on the Nusantara Islamic approach. Its scope consists of; (1) Qur'an and Hadith, (2) Theology, (3) Islamic Mysticism, (4) Islamic Education and Management, (5) Islamic Law, (6) Islamic Economics, (7) Islamic Art and History, and (8) philosophy.

C. Da'wah with Radio

NU has streaming radios that can be accessed via Google Play or downloaded through the App Store. The radio has programs including Burdah by Gus Mus, Kajian Tafsir, Cahaya Sufi, and general recitation. The live radio broadcasts can be accessed on radio.nu.or.id. One reason NU keeps radio as a means of da'wah is that radio has several advantages. These advantages are as detailed by Onong Uchjana Effendy (1995) below:

- 1) Radio sends a direct message. It is through a simple process to achieve that goal, diverse with newspapers, which have to go through the printing process and distribution network of retailers before they get into the hands of consumers.
- 2) Radio broadcasting has no distance or obstacles. No matter how far away the target group is, while wave frequencies still cover the location, information can be transmitted simultaneously and instantly wherever radio frequencies are available. The actuality of radio is the highest among other mass communication media.
- 3) Radio broadcasting has a strong appeal. The appeal comes from the combination of music, narration, and sound effects realized through announcers' voices, singing, radio talk shows, radio dramas, quizzes, and much more. With the evolution of communication and telecommunications technologies, the differentiation and specifications of mass communication media are getting sharper.

D. Da'wah with Television

Analog and previously existing digital television channels are now evolving into internet television (TVLive streaming). Aswaja TV is one of the Islamic TV channels

in Indonesia that carries out the concept of *ahlussunnah wal jama'ah* (experts in practicing the sunnah, adherents of the sunnah, or followers of the sunnah). This Islamic television was launched on July 25, 2013/17 Ramadan 1434H, coinciding with the night of Nuzulul Qur'an 1434H. Aswaja TV uses the jargon *Ahl al-sunnah wa al-jama'ah Nahdliyin Network*, The Real Indonesian Moslem Channel. Aswaja TV is an original Indonesian Islamic channel accessed through Parabola TV. Using the Palapa satellite, Aswaja TV's broadcasts cover the entire archipelago and Southeast Asia, Australia, Hong Kong, and Taiwan.

Aswaja TV can be consumed by anyone worldwide, not exclusively through satellite TV. This TV station has also launched a live-streaming service. The NU UPDATE program is one of the programs from the NU Channel that is particular for the latest news updates or responses and opinions related to Nahdlatul Ulama both in Politics, Economy, and Religion. Aswaja TV aims to provide positive information for Indonesia people through the program *Ngaji Online-Tafsir al-Jailani*, *Ngaji kitab Qasidah Burdah*, *Ngaji Online kitab Minhajul Abidin*, and various other scripture recitations.

E. Da'wah Through New Media

New Media is a term that describes the convergence of computerized digital communication technologies and networks. New media is a medium that conveys information from a source to the recipient of information (intermediary). The main elements of new media are digitization and convergence. The Internet is proof of convergence because it incorporates several other media capabilities such as audio, video, and text (Quail, 2006)

Examples of technologies involving new media include:

a) Internet and Websites, b) Digital TV/ Plasma TV, c) Digital Cinema/3D Cinema, d) Supercomputer/Laptop, e) DVD/CD/Blu-ray, f) MP3 Player, g) mobile phone/PDA, h) video game, i) RSS feed, j) video streaming, etc. Most new media technologies are digital, inclusive, interactive, manipulative, connected, dense, incompressible, and unbiased.

F. Da'wah Through Social Media

Da'wah using social media is a rising style and the most appropriate solution for many problems in the era of social media disruption. In addition to covering an extensive area, social media provides various conveniences for both the preachers and the pilgrims (*madhu*) in *amar ma'ruf nahi munkar* (upholding the truth and forbidding wickedness) activities.

