

TEXTUAL AND CONTEXTUAL DA'WAH METHODS IN THE QUR'AN TO THE DIGITAL AGE OF CONTEMPORARY DA'WAH

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Abstract

Introduction: *Da'wah through social media is an activity that uses social media as a means to convey religious messages to the public. Social media has advantages in terms of convenience, speed, and audience reach. Methods:* *The method in this research is a qualitative method, while the data sources in this research are literature, so this research falls into the category of library research or library research. Conclusion:* *The advantages and disadvantages of contextual da'wah with social media in the Digital Age, can reach a wider and more diverse audience, even across countries and cultures, and can utilize a variety of digital platforms and features, such as blogs, videos, podcasts, and infographics. Disadvantages of da'wah through social media, Vulnerable to manipulation and dissemination of untrue or misleading content by malicious people, Requires sufficient technical skills and knowledge to manage social media professionally and safely, Potential to cause conflict or unproductive debate with parties of different views or interests*

Keywords: *Dakwah Metode, Quran, Contemporary, Digital Era*

A. INTRODUCTION

Da'wah is the command of Allah to His servants, everyone is encouraged to remind each other in truth and patience, the recommendation to preach in Islam is the command of Allah SWT, a *da'i* is someone who invites others to goodness, believes, and practices the teachings of Islam. Preaching is not only ordered to the prophets and apostles, preaching in Islam is also ordered to the people of the prophet Muhammad SAW. In preaching some provisions must be fulfilled by a preacher, such as sincere intentions, correct knowledge, wisdom methods, and good ethics, preaching in Islam can be done in two ways, namely by word or word (*da'wah bil lisan*) and by deed (*da'wah bil hal*), in addition to preaching by word or preaching by mouth, in this modern era many also preach by using social media in preaching, preaching on social media is one way to spread the teachings of Islam to people who use the internet and social media as a means of communication and information. Da'wah on social media has several advantages, such as easy, fast, wide, cheap, and creative. However, da'wah on social media also has challenges, such as credibility, content, ethics, law, and impact. Da'wah on social media requires sincere intentions, correct knowledge, wisdom methods, and interesting content. (Munir, 2006)

Da'wah through social media is an activity that uses social media as a means to convey religious messages to the public. Social media has advantages in terms of convenience, speed, and audience reach. Many preachers are popular on social media because they can create da'wah content that is interesting, persuasive, and based on the Qur'an and hadith. Some examples of preachers who are popular on social media are Abdul Somad, Adi Hidayat, and Evie Effendi. Da'wah through social media also requires effective communication between preachers and audiences. (Harjono, 2017)

Da'wah communication through social media involves patterns of social interaction, persuasive patterns, and the ethos or attractiveness factor of the preacher. The pattern of social interaction means that there is a reciprocal relationship that influences each other between the preacher and the audience. The persuasive pattern means that there is an effort to convince the audience by using logical, emotional, and ethical arguments. The ethos or attractiveness factor means the credibility, competence, and character of the preacher that makes the audience interested and trusts the da'wah message. (Morisan, 2019)

Social media is one of the most popular da'wah media today, and da'wah through social media is a form of da'wah that is following the times and technology. However, da'wah through social media also has challenges and risks such as inaccurate information, hoaxes, slander, or provocation that can damage the image of da'wah and religion. Therefore, da'wah through social media must be done wisely, responsibly, and following Islamic law. (Mustaqim, 2017)

The phenomenon of da'wah through social media is an activity that uses social media as a means to convey religious messages to the public. Social media has advantages in terms of convenience, speed, and audience reach. Many preachers are popular on social media because they can create interesting, persuasive, and da'wah content based on the Qur'an and hadith. Dawah's communication through social media involves patterns of social interaction, persuasive patterns, and the ethos or attractiveness factor of the preacher. The pattern of social interaction means that there is a reciprocal relationship that influences each other between the preacher and the audience. The persuasive pattern means that there is an effort to convince the audience by using logical, emotional, and ethical arguments. The ethos or attractiveness factor means that there is credibility, competence, and character from the preacher that makes the audience interested and believe in the preaching message. Da'wah through social media is one form of da'wah that is following the times and technology. However, preaching through social media also has challenges and risks such as inaccurate information, hoaxes, slander, or provocations that can damage the image of preaching and religion. Therefore, da'wah through social media must be done wisely, responsibly, and following Islamic law. One way to spread the teachings of Islam in this digital era is through social media. (Zaidan, 2021)

