

Digital Da'wah Strategies of Arrahmah.Id in Online Journalism

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ABSTRAKSI

Abstrak:

Semakin tingginya volume teknologi dan digitalisasi, Islam hadir dengan misi dakwah Islamiyah yang mempermudah perluasan informasi dan komunikasi, salah satunya peran jurnalistik dalam menyampaikan risalah dakwah melalui platform digital website. Tujuan penelitian ini untuk menganalisis strategi dakwah digital dakwah arrahmah.id dalam dakwah jurnalistik online. Penelitian ini menggunakan pendekatan kualitatif melalui observasi dan pengamatan dengan mengumpulkan data, mengembangkan metode analisis deskriptif. Berdasarkan hasil penelitian, arrahmah.id merupakan salah satu situs Islam yang bukan sekedar penyampaian agama namun juga peradaban dan pengembangan pemikiran Islam. Melalui sajian konten dan fitur yang bermacam-macam memudahkan pembaca *madu'* dalam mencari informasi dan berita seputar dunia Islam di kancah nasional maupun internasional. Implikasinya akan membakar semangat kaum muslimin dalam menegakkan *Rahmatan lil Alamin* dan *Izzatul Islam* untuk tetap berpegang teguh pada Al Qur'an dan As Sunnah.

Abstract:

The increasing volume of technology and digitalization, Islam comes with an Islamic da'wah mission that facilitates the expansion of information and communication, one of which is the role of journalism in conveying da'wah treatises through digital website platforms. The purpose of this study was to analyze the digital da'wah strategy of arrahmah.id in online journalistic da'wah. This research uses a qualitative approach through observation and observation by collecting data, developing descriptive analysis methods. Based on the results of the study, arrahmah.id is one of the Islamic sites that is not just the delivery of religion but also civilization and the development of Islamic thought. Through the presentation of various contents and features, it makes it easier for madu' readers to find information and news about the Islamic world in the national and international arena. The implication will ignite the enthusiasm of Muslims in upholding Rahmatan lil Alamin and Izzatul Islam to stick to the Qur'an and As Sunnah.

I. Introduction

The swift digital influence on society continues to evolve into modern and prefer a more advanced lifestyle, one of which chooses online media as a means of communication and information and chooses updated news (Hidayat, Perdana, et al., 2024). Islamic portals are present in the midst of society to become enlightened and direct the volume of technology that increases and communication that is spread freely without a balance and a strong fortress to make the times a place for da'wah in the digital era (Sutrisno, 2020).

The mass media or press was initially understood as a source of news. Many people need the media, because they need actual news, and they as news consumers already believe in the honesty

and objectivity of a media because they are bound by journalistic ethics (AM. Waskito, 2013). The young generation's familiarity with social media has proven to easily open up great opportunities for da'i, especially young people, to disseminate da'wah content digitally (Rumata et al., 2021). This is very helpful in conveying the importance of religious moderation in preventing conflicts that arise in the life of a heterogeneous society (Hidayat et al., 2023).

So far, several studies have been found regarding digital da'wah strategies on websites, including mubadalah.id with the research title "Dakwah Edukasi Digital: Analisis Konten Akun Instagram Mubadalah.Id Dalam Edukasi Keadilan Gender" This portal not only exists in the web world but also on social media instagram. A glimpse of this research journal that da'wah @mubadalah.id focuses more on the theme of women's rights and obligations (Pratiwi et al., 2022).

Next is the Santrimenara.id portal which is an Aswaja nahdliyin website and the initiator of this website is an alumnus of Madrasah Tasywiquth Thullab Salafiyah (TBS) Kudus. With the tagline Aswaja Pagar Nusantara, among the existing research with the title "Jurnalisme Dakwah Pada Media Online Santrimenara.com" a little review of this website research that; Santrimenara.com online media as an Islamic da'wah media that has implemented the Cyber Media News Guidelines (PPMS) and Islamic journalistic guidelines in the news production process (Erna Safitri Yana, 2022).

Furthermore, there is a Nahdliyin website portal with the research title "Strategi Dakwah dalam Website Suara Nahdliyin" which uses a da'wah strategy through the stages of efforts to disseminate positive content of da'wah value aimed at nahdliyin citizens in particular and to society in general. The da'wah message on the Suara Nahdliyin Website consists of da'wah messages of creed, sharia and akhlaq (M. Fawwaz Zakaria, 2021).

