Challenges in Spreading Knowledge of Dakwah Cyber

*Nor Syahirah Abu Bakar[1], Mohd Aderi Che Noh[2], Afiful Ikhwan[3], Ali Rohmad[4], Fina Kholij Zukhrufin[5]
[1](Universiti Pendidikan Sultan Idris, 35900 Tanjong Malim, Perak, Malaysia)
[2](Universiti Sains Islam Malaysia, 71800 Nilai, Negeri Sembilan, Malaysia)
[3](Universitas Muhammadiyah Ponorogo, Jl. Budi Utomo No.10, East Java, Indonesia)
[4](Universitas Islam Negeri (UIN) Sayyid Ali Rahmatullah Tulungagung, Jl. Mayor Sujadi No.46, East Java, Indonesia)
[5](Al-Hayat Al-Istiqomah Foundation, Getas, Nganjuk, East Java, Indonesia)
*norsyahirahabubakar91@gmail.com

Informasi Artikel	Abstract
	The science of cyber preaching is a science that invites towards goodness and avoids evil by using various distribution mediums, especially the cyber world through the internet regardless of time and distance limits. The spread of da'wah knowledge has started since the time of the Prophet s.a.w., Companions, Tabi'in, Tabi' at-tabi'in and up to the present technology era by using various dissemination mediums. The purpose of this study is to identify the knowledge of cyber da'wah, a comparison of the methods of spreading traditional and cyber da'wah knowledge, identify the value and ethics of spreading cyber da'wah knowledge as well as the constraints in the dissemination of cyber da'wah knowledge. This study was conducted using the library method or literature review from various scientific sources as a reference for the study. At the end of the writing of this article, the challenge in spreading the knowledge of cyber da'wah can be concluded as a medium that must be taken as an opportunity by preachers today as well as the public who want to spread widely about Islamic da'wah by taking into account values and ethics when spreading through cyber is used. Challenges in spreading the knowledge of cyber preaching

are always there, but as a preacher you should be wise in facing the current technology era without having a negative impact on Islam or other religions.

Ilmu dakwah cyber adalah suatu keilmuan yang mengajak ke arah kebaikan dan menghindari keburukan dengan menggunakan pelbagai medium sebaran terutamanya alam cyber melalui internet tanpa mengira had masa dan jarak. Penyebaran ilmu dakwah ini telah bermula sejak zaman Rasulullah s.a.w., Sahabat, Tabi'in, Tabi' at-tabi'in dan sehinggalah pada era teknologi kini dengan menggunakan pelbagai medium sebaran. Tujuan kajian ini adalah untuk mengenal pasti ilmu dakwah cyber, perbandingan kaedah penyebaran ilmu dakwah tradisional dan cyber, mengenal pasti nilai dan etika penyebaran ilmu dakwah cyber serta kekangan dalam penyebaran ilmu dakwah cyber. Kajian ini dijalankan menggunakan kaedah kepustakaan atau kajian kepustakaan daripada pelbagai sumber ilmiah sebagai rujukan kajian. Pada akhir penulisan artikel ini, cabaran dalam penyebaran ilmu dakwah cyber ini dapat disimpulkan sebagai suatu medium yang mesti diambil peluang oleh para pendakwah kini mahupun orang ramai yang ingin menyebar luas tentang dakwah Islam dengan mengambil kira nilai dan etika apabila sebaran melalui cyber digunakan. Cabaran dalam penyebaran ilmu dakwah cyber sememangnya sentiasa ada namun sebagai seorang pendakwah seharusnya bijak dalam mendepani era teknologi kini tanpa memberi kesan yang negatif terhadap agama Islam mahupun agama yang lain.

