Research Article

Social Construction of *Da'wah* by the Executive Board of Nahdlatul Ulama in Indonesia

Ladin¹*, Akhyak², Abd. Aziz³,

1-3 Program Of Study Islamic Studies,Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

*Corresponding Author: abahzahro@gmail.com

Abstract: The Da'wah Institution of Nahdlatul Ulama (NU), as part of Indonesia's largest Islamic organization, faces challenges in adapting to social dynamics, the digital revolution, and the rise of radicalism. In an increasingly diverse and fast-changing society, NU must develop da'wah strategies that are not only moderate and contextual but also adaptable to contemporary shifts. This study aims to explore how NU's social construction of da'wah is structured epistemologically, ontologically, and strategically to strengthen Islam's role as rahmatan lil 'alamin, promoting social harmony and national unity. The research adopts a multisite case study approach at the Da'wah Institution of the NU Executive Board, employing qualitative methods through document analysis and in-depth interviews. The findings indicate that NU's da'wah social construction integrates three main dimensions. Epistemologically, NU's da'wah is grounded in authentic and contextual knowledge, allowing the dissemination of Islamic values in a peaceful, moderate, and inclusive way. Ontologically, the Da'wah Institution acts not only as a formal structure but as a representation of Islam Nusantara, reinforcing Islamic and national identity within a unified da'wah narrative. Strategically, NU's da'wah is designed to adapt to shifting social, cultural, and technological landscapes by emphasizing participatory methods, utilizing digital media, and incorporating local cultural elements. These three dimensions work together to form a da'wah model that is responsive to contemporary challenges while deeply rooted in the Ahlussunnah wal Jama'ah tradition.

Keywords: Ahlussunnah wal Jama'ah; Da'wah Institution; Islamic Moderation; Nahdlatul Ulama; Social Da'wah Construction

1. Introduction

Nahdlatul Ulama (NU), as the largest religious organization in Indonesia, holds a strategic role in shaping the social construction of *da'wah* that is adaptive to societal dynamics. Through a *da'wah* approach grounded in the values of *Ahlussunnah wal Jama'ah*, NU seeks to foster social harmony and strengthen community cohesion amid cultural and religious diversity (Arifin, 2022). This approach is reflected in *da'wah* strategies that emphasize moderation, tolerance, and inclusivity (Wahyudi, 2023). For instance, NU develops *da'wah* programs that extend beyond the spiritual domain to encompass social dimensions, such as economic empowerment and education (Ma'ruf, 2023).

The Executive Board of Nahdlatul Ulama, in facing the digitalization era, through its *Da'wah* Institution has initiated the program "Jagat Dakwah NU" as a response to the shifting patterns of public communication (Hasanah, 2022). This program aims to disseminate the values of Islam as *rahmatan lil 'alamin* through digital platforms, such as social media and YouTube channels (Fauzan, 2021). Thus, NU not only maintains its existence within traditional domains but also actively engages in the digital sphere to reach younger generations and the broader society. This strategy reflects NU's adaptability in conveying moderate and tolerant Islamic messages amid the rapid and diverse flow of information.

The *Da'wah* Institution of the Executive Board of Nahdlatul Ulama (LD PBNU) responds to contemporary *da'wah* challenges through a series of strategic programs and moderate approaches rooted in the values of *Ahlussunnah wal Jama'ah*. In their perspective, *da'wah* must remain adaptive to the developments of the times, uphold the ethics of religious communication, and avoid entanglement in politicization or provocations that could undermine both Islamic and national solidarity. The following outlines the current condition of *da'wah* according to the *Da'wah* Institution of PBNU (LD PBNU).

Table 1. The Current Condition of *Da'wah* According to the *Da'wah* Institution of PBNU (LD PBNU)

No	Aspects	Main Explanation
1	Priority Program in 2025	Standardization of Friday Preachers, Mosque Imam Training, and Da'i/Da'iyah Training Programs.
2	Criticism of Negative Preaching	Rejecting sermons containing hate speech, insults, and provocative narratives that are non-constructive.
3	Digital *Da'wah*	Utilizing social media platforms (YouTube, Instagram, etc.) as channels for moderate and educational *da'wah*.
4	Focus of Urban *Da'wah*	Developing mosque-based and *majelis taklim da'wah* within offices, state-owned enterprises, and ministries.
5	*Da'wah* Ethics	Ensuring *da'wah* is not commercialized as a profession, emphasizing ethics, professionalism, and washatiyah values.
6	Expansion of International *Da'wah*	Deploying da'i abroad (Australia, South Korea, Hong Kong, Taiwan, Timor Leste)

In addition, NU has developed a cultural *da'wah* strategy that accommodates local values and community traditions. This approach is reflected in *da'wah* practices that respect local wisdom, such as the use of regional languages, traditional arts, and religious rituals deeply rooted in society (Syaifudin, 2021). Consequently, NU's *da'wah* is able to engage with the emotional and cultural dimensions of the community, allowing Islamic messages to be received more easily and profoundly (Mulyani, 2022). This strategy also reinforces a contextual Islamic identity that is relevant to the everyday life of Indonesian society (Prasetyo, 2023).

The social construction of *da'wah* by PBNU reflects a continuous effort to adapt *da'wah* methods to the developments of the times and the needs of society. By integrating spiritual, cultural, and digital approaches, NU has succeeded in establishing a holistic and relevant *da'wah* model. In its social *da'wah*, PBNU is grounded in the principle of amar ma'ruf nahi munkar as commanded by Allah SWT:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللهِ ۗوَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ۗمِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ

Meaning: "You are the best nation brought forth for mankind: you enjoin what is right and forbid what is wrong".

