

Da'wah Transformation As a Social Change in the Digital Era

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ABSTRACT

Model change or transformation in the field of da'wah in the Era of Society 5.0 can bring about social changes in society quickly and significantly due to the massive use of information technology and human ability to adapt to technology so that the presence of this information technology becomes a vital and urgent part in meeting human needs, in this case the Islamic community who want to access information about Islamic religious knowledge through digital da'wah where anyone is allowed to access the content and essence of da'wah messages through gadgets or smartphones. With the occurrence of social changes like this, it is hoped that in the future it will be able to form a noble ethical and civilized society as expected in the life of the nation and state, namely the creation of peace, justice and prosperity.

1. Introduction

In the dictionary Kamus Besar Bahasa Indonesia (KBBI), the word *transformation* is a noun that means change (of shape, attitude, function, et cetera). According to Nurgiyantoro (2010:18), transformation is the change of something or a situation. If it occurs in a culture, then the culture itself changes. Meanwhile, the word *da'wah* in KBBI is a noun that means dissemination and development of religion teachings in society, calling for embracing Islam, studying and consulting it, and applying the teachings. The religion meant here in this article is Islam, of course, with its forms of da'wah and processes of studying it in the era of Society 5.0 that bring a variety of changes and dimensions.

Society 5.0 is the era in which we are nowadays. This era is a conception describing that technology and people will continuously and coexistently live together. In this regard, technology is expected to be able to facilitate all human needs while increasing the quality of life from time to time. The concept of Society 5.0 is a perfection of a series of previous concepts known as Society 1.0, which is when humankind lived in the hunting era and recognized the need to write; Society 2.0, which is an agriculture era when humankind already knew how to cultivate their own lands; Society 3.0, which is when people started the industrial era with using machines to assist their daily activities; and then, after years, Society 4.0, which is when people expanded to use software sets such as computer programs and the internet. And the last is Society 5.0 today, wherein people cannot be separated by information technology in running their daily activities.

The conception of Society 5.0 for the first time was declared and introduced in 2017 by Japan's Prime Minister Shinzo Abe at the moment of the 5th Basic Plan of Science and Technology. Industrial productivities became the reason why the Prime Minister legitimized this concept in relation to the productive ages in Japan decreasing because of the shortage of population.

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Therefore, such technology is expected to increase industrial productivity in the coming years. Living coexistently between people and technology is the basic purpose in this matter: to facilitate all of humankind's needs.

In relevance to it, I as an author, try to discuss the use of information technology in this digital era by focusing on the form change of dakwah activity among the dakwah activists as part of social change in the social science discipline. In the era of Society 5.0 today, they are able skillfully to combine, in two terms of mine, two dakwah activity models at once, viz., conventional model and modern model. The conventional one I mean is what the Prophet Muhammad Sallallahu alaihi wa Sallam practiced in the early age of Islam with its excellences as the first generation of Islam based on the information of the Quran and Hadeeth. This model makes da'i (dakwah activists) and mad'u (audience of dakwah) meet face-to-face in a space like a mosque or other place as they agree. Another excellence is that Allah himself had ordered it in the Quran as guidance to gather, as mentioned in the 11th verse of Surah al-Mujaadilah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you. And when you are told, "Arise," then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do.

In the Tafsir of the Ministry of Religion of the Republic of Indonesia, this verse provides an explanation that if among the Muslims there are those who are ordered by the Messenger of Allah to stand up to give a certain person the opportunity to sit, or they are ordered to go first, they should stand or go, because he wants to pay respect to those people, wants to be alone to think about religious affairs, or carry out tasks that need to be completed immediately.

From this verse the following things can be understood: (1) The companions raced to find a place near the Messenger of Allah, peace and blessings be upon him, so that they could easily hear the words he delivered to them. (2) The order to give a seat to the newcomers is a suggestion, if possible, to create a sense of friendship among those present. (3) Verily, every

person who gives freedom to God's servant in doing good deeds, then God will give him freedom in this world and in the hereafter.

