



Challenges in Spreading Knowledge of Da'wah Cyber

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ABSTRACT

The science of cyber preaching is a science that invites towards goodness and avoids evil by using various distribution mediums, especially the cyber world through the internet regardless of time and distance limits. The spread of da'wah knowledge has started since the time of the Prophet s.a.w., Companions, Tabi'in, Tabi' at-tabi'in and up to the present technology era by using various dissemination mediums. The purpose of this study is to identify the knowledge of cyber da'wah, a comparison of the methods of spreading traditional and cyber da'wah knowledge, identify the value and ethics of spreading cyber da'wah knowledge as well as the constraints in the dissemination of cyber da'wah knowledge. This study was conducted using the library method or literature review from various scientific sources as a reference for the study. At the end of the writing of this article, the challenge in spreading the knowledge of cyber da'wah can be concluded as a medium that must be taken as an opportunity by preachers today as well as the public who want to spread widely about Islamic da'wah by taking into account values and ethics when spreading through cyber is used. Challenges in spreading the knowledge of cyber preaching are always there, but as a preacher you should be wise in facing the current technology era without having a negative impact on Islam or other religions.

Keywords: Dakwah, Challenge, Preaching

INTRODUCTION

Preaching serves as a platform for individuals to enhance personal growth and facilitate positive transformation, while also enabling the dissemination of valuable knowledge to others. Dakwah, as Mahmuddin (2013) asserts, is a movement that has been historically undertaken by preceding Prophets for the purpose of disseminating the teachings of Islam. The Salafi preaching tradition, exemplified by figures such as the Prophet's generation, the Companions, the Tabi'in, and the Tabi' at-tabi'in, is characterised by a steadfast adherence to the teachings of the Quran and the hadith of the Prophet (Wahib, 2017). The efficacy of this da'wah has been substantiated since the era of the Prophet, including all aspects of society such as religion, social dynamics, and cultural dimensions (Ummatin, 2014). The dissemination of religious teachings can be facilitated by diverse channels in accordance with the prevailing era.

The dissemination of preaching knowledge has undergone successive transformations over time, leading to the current state of affairs. The dissemination of da'wah during the time of the Prophet Muhammad (peace be upon him) primarily occurred through direct interpersonal communication. However, in contemporary times, the methods of spreading



da'wah have expanded to include various mediums, as discussed by Nasution (2015). One such medium is the internet, commonly referred to as the cyber world, as noted by Pardianto (2013), Had (2014), and M. Rajab (2015). The current technological era has provided individuals with ample room and possibilities to disseminate the knowledge of da'wah through several means, hence facilitating the invitation of individuals towards virtuous endeavours. The dissemination of preaching knowledge in a non-face-to-face manner, accessible from any location, has become increasingly feasible through the convenience of digital platforms.

Numerous previous investigations have been conducted to substantiate the widespread and quick proliferation of cyber da'wah knowledge. The dissemination of Islamic preaching knowledge in Britain is mostly facilitated through online platforms. Notably, Western researcher Gary Bunt has contributed significantly to this phenomenon by exploring the impact of the internet and media on the British Muslim community (Had, 2014). The September 11, 2001 incident, widely regarded as an instance of Islam targeting the United States, also witnessed the utilisation of the internet by the American populace to elucidate and expound upon the notion that Islam promotes societal harmony and prosperity, rather than terrorism (Had, 2014; K. Rajab & Mahmud, 2010).

According to Noor Azaian, Mohd Yusof, and Mohd Azul (year), notable figures contributing to the dissemination of cyber preaching knowledge through platforms like websites and blogs include Sheikh Yusuf al-Qardawi. Additionally, in 2020, Datuk Seri Dr Zulkifli Mohd Al-Bakri, who serves as the Minister in the Prime Minister's Department (Religious Affairs), has been actively engaged in propagating cyber preaching knowledge on Instagram and Facebook. The proliferation of cyber preaching on various online platforms, including Facebook, WhatsApp, Instagram, and Twitter, has emerged as a significant avenue for acquiring Islamic knowledge (Rosyid, 2013; Akbar, 2016). According to the 2017 figures, the number of Facebook users exceeds 2 billion, while the number of Twitter users in the country is over 328 million. Additionally, Malaysia has documented a user count above 22 million.

