Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age

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ABSTRACT: Modern civilisation is characterised with unprecedented technological innovations that have led to major cultural shifts. Religion remains one of the primary phenomena that has been impacted the most by the current digital revolution. Da'wah, being one of the central tenets of Islam, is no exception to this global cyberculture. In order to remain relevant and address the needs of the current Muslim community, da'wah needs to adapt to the dynamics of the current digitization of society. This article discusses the transformation of Da'wah in the age of mass media, digital communication and the internet. This research establishes how the global digital revolution has opened new avenues for da'wah with the potential to disseminate the message of Islam far and wide. But at the same time the digitization of communication and the culture that it has constructed has unprecedented ethical implications related to cyber-culture, cyber-ethics, hyperreality and mass cognitive dissonance. Thus, while it's imperative to ensure that the method of conducting da'wah must be relevant to the current era, it necessarily must conform completely to the ideals of the Quran and Sunnah.

KEYWORDS: culture; organization; Islamic communication; modernization; transformation of Da'wah.

INTRODUCTION

Islamic Communication: Challenges and Opportunities in the Information Age.
The Prophet Muhammad (peace be upon him) foretold that: *"No house of brick, nor fur, will remain upon the face of the earth but that Allah will cause the message of Islam to enter it, by which the honorable will be honored and the disgraceful will be disgraced".*[1]

This hadith anticipates something that can only be possible if communication and data transfer is facilitated in an unprecedented fashion. The modern era presents one of the most pertinent challenges for Muslims. From the very onset of the modern period Muslims have had to deal with several challenges such as economic wars, military invasions, onslaught of different ideologies, cross-border and geostrategic diplomatic challenges, and a growing identity crisis in the massive Muslim diaspora that spans the globe. Most of these challenges are intrinsically related to technology and its impact on humankind's culture and customs. Contemporary challenges have proved to be more sophisticated and complex than the challenges faced by previous generations. Paradigm shifting technological innovations, rise of corporate monopolies, proliferation of Artificial Intelligence (AI) and faster and more subtle forms of communication and data sharing have inevitable implications for the Islamic way of life.

Thus it is imperative for Muslim scholars and preachers to address these challenges and above all remain relevant to the times. Digitization of da'wah, therefore, has become a major necessity. In order to combat lack of information and at times even deliberate misinformation about Islam and the Prophet (pbuh), Muslim preachers need to saturate digital spaces with correct information on Islam from authentic and classical sources. The digital age presents a great opportunity for Muslims undoubtedly. Classical sources inform us how Muslims before used to travel long distances and over long periods of time just to acquire a single hadith from a scholar. The internet has turned the scales in our favour as now learning Islam has been greatly facilitated.

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[1] Hadith of Musnad Aḥmad: 23302

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Significant and Methods
This article studies the transformation of methods of Islamic communication in the present era of digital disruption, especially in the shift of traditional methods to digital da'wah. In particular, this article recommends digital da'wah as adaptive efforts of Islamic communication to address contemporary challenges. A practical reference is provided for various people interested in sociological dynamics stemming out from shifts in communication, along with providing a comprehensive guide to to da'wah practitioners and academics regarding the importance of adapting to the current trends in communication, thereby using these developments to the advantage of Islam.

This article uses the literature study method and establishes how a global cultural shift in the Muslim world from classical methods of communication to technologically advanced methods will help address the challenges in the era of computerization of communication and will aid and reinforce da'wah efforts by making them more efficient and relevant to the times at hand.

DISCUSSION

Cultural and Methodological Change of Islamic Communication in the Digital Age

Modernization followed by its later stages of the global digital and information age is a cultural shift that includes several conceptualizations and ideologies. Millions of people worldwide are witnessing the revolutionary transformation of their daily lives. Contemporary sociologists use the term modernization to describe how developing countries move from traditional or less developed institutions to having characteristics of more technologically advanced societies. Modernization is defined as a positive movement and a developmental change. Marsh[2] stated that modernization in this digital era could no longer be explained within the original theory. Instead, they modernization in this modern era, creatively extended in new directions that could account for the anomalies, using such concepts as reflexive modernization, first and second modernity, ecological modernization, evolutionary theory, values modernization, multiple modernities, and global modernity. Thus, modernization is a process when a community renews itself and tries to get the characteristics of an advanced society.