According to Dedik, one of the editors of @islam.co stated that NU was belatedly in creating content in online media, but the media was alive and growing. NU has several online media and platforms: NU Online, 146 Chanel, Aswaja TV, Nutizen, and Islamic.com (Interview with Dedik). Some social media platforms, such as Twitter, Facebook, and blogs/websites, da'wah media as the warmest new media, offer possibilities for interactive spaces. Discussions highlighting interactive elements can be found on media websites, blogs, Facebook, Twitter, and Youtube. Based on the annual report of the Ta'lif Wa Nasyr institution, the 2019 Nahdlatul Ulama Executive Board in Surakarta has reached 160 thousand followers. The annual report of the Ta'lif Wa Nasyr institution of the Nahdlatul Ulama Executive Board in 2019 stated that NU's social media performance, in this case,

the Facebook fan page reached 16 million likes, and the version of Instagram social media reached 2.1 million followers. The Youtube platform can be accessed on the NU Channel or by clicking the website: <http://nucultural>, Instagram id: @nu.channels.

The official website belongs to PBNU. It was established in 2002 with the office at PBNU Office Kramat Raya Street No.164 Central Jakarta, website address: www.nu.or.id. In 2005 this site received the best Indonesian Site award from Komputer Aktif magazine in the social and community category. Since 2006 NU Online has been writing in Indonesian, Arabic, and English. This site is the most effective way to disseminate information on NU development news worldwide. In addition to being fast, it is also easy and cheap. NU Online pioneered the application of information technology at NU organization. The NU Online division in the second semester of 2019 averaged 4.5 outstanding readers in the first semester (Report by Ta'lif Wa Nasyr PBNU institution, 2019).

In addition to the Youtube channel, NU has a video platform under the Ta'lif wan Nasyr Institution (LTN) or a Communication and Information institution under the auspices of the Nahdlatul Ulama Executive Board (PBNU) called 164 Channel.

G. Social

Da'wah (Da'wah by Charity)

Da'wah bil-hal is a da'wah that focuses more on charitable enterprises or real works that can be enjoyed and raise the community's dignity, respect, and welfare. Da'wah bil-hal prioritizes authentic (actual) activity and refers to the oral expression of al-hal afsah min oral al-maqal (talking about the reality of the

situation and being remembered more than the spoken word). In essence, da'wah bil-hal is an implementation of da'wah bil qudwah (exemplary) and da'wah bil amal (action). In other words, bil-hal da'wah is carried out through personal qualities and activities that directly touch the needs of society.

Da'wah bil-hal is essential for Muslims to touch their hearts and improve the community. Some examples of da'wah bil-hal that PBNU has carried out are educational scholarships, social benefits, social services, mass medicine, the establishment of boarding schools, the establishment of schools, and the establishment of universities (Aceng, 2016).

Da'wah bil-hal PBNU is realized by carrying out da'wah activities as follows:

1. Religious aspects include PBNU recitation, both routine and tentative (once every three months)/conditional, such as commemorating religious holidays, istighasah, joint prayer, etc. Compensation for poor orphans. Creating majlis taklim and others. This spiritual aspect under the Nahdlatul Ulama Da'wah Institution (LDNU) is to implement the Nahdlatul Ulama policy in Islamic spiritual development yang adhere to the ahlussunnah wal Jama'ah understanding. Other NU autonomous bodies, such as Fatayat, Muslimat, Ansor, PMII, IPPNU, and IPNU, also apply the religious aspect. NU also has the Nahdlatul Ulama Mosque Ta'mir Institute (LTMNU), which implements the Nahdlatul Ulama policy in mosque development and administration. The Bahth al-Masa'il Nahdlatul Ulama (LBMNU) institution is tasked with discussing the issues of maudlu'iyah (thematic) and waqi'iyah (actual). In addition, the Ta'lif wan Nasyr Nahdlatul

Ulama (LTNNU) Institute is responsible for developing the writing, translation, and publication of books and information media according to the understanding of Ahl al-sunnah wa al-jama'ah.