I.   INTRODUCTION

Preaching is a platform for people to improve and change for the better in addition to being able to spread good knowledge to other individuals. Dakwah is also a movement that was done by previous Prophets in conveying the teachings of Islam (Mahmuddin, 2013). From the generation of the Prophet, Companions, Tabi'in and Tabi' at-tabi'in are examples of Salafi preaching that adheres firmly to the Quran and the Prophet's hadith (Wahib, 2017). The success of this da'wah has

been proven since the time of the Prophet, whether in the religious, social and cultural fields of society (Ummatin, 2014). The spread of preaching knowledge can also be spread in various mediums according to the times.

Change after change occurs in the spread of preaching knowledge based on the passage of time until now. The way of spreading da'wah in the olden days such as the time of the Prophet s.a.w was mostly face to face while now the knowledge of da'wah can be spread in various mediums (Nasution, 2015); including through the internet which is more known as the cyber world (Pardianto, 2013);(Had, 2014);(M. Rajab, 2015). The era of technology now opens space and opportunities for all people to spread the knowledge of da'wah in various mediums that can invite people towards goodness. Spreading preaching knowledge without face to face and anywhere can be spread only at the tip of the finger.

Many past studies have been done to prove that the spread of cyber da'wah knowledge is growing widely and rapidly. In Britain, a lot of Islamic preaching knowledge is spread through the internet, written by a Western scholar, Gary Bunt, related to the influence of the internet and the media in the British Muslim community (Had, 2014). The event of September 11, 2001, which became an issue of Islam attacking the United States also used the internet by the American community itself to explain and clarify related to the issue that Islam leads to the harmony and well-being of society and not as terrorists (Had, 2014);(K. Rajab & Mahmud, 2010).

According to Noor Azaian, Mohd Yusof & Mohd Azul, among the famous preachers in the spread of cyber preaching knowledge such as websites and blogs are Sheikh Yusuf al-Qardawi and also in 2020, Datuk Seri Dr Zulkifli Mohd Al-Bakri who is Minister in the Prime Minister's Department (Religious Affairs) who is currently very active in spreading cyber preaching knowledge on Instagram and Facebook. It turns out that the spread of cyber preaching through the internet such as facebook, whatsapps, instagram and twitter provides a wide opportunity to gain Islamic knowledge (Rosyid, 2013);(Akbar, 2016). The 2017 statistics also show that there are more than 2 billion Facebook users and more than 328 million Twitter users across the country and Malaysia has recorded more than 22 million

people using Facebook accounts, among whom are 16 to 35 years old (Talib, Abdullah, & Salleh, 2017). The use of the internet is becoming more widespread and growing with various branches of knowledge and knowledge such as the spread of Islamic preaching.

If you look at the spread of da'wah from before until now, it is very different and is moving faster without limitations and controls, but users must be wise in accepting the knowledge of da'wah in this cyber world to avoid knowledge that does not obey the Al-Quran and the Sunnah. Therefore, the discussion of this article will discuss the science of cyber da'wah in terms of its definition, a comparison of traditional and cyber da'wah dissemination methods, values and ethics in the dissemination of cyber da'wah knowledge and constraints in the dissemination of cyber da'wah knowledge. With the sub-topic mentioned earlier, you can find out the challenges in spreading the knowledge of cyber da'wah to obtain knowledge and guidance in spreading the knowledge of da'wah through the cyber world.

The objective of this study is to identify the knowledge of cyber da'wah, identify the comparison of methods of spreading traditional and cyber da'wah knowledge, identify the value and ethics of spreading cyber da'wah knowledge, identify constraints in the dissemination of cyber da'wah knowledge.

II.   METHOD

This study uses bibliographic methods or bibliographic research by referring to sources of scientific material such as journals, books, articles, proceedings papers, seminars and several other sources from the relevant internet. All these reference sources are reviewed and discussed in the title of this study (Ikhwan, 2021).

III.   FINDING AND DISCUSSION

Cyber Preaching Science

The spread of knowledge is very fast due to the rapid development of information and communication technology that can connect anywhere and move

quickly without meeting other individuals face to face. The variety of knowledge that is spread through this advanced technology causes every individual to have to filter the spread of knowledge so as not to trust too much in any knowledge that is spread because there are many elements of added knowledge that are said to be "misguided" especially related to religious knowledge. With the science of preaching can also increase religious knowledge, the correct practice of Islam (Muhammad Abu al-Fath 2010) which can change the way people live in a better direction based on Islam (Imran, 2015).

