

THE TECHNOLOGICAL REVOLUTION AND THE DYNAMICS OF ISLAMIC DA'WAH

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ABSTRAK

Dalam ajaran Islam, upaya melaksanakan dakwah Islam merupakan kewajiban, sehingga Islam menjadi besar karena vitalnya aliran dakwah. Di era teknologi ini dakwah harus dilanjutkan dengan memanfaatkan teknologi. Kami telah melakukan serangkaian pencarian literatur di banyak publikasi online, termasuk jurnal buku dan situs web, untuk menyelesaikan diskusi ini. Untuk mendapatkan temuan yang valid, serangkaian analisis yang melibatkan sistem pengkodean tuning dan evaluasi kritis di bawah fenomenologi telah dilakukan. Akhirnya, kami percaya bahwa temuan tersebut mencakup bahwa semua Muslim harus menjadi da'i dengan memiliki pengetahuan dan keterampilan Islam dalam menggunakan fasilitas dakwah berteknologi maju. Semoga temuan ini dapat melengkapi kajian dakwah dan revolusi teknologi di masa depan.

Kata Kunci: *Technological Revolution, Dynamic Islam Da'wah, Islamic Da'wah*

ABSTRACT

In Islamic teachings, the effort to carry out Islamic da'wah is an obligation, so that Islam is great because of the vital flow of da'wah. In this technological era, da'wah must be continued by exploiting technology. To complete this discussion, we have conducted a series of literature searches on many online publications, including book journals and websites. In order to obtain valid findings, a series of analyzes involving the tuning coding system and critical evaluation under phenomenology have been carried out. Finally, we believe that the findings include that all Muslims must become a preacher by having Islamic knowledge and skills in using technologically advanced da'wah facilities. Hopefully, this finding will complement the study of da'wah and the technological revolution in the future.

Keywords: *Technological Revolution, Dynamic Islam Da'wah, Islamic Da'wah*

A. INTRODUCTION

The technological revolution insight is a phenomenon of changing the way of serving life, from the old civilized human way to a new way, emphasizing the spirit of innovation that makes human work change dramatically and instantly (Richtha, 2018). Following the purpose of the creation of technology, its emergence must be able to bring about change where technology will give birth to new ways of working, socializing in society, and ways of experiencing life with an orientation to practices that are based on efficiency, practicality, and productivity (Roos and Shroff, 2017; Putra et al., 2020). It is evident that since the arrival of technology, humans have felt the impact of rapid changes marked by the presence of new systems and applications or increasingly sophisticated equipment to impact technology creators and technology users. Likewise, the impact on business management, how humans interact, how humans manage finances, and even how humans continue to communicate, including Islamic da'wah activities, is real progress (Ahmad, 2010; Aslan and Rusiadi, 2021).

The historical period of the technological revolution began with the industrial revolution in the 19th century, where the technical and scientific revolution around the 1950s was known as the digital revolution. Throughout this history, humans have seen the presence of technology, primarily digital (Haramain, 2017). Compared to the beginning, word of mouth da'wah activities were carried out manually, but because there was a fast and instant

da'wah technology connecting the da'wah source with the da'wah recipient or the general public. Finally, we admit that enlightenment to achieve victory in this world and the hereafter can be assisted by technology with thousands of very cheap and effective (Santoso, 2019). The presence of this technology has also straightened out that the method of da'wah is not Islamic teachings carried out utilizing violence, forcing people to let alone frightening. However, da'wah delivered through digital technology is very fair where people who like da'wah content will watch, as well as those who do not like it, will skip and move to the application they like (Fatihah, 2019).

Lately, with the emergence of various applications and media propaganda platforms as well as the presence of social media, this is an era of human awakening to interact with each other, the presence of Facebook, Tiktok applications, and other media that are used as a means of friendship (Hew, 2018). The emergence of such applications provides the dynamics of changing the way of da'wah carried out by religious leaders, Ulama, Teachers, Ustadz by utilizing digital application infrastructure, which is very interesting and provides benefits for the progress of da'wah (Nisa, 2018). Because humans always crave change for the good, as well as the phenomenon of social media juxtaposed with da'wah, is a collaborative form of application that really has a tremendous impact on those who provide applications that provide technology sharing and also provide da'wah content so that the virtual world is no longer identified with a world

full of lies, hoaxes and useless information (Nurdin, 2020).

