



The Internet as a Reactualization of the Dakwah Communication System in the Digital Era

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ABSTRACT

This research aims to determine descriptive knowledge regarding the role of the internet as a re-actualization of the da'wah communication system in the digital era. The type of research used in this discussion is using library research or literature review which includes: systematic identification, and analysis of documents containing information related to the study problem. The research results show that the Internet has become an integral part of people's lives in the digital era. With the internet, the barriers of distance and time that used to be obstacles are now starting to fade. The new media era provides open opportunities in the process of transformation of Islamic da'wah. The use of the internet as a new media is accompanied by the creativity and innovation of preachers in using digital spaces for the continuation of Islamic da'wah. This can be seen from the emergence of cyber da'wah discourse, the development of online Islamic literature, and Amar Ma'ruf Nahi Munkar's activities in the digital realm.

INTRODUCTION

The internet has become an inseparable part of people's lives in the digital era. With the internet, the barriers of distance and time that used to be obstacles are now starting to fade along with the increasing growth of internet users. Rohman (2019:121) states that information and communication media continues to develop rapidly. Now anyone can communicate anytime and anywhere. Information is flying around so fast. Events that occur in any part of the world can be immediately known. In a matter of seconds, information and events that occur can be witnessed by the people of the earth. The world that was said to be wide and wide was folded into global village (global village) which is open to all due to the sophistication of information and communication technology.

This is in line with Herbert Marshall McLuhan's prediction that technology unites. In the book *Guttenberg Galaxy*, McLuhan (in Ummah, 2020: 54) predicted that the phenomenon of electronic interdependence, which had never happened before, would create a world in the imagination global village. Global village as a new order of life that ignores geographical, cultural, political and economic boundaries, and emphasizes the flow of information and communication. As a result, humans can interact in almost all corners of the world, almost without cost, and the sophistication of technology brings people closer together and without distance.

Regarding religious life, with the emergence of the internet and social media, references to religious knowledge place the internet as a reference. With the internet, references to religious knowledge become more open, of course to the public urban middle-class millennials who have open and rational thinking make the internet an alternative source of knowledge (Ummah, 2020: 54). In the end, the internet became a new medium for Muslims to access references to the religious life of Muslims. The new media era provides open opportunities in the process of transformation of Islamic da'wah. The internet is seen as a mass medium that is capable of conveying da'wah messages in a wide range and unlimited space.

What is meant by "new media" according to Rohman (2019: 121) is a terminology used to refer to a type of media that is different from previous media, with the main characteristic being that it relies on the internet network as the main distribution medium for messages in that media. Rustandi (2019:84) even mentions that the use of the internet as a new media is accompanied by the creativity and innovation of preachers in utilizing digital spaces for the continuation of Islamic da'wah. This can be seen from the emergence of discourse cyber dakwah which shows the use of the internet for activities amar ma'ruf nahi munkar.

The development of online Islamic literature is increasing. Online literature is all religious knowledge that is available online, either through websites searched through the Google search engine or spread through social media, so it is not just limited to electronic books orebook. Islamic literature is distributed online by a group of Islamic activists to express an opinion on a problem or to mobilize the masses (Ummah, 2020: 54). Based on this, it attracted

the attention of the author to conduct research with the title: "Virtual Da'wah and Religious Moderation (Internet as a Reactualization of the Da'wah Communication System in the Digital Era)"

LITERATURE REVIEW

Definition of Religion

In the long history of human life in the world, there are two great forces that have always colored their lives, namely belief (religion) and philosophy. Mekera even dare to die to defend their beliefs, and it is not uncommon for them to be willing to sacrifice their wealth, thoughts and energy to defend their beliefs (religion) (Fitriani, Pane, & Utami, 2023: 4062).

In various literature, the word religion is usually given meaning do not stir or regular. This means that religious people certainly have guidelines that can make their lives orderly and not chaotic. Religion is understood as the state or nature of the lives of religious people. This understanding refers more to the results or impacts of religion, not to religion it self. With religion, a person or a society will live in an orderly and orderly manner. However, this understanding is seen as inconsistent with the rules of the language of origin.

In terms of language, Rangkuti (in Haris, 2017: 530) emphasized that this word comes from Sanskrit, finish(with a long a).A means way (the way), and complete means to go, i.e. walk or go. Starting from this understanding, it is further emphasized that religion means ways of walking to reach God's pleasure. From this, it can be understood that religion is a way of life (the way to go) that must be taken or guidelines that a person must follow. This understanding is in line with the meaning of the Arabic words, which literally means the road to the spring. Water is a source of life for humans. The word sharia is used in the sense of a path to the source of life or a way of life (way of life).