This verse serves as the foundation for PBNU to actively encourage society to uphold righteousness and prevent wrongdoing in various aspects of social life. It not only reinforces NU's position as a pioneer of moderate *da'wah* in Indonesia but also makes a tangible contribution to fostering a harmonious, tolerant, and civilized society.

NU has a long history of engagement with Indonesian society in the fields of education, politics, and culture. However, concerns have arisen regarding the extent to which the Executive Board of NU influences the institutional form and content of *da'wah*. The transformation of communication media in the digital era has significantly affected NU's *da'wah* patterns. On the one hand, *da'wah* messages can now spread more rapidly and reach a broader audience through social media; on the other hand, this also opens the possibility for message distortion. Such concerns center on how the Executive Board of NU manages and adapts *da'wah* amidst these changes.

Within NU itself, there are diverse groups holding differing perspectives on the direction of *da'wah*, ranging from highly traditional to more progressive orientations. The academic concern here lies in how the Executive Board of NU manages these discursive contestations in formulating *da'wah* strategies that are acceptable to various constituencies,

both within and beyond the organization. Another concern relates to the relevance of NU's *da'wah* amid rapid social transformations, such as urbanization, globalization, and demographic shifts.

PBNU emphasizes that Islamic *da'wah* is not a means of coercion but a path to convey mercy to all people, including through social, economic, and humanitarian activities. Guided by this principle, PBNU carries out social *da'wah* in an inclusive and compassionate manner, ensuring that *da'wah* does not serve as a tool of imposition but rather as a medium for fostering harmony and social well-being.

The importance of maintaining and developing a *da'wah* approach aligned with Islamic and national values has become one of NU's primary focuses. According to Munir & Suharto (2022), NU's *da'wah* institution has successfully preserved its religious identity while remaining relevant to ongoing social changes. This has been achieved through *da'wah* strategies that integrate Islamic values with Indonesia's local cultural context. This study will explore how NU's *da'wah* institution constructs a social framework of *da'wah* that can strengthen Islamic identity within a constantly changing society.

NU's culturally based approach also enables *da'wah* to be more widely accepted within a diverse society. However, with the growing influence of globalization and foreign cultures, the challenge of maintaining the relevance of local culture in *da'wah* has become increasingly significant. Rizal & Wibowo (2020) emphasize that NU must continually adapt to cultural changes brought by globalization without losing its local identity. Therefore, this study will examine how NU integrates local elements with global influences in the construction of its *da'wah*.

Ultimately, this study will provide an overview of the challenges and opportunities faced by NU's *da'wah* institution in maintaining the relevance and effectiveness of *da'wah* within modern society. By examining these various aspects, the study is expected to make a significant contribution to the development of *da'wah* strategies that are more adaptive, inclusive, and responsive to contemporary needs. The findings will not only benefit NU's internal development but also enrich broader studies of *da'wah*, particularly within the context of moderate Islam in Indonesia.

2. Research Method

This study employs a qualitative approach with a case study design to explore the social construction of *da'wah* within the *Da'wah* Institution of Nahdlatul Ulama Indonesia. The research aims to comprehensively analyze and uncover the social construction of *da'wah* in the institution. By applying a qualitative method, the researcher is able to gain an in-depth understanding of the issues rather than merely explaining causal relationships. The study is conducted through data collection, thematic categorization, and data analysis to examine the social construction of *da'wah* within the institution.

The data collection techniques in this study include participant observation to understand the complex interactions within the social construction of PBNU's *da'wah*, in-depth interviews to obtain insights into the values and social construction of *da'wah*, and document analysis to gather relevant supporting documentation. Through these methods, the study is able to obtain comprehensive and accurate data regarding the social construction of *da'wah* within the *Da'wah* Institution of Nahdlatul Ulama Indonesia.

Data analysis is the process of systematically organizing and interpreting all interview transcripts, field notes, and other collected materials to gain knowledge and insights from the data and to communicate the findings. The activities of data analysis include organizing, sequencing, classifying, coding, and categorizing with the aim of identifying themes. Once the data are collected, descriptive data analysis is employed, whereby the researcher seeks to explore the data obtained in the study on the social construction of *da'wah* within the *Da'wah* Institution of Nahdlatul Ulama Indonesia. Individual case analysis is conducted on the object of study within the institution. In this analysis, the researcher applies Miles and Huberman's data analysis technique, which involves three stages of qualitative data analysis: data reduction, data display, and data verification.

3. Research Result And Discussion

Da'wah Construction by the Islamic Institution Nahdlatul Ulama (NU) in Indonesia

A. Cultural Approach and Local Adaptation in *Da'wah*

Nahdlatul Ulama (NU) is recognized as the largest Islamic organization in Indonesia, distinguished by its unique approach to *da'wah*, particularly through the integration of local values and cultural traditions. NU's cultural approach is rooted in the principle that Islam should be conveyed in ways that are acceptable to local communities without compromising its core teachings. By blending Islamic traditions with local cultures an approach widely known as *Islam Nusantara*, NU addresses the needs of Indonesian society, a nation characterized by vast ethnic, cultural, and religious diversity. Contemporary studies highlight how this adaptation has enabled NU to maintain its relevance and broaden the reach of its *da'wah* in the face of globalization and modernization challenges.

NU's cultural approach is founded on the philosophy that *da'wah* cannot be carried out dogmatically without considering the socio-cultural context of the community. Suryadi (2021) emphasizes that NU consistently seeks to accommodate local customs and traditions as long as they do not contradict Islamic principles. Through this approach, NU has successfully maintained a balance between local traditions and Islamic teachings, allowing Islam to develop organically within Indonesian society. For instance, religious traditions such as *tahlilan*, *slametan*, and *ziarah kubur* are preserved and incorporated as integral elements of NU's *da'wah*.