Then in other studies it is also mentioned with different variables, namely "Strategi Dakwah Digital Organisasi Keagamaan (Studi Kasus pada Website NU Online Jabar)" the strategies used in this website include the display of features and diverse content presented (Lisa Anggraini, 2019).

Furthermore, regarding the Arrahmah website, research has been found with the title "Komunitas Online Www.Arrahmah.id Serta Seruan Kembali Pada Al-Quran Dan Hadis Identitas, Ideologi, dan Imaji Fundamentalisme." (Zuhri et al., 2018). There are so many studies that review digital da'wah starting from media websites, YouTube, Facebook fan pages, Instagram, and other media portals.

In da'wah, it needs to be developed and updated with the latest breakthroughs that attract mad'u, as the digital era continues to develop (Taufikurrohman et al., 2023). To plunge in this internet or digital era requires special arts and techniques in delivering da'wah messages and this is where the need for the role of online journalism must be honed and poured and packaged through features and content in web media (Amaliah, 2019). However, with all the ease of access to social networks, it is not uncommon to find fake news or hoaxes that are very dangerous for ordinary people who do not understand news filters with verification and crosscheck before digesting the truth of the information received. Islamic journalism has offered solutions in dealing with hoaxes, of course, solutions that are sourced from the Qur'an and As-Sunnah and with the laws of broadcasting and the press code of ethics (Redaksi Arrahmah.com, 1999).

There are three points about ethics or communication manners in Islamic teachings including: First, Tabayyu or clarity about the information mentioned in Surah Al-Hujurat (49) verse 6. Second, seek the truth through the source of knowledge mentioned in Surah An-Nahl (16) verse 43. Third, information that must be upheld so that it is not fitnah mentioned in Surah An-Nisa (4) verse 94 (Solehah et al., 2022).

For this reason, the author raises this research with the Digital Da'wah Strategy of Arrahmah.Id in Online Journalistic Da'wah. To present the latest research on the arrahmah.id website that has not yet found the da'wah methods and strategies applied (Redaksi, 2005). Nowadays, looking for incredible and actual Islamic news and the latest updates is still rare and difficult to find, now it has

been present among the community since its inception in 2005 through the subsidiary of PT. Ar Rahmah Media Network only needs to move the fingertips (Redaksi Arrahmah.com, n.d.).

Now it can update the latest news and da'wah from journalists who have the souls of da'wah and empowerment of the people through their writings. The purpose of this study is to analyze the digital da'wah strategy of arrahmah.id in online journalistic da'wah..

II. Research Methods

This type of research is qualitative. Qualitative research is research that aims to understand descriptive data in the form of observed written words and develops descriptive analysis methods. The type of qualitative research used is library research, using a literature study approach by analyzing textually and contextually. (Pratiwi et al., 2022).

Research conducted using core sources, namely the Arrahmah.id website, articles, scientific journals and other sources related to the problem being discussed in the library (Harischandra G et al., 2021). In this study, researchers used several data sources, namely primary data, secondary data and tertiary data.

The data collection techniques used in this study are as follows: First, documentation, which is the collection of information obtained through documents. This data collection technique refers to archives, journals, reference works and photographs. Second, literature research, namely data collection techniques by reading literature sources related to this research problem. Third, written explanations issued directly from the editor. This qualitative effort is based on findings that have been examined in detail in the form of observation and data analysis.

This research focuses on the strategy of the Arrahmah.id website, in the field of digital da'wah developed by its journalists, apart from the field of news also engaged in religious and community affairs. The purpose of the establishment of Arrahmah.id is to instill and develop Islamic culture in the younger generation, in presenting balanced information about Islam and the Islamic world in the midst of modern information flows and globalization.

III. Data Analysis and Result

A. Digital Da;wah Strategy

Communication strategy is a guide to planning and management to achieve a goal . In an effort to achieve these goals, the communication strategy must be able to show how it operates practically, which means that the approach used can be different depending on the situation and conditions, the strategy not only regulates the process of communication but must include operational tactics (Arfan, 2017)

Etymologically, da'wah comes from Arabic, namely da'a, yad'u, da'wan, which is interpreted as prayer / mantra, appeal, appeal, request and request. This term is often given the same meaning as Tabligh, Amr Ma'ruf and Nahi Munkar, Mau'idhoh Hasanah, Tabshir, Indzhar, Washiyah, Tarbiyah, At-Ta'lim and Sermons (Ismatulloh, 2015).