2. **Economic Aspects.** Da'wah bil-hal, in the financial aspect, is manifested in the activities of cooperative formations. In constructing this collaborative, almost all autonomous bodies of NU have cooperatives, such as Yasmin (Fatayat NU) and Ansor Mart/Ansor retail. NU zakat management/Amil Zakat Institution, Infaq, and Shadaqah Nahdlatul Ulama (LAZISNU) are responsible for collecting, managing, and distributing zakat and shadaqah to their receiver (mustahiq). NU-Care LAZISNU is spread across 388 branches (in 29 countries) and 26 provinces in Indonesia (Banom Report and PBNU Institution, 2019). The Nahdlatul Ulama Economic Institute (LPNU) implements the Nahdlatul Ulama policy in the economic development of Nahdlatul Ulama members. Meanwhile, the Nahdlatul Ulama Waqf and Land (LWPNU) Institutions manage and develop land, buildings, and other waqf property owned by Nahdlatul Ulama.
3. **Aspects of Education,** PBNU has concerns in education by establishing the Maarif Nahdlatul Ulama Education Institute (LP Maarif NU), tasked with implementing Nahdlatul Ulama policies in formal education and teaching, such as establishing Ma'arif schools. The Nahdlatul Ulama Higher Education Institute (LPTNU) is responsible for developing Nahdlatul Ulama higher education. The Rabithah Ma'ahid Islamiyah Nahdlatul Ulama (RMINU) institution is at the cost of implementing the Nahdlatul Ulama policy in Islamic boarding school development and religious education. PBNU also takes a role in institutional advocacy of boarding schools and oversees discussing the pesantren needs.
4. **Organizational Aspects.** The administrative aspect of the KH Said Sirodj era (2015-2021) was realized by providing organizational training at all NU levels from the center to the branch. There are five types and models of NU cadre development, as stated in the 33rd NU Mukhtar Mandate held in Jombang in 2015. The coaching model carried out among others is.
 - a. **Structural Regeneration.** This structuralization cadre is called the Nahdatul Ulama Cadre Madrasah (MKNU). This regeneration is obligatory and is followed by all levels of NU management, from executive boards to branch administrators, institutional administrators, and autonomous organization administrators. This regeneration aims to increase administrators' capacity to lead, guide and mobilize citizens and manage organizations. MKNU in the fourth week of July 2019 has been carried out 140 times (www.nu.or.id)
 - b. The regeneration of youth is called Education and Development of Religious Insights (PPWK). The renewal of youth aims to prepare candidates for the top leadership of Nahdlatul Ulama (NU syuriah) ranks at all levels of leadership

- (management). It is hoped that young successor cadres will emerge prepared as NU Syuriah.
- c. Regeneration of NU Mobilizers. The resurrection of NU mobilizers is called NU Mobilizing Cadre Education (PKPNU). The renewal of NU mobilizers aims to prepare cadres with the extraordinary task of strengthening, securing, maintaining, and transforming the values of N.U.'s struggle to drive civil, religious, social, and national life and fight for the establishment of Islam with *ahlussunnah wal Jama'ah* value.
 - d. Functional regeneration; Functional regeneration aims to prepare executives with roles, duties, and responsibilities in five primary parts: As trainers, facilitators, and instructors in various educational, training, and regeneration activities, a researcher who can carry out essential research activities in NU environment; as a team leader for Rukyatul Hilal's actions (determination of the beginning of fasting and Eid al-Fitr), as a partner in various fields, community expander or community organizer in multiple sectors.
 - e. Professional cadres; Professional regeneration aims to prepare competent and credible NU cadres to occupy certain positions in the executive, legislative, judicial, and tertiary institutions and state companies at the national and regional levels. It prepares functional and professional regeneration based on regeneration at the level of autonomous institutions.
5. Social and Health Aspects. Da'wah bil-hal in social and health aspects is divided into two groups of activities, specifically:
 - a. Programmatic activities. Programmatic, social activities include providing scholarships for orphans and compensation for the poor. Programmatic health programs are health education, especially providing health within the family and community.
 - b. Activities of an unprogrammed charity. Unprogrammed social activities in the social aspect of health include actions of a conditional character. The activity is carried out when there are certain circumstances. For example, NU cares about Konawe floods, NU shares blessings, NU sacrifices, renovations of mosques, and NU cares about healthy children of the archipelago (Report of autonomous and PBNU Management Institutions 2019).

On the other hand, NU also continues the da'wah on global issues to develop and discusses Human Rights, Gender, and Democracy.

 1. Human Rights (HAM). Humanitarian issues are global problems that transcend ethnic, racial, and ideological boundaries. Rejection of all forms of discrimination, injustice, coercion, restraint, and intimidation of the will is inherent in every country, tribe, religion, and class. Efforts to protect and enforce human rights are a global and humanitarian issue. All groups, nations, and ideologies in every corner of

the world reflect the struggle for human rights, a common ideal of realizing a just, prosperous, and prosperous society far from oppression, bloodshed, violence, and injustice.

