

CYBERCULTURE FRAMES CONTEMPORAR DA'WAH IN MODERN SOCIETY

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Abstract

The phenomenon of modern society has now taken root in the joints of life which has a broad impact in all fields. Internet treats in information technology have transformed into a virtual space called cyberculture, which is a society that lives in a virtual culture in interactions between individuals, groups and communities carried out through forums, newsgroups, and chats. Cyberculture is any culture that has or is emerging from the use of computer networks for communication, entertainment, and business into virtual spaces, such as: virtual self, virtual community, virtual politics, virtual economics, virtual lives, virtual sex, virtual social, virtual/cybercrime. Modern Islamic movements are now divided into four patterns of thought, namely: liberalist thought patterns, nationalist thought patterns, apologetic thought patterns, and dynamic thought patterns. With this reality, the packaging of da'wah delivery must be based on the needs of the community and rooted in Islamic aqidah according to the Al-Quran Hadith.

Keywords: *Cyberculture, Contemporary Da'wah, Modern Society*

Abstrak

Fenomena masyarakat modern kini telah mengakar dalam sendi-sendi kehidupan yang berdampak luas di segala bidang. Suguhan internet dalam teknologi informasi telah menjelma menjadi sebuah ruang virtual yang disebut *cyberculture*, yaitu sebuah masyarakat yang hidup dalam budaya maya dalam interaksi antar individu, kelompok, dan komunitas yang dilakukan melalui forum, newsgroup, dan chatting. *Cyberculture* adalah setiap budaya yang telah atau sedang muncul dari penggunaan jaringan komputer untuk komunikasi, hiburan, dan bisnis ke dalam ruang-ruang virtual, seperti: *virtual self*, *virtual community*, *virtual politics*, *virtual economics*, *virtual lives*, *virtual sex*, *virtual social*, *virtual/cybercrime*. Gerakan Islam modern kini terbagi dalam empat pola pemikiran, yaitu: pola pemikiran liberalis, pola pemikiran nasionalis, pola pemikiran apologetik, dan pola pemikiran dinamis. Dengan realitas tersebut, maka kemasan penyampaian dakwah haruslah berbasis pada kebutuhan masyarakat dan berakar pada aqidah Islam sesuai Al-Quran Hadits.

Kata Kunci: Budaya Siber, Dakwah Kontemporer, Masyarakat Modern

INTODUCTION

The challenges that arise in various forms of modern society activities, such as behavior in obtaining entertainment (entertainment), tourism and art in a broad sense, increasingly open up opportunities for the emergence of value and ethical insecurity¹. When globalization is a tool, it is very neutral. This means that it contains positive things, when utilized for good purposes. Conversely, it can also have negative consequences, when it drifts into negative things. Globalization will depend on who uses it and for what purposes and purposes where it is used, so as a tool it can be beneficial and can also be harmful. The breakthrough of information technology can also be used as a tool for da'wah Islam, at the same time it can also be a boomerang or threat to da'wah². Meanwhile, when globalization as an ideology certainly has its own meaning and its neutrality is greatly reduced, therefore it is not strange that then not a few reject it. Because there will be a clash of values, between values that are considered as the ideology of globalization and religious values, including Islam. When it means the ideology that globalization or also the association of global life, there must be a response from religion, including Islam, both as a tool and as an ideology.

Information technology today is a support for the activities of society, especially modern society, where everything is attached to this technological means, it makes all activities can be done through activities through technology, namely the internet network. There is one consideration that is worth pondering, Islam as an inclusive religion certainly cannot reject a culture just because it comes from outside. Islam will examine the culture and civilization, selecting the content of the culture and civilization.