Meanwhile, according to terminology, the definition of religion varies depending on the person who defines it. According to Durkheim, religion is a unified system of beliefs and politics relating to sacred things. For Spencer, religion is belief in something that is absolute. While Dewey said that religion is man's search for general and eternal ideals even though he is faced with challenges that can threaten his soul; Religion is humans' introduction to great supernatural powers (Didiek Ahmad Subadi in Bakhtiar, 2018:1).Oxford Student Dictionary (in Bakhtiar, 2018:1) defines religion (religion) with "the belief in the existence of supranatural ruling power, the creator ad controller of the universe", namely a belief in the existence of a supernatural governing force that created and controls the universe.

History of the Emergence of Religion

In everyday life, humans are familiar with the terms celestial religion and ardhhi religion. The Samawi religion is also called the religion of the sky, while the Ardhi religion is known as the religion of the earth. "The classification of religions of the heavens and religions of the earth was introduced by Ahmad Abdullah al-Masdoosi in his book entitled Living Religions of the World,"

wrote Windi Anisa Dhiya in an article entitled Religion of the Heavens and Religion. The Earth from the Views of Muslim Writers in Indonesia (Fitriani, Pane, & Utami, 2023: 4062).

The terms heaven religion and earth religion were then popularized by the Muslim scholar Endang Saifuddin Anshari (in Fitriani, Pane, & Utami, 2023: 4062). The following is a brief explanation of celestial religion and ardhi religion, celestial religion and ardhi religion: understanding, holy books, and age.

a. Samawi Religion

The definition of heavenly religion is a religion that comes down from the sky based on God's revelation. The divine religion was revealed to the apostles who taught it to humans. There are three divine religions that are widely known to the public, namely: Islam, Christianity and Judaism.

b. Ardhi Religion

The classification of Ardhi religions is those that develop based on culture, region, and a person's thoughts that are accepted globally, and not based on revelation. This religion does not have apostles like heavenly religions. Bakhtiar (2018:11) states that the Ardhi religion relies solely on the teachings of a human being who is considered to have in-depth knowledge of life in its various aspects. For example, Buddhism originates from the teachings of Siddhartha Gautama and Confucianism originates from the teachings of Confucianism. Hinduism, Sinto religion, and so on stem from the teachings were brought by humans as carriers and spreaders of these religions (Bakhtiar, 2018:11). In Indonesia, there are at least two Ardhi religions known to the public, namely Hinduism and Buddhism.

Islam Religion of the Prophets

Above it was explained about the samawi religion or the religion of revelation and the religion of the earth. The characteristics of revelatory religion according to Bakhtiar (2018:1) include:

1. It is definitely determined by birth, not growing from society, but being passed down to society.
2. Delivered by a human chosen by Allah SWT as His messenger. The Messenger did not create religion but delivered religion.
3. Having a holy book that is clean from human interference.
4. The teachings are fixed, although the interpretation can change according to human intelligence and sensitivity.
5. His concept of divinity is absolute monotheism (Tawheed).
6. The truth is universal, that is, it applies to every person, time and situation.

If these six benchmarks are applied to the three celestial religions, then Islam is the one that meets the criteria as a celestial religion at this time. In the course of their history, the Jewish and Christian religions experienced distortions due to the lack of safeguarding revelation. This can be seen from Jewish and Christian teachings, especially regarding their deity which is not pure monotheism (not monotheism). There is GodYahweh in Jewish teachings and conceptsTrinityin Christian teachings describes the inauthenticity of the religion. In addition, the existence of inherited sins, baptism, the legality of the pope forgiving the sins of his congregation has departed from the original teachings which originate from revelation (Muh. Rifa'I in Bakhtiar, 2018:12) For this reason, Islam is the only religion that is still pure as a religion heavenly.

Meanwhile, if you look at history, Islam first appeared and developed in the Arabian Peninsula at the beginning of the 7th century AD. Islam in literature was indeed brought by Muhammad SAW, but Islam as a "teaching" has existed since the time of humans on earth, namely Adam.A wise manThe first, who also became a Prophet for his family, is believed by Muslims to be a person with Islamic beliefs, or at least carries the "Spirit of Islam". This was continued by the Prophets after him until the era of Muhammad SAW who became the final Prophet and Apostle. There were no more prophets after the Prophet Muhammad SAW (Fitriani, Pane, Utami, 2023:4.062).

