DA'WA PRACTICES AND ITS CHALLENGES IN CONTEMPORARY ERA (CASE STUDY IN KOTAWARINGIN TIMUR REGENCY, INDONESIA)

Siti Zainab[1], Nor Muslim[2], Abdul Azis[2]

[1]Faculty of Ushuluddin, Adab and Da'wah, IAIN Palangka Raya, Palangka Raya
[2] Faculty of Education and Teacher Training, IAIN Palangka Raya, Palangka Raya
Corresponding author's : stzainabpray@gmail.com.

Abstract. *Da'wa (proselytization) is an important aspect of Islam Religion. It based on holybook (al-quran) and hadits as doctrine sources. Historically Islam has been developed around the world through da'wa. So, Islam is named as a da'wa religion. This article aims to describe da'wa practices and its challenges in Kotawaringin Timur Regency, Central Kalimantan, Indonesia. This research was conducted in Kotawaringin Timur Regency for some reasons . It is a strategic district because it is quite advanced both economically and infrastructure as well as the longstanding development of Islam.The data of article was collected by observation, depth interview, and documentation. By using descriptive qualitative methods, the study find out some findings, namely first, da'wa practices have been condacted by personally and by organizations. It also be delivered verbally and besides it, some messages only focused on clasical issues such as islamic law, islamic sufism, but contemporary issues have not discussed. Using da'wa media between rural area and urban area is different. Some modern media were only used in urban area such as radio, television, youtube, and also social media. Second, some challenges are human resources, distance and geographical factor, new religious thought school, deviant notions, and also society's changed mindset and behavior because of globalization impact*

Keywords: *da'wa, islamic doctrine, challenges, contemporary era*

INTRODUCTION

Da'wah is a noble act and very important activity in Islam. One of the functions of da'wah is to control the upright of *amar ma'ruf nahi munkar*. Muslims can become *khaira ummah* if they have three qualities, namely to call for goodness, to avoid evil deeds and to believe in Allah as His saying in Shurah Ali Imran [3] verse 110 (Abdullah, 2018: 61). Entering the era of globalization, da'wah has very complex challenges both from a behavioral, a transmission and an interaction perspectives (Hamzah, 2014: 4-5). Challenges, problems and obstacles in da'wah both coming from inside and outside, are things that are inseparable in the da'wah process which is a form the *sunnatullah* that must be faced. Therefore, it is very

necessary to be able to pay attention, recognize and understand the problems of da'wah is an important part for the successful of da'wah (Aminudin, 2015: 17).

The shifting era from agrarian era to modernization era is an inevitable necessity. Facing the development era, Muslim is demanded to be able to adapt and deal wisely, including by changing the way of thinking, how to behave, mentality including carrying out religious law (Basit, 2013: 77). Entering the era of globalization, da'wah is not enough just to convey the message of Islam, but it is needed a globally oriented da'wah that is able to bring change both structurally and culturally (Rakhmawati, 2013: 76). The globalization era has had an impact both structurally and culturally in society. These changes make the implementation of da'wah is not easy. Therefore, it is necessary to prepare various elements of da'wah and professional management of da'wah (Rakhmawati, 2013: 216-2017).

East Kotawaringin Regency with the capital city of Sampit is one of the most important districts in Central Kalimantan Province. In addition, it is economically a relatively developed district. it is also located in a strategic position. Nowadays, East Kotawaringin Regency has an area of 16,496 square kilometers consisting of 17 sub-districts, 17 village offices and 168 villages with a population of 494,363 inhabitants. The arrival of Islam in this area was predicted to have existed since the 16th century, but the wider spread in the 18th century (Multazim, 2017: kotimkab.go.id).

Contemporary issues began to penetrate human life; both urban and rural areas have entered all the joints of life, including Muslims. The influence of modern life has pushed Muslims increasingly to follow the flow of change, including parents, adolescents and children. These issues have also entered the da'wah system that is being developed by the preachers and da'wah scientists in Indonesia (Fahrurrozi, 2017: 5). Seeing the long journey of Islamic development and changing times with its various excesses, the researcher felt the need and is interested in exploring further how the implementation of da'wah in East Kotawaringin Regency and the challenges faced in this contemporary era.