A da'wah strategy or also referred to as a communication strategy is a guide to planning and succeeding in achieving a goal (Hidayat, Huda, et al., 2024). To achieve these goals, communication strategies must prove their effectiveness in practice, which means that the approach can vary according to the situation and circumstances (Lisa Anggraini, 2019).

Da'wah is like the light of life that provides light that illuminates the path of life to a straight path (shirat al-mustaqim), bringing people out of darkness into bright light, from sin to obedience, from shirk to obedience and from injustice to justice (Zulfikar, 2021).

Today cyber is used as a wasilah da'wah, which is a container for preaching, Cyber can be interpreted with another term, namely the virtual world which comes from cybernetic data. The term cyberspace was not originally intended to describe interactions through computer networks. However, in 1990, John Perry Barlow used the term cyberspace for the world connected to the

internet or online (Suriani, 2018). With the development of increasingly sophisticated technology, online media continues to transform until it enters the era of digitalization (Pratiwi et al., 2022)

Experts often refer to the digital era as the multi-screen era. An era that touches all of society's attention to media such as smartphones, laptops and televisions. In the digital era that offers easy access to information, people easily accept and become part of strategic issues that have been hotly debated lately, such as diversity issues, multicultural issues, political issues, economic issues and legal issues, justice and others (Sutrisno, 2020).

Fadly Usman found results in 2016 that gadget users with active search for information about Islam through websites amounted to 0.8035, even 46% from student age to working age. This states that material about Islamic da'wah needs to be delivered through online media portals massively and effectively (Usman, 2016).

Digital da'wah strategy is a series of methods in carrying out a communication process that contains da'wah messages addressed to madu' and packaged through digital or virtual media (Hidayat, Arridho, et al., 2024). Virtual da'i must also balance religious knowledge literacy with mastery of new media technology. As an adaptation step in the Society 5.0 era by prioritizing moderate (inclusive) Islamic content by considering different da'wah elements (Mazaya, 2022). The method of da'wah in general or the method of da'wah in the media must be in accordance with the da'wah method listed in Surah An-Nahl verse 125 which reads (Hidayat, Huda, et al., 2024):

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Verily, your Lord is the One who knows better who has strayed from His path, and He is the One who knows better those who are guided (QS. An-Nahl:125).

The substance of the da'wah message is the main part that needs to be considered in conveying the teachings of Islam, namely the da'wah message that comes from the Qur'an and hadith (Hidayat, Priyadi, et al., 2024). Like the words of the Prophet Muhammad Shallallahu 'Alaihi Wa Sallam.

It was narrated from Imam Malik that a tradition had reached him that the Messenger of Allah (SAW):

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

Meaning : The Messenger of Allah (peace and blessings of Allah be upon him) said: "I have left you two things which, if you hold fast to them, you will not go astray: the Book of Allah and the Sunnah of His Prophet. (HR. Malik dalam al-Muwatha') (Umma.id, n.d.)

B. *Da'wah Website Arrahmah.id*

Observing the data of digital media users that are increasingly soaring, it is recorded that there are 204.7 million internet users in Indonesia in January 2022. The internet penetration rate in Indonesia reached 73.7 percent of the total population at the beginning of 2022. Kepios' analysis shows that internet users in Indonesia increased by 2.1 million (+1.0 percent) between 2021 and 2022. To put this into perspective, these user figures reveal that 73.05 million people in Indonesia were not using the internet at the start of 2022, meaning 26.3 percent of the population remained offline at the start of the year (We Are Social, 2022).

As for the state of digital in 2023, there are important headlines to note in Indonesia's digital usage, starting from the beginning of 2023: There were 212.9 million internet users in Indonesia at the beginning of 2023, when internet penetration reached 77.0 percent. Indonesia was home to 167.0 million social media users in January 2023, equivalent to 60.4 percent of the total population. A total of 353.8 million mobile connections were active in Indonesia at the start of 2023, with the figure equivalent to 128.0 percent of the total population. These headline statistics offer a big picture of the "digital state" in Indonesia, but to understand how digital trends and behaviors are evolving, we need to dig deeper into the data (We Are Social & Melwater, 2023).

With the number of internet users increasingly spread throughout all elements of society, this is a great opportunity to take part in conveying information, da'wah messages and morals, one of which is in the world of websites or what is referred to as internet sites that are interfaces. According to Sholehul Azis, a website is a page of information provided over the Internet and can be accessed from anywhere in the world that has an Internet connection. Website is a component or collection of components consisting of text, images, sound and animation or video that makes it interesting to visit (Laily, 2022).