B. METHODS

The source of data in this research is literature, so this research falls into the category of library research or library research. (Arikunto, 2016). Library research is research by collecting data and examining books, and literature related to the object of discussion. The object of discussion. Then it will be analyzed proportionally and objectively, all data is collected and taken by quoting directly or indirectly. Then it is determined using the comparative or Muqâran method and arranged systematically so that it can be a clear description. The steps used in this study are to collect data on contextual da'wah in the digital age and provide verses related to Contextual Da'wah in the Digital Age, then compare with the reality of da'wah today. (Stanley, 2020)

C. DISCUSSION

1. Contemporary Da'wah Media

Etymologically, media comes from Latin, *medius* which literally means intermediary, middle, or introduction. In English, media is the plural form of medium meaning middle, between, and average. In Arabic, it is called *wasilah* which means a tool or intermediary or messenger from the sender to the recipient of the message. Etymologically, media comes from Latin, *medius* which literally means intermediary, middle, or introducer.

In English, media is the plural form of medium meaning middle, between, and average. In Arabic, it is called *wasilah* which means a tool or intermediary or messenger from the sender to the recipient of the message, multimedia is a means of conveying messages that can be divided into two, namely online delivery and offline delivery. Online delivery is multimedia that uses one network to convey information from a computer or server machine that is the central data storage to another network, either a local network within an organization or an internet network. Meanwhile, offline delivery is multimedia that is stored using a storage device or packaging that can be moved. The storage device is capable of storing large data according to the characteristics of multimedia data such as DVDs and CD-ROMs. (Nasrulloh, 2018)

During the time of the Prophet Muhammad, the most widely used media was oral da'wah media, the Prophet's attitude, and behavior were also examples of role models that could be imitated or seen by those receiving da'wah, in subsequent developments, there were various effective da'wah media, both in the form of visual, audio, audio-visual media, and so on. The emergence of various media da'wah due to the development of technology so that the use of media must be adjusted to the needs of society. Therefore, preachers must master multimedia well and vary the media in preaching so that the congregation in the community is not bored with the material presented.

Some several media or multimedia can be used in disseminating Islamic teachings or doing da'wah, namely:

a. Media through the Pulpit

The pulpit is one of the places or media for preaching. A preacher can use the pulpit as a place to convey good values, ideas, and warnings about goodness. The pulpit is a medium or means to invite the community and interact with the community to carry out goodness following the teachings of Islam.

b. Audio Media

Audio media is a tool that emits sounds such as radios, tapes, recordings, and others. Radio is one of the effective means of preaching. Moreover, in all directions can reach da'wah with the radio. For people in general who are less capable, they must understand and understand radio and its functions. Radio today is almost left behind by other media. However, it is still effective and appropriate for preaching to the underprivileged. Religious broadcast programs through radio media can reach all levels of society and can penetrate space and time without limits. Therefore, it must be packaged well, especially religious broadcasts or da'wah so that they can be accepted by the public in a straightforward, fun, attractive, and successful way and are useful for the community. Radio media is very important to use in preaching because it is direct, does not know the distance and obstacles, has a strong appeal, is relatively cheap, and is not hampered by the ability to read and write.

In addition, recordings or MP3s are also audio media that can be used by preachers in preaching. Recordings can be played back and heard again by *mad'u*. Da'wah with recordings must be prepared in advance both the content and material of the da'wah and the intonation of the voice must be clear. Dai must check repeatedly so that there are no mistakes in making recordings. Thus, audio media also makes an important contribution to *mad'u*, because each *mad'u* is different in receiving da'wah. Some men like audio media because they tend to prefer listening to da'wah messages to other media, and vice versa. (Ardani, 2006)

c. Print Media

The pioneer of this media is the Prophet Sulaiman, who pioneered da'wah with a pen or *da'wah bil qalam*. In one history it is mentioned that the letter of the Prophet Sulaiman to Queen Balqis was the first da'wah and communication letter that began with *basmalah*.