Pamekasan (2016, 228) even strengthens by mentioning verses of the Qur'an related to Islam, the religion of all the prophets. In the book by Abu Nizhan with the title "Smart Book of the Qur'an" it is mentioned that the verses related to the theme of "Islam, the Religion of All the Prophets" as the focus of discussion in this writing are as follows: Surah al-Baqarah (2) verse 131 -133 and 135-137, surah Ali 'Imrān (3) verses 52, 64, 67-68, 80, 83-85, 193, surah an-Nisā' (4) verse 125, Surah al-Mā'idah (5) verse 48, Surah al-An'ām verses 161-163, surah Yunus (10) verses 72 and 84, surah Yusuf (12) verse 101, surah al-Anbiyā' (21) verse 25 and surah al-Syūrā (42) verse 13.

History of the Development of Islamic Thought

Islam exists as a blessing for all of nature, a teaching that has been around for 1,400 years, starting with the spread of Islamic teachings by the Prophet Muhammad SAW until now. Since then, the golden age of Islamic teachings has been divided into several periods. Sujati (2018:102) states that the first period is called the periodgolden age or the golden age of Islamic teachings which lasted for six centuries, namely from the first century of the Hijriah to the seventh century of the Hijriah.

In that period, according to Sujati, Islam developed and grew very rapidly, until it reached its peak of glory in the fourth century of the Hijriah, which was then continued in the second period which was marked by "intellectual war between Ibn Rushd and Al-Ghazali. At that time, Al-Ghazali questioned philosophy and rational sciences, meanwhile Ibn Ruysd tried to make philosophy and religion work side by side. Even so, these conditions did not succeed in returning Islam to its previous glory, until finally the third

period emerged, marked by the presence of Ibn Khaldun, who lived from 1332 AD to 1406 AD.

According to Sujati (2018:102), in the eighth century of the Hijri Ibn Khaldun succeeded in writing the history of the development of Islamic thought, starting from the beginning, which continued into the period of development, the time of success, until the time of the collapse of Islam. Then, the next time is the time of reformation in Islam that emerged in the global realm. This is marked by the presence of Jamaludin Al-Afgani who lived in 1838 AD to 1897 AD. At that time, according to Sujati, Islam experienced a difficult time, where there was intimidation from his own body and colonialism from the outside. Then at that time, according to Sujati, the salafi movement was born that called for sticking to tradition under the leadership of Rashid Ridha who lived from 1865 AD to 1935 AD which then intensified the current of reformation in the Islamic world. According to Sujati, this is also influenced by the globalization of Western culture.

To ward off the negative currents of globalization, a figure named Sayid Qutb appeared who lived from 1906 AD to 1966 AD. According to Hanafi in Sujati (2018: 102) Qutb expressed his ideas regarding the rejection of nationalism, Marxism, Nasserism, liberalism and secularism.

Muslim Scholars in the Golden Age of Islam

If we are already familiar with popular western scientists such as Galileo, Newton, Aristotle, and so on, we should not forget that from time to time, the Islamic golden age has succeeded in producing scholars who have actually become the inspiration for Western inventors and scientists. These Muslim scholars not only mastered religious knowledge but also mastered sciences such as astronomy, optics, medicine, geography, mathematics, and so on.

For example, Ibnu Sina is famous in the field of medicine. Not only Ibn Sina lived between 980 AD and 1037 AD, there was also Al-Tabari who lived in the ninth century and Al-Razi who lived between 865 and 925, and there was Ibn Rushd from Spain or Andalusia who lived between 1126 AD to 1198 AD. Then in the 19th century there was a surgeon Al-Zahrawi who was a descendant of a female doctor named Ibn Zur.

Not only in the field of medicine, according to Sujati (2018:104) in the field of mathematics there are many excellent Islamic scientists, among them there are Al-Khawarizmi, Al-Quhi, Al-Mahani, Al-Kindi, Al-Thusi, and Umar Bin Khayyam. In fact, in the 13th century AD, Arabic numerals were brought to Africa and Italy until they were used in Europe to distinguish them from Roman numerals. Not only that, the number 0 according to Sujati is called *asshifr* which is the creation of Arab mathematicians. *Sayshifr* it self was then adapted into English to become *cipher*.

