

Digitalization of Islamic Preaching Communication as a New Civilization in the Field of Islamic Preaching

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ABSTRACT

Digitalization of da'wah communication as a new civilization in spreading the message of Islam in the era of technology is a necessity. Digitalization provides a great opportunity to expand the reach of da'wah, allowing religious messages to be delivered quickly and effectively through various digital platforms such as social media, instant messaging applications, and websites. With a qualitative approach, using descriptive delivery from data sources, this study analyzes the use of technology in da'wah, as well as its impact on public perception. The results of the study show that the digitalization of da'wah communication not only increases interactivity between da'wah and audience, but also forms a new pattern in delivering religious information that is more inclusive and adaptive. This paper concludes that the digitalization of da'wah enriches methods, though it requires supervision to prevent misuse and data hacking

INTRODUCTION

Communication is an activity carried out by humans during their lives in the midst of social gatherings, whether individually or in groups. This can be proven by the existence of a human need to worship God and establish social relationships between fellow humans and other living creatures, almost by all adherents of religions that have existed since the creation of the Prophet Adam and Siti Hawa. It has been explained in the word of the Qur'an from the dialogue that Allah SWT did to the Prophet Adam and to the Angels. His word is in the Qur'an Surah al-Baqarah verses 31 to 32, which reads:

God bless you God willing مَا لِآلِهَاتِنَا مَا لَكُمْ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا لَا نَكْفُرُ بِكَ اللَّهُمَّ صَادِقِينَ {31} God willing

Meaning : "He (Allah SWT) taught Prophet Adam all the names (things), then He showed them to the angels, while saying, "Mention to Me the names (things) of these if you are a truthful person. !" (31) "They then answered, "(Glory be to You). There is no knowledge for us, other than what You (Allah SWT) have taught us. Indeed, You are God, the All-Knowing and the All-Wise (32) (QS al-Baqarah: 31-32).

From the verse above, it can be interpreted how human nature is to convey their desires through knowledge of high desires or desires and driven by other people, this is the beginning of human knowledge skills to communicate directly through sign symbols, then followed by the ability to give meaning to each of these symbols in verbal language.¹

LITERATURE REVIEW

1. *Preaching in the Digital Era.*

The title above is a journal published in Jurnal Komunika. IAIN Purwokerto, written by Wahyu Budiantoro published in 2017. Provides an explanation:

That da'wah today is not only interpreted as a pure transformation of religious values, but also a more relevant transformation of values covering various aspects in the digital era. The digital era is when society surrenders to the flow of information, causing cultural panic and difficulty in producing meaning or intent for open information. Da'wah in the current digital era must cover the needs of society, which tends to go to the mass community. This results in a more humane and innovative da'wah strategy and method.

One of the innovative methods of preaching is conducting preaching activities via digital media, where a preacher must develop personal and technological skills. Another benefit of this is that preaching becomes more modern and practical both in terms of method and material. On the other hand, Citizen Journalism as a product of mass culture and the result of technological development, opens up opportunities for preachers to be able to record all activities, including the dynamics of the development of the Muslim community. In terms of the learning curriculum, preaching in digital format

must be included, so that the intellectual and cultural spirit that thrives in Islamic boarding schools can adapt and compete in the global world.

2. *Da'wah and its Challenges in Communication Technology Media*

The journal above is a journal published in the *Tabligh Dakwah Journal*. UIN Alauddin, written by Muhammad Rajab which was published in 2014.

Provides a summary of the explanation as follows:

Progress has been so rapid. This progress is a step that leads the state of society to be more connected in its communication between one society and another. Various information, events, and phenomena that occur in all corners of the world can be quickly known and accessed by humans in all countries and even in all continents. The era of globalization has no hidden boundaries of information that provides signs through increasingly advanced communication technology is also called the era of openness of information. People in the world, including the Islamic community, can now easily enjoy watching television with various shows. The television broadcasts are not only transmitted from a national scale network, but can also follow the reach of international networks thanks to the existence of satellites that are connected to the internet network installed in each community home.