LITERATURE REVIEW

The Nature of Da'wah

The word *da'wah* comes from the Arabic language *da'aa, yad'u, du'aah / da'watan.* So the word da'aa or da'wah is *isimmasdar* from *du'aa*. Both of which have the same meaning, call (Zaidallah, Bandaro, 2005: 1 and Aziz, 2004: 2). Etimologically, there are several meanings of da'wah given by the experts. They are :

According to Amrullah Ahmad, Dakwah science is a group of God-originated developed by Muslims systematically organized in connection with the methods of carrying out the Dawah duty which aims to create the best ummah. Abdullah emphasized that the Dawah was a knowledge that was able to provide a clear and concrete change in the framework of Islamic teaching to the ummah system, to create shaleh charity, to restore and revive human nature and to strengthen it as a caliph and as a massenger (Abdullah, 2018: 23-24). Muhammah Khidr Husain revealed that da'wah is an effort to encourage people to do good and

to carry out God's instructions, actively invite people to do ma'ruf and to prevent nahyi munkar in order that living successfully and happily in the world and the hereafter (Syamsuddin, 2016: 8). From the definitions above, da'wah can be interpreted as an intentional, systematic and organized activity to achieve quality life (insan kamil) in accordance with the guidance given by Allah SWT and His Apostles so as to obtain the happiness of life both in the world and the hereafter.

Elements of Da'wah

Da'wah is one the realization of the characteristics of a Muslim, where the function of the message is to create people to believe in, to understand and to practice Islam as a guideline and way of life. Da'wah activities involve several elements that are interrelated, supported and completed each other. The element of da'wah is an integral part of every da'wah activity. The elements are da'i (the preacher), mad'u (da'wah followers), maddah (da'wah material), wasilah (da'wah media), thariqah (method) and atsar (da'wah effect).

a. Da'i (the preacher of Da'wah)

Da'i are those who carry out the activities of da'wah verbally, written and acted, carried out by individuals, groups, organizations and institutions (Aziz, 2004: 75). The term da'i can be attributed to those who convey / teach Islam, or people who try to keep religion to be followed by humans. Therefore the term da'i can be given to anyone who engages in da'wah (al-Bayanuni: 40). In Islam, the position of the da'i is very noble because he/she carries a great mandate from Allah SWT, namely as the successor to the message of the Apostle by calling / inviting people to believe, to do what is good and prevent the bad. In Qur'an, they are classified as the best group of people as confirmed by Allah SWT as stated in the Qur'an shurah Ali Imran verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ اٰمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning:
You are the best people who are born for human, you call upon the righteous, and refrain from the false, and believe in God. If they were believers, it would have been better for them, a few of them were believers and most of them were wicked (Q.S. Ali Imran : 110).

Regarding the subject of da'wah, it can be classified into three components / types, namely the doers, planners and managers of da'wah. All of the components can be referred to as preachers, but the difference is the task that is tailored to the knowledge and skills of the subject of the da'wah. Da'wah practitioners who directly interact and deliver da'wah to the people have many names in the community such as preachers, missionaries, ustadz, syekh, and others. This component (da'wah agent) has been getting more attention both scientifically and skillfully. Unlike the case, the components of the da'wah's planners and managers

in general, the theoretical and practical development priorities have not yet become a priority agenda by da'wah practioners or institutions (formal or non-formal) involved in developing da'wah.

b. *Mad'u*(Da'wah followers)

The target of da'wah is often referred to as 'mad'u' or 'da'wah objects'. They are those who are targeted as da'wah or recipients of da'wah. The followers can be individuals or groups. They have already embraced religious (Islam or other) or not / not yet religious, as well as with other identities, which in essence, that the object of da'wah is the entire people (Aziz, 2004: 91). The meaning of *mad'u* above is in accordance with the word of Allah shurah Saba verse 28:

Meaning:
And We do not send you, but as a bearer of glad tidings and as a warner to all mankind, but most people do not know it (Religious Affairs Department of RI, 1992: 688).

Da'wah addressed to people who are not yet Muslims, to give an introduction, understanding and finally to join Islam. Meanwhile, for those who have embraced Islam, the activities of the da'wah are expected to improve the quality of their faith, Islam and piety.