Individuals who utilise Facebook profiles include a demographic ranging from 16 to 35 years old, as identified by Talib, Abdullah, and Salleh (2017). The utilisation of the internet is increasingly pervasive and expanding across diverse domains of knowledge, including the



dissemination of Islamic teachings.

When examining the dissemination of da'wah across time, it becomes evident that its current trajectory is characterised by increased speed and a lack of constraints and regulations. However, individuals must exercise discernment when assimilating da'wah knowledge inside the cyber realm, in order to avoid information that deviates from the teachings of the Al-Quran and the Sunnah. Hence, this article aims to examine the scientific aspects of cyber da'wah by exploring its definition, comparing traditional and cyber da'wah dissemination methods, analysing the values and ethics involved in the dissemination of cyber da'wah knowledge, and identifying the constraints associated with its dissemination. This section explores the difficulties associated with disseminating cyber da'wah, as well as the acquisition of information and advice for effectively propagating da'wah in the digital realm.

The aim of this research is to ascertain the understanding of cyber da'wah, compare the methodologies employed in disseminating traditional and cyber da'wah information, examine the moral and ethical considerations associated with the dissemination of cyber da'wah knowledge, and identify the challenges encountered in the dissemination of cyber da'wah knowledge.

RESEARCH METHOD

This study employs bibliographic approaches, specifically utilising sources of scientific material such as journals, books, articles, conference papers, seminars, and several other relevant internet sources. The study conducted by Ikhwan (2021) includes a comprehensive review and discussion of the reference materials mentioned.

RESULTS AND DISCUSSION

Cyber Preaching Science

The dissemination of knowledge has been accelerated significantly as a result of the rapid advancements in information and communication technology, which provide seamless connectivity and swift transmission of information across geographical boundaries without necessitating direct interpersonal interactions. The proliferation of knowledge facilitated by advanced technology necessitates individuals to exercise discernment in evaluating the



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veracity of information, particularly in the realm of religious knowledge, where numerous instances of misguided or inaccurate information exist. The field of religious instruction has the potential to enhance one's understanding of religious principles, such as the proper observance of Islam (Abu al-Fath, 2010), so influencing individuals to adopt a more positive lifestyle in accordance with Islamic teachings (Imran, 2015).

The knowledge being referred to in this context pertains to a scientific discipline that is imparted with a comprehensive comprehension of Islam. It is regarded as commendable to adhere to and rely upon this information as a means of guidance within the specific environment and atmosphere that the speaker aims to transform for their intended audience (Hussin, 2009). The understanding of preaching can also be construed as the understanding that facilitates the transition of individuals from a state of ignorance to one of enlightenment, and from a state of limited perspective to one of expanded horizons, both in the present life and in the afterlife. The concept of disseminating knowledge can be associated with the dissemination of knowledge pertaining to techniques and requirements for capturing the public's attention in order to encourage, invite, endorse, or implement specific ideologies, religions, opinions, and occupations (Saputra, 2011). According to Mohamad Zulkifli, Nora Ahmad@Aziz, Abdul Ghafar, and Adawiyah, the field of dakwah can be considered as an emerging discipline that focuses on the study of strategies and methodologies for the propagation of Islam, particularly in the context of the contemporary era characterised by globalisation. The dissemination of the Islamic message for the purpose of humanising individuals on Earth necessitates the presence and availability of information. In contrast, preaching involves the act of summoning, inviting, and calling individuals to engage in a certain discourse or belief system.