Not only in the field of Mathematics, Islamic scientists are also famous in the field of Astronomy, among them are Al-Farizi, Al-Thusi, Al-Battani, Al-Farghani, and Umar Al-Khayyam. Even Al-Battani in 858 AD to 929 AD corrected the works of Ptolemy. Meanwhile, Umar Al-Khayyam is considered to have a more accurate calendar compared to the one made by Gregorius.

Then there is also Ibn Haytsam, in the field of optics, who in his work challenged the theory of Ptolemy and Euclid who believed that the eye sends light to objects. On the other hand, Haytsam believes that objects can be seen because they send light to the eye. And also Al-Khawarizmi and Ibnu Batutah who made a map of the earth which is summarized in the book Surat-Al-Ardh. In addition to Geography, Islamic scientists also contributed a lot in the fields of anthropology, geology, animal science, plants and so on.

In the following period, namely the medieval era, the Islamic world then developed it self by establishing famous universities throughout the country, which then attracted the attention of students from all over the world to study. Among them are Michael Scott and Roger Bacon. At that time, Islamic text books were translated into various languages and then in the 13th century AD, Islamic science and philosophy moved to Europe and became the originator of the Renaissance on that continent.

METHODOLOGY

This study uses a qualitative descriptive approach by collecting data that includes sentences in it, by conducting an analysis of the research object. The type of research used in this discussion is use library research. Library research is defined as a series of research activities using library data collection methods. Abdul Rahman Sholeh said that library research is research carried out by exploring data through library facilities such as books, magazines, documents, records of historical stories or pure library research related to the object of research. By using these references, it is hoped that this research will be able to provide answers to the problems being researched. There are four characteristics of library research, namely: 1) research dealing directly with text (manuscript) or numerical data and not with direct knowledge from the field or eyewitnesses (eye witness) in the form of events, people or other objects, 2) library data is ready to use (ready mode), 3) library data is generally secondary sources and 4) library data is not limited by space and time because it is "dead" data stored in written records. So this research uses library research.

The steps for a literature review include: systematic identification, analysis of documents containing information related to the study problem. In this study, the data collection method that researchers use is the documentation method, namely looking for data regarding things or variables in the form of books, newspapers, journals, and so on. books, literature, and notes related to the problem to be discussed. The technique used is: content analysis or content study. As quoted by Lexy J Moleong, Weber stated that content study is a research methodology that utilizes a set of procedures to draw valid conclusions from a book or document.

RESEARCH RESULT

The Development of Islam in Indonesia in the Digital Era

After getting to know many Muslim scholars in the golden era of Islam, now is the time for us to explore how Islam and Islamic thoughts entered and developed in the archipelago. This started in 700 AD which

coincides with the first century of the Hijri calendar. Islam first entered Indonesia, when traders from Persia and Arabia entered the Malacca Strait. Since then, Islamic values, Islamic thought, and culture began to spread in the archipelago. This includes Islamic teachings and laws which are spread through the Koran. Since then, Islam began to develop in Sumatra and spread throughout the archipelago to Southeast Asia, where almost 40% embraced Islam (Muthalib, 2021:5).

Since the introduction of Islam to the Indonesian archipelago, Islamic teachings and values have been applied to various aspects of the lives of the people of the archipelago, including being applied in the form of the economy with the existence of Sharia banks, in the field of education with the existence of madrasas ranging from Ibtidaiyah to Aliyah, the use of the hijab for Muslim women, and extending into the field of arts and culture to scientific works which will then be explained in detail below:

The first is the emergence of Sharia Banks as a form of the historical development of Islam in Indonesia. This started on June 1 1983 when the government was of the view that it was very necessary to open up business opportunities as widely as possible by opening up business opportunities in the banking sector. This was carried out to mobilize people's funds to support development activities. Then on October 27, 1988, the Indonesian government issued the PAKTO program which is an abbreviation for the October Government Policy Package which contains banking liberalization that allows the establishment of Sharia people's credit banks in several regions in Indonesia (Muthalib, 2021: 5). Not long after that, in the IV National Conference (Munas) of the Indonesian Ulema Council which was held in 1990, a working group was formed to establish an Islamic Bank in Indonesia. A year later, Bank Muamalat Indonesia was born. Since then, people have had alternatives for carrying out sharia transactions.