The knowledge that is meant here is a science that is delivered based on a good understanding of Islam and is also good to follow and be trusted as a guide in the environment and atmosphere that the preacher wants to change for his *mad'u* (Hussin, 2009). The knowledge of preaching can also be interpreted as the knowledge that brings people from darkness to light and from a narrow state to a spacious state in this world and in the hereafter. The meaning of preaching knowledge can be linked to knowledge related to methods and demands in attracting the attention of the public to adhere to, invite, approve or implement certain ideologies, religions, opinions and jobs (Saputra, 2011). According to Mohamad Zulkifli, Nora Ahmad@Aziz, Abdul Ghafar & Adawiyah, the science of dakwah is a science that specifically emerged at the end of this era in studying the ways and techniques of spreading Islam, especially for the current era of globalization. It is clear that without knowledge there is no space and opportunity to spread the message of Islam to humanize people on this earth.

Preaching, on the other hand, is calling, inviting and summoning people to believe and obey God's commands based on Islamic guidelines (Ali Imran 2015). The word *da'wah* is a noun (noun) from the verb *da'ayad'u* which means call, exhortation or invitation and the person who delivers *da'wah* is called "*Da'i*" while the person who is invited and called is called "*Mad'u*". Da'wah is also an effort and a way to bring people to Islamic guidance and fulfill their responsibilities on this earth. According to Waryono, dakwah is a renewal for the sake of renewal of activities either in terms of content, ways, strategies and methods due to the increasingly changing social environment (Ghafur, 2014). The book of *Mu'jam al-*

Wasit also covers da'wah in the chapter of Knowledge which explains that da'wah is an invitation to obtain a goal such as calling for war, fulfilling prayers, inviting to religion and also inviting towards believing and following it with the understanding that understanding people to follow and implement Islamic teachings. Preaching can be concluded as a call to all people towards the path of goodness and truth.

Cyber is a virtual world that is used through the internet (Suriani, 2018). Cyber is a global internet network that is extraordinary and difficult to contain (Ghafur, 2014). Nevertheless, the connection with technology and Islam is found in many articles, journals and papers, but the results of the study found that there are no detailed papers related to information technology, the internet and the spread of da'wah, but rather to the importance of social media, the internet to the community. Therefore, cyber is also a network of information and communication technology that can change various aspects of our way of life. The initial emergence of cyber was in 1997 known as SixDegrees, then other cyber appeared such as Friendster (2002), MaySpace (2003), Facebook (2005) and so on, which have attracted many cyber users (Abidin, Yusof, & Hehsan, 2014). Spreading through cyber is very widespread without borders and the spread of da'wah is growing based on current cyber resources that have various challenges of their own.

Comparison of Traditional and Cyber Speaking Knowledge Dissemination Methods

The age of circulation is an increasingly modern age with various transformational developments towards the advancement of technology and communication which is a turning point in human life through the spread of da'wah that is widespread without limits (Suroyya, 2016). The book *Ru'yah Islamiyyah Li Ahwal at Alam al-Islamiy* authored by Muhammad Qutb voiced that Muslims will not succeed in spreading the message of Islam if they do not have sufficient material strength to achieve the goals they want to reach (Anwar, 2021);(Alwi, 2007). Therefore, it can be seen that the method of spreading traditional da'wah knowledge to the method of spreading it through cyber is more widespread. By looking at the comparisons of previous methods of disseminating

da'wah knowledge, it can be adapted and transformed into this sophisticated cyber world.