Modernization and Global Socio-Cultural Changes
Modernization cannot be separated from globalization, where cultural ideas easily spread worldwide, leading to a universal culture or monoculture that impacts all facets of human existence. Consequently, modernization leads to seismic changes in social and economic conditions. Developments in telecommunications and technology are pivotal to help change a society's social and cultural conditions. Developments in telecommunication technology are directly proportional to a society's cultural advancement. Thus the more reduction in distance between individuals, the faster the communication and the greater the transfer of science and technology.

Cultural changes resulting from modernization are inevitable, especially in communication, including religious communication. Rejecting and avoiding modernization and globalization is tantamount to dismissing the relevance of religious messages in the context of modern society. The Quran establishes itself as the guide for humanity till the end of time.[3] This entails the relevance of the message of Islam to be uncompromisingly relevant and critical for humanity's salvation even in the current age of globalization. Failure of Muslim preachers to utilize modern technology in the service of Islam, will have irreparable negative effects for the global Muslim community.

Evolutionist Sociology considers modernization the cultural transformation of society into a technologically saturated one. Modernization is a cultural phenomenon that began from the internationalization of traditional associations into a community with a new model that emphasizes technology and cultural exchange.[4] Modernization includes a social transformation of traditional or pre-modern nature based lifestyles into a technologically engineered lifestyle.

Mechanization, mass media, and the evolution of communication technology has changed social behavior patterns of all communities, including Muslims. The breakdown of large traditional family units to nuclear and single parent households is an outcome of the globalized monoculture. The advent of the internet and the ease of internet access have caused major socio-cultural shifts. These shifts greatly influenced thought, values, and cultures, consequently impacting many aspects of people's lives, including their religious faith.

[2]Marsh, Robert M. "*Modernization Theory, Then and Now*." (Comparative Sociology 13 (3), 2014: 261–83). https://doi.org/10.1163/15691330-12341311.

[3]Al-Qur'an Translation Completion Team (2016-2019). "*The Qur'an and its translation. 2008*". (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

[4]Marsh, Robert M. 2014. "*Modernization Theory, Then and Now*." (Comparative Sociology 13 (3), 2014: 261–83). https://doi.org/10.1163/15691330-12341311.

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With the beginning of the internet era, Muslims have entered a period of "interactive silence" where individuals have achieved arbitrary freedom and autonomy in expressing their views. This autonomy has affected basic etiquettes of engagement. Increasingly advanced technology has eliminated time and space limits so that da'wah, one of the core Islamic tenets, that was traditionally a person to person spiritual interaction can now be done through electronic interfaces.[5] While dissemination of Islamic messages through digital web based platforms allows the message of Islam to have a global reach, but how can the practice of da'wah be made more efficient, all the while meeting the demands and needs of the growing Muslim Ummah

Modernization: Communication Methods Change
Cultural modernization leads to a wide spectrum transformation in values, norms, and attitudes in which societies find themselves. For example, globalization has led to great innovations in communication, transportation, politics and economics. Modernization has impacted mindsets and behaviors as well. Essentially modernization encompasses a total transformation of traditional shared life into an economically practical pattern juxtaposed with technological innovations.

In changing mindsets, modernization has popularized a highly materialistic and physicalist approach which is hyper-rational and antithetical to metaphysics and spirituality. According to Comte[6], "In the era of modernization, human thought gets rid of what he terms 'myths, abstract beliefs, superstitious, and the mystical', or all of which are opposed to common sense". Therefore, modern society gives precedence to material realm and the physical world. This dramatic change in mindset is a great epistemological challenge for preachers, especially on how to apply effective da'wah methods to be relevant to the current trends favouring reason over revelation. In addition to providing effective da'wah that appeals to both the rationality and spirituality of people, a preacher must also understand these seismic shifts in culture and society. Rapid growth and easy access to the internet increases the number of internet users from year to year.
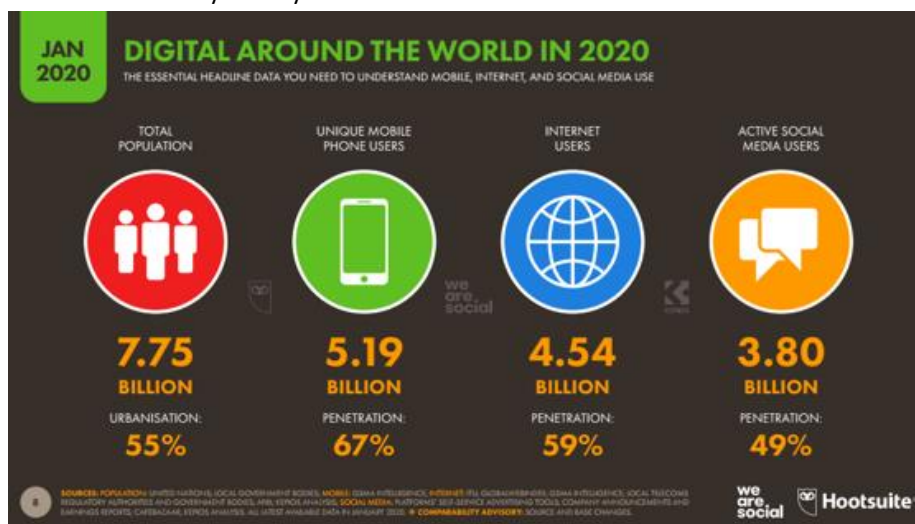