The followers or da'wah targets have a variety of groups, both in terms of sociological, demographic and others. One of the causes of da'wah failure is due to the lack of recognition and knowledge of the preacher to the followers, he is facing. To find out the condition of mad'u followers can be done through formal or informal studies, from the literature and even down directly to the location.

c. *Maddah* (Da'wah materials)

Another element that is important in da'wah is the maddah (materials of da'wah). The material of da'wah is the whole content of the message that the subject of the message sent to the object of da'wah, namely the teachings of Islam found in the Qur'an and the hadith (Syamsuddin, 2016: 15). In general, the teachings of Islam can be grouped as follows: first, the issue of aqidah; second, the issue of worship (in a special sense). Third, the issue of muamalah (in the broad sense) and fourth, moral issues.In general, da'wah material refers to al-quran and hadith. However, in its development it can cover all Islamic cultures which originate from these two things. With the broad scope of the da'wah message, it required skill and wisdom of the preacher in selecting and delivering it to followers (Abdullah, 2018 : 127). The material of da'wah should also pay attention to: first, the improvement of the value system and social system. Da'wah should proceed in a cyclical rather than linear manner so that it is hoped that the da'wah object can become the subject of da'wah. Second, the material da'wah is able to foster the creativity of the target da'wah. Third, there should be periodic evaluations, directly or indirectly. Fourth, the need for a good and sustainable relationship between da'i and mad'u (Abdullah, 2018: 131-132).

d. *Wasilah* (Da'wah Media)

Etymologically, the wordmedia comes from Latin, which means "medius". The word media as a plural form of the word median, which means an intermediary tool or channel (Syamsuddin, 2016: 146). If the media is juxtaposed with the word da'wah, it can be interpreted that da'wah media is an intermediary tool / channel that is used by preachers when delivering da'wah messages.Hamzah Ya'qub categorizes da'wah media into five media, namely media through oral (lecture, speech, guidance / counseling and others); writing (books, magazines, newspapers and so on); paintings (pictures, caricatures and the like); audio visual (television, film, internet and others) and morals that is behavior that reflects the teachings of Islam (Ya'qub, 1998: 61).

The role of the media is so important in helping to accelerate and expand the reach of da'wah. Da'wah can develop more quickly, can be well received by people when the media used is in accordance with the followers conditions (Abdullah, 2018: 145). The development of technology and information in this globalization era requires da'i not only to rely on da'wah verbally, but also it is expected to be able to use renewable media with various features and variants. The more effective the media used, the more efficient and effective the implementation of da'wah so that the results achieved are also maximum.

e. *Thariqah* (Da'wah Method)

In terms of language, the word method comes from two words namely "meta" (through) and "hodos" (path, way). Therefore, the method can be understood as a path or way to go in order to achieve a goal. Other sources state that the method comes from the German methodica meaning teaching about the method. In Greek, the word method comes from the word methodos meaning street and in Arabic it is called thariq. If the word is associated with da'wah then it can be understood as a way or path by the da'i in order to achieve its purpose.

When speaking about the method of da'wah, Muslim scholars usually refer to verse 125 of An-Nahl:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning:
Call upon the people of your Lord with wisdom and good teaching, and argue them in the best way. Verily, your Lord is the one who knows more of those who have strayed from His path, and He who knows the person who get guidance (Q.S. An-Nahl : 125).

From the above verse, there are three kinds of da'wah methods that can be carried out, namely:

1. Al-Hikmah.

In the language term, the word al-hikmah has many meanings including justice, knowledge, fortitude, prophecy, al-Quran, Injil, and as-Sunnah (al-Bayanuni : 244). Terminologically, some Muslim scholars give a lot of definitions, including wisdom means "ishabah of truth with

knowledge and reason", "ishabah on words and deeds together", "wise of deeds and words so that they are able to put things in their place" (al-Bayanuni, 245). In the context of da'wah, wisdom is the initial foundation for preachers. Therefore, there is a claim that wisdom as a determinant of the success or failure of Da'wah activities. This wisdom can later bring wisdom for the application of da'wah both in terms of methodological or practical. Therefore wisdom can not be done with one method, but using several approaches / multi methods. This is reasonable because da'wah will always be faced with followers in various targets. Therefore, the da'i need wisdom so that what is delivered can be received by the followers (Suparta, Hefni, 2003: 15).