Giving space to fellow Muslims in socializing and seeking virtue and goodness, trying to please his brothers, giving help, and so on are included as recommended by the Messenger of Allah, peace be upon him. He said: "Allah always helps a servant as long as the servant helps his brother. (Narrated by Muslim from Abu Hurairah)" Based on this verse, the scholars believe that the people present in an assembly must comply with the provisions that apply in the assembly or obey the orders of the people who organize the assembly. If you study the meaning of the verse above, there is a stipulation that is determined by this verse, which is for people to attend an assembly whether they come on time or who are late, always maintain a good atmosphere, full of brotherhood and mutual respect. For those who come first, should fill the place in front, so that those who come later do not have to step over or disturb the people who have already arrived. For those who arrive late, should be willing to accept the situation they find, such as not getting a seat.

This is what is meant by the words of the Prophet, may God bless him and grant him peace: "One should not tell his friend to stand up from his seat, and he sits in that place, but let them shift and have space." (Muslim narration from Ibnu 'Umar)" The end of this verse explains that God will raise the status of those who believe, obey and obey Him, carry out His commands, avoid His prohibitions, strive to create an atmosphere of peace, security, and tranquility in society, as well as knowledgeable people who use knowledge to uphold the word of God. From this verse it is understood that the people who have the highest degree in the eyes of God are those who believe and have knowledge. His knowledge is practiced in accordance with what God and His Messenger commanded. Then God affirmed that He is All-Knowing of everything that humans do, nothing is hidden from Him. He will give a just reward according to the deeds he has done. Good deeds will be rewarded with heaven, and evil and forbidden deeds will be rewarded with the punishment of hell.

Based on the explanation of interpretations from the Ministry of Religion above, we can understand that this explanation is comprehensive in nature where it is certain that among the domination of assembly activities in religious matters is da'wah

activity. This is what the author means by the conventional da'wah model that has been started since the beginning of the growth of Islam. Readers can imagine this model has been going on for centuries, and the heroic historical stories of da'wah activists also colored this conventional model in the early days of the development and expansion of Islamic da'wah to various parts of the world. Likewise in a hadith about the virtue of gathering in order to study the Koran as the words of the Prophet sallallahu alaihi wa sallam narrated by Abu Hurairah radhiyallahu anhu:

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Translation:

There is no people who gather in one of God's houses to read the Book of God and teach each other one thing or another, but there will descend upon them sakinah (peace), they will be sheltered by mercy, they will be surrounded by angels and God will mention them in the presence of the glorified creatures in His presence." (Authenticated by Muslim, no. 2699)

The second model of da'wah that the author refers to as the modern one is the da'wah model that was born in the Era of Society 5.0 where da'wah activities do not only use conventional form as the author previously described, but combine two models that are audience with face to face and digital da'wah that use information technology to access da'wah activities via the internet. This one is able to bring in a fantastic number of listeners compared to da'wah activists who only use conventional. The modern model is a blended model in which da'wah activists also have an audience in their preaching locations such as mosques et cetera, plus they use modern broadcasting tools through live streaming on existing social media such as YouTube and Facebook so that both can be accessed by anyone and anywhere. This modern model of da'wah activity also develops management formations so that they are institutionalized properly and regularly. The model that we incorporate into this digital da'wah will not diminish the sacredness of the important messages of seeking knowledge that originate from the Al-Quran and Hadith of the Prophet sallallahu alai wa sallam.

According to some scholars, accessing the internet to seek syar'i knowledge (including accessing da'wah content or messages) is in line with the hadith of the Prophet sallallahu alaihi wa sallam narrated by Abu Hurairah radhiyallahu anhu:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Translation:

Whoever follows a path to seek knowledge, Allah will make easy for him a path to paradise." (Authenticated by Muslim, no. 2699)

This is inseparable from maximizing the use of information technology in the dissemination of da'wah messages and the tenacity of the preachers who are patient in carrying out their duties so that they are successful in gathering followers as their mad'u. This can be seen from their official channels on social media, the number of subscribers, likes, comments in the comment columns, and the number of shares. Things on social media can be a significant indicator for building a hypothesis that is supported by theories of social change that the target wanted in Era Society 5.0 is presenting the harmony of technological development with various human activities so that information technology truly becomes a partner in human life which cannot be separated anymore from human life which is part of dynamics of social change.

The author will present the names of preachers who have national standards to be used as samples in this study where the author will try to analyze social changes that are in line with the development of their da'wah activities. The preachers are Ustadz Abdul Shomad (UAS), Ustadz Adi Hidayat (UAH), Ustadz Firanda Andirja, Ustadz Khalid Basalamah, and Ustadz Syafiq Riza Basalamah.