Individuals adhere to and comply with the divine instructions of God, as outlined in Islamic principles, as exemplified in the verse Ali Imran 2015. The term "da'wah" is a noun derived from the verb "da'ayad'u," which conveys the meanings of calling, exhortation, or invitation. The individual responsible for delivering da'wah is referred to as a "Da'i," while the individual being invited and called is known as the "Mad'u." Da'wah serves as a proactive endeavour and method to guide individuals towards embracing Islamic principles and discharging their obligations within the realm of earthly existence. According to Waryono (as cited in Ghafur, 2014), dakwah serves as a means of revitalising activities, including many



aspects such as content, approaches, strategies, and methodologies, in response to the dynamic shifts within the social milieu. The literary work known as Mu'jam al-

The chapter on Knowledge in Wasit also addresses the concept of da'wah, which is described as an invitation to pursue a specific objective, such as advocating for warfare, fulfilling religious obligations, promoting the acceptance of a particular faith, and encouraging adherence to Islamic teachings with the aim of fostering comprehension and implementation among individuals. Preaching can be characterised as a universal summons extended to individuals, urging them to embrace virtuous conduct and pursue the pursuit of veracity.

The cyber realm refers to a digital environment accessed over the internet (Suriani, 2018). According to Ghafur (2014), the cyber realm is a worldwide interconnected network of computers and digital systems that possesses exceptional characteristics and presents challenges in terms of containment. However, extensive literature exists on the intersection of technology and Islam, as evidenced by numerous articles, journals, and papers. Nonetheless, the findings of this study indicate a lack of comprehensive research specifically addressing the relationship between information technology, the internet, and the dissemination of da'wah (Islamic outreach). Instead, the existing literature primarily emphasises the significance of social media and the internet in fostering community engagement. Hence, the term "cyber" refers to a complex network of information and communication technologies that possess the capability to significantly impact multiple facets of our daily existence. The first instance of cyber platforms can be traced back to 1997 with the introduction of SixDegrees. Subsequently, other cyber platforms including Friendster (2002), MySpace (2003), and Facebook (2005) emerged, garnering significant attention from cyber users (Abidin, Yusof, & Hehsan, 2014). The dissemination of information through cyberspace is pervasive and transcends geographical boundaries. The propagation of da'wah, or the spreading of religious teachings, is seeing growth due to the utilisation of contemporary cyber resources. However, it is important to acknowledge that these resources provide a multitude of obstacles.

A Comparative Analysis of Conventional and Digital Modes of Knowledge Dissemination

The contemporary era is characterised by significant advancements in technology and communication, leading to a transformative period known as the age of circulation. This era has witnessed a pivotal shift in human existence, mostly due to the worldwide dissemination



of da'wah, transcending geographical boundaries (Suroyya, 2016). According to scholarly sources, the book "Ru'yah Islamiyyah Li Ahwal at Alam al-Islamiy" written by Muhammad Qutb asserts that the dissemination of the Islamic message by Muslims will be hindered unless they had the material resources to accomplish their desired objectives (Anwar, 2021; Alwi, 2007). Hence, it is evident that the dissemination of traditional da'wah knowledge has become more extensive through the utilisation of cyber means. Upon examining the contrasts between past approaches of imparting da'wah knowledge, it is evident that these methods can be modified and integrated into the complex realm of cyberspace.

1. Method of Dissemination of Traditional Da'wah Knowledge

The dissemination of traditional da'wah knowledge can be observed through the da'wah efforts undertaken by Prophet Muhammad (peace be upon him). The most lucid manifestation of Rasulullah s.a.w's teachings occurred throughout two distinct periods, namely the Meccan era and the Madinah era. The initial propagation of the Islamic faith by the Prophet Muhammad (peace be upon him) took place in the city of Mecca, as indicated by verse 5 of Surah Al-A'laq, which affirms his divine appointment as a Prophet and Messenger. This appointment is further elucidated in Surah Al-Muzammil, specifically in verses 1 to 8. According to the leadership of the Prophet Muhammad (peace be upon him) in spreading the message of Islam, there are four distinct stages of da'wah (invitation to Islam) in both Mecca and Medina. These stages were crucial in establishing a strong framework for the development of an Islamic society. The methodology employed by the Prophet in disseminating da'wah knowledge can be regarded as an academic discipline encompassing both theoretical and practical dimensions. Its objective is to effectively communicate the teachings of Islam in diverse manifestations, encompassing elements of aqidah (faith), akhlaq (morals), and sharia (Islamic law). The selection of da'wah material is contingent upon the way of disseminating da'wah that is deemed suitable for the prevailing circumstances and location, as well as the intended recipient of the message.