According to Ali Yafie in the Research and Development and Education of the Ministry of Religion of the Republic of Indonesia, *dakwah bil qalam* is one of the communication media to convey information about Allah, nature, creatures, the last day, and the values of eternal life. This model of da'wah is written da'wah through print media.

Print media is also a medium that can be used by preachers in preaching. Preachers can use this media as a good means for *mad'u* to get closer to Him, which includes printed media, namely books, magazines, posters, brochures, leaflets, and other printed media.

In printed media, preachers are advised to convey their da'wah material directly to the core of the discussion, using straightforward, intelligent, and clear language so that readers can capture the content of the da'wah material written. Preaching using printed media facilities requires talent because printed media is a means of written communication. Many preachers can speak and speak fluently in front of the pulpit, but they are unable to put it in writing. So, the frequency of da'wah bil *lisan* is much greater than *da'wah bil qalam* or writing. However, many preachers can do both, in the pulpit and with written or printed media. Preaching with this media has the advantage that this media can reach a wide community, preachers have a lighter psychological burden compared to preachers who directly convey orally their preaching material, more practical, can be read anywhere and anytime, making it easier for people to receive their preaching messages.

d. Social Media

Social media can be used in preaching. These social media such as Facebook, Twitter, WhatsApp, YouTube, and others can be utilized as a space to deliver da'wah messages. This media provides opportunities for preachers in calling for religious messages and truth values can be poured through this media. (Harjono, 2017)

In this media, the message must be packaged well and not too long. The message must be short, concise and clear, so that people who will read it read thoroughly and should be able to arouse the emotions or feelings of the people who read it so that they are touched and can do it according to the message conveyed.

YouTube can also be utilised by preachers. The duration of the da'wah can be uploaded on YouTube, the da'wah message must also be clear and not too long, let alone rambling. Preachers must pay attention to their effectiveness, especially the time used in their delivery.

The use of YouTube for preachers must pay attention to the material delivered, the time to deliver it, and the way of delivery so that the message delivered can be accepted by the congregation during society.

The various media above can function effectively if a preacher can use them properly by paying attention to various matters related to other components in preaching both the material, method, *mad'unya*, and the preacher himself so that the purpose of preaching can be achieved following what is expected by the preacher. Therefore, the preacher must understand the characteristics of the media to be used and adjust it to the needs and situation and conditions of the *mad'u* so that the material delivered can be accepted and the community is influenced to carry out what is conveyed.

2. The Quran and the Command of Da'wah

The call to Allah is a must. Da'wah is the basic duty of the messengers. Allah commanded them to preach, inviting people to Allah with wisdom, to the Shari'ah of Allah, namely Islam, with al-mau'izhah al-ḥasanah so that they will be aware of the punishment of Allah, and if there is opposition then debate in a good way, full of gentleness, politeness, and polite words, forgive and be patient with those who say unkind and rude. Speak to them in gentle language, and confront their bad behavior with kindness and respect.

The Quran in Surah Fushilat verse 33 mentions da'wah as *Aḥsanu Qaulan* this shows that the best words are those that invite to goodness.

And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are Muslims (surrender unto Him)." (Fussilat/41: 33).