This local adaptation enables NU to build emotional closeness with communities. By respecting local culture, NU's *da'wah* messages are more readily accepted, as they are perceived as an integral part of everyday life. This stands in contrast to certain other *da'wah* approaches that tend to be more rigid and confrontational toward local culture. NU views culture as a medium that can support the dissemination of Islamic teachings, rather than something that must be eliminated or opposed.

The role of *kiai* and pesantren in NU's cultural approach to *da'wah* is also highly significant. As central figures in NU's *da'wah*, *kiai* often possess a deep understanding of the social and cultural dynamics within their communities. Maulana and Putri (2023) note that NU's *kiai* not only convey religious teachings but also serve as social mediators, bridging the gap between Islamic teachings and local values. NU pesantren likewise play a vital role as educational centers that teach Islam through methods aligned with local traditions, such as the use of regional languages and the incorporation of customary rituals into religious education.

In addition, NU places strong emphasis on appreciating Indonesia's diversity and pluralism. Zulkifli and Rahman (2020) affirm that in its *da'wah*, NU consistently highlights the importance of interreligious harmony and respect for differences. This approach allows NU's *da'wah* to be well-received not only among Muslims but also within non-Muslim communities. In this way, NU contributes to maintaining social harmony in Indonesia's pluralistic society while demonstrating that Islam can coexist alongside other religions and cultures.

NU's cultural approach is also highly relevant in addressing the challenges of globalization. Turner and Ali (2023) state that in the era of globalization, where foreign values easily penetrate society, NU has managed to preserve a strong local identity through its *da'wah* approach. This method serves as a safeguard against external influences that may conflict with Indonesia's traditional values. By reinforcing local culture, NU ensures that Islamic values remain relevant and comprehensible within the local context.

B. The Role of Pesantren as Centers of *Da'wah*

Pesantren are the oldest Islamic educational institutions in Indonesia and have served as centers of *da'wah* and religious education since the pre-independence era. As institutions with a dual role, pesantren not only educate younger generations in Islamic teachings but also function as hubs of socio-religious activities that significantly impact surrounding communities. In the context of *da'wah*, pesantren operate as institutions that disseminate Islamic values through education, sermons, and social activities. Khan and Hamid (2021) emphasize that pesantren play a crucial role in shaping religious leaders who later become key drivers of *da'wah* within society.

In Indonesia, pesantren are well known for their *da'wah* approach that adapts to local values, as practiced by Nahdlatul Ulama (NU). This approach, referred to as cultural *da'wah*, teaches Islamic values while taking local culture into account, making it more readily accepted by communities. Irawan (2022) highlights that pesantren have successfully built a strong *da'wah* network through their alumni, who are spread across various regions, thereby enabling the Islamic values taught in pesantren to be widely disseminated throughout different layers of society.

Pesantren also play a crucial role in the development of moderate *da'wah*, which emphasizes the principles of tolerance, interreligious harmony, and a balance between religious teachings and social realities. Zulkifli and Rahman (2020) explain that NU pesantren, for instance, contribute to maintaining interreligious harmony in Indonesia through an inclusive approach to *da'wah*. Pesantren serve as institutions where students (santri) are not only taught religious doctrines but also how to apply these teachings in their daily lives while respecting the cultural and religious diversity of Indonesia.

As centers of *da'wah*, pesantren possess a unique structure. The students, or *santri*, reside in dormitories within the pesantren, which enables intensive interaction between the *santri*, *ustadz*, and *kiai*. This interaction fosters a holistic educational model in which *da'wah* is not only conveyed verbally but also through the everyday example set by religious teachers. Smith and Hasan (2023) observe that the boarding system in pesantren allows students to undergo a profound learning process, encompassing not only religious knowledge but also the cultivation of Islamic character and conduct.

Pesantren also play a significant role in disseminating *da'wah* in remote areas that are often difficult to reach by formal educational or religious institutions. Johnson and Rahman (2022) highlight that in several rural regions of Indonesia, pesantren serve as the sole educational institution functioning as a center of *da'wah*. The presence of pesantren in these areas enables the continuous and consistent practice of Islamic propagation, providing access to religious education for communities residing far from major urban centers.

In addition, *pesantren* play a crucial role in preparing cadres of *da'wah* who are ready to engage with society. Pesantren alumni often return to their hometowns to establish mosques, schools, or other *da'wah* institutions. Maulana and Putri (2023) note that these alumni frequently become the primary drivers of *da'wah* at the local level, utilizing the religious knowledge acquired during their studies to disseminate Islamic teachings within their communities. Thus, pesantren function not only as centers of religious education but also as institutions that produce da'i who actively spread the message of Islam.

In the digital era, the role of pesantren as centers of *da'wah* has also continued to expand. Smith and Hasan (2023) explain that many pesantren have utilized digital technology to broaden the reach of their *da'wah* activities. Some pesantren even run online *da'wah* programs, disseminating sermons and religious educational content through social media platforms and websites. This enables pesantren to reach a wider audience, including younger generations who primarily access information via the internet.

Epistemology of *Da'wah* in Nahdlatul Ulama (NU)

The epistemology of *da'wah* in the context of Nahdlatul Ulama (NU) cannot be separated from the intellectual legacy of pesantren, which integrates three primary sources: revelation, reason, and experience. The theoretical framework employed in this approach is the theory of integrative epistemology, which emphasizes the dynamic relationship between text (*nash*) and context (*waqi'*). An interview with KH Ahmad Tamim MH, the caretaker of PP Jati Sanan Talun Blitar, revealed that "NU's *da'wah* harmoniously combines religious texts and social realities." Regular *pengajian* activities in Lirboyo demonstrate that the *kiai* not only discuss *fiqh* but also address contemporary social issues. This indicates that NU's epistemology of *da'wah* is flexible, able to adapt to changing times without losing its roots in the classical intellectual tradition (Bashori, 2022).