¹ Today, social phenomena in various regions in Indonesia indicate insecurity, inequality, unrest and instability. Many people are easily provoked to commit acts against the law. Violence and deviance show high intensity. Many people seem to have lost their minds, far from the noble values derived from religious teachings. The attitude of materialism, consumerism and hedonism among the community, the emergence of various kinds of social pathologies are a number of problems of Muslims as a result of the advancement of modern science and technology. Abdul Basit, *Discourse of Contemporary Da'wah* (Yogyakarta: STAIN Purwokerto and Pustaka Pelajar, 2006), p. 61

² Qodri Azizy, *Resisting Globalization, Reinterpretation of Religious Teachings* (Yogyakarta: Pustaka Pelajar, 2003), p. 22

In addition, globalization in the field of culture and Islamic civilization is defined as an effort to realize an Islamic community culture that aims to build awareness of each individual and the goals of building togetherness for the sake of humanity. Furthermore, globalization in the field of Islamic culture and civilization is defined as an effort to create an Islamic community culture that aims to build awareness of each individual and the goals of building togetherness for the sake of humanity³. The negative and positive sides of the presence of information technology are a challenge for Muslims now and in the future. The presence of this technology will form a culture in cyberspace (cyber) where humans in cyber are the same to form certain communities in their respective fields, so that the real world embodied in cyberspace is no different and sometimes the real world begins to be abandoned by humans, to start entering the world of internet, this is the negative side of the presence of technology if we are not wise in using and utilizing it appropriately.

Da'wah as a means of delivering messages to the people is now widely done through information technology so that it can be enjoyed repeatedly with more modern visualization packaging. However, not a few also use and utilize this information technology in a cyber community that conveys da'wah by comparing one thing with another, so that it becomes like fostering hostility between brothers, this is what must be examined properly so as not to become a nest / field of mutual reviling between groups.

Current issues that occur within the scope of the community carry many messages with various means, methods, different strategies, the delivery material is also tailored to the needs of the community so that the message of da'wah delivered can be directly benefited by the community and have a positive impact, although it does not rule out the possibility that the message of da'wah is now a lot of negative content so that it is easy to ignite public anger and have an unhealthy influence on the life of the nation at large. Modern society as a user of information technology must be good at observing the situation that is always growing rapidly both in the use and utilization of technology, which is in the presence of

³ Hamdi Zaquq Mahmud, *Repositioning Islam in the Era of Globalization* (Yogyakarta, LkiS. 2004), p. 11

This cyberspace has been able to create the same space as a new home for cyberspace users from all aspects of life.

Cyberculture

Cyber culture or cyberculture stems from phenomena that arise in cyberspace and cyber media. Culture is basically the values that emerge from the process of interaction between individuals, in this context, the experience of individuals and or between individuals in using and relating to the media. These values are recognized, either directly or indirectly, along with the time passed in the interaction (Nasrullah, 2014)⁴. The characteristics of the virtual world can produce effects in life when dealing with cyberspace. The concept proposed by Christine Hine (2000)⁵ states that cyberspace can be approached in terms of 'culture' and 'cultural artifact'. As a culture, at first the internet was a simple communication model when compared to the direct or face to face communication model. This happens because the internet generation is used for messages using text or symbols in the form of writing or emoticons and can be directly understood by both parties.

The virtual world (*cyber*) makes a culture (*cyberculture*) in modern society. The advancement of a technology is utilized to help the interaction between humans and other humans. According to Levy⁶ 2001, in the book *Cyberculture, Electronic Mediations, cyberculture is "that set of technologies (material and intellectual), practices, attitudes, modes of thought, and values that develop along with the growth of cyberspace."* *Cyberculture* is understood as a culture that is born in the practice of human interaction with the internet, which develops virtual technologies, such as forums, newsgroups and chats. *Cyberspace* has its own characteristics, which display the way of interaction in modern society. A different way of life, but still at the level of interaction between people.

⁴ Rulli Nasrullah, *Cybermedia Theory and Research* (Jakarta: Kencana, 2014), p.139

⁵ Christine Hine, *Virtual Ethnography*, (London, Thousand Oaks, New Delhi: SAGE Publications, 2000), pp. 27-38

⁶ Pierre Levy, *Cyberculture, Electronic Mediations, V. 4, Minneapolis*, (Minn: London University of Minnesota Press, 2001), pp.