The website is a means of da'wah that must be managed because da'wah will be more massive and inclusive and available for use by anyone and any generation. Like mass media, websites have the function of informing, educating, entertaining and monitoring the behavior of the public and rulers. Thus, it acts as an agent of change, influencing both individuals and community groups. Religious information packaged through the website can be a filter for ethics and standards that apply to every human activity. The use of websites for da'wah is more appropriate because websites are online resources that can reach all readers (mad'u) equally, both youth and adults. As well as supporting education and tarbiyah at the level of puberty which is not only expected to have formed its personality, but also strived to achieve a degree of expertise in one or several disciplines. The website is perfectly packaged so that readers (mad'u) can easily understand and accept it (Lisa Anggraini, 2019).

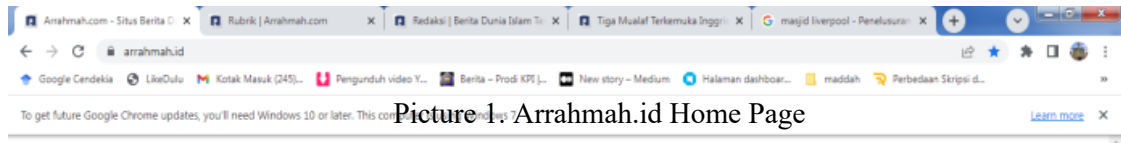
Arrahmah.id has been present in online media since 2005, not a short time to pioneer as an online news site about the world of Islam and Muslims. Until now, there are tens of thousands of news, articles and short videos about the current situation of Muslims around the world, the struggle of the mujahideen, the persecution or oppression experienced by Muslims have been aired and favored by the Indonesian people. It has had its ups and downs over the past 18 years and even faced some slander, but it has not weakened the spirit to continue to be present among the ummah. The persistence in delivering news to Muslims around the world until this moment is only the kindness of the muhsin. The editors will continue to improve and offer readers the best, accurate and leading-edge news (Redaksi, 2005).

Arrahmah website as an Islamic news portal is in dire need of strategies and methods in delivering da'wah. Arrahmah.id was launched and established in 2005 and continues to grow today by Muhammad Jibriel Abdul Rahman. Arrahmah.id is a subsidiary of PT Ar Rahmah Media Network, an Islamic media network dedicated to providing balanced information about Islam and the Muslim world in the midst of modern information flows and globalization. After a long struggle and journey, this website is commonly seen as a means of spreading ideas against government policies and as a medium for journalists to criticize public policies.

Based on a search on (16/05/2023), the Arrahmah.id fanpage was found, there were more than 4,800 people who gave likes to the site and with more than 5,500 followers (<https://www.facebook.com/arrahmahcomvideo/about>). In addition, Arrahmah.id also has other social networks, such as Instagram with the account name @arrahmahdotid with 3,882 posts and 9,503 followers (<https://www.instagram.com/arrahmahdotid/>). For telegram @Arrahmah.id with a total following of 5,946 (<https://telegram.me/arrahmahcom>), and in its twitter account which has been incorporated since 2009 until now there are 55,900 tweets, and with a total following of 71,400 (<https://twitter.com/arrahmah/>), not to mention to have an existence with da'wah through a pinterest account with the name @Arrahmah.id and with a total following of 331 and a total of 10,500 monthly visitors (<https://id.pinterest.com/arrahmahcom/>). No less Arrahmah.id is also present on the youtube channel which has joined since September 23, 2021 with 6,8500 subscribers and has posted videos 74 times until (05/16/2023) with a total audience of 494,757 times watched by the public (<https://www.youtube.com/@Arrahmahcomvideo/about>).

Reported by IBTimes.ID - Friday, July 10, 2020 can be seen the Ranking of 100 Islamic Sites in Indonesia. Based on Alexa ranking search on June 8, 2020, Arrahmah.id. is ranked 44th out of 100 Islamic websites, while the first ranked Islamic website is NU Online. In this search, there are actually many Islamic sites in Indonesia, the data displayed is only limited to the data that can be found by IBTimes.ID. Here is more information (Redaksi, 2020):

With Indonesia's ranking at number 6,855 while in the global ranking reached number 259,354. Meanwhile, on (06/11/2015), the Alexa.com ranking site noted that Arrahmah.id was ranked 29th, 455th internationally. Meanwhile, Arrahmah.id ranks 482nd on the national level (Hidayatullah, 2015).