Figure 1. The Number of Internet Users in the World[7]

The development of the internet led to the proliferating development of social media, with smart phones and tablets facilitating its global reach. The development of internet technology, social media, and smartphones enables global communication. Before modernization, da'wah was interpersonal communication. Then with the advent of the printing press, Islamic scholarship adopted it and Islamic literature reached far and wide. It is even argued that Muslims were using a proto printing press centuries before Gutenberg. In the twentieth century da'wah utilized the medium of television and radio channels.

However, since the last decade Digital Da'wah that utilizes platforms such as social media, computer applications and websites has helped bring benefit to diverse audiences.

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[5]Rouet, Gilles. *"Book Review-Dominique Wolton, Vive L'incommunication. La Victoire De l'Europe*." (Eastern Journal Of European Studies 11, No. 1 (2020): 358-362).

[6]Whewell, William. "*Comte and positivism*." (Epistemology & Philosophy of Science 54, no. 4 (2017): 209-224).

[7]This is the Data of Internet Users Around the World in 2020 | by Bagus Ramadhan | TEKNOIA - Data And Inspiration For Action." n.d. Accessed December 27, 2021. https://teknoia.com/data-user-internet-dunia-ac03abc7476.

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Digital Da'wah Transformation

Da'wah: Communicating Islamic Messages

Da'wah etymologically denotes 'a call or invitation'. Thus it is a call to the truth of Islam.[8] The Prophet Muhammad (pbuh) said, *"The religion (of Islam) is good advise."* (Sahih Muslim). The Qur'an encourages every Muslim, male or female, to become a dā'i/dai'yah (caller to Islam). A Da'iyah's behavior, speech, and thought process must completely represent the message of Islam and invite people towards ethical behavior (yad'ūn ilā 'l-khayr) to serve the Creator. Prophet Muḥammad (peace be upon him), according to the Qur'an, was the one who called people towards good and warned of the consequences of rejecting khayr, ḥaqq, and ma'rūf. The Qur'an, in some places, outlines how to spread the message of Islam.[9]

From a language point of view, the word da'wa comes from the Arabic word which means calling, asking, guiding or calling, inviting others to follow, join, and understand. [10] In an integralist sense, da'wah is an ongoing process conducted by the bearer of da'wah to gradually bring the recepeint towards Islam.[11] The concept of da'wah can be understood as an attempt to introduce, teach, and convey religious beliefs to other people or groups. Historically, Islam spread throughout the world by da'wah.[12]

Methodologically, da'wah should be delivered using the best communication techniques, skills and etiquettes (maw'izah al-ḥasanah). This method includes building a logical and rational discourse, including the use of appropriate media for delivery. Da'wah must necessarily conform to the specific conditions and requirements of the receiving audience.[13] The behavior and practices of Allah's Apostle are examples and references to understand the basics of da'wah. When the Prophet Muhammad (pbuh) initiated his da'wah efforts, he addressed the prevalent socio-religious issues in the Meccan society. According to 'Abd al-Karim Zaidan,[14] the da'wah method must also deal with the question of how to overcome obstacles in preaching.

In delivering their da'wah, a preacher must know the problems and challenges that the Prophets and Apostles faced in their time and how they responded to those challenges. Thus, it becomes crucial to understand contemporary challenges and think of appropriate da'wah strategies and methods. Da'wah is an essential communal activity in Islam as through it the very existence of Islam as a way of life is safe guarded.