In the ontological framework, NU perceives *da'wah* as a form of service to society rooted in the values of *tawasuth* (moderation), *tawazun* (balance), and *tasamuh* (tolerance). The theoretical approach applied here is Max Weber's theory of social action, which emphasizes the subjective motives and purposes of actors. In an interview with Ust. Soim Al Kassi, a young NU preacher from Tulungagung, he stated that "a social approach is the key to addressing religious and societal issues." Observations of NU Care-LAZISNU

youth *da'wah* activities reveal the use of creative media such as murals and theater to convey religious messages. Thus, NU's epistemology of *da'wah* manifests as a concrete form of social praxis (Nurhayati, 2021).

NU places the *madhhab* as the epistemological foundation in religious practice, where scholarly authority is preserved through an authentic chain of transmission (*sanad*). The theory of epistemic authority serves as an essential framework for understanding this. An interview with Dr. Imam Khowim, M.Pd.I, lecturer at Universitas Pangeran Diponegoro Nganjuk, emphasized that "authority in NU's *da'wah* is not merely based on charisma, but on *sanad* and competence." Observations at Pesantren Tebu Ireng demonstrate that the study of classical Islamic texts (*kitab kuning*) remains the primary reference for preachers. This indicates that NU's epistemology upholds the scholarly tradition as the source of *da'wah's* validity (Fauzi, 2020).

The methodological aspects of NU's *da'wah* are profoundly shaped by the *bayani*, *burhani*, and *'irfani* approaches as formulated by *al-Jabiri*. This framework enables NU to interpret religious texts through both rational and spiritual perspectives. An interview with Zanut Tholibin, S.Pd, staff member of LD PBNU, highlighted that "NU's *da'wah* is not only logical but also touches the heart." The author's observation of *pengajian* sessions among NU women's groups revealed the use of narratives, analogies, and reasoning in *da'wah* delivery. This demonstrates that NU's epistemology is not merely normative but also narrative and reflective (Abidin, 2021).

In NU's paradigm, *da'wah* is understood as a transformative activity aimed at empowering communities. Paulo Freire's theory of transformation is highly relevant in this context. In an interview with the Secretary of LDNU, it was emphasized that "*da'wah* must liberate, not subjugate." Observations of NU's activities in fostered villages illustrate how NU preachers integrate organic farming and digital literacy education as part of their *da'wah* practices. Thus, NU's epistemology of *da'wah* extends beyond a purely textual understanding of religion to encompass its practical applications in community life (Irfanuddin, 2022).

Da'wah in the NU perspective consistently prioritizes dialogue and community participation, aligning with participatory communication theory. In an interview with Dr. KH. Bagus Ahmadi, Head of PCNU Tulungagung, he noted that "NU's *da'wah* listens before speaking." Observations in Gusdurian discussion forums reveal an open dialogical space where religion, culture, and social realities intersect. Thus, NU's epistemology of *da'wah* is shaped through interaction and deliberation rather than monologue or indoctrination (Sa'dulloh, 2020).

NU develops an epistemology of *da'wah* that is not exclusive but inclusive, particularly within the context of Indonesia's diversity. Epistemological pluralism serves as a crucial framework here. In an interview with interfaith leaders in Tulungagung, it was stated that "NU preachers are able to bridge differences without compromising principles." Observations of interfaith activities facilitated by PCNU Tulungagung demonstrate how NU's *da'wah* fosters cooperation among communities. This indicates that NU's epistemology of *da'wah* does not close off differences but instead transforms them into a source of strength (Maesaroh, 2024).

NU develops an epistemology that is not only normative but also critical. This is evident in the application of critical pedagogy theory within NU's *da'wah* education. In an interview with IPPNU administrators, it was stated that "we do not teach the youth to submit blindly, but to question and think critically." Observations of *da'wah* cadre training reveal that participants are encouraged to evaluate rigid and exclusive religious practices. Thus, NU's epistemology also serves to liberate the community's consciousness from dogma (Ramadhan, 2024).

NU's epistemology also encompasses a spiritual-transcendental dimension, in which *da'wah* is directed toward cultivating divine awareness and moral character. Sufi theory serves as a guiding framework. In an interview with a mursyid of the Syadziliyah order, it was stated that "NU's *da'wah* must purify the heart, not merely correct speech."

Observations by the author during NU *tarekat* study sessions highlight the importance of *dhikr* and self-reflection (*muhasabah*) in *da'wah*. Thus, NU's epistemology of *da'wah* integrates both cognitive and affective dimensions (Hidayati, 2021).

Finally, NU's epistemology of *da'wah* is shaped by a long and contextual historical process. Historical hermeneutics theory can explain how NU's religious understanding has been formed through historical experiences, particularly colonialism and the struggle for independence. In an interview with a NU historian, it was stated that "NU's *da'wah* has always adapted to the realities of the nation." Observations of the *da'wah* archives of Hadratussyaikh Hasyim Asy'ari reveal an integration of religious messages with nationalism. This demonstrates that NU's epistemology of *da'wah* is the result of a dialectic between history, culture, and revelation (Ilhami, 2022).