2. Al- Mau'idzah Hasanah (good teachings)

Da'wah with the method of al-mau'idzah hasanah/ good teaching is a da'wah with soft and gentle so that it can be absorbed into the heart, not done harshly or under threat. Such a gentle attitude in order to convey the teachings of Islam as a guidance and cool for all people heart to achieve the good (Aripudin, 2011: 11).

3. Al- mujadalah bi-al-lati hiya Ahsan (argue with a better way)

This method is the implementation of da'wah by discussing, or arguing in the best, ethical, non-arrogant and respectful ways. Basically, this is one of the alternative ways of responding to the negative response of the followers, especially to those who are rejecting, refusing, and even abusing the da'wah. When executing a da'wah with this method, it is important to remember that you do not look down on your opponent, insult, ridicule and blaspheme (Muhiddin, 2002: 167-169).

Challenges of Da'wah in the Contemporary Era

a. Progress of Science and Technology

The features of globalization are characterized by the development of science and technology, especially the development of communication and information technology and international transformation. This has led to changes in the ethical and moral joints of nations across the globe (Suroyya, 2015 : 90). Although the progress of science and technology can be used as da'wah media, the challenges faced are more severe and complex. These challenges can be seen from various perspectives. First, it is seen the behavioral perspective. The behavior of today's society is more influenced by the environment, the cultural picture through exposure to the media with its various presentations influences behavior change. The second perspective is transmission. It is the process of delivering Islamic teachings to people through the media. The today's Da'i should be able to use technological advances in delivering the message of da'wah. Muslims are expected to have a communication media that can be used as a channel for delivering da'wah. Third, the interaction perspective. Social interaction is a relationship between two or more people where one can influence, change and improve another (Aminuddin, 2014: 81-84).

b. Impact of modernization and globalization

The element of age is an important issue that is interesting to discuss in testing the success of da'wah. Da'wah success depends greatly on the extent to which a preacher is able to understand the construct of the times with various characters and problems (Aminuddin, 2014: 5).

METHODOLOGY

This research is a descriptive qualitative research. This research was conducted in Kotawaringin Timur Regency for some reasons . It is a strategic district because it is quite advanced both economically and infrastructure as well as the longstanding development of Islam. Data collection techniques are done through interviews, observation, FGD and documentation. Data analysis techniques are done using triangulation techniques of sources, methods and theories. Data analysis is performed by data reduction, data presentation, conclusion drawing or verification.

RESULT AND DISCUSSION

Da'wah practices in Kotawaringin Timur Regency

Discussing the practice of da'wah in Kotawaringin Timur was arranged based on elements of da'wah, namely:

a. *Da'i/ the Preacher*

In general, preachers / the doers of da'wah were carried out individually, that is carrying out their da'wah activities independently in various da'wah activities. A small portion of preachers come from the ministry of religion both as religious civil servants and non-civil servant religious instructors. The availability of religious instructors from the ministry of religion in quantity is insufficient in the distribution of religious knowledge in a very broad community. Therefore most preachers come from local community leaders and some are imported from other regions (Interrview with the chief of Kemenag Kotawaringin Timur and some KUA chiefs).

The da'wah doers also came from Islamic mass organizations, especially from Nahdhatul Ulama and Muhammadiyah. Both of these Islamic organizations also play a significant role in the development of da'wah in Kotawaringin Timur district because the distribution of the organization is partly extended to sub-districts and villages, and preachers also often act as community leaders as well as MUI officials who in their activities often synergize with the government and the people Interview with the heads of NU and heads of Muhammadiyah of Kotawaringin Timur Regency. Dated 27 July 2019).

b. *Mad'u (the targets ofdakwah)*

In general, mad'u / the target of da'wah are all humans: muslims and non-Muslims with various backgrounds, but specifically the da'wah target

is the Muslims.From interviews with several chiefs of KUA in Barito timur, the majority stated that the majority of Muslim communities were enthusiastic about religious activities, especially religious activities, recitation and Commemoration of Islamic Holidays.

c. *Da'wah material*

From the result of interviews with various parties, it can be categorized that the da'wah material and religious guidance is mostly related to the ability to read and write Qur'an, the issue of aqeedah, fiqh, and in certain places there is a study of Sufism.