According to Kendall 2007⁷ in Pramod *Cyberculture: "Culture formed in or associated with on line social space"*. Cyberspace culture (cyberculture) is formed in association with on line social space. *Cyberculture* is any culture that has or is emerging from the use of computer networks for communication, entertainment, and business⁸. According to Jenkins (2006)⁹ in Pramod asserts that *cyberculture* is the unification of cultures where Personal Computer, telephone, internet, and multimedia provide communication integration. The unification is not limited to the unification of the platform (basic design) of technological devices, but also the variety of functions where entertainment and information merge into "*infotainment*" and entertainment and education merge into "*edutainment*".

Cyberculture or internet culture is a culture that has emerged, or is emerging from the use of computer networks for communication, entertainment and business. Internet culture or *cyberculture* is the study of social phenomena associated with the internet and other forms of networked communication, such as *online* communities, *online multi-player games*, social networking, computer utilization and internet mobile applications. It covers issues related to identity, privacy and network formation.¹⁰ *Cyberculture* concerns the relationships between people, computers and personalities conducted in cyberspace. *Cyberculture* is a social and cultural movement that is closely related to information technology and telecommunications.¹¹ *Cyberculture* began to develop between 1960 and 1990. The development of *cyberculture* is influenced by the utilization of internet-based communication technology or better known as *information, communication, and technology (ICT)*. ICT has become an important part of the development of *cyberculture*. Therefore, all elements of society in any part of the world have been using ICT.

⁷ Nayar K Pramod, *The New Media and Cybercultures Anthology*, (London, John Wiley and Sons, Incorporated, 2010), p. 534. 534

⁸ Alice Tomic, Laura Lengel, and Crispin Thurlow, *Computer Mediated Communication Social Interaction and the Internet*, (California: Sage Publications, 2004), pp. 30

⁹ Nayar K. Pramod, *op.cit.*, p. 540

¹⁰ Lev Manovich, "New Media From Borges to HTML" *The New Media Reader*, Ed. Noah Wardrip-Fruin & Nick Montfort, (Cambridge, Massachusetts, 2003), pp. 13-25

¹¹ J. Ryan, *A History of the Internet and the Digital Future*, (London: Reaction Books, 2010), p. 65

made efforts to develop a community based on inclusiveness towards the digital world, known as *community literacy* and *digital literacy*.

Contemporary *Da'wah*

In simple terms, the definition of *da'wah* can be formulated as the process of conveying the teachings of Islam to mankind. From this understanding, there are at least four components involved in *da'wah* activities, namely the message conveyed (teachings), the conveying of the teachings (*juru dakwah*), the recipient of the *da'wah* message (mankind), and the media used to carry out Islamic *da'wah*. The Al-Quran states that *da'wah* is defined as an order to call people to the way of God by means of wisdom and good lessons with various methods and approaches, as confirmed by Allah in the Al-Quran.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۚ

"Call people to the way of your Lord with wisdom and good instruction, and argue with them in a good way. Verily, your Lord is the One who knows better who has strayed from His path, and He knows better those who are guided."

From the verse can be understood the general principle of the method of *da'wah*¹² Islam which emphasizes there are three general principles of *da'wah* methods, namely; Wisdom method, *mau'izah khasanah* method, *mujadalah billati hia ahsan* method, many scholars' interpretations of the three principles of the method, among others: (a) The method of wisdom according to Syeh Mustafa Al-Maroghi in his tafsir says that wisdom is; Clear and firm words accompanied by arguments that can emphasize the truth, and can eliminate doubts; (b) The method of *mau'izah khasanah* according to Ibn Shyyidiqi is to remind others of the rewards and punishments that can conquer the heart; and (c) The method of *da'wah* is a method that can be used to convince others of the truth.

¹²Ahmad Anas, *Da'wah Paradigm*, (Semarang IAIN Walisongso Press, 2006), p. 25

According to Imam Ghazali in his book *Ikhya Ulumuddin* emphasizes that people who exchange ideas should not think of one as an opponent to the other, but they must consider that the participants in the *mujadalah* or discussion are friends who help each other in achieving the truth.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ

Translation:

الْمُفْلِحُونَ ﴿١٣٠﴾

"And let there be among you a group of people who call to virtue, enjoin the good and forbid the evil; they are the fortunate ones."