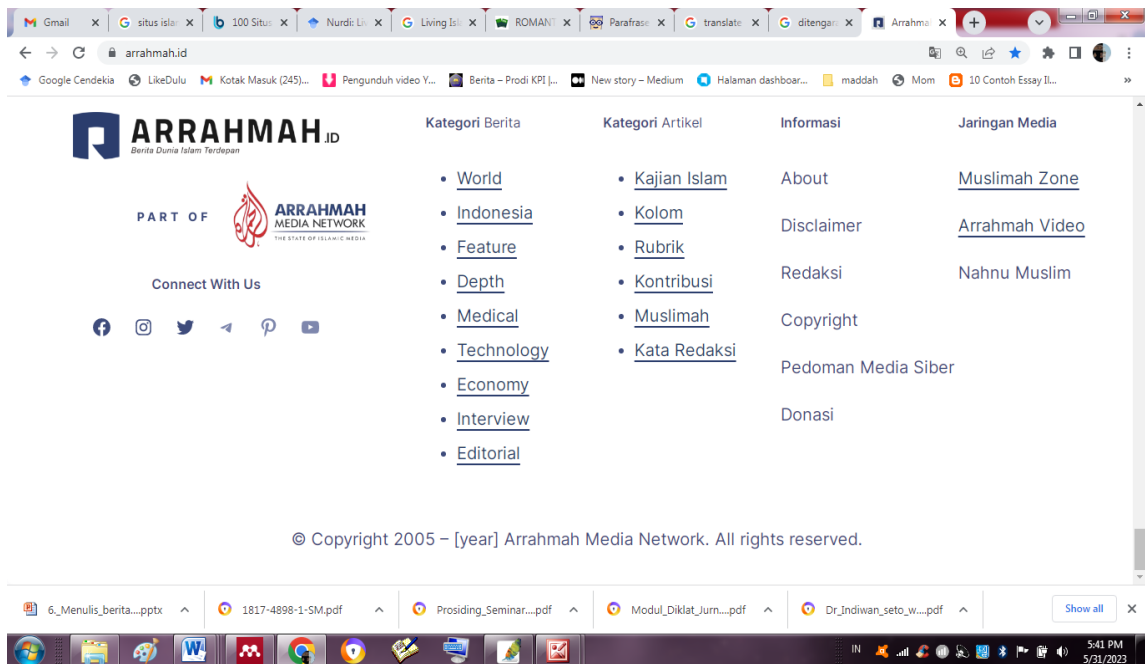
Picture 1. Arrahmah.id Home Page

Source: Arrahmah.id Website



Picture 2. Display of Various Features and Content of Arrahmah.id

Source: Arrahmah.id Website



Arrahmah has several menu categories on its website, namely News, Islamic World, Islamic Studies, articles, Muslimah, Contributions. Each news column has subcategories. In the News category, Arrahmah.id categorizes it into several categories, such as World, Indonesia, depth, economy, medical, feature, interview, technology, interview and Editorial. And in the article category there are Islamic studies, columns, rubrics, contributions, Muslimah, editorial words. And there is a media network category in the form of Muslimah zone, Arrahmah video and nahnu muslim. And in the Islamic studies category, it contains various subcategories including All studies,

prayer and Dhikr, Tawhid, Sharia, miracle of Quran & sunnah, Hadith, fatwa and question and answer, sirah salaf, end times, tausiyah, ramadhan al Mubarak (<https://www.annahmah.id/>).

The new version of Arrahmah.id is much more attractive and interactive. It is even more interesting when features are displayed that immediately explore and unravel the problems of the ummah and the most important things that the ummah should know. To be closer and more interactive with readers, the new version of Arrahmah.id introduces a "contribution" section consisting of: Citizen Journalism, Readers' Voice, Readers' Stories, events. This column will establish interaction between readers and Arrahmah.id and readers in an interactive manner, and is expected to further increase knowledge and scientific understanding between readers and editors, Arrahmah Media Network also launched Muslimahzone.id, a special website for Muslim women covering everything related to Muslim women.

C. *The Role of Online Journalism on the Arrahmah.id Website*

The arrahmah.id website has a vision to spread Rahmatan Lil'Alamin, enlighten and educate the people, and emulate the best generation of the people (Salafus Shaleh) (Ananda, 2017). The phrase rahmatan lil alamin refers to Surah Al-Anbiyaa' verse 107.