At that time, the Indonesian Government issued Law No. 7/1992 concerning Banking which introduced a profit-sharing system. Article 6 letter (m) and Article 13 letter (c) state that one of the businesses of commercial banks and Rural Banks is to provide financing for customers based on the principle of profit sharing. From these provisions, it became known as a dual banking system or the era of a dual banking system in operation, namely the general banking system and the profit-sharing banking system.

The history of the development of Islam in Indonesia is also found in the field of education. Starting from formal, informal and non-formal education. In the field of formal education, we both know that we can find Islamic-style education starting from Raudatul Atfal (RA) or Kindergarten (TK), MI, MTs, MA, to higher education such as the State Islamic University (UIN) which teaches scientific knowledge which is also combined with religious knowledge.

Apart from formal education, there are also Islamic boarding schools spread throughout the country, ranging from traditional Islamic boarding schools to modern Islamic boarding schools, for example the Al-Qur'an Tahfiz Pondok which focuses on memorizing the Al-Qur'an for its participants. Apart

from that, there are also taklim majlis which are held regularly by people in various corners of villages/cities in Indonesia.

Islamic styles also influence the clothing style of Indonesian society. Where Muslim women who have reached puberty are required to cover their private parts. This is implemented in Indonesia with the use of the hijab. Not only in the private sector, but also in the public sector, many students wear Muslim clothing for daily activities such as attending school, both in Islamic, state and private schools. Likewise in the field of arts and culture, Islamic values are firmly embedded, this is marked by the presence of kasidah, gambus music, marawis and other religious music. Likewise in the field of literacy and scientific work, Islamic thoughts have colored the development of science and technology in Indonesia. For example, when we read the written works of Sheikh Nawawi al-Bantani, Sheikh Muhammad Arsyad al-Banjari, Sheikh Arraniri Aceh, and Buya Hamka through the book of tafsir al-Azhan. The book has become a reference for writers, researchers and students, both in Indonesia and people outside Indonesia. According to Muttalib (2021:10), even though it is hundreds of years old, this work is timeless and can be enjoyed and studied today.

At the end of the 20th century, several "top" writings appeared, such as the writings of Prof. Azyumardi Azra entitled: Middle East and Archipelago Ulama Network XVII and XVIII Centuries, while the other work entitled Tafsir Al-Mishbah, by Prof. Muhammad Qurasy Shihab. These works have been extremely well received by the Indonesian Muslim community, not only read by ordinary people, but also from various levels of society. Even people from abroad also use these books as their reference. This shows an extraordinary development. Not only did these two books receive a warm welcome from the wider community, there are many more books (written works) by children from this country which are always used as references by the local and international community (Muthalib, 2021:11).

DISCUSSION

Cyberdawah: Internet as a New Media in the Islamic Da'wah Communication System

Today is called the digital era. The word digital comes from the word digitus, which in Greek means fingers. An adult has ten (10) fingers. The value ten consists of two radixes, namely 1 and 0, therefore digital is a depiction of a number state consisting of the numbers 0 and 1 or off and on (binary numbers). All computer systems use a digital system as their database which can also be called Bit (Binary Digit) (Meilani, 2014) (Budiantoro, 2017:263). Thus, the digital era can be concluded as an era of computerization in which all human activities can be socialized using the medium of computer technology (multi-screen) with various representations, forms, numbers and narrative models.

In the postmodern period like now, humans live in an era that Jalaluddin Rakhmat (in Budiantoro, 2017: 263) calls the era of "information flooding". The paradigm of social life has shifted quite drastically. In the past, direct interaction with individuals or groups to meet life's needs took place in a

conventional way (face to face), however, this pattern is now starting to be shifted by digital culture.

Furthermore, Budiantoro (2017:263) explained that in the digital era, all matters of a private nature (personal domain) are no longer taboo to be disclosed to the public. This means that everyone can consume and enjoy the dynamics of individual life. Therefore, don't be surprised if the moral dimension of life in this digital era becomes biased.

This digital era has finally led us to the internet consumption pattern as a new media. The new media era provides open opportunities in the process of transformation of Islamic da'wah. The internet is seen as a mass medium that is capable of conveying da'wah messages in a wide range and unlimited space.