Da'wah Methods

Before modernization, the da'wah method focused on the compilation and delivery of content which was based on the Quran and Sunnah. This method is commonly referred to as the Mau'izhah Hasanah method.[15] Mau'izhah Hasanah can be interpreted as sound advice, education, teaching, imparting good news or warnings, and lastly moral rectification using the medium of storytelling, with a view to ensure the ultimate salvation of the individual.[16]

Mau'izah Hasanah comprises several ways of conveying Islamic messages: spoken language, writing, and serving as role-models.[17] Three elements must be fulfilled in this method. First, mau'izah Hashanah must contain sound advice. Second, guidance should be delivered in an affectionate and sincere manner with no ulterior motive or demand for recompense in mind. Third, the language must not be critical, harsh or insulting, thereby making the person(s) uncomfortable.

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[8]Saputra, Eko Hendro, M. Bahri Ghazali, Hasan Mukmin, Bambang Budi Wiranto, and Fitri Yanti. "*Understanding da'wah and khatib.*" (Linguistics and Culture Review 5, no. S1 (2021): 274-283).

[9]Rusli, Nurdin. "*Spiritualising New Media: The Use of Social Media for Da'wah Purposes within Indonesian Muslim Scholars.*" (Jurnal Komunikasi Islam 3, no. 1 (2013)),

[10]Riyadi, Agus, and Hendri Hermawan Adinugraha. "*The Islamic counseling construction in da'wah science structure.*" (Journal of Advanced Guidance and Counseling 2, no. 1 (2021): 11-38).

[11]Nur, Makmur Jaya. "*Da'wah in Form of Ukhuwah Islamiyah.*" (In 1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019), pp. 941-946. Atlantis Press, 2020).

[12]Ibid

[13]Kusnawan, Aep. "*Preaching in the Technological Society.*" (Science of Da'wah: Academic Journal for Homiletic Studies 10, no. 2 (2016): 355-374).

[14]Nur, Makmur Jaya. *"Da'wah in Form of Ukhuwah Islamiyah."* (In 1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019), pp. 941-946. Atlantis Press, 2020).

[15]Hezbollah, Muhammad. "*The Concept of Mau'izhah Hasanah in the Qur'an.*" (Bachelor's Thesis, Faculty of Da'wah and Communication Sciences Syarif Hidayatullah State Islamic University Jakarta 1437 H/2016 M, 2014).

[16] Ibid

[17]Kamarudin, Muhammad Aiman, Mustafa Kamal, Muhamad Syakir, And Jimain Safar. "*Social Media And Da'wah According To Islam.*" (In Working Paper Outlined At The Science Technology And Human Seminar, 2019)

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Modernization presents many opportunities on the one hand but even challenges, and obstacles in delivering da'wah. Therefore, da'wah in the twenty-first century needs to be customized to the needs and requirements of the globalized culture. There is a tendency within traditional Muslim scholarship to be reluctant to adapt to innovations. On the contrary we find the Prophet (pbuh) was open to adopting new techniques if they were beneficial to the cause of Islam even if they came from foreign sources. This can be seen when Salman al Farisi suggested the use of trenches as a military tactic in the Battle of Khandaq. The second rightly guided Caliph Umar (ra) commissioned the installment of windmills to grind grains in the outskirts of medina, when he saw this technology in the Persian military campaigns. Muslims made significant advances in astronomy, geography and incorporated foreign knowledge in order to serve Islam.

Digital Dakwah Transformastion

As discussed before the digital global revolution has brought about great paradigm shifts in communication practices. By 2020, the world's internet users will have reached 4.5 billion people. Meanwhile, social media users worldwide are more than 90% of total internet users. That is, almost all internet users have social media accounts. Users access their accounts for an average of about 2 hours, and as many as 74% access their accounts through smartphones. Globally, social media has become an integral part of communication, business and learning. On September 21, 2020, Digital Insights stated that the number of social media users such as Facebook had reached 1.3 billion. In less than four months, precisely by the end of January 2021, active users of this social network reached 1.33 billion.[18]

Thus, da'wah must utilize this growing proliferation and power of social media in order to spread awareness about Islam.. The exponential growth of WhatsApp, Facebook, Twitter, YouTube, and Tiktok [19] to serve da'wah efforts is a much needed necessity.