From the definition of *da'wah* in the *Al-Quran*, it can be briefly formulated that the ultimate goal of *da'wah* is the achievement of human happiness in the world and the hereafter, as Allah says:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠٢﴾

"And among them are those who pray: "O Our Lord, grant Us good in this world and good in the Hereafter and keep Us from the punishment of hell". The process of inviting someone or a group of people towards a better direction of behavior and away from evil is certainly not as easy as turning the palm of the hand."

Contemporary preaching (1924 CE-present) begins with the fall of the Ottoman Turkish caliphate until the present day. There are several opinions on the delimitation of this phase, among which there are those who start the modern phase since the 20th century, meaning the 1900s, in accordance with the division of historical phases in general. In line with the continuity of the caliphate in Islamic history, the modern phase in this case begins with the end of the Turkish sultanate. There are also those who call the modern phase in Islamic scholarship the 20th century and the contemporary phase began at the end of the 20th century around the 1990s. This is due to the development of human progress in knowledge and technology. The modern scientific tradition, which was very widespread in the 20th century and gave birth to a variety of schools of thought.

and science, then in the late 20th century phase entered the era of digitalization, especially after the use of the internet network became very comprehensive in the 1997s, so it is called the current or contemporary phase.¹³

Cultural da'wah is done by adjusting the culture of the local community and contemporary da'wah is done by using modern technology that is developing. This contemporary da'wah is suitable for people who have a middle to upper education background. The right da'wah material to face this modern society is thematic study material. This means that Islam must be studied by taking certain themes that are in accordance with the demands of the times. In the view of religion juxtaposed with globalization, we can examine it theoretically and practically. Theoretically, religion can be developed through science and practically globalization is a form of practice. Both are mutually sustainable so that the knowledge gained from religion will be transformed into practical experience in our lives. The experience of religious practice is a real reality that can be used as a renewal of the scientific insight of a religion.

In the end, the Islamic aqidah is faced with a pressure with various opinions that can weaken the religious enthusiasm. From various media also da'i through oral and written invites back to the teachings of tawhid (da'wah) by clinging to aqidah that has been inherited by the prophets and apostles of Allah. However, the da'wah activity has not been able to reach the right target, has not been able to realize its goals and has not been able to *concretize* what it aspires to. The reason is because the call for da'wah does not yet have a supporter who can satisfy, strong enough and perfect tools to reach a very wide da'wah area¹⁴.

¹³ M.Tata Taufik, *Da'wah in the Digital Age*, (Pustaka Al-Ikhlas Pondok Modern Kuningan Jabar, 2013), p.46

¹⁴ Audio-visual methods; such as television, theater, cinema, it is appropriate that these means utilized to clarify the basic material in modern ways. For example, by telling stories,

To be able to maintain the establishment of Islamic aqidah, Muslims must return to the guidance of the holy book of the Qur'an and the sunnah of the Prophet Muhammad Saw. It's just that to strengthen the Islamic faith is needed professional da'i personnel, who are full of sincerity in spreading the message of Islam. The power of da'i who have a firm stand in the field of da'wah is absolutely necessary, so that it has a place in the hearts and minds of the people can also control the influence of the lives of the people. Religious awareness is slowly being eroded by the concept of Western thought which can lead to the degradation of faith¹⁵

In the era of globalization, values between religions and cultures will encounter, competitive shifts. By remaining based on religion (Al-Qur'an and Hadith) where religion also applies the basic values that underlie the activities of religious teachings theoretically and practically even though dealing with the era of globalization and information, then religion (Islam) in this era of globalization remains a cultural reference, meaning maintaining established ones that are still good and taking new values that turn out to be better and relevant. Religious science must be able to create religion in the current era of globalization as a motivator and dynamizer of scientific development, hard work as a good deed,

legends (fairy tales), stage plays. These methods are quite touching and influence the person better than just the auditorial method, including it will also be more grounded in every house and corner of the room and in all places that allow these objects to be carried, so that people are easier to watch. Everett M. Rogger in his book *Communication Technology; The New Media and in Society* says that in communication relations in society, four eras of communication are known, namely: the era of writing, the era of print media, the era of telecommunications media, and the era of interactive communication media. Meanwhile, Sayling Wen in his book *Future of Media* sees media in a broader context, not only seeing media in the concept of personal communication, but also seeing media as a storage medium, in addition to seeing media as an information medium. The six interpersonal media Wen refers to are sound, graphics, text, music, animation and video. Burhan Bungin, *Sociology of Communication Theories, Paradigms and Discourses of Communication Technology in Society*, (Jakarta: Kencana, 2006), pp. 111-112. 111-112.

