



The Values and Practices of Da'wah in The Era of Hybrid Knowledge Society 5.0

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ABSTRACT

This article aims to examine and describe the portrait of da'wah in the era of society 5.0 and the strategy of da'i to implement hybrid knowledge in da'wah activities. This article uses a descriptive qualitative approach with a literature review to dig out the data and analyze the interactive model data to support the conclusions based on the data obtained. This study finds that new civilizations in the era of society 5.0 give rise to the latest trends in the field of communication and information technology. By looking at the portrait of the Muslim community, namely digital natives, and digital immigrants. Therefore, the da'i is required to create a more adaptive, innovative, responsive, and transformative strategy in developing a broad and evenly distributed da'wah of rahmatanlilalamin. Among them, preachers must have media literacy strategies and skills in digital literacy, be able to solve problems, think critically, have high creativity, and make the challenge of da'wah an opportunity by continuing to transform the message of da'wah through modern media or social media with the method of da'wah bil-qolam. But in addition to these strategies, da'wah must also reach the digital immigrant community and even people who experience the digital divide with various strategies. Among them, the preachers must still preserve da'wah with the method of da'wah bil-lisan, bil-hikmah, bil-hal and walmuj billati hiya ahsan so that the process of conveying the messages of Islam can run smoothly and reach all Muslims with their respective characteristics.

ABSTRAK

Artikel ini bertujuan untuk mengupas dan menghuraikan potret dakwah di era masyarakat 5.0 dan strategi da'i menerapkan ilmu hibrid dalam aktiviti dakwah. Artikel ini menggunakan pendekatan kualitatif deskriptif dengan tinjauan literatur untuk mencungkil data dan menganalisis data model interaktif untuk menyokong kesimpulan berdasarkan data yang diperoleh. Kajian ini mendapati tamadun baru dalam era masyarakat 5.0 menimbulkan trend terkini dalam bidang komunikasi dan teknologi maklumat. Dengan melihat potret masyarakat Islam iaitu digital natives dan digital immigrants. Oleh itu, para da'i dituntut untuk mencipta strategi yang lebih adaptif, inovatif, responsif, dan transformatif dalam membangunkan dakwah rahmatanlilalamin yang luas dan merata. Antaranya, pendakwah mestilah mempunyai strategi dan kemahiran literasi media dalam literasi digital, mampu menyelesaikan masalah, berfikir secara kritis, mempunyai daya kreativiti yang tinggi dan menjadikan cabaran dakwah sebagai peluang dengan meneruskan transformasi mesej dakwah melalui media moden. atau media sosial dengan kaedah dakwah bil-qolam. Namun di samping strategi tersebut, dakwah juga harus sampai kepada masyarakat pendatang digital malah orang yang mengalami jurang digital dengan pelbagai strategi. Antaranya, para pendakwah hendaklah tetap memelihara dakwah dengan kaedah

dakwah bil-lisan, bil-hikmah, bil-hal dan walmuj billati hiya ahsan agar proses penyampaian risalah Islam dapat berjalan dengan lancar dan sampai kepada semua. Umat Islam dengan ciri-ciri masing-masing.

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Introduction

Based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, the total population of Indonesia was 272.23 million in June 2021 (Databoks, 2021). Data from The Royal Islamic Strategic Studies Center (RISSC) or MABDA in its report entitled "Muslim 500". It is known that the total population of Indonesia who is Muslim is 236.53 million people (86.88%). Islam in Indonesia is huge, around 12.9% of the whole Muslim world (The Muslim 500, 2021). Currently, Muslims in Indonesia number more than 203 million people, or 88.2% of the nearly 230 million people. (Masruroh&Malayati, 2021, p. 2) This number places Indonesia as the country with the world's largest Muslim population at 35th in the world