The ability of social media to carry out conventional mass media functions with features that allow interactional communication, makes social media the most suitable medium to convey da'wah and reach out to more people. Muslim IT experts must be incorporated in such efforts to help preachers grow their social media handles. This technology uses very specific algorithms that enable users to reach specific audiences based on their locations, or interests.
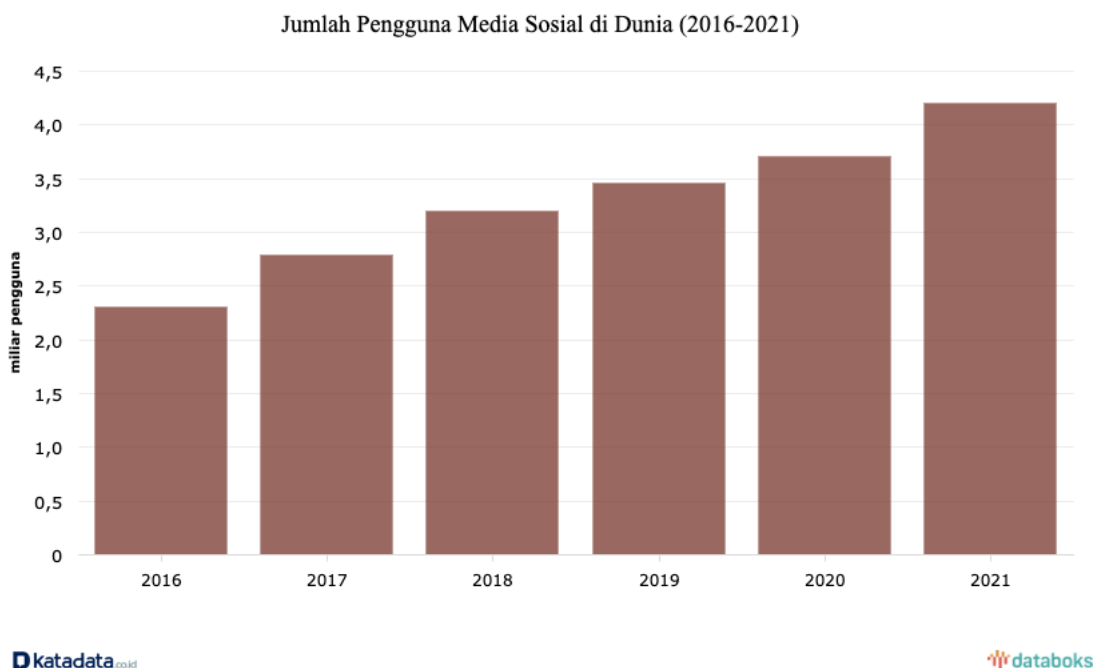

Figure 1. Social Media Users in Cyberspace [20]

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[18] Ibid

[19] This Data User Internet In Entire World Year 2020 | by Good Ramadan | TECHNOIA - Data Dan Inspiration To Action" n.d. Accessed December 27, 2021. https://teknoia.com/data-pengguna-internet-dunia-ac03abc7476.

[20] The Number of Social Media Users in the World Reaches 4.2 Billion | Databox." n.d. Accessed December 27, 2021. https://databoks.katadata.co.id/datapublish/2021/02/18/sum-user-media-social-di-dunia-reach-42-miliar.

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Thus preachers must be educated in the best practices of using social media for da'wah. Creative content in the form of infographics, short videos, quotes and status updates facilitate Islamic awareness for lay audiences.