(Quran and Translation)

Islam must be spread throughout the world. Therefore, we need to spread the da'wah, which is the task of spreading this da'wah charge to all Muslims continuously until this life is over. According to the opinion of Imam Al-Ghazali quoted in the book Da'wah Method that da'wah has a core that is the driving force in the dynamics of society, namely *Amru bi al-ma'rûf wa nahyu bi al-munkar*. (Hakim, 2018)

The rise of religious activities in Indonesia is a manifestation of the spirit of the Indonesian people in fighting for the mission of religion. Moreover, religious activities are always crowded with young generations, which is the generation that will carry this religion. Seeing from the reality that occurs at this time, Islam is conveyed not like what the Koran has explained. All this can happen because of a lack of understanding of the correct da'wah. The dynamics of society and the demands of the times are constantly evolving and changing. Da'wah as a means of socialising Islamic teachings has developed both in terms of methods, strategies, and models. The development of da'wah is carried out by many community movements and community organisations or individually, either face-to-face or through media that are developing at this time. If we look at this age, especially on social media, there are a lot of expressions of abuse and inappropriate words thrown either individually or in groups, due to differences in opinion between one another. Even attacking a certain group by using false evidence or by making hoax news. (Taufiq, 2015)

In this era, there is a lot of giving each other advice and reminding each other, but the method used is with inappropriate words or words that can offend and hurt feelings. Maybe they have good intentions to change someone for the better. But, is this method following what the Quran teaches. The Quran has explained the method of da'wah. In the method of da'wah has three scopes, namely: Hikmah, Mau'izhah ḥasanah, and Mujâdalah with the good and right, as Allah SWT says:

Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright. (QS. An-Nahl/16: 125)

(Quran and Translation)

This verse explains how to deliver da'wah or appeal to people so that they are on the path of Allah SWT. In doing da'wah should use three kinds of methods, namely; *Hikmah*, *Mau'izhah ḥasanah*, and *Mujâdalah bi al-ahsan*. Wisdom or wisdom is a more subtle core of philosophy. Philosophy can only be understood by those whose minds have been trained, but wisdom can understand people who have not advanced their intelligence and cannot be refuted by smarter people. Wisdom is not just about speaking, but also includes actions and attitudes. Sometimes it is wiser to be silent than to

speak. Meanwhile, according to Ash-Shah'râwî (d. 1998) in his interpretation related to wisdom is putting something in its proper place, with gentleness without violence. *Mau'izhah ḥasanah* according to Ash-Sya'râwî is useful advice, lessons, and *i'brah*. Meanwhile, according to *mau'izhah ḥasanah* is good teaching or education or good advice. *Mau'izhah ḥasanah* is included in family education and teaching in universities. For example, the education of both parents in the home to their children who show examples in religion to children. *Mujâdalah bi al-aḥsan* according to Quraish Shihab is a debate on an issue where each party presents its arguments in a good way or with gentleness and without a harsh tone.

According to Qurtuby *Mujâdalah bil Ahsan* is to refute them in a better way.

This method is done when there is a polemic or difference of opinion. Among these is not mixing the discussion or the subject matter with feelings of hatred or affection for the opponent. For example, if a disbeliever does not understand Islam and he denounces Islam, it is obligatory to refute him, to make him realize the best way, and to persuade him to think correctly so that he will accept it. But if the disbeliever's heart is first hurt because of a mistake in arguing, he may not accept the truth, because his heart has been hurt. Seeing the problems that occur at this time, as the author has described above, the author will examine the *da'wah* in the Quran with a comparative study between the interpretation of Khawâthir Ash-Sya'râwî and Tafsir Al-Azhar. These two *mufasssirs* represent the modern thinking of scholars in the 20th century and also represent between Nusantara tafsir (Tafsir Al-Misbah) and non-Nusantara tafsir Tafsir Qurtuby

3. Da'wah Innovation in the Digital Age

Da'wah innovation is the changes made in preaching. This innovation can be done from all elements of da'wah such as material, methods, preachers, media, and other elements. Da'wah innovation is a must. World progress and all its changes cause very complex problems. Therefore, da'wah innovation is a must to get optimal results for both multimedia da'wah and da'wah through community empowerment.