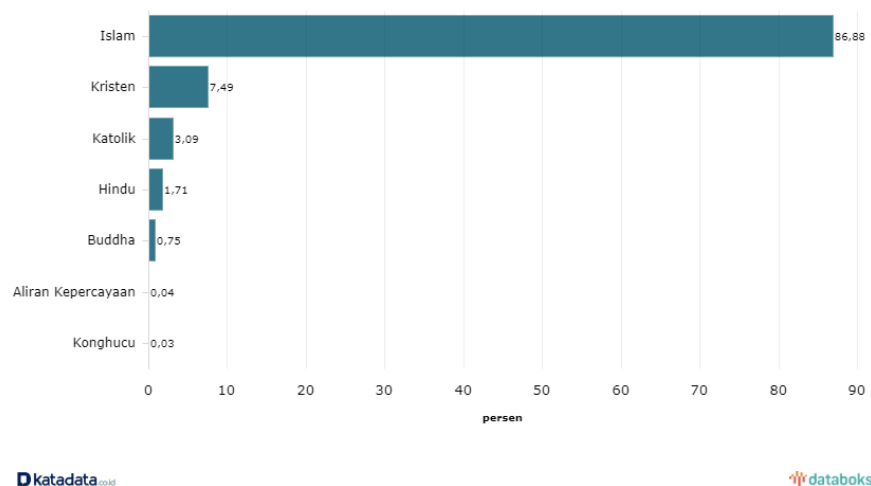


Figure 1. Percentage of Adherents of Religion/Belief in Indonesia (June 2021)

Source: Ministry of Home Affairs (Kemendagri),

Looking at these demographic facts, Da'wah is currently faced with an enormous challenge. Not yet over the era of disruption 4.0, we were surprised again by the emergence of society 5.0, which must be faced and is a challenge in itself in the world of Islamic da'wah. The era of disruption 4.0 affects the high accessibility of society with the use of communication and information technology. Of course, the era of disruption 4.0 targets four factors in Jay Lee's research, including 1) Ease of accessing data or information that causes increased connectivity between communities, 2) The emergence of competence in artificial intelligence, 3) High interaction between humans and information technology machines, 4) Infrastructure digital technology that is continually undergoing renewal (robotics and 3D printing). (Jay Lee et al., 2013, pp. 38–41) On the other hand, the era of disruption 4.0 has challenges in several aspects, including security, technological stability, inadequate competence, and the ability of stakeholders (Sung, 2018, pp. 40–45) So Haecklau thinks this raises a social challenge as well as changes in demographics and social values or related to mastery in transferring knowledge and leadership skills. (Hecklau&et al., 2016, pp. 1–6) That is, without us realizing the problem of transforming information technology that is This increasingly sophisticated system will trigger social effects that can harm the fading of the nation's character or the occurrence of moral decadence (a corruption of the times) and the inclusion of various understandings that are contrary to the mission of da'wah which is Rahmatanlil'alam.

There is not much different from the era of disruption 4.0, the emergence of society 5.0 also provides quite complex challenges. In era 5.0, the world community is faced with the sophistication of digital infrastructure.

It will also be in direct contact with the virtual space integration system formed and created just like physical space. (Nastiti & 'Abdu, 2020, pp. 61–66) the statement shows a challenge for da'wah activists (preachers), especially in Indonesia, where da'i must adapt with developments of an era that are rolling so rapidly to be more transformative, responsive, adaptive, and able to answer increasingly complex da'wah problems. By still paying attention to fundamental human social values. So that is when the role of the da'i or da'wah activists in the community is essential.

Society 5.0 is expected to create new value by developing advanced technology to overcome the gap between humans and economic, social, demographic problems, and geography in his future life. It is known that there are two categories of Muslim society in Indonesia, namely: the first, the category of digital natives (middle and upper-class people), where people grow in information and communication technology. Second, the category of digital immigrants who take longer to adapt to existing technology or even experience a digital divide that refers to individuals.

Based on the description, the article focuses on how da'wah can be applied and coexist in the era of society 5.0. Related to this, a preacher must be faster and see opportunities in these circumstances by creating a strategy or approach that is more adaptive, innovative, responsive, and transformative from soft skills to hard skills in creating a broad and evenly distributed da'wah of rahmatanlilalamin by changes, adjustments, both in terms of form, media, message content, and the underlying paradigm. Therefore, this article seeks to review and describe the portrait of da'wah in the era of society 5.0 and the strategy of the da'i to implement hybrid knowledge in da'wah activities.

Method

Appropriate research methods are needed in the research the author will examine (Sugiono, 2017, p. 2). This research method uses qualitative research by producing descriptive data related to the phenomenon to be studied (Denzin & Yvonna S, 2009, p. 2). The research object in this research is through digital media or social media. There are two methods of collecting data in this research: First, literature study or library research by examining the references or supporting literature in this research process, by collecting various journal articles or previous research, magazines, books, also encyclopedias, and second, observing various digital media facilities or online social media to see da'wah activities in the era of society 5.0. The data analysis technique in this study uses the Miles & Huberman interactive model to support the conclusion or strategy of the preachers in implementing hybrid knowledge in da'wah activities on the data obtained.