The initial approach employed by Rasulullah s.a.w to disseminate the knowledge of da'wah primarily involved direct interpersonal interactions with prospective recipients, as well as the utilisation of other strategies aimed at garnering public interest in Islam. The initial approach employed by Rasulullah s.a.w in disseminating his teachings



involved a period of concealment, followed by a transition to a more public platform, as guided by divine revelation from Allah, as documented in the sources of Al-Quran and as-Sunnah (Syamsudin, 2014). For instance, it is observed that Prophet Muhammad (peace be upon him) employed a significant amount of personal or individualised approach in his way of preaching. This was evident in his initial efforts to assemble his relatives and friends discreetly during the early stages of Islamic propagation, followed by a more public invitation to Muslims towards a more open embrace of monotheism (Romadi, 2013). Furthermore, it is worth noting that the Prophet Muhammad (peace be upon him) provided guidance to his companion, Hassan bin Thabit, during the Bani Qurayzah conflict, advising him to utilise poetry as a means of disseminating the teachings of da'wah. This strategic approach was adopted in response to the derogatory remarks made by the polytheists. It is important to highlight that during that era, the poetry stage held significant prominence and served as a primary platform for communication within the Arab community (Zakariya & Mohamad, 2013).

Furthermore, during the time of Rasulullah s.a.w, the dissemination of da'wah knowledge was also accomplished through the use of written correspondence. The utilisation of Surat as a means of disseminating the information of da'wah, with the aim of inviting others to embrace faith in God, has been acknowledged by Hatta (2011). The Messenger of God, peace be upon him, utilised written correspondence as a means to extend invitations to accept Islam, addressing not only monarchs and nobles but also individuals who did not adhere to the Islamic faith. The evidence supporting this claim lies in the historical accounts of the Prophet Muhammad's actions, specifically his correspondence with various world and Arab leaders during his time. These letters were composed in a manner that demonstrated wisdom, as the Prophet ensured that individuals who were knowledgeable in the language and customs of the recipients were dispatched to deliver them. Notable examples of such correspondences include those sent to King Negus "Najasyi," King Heraclius, King Khosrou II, and King Muqauqis (An-Nadwi, 2011) (Santoso, Baroroh, & Abdullah, 2015). Halimatus Sakdiah (2016) asserts that interpersonal communication was employed by the Prophet Muhammad (peace be upon him) as a means of disseminating information during his role as a Messenger. This involved personally inviting those in his immediate circle to adopt the



teachings of Islam. This approach is commonly employed in the process of establishing familiarity, wherein individuals engage in behaviours such as providing attention, support, openness, and trust towards one another (Cangara & Hafied, 2012). Indeed, there exist other alternative approaches for disseminating the teachings of da'wah, as introduced by the Prophet Muhammad (peace be upon him), which remain relatively obscure and have not been thoroughly examined. Nevertheless, the limited number of aforementioned instances about the traditional approach to disseminating da'wah serves as a valuable reference and source of knowledge.

2. Methods of Spreading Cyber Da'wah Knowledge

Preaching methods have evolved over time to adapt to the needs of the society. The concept of diversity in the means to achieve a goal can be comprehended by the society through the use of knowledge (Zakariya & Mohamad, 2013). The metamorphosis of Islamic culture and ideas represents a fundamental shift within many civilisations (Sulaiman, 2013). Various forms of cyber media, including platforms like Facebook, websites, and WhatsApp, are commonly employed as effective means for disseminating educational content and promoting the transmission of information. According to Arifin (2016), the Internet serves as a very efficient medium for the dissemination of cyber preaching knowledge on a global scale. The internet provides a platform for diverse forms of communication and information sharing, including dialogue, blogs, forums, wikis, chats, social networks, and other software. These tools are utilised to disseminate knowledge related to Islamic preaching (Kubiszewski, Noordewier, & Costanza, 2011; Adam, Ali, Anuar, & Ali, 2015). According to Ahmad (2014), the globalisation of technology is regarded as a beneficial aspect wherein the sharing of technological advancements and the acquisition of diverse contemporary developments occur on a global scale. The phenomenon of cyber preaching is currently exerting a transformative influence on global society, promoting a holistic Islamic perspective that encompasses various dimensions of human existence.