Da'wah material that teaches Islamic sharia and reading and writing Qur'an is already good especially for children and adolescents, as well as people who are still unfamiliar with religion as a first step and it must always be improved. For people who live in this globalization era with a variety of life problems and challenges, da'wah material should touch all lines of life, both in terms of economic, political and other social communities. In the future, it is expected that material, which touches the social community becomes the agenda of preachers both individually and as institutions. Da'wah material should be able to solve the life problems of its adherents, both related to its relationship with the Creator and creature, for the happiness of the world and the hereafter in accordance with the purpose of da'wah.FathiYakan, a da'wah thinker asserted that change is the main mission in Islam and is the biggest da'wah interest. Therefore, it is very important to build a da'wah paradigm to carry out social transformation towards a social order that is in line with Islamic ideas (Muhyiddin, et.al, 2014: 8-9).

d. *Da'wah Method*

Development of da'wah when viewed from the da'wah objectives, there are two strategies namely tawsi'ah (increasing the number of Muslims) and tarqiyah (improving the quality of Muslims) (Basith, 2013: 167). In the district of Kotawaringin Timur, the development of da'wah in order to improve the quality of Muslims has never stopped. It was always being implemented and is always be improved. This can be seen by increasing the number of mosques / mushallas, Islamic educational institutions, Islamic institutions / organizations and the like to support the improvement of religious communities. The Ministry of Religion, Local Governments and the Muslim community themselves play a significant role in the development of Islamic da'wah even though their attention and contribution needs to be increased in the future (Interview with some chiefs of KUA Kotawaringin Timur regency. Dated 29 July 2019).

Development of da'wahas seen from the da'wah approach can be divided into two namely cultural and structural da'wah (Basith, 2013: 170). The development of cultural da'wah is carried out in the form of *yasinan* and *majelistaklim* in which Islamic religious sciences are delivered in general as well as with certain books and commemoration of Islamic Holidays. Islamic teaching and commemoration of Islamic holidays are found in all villages and districts (Interview with some chiefs of KUA Kotawaringin Timur regency.

Dated 30 July 2019). The method of delivering da'wah is indeed dominated by lecturing / delivery of the message da'wah verbally which in the concept of da'wah is categorized by the method of ' mau'idzah hasanah. Other methods such as the wisdom and mujadalah methods are also used for certain conditions. As stated by the head of the MUI also the head of the Ministry of Religion that when dealing with people who are exposed to deviant understandings and conflicts in the community, wisdom methods are usually used, such as a personal approach, in a gentle, prudent manner that emphasizes wisdom. To return the deviant understanding to an understanding that is in accordance with religious guidance, and to deal with people who have conflicts, the mujadalah method is used, namely to discuss with relevant parties and if necessary argue with the disseminator but in a polite manner.Da'wah through educational institutions is also well implemented. This can be seen from the availability of Islamic educational institutions at all levels up to the level of Higher Education, only for Higher Education, boarding schools and high school level are in the capital of districts and sub-districts that are quite advanced (Interview with the head of religous department of Kotawaringin Timur Regency. Dated 28 July 2019)

e. *Da'wah Media*

Da'wah media is one element of da'wah, which also contributes to the success of da'wah. In Kotawaringin Timur Regency, the da'wah media used are mostly conventional, namely oral da'wah (lectures / studies). For urban areas such as Baamang Sub-district, preachers who have graduated have carried out their da'wah activities through Youtube, and social media such as Facebook and WhatsApp. In Sampit City, there is also Local Television that has a religious program, with presenters / lecturers from local kyai / ustadz, but the time duration is indeed not much *(Interview with Ahmad Mulyadi.dated 28 July 2019).* Contemporary Da'wah is a da'wah that uses modern technological facilities with three indicators, namely contemporary Da'i, contemporary Da'wah material and Da'i uses contemporary media.The advantages of the internet as a da'wah media that is not blocked by space and time, da'wah becomes varied, the number of internet users continues to increase as well as saving costs and energi (Habibi, 2018: 111)