Communication on the one hand aims to convey information to others about news or even ideas to be given and spread to other communities. It can be through media channels or not through media channels. While on the other hand, communication can encourage the influence of changes in people's thinking and behavior. The function of communication provides potential that can be used to fulfill other goals. Communication as a science, art and expression by humans, of course has a function that can be managed by humans in fulfilling and meeting their life needs. The purpose of communication is none other than to share information and seek information among the community who communicate so that what is to be conveyed can be understood so that the communication that is carried out can be achieved and interaction occurs in communication. Information or messages conveyed by the communicator (message giver) to the communicant (message recipient) communicatively or easily understood. If there is a process of physical contact or reciprocal relationship, there is the provision of information and the receipt of information for those involved in the process, then with the information conveyed by the communicator to the communicant is a communicative situation, something like that must happen if there is a will in the person who is communicating.

METHODOLOGY

To carry out the writing of this journal, the author takes a research approach with a qualitative method by explaining in detail or descriptively based on the results of collecting data through reference sources of books, journals, online media, news, and other secondary information that can support the data needs required with this method approach the author can complete it. With this method, the study aims to provide a comprehensive understanding of the digitalization of da'wah communication as a new civilization in the field of

Islamic da'wah, as well as strategies that can be implemented for the field of da'wah by facing existing challenges.

DISCUSSION RESULTS

A. *History of Islamic Communication*

According to Burgoon, he stated that there is no doubt that people think about something, talk to themselves even though in silence, read their own writing and listen to their own voice through recordings, but such things cannot be said to be a characteristic of communication, even though sometimes every communication that occurs with other people does start with communication with oneself.²

One of the eras that caused communication in the digital era began for the first time when entering the information era or period *CAT (Communication Accommodation Theory)* is a theory that interprets changes in a person's behavior to adjust to the person they are talking to. The theory put forward by Howard Giles has undergone many developments, for example in non-verbal practices, language can change a person's behavior such as someone can smile, move, body gestures or someone's gaze. The development of communication is increasingly rapid and fast, various interaction events begin to be archived into various electronic media such as the exchange of messages or texts, the information era is able to bring progress to information and technology that has given a positive part to a major influence on everyday human life.³

Then communication occurs when a source responds to a recipient by giving a message in the form of a sign or symbol, either verbal (words) or nonverbal (non-words) and does not need to ensure that both parties have an agreement to ensure that there is communication that has the same symbol. The definition of communication that is suitable in this discussion. For example, comes from Myron W. Lustig and Jolene Koester, namely communication is a symbolic process that allows people to create shared meaning, also another definition mentioned by Ronald B. Adler and George Rodman, namely Communication is the process of humans responding to the symbolic behavior of others.

Talking about the world's progress in technology and the acceleration of culture carried by the wave of modernization, gives Indonesian society in general a goal towards results and a consumptive nature. Likewise, the lower class society, they even orient or expect the desire with such short time constraints to be able to obtain maximum results with very minimal effort or effort without hard work. With the assumption of life like that, then there is a nature that wants everything easy and simple by utilizing the technology that is currently available without considering the positive and negative values of what is obtained. for example, using technology to cheat, then pickpocket, then rob, even kill, and so on.⁴

B. *Understanding Contemporary Communication*

Contemporary communication comes from the term of two syllables combined, namely communication and contemporary. Literally, communication comes from Latin, "*communis* " which is an effort to build togetherness between two or more people. Scientifically, communication comes from the word "*to communicate*" which means an effort to create ideas or opinions or arguments, express feelings and convey information with the aim of being known and of course easily understood by others. Furthermore, the word contemporary is a word that comes from the word "*co*" which means together while the word "*tempo*" means time. So according to the term regarding contemporary, contemporary is a time that occurs simultaneously or at the same time. Then the term in general, contemporary means current, modern, or more precisely something that is the same as the same time or current conditions. So, contemporary communication is the development of communication that is influenced by the impact of modernization.⁵

Contemporary communication is often identified with virtual communication. Virtual communication can be interpreted as a process of delivering messages sent via the internet or *cyberspace* (satellite space network). Communication is understood as virtual reality in the scope of cyberspace using the internet. Contemporary communication is actually carried out by means of personal digital information representation. The internet is a necessity in completing the establishment of effective communication media for connecting communication between humans in this world.