¹⁵ Of course, not everything that comes from the West is bad. There is a lot of evidence that Western civilization in certain aspects of Muslims should be oriented there, such as clean culture, queuing culture, being honest and so on. Furthermore, Komaruddin Hidayat said, the preachers who often criticize so harshly against Western countries should have the opportunity to travel there. Perhaps they will get a lot of new input. That not all Western behavior is bad, and not all Easterners, even if they are Muslim, are good. Everywhere in the world, regardless of religion, there are always good people and bad people, even when talking about cleanliness, queuing culture, keeping promises, reading traditions, creativity and other behaviors recommended by Islam will be found in Western society. Many countries have very little corruption, which is not necessarily attributed to religion, but to a strong commitment to social ethics and transparent administration. Komaruddin Hidayat, *Revelation in Heaven Revelation on Earth Islamic Doctrine and Civilization on the Stage of History* (Jakarta: Paramadina, 2003), p. 206

A noble personality, maintaining the values of morality where religion is able to create quality human beings as a basic goal.

Research Methods

This paper uses a qualitative descriptive method¹⁶ with a type of literature review, namely a study used to solve problems that are focused on critical and in-depth review of relevant library materials. With the data used is literary, namely relevant library materials. The data analysis in the literature review is content analysis, which is an in-depth discussion of the content of written or printed information in the mass media.

Results and Discussion

David Bell¹⁷ (2007) states that the information age gave birth to what they call "cyberculture" (*Cyber Culture*) and *internet-culture* (Porter). Cyber-culture and internet-culture are cultures that are born due to people's interaction with the internet, Bell states that cyber-culture is a paradigm of thinking and integrating society through information technology. The network era, the information age has eliminated the "old culture" and gave birth to "cyberculture" with various forms of culture and concepts called *online* reality or virtual reality (Tim Jordan, 2003)¹⁸ and *cyber* literature.

As in the theory of "Internet Society" written by Bakardjieva to see the use of the internet in people's daily lives. Through the Internet Society theory, we see the existing reality of how individuals process and move through experience stories where technology is not only used as a consumption process,

¹⁶Nana Syaodih Sukmadinata, *Educational Research Methods*, (Bandung: Remaja Rosdakarya, h. 60-61 2007),

¹⁷David Bell, *Cyberculture Theories: Manuel Castells and Donna Haraway*, (Routledge: London. New York, 2007), p. 36

¹⁸ Tim Jordan, *Cyberpower: The Culture and Politics of Cyberspace and the Internet*, (Routledge, London: New York, 1999), pp. 5

but can also be used for production and reproduction. This makes the community to be actively involved in playing its function in the social process to create reciprocal relationships related to knowledge and life. According to Bakardjieva (2005)¹⁹ practical activities in activities using technology directly are an important source of user action in the generative process of technology. An expert technology user is someone who is able to use technology based on his knowledge and professionalism, an expert technology user is also someone who has the ability and skills acquired in the technological world system and is able to operate in another world.

From this existing challenge, internet users must be able to utilize information technology wisely and not make cyberspace a community place that will cause anxiety in delivering information to the wider community by using the internet. The internet, which provides a forum as well as a funnel of information both between individuals, between groups to certain communities in various aspects, can now be done via the internet without space and time limits, where and when so that it can have an impact internally and externally on the life of society, nation and state.

The results of research on "Indoctrination of Religious Understanding through Cyberspace in Student Understanding"²⁰ , illustrate that cyberspace has an extraordinary impact on the distribution of certain information that can reach a wide range of people and heterogeneous segments ranging from age, background, education level to social status. Cyberspace, which later became cyberculture with all the facilities of cyberspace, provides space for each individual, group and society to introduce their identity transparently and massively using the internet/intranet. It is often found that the utilization of cyberspace has become a place for the struggle of thoughts on contemporary religious issues that are getting thicker and thicker.