Challenges of Da'wah in the Contemporary Era

It has become sunnatullah that every da'wah movement will face challenges and problems in accordance with the times. The implementation of da'wah in Kotawaringin Timur Regency certainly has a problem that needs to be resolved. Based on the data obtained, here are some of the challenges faced in the implementation of Da'wah:

a. Human Recource Factor

The main problem that greatly affects the implementation and success of da'wah is from the doers of da'wah both individually and institutions / organizations. A very visible problem is the lack of available proselytizing (ustadz, preachers and even ulema). The distribution of

proselytizing is also not evenly distributed. It is still very minimal, especially in rural areas and areas with minority Muslim populations.

According to kontowijoyo, it is called a structural strategy if the struggle uses a technical structure in the form of bureaucracy, state institutions, parties and all businesses that lead to political decisions (Kuntowijoyo, 1996: 21). The role of doers of da'wah from the structural side (Ministry of Religion, Islamic organizations / organizations, local government and DPRD) is also considered to be less than optimal.In terms of the target of da'wah / mad'u, the main problems lied in educational and economic backgrounds. Both of these are quite influential on the implementation of da'wah especially impacting on the availability of time allocated and the enthusiasm of the community to deepen the understanding of religion as well as the methods and da'wah material that can be given to the people.

b. Geographical factor

The vast area of Kotawaringin Timur district with its natural conditions that some of them do not yet have proper infrastructure is a challenge for doers of da'wah. The difficulty of reaching remote areas makes da'wah not yet spread in remote areas. This certainly makes Muslims in the area very lacking in the splash of religion. This is reinforced by the statement of the head of KUA Bukit Sentuai that for rural and peripheral areas, da'wah activities are lacking due to the lack of preachers. There is no asphalt road to make preachers from outside find it difficult to reach the area coupled with the unavailability of electricity except at night make da'wah activities hampered (Interview with Rohadi, dated 02 September 2019). Roads are one of the important infrastructures in land transportation. This is because of the strategic function it has, namely as a link between one region and another. In the development and equitable distribution of da'wah, road access also has a role to bring together the da'i and mad'u/ the followers.

c. A new understanding of Islam in the community

Pancasila and the 1945 Constitution provide opportunities for every religion (including Islam) to believe, worship and develop their respective religions. The development in Kotawaringin Timur Regency especially the number of palm oil companies (more than 50 companies) has become one of the magnets of many migrants to this area. Although the main reason is economic, there are also migrants who carry out religious activities. From the positive side, the development of da'wah is helped by the presence of da'i / ustadz who come from outside the region, but from the negative side there are individuals who spread the understanding that misleads the community and the flow that causes horizontal conflict.According to the head of the Mentaya Hilir Utara KUA, in this area, there are hermitage managed by physicians and teach mystical things reported by the community. They are deviant and can damage the creed (Interview with Muh.Fathoni, dated .02 september 2019). In another interview, the Head of the Ministry of Religion in

Kotawaringin Timur district stated that in this area there was a salaf flow that in certain places caused conflicts with the local community because they considered that the groups outside them were heretics, and that heretics would go to hell (Interview with the head of religous department of Kotawaringin Timur Regency, dated 27 July 2019).

Responding to unrest and conflict in the community, to determine an understanding including heresy, MUI and the Ministry of Religion referred to the Guidelines for Identification of Heretical Flow on November 6, 2007 (Wahid, 2017: 143). Ministry of Religion together with the MUI as well as from elements of the National Police, have conducted investigations, reviews and personal approaches by discussing related parties . For people who are exposed to deviant understandings are made more intense. In addition to providing guidance for those who have already been exposed, control is also still carried out rather not repeated and prevention efforts are made in areas where the range of understanding is distorted.

d. Changes in thinking and behavior in society impacted from globalization era.

The problem of modernization faced by today's Muslims is to overcome the gap between efforts to defend Islam as it is believed to be true and the realities of life demanded the adjustment and change of the times (Rakhmawati, 2014: 394).