According to Julis Suriani, the act of disseminating religious teachings via WhatsApp through concise messages has the potential to rapidly get widespread attention within a matter of minutes. This method stands in contrast to websites, which necessitate a longer duration for individuals to peruse and comprehend the intended



message being sent in the propagation of religious outreach. Nonetheless, all forms of cyber media play a significant role in this endeavour. According to Suriani (2018), this technology functions as a means to distribute knowledge pertaining to cyber preaching. The YouTube platform has become as a prominent medium for the dissemination of cyber preaching knowledge, which has gained significant traction and widespread popularity. The dissemination of a preacher's teachings, such as Islamic lectures and video tafaqquh, may only be achieved through the process of creating a YouTube account. Facebook pages have gained significant popularity as a platform for disseminating religious teachings due to its provision of many multimedia features such as written content, images, and videos. These features facilitate the efficient dissemination of preaching knowledge. According to a study conducted by Putri Shelly, the utilisation of Blackberry Messenger for the dissemination of cyber da'wah knowledge among students of Islamic Broadcasting Communication at UIN Sunan Ampel Surabaya through the implementation of Photo Profile Installation Status and Broadcast has garnered significant attention in the successful propagation of Islamic da'wah (Febriandy, 2015). The proliferation of online da'wah knowledge has demonstrated the pressing need for contemporary approaches that may effectively disseminate da'wah to diverse nations, religions, and groups, irrespective of their respective backgrounds.

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

The cyber world refers to a virtual realm that utilises the internet as a medium for engaging in many activities, including interactions with individuals in economic and religious contexts. This virtual domain is commonly referred to as cyberspace, cyberculture, or cyberreligion (Fakhruroji, 2011; Nugraha, 2015). Values and ethics can be considered as a scientific discipline that involves the assessment and analysis of human activities (Nugraha, 2015). The presence of religious and moral ethics can be observed within the framework of politeness ethics, which encompasses a disciplinary rule aimed at upholding professional conduct (Tajiri, 2015). Zulkiple asserts that a comprehensive comprehension of the utilisation of the communication space inside the cyber realm, specifically in relation to the dissemination of cyber preaching knowledge, is necessary for the preservation of its inherent values and ethical principles. The proliferation of social communication in the cyber realm is a phenomenon that cannot



be impeded. However, it is imperative to adhere to values and ethics, particularly while disseminating cyber preaching knowledge, in order to prevent undesired consequences, particularly the spread of false information (Bakti & Meidasari, 2014).

In the study conducted by Muhammad Dawilah (2009), it was identified that there are numerous essential components that should be present in the act of preaching. These components include the primary subject matter of the preaching, the individuals who deliver the sermons, the recipients of the sermons, and the usbul or method employed in the act of preaching. The following elements are essential components of Da'wah, which must be considered prior to disseminating Islamic knowledge. The aforementioned principle applies to the dissemination of cyber da'wah knowledge, wherein the consideration of values and ethics is crucial prior to the dissemination of any information or facts. Hence, morals and ethics serve as a potent tool in the execution of da'wah. Indonesia is a nation that places significant emphasis on religion and has implemented certain restrictions on the management and dissemination of religious material through the internet. This has led to the enactment of the material and Electronic Transactions (ITE) Law, which demonstrates the country's concern regarding the publication of online information (Nugraha, 2015). According to Hjarvard and Lovheim (2012), Stig argued that cyber media, which rely on internet channels, tend to present a negative perspective on religion and can contribute to the dissemination of confusing information in the realm of cyber preaching knowledge.