Results And Discussion

Portraits of Da'wah Era Society 5.0

Da'wah is an activity in Islam to call or invite to aware or an attempt to change the situation, to a better and perfect situation, both for the individual and society (Ahmad, 2014, p. 322; Halimi, 2008, p. 34). Da'wah activities which are an obligation for every Muslim anywhere, anytime, and under any conditions (Sham & Muafi, nd, p. 2), are said to be one of the foundations and pillars of the existence of Islam itself (Munawwir, 1997, p. 407) which runs dynamically following developments that exist without end (Saleh et al., 2020, p. 287). The realization of da'wah is not just an effort to increase religious understanding in behavior and outlook on life but also towards a broader target. Without da'wah activities, of course, it will impact the decline in da'wah's development, which also affects religious values, so that da'wah has an essential role in the spread of Islam. Islamic da'wah, in this case, is an invitation to Muslims to return the path according to the essence and creed of Islam to achieve the goal of getting happiness in the world and the hereafter (Arifuddin, 2016, p. 136; Saifuddin, 2019, pp. 2–3).

Da'wah is currently faced with an enormous challenge. Not yet over the era of disruption 4.0, we were surprised again by the emergence of society 5.0, which must be faced and challenging for the world of Islamic da'wah. The era of disruption 4.0 affects the high accessibility of society with the use of communication and information technology. On the other hand, in the era of society 5.0, the Indonesian people are faced with the sophistication of digital infrastructure and will also be in direct contact with the virtual space integration system formed and made similar to the physical space. (Nastiti & 'Abdu, 2020, pp. 61–66) This is undoubtedly a challenge for da'wah activists (preachers), where da'i must adapt to developments of an era that are rolling so rapidly to be more transformative, responsive, adaptive, and answer increasingly complex da'wah problems. By still paying attention to fundamental human social values. So that is when the role of the da'i or da'wah activists in the community is essential.

Society 5.0 is expected to create new value through advanced technology that can overcome the gap between humans and economic, social, demographic, and geographic problems in their future lives. It is known that there are two categories of Muslim society in Indonesia, namely: urban Muslim communities or upper-middle-class society and rural Muslim communities or lower-middle-class people (Muhtadi et al., 2020; Syukir, 1983; Zaini, 2016). The characteristics of the profile of the Indonesian Muslim community have caused problems

both internally and externally. Such as the erosion of *aqidah* and morality, strong belief in animism, dynamism, the shift in single religious authority due to the development of disruption 4.0, problems of pluralistic, hedonistic, individualistic society too materialistic society related to the rationalistic of other Muslims.

Based on the research results, it is undeniable that *da'wah* activists have tried to optimize *da'wah* through digitization, like some *da'i* who are pretty popular in Indonesia and use social media platforms as their media. This phenomenon shows the reality of Islamic *da'wah* in the era of society 5.0, which is crucial and sometimes a dilemma so that this reality requires the application of an effective and efficient *da'wah* strategy to compete and maintain Islamic values amid the threats of the times.

Previous studies believe that the era of disruption 4.0 and the peak of society 5.0 is an era where the existence of the internet is increasing. The internet is a source of information in political, economic, social, cultural, and religious (Capurro et al., 2003; Nuwairah, 2021). In the context of *da'wah*, of course, positive things from the information age certainly provide convenience in transforming religious messages and become a determinant of *da'wah*'s success (Fakhruroji, 2015, pp. 245–246; Latif, 2011, p. 89). In line with Fairozi's research which assumes that *da'wah* in this era is required to be able to be competent for the rapid progress of science and technology, which has transformed human civilization from agricultural culture to industry than to the information and communication age by optimizing *da'wah* in digital form (Fairozi, 2020, pp. 307– 308). Nikmah's research says that *da'wah* is not only done using conventional media but can also be done with digital media such as social media (Nikmah, 2020, p. 47).

This fact has also begun to be used and developed until now by popular clerics or the cleric using the YouTube platform, SMS tauhid, Instagram, Facebook, and websites (Hidayati& Wijaya, 2019; Salam et al., 2020; Toni et al., 2021). Based on his research (Toni et al., 2021) revealed that the majority of urban Muslim communities respond to Ustadz Hanan Attaki (45.45%) following (14.54) Quraish Syihab (9.09%), Felix Saw (8.18), Abdul Somad (UAS) (6.36%), Yusuf Mansyur, Adi Hidayat and RizieqSyihab (2.72% respectively), Gus Miftah, KH. Said Aqil Siradi and Cak Nun with each (0.90%). Meanwhile (5.45%) respondents stated that they did not know. This research illustrates that the current era is more interested in ustadz who have a young age range and are technologically literate. In specific contexts, as for the delivery of his *da'wah*, Ustadz Hanan Attaki excitingly packaged *da'wah* language, perhaps according to the breath and pulse of modernity digital.