As an area whose economic development is quite good, since there are many companies / plasms, making an increase in the standard of living of the people. With the development of the economy comes various entertainment facilities for the people. With the presence of the internet, especially in urban areas, it has also changed the habits of the people, from changes in media communication, changes in leisure activities, changes in ways of dress, changes in work choices to priorities in life.

The results of the interviews revealed that the da'wah activities, especially routine recitation / *yasinan*, were mostly carried outby mothers. Very rarely there are studies from adolescents. This is because teenagers prefer to interact through social media. Even for matters of religious knowledge, they prefer searching through the internet. Job seekers prefer to become employees of the company so that in the afternoon time runs out for work and almost no time to attend religious activities. Religious enthusiasm can be seen when they carried outthe Commemoration of Islamic Holidays, which is temporal in nature.

CONCLUSION

Islamic proselytization practices is an integrated part of Islamic doctrine. Islam as a religion is actually a religion proselytization . In Islamic doctrine proselytization will always exist and suistan be conductedas long as human being in the world. Proselytization has been conductedin everywhere, includes East Kotawaringin regency, central borneo. In this regency, proselytization in commonly

is still conducted conventually eventhough social community is experiencing what is called as the globalization age or contemporary age or contemporary age.

The major Proselytization challenges faced are actually more complex. The preacher's competence, geographical condition, changes in mindset, attitudes, and social behaviors as well as *sesat* doctrine (having deviated from core Islamic doctrine) are anumber of real challenges faced in the regency. Therfore, in the future time, Proselytization practices require a synergy and partnership with various stakeholders such as Islamic organizzsations, Proselytization organizzsations, local governments, universities, and also civil society so that problems of Proselytization can be answered and the Proselytization's objectives can be achieved as expected

BIODATA

Siti Zainab, MA is a lecturer of da'wa and communication science in Faculty of Ushuluddin, Adab and Da'wah, IAIN Palangka Raya Center Borneo, Palangka Raya, Indonesia. She has a research interest in Da'wa and Islamic Communication studies.
Dr. Nor Muslim is a lecturer of curriculum development in Faculty of Education and Teacher Trainging, IAIN Palangka Raya Center Borneo, Palangka Raya, Indonesia.
Abdul Azis ,M.Pd is a lecturer of learning technologies in Faculty of Education and Teacher Trainging, IAIN Palangka Raya Center Borneo, Palangka Raya, Indonesia.

REFERENCES

Abdullah, (2018). *Ilmu Dakwah, Kajian Ontologi, Epistemologi, Aksiologi dan Aplikasi Dakwah* [Da'wah Science, Ontology Study, Epistemology, Axiology and Da'wah Applications]. Depok: PT RajaGrafindo Persada.

Abdullah, (2009) Analisis SWOT Dakwah di Indonesia: Upaya Merumuskan Peta Dakwah [SWOT Analysis of Da'wah in Indonesia: Efforts to Form Da'wah Maps]. *MIQOT Journal* Vol. XXXVI No..

al-Bayanuni, Muhammad Abu al-Fatah, *al-Madkhal Ila Ilm ad-Da'wah*, Muassasah al-Risalah.

al-rasyid, Hamzah Harun, (2014) Dakwah Islam di Era Globalisasi: Revitalisasi Prinsip Moderasi Islam [Islamic Da'wah in the Globalization Era: Revitalization of Islamic Moderation Principles]. *Journal of "Al-Qalam"* Volume '20 December 2014 Special Edition.

Aminuddin. (2014) Dakwah di Indonesia dan Eksistensinya Pada Era Modern [Da'wah in Indonesia and Its Existence in the Modern Era] *Journal of Da'wahTabligh*, Vol. 15, No, 1, June

Aminudin, (January 1-June 2015) Dakwah dan Problematikanya dalam Masyarakat Modern [Da'wah and Its Problems in Modern Society] *AL-Munzir*, Vol. 8. No.1. May .

Aripudin, Acep, (2011) *Pengembangan Metode Dakwah- Respon da'i Terhadap Dinamika Kehidupan Beragama di Kaki Ceremai* [Development of Da'i-

Response Method Against the Dynamics of Religious Life at the Foot of Ceremai]. Jakarta: PT RajaGrafindo.