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

Meaning : And We have not sent you but to be a mercy to the universe.

Rahmatan Lil Alamin, which means promoting kindness and compassion for nature, opening freedom of expression and recognizing and appreciating diversity (Rumata et al., 2021). As a manifestation of the ideals of Islam Rahmatan Lil' Alamin, which still plays a role in the era of digitalization and has nationalism, it can be realized in three ways, namely: (first) having a broad knowledge and understanding of the development of technology and science; (second) no emotion in religion and still respect; and (third) being careful with every word, deed, and action (Jamaluddin, 2021). Islam and its rules maintain security and peace for all mankind through the application of universal and realistic humanitarian principles. The principle of Rahmatan Lil'Alamin, meaning mercy for the entire universe. Rahmatan Lil'Alamin Islam is an Islam that emphasizes peace and justice as described in the Qur'an and Hadith (Mariya et al., 2021).

Meanwhile, the word *izzul Islam* in Arrahmah.id's mission means the strength and victory of Islam. Arrahmah.id's mission is da'wah towards a better world order and building a broad network of cooperation for the establishment of *Izzul Islam walmuslimin*. Which means firm in personality, spreading religion or upholding Islam and the glory of Muslims in the midst of society (Maesaroh & Achdiani, 2018).

The pioneer of journalism in Islamic history was the time of Prophet Noah. When a great flood hit his people, Noah was in the ark with his relatives, pious followers, and all kinds of animals.

To find out if the tide had receded, Noah sent a dove from the ark to observe the state of the water and the possibility of food. The dove only saw the leaves and branches of the olive tree that appeared on the surface of the water. The branch was taken and brought to the ship. Noah also concluded that the flood waters were gradually receding. The message was broadcast to all passengers on the ship. Because of this fact, Noah is considered the world's first news finder and news broadcaster (journalist). Noah's ship is also referred to as the first news agency in the world (Asm. Romli, 2019).

In 2023, the site will be 18 years old. According to the owner of Arrahmah.id, he has 10 journalists and several contributors from readers. Arrahmah oversees 7 permanent journalists. The following are the names of journalists who have joined in spreading the da'wah of Arrahmah.id: Hanoum, Ameera, Fath, Rafa, Ukasyah, Samir Musa, Zarah Amala.

Journalism is synonymous with traditional media such as newspapers, radio, and television, which are in a tense position. Many of them are losing audience, sales, and attention. Journalists,

like many other professions and industries, are facing the digitization of their business. Journalists also face a hyperactive and overwhelmed public. Not only do they need to understand new audiences and newly adopted behaviors as contributors, it is also necessary to understand the audience's desire for One solution for how to look at this collaboration is network journalism, where professionals and amateurs work together to tell real stories, connect across old brands and across borders, and share facts, questions, and The concept is to exchange answers, ideas, and perspectives, questions, and questions (Romli, 2022).

Arrahmah.id is a subsidiary of PT Ar Rahmah Media Network, an Islamic media network that aims to provide balanced information about Islam and the Muslim world in the midst of modern information flow and globalization. Arrahmah Media Network makes journalism a mental and spiritual struggle for the media to build a better world. Arrahmah Media Network develops investigative, argumentative and persuasive journalism strategies in its operations.

First, investigative means investigating and exploring in conducting balanced research using the concept of Tabayyun. Second, argumentative means presenting strong and scientific arguments derived from the Qur'an and Sunnah without deviating from the existing reality. Third, persuasive means inviting as well as opening up to all levels of society for good (Redaksi, 2005).

Islamic journalism has been present with the mission of Islamic da'wah, which is sourced from Surah Ali Imran verse 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning : And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil, they are the fortunate ones.

Journalists who carry the mission of Amr Ma'ruf Nahi Mungkar, offer solutions in dealing with hoaxes sourced from the Qur'an and As-Sunnah and with the laws of broadcasting and the press code of ethics (Redaksi Arrahmah.com, 1999).

There are three points about ethics or communication manners in Islamic teachings including: First, Tabayyu or clarity about information mentioned in Surah Al-Hujurat (49) verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نُدِمِينَ

Meaning : O you who believe, when a wicked man comes to you with news, examine it carefully so that you do not inflict a calamity on a people without knowing the circumstances, causing you to regret what you have done.