A phenomenon that has occurred recently along with the emergence of various social media platforms, not infrequently several preachers have gone viral to foreign countries, for example, Ustadz Abdul Somad, Gus Baha, Gus Mus, Quraish Shihab, and several traditional and cultural figures who pair their da'wah to carry out the mission of da'wah with peace. They understand that Islam is a religion that values peace. So their way of preaching is also with social media with messages of peace (Nisa, 2018). Then the problem and challenge when information technology, especially social media for Muslims, is how the ulama figures cannot define the way of da'wah in this millennial era utilizing technology (Omar et al., 2015). They only think about the content of religious messages but can also understand the mechanics of preaching utilizing technology. They are not sure that along with advances in technology and technology, they can meet young people as the Muslim generation; not all students or students are ready to study in Islamic boarding schools but enjoy religious knowledge through social media funnels and other da'wah applications (Thaib, 2019).

Now the reality is, not all young Muslim generations who are students, both in school and in universities, should have the opportunity to know, hear and understand, let alone apply religious knowledge in everyday life (Bakti and Lecomte, 2015). Because they are also influenced or benefit from having good friends from the communication and information

infrastructure with them being present as participants or members on social media (Solahudin and Fakhruroji, 2020). They are on the same potential learning path from a young age, and their number is quite large, especially with the depletion of older scholars, so how do the generalization efforts of da'wah efforts to increase the number of people invite true goodness with the presence of media technology, especially social media and other platforms? (Salim, 2020). This is a new efficient, effective, and productive way of da'wah where the ulama has only preached in a circle in the mosque and pesantren. However, with the presence of technology media, their Islamic religious audit will develop locally, nationally, and even internationally (Salim, 2020).

In this section, this paper will briefly describe how this study relates to the search for data for the study's objective method and other matters related to this implementation (Cooper and Sommer, 2016). First of all, this study aims to discuss the technological revolution and its implications for the dynamics of the implementation of da'wah in Islam. So we need supporting data to make this discussion more exciting and dense, so we directed a series of electronic data searches to several data sources, such as publications of journals publishing proceedings and relevant data sources discussing this (Purwaningwulan, 2021).

Furthermore, the data that we collect and analyze in-depth intending to understand is easier to answer. In the discussion, we do this by reviewing the coding system of evaluation data to understand and draw conclusions that become data findings that answer valid and

reliable questions (Kurniawan et al., 2021). This study is a discussion study, so we chose the delivery method in a qualitative design with secondary data, evidence of the epidermis of previous relevant studies (Baharudin and Ismail, 2016). In designing the format of this study report, we reviewed and reviewed several similar studies regarding the discussion and study of da'wah science juxtaposed with the latest technology. We chose secondary data because, in this situation, it is easy for us to find published data from various journals and data sources. We believe that the evidence we have presented has answered the core problem of this incident, so we decided that secondary data is the primary data to answer and discuss this (Holliday, 2010).

B. RESULT AND DISCUSSION

Understanding dakwah and technology

Since the emergence of technology, especially digital applications, the mechanism for delivering da'wah has also undergone significant changes (Latief et al., 2018). In the past, the clerics delivered their da'wah by going up the pulpit of the pulpit. However, since the emergence of digital technology, which is enlivened by various social media applications, finally, da'wah no longer limits itself to the pulpit system. However, this da'wah can quickly be done through technology, namely from cell phone to cellphone, from house to house, and from one country to another. This change follows the Islamic thought that God's creation is changing (Ismail et al., 2018). Likewise, the way of delivering da'wah will continue to change from time to time. Of course, there

are positive and negative sides to both methods, along with changes in technology and science (Munawara et al., 2020; Manullang et al., 2021b; Manullang et al., 2021a; Sudarmo et al., 2021).

The positive side of preaching through digital media applications turns out to be preaching through social media applications, as we are witnessing today, which is more accessible than other parties who want to take advantage of the situation (Scott, 2015). For example, we have seen the flood of fake news or hoaxes and the increasing number of certain parties who use various da'wah content in videos, images, and texts for specific purposes detrimental to preachers and the Islamic ummah. They deceive the audience, Muslims who do not understand how to trace the positive and negative sides.

When in social media networks (Zain et al., 2014). Such action is categorized as a crime, but in this social media or virtual world, it is challenging to avoid even law enforcers have to work hard to solve every problem done through online media (Hew, 2018). The problem of crimes committed online or on social media is increasing. The opportunity for preaching through the media of technology is quite significant, but the opportunity for negativity is no less prominent. So, what must be done is to manage the online da'wah media well; there is a section in charge of handling media and publications to be more careful with the negative impacts caused by the freedom of other parties to be doing things freely in cyberspace (Karim and Wajdi, 2019). In other words, since the advent of technology, the media has been ready to revolutionize the ways of preaching.