Preachers can readily evaluate the effectiveness of the information they share through feedback, comments and reactions which are not available in conventional media. The information shared on social media will be direct and easily accessible to anyone. Digital Da'wah through social media has been going on since the emergence of digital propagation that developed along with the development of information technology. The presence of many Islamic Da'wah sites such as MyQuran.com, Quran.com, Sunnah.com, Ukhuwah, MoslemWorld.co.id, IndoHalal.com and other Da'wah websites have millions of site visits.
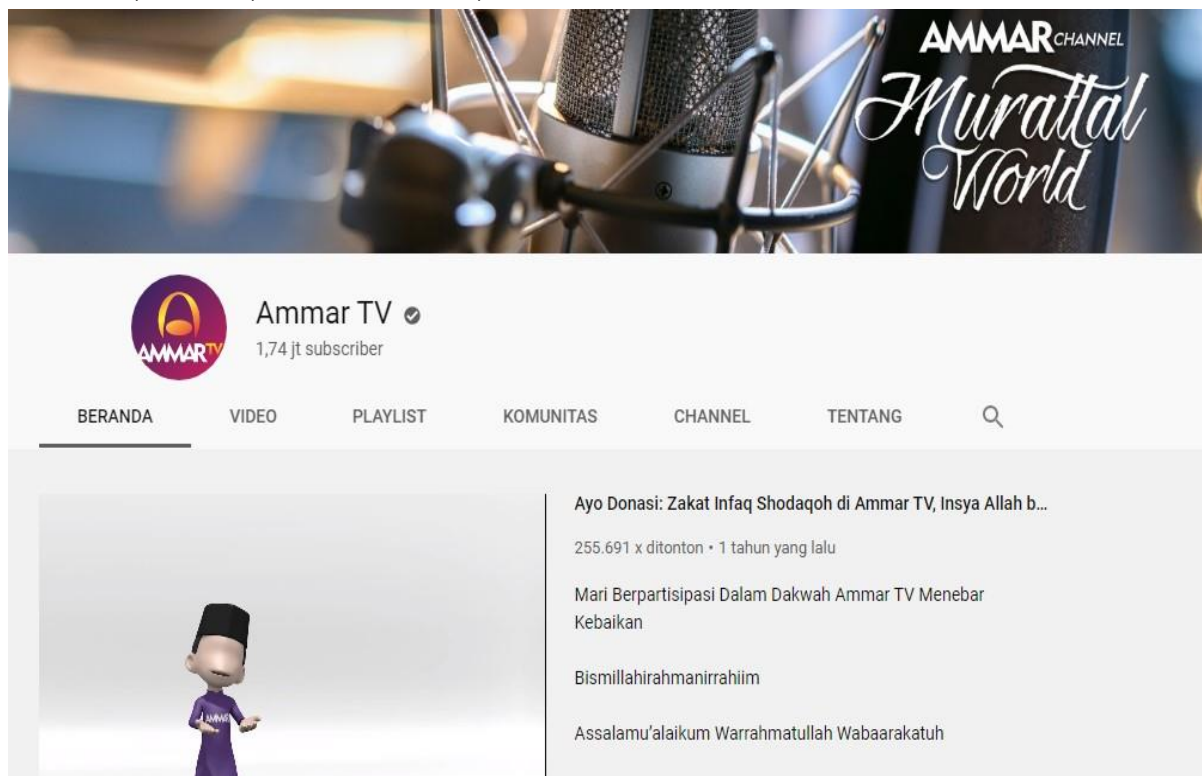
Figure 2. Dakwah on Youtube "Ammar TV"

However, recent events shed light on how the internal algorithm of social media especially Facebook is an effective tool at manipulating political opinions and even various scientific studies show how social media instills low self esteem, negative self image and even leads to depression in users. Additionally, while social media can be an effective tool for da'wah, it is also open to many unethical and immoral online spaces. Keeping these negative effects of social media in mind, efforts need to be made in the Muslim world to sponsor Muslim web developers in creating Muslim social media websites. These would be designed based on Islamic ethical frameworks with a prime focus on facilitating Muslim unity and da'wah.

The digital da'wah transformation needs to take place from the grass roots i.e. from the madrassa and Islamic institute level where Islamic studies students should be trained by IT professionals on how to effectively use digital technologies in da'wah.

Recent debates on net neutrality have revealed how popular search engines favour certain corporate and political narratives. Moreover, the ongoing concentration of media by virtue of which most media content is owned by a few corporations is a dangerous trend as it serves a very specific agenda and censores all content which is at odds with the global corporate interests. Thus da'wah practitioners must be educated on how to make use of SEO (search engine optimization) to ensure their content gets more visibility on the internet. Also there is a growing vacuum for Muslim centered video sharing platforms that compete with Youtube and Vimeo. Youtube hosts billions of videos and most of that video content is antithetical to Islamic ethos. Thus Islamic institutes need to garner efforts and collaborate with state and private agencies to develop Islam compliant video hosting websites, search engines and social media platforms.

The current entertainment industry is a billion dollar global industry. This has impacted the psyche, perspectives and lifestyle choices of Muslims worldwide. Innovations in da'wah practices must include creating subtle and entertaining forms of da'wah for young Muslim audiences. The success of Turkish series Ertugrul has uncovered the latent interest among young Muslims to learn Islamic history. Infact, historical documentaries serve as effective soft power for nations. Muslim preachers must also campaign for high quality Islamic media including historical series on the Prophet's seerah, the early generations of Muslims

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or important Muslim role models, events and movements. For example, a high quality series on how Islam entered Indonesia. Such series must showcase Islamic ethics and ideals. Scientific research shows how audio-visual content is retained the most in human memory. These scientific findings must be utilized by preachers to develop e-learning platforms and other technologies and databases for da'wah purposes.