As an example of the case committed by the Myanmar military against Rohingya Muslims, PBNU expressed the following attitudes: (1) Condemning all forms of violence that violate human values; It is unacceptable to any form of violence in any name. (2) Islam condemns violence. There is no religion or ideology in the world that justifies violence. (3) Call on all heads around the world to take a proactive stance against all forms of violence; (4) Call on all nations of the world to continue to mobilize humanitarian solidarity to bring peace to all nations; (5) NU appeals and urges relevant parties, particularly the international community and the United Nations, to take concrete steps immediately regarding incidents of violence against Rohingya Muslims in Myanmar. (6) Call on ASEAN, particularly the Government of Myanmar, to take immediate concrete steps to recognize citizenship status; (7) Call on the Indonesian government to take diplomatic measures to ensure respect for human rights in Myanmar.

2. Gender

The empowerment of women is NU's primary concern for community development. This ideal underlies women's organizations such as IPPNU, Muslimat NU, and Fatayat NU. NU rejected the traditional argument in pre-independence times, where women were only seen as "konco wingking" (unequal to men). Conceptually, NU developed an

idea of equality between women and men (within boundaries that do not conflict with their nature). Some decisions within NU scholars reflect this argument, such as:

- 1) Decree of the Nu Syuriah Council dated 17 Sya'ban 1376 H / March 19, 1957 AD in Surabaya, which allowed women to become legislative members (People's Representative Council);
- 2) A 1961 NU Mukhtar decree in Salatiga allowed a woman to be the head of a village and;
- 3) The 1997 decision of Munas Alim Ulama in NTB, gave the permit to women for public roles to become president and vice president. Therefore, it is not entirely reasonable for Islam to ideologically reject women's leadership or subordinate women.

3. Democracy

Democracy is now recognized as the best system for governing any country. The relationship between Islam and democracy regarding the potential of Islamic democracy as a religion, culture, and civilization remains controversial. Democracy is a historical phenomenon in human life. The concept of Shura is equated with democracy. Ali Abdur Raziq wrote the book *al-Islam wa Usul al-Hukm* in 1926. The central argument is that a nation is acceptable to Islam if it meets the three pillars of the nation's pattern. (1) justice (*al'is*), (2) equality of degrees (*al-musawah*), (3) democracy (*ash-shura*). *Khilafah* is not the singular form of an Islamic state (Shirazi:1999). Law enforcement (*al-qist*), safeguarding the

ukhuwwah, and Islam has been considered universal human values accepted, upheld, and practiced by all groups. NU expresses this understanding by accepting Pancasila, not Islamic law, as the basis of the state. Pancasila is considered not to be contrary to the principles of Islamic law because its rules do not include aspects contrary to Islamic law's regulations or objectives (Maqassidu al Syariah).

NU's da'wah strategy in encountering the currents of globalization for other Nusantara communities is Saptawikrama (Seven cultural strategies) of Islam Nusantara. The concept of this movement was born during the PBNU Lesbumi National Meeting on January 26, 2016 (Siraj, 2016).

The seven steps of the cultural strategy (Al Qawa'id Al-Sab'ah) are as follows.

- 1) It collects and blends movements based on the archipelago's customs, traditions, and culture.
- 2) Develop a model of Sufi education (tarbiyah wa ta'lim) that is closely related to the reality of each educational unit, mainly formal educational institutions (ma'arif), which is managed by Rabitah Ma'ahid Islamiyyah (RMI)
- 3) It builds an independent discourse to interpret local wisdom and Islamic culture in an ontologically and epistemologically scientific manner.
- 4) It gathered strength as a child of the nation formed by Bhinneka Tunggal Ika to rebuild the maritime civilization of the archipelago.
- 5) The revitalization of various cultural arts in the Bhineka Tunggal Ika area is based on harmony, peace, tolerance, empathy, cooperation, and excellence in art, culture, and science.
- 6) Utilization of information and communication technology to develop the Nusantara Islamic movement.
- 7) It Prioritizes the principle of fighting for independence as a national identity to face global challenges.