In the past, da'wah was in mosques and the field; now, da'wah, with technology, seems to have split the mosque and the field into a more extensive and broader field so that the content of da'wah can reach everywhere (Goffar and Nisa, 2021). So it is not surprising that due to the actions of those who do not want da'wah in the media to run well, they will try as much as possible so that there are opportunities to damage da'wah because they have specific party interests goals (Zakaria, 2010). Finally, what happens to ordinary people? There are times when da'wah's content is accurate, but it is stripped down to be wrong and vice versa; what is wrong becomes right because it is typical of preaching through the help of technology with its dynamics that continue to change along with the development of the technological era itself (Pinho and Prange, 2016).

The development of da'wah in the modern era

In this modern era, da'wah is very different from ancient times in the 1980s, where da'wah was dominantly carried out in places of worship, fields, newspapers, television, and other simple media (Hilmi, 2021). However, along with technology, da'wah has dramatically changed from the old way to using technology, namely smartphones, the internet, and various social media, increasing day by day (Wibowo, 2019). With the current flood of various technological applications, it opens a new vehicle for how preachers and the government can use internet applications and various other facilities to convey messages about Islam and also to establish

cooperation between one da'wah organization and other organizations that both want to fight for Islamic da'wah efforts throughout the country (Nisa, 2018). Technological developments are indeed very supportive of him from a positive impact and also for the benefit of the community, so this electronic da'wah is very effective and productive, significantly since it can penetrate the whole world (Omar et al., 2015). When viewed from the development of technology that is so sophisticated, this da'wah business can be said to be an industry where certain parties carry out the industry, namely publishing and broadcasting da'wah (Zulhazmi and Hastuti, 2018). This is similar to other business movements were utilizing all the potential to get this da'wah to be achieved by the audio community is no longer limited (Hidayatullah, 2016).

The trend of this industrial revolution makes the world of propaganda viral, where this industrial revolution combines technology into automatic (Cosentino, 2020). With the increasingly widespread technology, all of these technologies will positively impact da'wah activities. So, more and more da'wah is being done by streaming to get directly from various platforms. This way is a revolutionary progress in the field of computers and also for learning so that it changes the face of da'wah for a long time, namely humans today into machines to laptop machines to laptops, so that automatically This industrial revolution has a good impact on human intelligence both in delivering da'wah and also in managing da'wah publications (Faizi and Abubakar, 2021). It is understanding more deeply that

this industrial revolution is something that supports da'wah's efforts. With da'wah technology, it is straightforward to operate without being bound by time, place, and certain institutions, whereby having a set of digital machines, it is easy to carry out the process of delivering da'wah, such as how to produce da'wah. With this technology, da'wah managers can connect from one device to another so that one da'wah is integrated with other da'wah quickly and accurately (Elmasry, 2010).

Regarding information delivery, how to prevent this one da'wah center with this information system allows da'wah texts, da'wah videos, in one place and can be moved to another place without reducing and adding to the content (Chen, 2020). This advantage makes transparency rather than the delivery of da'wah information does not get such a meaningful intervention. In other words, this technological change also makes it easier to transparent the process of preaching from one screen to another (Alimom, 2020).

Technology support dakwah

From a technical point of view of the technology work system, this helps the preachers, for example, by collecting da'wah content which makes da'wah visually and also da'wah easier to learn with video audiolingual (Azlan et al., 2020). On the other hand, preachers with this social media can also work independently, a preacher does not have to appear in a large forum, mosque, or field, but this da'wah can easily carry out da'wah that is independent in their way in in the studio (Ghannam, 2011). It is then shared on various other platforms. So

that his da'wah will be combined and gathered with other existing media and platforms, indeed, this method provides opportunities as well as challenges for virtual preachers to be able to continue to develop their da'wah because they do not have to start with a large number of listeners (Ab Razak and Yusoff, 2017). However, it can also be done independently. This is an advantage that has been found since this technological revolution emerged.

Furthermore, this industrial revolution is also a change where the internet and technology have become one. In this way, groups of preachers are the same as business people and media who want to get good competence in mastering religious content. Preachers can also get other content. In other words, preachers or dai are already very independent where they can access information, can master it, then they can apply it, look to other parties (Gendron, 2016). Thus, this technological revolution has not only revolutionized how da'wah studies religion, but how da'wah is studied and conceptualized, and the ease of communication by sharing it with fellow media devices, both social and mass media (Akil, 2015).