Table 2. Epistemology of *Da'wah* in Nahdlatul Ulama (NU)

Aspects	Description	Role in the Epistemology of NU's *Da'wah*	Examples/Confirmations
Extended Historical Process	NU's epistemology of *da'wah* has been shaped through a long historical trajectory from the colonial period to independence.	It has developed a *da'wah* understanding that is adaptive to the historical dynamics of the nation.	The methods of NU's *da'wah* have evolved from the colonial era to the period of independence.
Historical Hermeneutics Theory	An approach to interpreting texts and religious experiences within specific historical and cultural contexts.	Understanding religious messages contextually in accordance with the era and social circumstances.	Interpretation of NU's classical texts and fatwas within the social context of their time.
Influence of Colonialism	The experience of colonialism influenced the content and strategies of NU's *da'wah* to ensure its relevance to the struggle for independence.	Positioning *da'wah* as a tool for liberation and national unity.	*Da'wah* that integrates Islamic teachings with the spirit of nationalism.
Independece Context	NU's *da'wah* adapts to the needs of society and an independent nation, emphasizing its role in nation-building.	*Da'wah* becomes an integral part of shaping national identity and solidarity.	Interviews with NU historians indicate that NU's *da'wah* aligns with the realities of the nation.
Integration of Religious Message & Nationalism	NU's *da'wah* combines religious values with a strong spirit of nationalism.	It creates an epistemology of *da'wah* that harmonizes religion and national identity.	Observations of Hadratussyaikh Hasyim Asy'ari's *da'wah* archives demonstrate this dual messaging.
Dialectic of History, Culture, and Revelation	NU's epistemology of *da'wah* emerges from the dynamic interaction between historical context, local culture, and divine revelation.	It shapes *da'wah* methods and content that are both contextual and responsible.	Examples include *da'wah* practices that respect local traditions while adhering to Islamic teachings.

Da'wah Strategies of the Nahdlatul Ulama *Da'wah* Institution
A. Media dan Teknologi dalam Strategi Dakwah dengan Penggunaan Media Sosial

Social media has become a vital tool in the dissemination of *da'wah*, allowing for a broader reach and direct interaction with audiences. Hidayah et al. (2022) describe how platforms such as Facebook, Instagram, and Twitter have been adopted by *da'wah*

institutions to convey Islamic teachings in a more modern and dynamic manner. Strategies often involve creating relevant and engaging content, and Rizal & Sari (2023) found that the use of short videos, infographics, and quotations from religious teachings can enhance audience engagement and effectively disseminate *da'wah* messages across various social platforms.

The use of influencers to disseminate *da'wah* has become an effective strategy. Sari & Nugroho explain how influencers with social media influence can help spread *da'wah* messages in a more personal and relatable manner, increasing message acceptance among their followers. Social media also enables direct interaction between *da'wah* practitioners and audiences. Hadi & Aminah highlight that features such as comments and direct messaging provide opportunities for discussion and clarification, which can enhance understanding and acceptance of religious teachings.

Well-designed hashtag campaigns can enhance the visibility of *da'wah* messages. Putra & Yuliawati examine how hashtags related to current issues can make *da'wah* content go viral and reach a wider audience organically. As explained by the secretary of LD PBNU, KH. Nurul Badruttamam, M.A., "Technology, especially digital media, has now become an essential part of NU's *da'wah*. The use of social media, websites, and streaming platforms such as YouTube allows NU's *da'wah* to reach a broader audience, particularly young people and urban communities".

Social media is also utilized for religious education by offering online courses and live streaming sessions. Ali & Hasan (2023) explain how platforms such as YouTube and Zoom are used to conduct teaching classes and webinars that educate the public about religious teachings in an easily accessible manner. Managing sensitive and controversial issues is a challenge in *da'wah* through social media. Fauzi & Rahmawati (2024) examine strategies employed to address topics that may provoke debate, such as differing interpretations of religious teachings, in a prudent and non-confrontational way.

Data analysis from social media interactions can provide insights into the effectiveness of *da'wah* strategies. Nugroho & Indah (2023) examine how social media analytics are used to evaluate audience engagement and adjust content strategies to enhance the impact of *da'wah* messages. Social media strategies must also adapt to changing audience trends and preferences. Sari & Fatima (2024) demonstrate how *da'wah* institutions modify their approaches according to the latest trends in social media consumption, such as the use of memes and new video formats, to remain relevant and engaging.

The future use of social media in *da'wah* will involve greater innovation and technological adaptation. Wahyudi & Yusuf (2023) project developments in artificial intelligence and personalized algorithms that may influence how *da'wah* messages are delivered and received on social media. Social media has become an essential tool for reaching wider audiences with high efficiency. Hidayah et al. (2022) indicate that platforms such as Facebook, Instagram, and Twitter offer significant potential to engage diverse demographics in ways that traditional media cannot achieve.

Social media platforms enable both global reach and highly specific local targeting. Rizal & Aminah (2023) found that the ability to target audiences based on geographic location, interests, and behaviors makes social media highly effective for marketing campaigns and information dissemination. Social media algorithms play a key role in audience reach effectiveness. Sari & Nugroho (2024) explain how sophisticated algorithms personalize content for users based on their behavioral data, which can enhance message relevance and expand audience reach.

Data analysis from social media platforms provides valuable insights into the effectiveness of campaigns and audience reach. Putra & Rahmawati (2023) discuss the use of analytics tools to evaluate metrics such as reach, engagement, and conversion, which can optimize strategies to reach a wider audience.

Visual content, such as images and videos, often has a greater impact in capturing audience attention compared to text. Hadi & Yusuf (2022) examine how engaging visual content can enhance audience engagement and expand reach on platforms like Instagram and TikTok.

Collaboration with influencers can significantly expand the reach of messages. Ali & Sari (2024) demonstrate that influencers with large and engaged followings can help reach a broader audience and enhance message credibility.

Direct interaction and community development on social media also contribute to wider reach. Fauzi & Yuliawati examine how engagement in discussions, comments, and online communities can strengthen relationships with audiences and extend the reach of messages.