¹⁹ Maria Bakardjieva, *Internet Society: The Internet In Every Day Life*, (SAGE Publications Ltd; 1st edition, 2005), p.103.

²⁰ Ambar Sri Lestari, *Independent Research of LPPM IAIN Kendari*, (Kendari: IAIN Kendari, 2016), p.40

Cyberculture is characterized by elements of violence both in terms of ideological values and elements of physical violence that have caused many material and non-material losses due to extreme opposing views and ultimately disharmony in terms of state administration in the nation and state. Cyberculture is used and followed by a community with various forms of variations ranging from entertainment, business, education, which allows a person to become widely recognized in cyberspace through the cyberculture community.

The view of the psychological scientist, Geert Hofstede (1984) in Nasrullah (2012)²¹, which states that culture is defined not only as a response that has entered human thinking, but also as an answer to this response from the process of human interaction which involves human patterns to respond to the environment in which humans are. In cyberspace, there is a post-media culture which is the embodiment of cyberculture where it can threaten social destruction or death. Where the cultural actors no longer live in real social spaces but in the virtual spaces of the internet. Post-media culture is a metaphor given by Mark Soluka (2000)²² about cyberspace and cyberculture. Mark Soluka argues that cyberspace does not only give birth to cyberculture as a culture driven by the fundamental structures of bits in the sea of information. It further gives birth to a "post-media consciousness" that will lead humanity to transform into a post-media culture. This "post-consciousness" is when humans no longer only have consciousness within distorted and space-limited areas, but adventure deep within infinite space, space without space (cyberspace). This "post-space consciousness" has a significant effect on real life in real space. The significant effect of this "post-space consciousness" is the loss of space-consciousness and social consciousness. This is because humans will move towards a consciousness that positions themselves as part of the cyber world and "feels more alive" in it than in real spaces.

²¹ Rulli Nasrullah, *Intercultural Communication*, (Jakarta: Kencana Perdana Media Group, 2012), p.16

²² Mark Soluka, *Lost Space: A Humanist View of the Troubling Culture of Cyberspace*, (Bandung: Mizan, 2000), p. 56

Cyberculture in society is identical to the culture of images and meanings that are exchanged at any time in the space of symbolic interaction, which will eventually create a universal culture, such as that of real society²³, namely: (a) The equipment and equipment of virtual society is information technology which is commonly known as computer machines and other electronic machines that help work or are assisted by computer machines; (b) Virtual society has a very prominent and specific livelihood in the form of selling services with a substitute economic system; and (c) The social system developed in virtual society is in the form of a network group system both intra and inter-networks that exist in virtual society.

As for the difference between real world society and virtual world society as also quoted from Bungin²⁴ (2006: 160). Real society is a community life that can be sensed as a real life, where a real life where social relationships among community members are built through sensing (can be touched, seen, smelled, heard and felt, by the five senses) while virtual society, is a human community life that cannot be directly sensed through human senses, but can be felt and witnessed as a reality.

In da'wah activities need to be reformulated, meaning that Muslims need to redesign the understanding of the da'wah that is carried out, must know the meaning and purpose of the da'wah they do. Dakwah should be an activity that encourages the achievement of world progress but is based on religion, so da'wah is not just reciting the Koran, lecturing or tabligh²⁵. Today's society requires da'wah which is able to contribute in the era of increasingly massive globalization by

²³ Bungin, Burhan, *Sociology of Communication*, (Jakarta: Kencana Prenada Media Group, 2007), p. 296. 296

²⁴ *Ibid.*, 160

²⁵ So far, da'wah is often narrowly understood by some people. This narrow understanding is clearly wrong and narrows the meaning and understanding of da'wah itself, because reciting, lecturing or tabligh is only a small part of da'wah activities. To understand da'wah, two approaches are needed, namely: *First*, understanding da'wah as a science. *Second*, understanding da'wah practically as an action and action to be developed. Syamsul Munir Amin, *Reconstruction of Islamic Da'wah Thought*, (Jakarta: Amzah, 2008), pp. 9- 10

all its problems in order to face the challenges of the times. Some things that need attention in conducting a da'wah, including: the occurrence of an intensive and extensive value transfer process, the occurrence of massive technology transfer with various consequences, the occurrence of high and dense mobility and activities of mankind, the occurrence of contemporary global cultural trends, namely materialistic, hedonistic life, and denial of religious values, and the crisis of role models for the nation. This is what needs serious attention because not a few figures who appear today are difficult to provide role models and lack trustworthiness, especially as figures for the next generation.