Technology challenges and expectations on dai

If seen as an opportunity from technology, of course, Islam has grown and developed in various countries and continents (Anggraeni, 2020). This is inseparable from how the preachers go through a fairly significant challenge: they have to leave their place and then leave their village to preach to another place (Nurdin,

2020). Such things are rarely found today, where since the development of technology, it is now easier for dai and specific speech institutions to complete delivering online teaching Islam (Federspiel, 1998). In other words, they do not have to go to faraway places to preach, but they have to master a set of technology and then master its use; they become preachers (Gendron, 2016) technologically. This method is very profitable for preaching Islam; duty to enjoin the good and leave the wrong. This is what we call one of the opportunities and challenges in preaching in the era of the technological revolution that every preacher applies (Antoun, 2014).

Maybe in the era before the industrial revolution, da'wah had to be carried out conventionally, where many people had to gather in a place of worship, field, and so on (Affan and Thohir, 2020). However, in this global era, such challenges will no longer exist. What must be done is to prepare the younger generation of Islam to learn about Islamic knowledge and understand and use electronic methods of preaching. In other words, Muslim youth must also be adaptable to signs of changing times and technology so that Muslims continue to exist in the era of technology that continues to evolve (Krstić, 2020). Furthermore, in an increasingly sophisticated era with all models of digital devices and applications for preaching, Muslims have arrived at a bright hope in developing the Islamic religion (Campbell, 2010). Technology can also be used to study religion and, at the same time, study technology to apply their knowledge of technology and readily be accepted by the audience for Islamic da'wah

messages even from faraway places (Siagian et al., 2016).

Another challenge in this era of globalization also brings various issues that are sometimes not in line with what is happening today. However, in terms of studying technology, the students must also have an ethic that can understand that this online world is indeed challenging on the one hand, and on the other hand, there is goodness. Only with a balanced understanding will they succeed. So, this is where the center community must have a filter and intellectual awareness and faith, and an understanding of how typical technology works online (Mangunjaya, 2011). From century to century, there has been a significant change in da'wah; from the first to objects, dai have to leave the country to find another country to convey da'wah (Ahmad, 2010). However, this is not the case, where the preacher community can carry out their da'wah through technology channels. Between da'wah and others cannot be separated anymore. In other words, da'wah must provide enlightenment to the community, and the community will get enlightenment from da'wah by only making friends with technology, getting used to getting information via technology, getting various opportunities and challenges of course by adjusting to technological civilization and at the same time getting a better understanding of Islam. It is balanced (Collins and Halverson, 2010).

Even though at the same time, when this era of globalization comes, humans live in modern times, they are required to be more proactive and creative in taking advantage of all existing facilities (Rusydiyah et al.,

2020). What does it mean if our technology can not be appropriately used and profitable both economically and ethically? So in vain, it is not impossible that the era of globalization of students themselves and others still rely on TV propaganda methods and other conventional newspapers (Syahputra, 2020). This is something that should not be tolerated. So Islam must see this technology as a tool to bring mercy, ease in preaching, and seek brotherhood far away as if it is very close to Imray (Imray Papineau, 2019).

Applications of various technological applications where da'wah can be delivered, the better the da'wah content is prepared, the more effective it will be accepted by all foreign countries (Ismail et al., 2018). However, there is an impression that it only depends on the way the da'wah is delivered. However, working in the maintenance of da'wah utilizing technology will speed up as if reducing a country with the capability of technology to send and receive da'wah messages (Thaib, 2019). Likewise, a crime as an online challenge for sharing data about da'wah is something that must be of concern and awareness, where the younger generation of Islam must be intelligent and equipped with a structure and culture that can use technology to convey da'wah, not only domestically, nationally and internationally countries (Achmad et al., 2021).

Look at the challenges; da'wah efforts are very challenging where preachers often have to pay their costs to get facilities and ease of movement so that they are not solely looking for sustenance and the economy (Arifuddin, 2020). However, da'wah is

usually done while working. Often this da'wah does not have to be explicitly done but must be done in good time, how many hours in one day to do professional work, how is another job below an effort that must be balanced between being a worker and also being a preacher (Saputra et al., 2017). Now the solution is to master communication technology so that preaching can be a side job. When da'wah can be well designed and successful with a touch of technology, this is a form of effort to preach using elementary facilities.