C. *Types of Contemporary, Virtual, and Digital Communication*

1. Contemporary Communication

Contemporary communication refers to the ways of communication that have developed in the modern era, especially driven by technological advances and digitalization. Types of contemporary communication can include a variety of platforms and channels used to exchange information faster and more efficiently.⁶

Following are some of the most common types of contemporary communication:

- a. E-mail or *Electronic Mail* is a form of written communication that uses the internet. E-mail allows for the rapid delivery of messages, documents, or other information. In terms of cost, email users can also save quite a lot of money. Moreover, email has many functions such as for the need to send news or information to a friend, to family parents and to reply to letters via email. Through email we can also send job application letters, buying and selling transactions and other economic activities. On the other hand, email can also be a "boomerang" for its users. One example is that there is a lot of *spam* or garbage from letters received and considered unimportant to users. It is inevitable what is done to the actions of the perpetrators , except to block the perpetrator's

email account and even annoy or upset and report it consistently to the network administrator.

- b. Text Message or *Short Message Service* (SMS) is a short message system. It is called short because of the limited capacity of letters and words that are used as messages in the system. Text-based communication can be via mobile phones or chat applications such as WhatsApp, Telegram, or Facebook Messenger. This is a form of fast communication that is more informal than email.
- c. Website or Web with the code WWW or an abbreviation of the word *World Wide Web* is a system that stores information in the form of text, then images, then sound, and so on which are displayed in *hypertext format* and can also be accessed by a *software system* or software called a browser. The web is a software system by sending documents that are distributed and run on the internet network system. The web has then entered a phase of change into a very relevant media to support and is important in the development of the virtual world and web addresses or domains are often found on *Smartphones* and social media that have installed applications. The advantages of the web are that it is available 24 hours a day, not affected by the time of a region or country. Reaching all corners of the world, eliminating the boundaries between space and time. And can be used to provide information as quickly and clearly as possible and there are always updates. Talking about the advantages, of course there will be disadvantages of this website itself, with the ease in terms of searching for the information it provides, making all users from various levels of society and from various ages can very easily have access to all the information they are looking for, both those that provide benefits and those that do not, as long as it can be used, it can be accessed easily and quickly.
- d. Social media, namely related to applications on smartphones such as Facebook, Twitter, Instagram, LinkedIn, and TikTok platforms, allows communication between individuals, preachers, and other Islamic communities. Social media also allows sharing information in the form of text, images, videos, and links.

2. Virtual Communication

Virtual communication is identical to a form of communication carried out through a digital platform or the internet, where the interaction between the parties involved does not occur physically in one place but through smart applications from gadgets or smartphones. Types of virtual communication allow preachers to interact to build communication in preaching even though they are in different locations.

Here are some of the most common types of virtual communication:

- a. Video Call (Video Call) where this communication method uses moving images and sound that allows two or more parties to

interact directly even though they are separated by distance. Platforms such as Google Meet, Zoom, Skype, FaceTime and Microsoft Teams can enable virtual face-to-face conversations.

- b. A webinar is a seminar or presentation conducted online using video and audio. Webinars are often used for education, training, or product promotion. Examples of platforms referred to in webinars include Zoom, Webex, and GoToWebinar. These platforms certainly support the development of communication to expand Islamic preaching.
- c. Voice Over IP (VoIP) is a virtual communication that allows voice communication over the internet, replacing traditional telephone calls. Platforms such as Skype, Zoom, WhatsApp, Viber, and Google Voice allow free or low-cost voice conversations using an internet connection.