In terms of cultural proselytizing, some of the things that NU accomplishes include the following:

1. There is a tradition in NU: Halal bi halal every year, haul, silaturrahim every holiday (Eid al-Fitr), ketupat holiday (festival ketupat), reading sholawat accompanied by flying, almsgiving, which is termed a rescue of 7 days, 40 days, 100 days, and 1000 days, tingkepan, baby shower, bridal ceremony, a bridal parade which includes the wedding ceremony and held Walimatul 'Urs both by women's families and men's families, and other traditions.
2. In terms of dressing, some wear sarongs, skullcaps, traditional clothes of Betawi, Javanese, Papuan, Balinese, Madura, and many other traditional clothes models, especially seen in wedding packages where the bride and groom are arranged and displayed in the wedding ceremony, and so on.
3. Regarding tolerance for Islamic teachings, there is Id praying twice in the field, in mosques, and even on feast days. Some tarawih pray with twenty rakaat, and some are eight rakaat. In the event of aqiqah, some are filled with shalawatan, and some are filled with tahlilan
4. Regarding tolerance with cultures that contain history or teachings, some areas are prohibited from slaughtering cows, such as in Kudus Central Java. It is a form of tolerance of Sunan Kudus to Hindu

teachings that purify it, the custom of brides using Janur Kuning, kembang mayang, and others.

Intolerance with other religions, there are national holidays due to Islamic holidays, Christian holidays, Hinduism, Buddhism, Confucianism, and other holidays (Interview with Said Aqil Siradj).

In addition to da'wah in various areas of life, NU also conducts internal and external da'wah and understands and strengthens the value of Aswaja (Islam Nusantara). The program in NU's university is socialization and training of the Aswaja curriculum at NU's university, schools, and Islamic boarding schools and strengthening Islamic justice (washatiyah) in schools to counteract radicalism.

MKNU and PKPNU training results in value strengthening NU values activities (fikrah, amaliyah, and harokah), forming aswaja teacher militancy and caring for, maintaining, and indicting the ideology of aswaja an-nahdhiyah and Islam rahmatan lil'alam and publishing Aswaja books for teachers and students. Development of da'wah bi al-halal, bi al-maal, bi al-qalam, and bi al-lisaan through majlis taklim (Interview with Agus Salim, 2019).

The understanding of aswaja and the socialization of aswaja's stream is now more than just in schools and pesantren but through social media. It is strengthening the Islamic Nusantara cultural strategy and escort, protection, and development of Nusantara cultural assets, such as the collection and inventory of the regional languages and scripts of the archipelago, conversion, and translation of ancient books and inscriptions of the archipelago, a leather puppet show on 1 Muharram, preservation and learning of writing Carakan Cirebon and others. Output, the participants knew and understood the nature of Nusantara Islam as

a religious practice based on cultural attitudes and locality during the globalization era. The outcome is the growth of nationalism and Pancasila ideology (Report of Autonomous and the PBNU Institute: 2019, 188).

Aswaja NU Islam and Islam Nusantara develop internationality through dai shipments abroad (such as Japan, the Netherlands, Cairo, and Egypt). The Islamic da'wah movement rahmatan li al-'alamin developed Islam Nusantara in other countries such as Arabia, Pakistan, Russia, and others, creating Islam well, the establishment of PCI (such as Malaysia, Australia, Singapore, Brunei, Thailand, Vietnam, Cambodia, Japan, China, Hongkong, New Zealand and others), ICIS, Reconciling Afghanistan, providing UNUSIA education scholarships.

Conclusion

Da'wah in the disruption era can be interpreted as implementing Islamic treatises into real life. This da'wah aims to encourage people to realize the values of Islamic teachings and cultural values that guide all aspects of their lives. Furthermore, implementing da'wah activity is understood as a process of social interaction in a global society. The da'wah message cannot be separated from other subsystems such as religion, culture, economy, education, and community.

In the era of disruption, NU remains anchored in the ideology of Aswaja An-Nahdhiyah, by utilizing conventional da'wah media and new media/digital media simultaneously. With da'wah material remains by strengthening Aswaja content, ukhuwah trilogy (ukhuwwah bashariyyah, ukhuwwah washatiyyah, ukhuwwah Islamiyyah), Hubb

al-Wathan Min al-Iman, peace, and human rights. NU's Islamic style and orientation remain with the tradition of Nusantara cultural piety ranging from discussions of high-class religious-social issues to "religious visits." The steps aim to defend the Republic of Indonesia and strengthen Pancasila as the Indonesian nation's ideology.

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