Preparing the next generation of Muslims must be the core focus of Muslim scholars. Children today are exposed to violence and obscenity via video games and cartoons. Islam based educational video games, computer applications and animations need to be developed for Muslim children. Efforts to translate and upload on the internet all Islamic literature and needs to be undertaken by Islamic institutes. All Islamic universities must have online accredeted courses as well as host webinars with international scholars.

Muslim Cyberspace and the Islamic Digital Revolution

The transformation of da'wah through social media, easily accessible through digital devices, shows that a new era of information and communication technology (ICT) has changed all aspects of life, including religious life. Social relationships no longer take place face-to-face in the truest sense. Thus the digitization of da'wah is a much needed endeavour that needs to be undertaken by Muslim intellectuals from varied spectra.

The global cyber space has the potential to unify diverse Muslim communities. Allah says in the Quran Surah Al-Anfal:73 ; *"And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so, there will be fitnah (corruption and tribulation) on earth."*[21]

The cyberculture have provided us with a great opportunity to build international collaborations between Muslims of different communities and different strata of societies like scholars, scientists, philosophers, artists, economists, activists etc. Failure to establish these alliances and collaborative efforts has led to a widespread moral breakdown.

The complete digitalization of da'wah will be accomplished in broadly three phases. Firstly, Muslim academics and scholars need to populate the web space with Islamic content. This would create a formidable online Muslim community and showcase a strong Muslim presence on the internet. Currently we are in the middle of the first phase. The second phase would commence when independent Muslim platforms like Islam-compliant social media websites, search engines and video hosting platforms emerge. This would be an ummah wide collaborative effort requiring private and public sector investments, top brass of Muslim IT experts and Muslim religious scholars and philosophers. This phase would serve as a mass migration of online Muslim community to sharia-compliant web alternatives. The third phase would commence when the Muslim worldwide web community with its indeginous online platforms would compete and even replace the billion dollar Internet giants of today, as better, more efficient and ethical alternatives. This would inevitably herald an Islamic digital golden age. The Muslim world is 1.7 billion strong and possesses the human resources, the technical know-how and the financial resources to accomplish this.

Digital Da'wah: Cyberculture, Hyperreality, and Moral Challenges

Digital da'wah, with its mission to disseminate the message of Islam and its values in cyberspace, will inevitably struggle with the negative repurcussions of this novel culture. Initially, da'wah must be in conjunction with the prevalent social, economic, and cultural context. But the ultimate goal of all Islamic da'wah is the establishment of Islamic institutions and agencies that are conducive to the growth and welfare of all people. Digital da'wah will also need to address and tackle with the dynamics of the virtual world and the ethical conundrums of the technological revolution.[22] Social media and the internet has created a virtual space for people to share ideas called cyberspace. We have argued in the article that it is imperative for Muslim preachers to utilize this opportunity to create effective and efficient da'wah methods. [23]

However, like other communication media, digital media certainly also has some negative impacts. One of them is a new culture, better known as cyberculture. Islamic communication (da'wah), which has a vision and message directed to the divine, must be supported by a virtual culture that adheres to Islamic values and ethics. Islam has been sent as a mercy to humanity. Whatever is influenced by Islam and its values recieves a part of that mercy. The current cyberculture accentuates the prevalent nihilistic and narcissistic mindsets of the post modernist age. These trends are increasingly being syphoned into the young masses around the globe by means of media personalities, social media influencers, films and advertising. Thus, for Islamic da'wah to

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[21]Al-Qur'an Translation Completion Team (2016-2019). "*The Qur'an and its translation*". (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019.