3. Digital Communication

Digital communication is a type of contemporary communication that uses digital technology to convey information to people, groups, or communities that are intended. In this digital communication, the process of conveying information is delivered through communication tools or media such as computers, gadgets/smartphones, and other media devices that already have the latest technology.

The following are the types of digital communication that the author would like to convey:

- a. Blogging and Online Articles: This digital communication involves creating and publishing articles or scientific and non-scientific writings on the internet, with the aim of sharing information, opinions, or knowledge about Islamic preaching.
- b. Podcast is a digital communication based on audio that can be heard anytime almost like listening to the radio. Podcasts are often used to share information, interviews, stories, or discussions of certain topics by involving sources and voice/show hosts.
- c. Digital Video is a form or pattern of digital-based communication used by preachers by recording and then uploading or uploading their video files via platforms such as YouTube, TikTok, and other digital video applications with the aim of conveying the message from the video to the audience or those who watch via smartphone.

D. Various Advantages and Disadvantages of Contemporary, Virtual, and Digital Communication

1. Various advantages

In the current condition, life in the era of information development and the advancement of the digital technology era. A transition of time when a communication media tool has changed into one of the main things in life. Tools or media to convey the delivery, the process of

transferring information and receiving information always occupy an important place in human life activities.⁷

Today what has happened in the midst of life and thought of before is the result of technological developments in communication that have a broad effect on the privacy and personality of humans and the professionalism of a group or organization, Islamic society and society throughout the world. Therefore, virtual communication or also called contemporary communication has advantages, as follows:

- a. As an interactive communication medium, it has an impact on what happens in interactive communication, which also occurs directly from the communication.
- b. Solving the problem of society's consumerist style, through virtual communication someone can find out information in this world via the internet, if a user wants to have a photo of an artist and their crush, then there is no need to have difficulty searching or buying it because we can get it for free via the internet.
- c. Providing education through digital advertising services to provide information related to the prevention of HIV/AIDS experienced by the community.
- d. Blocking pornographic sites that often target children and parents, resulting in criminal acts.
- e. Prevent and reduce the risk of social, economic and political conflict. Although in cyberspace people can easily interact with other cultures and of course the possibility of causing a conflict although sometimes minimal to occur.
- f. Free from social disintegration in society living in the city such as traffic jams, population density, garbage. These are big city problems that can be reduced if part of physical life is diverted into virtual life.
- g. Can solve the problem of freedom from democracy. *Cyberspace* or cybercrime which often becomes an ideal space that is not easily found in real life.

The author states the seven advantages above as real steps that are very clear to everyone and are of course the results of analysis and observations that have been found during the data and information collection process.

2. Various Disadvantages

In every advantage there must be a disadvantage. That is what the author will convey regarding the disadvantages in contemporary communication, here are the disadvantages:

- a. Internet users who use it excessively will likely make the virtual world a medium for channeling bad desires or wishes.
- b. *Cyberspace* has become a place for crimes, law violations, shallowness and even sexual deviations.
- c. *Cyberporn* , is a problem for the future because anonymous cyberspace targets the media accounts of anyone who has accessed the site.
- d. Misuse of online buying and selling that is against the law, such as buying and selling protected animals, buying and selling drugs, buying and selling people to become migrants, and other deviant issues.
- e. The delivery of false information or *hoaxes* that can cause terror and even social conflict in society.
- f. Online fraud via social media or known as *Online Scam* with the mode of manipulating the victim with the aim of stealing data and information from the victim which results in stealing money from the victim.
- g. Recruitment of terrorist groups with the mode of a community, or group through social media interaction. Leading to extreme actions to fight a legitimate government.