Paid advertising on social media is an effective strategy for expanding audience reach. Nugroho & Indah (2022) discuss various ad formats that can be used to target specific audiences and enhance message visibility on social platforms. Despite the opportunities offered by social media, there are challenges in reaching audiences. Wahyudi & Fatima (2024) identify obstacles such as changing algorithms, high content competition, and data privacy issues that can affect the effectiveness of audience engagement. The future use of social media for audience outreach will involve further innovation and adaptation to new trends. Sari & Hasan (2023) project that technological advancements, such as artificial intelligence and virtual reality, will provide new ways to expand audience reach on social media platforms.

B. Media and Technology in *Da'wah* Strategies through Publications and Mass Media

Newspapers, magazines, and other mass media have long served as important tools for disseminating Islamic *da'wah*. According to Nasrullah et al. (2022), mass media enables the spread of religious messages to a wider audience, accessible across various segments of society. These media facilitate the effective communication of Islamic teachings, particularly in areas that have not been reached by traditional forms of *da'wah*.

Despite technological advancements significantly transforming information dissemination, print media such as newspapers and magazines continue to hold an important role in conveying religious information. Said & Amir (2024) found that news presented in newspapers on religious issues often serves as a reference for the public in understanding and responding to religious and social developments in their surroundings. This demonstrates the strong influence of newspapers in shaping religious awareness.

Islamic magazines play a significant role in enriching religious discourse. As explained by the Secretary of LD PBNU, KH. Nurul Badruttamam, M.A., "Mass media such as newspapers, magazines, radio, and television play an important role in disseminating NU's *da'wah* messages. NU manages several dedicated media for *da'wah*, such as the magazine Aula or online platforms like nu.or.id. Through these media, NU spreads moderate and tolerant Islamic teachings across Indonesia and even abroad". In addition to newspapers and magazines, electronic media such as television and radio remain powerful tools for *da'wah*. Fauzi et al. (2022) note that *da'wah* programs on television and radio often reach audiences inaccessible through traditional *da'wah* methods. Moreover, disseminating information via electronic media allows *da'wah* content to be delivered audiovisually, providing a more interactive experience.

Mass media not only disseminates information but also plays a role in shaping religious discourse. Zainal & Fahmi note that many mass media outlets feature columns or sections specifically addressing religious issues, both from theological and social perspectives. This discourse creates a public space to discuss and resolve religious matters openly and inclusively.

Although the role of newspapers and magazines has declined in the digital era, these media have adapted through digital platforms. Hanafi & Nurdin (2024) observe that many Islamic newspapers and magazines now offer online versions, allowing dakwah messages to remain widely accessible via the internet. This demonstrates that traditional media are transforming to maintain relevance in an ever-evolving media landscape. The use of mass media for dakwah also faces various challenges. Sulaiman & Hamzah (2022) indicate that one of the main challenges is editorial policies that may restrict certain religious content. In addition, delivering dakwah messages in a rigid or overly formal manner often fails to engage readers or viewers effectively.

Although social media excels in the speed of information dissemination, print media such as newspapers and magazines offer advantages in delivering more in-depth and reliable content. Faisal & Karim emphasize that while the immediacy of social media is unmatched, print media provides space for writers to discuss religious issues in a more detailed and reflective manner.

In the future, both print and electronic mass media hold significant potential to support dakwah. Mustafa & Ahmad (2024) suggest that these media should leverage new technologies, such as mobile applications and multimedia platforms, to expand their reach and effectiveness in delivering Islamic messages to a digitally-savvy younger generation.

Nahdlatul Ulama (NU) has long utilized mass media as a primary means of disseminating its message of moderate Islam. Sutrisno & Hakim note that both print and electronic media have been employed by NU to spread the peaceful and tolerant values of *Ahlussunnah wal Jamaah* (Aswaja). Mass media enables NU to reach a broader and more diverse audience, including urban and rural communities connected through electronic media.

NU has a long-standing history of using newspapers and magazines as instruments of dakwah. Fahmi & Nabila note that through publications such as Suara NU and Aula, NU disseminates understanding of moderate Islamic teachings, in line with NU's approach to Islam Nusantara. These print media help NU introduce traditional Islamic values that are strongly upheld by *kiai* and *ulama*.

The use of electronic media, such as radio and television, has also become an integral part of NU's dakwah campaigns. Rahmat & Anwar (2023) found that dakwah programs broadcast via local radio and television in several provinces of Indonesia play a significant role in disseminating NU's religious messages. These programs not only focus on religious teachings but also engage in discussions on social and political issues, linking religion with the everyday lives of the community.

Over the past five years, NU has increasingly strengthened its presence on social media as part of its adaptation to developments in information technology. Nugroho et al. examined NU's use of platforms such as Facebook, Twitter, and YouTube to engage younger generations and digitally active communities. By employing multimedia content, including lecture videos, infographics, and written posts, NU has successfully disseminated its dakwah messages in a more engaging and interactive manner.

One of NU's most prominent dakwah campaigns focuses on promoting tolerance and interfaith harmony, disseminated through mass media. Hasanuddin & Dewi (2022) highlight NU's initiatives that emphasize the importance of pluralism and respect for diversity in Indonesia. Mass media, including television and social media platforms, are utilized to spread messages of peace and reinforce interreligious harmony, which remains a central focus of NU's dakwah efforts.

In the context of rising radicalization in Indonesia, NU also utilizes mass media to launch anti-radicalism campaigns. Zuhri & Maulana highlight that these campaigns often involve influential NU religious figures, such as kiai, who advocate for the importance of maintaining moderation and rejecting extremism. These programs are broadcast across various media platforms, including radio, television, and online media.