What is meant by "new media" is a terminology used to refer to a type of media that is different from previous media, with the main characteristic being that it relies on the internet network as the main distribution medium for messages in that media. Historically mentioned, term new media began to appear since the advent of the internet era. New media is a type of media resulting from the digitalization process of technological and scientific developments. Things that are manual become automatic and everything that is complicated becomes concise, making it easier for users. New media can also be called a digital communication technology that is computerized and connected to the internet network (Rohman, 2019: 121).

This is where the existence of social media becomes a challenge as well as an opportunity for developing da'wah activities. So far, many da'wah activities have been carried out through conventional media, such as recitations, Friday prayers, congratulations and other meetings. So the time and scope of his preaching were very limited. Then, da'wah models were developed through print media, radio, film and television. This can reach a larger and wider audience, but is constrained by limited space and limited time because it has to adapt to other programs on the radio and television broadcast agenda.

Furthermore, Rustandi (2019: 84) stated that the use of the internet as a new media is accompanied by the creativity and innovation of preachers in utilizing digital spaces for the continuation of Islamic da'wah. This can be seen from the emergence of discourse cyber dakwah which shows the use of the internet for activities amar ma'ruf nahi munkar.

Talking further about da'wah, linguistically, da'wah comes from the words da'a, yad'u, da'watan, which means to call, invite and exhort. In the Koran, the word da'wah, whose roots consist of dal, ain, and wawu, has several different forms and meanings. There are 198 times the Koran mentions the word da'wah and its ramifications which are spread across 55 letters (176 verses). The number of words for preaching and their ramifications mentioned in the Koran is greater than the number of verses that contain them. There are 18 verses that contain more than one word of the word da'wah, and there are two verses that each contain the word da'wah. However, these two words each have two meanings at once. Meanwhile, the meaning of the word da'wah and its ramifications are some that are related vertically (prayer and worship) and

some are related horizontally (exclamation, call, invitation, request, hope, invitation, etc.) (Basit in Budiantoro, 2017: 263).

Amrulloch Ahmad, as quoted by Abdul Basit, said that da'wah is the actualization of faith (theology) which is manifested in a system of human activities of faith in the social sector which are carried out regularly to influence the way humans feel, think, behave and act on the plane of individual and socio-cultural reality. in order to strive for the realization of Islamic teachings in all aspects of life using certain methods (Basit, in Budiantoro, 2017: 263).

Da'wah as a sacred task commanded by Allah SWT to His people is carried out through various media. Conventionally, da'wah is often understood as an obligation that is only given to someone who holds the title of ustadz, kyai, ajengan, and ulama. The media is still limited to the pulpit where preaching is delivered orally. In fact, the mandate of da'wah was ordered by Allah SWT to every devout Muslim according to his position and capacity. Da'wah activities are a transformative effort in spreading the message of Islam. Fundamentally, Islamic da'wah is oriented towards efforts to realize better Muslims (humans) (Khoiruddin in Rustandi, 2019: 84)

Islamic da'wah is a space that bridges between a Muslim and other humans and between a Muslim and his God. Every Muslim with the capacity and professional background is required to carry out Islamic da'wah. The obligation to preach Islam is mandatory for all Muslims in accordance with its function. A scholar preaches through his struggle, a ruler preaches with his power, a doctor, lecturer and teacher preaches with his knowledge, a trader, farmer and fisherman preaches with his profession. Da'wah is a lifelong obligation of a Muslim which must be carried out within the framework of building human civilization based on Islamic values. This obligation is as explained in surah Ali-Imran verse 104. Regarding methods and media for da'wah, Allah Swt gives His people guidance and freedom to use any media to spread Islamic teachings (Rustandi, 2019:84).

This verse is the basis for every Muslim to carry out his function as a preacher. In a methodological framework, the normative basis of Islamic da'wah emphasizes the importance of calling for goodness and forbidding people from committing disobedience. Amar ma'ruf nahi munkar is an orientation that must be upheld by every Muslim in upholding the sentence of monotheism. Theologically, the command to preach is carried out as an effort to ground divine values in all aspects of human life. This theological command will influence human existence sociologically. Because, in essence, Islamic preaching is manifested in the realm of life and social human interactional spaces.

Furthermore, Rustandi (2019: 84) explained that there is a discussion about Islam in the world cyber space related to the concept cyber religion which has emerged in the midst of the current internet technology arena. The internet as a global communication and information medium has had a significant influence on the spread of Islamic teachings in the world. The digital era requires everyone to open their horizons of knowledge so as not to be pessimistic about the new reality that is trying to be represented cyber space. In

practice, cyber space becomes a virtual space that influences various dimensions of human life, including religion. Spaces cyber space becomes a space for human communication related to aspects of daily life. Through internet communication technology, space cyber space formed with the emergence of various applications, features, social media accounts, and virtual communities.