1. Method of Dissemination of Traditional Da'wah Knowledge

The method of spreading traditional da'wah knowledge is seen through the da'wah of Rasulullah s.a.w. The clearest preaching of Rasulullah s.a.w was when he was in two different eras, namely the Meccan era and the Madinah era. The first da'wah of Rasulullah s.a.w was in Mecca based on surah al-A'laq verse 5 which states that Muhammad was appointed as a Prophet and Messenger by Allah Almighty in surah al-Muzammil verses 1 to 8. Based on the head of da'wah of Rasulullah s.a.w, there are 4 levels of da'wah in Mecca and da'wah in Medina by laying a solid foundation for the construction of Islamic society. The method of spreading da'wah knowledge spread by the Prophet is a science that is not only theoretical but also practical for the purpose of conveying Islam in various forms that include aspects of aqidah, morals and sharia. The content of the da'wah to be delivered depends on the method of spreading the da'wah that is appropriate to the current situation and place by the target *mad'u*.

The traditional method of spreading the knowledge of da'wah by Rasulullah s.a.w in the beginning was more about meeting fellow *mad'u* or face to face and various other methods that were also used to attract the public's attention to Islam. At the beginning of the preaching strategy of Rasulullah s.a.w was in hiding and then openly based on revelation from Allah based on Al-Quran and as-Sunnah sources (Syamsudin, 2014). For example, Rasulullah s.a.w used a lot of personal approach or individual approach in his preaching method by gathering his relatives and friends at the beginning of the development of Islamic preaching secretly then openly when he invited Muslims to a more open monotheism (Romadi, 2013). In addition, the Prophet s.a.w also instructed his friend, Hassan bin Thabit during the Bani Qurayzah war to write poetry on stage as a way and method of spreading the knowledge of da'wah in response to insults from the polytheists because at that time the poetry stage was the main place and media of the Arab community (Zakariya & Mohamad, 2013).

In addition, the method of spreading da'wah knowledge in the time of Rasulullah s.a.w was also through letters. Surat is one of the methods of spreading the knowledge of da'wah that invites people to believe in God for certain people (Hatta, 2011). It was through the letter that the Messenger of God, s.a.w, invited kings and nobles as well as infidels to embrace Islam. The proof is that the Prophet s.a.w wrote letters to the kings of the world and Arab leaders at that time in a wise way, by sending people who knew their language and country such as King Negus "Najasyi", King Heraclius, King Khosrou II and King Muqauqis (An-Nadwi, 2011) (Santoso, Baroroh, & Abdullah, 2015). According to Halimatus Sakdiah, interpersonal communication is also one of the methods of preaching knowledge brought by the Prophet s.a.w when he was appointed as a Messenger by inviting those closest to him to embrace Islam (Sakdiah, 2016). Usually, this method is used when getting to know each other, giving each other attention, support, openness and also trust (Cangara & Hafied, 2012). In fact, there are many other methods of spreading the knowledge of da'wah that were brought by the Prophet s.a.w without general knowledge and have not been studied. However, with only a few examples of the method of spreading the knowledge of da'wah in a traditional way above, it can be used as a guide and knowledge.

2. Methods of Spreading Cyber Da'wah Knowledge

Preaching methods are diversified according to the passage of time to suit the community. The diversity of wasilah in achieving a goal can be understood with wisdom by the community (Zakariya & Mohamad, 2013). The transformation of Islamic culture and thought is a change in every civilization (Sulaiman, 2013). Many cyber media are used as one of the methods in the spread of preaching knowledge such as Facebook, websites, WhatsApp and so on. The Internet is one of the most effective spread of cyber preaching knowledge globally (Arifin, 2016). With the internet, various discussions and offers in various forms and information such as dialogue, information sharing, blogs, forums, wikis, chats, social networks and other software are obtained to spread the knowledge of Islamic preaching (Kubiszewski, Noordewier, & Costanza, 2011);(Adam, Ali, Anuar, & Ali, 2015). Globalization of technology is said to be added value when all technological

sophistication can be shared and various current developments are obtained around the world (Ahmad, 2014). Cyber preaching is now changing the world towards a comprehensive Islamic approach to all aspects of life.