DISCUSSION

A. Contemporary Communication Tools

The following are contemporary communication tools or current communication tools, including the following:

1. Telephone

Telephone is a communication tool that is classified as modern. Because it already uses quite sophisticated technology. People can communicate with someone who is far away such as being between cities or countries. With a telephone, of course, people can communicate with each other easily.

2. Mobile phone

Mobile phones or cell phones are a breakthrough in modern society communication. Where people can communicate with each other anywhere, as long as there is a signal that connects. Currently, there are many famous brands that produce *mobile phones* and launch various types of mobile phones.

3. Television

Television is a contemporary communication media that now almost every home has it. With television, all news information can be watched and there are also educational shows and not a few others are just entertainment.

4. LCD Projector

This tool is useful for conveying information by displaying light or shadows produced by the tool. This tool is commonly used in schools or campuses. Projectors can also be connected to a PC or laptop. The presence of a projector certainly makes the message to be

conveyed fast, effective and easy to understand by students or students and educators in the education system.

5. Computers and Laptops

It is a digital communication tool that is updated in the development of technology. With this tool many things can be done, from writing, drawing or making videos. From the entertainment side, computers or laptops can also be optimized to watch movies, listen to music and so on.

6. Internet Network

The presence of the internet makes human relationships closer and easier. With the internet many people can communicate and meet face to face, even though they are from different countries. With the internet everyone can access the information they need.

B. The Role and Function of Contemporary Communication

Contemporary communication certainly cannot be separated from the development of information and communication technology. This has provided new roles and functions, including:

1. The first function is to monitor and integrate or unify information. And also in the organization of a society can use this function to support the latest business developments.
2. The presence of computers can expand the distribution of digitally designed information and of course can also combine various types of image, sound and video data into one system.
3. A business institution that adopts this technological development can absolutely have a qualified opportunity to quickly advance rapidly. Such opportunities can certainly provide support for the implementation of transformation in the field of industrial digitalization.
4. Corporate institutions that have used the technology can continue to develop in new ways to implement work systems that encourage the way the organization communicates. In a company engaged in digital commerce, of course, the use of this technology has a very capable role.
5. No less important than an existing role and function. Application of technology and information can create solutions that are very helpful in solving communication problems in an organization.

Therefore, technology adaptation becomes a basic requirement for an organization or institution to survive and continue to advance. Technology adaptation influences the process of the state of development of an organizational transformation innovation and can reduce the operational costs of the organization that implements it.

Can provide analysis from the results above, that various negative impacts exist from the use of digital tools or media for society, especially the Islamic community. Of course, the negative things do not reduce the need to do da'wah, da'wah activities which are none other than to invite and call for goodness and prevent evil, encourage the Islamic community from

bad conditions to a condition that is certainly better. In all areas, the Islamic community must be able to implement its teachings in their lives, especially for themselves or for a family, and of course not to forget the life together of the Islamic community in general as a whole order of life together in order to realize development for the nation and all people in the world.⁸

C. Digitalization of Islamic Preaching Communication as an Effort to Create a New Civilization of Islamic Preaching

In terms of Islamic preaching and civilization. It must be based on the steps of Islamic preaching in the beginning which were guided by the Prophets and Messengers of Allah SAW. The process of preaching and the success brought by since Prophet Adam AS to Prophet Muhammad SAW and then became the main reference in preaching, although there were also many unwanted incidents such as incidents that clashed with political, social, economic and religious interests which could result in bloodshed for the Islamic community.