Aziz, Moh. Ali. (2004) *Ilmu dakwah.* ,Jakarta : Prenada Media

Basith, Abdul, (2013) *Filsafat Dakwah* [Philosophy of Dakwah]. Jakarta: PT. Raja GrafindoPersada.

Basit, Abdul, (2013). Dakwah Cerdas di Era Modern [Smart Da'wah in the Modern Era]. (2013) *Journal of Islamic Broadcast Communication Da'wah Faculty IAIN Sunan Ampel.* Vol. 03, Number 01.

Fahrurrozi, (2017) *Model-Model Dakwah di Era Kontemporer (Strategi merestorasi Umat Menuju Moderasi dan deradikalisasi)* [Da'wah Models in the Contemporary Era (Strategy for restoring the Ummah Towards Moderation and Deradicalization)], Mataram: LP2M UIN Mataram.

Habibi, Muhammad, (2018) *Optimalisasi Dakwah Melalui Media Sosial di Era Milenia*l [Optimization of Da'wah Through Social Media in the Millennial Era]. *Al-Hikmah Journal of Da'wah*, volume 12, Number 1,

Kuntowijoyo, (1996) Menjadikan Dua Strategi Saling Komplementer [Making Two Complementary Mutual Strategies]. In Arief Affandi (Peny.), *Islam Demokrasi Atas Bawah* [Islamic Democracy Above and Lower]. Yogyakarta: Student Library.

Keusuma, Cut nanda and Suriani, (May 2015) Pengaruh Pembangunan Infrastruktur Dasar terhadap Pertumbuhan Ekonomi Indonesia [Effects of Basic Infrastructure Development on Indonesia's Economic Growth*] ECOsains: Scientific Journal of Economics and Development.* Volume 4. Number 1,

Muhiddin, Asep, (2001) *Dakwah dalam Perspektif Al- Quran* Da'wah in the Al-Quran Perspective, Bandung: CV. Faithful Reader. 1st cet.

------------, et al (editors), (2014) *Kajian Dakwah Multiperspektif Teori, Metodologi, problem, dan Aplikasi* [Multiperspective Study of Theory, Methodology, Problems and Applications]. Bandung: PT RemajaRosdakarya.

Multazim, (September 16, 2017), *History of East Kotawaringin*, https://kotimkab.go.id/povernment/profil-daerah/sejarah-kotim.html,

Rakhmawati, Istina, (2013) Potret Dakwah di tengah Era Globalisasi dan Perkembangan Zaman [Portrait of Da'wah in the Era of Globalization and Development of the Age]. *AT-TABSYIR*, Journal of Islamic Broadcasting Communication. Vol.1 Number 1. P3M STAIN Kudus

---------, (2014) *Tantangan Dakwah di Era Globalisasi* Challenges of Da'wah in the Era of Globalization, *ADDIN*, Vol, No. 2.

Religious Affairs Deparment of RI, (1992) *Al- Quran dan Terjemahnya*, Bandung: Gema Risalah Press

Suparta, H. Munzier, Harjani Hefni (editor), (2003) *Metode Dakwah* [Da'wah Method], Jakarta: Kencana

Suroyya, Dhama, (October 2015) Cyber Dakwah dalam Menghadapi Era Globalisasi [Cyber Da'wah in Facing the Era of Globalization] *al-Hikmah*, Vol.13, No.1,

Syamsuddin AB, (2016) *Pengantar Sosiologi Dakwah* [Introduction to the Sociology of Da'wah]. Jakarta: Kencana.

The Indonesian Ministry of Religion, (1992) Al-Quran dan Terjemahnya [Al-Quran and Translations]. Bandung: Gema Minutes of Press

Wahid, Ramli Abdul, (2017) Aliran Minoritas Dalam Islam di Indonesia [Minority Sects in Islam in Indonesia]. *Journal of Contemporary Islam and Muslim Societies*, Vol.1.No.2 July-December.

Ya'qub, Hamzah, (1998) *Publistik Islam dan Teknik Dakwah* [Islamic Publications and Da'wah Techniques]. Diponegoro: Jakarta