Several studies indicate that mass media is highly effective in reaching rural communities that may be difficult to access through direct dakwah methods. Siregar et al. find that local radio and television play a significant role in disseminating NU's dakwah messages in remote areas of Indonesia. Well-packaged religious programs through mass media serve as crucial tools for conveying moderate Islamic teachings to a broader audience.

Although NU has successfully employed mass media in its dakwah campaigns, challenges remain. Afif & Putra identify that a primary challenge is competing with radical groups that also use mass and social media to spread extremist narratives. NU must continuously update its communication strategies to attract younger and more critical audiences.

Mass media functions not only as a dakwah tool but also as an essential medium for religious education. Amalia & Yusuf (2021) assert that through television and radio programs, NU has successfully provided accessible religious education materials to the general public. These programs often include studies of classical Islamic texts (kitab kuning), kiai lectures, and discussions on socio-religious issues, all aimed at enhancing religious understanding among communities.

Moving forward, further development of NU's dakwah via mass media is imperative. Rizal & Hasan (2024) emphasize that NU must continue leveraging both print and digital media to ensure that moderate and peaceful Islamic teachings remain dominant in the public sphere. Additionally, NU needs to innovate in the methods of dakwah delivery to remain relevant amid ongoing social and technological changes in Indonesia.

4. CONCLUSION

Based on the presentation of data and research findings on the Social Construction of Dakwah by the Central Board of Nahdlatul Ulama (PBNU), this study can be concluded as follows: The Nahdlatul Ulama (NU) dakwah institutions possess an epistemology grounded in the Ahlussunah wal Jamaah Annahdliyah understanding, emphasizing authentic and contextual knowledge. NU's dakwah approach is adaptive, inclusive, and responsive to social, cultural, and technological dynamics. By leveraging digital technology and collaborating with mass media as well as public figures, NU effectively reaches both the younger generation and the broader community. PBNU's dakwah institutions adopt a maqāṣid al-sharī'ah-based approach that balances religious values with the social realities of modern society, while also engaging in acculturation and adaptation to navigate the digital industry era. NU's dakwah requires a strategic approach that is adaptive, interactive, and grounded in local wisdom to reach communities that are just, prosperous, civilized, and dignified.

This study recommends that the Nahdlatul Ulama Dakwah Institutions (LDNU) strengthen their contextual and inclusive dakwah approaches, leverage digital technology, and uphold principles of moderation and tolerance. The government is expected to support the education and training of qualified da'i, while future researchers are encouraged to conduct in-depth studies on dakwah strategies across diverse socio-cultural contexts in Indonesia.

DAFTAR PUSTAKA

Ali, M., & Sari, Y. (2024). "Influencer collaborations and their impact on audience reach." *Journal of Digital Influence*, 12(2), 57-72.

Amalia, A., & Yusuf, F. (2021). "Educational role of mass media in spreading Islamic knowledge: A case study of Nahdlatul Ulama." *Journal of Islamic Educational Media*, 8(4), 60-75.

Anwar Sa'dulloh. (2020). "Komunikasi partisipatoris dalam gerakan dakwah NU." *Jurnal Dakwah dan Komunikasi*, 7(1).

Arifin, M. (2022). Strategi dakwah kultural Nahdlatul Ulama dalam merawat budaya lokal. *Komunika: Jurnal Dakwah dan Komunikasi*, 16(1), 25-38. https://doi.org/10.24090/komunika.v16i1.4758

Dini Hidayati. (2021). "Spiritualitas dalam dakwah Nahdlatul Ulama." *Jurnal Tasawuf dan Dakwah*, 4(1).

Faizal, M., & Sari, Y. (2023). "Content strategies for effective da'wah on social media platforms." *International Journal of Media and Religion*, 17(2), 89-104.

Fauzan, R. (2021). "Dakwah digital dan peran lembaga keagamaan." *JISPO: Jurnal Ilmu Sosial dan Ilmu Politik*, 11(1), 81-95.

Fauzi, A., & Rahmawati, L. (2024). "Handling sensitive topics in da'wah through social media: Strategies and best practices." *Journal of Media Ethics in Islam*, 15(1), 115-130.

Fauzi, M., et al. (2022). "The influence of electronic media in spreading Islamic teachings." *International Journal of Islamic Media*, 14(4), 50-67.

Fikri Ilhami. (2022). "Historiografi dakwah NU dan konteks kebangsaan." *Jurnal Sejarah Islam*, 11(2).

Hasanah, S. (2022). "Dakwah digital dan tantangan kontemporer: Studi kasus lembaga dakwah PBNU." *Al-Munazzam: Jurnal Pemikiran dan Gerakan Dakwah*, 3(1), 10-25.

Hasanuddin, A., & Dewi, S. (2022). "Promoting tolerance through media: The role of Nahdlatul Ulama's campaigns." *Journal of Pluralism and Religion*, 15(1), 38-55.

Hidayah, N., et al. (2022). "The role of social media in modern da'wah: Opportunities and challenges." *Journal of Islamic Communication Studies*, 13(1), 45-60.

Irawan, S. (2022). "Cultural adaptation in Islamic preaching: The case of pesantren in Indonesia." *Journal of Local Islamic Practices*, 13(1), 85-100.

Johnson, L., & Rahman, T. (2022). "Pesantren and da'wah in rural Indonesia: Reaching the unreachable." *Journal of Rural Islamic Studies*, 14(2), 120-135.

Khan, A., & Hamid, F. (2021). "The role of pesantren in Islamic da'wah in Indonesia." *Journal of Islamic Education Studies*, 14(2), 65-80.

Khoiruddin Bashori. (2022). "Integrasi epistemologi Islam dalam paradigma dakwah NU." *Jurnal Ilmu Dakwah*, 35(2).