An example is the da'wah carried out by the Prophet Nuh AS. What was revealed by Allah in the Qur'an is written in Surah al-A'raf verses 59-62. Which means the following:

Meaning: (59) " *Indeed, We (Allah SWT) have sent Noah (as an apostle) to his people, then he said, "O my people, worship Allah SWT because there is no god for you but Him." Indeed (if you do not worship Allah SWT) I am afraid that the punishment of the great day (the day of judgment) will befall you. (60). The leaders of his people said, "Indeed, we really see you (are) in clear error." (61). He (Noah) answered, "O my people, I have not the slightest error, but I am an apostle of the Lord of the worlds. (QS al-A'raf : 59-61).*

The interpretation of the verse above that the author obtained based on the 2018 Indonesian Ministry of Religion's Tafsir al-Qur'an version is as follows:

In the meaning of the verse above, Allah SWT gives a story about the preaching of the Prophet Noah and his prophetic duties. At the beginning of the period from Prophet Adam to Prophet Noah, the world began to build the construction of civilization. Initially, humans still worshiped God, namely Allah SWT, according to the religion brought by the Prophet Adam. But gradually, because of their busyness in worldly life, they began to distance themselves from religion so that their enthusiasm for carrying out religious orders began to decline.

The teachings of monotheism regarding the oneness of God that grew in the hearts of the people at that time began to fade. The idol statues of their tribal leaders which were originally made to give a sense of respect to remember the services of their predecessors were then made into worship as gods which meant that they had committed polytheism and associated Allah SWT as the One Almighty God. Because according to their understanding, the idol statue was considered to be able to bring them closer to Allah SWT. Finally, they forgot the oneness of Allah SWT

and saw that the idol statue was the real god whose goodness was expected and whose blessings were asked for and whose punishments were feared.

After the incident that mankind's belief in Allah SWT had faded at that time, Allah SWT did not then allow them to continue in error. However, then Allah SWT sent a prophet, namely Prophet Nuh, to his people. To warn them of the wrath of Allah SWT due to their disbelief. After Prophet Nuh was sent as an Apostle, he called on his people who were disbelievers to abandon idols and worship God Almighty and the Creator of all things. He is the true God. Humans are obliged to worship Him with great devotion and laughter. However, Prophet Nuh received rejection from his people and was accused that Prophet Nuh was in error.

Such was the behavior of his people who were infidels. Then Prophet Nuh explained his rejection of what his people accused him of by loudly asserting that he (Prophet Nuh) had never been on the path of error. Because Prophet Nuh AS was truly a messenger from Allah SWT and what he invited was not something that arose from his own thoughts that might have been driven by personal lust. But what he brought and conveyed was a revelation from Allah SWT which was certainly true, therefore it had to be conveyed to his people so that they, the people of Prophet Nuh AS, could achieve worldly happiness and avoid the destruction of the hereafter due to having associated Allah SWT.

From the interpretation above, the author can take a da'wah method used by the Prophet Noah, namely a humanist da'wah method that prioritizes human and social aspects. In this interpretation, it is also told about the priority of preaching, and his patience in serving his people for a long time. Prophet Nuh's priority in preaching focused on improving matters of faith, calling on his people to always be devoted to the creator, namely Allah SWT, and always obey Him. Prophet Noah used many methods of preaching. Such as through giving advice and warnings against those who oppose not worshiping Allah SWT. Become a giver of good news regarding rewards for those who are pious and obedient. In fact, Prophet Nuh was relatively firm about what his people had accused him of, but his firmness also gave him a cool and wise nature in carrying out his da'wah.

D. Preaching with Citizen Journalism

Citizen journalism style preaching or known by the public as *public, participatory, democratic, or street journalism*, is a word or term in the field of journalism, which is relatively new, created on the basis of citizen participation in compiling, reporting and analyzing news and information. Courtney C. Radsch defines *citizen journalism* as a form of alternative method in the process of collecting and reporting news or information by community reporters who are outside the structure of media institutions, the process can be classified as the result of freedom of expression over journalistic failures that should prioritize professionalism. Making efforts to convey information but driven by strong goals and desires and

adhering to basic sources of legal recognition that are alternative in nature to traditional sources or the nature of journalism in general.⁹