In the old days dakwah, the challenge of preaching was perilous because da'wah had to leave one place and have to go elsewhere. However, preachers can easily sit anywhere they want, make friends with technology, and spread da'wah information in today's era. The better the display of da'wah information, the more effective it is accepted by the community, who enjoys how the da'wah is given (Budyastomo, 2020). Reminding people to do good, forbidding people to leave what is haram, that is what is prioritized in the content of da'wah. Seeing the challenges that exist, the first factor that must be done is to become an educated preacher (Briandana et al., 2020). In essence, education is the most critical factor for a preacher, both knowledge of religion and skills in using technology constantly changing towards innovation and efficiency. In order to be able to preach using technological means that look simple, but when learned, it is something challenging but not impossible (Buckingham, 2013).

Challenge and opportunity to da'wa

Then, in addition to mastering the science of da'wah, a preacher must have the ability to work on technology and information on the internet correctly if he cannot be like professionals (Wibowo, 2019). According to the author's observation, today, there are still many places of worship such as mosques and prayer rooms that may not be equipped with internet infrastructure, so this is one of the reasons in an era where the internet is not only used by the public in business, education and the military but the internet must also be installed in public places. Every mosque so that committees and preachers can access various information related to religious broadcasting and obtain information on world developments outside of religious studies (Surya and Rizky, 2021).

Another thing is the limited infrastructure in online da'wah in the form of preachers who are less adaptable to communicating in the digital era because of the scarcity of infrastructure they can use to convey technology. This requires the hands of benefactors. Electronic devices must be sought if a preacher can master the science of preaching but does not master or about technology (Eddine and Zeki, 2019). Another challenge, perhaps every Muslim in this virtual world, must be able to use technology at least to access it even though it is limited. The Muslim community is still a third country society where the economic sector and technology knowledge is minimal. This is the available data where other Islamic thinkers have to think about how the younger generation of Islam can have recitations and can use this technology

to carry out da'wah (Briandana et al., 2020) adequately.

Another challenge is that social media and other media are still dominated by business, hobbies, and other social friendships today. In other words, not many social media are used for preaching (binti Rahim, 2017). So with the existing challenges, young Muslims should continue to learn and get closer to the ability to operate da'wah media. By providing technology and learning independently, he becomes a preacher who can master technology properly and correctly (Tidd and Bessant, 2020).

Da'wah and technological phenomena

It is repeated that da'wah is an essential means for Muslims to spread the religion of Islam where we, people, will be invited to get to know their religion (Rusli, 2013) knowing how to worship, how to know yourself and be close to God so that they become pious people so that Islam will be victorious through da'wah with technology (Suroso et al., 2021). Again, the next challenge is that Muslims are not ready with technology, so they cannot empower technology for da'wah purposes. Often in the eyes of preachers, the technology becomes a nuisance (Tziarras, 2017). So, they do not want to master knowledge other than religion. This phenomenon is a very formidable challenge where today technology continues to develop and is ready to leave the Islamic ummah (Petersen, 2015). Therefore, people outside of da'wah are getting smarter, so if the da'i community does not have the power to preach, they will be a barrier to the progress of Islam

(Lyausheva et al., 2018). This issue must be overcome where every Muslim is an asset who must master the science of da'wah and master the religion of Islam. Preachers must master the use of technology well so that the da'wah they provide is truly practical, like a drug that is truly effective and efficient at treating the sick (Maniacara, 2014).

C. CONCLUSION

This final section will take the essence of our series of studies entitled to discuss the technological revolution and the advancement of Islamic da'wah. In answering this question and discussing the kingdom, we take a series of data from evidence from previous studies related to technological change and the dynamics of implementing Islamic da'wah online. We believe that the data that we have presented has answered the crux of the problem in this paper with evidence of findings from various spots in the technology field and da'wah that we found by searching in various databases. After a series and discussion of the final results, we were able to improve the points; among others, every Muslim has the right to be obliged to become a preacher in order to advance the broadcast and religion of Islam not only in its place but spread throughout the world. Because the current era has advanced where all activities have been adopted into the digital system of technological advancement applications, there is nothing wrong if this religious endeavor also involves technology. Therefore, every Muslim has the right to study religious knowledge and then prepare himself with the skills and abilities to use technology and communication facilities to

preach so that da'wah is no longer only carried out in places of worship in the field da'wah can also be done online.

Furthermore, distinguishing technology and including Islamic religious content brings Islamic da'wah can spread without limits. We believe that the data that we have presented is to answer the core of the problem with the hope that these findings will be part of efforts to advance similar studies where this study certainly does not all produce positive things but also obtains data from the weaknesses of management and methods of conducting the study. We hope that in the future, we will make improvements where deemed necessary.

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