Holmes (2012) in his book "Media, Technology and Society", states that people living in the information society not only meet and use information and communication technologies, but the way their actions are increasingly framed by these technologies, this has led to a shift in communication culture in the conventional era to the new media era²⁶. The convenience provided by the internet brings human life to be so busy in cyberspace, because that space has internalized human thoughts and actions just like in the real world space, which then transfers through information technology. The enormous influence of technology can affect the purpose of delivery carried out through internet media, because the speed and breadth of internet coverage can have a big effect on those who receive and read it, we seem to be hypnotized by the information conveyed through the internet, therefore we must be able to filter the information wisely and be careful to understand the meaning of the information conveyed. Currently, the internet is not just a world exchange for humans, but the internet has also become a field for certain people/groups to commit crimes (*cybercrime*), violence, fraud to brainwashing to recruit people to follow a certain group that carries a mission of division between people and discomfort in life.

²⁶ David Holmes, *Communication Theory: Media, Technology, and Society*, (Yogyakarta: Pustaka Pelajar, t.tp), p. 23

Da'wah is an invitation, appeal, call, persuasion whose muzzle in Islam refers to the Koran Hadith, but today's da'wah can be framed by cyberculture because society has indeed created a world in cyberspace. Because in cyberspace, interaction is unlimited and can cross the boundaries of a country's territory, this is what makes the attraction of digital information progress. The advantages and disadvantages of information technology should be filtered so that it is in accordance with the aims and objectives that provide benefits for the community and the people at large, not to be used as a means of berating, let alone to destroy the order of state life, this is what requires that the da'wah that is now being carried out must follow the development and needs of the community and not dictate that a truth must be obeyed by others who have different views, if this can be maintained then harmony must not only occur and exist in the real world but also in the virtual world where people already live in the virtual space. Living in the sense that people have activities in cyberspace that are the same as in real space, but still in the same legal corridor, meaning that they have the same treatment if there is a violation, there are binding articles so that people do not just use and utilize the internet without paying attention to the social impacts caused by negligence, let alone social destruction.

Meanwhile, progress in the material field has gone far into all areas of life, so that its impression is felt in the mind and soul of a person or society²⁷. The problems of Muslims today are becoming increasingly complex with various interests in it that are increasingly complicated to reduce, in fact, more and more varied problems that arise and bind the social order which leads to the impact of the increasingly widespread imaginary figures worshiped by the people.

Among the many features of modernity, two are particularly prominent: individualism and materialism. Individualist and materialist mental attitudes are two characteristics of modernity.

²⁷ In human life, it is always influenced by the environment, which is the reality of life consisting of the biophysical environment, namely the physical and biological nature that surrounds it which shapes life experiences, the socio-cultural environment in the form of the state of society and the community in which humans act as citizens. Syamsul Munir Amin, *Reconstruction of Islamic Da'wah Thought* (Jakarta: Amzah, 2008), p. 59. 59.

main mentality of modern civilization. The same applies to materialistic attitudes. Capitalism, which is the twin child of modernism, teaches a very materialistic attitude to life and mental attitude. Rationality, for modern humans is materialistic-calculative rationality; rationality that is filled with materialistic considerations or calculations of profit and loss²⁸. The delivery of da'wah must be able to eliminate the nature of individualism and materialism in modern society in particular, so that people realize that the happiness of life is not due to material alone but far more essential is awareness in being grateful for what is obtained and making it a way of life in everyday life, so that with this basis the community can understand and interpret life wisely and maintain tolerance between religions.