Second, seek the truth through the sources of knowledge mentioned in surah An-Nahl (16) verse 43.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Meaning : And We sent before you none but men to whom We gave revelation; so ask those who have knowledge if you do not know.

Third, information that must be upheld so as not to be slanderous is mentioned in Surah An-Nisa (4) verse 94 (Solehah et al., 2022).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ

مَغَابِمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَلْفَىٰ عَلَيْكُمْ فَتَبَيَّنُوا إِنْ أَلْفَىٰ مِنْكُمْ حَيْبًا

Meaning : O you who believe, when you go out (to fight) in the cause of Allah, then be diligent, and do not say to one who says to you, "You are not a believer" (and then kill him), in order to seek the

treasures of the life of this world, for with Allah is great treasure. So was it with you, and Allah bestowed His favor upon you, so be diligent. Verily, Allah knows best what you do.

The circulation of fake news and bad rumors by irresponsible media, Arrahmah has faced journalists who distort the news and tarnish the image of Islam in da'wah and jihad. In fact, from the beginning Arrahmah.com was intended to provide a balance between news about Islam and news about international jihad dominated by Western media. The slogan Filter it, get the truth will continue to be Arrahmah's operational guidelines. Over the past 18 years, Arrahmah.id has published hundreds of scientific works both in the form of books and articles as well as news, photos, videos, controversial articles and Mujahidin publications that not all media dare to publish. Arrahmah.id has also repeatedly reported that Muslims have been arrested, tortured and even brutally murdered. This is part of the inevitable crusade, and there can only be one winner: Islam and Muslims. For this reason, Arrahmah.id does not hesitate to show the beautiful smiles of the martyrs as if they have seen Heaven up close in front of their eyes (Media, n.d.).

Arrahmah.id also continues to support and defend the source of truth in Islam, namely the Quran and Al Hadith. 100 percent agree with the Muslims, whatever the consequences. Arrahmah.id is independent and professional. He clearly sides with the interests of Islam, supports the principle of Tabayyun (check and recheck), and constantly raises the image of Islamic media, especially in cyberspace, to be a counterweight to news that has a negative connotation.

Even though he was hit by a lot of suffering and slanted news, he remained firm with his noble vision to spread Islam as Rahmatan lil Alamin, enlighten and educate the ummah and emulate the best generation of the ummah (Salafus Shaleh). And the prophetic mission is to preach for a better world order and build a wide network of cooperation to support Izzul Islam Wal Muslimin.

IV. Conclusion

Digital da'wah strategies have become a trend in themselves. This modernization current is so strong that no one can stop it. Digital da'wah strategy is a series of methods in carrying out a communication process that contains da'wah messages addressed to madu' and packaged through digital or virtual media. Virtual da'i must also balance religious knowledge literacy with mastery of new media technology. As an adaptation step in the Society 5.0 era by prioritizing moderate (inclusive) Islamic content by considering different da'wah elements. The method of da'wah in general or the method of da'wah in the media must be in accordance with the method of da'wah listed in Surah An-Nahl verse 125.

Arrahmah has several menu categories on its website, namely News, Islamic World, Islamic Studies, articles, Muslimah, Contributions. Each news column has subcategories. In the News category, Arrahmah.id categorizes it into several categories, such as World, Indonesia, depth, economy, medical, feature, interview, technology, interview and Editorial. In the article category there are Islamic studies, columns, rubrics, contributions, Muslimah, and editorial words. There is a media network category in the form of Muslimah zone, Arrahmah video and nahnu muslim. The Islamic studies category also contains various subcategories including all studies, prayer and dhikr, tawhid, sharia, miracle of Quran & sunnah, hadith, fatwa and question and answer, sirah salaf, end times, tausiyah, and ramadhan al mubarak.

Arrahmah Media Network makes journalism a mental and spiritual struggle for media to build a better world life. Arrahmah Media Network develops investigative, argumentative and persuasive journalism strategies in its operations, in order to uphold Rahmatan lil Alamin and Izzatul Islam to stick to the Qur'an and As Sunnah, in the role of digital dai' through journalistic media in da'wah. Islamic journalists in delivering da'wah messages still prioritize broadcasting laws and press codes of ethics, da'wah packaged with the Tabayyu method or clarity about information, seeking truth through trusted sources, and disseminating information that must be upheld so that it is not fitnah. Thus making it easier for readers to choose actual news and avoid the dangers of hoaxes and public ignorance.

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