[22]Abdul Ghofur.2019, *Da'wah Islam in the Era Millennial*. (Dakwatuna: Journal Da'wah and Communication Islam

[23]Rio Febriannur Rachman. *Optimization Media Digital Based Good People deep Program Hero Economics* (Surabaya: Iqtishoduna: Journal Economics Islam,8, 273-292, 2019)

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achieve its goals, it has to turn the tide in its favour and reverse the negative trends into positive ones as established by the Quran and Hadith. Cyberculture is essentially a virtual phenomenon and exists subjectively in the minds of people worldwide. [24] The narrative that benefits a few powerful corporations is trickled down from every virtual space giving the illusion of a consensus. That is precisely what makes this phenomenon a difficult challenge as people's thought process and critical thinking skills have been sabotaged. The Quran warns us about how the majority lifestyle of people is not rightly guided. With the advent of media and the internet the corrupt lifestyle has proliferated globally. The critical role of Digital Da'wah then would be to create a global awakening from this virtual reality that invades their mind spaces.

The Prophet (pbuh) warned "(in the last age) there will be times of great confusion when the truthful is rejected and the liar is believed." (Musnad Ahmed) Increasing indulgence of people in the virtual cyberculture has created what is called hyperreality. Hyperreality is the inability of people to distinguish reality from a simulation or virtual construction of reality especially in technologically advanced societies like ours.[25] Contemporary media including news outlets, films and radio have diminished faculties of independent and critical thought by constant yet subtle indoctrination with a materialistic, consumerist and narcissistic worldview.

Digital da'wah has the duty to promote and teach critical thinking skills in a world of hyperreality. While the emphasis of hyperreality is on building a positive 'virtual' profile of a person. The message of Islam emphasizes on the inner and spiritual rectification for a global change. These opposing motives present a great challenge for the project of Digital Da'wah.

Another challenge for online Da'wah activities is that it may reduce interpersonal interaction, causing excessive addiction to digital devices and vulnerability to ethical problems. In the end, this can create a new culture in the Muslim society characterized by a lack of interpersonal interaction and over indulgence in social media. The daily usage of social media is on the rise globally as it becomes the ground for entertainment, work and news.

Figure 3. Social Media Users Behaviour[26]

The question to be addressed would be how Digital Da'wah can utilize cyberspace to bring about a global positive change, all the while keeping itself secure from the socio-ethical pitfalls of cyberculture. Undoubtedly, the utilization of modern technology for the service of Islam is undisputed. One issue that needs emphasis is that the purpose of digital da'wah must not be to perpetuate and sustain the use of social media and other technology that impact society negatively. But the main focus must be

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[24]Rio Febriannur Rachman. *Optimization Media Digital Based Good People deep Program Hero Economics* (Surabaya: Iqtishoduna: Journal Economics Islam,8, 273-292, 2019)

[25]Mark Poster. *"Introduction."* Mark Poster (ed.). Jean Baudrillard: Selected Writings. Downloaded from http://www.humanities.uci.edu/mposter/books/Baudrillard,%20Jean%20-%20Selected%20 Writings.ok.pdf at 22. June 2020.

[26]The Number of Social Media Users in the World Reaches 4.2 Billion | Databox." n.d. Accessed December 27, 2021. https://databoks.katadata.co.id/datapublish/2021/02/18/sum-user-media-social-di-dunia-reach-42-miliar

to direct Muslims to Islamically compliant alternatives and wean them off unproductive platforms that serve to indoctrinate rather than educate.

The Quran emphatically declares that "Allah is the one who sent down the sent His Messenger with guidance and the religion of truth to manifest it over all ways of life (deen), although those who disbelieve dislike it." (Q 61:9). Thus we are given a divine assurance that Islam will supercede all rival lifestyles including the present cyber-materialistic-consumerist monoculture that has taken hold of the world. Thus, acceleration of da'wah activities on all available media utilizing current technologies is a religious obligation over the Ummah.

Understanding the true meaning of religion as a way of life will be able to raise awareness in religious communities to be able to respect each other's way of life. [27]

E. CONCLUSION

Modern civilization has led to serious transformations in various aspects of life, including the transformation of da'wah, from traditional methods to more modern methods by utilizing the potential of technology as a tool and medium for delivering the message of Islam. In Islamic communication, da'wah has changed from a method that focuses on the content and delivery to a process that also prioritizes suitable media and technology to disseminate information on Islam to a broader audience worldwide. With the current computerization and automation of media and communication new ethical dilemmas must be addressed by Muslim intellectuals. Da'wah can be revolutionized by the medium of modern technology, internet and social media. However, digital da'wah also evokes various ethical and moral challenges, all associated with the unprecedented influence that cyberculture exerts on our civilization. While it's imperative to ensure that the method of conducting da'wah must be relevant to the current era, it also must conform completely to the ideals of the Quran and Sunnah.

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