The internet as a new communication medium has caused a shift in patterns and ways of human interaction and communication. The Internet positively causes geographic bias in space and time coverage. The internet integrates humans with other humans, humans with their social groups, and humans with their needs. The information age requires the exchange of messages, ideas, values and signs in an information system that is networked, effective and ongoing. The internet as a new media for humans has a democratic and open character. This means that, as a means, the internet can be accessed by anyone and can also be used for any purpose. Of course, as an open, artificial space, the internet provides its own benefits for human interaction in their lives (Rustandi, 2019: 84).

According to Rustandi (2019:85), this access varies, from economic access, educational access, political access, information access, recreational access, to religious and cultural access. Islam as a religion has a strong foundation in responding to various challenges and progress of the times. The global development of communication and information technology provides opportunities for Muslims to make greater use of internet technology as a medium for representing and visualizing Islam in the digital world. On the one hand, the internet with its sophisticated devices is used as a means to spread the substance of Islamic teachings. Substantial values of a sacred nature will be more effectively conveyed via the internet, this can happen if Islamic sacred values are maintained and preserved.

At this point, the internet has a positive impact on the development of Islamic da'wah. The presence of the internet provides an alternative in spreading Islamic teachings. One of them is that the internet is a space for someone to find answers to religious problems. Features in the form of applications, computer programs (software) and social media accounts make it easier for preachers to convey their da'wah messages. For example, the use of digital Korans, shaamilah library, and da'wah social media accounts are proof of the ease and accessibility of Islamic information. Apart from that, the presence of sites that have a "religious" (Islamic) breath cannot be denied as a new phenomenon in the world of da'wah. From the perspective of the da'wah movement, it can be interpreted as a positive dynamic because the presence of the internet as a form of cutting-edge technology can be used as a new resolution in preaching (Saefulloh in Rustandi, 2019: 87). Internet connections have been used by the majority of people in the world. Internet connections open up opportunities for Islamic interests, including in promoting Islam and fixing several global problems such as Islamophobia, Radicalism in the name of Islam, theorisme religion and the spread of news hoax (Arifuddin in Rustandi, 2019:87).

The use of the internet by Muslims is used as a means to visualize the face of Islam in the universe. Positively, the internet has become a means of communication for preachers in the process of transmitting Islamic teachings. The internet is a signal of spiritual energy for Muslims. The internet has a significant influence on the practice of Islamic teachings. For example, the use of the internet as a reference for religious knowledge. The emergence of Islamic-inspired sites in the form of websites, social media accounts, digital Islamic applications, etc. is one of the influences of the use of the internet in the process of spreading Islamic da'wah.

CONCLUSIONS AND RECOMMENDATIONS

The internet has become an inseparable part of people's lives in the digital era. With the internet, the barriers of distance and time that used to be obstacles are now starting to fade along with the increasing growth of internet users. As a result, humans can interact in almost all corners of the world, almost without cost, and the sophistication of technology brings people closer together and without distance. Regarding religious life, with the emergence of the internet and social media, references to religious knowledge place the internet as a reference. With the internet, references to religious knowledge become more open. In the end, the internet became a new medium for Muslims to access references to the religious life of Muslims. The new media era provides open opportunities in the process of transformation of Islamic da'wah. The use of the internet as a new media is accompanied by the creativity and innovation of preachers in using digital spaces for the continuation of Islamic da'wah. This can be seen from the emergence of discourse cyber da'wah, the development of online Islamic literature, and activities amar ma'ruf nahi munkarin in the digital realm.

ADVANCED RESEARCH

This research examines the role of the internet as a new media for Muslims in accessing references to Muslim religious life. In this new media, preachers utilize digital spaces for the sustainability of Islamic da'wah. However, one of the weaknesses of this study is still reviewing topics on the surface and not in-depth about the reactivation of the preaching communication system in the digital era.

A recommendation for future researchers who want to study the same thing is to explore related topics such as the role of artificial intelligence as a learning medium in implementing religious education in the era of disruption; Cyber preaching: the utilization of internet learning media as a medium to improve students' spiritual intelligence; or Cyber religion: the role of artificial intelligence as a medium of communication for learning religious education in the digital era.

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