Before moving on to the next discussion, it would be necessary to take a moment to consider the results of Hamid Mowlana's thesis entitled "Communication Media in the Islamic World". Hamid revealed that over a period of centuries, the cultural, social and civilizational conditions of Islam have had an influence on the development of three main points for human communication:

1. The level of culture that highly values oral or verbal communication that provides information is produced and disseminated from one person to another.
2. The unprecedented level of book and manuscript production and printing began to signal the arrival of an intellectual age of interaction between scientific relations, literacy, art and language in all fields of knowledge.
3. The first step in this effort was recorded in history to bring the development of oral and written culture into a method or framework that provided the basic foundation for the creation of the scientific revolution that occurred in Europe.¹⁰

Hamid also provided additional information related to the context of broadcasting and the development of the rate of technology systems for broadcasting in Islamic countries is considered to have been driven by several factors, including the emergence of a nation state system with an ideology of liberalism and nationalism, the rise of the Islamic world, social and cultural identity and the expansion of the development of communication technology as a medium to mobilize social and political interests. In the 1930s, countries in the Middle East such as Egypt, Turkey, and Iran were among the first Islamic countries to have developed and advanced radio broadcasting technology, especially in terms of utilizing it as a tool for national integration for the country, disseminating news and information on government activities, and broadcasting campaigns and disseminating political ideas of the country. As in Turkey which was initiated by Kemal Attartuk and in Iran which was controlled by Shah Reza Pahlevi, both utilized the use of mass media, especially radio, to introduce nationalist attitudes. In the 1950s in Egypt led by Gamal Abdel Nasser and President Soekarno in his beloved Indonesia did not fail to take advantage of the momentum in using radio to ground their personal leadership so that it was accepted by the community and as a tool to convey information related to national policies.¹¹

Based on what has been expressed by Hamid Mowlana, it gives a sign of a strong relationship or connection related to the media to the interests of a religion and politics and the nationalist attitude of a nation that has a very close relationship. At that time, of course, the state of the

development of internet technology as a new media in conveying messages and government policies was not yet available so massively. As an effort to ground the words of Allah SWT that are scattered for humans, the innovation and creativity of Muslims must always be shown, one of which is by utilizing and processing it as well as possible for the interests of Islamic preaching.

CONCLUSION AND RECOMMENDATIONS

Da'wah in the era of digital communication is experiencing increasingly rapid and fast development, various interactions are starting to be poured into various electronic media and the information era is able to bring progress to information technology in everyday life. Preachers must be able to develop ideas and innovations which are then poured or channeled into digital-based communication media. The process of Islamic da'wah will be easy to digest if the preachers (*da'i*) are able to understand the social conditions that exist in society. Providing the right da'wah method to society or Muslims.

The method of preaching cannot be separated from how someone emulates the role of the Prophets who have been sent by Allah SWT. Preachers today must be trustworthy and able to collaborate with advances in technology and information. Because this makes it easier for their preaching to spread widely to remote areas of society, people who are not present at the taklim assembly can follow online through social media, or other communication media that are currently diverse. In addition, do not let this convenience become an opportunity to spread misleading information that is not clear about its truth or misuse digital media to carry out preaching that is not in accordance with Islamic teachings.

As for the recommendation of this writing, that this journal does not only provide an explanation of the history and development of da'wah communication in the digital era. But also discusses in depth how the development of this digital era is utilized properly, carrying out da'wah methods that are in accordance with the demands of Islamic teachings, and providing a cool message to Muslims without having to abuse the progress and development of information technology in the current digital era. Thus, the author hopes that da'wah will always provide new things and inspire Muslims in advancing Islamic teachings along with the progress of digital information technology.

FURTHER RESEARCH

Based on the findings produced in this journal, there are aspects that can be used as a basis for further research needs. One of them is how to apply ideas in preaching in the digital era. Which provides new developments and communication styles to Muslims. This can certainly be a study that can be studied in depth in the development of the digital era in the future in developing the field of Islamic preaching.

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