Dai must be media literate. The development of science and technology requires preachers to develop science and the use of technology in delivering their da'wah to the community so as not to be outdated. According to Sindhunata in Bambang S. Ma'arif, preachers who master multimedia will invite *mad'u* or da'wah partners to:

- a. Understand that what is presented in the media is not reality outwardly and as it is. The media processes and produces reality with a specific purpose. So the media is a construction of reality, and the construction is determined by various determinants
- b. Guiding da'wah partners to recognize that the media is one of the means to interpret reality. Many things determine the content of that interpretation.
- c. Da'wah partners do not need to learn the errors of that interpretation but enrich themselves with the truth of that interpretation. Not being a passive recipient, but an active determinant of what it receives through the media.
- d. Realising that the media is a profit-oriented business. So media products are based on the economic interests of those who own them Critical of the ideological implications and value systems contained in the media so that it is related to advertising Need to pay attention to the content or message in preaching. (Saputra, 2011)

Thus, it is a must for preachers to develop their competence, especially in mastering media or multimedia to convey their da'wah messages to da'wah partners. Several media should be of concern to preachers, such as television and the internet, although other media are also very important.

However, the media that are widely used by da'wah partners are television and the Internet. Television is an effective medium for preachers in delivering their da'wah. The rise of da'wah through television is inseparable from global symptoms, all forms of communication can become a profession that is in contact with business, although this fact is often controversial in society. With this media, there is a process of religious-social interaction so that people can be influenced and accept da'wah well. (Mauludi, 2018) The Internet is a medium that includes information in various fields such as politics, culture, crime, law, education, culture, health, Islamic information, and others. With the internet, preachers can browse various information at any time. However, preachers must be careful and vigilant. This is because this media is also filled with information whose truth still needs to be re-examined. Dai must sort and select news portals whose information can be accounted for. When the information is correct or valid, preachers can share it through social media, whether WhatsApp, Facebook, or other social media so that the wider community can find out about it. Even if necessary, preachers use international languages and are shared with the international community. Thus, this media has a very positive impact on preachers and *mad'u* or recipients of da'wah.

The internet has advantages as a medium of da'wah, namely First, it's never turn-off (cannot be turned off) and has unlimited access (can be accessed without limits). The internet has the flexibility for its users to access in any condition and situation. Secondly, the internet is a great place for those who want to discuss spiritual experiences that are irrational and if discussed in a forum would reduce their openness. The internet provides a space that accommodates a person's desire to feel free to talk about something that is beyond scientific convention. Thirdly, some people with communication limitations often find it difficult to quench their spiritual thirst. Yet they are eager to discuss and receive guidance from the scholars. Meanwhile, some people want to ask questions or want to debate with scholars or preachers in search of the truth, but conditions often do not allow it. The internet is present as a friend and opponent for discussion as well as a loyal mentor. Therefore, scholars or preachers should be able to use the internet as an effective medium to achieve their da'wah goals. (Zaidan, 2021) Da'wah with multimedia has advantages and limitations.

The advantage is that it can be accessed by all groups, preachers can deliver their da'wah anytime, anywhere, without having to provide a special place, *mad'u* can choose themes or materials according to their needs and can interact with preachers directly and can also be more familiar with preachers and are not limited by distance, time and place. While the limitations are that preachers cannot use mass media as a medium of da'wah, *mad'u* cannot use the media as a means of *da'wah*, many media provide da'wah material only based on their point of view, the source or legal basis studied is not clear, and *mad'u* sometimes ask questions with impolite words. The limitations of this media lie in the inexperience of preachers and *mad'u* in using the media. The effective use of multimedia in da'wah makes da'wah can be done easily. People's lives change and lead to more dependence or utilization of media according to their needs.

D. CONCLUSION

The object of da'wah is all humans on earth, regardless of origin, skin color, or gender. There are three methods of da'wah, namely; *Hikmah*, *Mauizhah hasanah*, *mujâdalah bi al-ahsân*. Each method is good in terms of meaning and method of delivery, According to Quraish shihab and Imam Qurtuby, they have the same opinion, namely that in doing da'wah it is forbidden to make the heart of the object of da'wah hurt and emotional. Every preacher must have good ethics and character among the ethics in preaching is that every preacher is required to practice what he says, and become a role model for others. And also every preacher is prohibited from hoping to get wages from the results of his da'wah but only hopes for Allah SWT.

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