The method used in this study is the Systematic Literature Review (SLR) method. The SLR method is used to identify, review, evaluate, and interpret all available research on interesting topic areas, with specific relevant research questions. With the use of the SLR method, it is possible to review and identify journals systematically, which in each process follow the steps or

protocols that have been set. In another editorial, according to Kitchenham & Charters 2007, Systematic literature review or often abbreviated as SLR or in Indonesian language it is called *tinjauan pustaka sistematis* is a literature review method that identifies, assesses, and interprets all findings on a research topic, to answer research questions (research question) that has been determined previously. The SLR method is carried out systematically by following the stages and protocols that allow the literature review process to avoid bias and subjective understanding from the researcher (Wahono 2015: 1). The results of the study tend to show that the transformation of da'wah in Era Society 5.0 brings significantly positive social changes to society by increasing awareness of the community to carry out noble Islamic values and having good morals.

1. Discussion

Research on da'wah transformation and social change had previously been carried out by HM Bahri Ghazali (UIN Raden Intan, Lampung) and Muhammad Jamil (STAI Tarbiyah Islamic Foundation, Padang) with the title "Dakwah and Social Change in the Perspective of Sociological Theory". They explained in their abstract that, "Dakwah not only conveys religious messages, but also organizes social life. For this reason, da'wah is faced with the performance of theoretical analysis that is directly related to social theories. One of the theories that helps the performance of da'wah is the theory of social change. This article explains that between da'wah and the theory of social change is a necessity to achieve the goal of changing the condition of a society which is the object of da'wah. Da'wah as an activity of an individual or a group of people that is integrated in a series of Islamic religious doctrines-material activities, needs a touch of pure sciences as a basis for laying various approaches, strategies or methods, as well as other elements of da'wah.

Da'wah is a manifestation of Islamic teachings and becomes a separate phenomenon in people's lives. This da'wah phenomenon can then be observed as an effort to achieve the changes desired by the da'wah itself. Social change is meant to be related to da'wah activities, which is a study of social change that must get a new place in the science of da'wah and sociology. These two concepts are mutually beneficial because da'wah must be assisted by social sciences to achieve the goals of da'wah effectively. Various theories are put forward to test the feasibility of social change into social studies. However, the theory still departs from the perspective of the sociology school owned by scientists. Just call it the functionalist sect, which argues that social change is a change that occurs in the structure and function of society. However, the point of view from one perspective alone is not enough to provide an understanding of social nature as a social study. In order to provide an understanding of social change as a social study associated with the presence of Era Society 5.0, it is necessary to look at the aspects as well as the limitations in this article, namely; how is da'wah and social change in the perspective of sociological theory in the Era of Society 5.0?

In the matter of social change, Selo Soemardjan (Soemardjan, 1995: 337) formulates that social change is all changes in social institutions in a society that affect its social system, including values, attitudes and patterns of behavior among groups in society. Change has broad aspects, including those related to values, norms, behavior, social organization, social layers, power, authority and social interaction. Social change itself includes certain material and cultural values to achieve common goals. The social term itself is used to express the association and relationship between humans and their lives, this happens in society on a regular basis, so that the way this relationship changes over time, thus leading to changes in society (Gazalba, 1983: 15). William F. Ogburn revealed that the scope of social change includes cultural elements both material and immaterial, but what is emphasized here is the great influence of the large elements of material culture on immaterial elements (Boty, 2015: 36).

From the definitions above, it can be concluded that social change is a change in the way of life of a society regarding its social system, including values and attitudes, caused by changes in geographical conditions, culture, ideology, or new discoveries in society, including the social changes that occurred in the Era of Society 5.0.

3. Conclusions

Model change or transformation in the field of da'wah in the Era of Society 5.0 can create (1) social changes in society quickly and significantly due to the massive use of information technology and human ability to adapt to technology, so that the presence of this information technology becomes a vital and urgent part in meeting human needs, in this case the Islamic community and whoever want to access information about Islamic religious knowledge through digital da'wah, where anyone is allowed to access the content and essence of da'wah messages through gadgets or smartphones. With the occurrence of social changes like this, it is hoped that in the future it will be able to form a noble ethical and civilized society because of

implementing the really worthwhile Islamic teachings as new behaviors and finally becoming a new social change as expected in the national lives, namely with developing peace, justice, and prosperity. Besides that, (2) da'wah transformation can also institutionally build da'wah social communities at large scale which play main role by collaborating with local governments to solve social problems.

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