According to Julis Suriani, preaching through WhatsApp by just sending a short message can go viral in just a few minutes and is different from a website that needs to take time to read and take in the contents that you want to convey in spreading the da'wah, but all cyber media This serves as a tool for the dissemination of cyber preaching knowledge (Suriani, 2018). The YouTube site is also one of the spread of cyber preaching knowledge that is also contagious now. Only by registering a YouTube account can a preacher spread his preaching such as Islamic lectures, video tafaqquh and much more. Facebook pages are also very popular for preaching because there are spaces for writing, pictures, videos and so on that make it easier to spread the knowledge of preaching. Putri Shelly's study, the spread of cyber da'wah knowledge by using Blackberry Massagger among students of Islamic Broadcasting Communication UIN Sunan Ampel Surabaya by using Photo Profile Installation Status and also Broadcast has attracted attention in the spread of Islamic da'wah successfully (Febriandy, 2015). The spread of cyber da'wah knowledge proved that the world now desperately needs methods that keep up with the times so that the da'wah that is delivered can be delivered to all nations, religions and communities regardless of their background.

3. Values and Ethics in the Spread of Cyber Dakwah Science

The cyber world is a virtual world that uses the internet to do various activities by interacting with other people either in terms of economics or religion which can also be known as cyberspace, cyberculture and cyberreligion (Fakhruroji, 2011);(Nugraha, 2015). Values and ethics is a science that is a measure or method in evaluating human actions (Nugraha, 2015). The existence of religious and moral ethics when they are formed in the ethics of politeness such as a disciplinary code that preserves professional behavior (Taijiri, 2015). According to Zulkiple, the process of utilizing the communication space in the cyber world which is focused on spreading the knowledge of cyber preaching needs to be understood in order to maintain its values and ethics. Social

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communication in the cyber world cannot be stopped but with the existence of values and ethics, especially in the dissemination of cyber preaching knowledge, this must be followed so that undesirable things do not happen, especially in conveying untrue facts (Bakti & Meidasari, 2014).

According to Muhammad Dawilah (2009), there are several things that must be present in preaching, which are the main topic of preaching, the preachers, recipients of preaching and usbul or approach in preaching. All these things are the Pillars of Da'wah that need to be seen before spreading the knowledge of Islamic da'wah. The same goes for values and ethics when disseminating cyber da'wah knowledge that needs to be known and taken care of before disseminating any information and facts. Therefore, values and ethics are a sharp weapon in conducting da'wah. The country of Indonesia is a country that cares about religion and tends to have limitations in managing and disseminating it through internet information causing the publication of the ITE Law as one of the things that care about the publication of information on the internet (Nugraha, 2015). Hjarvard, Stig also said that cyber media that are used based on internet channels actually have a bad view of religion and have the potential to get confusion in the information spread of cyber preaching knowledge (Hjarvard & Lovheim, 2012).

Dakwah *bil hikmah* is also one of the values and ethics in spreading the knowledge of cyber dakwah. The preaching of wisdom is the preaching that can lead the community to the glory of life until it reaches the dignity of *akramal karim*, the preaching that motivates the community in managing life rather than damaging the human conscience, the preaching that produces high culture and knowledge, the preaching that is able to cross various orientations and the last is preaching which leads to information solutions for non-Muslims (Iskan, 2007). Da'wah mediums such as the dissemination of cyber da'wah knowledge must be used optimally and depend on the delivery whether good or otherwise, taking into account values and ethics in spreading cyber da'wah knowledge. The real challenge for preachers in facing the age of technology is to spread the knowledge of cyber da'wah which needs to emphasize values and ethics in the cyber world so that the recipients of da'wah knowledge receive it based on real Islam.