Wibowo's research states that preaching through social media encourages *da'wah* activists to be more creative in spreading their *da'wah* (A Wibowo, 2019, p. 339). Social media, in this case, provides a virtual space that continues to be active without limits, where the spread of *da'wah* messages can be accessed anytime and anywhere. It provides an opportunity for anyone to obtain information in seconds, which is open to everyone (De Fleur, Melvin L., and Rokeach, 1982, p. 132). Regardless of time, place, ethnicity, and religion, everyone can easily and quickly access it (Aziz, 2016, p. 156). In addition, the features of social media, which have characteristics such as having networks, information, characteristics, archives, interactive, social simulations, content by users, and dissemination (Mazaya, 2019; Nasrullah, 2013), are the interests of *da'wah* activists to reach literate *da'wah* objects. Therefore, this is an opportunity for *da'i* to make *da'wah* activities more exciting and diverse according to the characteristics of the community.

Hybrid Knowledge Strategy in Da'wah Activities

If we observe Islamic *da'wah* in the era of society 5.0 as it is today, the challenges and obstacles will be more complex. This situation provides many significant changes. If examined more deeply, this information explosion positively affects *da'wah*'s development, as previously explained. However, the negative effect is the threat of "silting of faith and morals" for the Muslim community in Indonesia, where the information age makes people prefer digital or online *da'wah* because it is considered more effective and efficient. So that the information obtained is religious information that is one-way, this is crucial considering there are so many problems that are often faced by the Muslim community. Seeing this phenomenon is a challenge and opportunity for the *da'i* so that *da'i* must play a role in implementing Islamic teachings more thoroughly in various aspects of life.

In this case, *da'wah* activities need to be developed by the development and progress of the times, but of course, they must remain consistent with the moral message of the values that are the primary reference, namely the Qur'an and sunnah as the basic ideology of Islamic *da'wah*. On the other hand, for the implementation of *da'wah* to run well, it is necessary to apply directed and integrated managerial principles. In other words, it is necessary to organize *da'wah* steadily. It is necessary to develop a systematic *da'wah* strategy that is mature in improving both internally and externally to several elements of *da'wah* such as *da'wah* activists, *da'wah* materials, *da'wah* methods, and media used in the current era so that Islamic *da'wah* remains relevant, practical, and productive by considering various situations. Furthermore, the conditions of the preaching environment they face.

By seeing the portrait of the Muslim community, the *da'i* as a communicator in practice hybrid knowledge-based *da'wah* in the era of society 5.0 is required to create strategies that are more adaptive, innovative,

responsive, and transformative in creating a broad and even distribution of rahmatanlilalamin da'wah. The openness of internet access and information technology implies that information implies that the da'wah strategy must be able to reach the communication network system used by the community. The da'i should not feel or be satisfied with having soft skills in communication or rhetoric but should be supported by hard skills in the field of information communication technology or implement hybrid knowledge in da'wah activities.

The following are some steps that can be taken to improve and improve problems related to religion in Indonesia by inculcating Islamic values in the Indonesian Muslim community in the era of society 5.0, including, First, Improving the quality of da'I in substance and methodologically. The substance, in this case, relates to the quality of the content or subject matter to be taught, in which context, the activists of da'wah or da'i are required to master Islamic teaching materials appropriately and have strength. Solid and precise in this case is that the material or messages of da'wah conveyed have a clear basis based on the Al-Quran and Hadith. Meanwhile, the methodological quality is reviewed through how a da'wah activist can choose and decide what approach to use to convey his da'wah messages amid the problems and characteristics of the Muslim community in Indonesia.

Second, mastery of information technology as the latest media in da'wah. In this context, the da'I must have a literacy strategy and be proficient in media in digital literacy. Da'wah in the era of society 5.0, of course, an efficient step is to build and develop an integrated information system with the aim of a) connecting the da'i to equate the mission of da'wah, b) becoming a directed information system for the da'i in determining the right da'i content according to the needs of mad'u or the object of da'wah (Ari Wibowo, 2013, p. 10). By transforming it into various social media and mass media, including blogs, Islamic applications, mailing lists, YouTube, Twitter, Facebook, television, radio, and Islamic chat. One aspect that can be viewed in terms of media utilization is that this is very good to apply for da'wah activists. Because the significance of da'wah through the media causes da'wah to be conveyed universally, blurring geographical boundaries, space and time effectively and efficiently. In addition, the use of information technology can attract other non-Muslim communities to understand Islam better and help reshape Islamic misconceptions among Muslim and non-Muslim communities. Therefore, da'wah activists and da'i must be literate with information technology in the midst of the information explosion in the current era of globalization by redesigning and transforming da'wah strategies in the future.