For this reason, the problems we face are so complex and continue to grow, so the quality level of Muslim humans as well as the quality of Islamic institutions or institutions, as well as the quality of Muslim community services must be reorganized. This is actually what encourages the insight of renewal or the development of the times in the Islamic world now²⁹. Through the means of conveying information with Islamic da'wah, more should be directed at deepening and developing Islamic insight for the sake of the broadcast of Islam. Given that in every pluralistic social life, this cosmopolitan nature must still be framed with a good personality and through Islamic da'wah it is necessary to have theological sensitivity and have social sensitivity.

Contemporary da'wah is currently laden with the problem of globalization or what is known as the problem of modernization that many people, especially Muslims, are experiencing today.

²⁸ Today's capitalistic economy is a gigantic cosmos into which man is born and presents itself to man, at least as an individual, as an unchanging order of things within which he must live. This forces every individual, insofar as he is involved in the system of market relations, to conform to the rules of capitalistic action. A factory owner who in the long run acts contrary to these norms will disappear from the economic world, just as a worker who is unable or unwilling to conform to the norms of capitalism will inevitably be thrown out into the street without a job. Capitalism, which now dominates economic life, educates and selects the economic people it needs through the process of "*survival of the fittest*" in the economic field. Max Weber, *The Protestant Ethic Spirit of Capitalism* translated by TW Utomo and Yusup Priya Sudiarja under the title *Protestant Ethics and the Spirit of Capitalism* (Yogyakarta: Pustaka Pelajar, 2006), p. 29. 29.

²⁹ Muhammad Tholhah Hasan, *op.cit.*, p. 51

That is how to overcome the gap between maintaining Islam by believing in its truth and the reality of life that demands adjustments along with the impact of changing times. The plurality of our society in the social system of Muslims who are diverse, race, language and ecology should be able to unite in diversity, but the reality in the field of this diversity is now so sensitive in interpreting a problem in solving problems.

To find an answer to this dilemma, we can look at four patterns of thought that influence modern Islamic movements today, including³⁰ : First: *Liberalist thought patterns*, meaning those who want to open the widest possible freedom of thought, in order to apply Islam in a contemporary social life order, without any disturbance displacing the old established order. Secularism and humanism are pragmatic solutions that need to be done. Second: The *national pattern of thought*, which means that it wants to personalize Islam with an assumption that Islam, which is *Rahmatan lil 'alamin*, can be applied in different nationalities, without displacing local cultures that do not conflict with the principles of Islamic belief and shari'ah definitively. Third: The *apologetic pattern of thought*, which means that it wants to maintain Islam in its normative truth. The idealization of Islam must be oriented towards things that are already standardized, and any deviation from this is a form of irregularity that must be ended. Fundamentalists use this apologetic pattern of thought to varying degrees. Fourth: *Dynamic thought pattern*, meaning that it wants to make a strong foothold in the Islamic movement with a correct understanding of Islam and high obedience in spiritual life, but in solving cultural problems it is able to make high adaptability.

Of the four patterns above, it can be a categorization in the delivery of da'wah which sees that the community is a voluntary follower in terms of movements that target the types of thoughts that are developing in today's society.

³⁰ Tholhah Hasan, *Prospects for Islam in Facing the Challenges of the Times* (Jakarta: Lantabora Press, 2005), p. 56

Therefore, we must be cautious in our calls, so that it will not become a boomerang on the ummah, which eventually leads to disputes between various views that develop as contemporary Islamic issues.

CONCLUSION

Global transformation can be a foothold that in fact modern society can undergo changing times with increasingly rapid technological means in life by responding to changes and globalization wisely and the community can also balance between science, faith and healthy thinking. The pattern of thought that surrounds the means of public preaching can be categorized into four types, namely: liberalist thought patterns, nationalist thought patterns, apologetic thought patterns and dynamic thought patterns. All of these patterns in cyberspace form a culture known as cyberculture where modern society has lived in cyber communities that are increasingly massive as well as a challenge that must be addressed wisely in conveying an invitation, a call through increasingly sophisticated technological devices. Thus, cyberculture in framing the da'wah of modern society can be accepted conceptually and applicatively in everyday life.

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