Constraints in Spreading Cyber Dakwah Knowledge

Islamic scholars strongly encourage Muslims to use information and communication technology in spreading Islamic preaching (Abidin et al., 2014). There are three main purposes in preaching which are to invite people to worship God, to invite people to be sincere to God and to invite them to apply God's law (Mansor, 2011). The preaching of Islamiyyah brought by Prophet Muhammad is the last link in the chain of preaching of previous prophets to call to the path of Islam (Mahmuddin, 2013). The presence of this cyber world is actually to widen the network of preaching knowledge is a positive thing as a message and news tool that is easily accepted by the community in a short time. However, the spread of Islamic da'wah knowledge that is widespread in the cyber world without limits has caused the occurrence of constraints in the spread of cyber da'wah knowledge.

1. Lack of Islamic Conceptual Scientific Journals

The lack of scientific journals with an Islamic concept. According to Andi Faisal & Venny Eka, it is proven that western scientific journals often appear and are more creative in their journal writing and shown to industrialized countries because those countries are used to reading journals from the west. In addition, the lack of knowledge by teachers, dae'i and Muslims about the use of information and communication technology causes constraints in the spread of cyber preaching knowledge (Bakti & Meidasari, 2014). Meanwhile, Muslims must learn to follow the current of technological development along with the conventional teaching and dissemination of da'wah knowledge so as not to be completely dominated by the western powers out there in conveying their religious teachings. According to Andi Faisal, the Muslim community is forced to import information and communication technology resources from the Western world due to poor capital and quality resources (Bakti, 2012).

2. Information Flood Cyber Da'wah Knowledge

The flood of information on cyber da'wah science has challenged the concept of *mutawatir* and the integrity of information in Islam (Adam et al., 2015). *Mutawatir* which is meant here is the continuation of the teaching and learning

method of Islam by following the traditions and values of Islam based on the transmission through books of mukhtabar as *mutawatir*. When the internet space is too wide, open and free, it causes an excessive concentration of religious information and leads to the problem of information flooding in order to obtain reliable information. According to Mohd Sani, there are several signs of information overload conveyed in the science of cyber preaching such as anxiety, frustration, anger, low spirits, chaos, confusion and loss of self-control in obtaining information. The failure to use information and communication technology correctly and wisely causes oneself and others who follow the user's information to experience confusion in life. At the same time, the evolving technology cannot be blamed and users themselves who determine whether the spread of cyber propaganda is true or deviant.

3. Spreading Slander and Gossip

According to Muhammad Dawilah, the spread of cyber propaganda facilitates the spread of slander and gossip. Users who preach Islamic da'wah more for their own interests without referring to people who are more in-depth in the knowledge cause the occurrence of this matter of slander and gossip by discrediting, embarrassing and bringing down certain parties. This matter has challenged the rights of values and ethics in the dissemination of cyber da'wah knowledge. In addition, without us realizing it, one of the constraints is also the occurrence of lifestyle changes and language pollution. Modern life is now changing the socio-culture of the society which is more technological which causes the limitation of socializing without limitations and the writings on cyber sites are also contaminated by the use of terms, words and language itself causing misunderstandings. These constraints should be curbed even though originally these constraints are considered light but when they become more widespread then problems like this are difficult to fix.

IV.   CONCLUSION

Information and communication technology through the current of modernization is rapidly developing. Similarly, the spread of preaching knowledge

goes hand in hand with the current of modernization in the cyber world. Modernization and unhindered technology development should be used well by preachers in facing cyber challenges. Opportunity and open space to spread the knowledge of Islamic preaching to the corners of the world regardless of distance and time. In fact, there are many benefits that can be obtained from either the preacher or those who receive the knowledge of cyber preaching if they use it in a positive direction. All values and ethics in spreading the knowledge of cyber preaching must be followed so that the outside world does not think negatively about Islam and also all the constraints that occur should be avoided and solved properly. The world sees Islam as a religion of peace and prosperity, therefore spread this knowledge of cyber preaching as best as possible for the sake of common prosperity in inviting all people to know Islam and adhere firmly to the teachings of Islam.

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