Third, Improving the competence of digital literacy objects of da'wah. It is intended so that the object of da'wah can filter information and prevent the spread of false news (hoax) and hate speech in the name of religion. In this context, preachers also act as agents of digital literacy and contribute to increasing literacy competence in society. Fourth, the ability of the da'I to think critically and become agents of problem-solving during religious problems that arise in society and can respond to the challenges of changing times that are getting stronger. Regarding this, Muhaemin's research said that da'i must carry out therapeutic or healing da'wah movements. Considering the psychological problems of society in this era which are increasingly complex and crucial (Muhaemin, 2017, pp. 341–345).

Fifth, instilling universal values through the conception of religious moderation. This is related to the diversity of the Indonesian people who are multicultural and multiethnic. In their da'wah activities, the da'i are required to be agents of extreme religious moderation. The inculcation of universal values is expected to educate the public about the dangers of understanding religious beliefs that are extremist, radical, and intolerant. It can also obscure the problems faced today so that the Indonesian Muslim community can love, respect, appreciate, have a high tolerance and other human values that must be built on an ongoing basis. So, in this case, the da'wah activist or da'i must instill universal values from the material or message conveyed by avoiding violent, insulting, and hostile material between religious groups, with themes containing the idioms of friendship, peace, harmonization, and help. This strategy is effectively carried out in the era of society 5.0, where the level of racism, fanaticism, and tribalism is still relatively high.

Sixth, adjust to the condition of Muslims in Indonesia as a whole. In this regard, da'I is expected to be adaptive, innovative, and creative, by using information and communication technology media as a medium of delivery of religious messages or using the method of bil-qolam da'wah. Where this method of da'wah, religious messages are transformed or distributed through various modern media or social media such as youtube, instagram, facebook, Islamic applications, Islamic chat applications, Islamic web and so on.

Preachers must also be able to reach people who are digital immigrants and even people who experience a digital gap with strategies, among others, by maintaining: a) oral bill method, namely the delivery of da'wah messages directly or face to face. face. This method is relatively effective because the da'i can convey his da'wah directly and can master the honey quickly so that the process of conveying the message of Islam can run smoothly and reach all Muslims with their respective characteristics. Such as talks, discussions, questions and answers, etc. by still making the mosque as the center of da'wah activities. However, da'I continues to educate the public to be literate on digital advances in order to obtain religious information more widely and

get out of the various problems that exist. b) the bil-hikmah method with a gentle approach so as not to cause propaganda, pressure, and conflict that is forced by using walmujlahbillati hiya ahsan (exchange of thoughts or dialogue) in accordance with the conditions of the local community without hurting their feelings and, c) the bil-hal method with through real actions such as exemplifying a life of religious moderation, and so on. This type of da'wah is expected to apply the values of goodness and keep away the values of evil in daily life.

Conclusion

Da'wah is currently faced with great challenges. The era of 4.0 disruption is not over, and we are once again shocked by the emergence of a 5.0 society that we must face with the challenges of the world of Islamic da'wah. The new civilization in the era of society 5.0 gave rise to the latest trends in the field of communication and information technology. This civilization provides freedom and ease for Indonesian Muslims in seeking information about religion.

This study finds that there are two categories of Muslim communities in Indonesia: first, digital natives (upper middle class society) who grow up in information and communication technology. Second, the type of digital immigrants who take longer to adapt to existing technologies or even experience digital disparities that refer to individual, social, economic (lower middle class), and geographic regions. By looking at the portrait of the Muslim community, the da'i as a communicator in the practice of hybrid knowledge -based da'wah in the era of society 5.0 is required to create a more adaptive, innovative, responsive, and transformative strategy. in developing a wide and evenly distributed da'wah of rahmatanlilalamin. Among them, preachers must have media literacy strategies and skills (internet religiosity) in digital literacy, be able to solve problems, think critically, have high creativity, and turn da'wah challenges into opportunities.

But in addition to the strategy of da'wah in the era of society 5.0, da'wah must also reach the digital immigrant community and even communities that experience digital disparities with various strategies. Among them: First, the preachers must still preserve the da'wah by the method of oral bills. Second, the method of preaching bil-qolam. Third, the method of preaching bil-hikmah. Fourth, the method of da'wah bil-hal, and Fifth, the method of da'wah walmuj billati hiya ahsan so that the process of conveying the messages of Islam can run smoothly and reach all Muslims with their respective characteristics.

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