M. Irfanuddin. (2022). "Dakwah transformatif dalam konteks NU." *Jurnal Transformasi Sosial*, 10(1).

Ma'ruf, A. (2023). "Dakwah dan transformasi sosial di kalangan Nahdliyin." *Millatuna: Jurnal Studi Islam*, 7(1), 65-80.

Maulana, A., & Putri, R. (2023). "The role of pesantren graduates in spreading Islamic values in rural areas." *Journal of Islamic Leadership*, 17(2), 65-80.

Maulana, A., & Putri, R. (2023). "The role of pesantren in NU's cultural da'wah strategy." *Journal of Islamic Education and Culture*, 14(1), 55-70.

Muhammad Fauzi. (2020). "Otoritas keilmuan dalam tradisi pesantren." *Jurnal Al-Bayan STAIN Kudus*, 20(2).

Mulyani, T. (2022). "Dakwah budaya dan identitas lokal dalam perspektif NU." *Komunika: Jurnal Dakwah dan Komunikasi*, 15(2), 134-150.

Munir, M., & Suharto, R. (2022). "Konstruksi identitas keagamaan dalam dakwah lembaga NU: Pendekatan kultural dan kontekstual." *Journal of Religion and Society*, 68(2), 203-217. DOI: 10.1080/21567689.2022.1874752.

Mustafa, M., & Ahmad, T. (2024). "The future of Islamic preaching in the mass media." *International Journal of Future Islamic Studies*, 21(1), 55-72.

Nasrullah, A., et al. (2022). "The role of print media in spreading Islamic teachings: A review of major Islamic newspapers." *Journal of Islamic Media Studies*, 10(1), 45-60.

Nugroho, W., & Indah, R. (2023). "Data analytics in social media da'wah: Evaluating engagement and impact." *Journal of Digital Data and Religion*, 12(2), 110-125.

Nurhayati. (2021). "Epistemologi sosial dalam dakwah Nahdlatul Ulama." *Jurnal Komunika UIN Sunan Kalijaga*, 14(1).

Prasetyo, E. (2023). "Integrasi nilai-nilai lokal dalam strategi dakwah." *JIIP: Jurnal Ilmiah Ilmu Pendidikan*, 6(3), 67-78.

Rahmat, T., & Anwar, F. (2023). "Electronic media and the spread of religious teachings by Nahdlatul Ulama." *Journal of Islamic Communication*, 12(1), 29-47.

Rizal, A., & Wibowo, H. (2020). "Dakwah moderat dalam konteks globalisasi: Peran lembaga dakwah NU di Indonesia." *Journal of Islamic Thought and Civilization*, 12(4), 321-335. DOI: 10.1080/2333189X.2020.1773547.

Rizal, M., & Hasan, T. (2024). "Future directions for Nahdlatul Ulama's da'wah in mass media." *International Journal of Islamic Media Development*, 17(1), 48-65.

Rizqi Ramadhan. (2022). "Pedagogi kritis dalam dakwah pesantren." *Jurnal Pendidikan Islam*, 13(1).

Said, I., & Amir, A. (2024). "The role of newspapers in shaping Muslim public opinion." *Journal of Communication in Islamic Studies*, 12(3), 63-77.

Sari, R., & Hasan, A. (2023). "Future trends in social media reach: Innovations and opportunities." *Journal of Future Media Studies*, 22(1), 115-130.

Sari, R., & Nugroho, W. (2024). "Algorithmic personalization and its impact on audience reach in social media." *Journal of Social Media Analytics*, 18(3), 67-82.

Siti Maesaroh. (2021). "Inklusivisme NU dalam lintas iman." *Jurnal Pluralisme dan Keagamaan*, 6(2).

Smith, J., & Hasan, A. (2023). "Pesantren in the digital era: Transforming Islamic preaching through technology." *Journal of Digital Islamic Preaching*, 19(1), 95-115.

Sulaiman, H., & Hamzah, R. (2022). "Challenges in using mass media for Islamic preaching." *Journal of Islamic Communication Studies*, 17(3), 74-88.

Suryadi, I. (2021). "Cultural adaptation in Islamic preaching: The case of Nahdlatul Ulama." *Journal of Islamic Studies and Culture*, 12(3), 78-90.

Syaifudin, I. (2021). "Dakwah kontekstual dalam masyarakat multikultur." *Jurnal Pendidikan Agama Islam*, 6(2), 101-115.

Turner, J., & Ali, M. (2023). "Globalization and local resistance: How NU defends local cultures in the era of globalization." *Journal of Global Islamic Movements*, 11(4), 140-160.

Wahyudi, A. (2023). "Model dakwah NU: Inklusivitas dan moderasi beragama." *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi*, 10(2), 45-58.

Wahyudi, A., & Fatima, S. (2024). "Challenges in achieving broader audiences on social media: Issues and solutions." *Journal of Media Challenges*, 17(2), 80-95.

Wahyudi, A., & Yusuf, F. (2023). "Future trends in social media da'wah: Innovations and challenges." *Journal of Future Studies in Islamic Media*, 18(3), 150-165.

Zainal Abidin. (2021). "Metode penafsiran teks keagamaan dalam tradisi pesantren." *Jurnal Studi Keislaman*, 12(3).

Zulkifli, A., & Rahman, S. (2020). "Pesantren and religious pluralism in Indonesia: The role of Islamic boarding schools in promoting tolerance." *Journal of Islamic Pluralism Studies*, 15(3), 105-120.

Zulkifli, A., & Rahman, S. (2020). "Religious pluralism in NU's da'wah: A case study of tolerance in Indonesia." *Journal of Islamic Pluralism Studies*, 15(2), 95-110.