The promotion of wisdom, or "hikmah," is a significant aspect of the ethical principles observed in the dissemination of cyber dakwah. The dissemination of wisdom is a form of discourse that has the potential to guide the community towards a state of elevated existence, culminating in the attainment of the highest level of moral excellence. This form of discourse serves to inspire and guide individuals in effectively navigating the complexities of life, while simultaneously safeguarding the integrity of the human conscience. Furthermore, it is through this type of discourse that a rich cultural and intellectual heritage is cultivated, transcending various ideological orientations. Lastly, it is worth noting that this form of discourse also offers viable solutions and insights to individuals outside the Muslim faith community (Iskan, 2007). The effective use of da'wah platforms, such as the dissemination of cyber da'wah information, should be



prioritised, considering the quality of content delivery and adherence to ethical principles and values in the propagation of cyber da'wah knowledge. The primary obstacle encountered by preachers in the era of technology is to effectively disseminating the knowledge of cyber da'wah. This necessitates a focus on promoting values and ethics inside the cyber realm, so ensuring that recipients of da'wah knowledge are exposed to an authentic representation of Islam.

Constraints in Spreading Cyber Dakwah Knowledge

Abidin et al. (2014) assert that Islamic scholars actively advocate for the utilisation of information and communication technology as a means to disseminate Islamic preaching. According to Mansor (2011), preaching serves three primary objectives: firstly, to encourage individuals to engage in the worship of God; secondly, to promote sincerity towards God; and thirdly, to encourage adherence to God's law. The dissemination of Islamiyyah, introduced by Prophet Muhammad, represents the final stage in the continuum of preaching undertaken by preceding prophets, aimed at inviting individuals to embrace the teachings of Islam (Mahmuddin, 2013). The existence of the cyber world serves to expand the dissemination of knowledge, making it a valuable tool for conveying messages and news that may be readily accepted by the community within a brief timeframe. The unrestricted dissemination of Islamic da'wah knowledge in the digital realm has led to several limitations in the propagation of cyber da'wah information. One notable issue in the field of Islamic studies is the absence of scholarly journals dedicated to conceptual scientific research within the Islamic framework.

There is a noticeable dearth of scientific journals that incorporate an Islamic framework or perspective. According to the research conducted by Faisal and Eka (year), it has been demonstrated that Western scientific journals exhibit a higher degree of creativity in their writing style. This is mostly attributed to the fact that these journals are predominantly disseminated and consumed by industrialised nations, which have a long-standing familiarity with Western scholarly publications. Furthermore, a significant impediment to the dissemination of cyber preaching knowledge is the limited understanding among professors, dae'i, and Muslims regarding the effective utilisation of information and communication technology (Bakti & Meidasari, 2014). In order to avoid being overshadowed by Western



forces in the propagation of religious teachings, it is imperative for Muslims to adeptly navigate the currents of technology advancements while simultaneously upholding traditional methods of teaching and spreading da'wah knowledge. According to Bakti (2012), Andi Faisal argues that the Muslim community is compelled to rely on the importation of information and communication technology resources from the Western world as a result of limited money and inadequate quality resources.

The phenomenon of information flood in the context of cyber Da'wah knowledge.

The proliferation of material pertaining to cyber da'wah science has presented a significant challenge to the traditional understanding of mutawatir and the reliability of information within the Islamic context (Adam et al., 2015). The term "Mutawatir" in this context refers to the ongoing process of teaching and learning in Islam, which involves adhering to the traditions and principles of Islam as transmitted through widely accepted and reliable sources, such as books of recognised authority. The expansive and unrestricted nature of the internet contributes to an overabundance of religious knowledge, resulting in the issue of information overload and the challenge of discerning credible sources. According to Mohd Sani (year), various indicators of information overload are evident within the realm of cyber preaching, including but not limited to feelings of worry, irritation, anger, low morale, disorder, bewilderment, and a diminished ability to regulate the acquisition of knowledge. The improper and unwise utilisation of information and communication technology leads to confusion and disorientation for both the user and those who rely on the user's information. Simultaneously, it is important to acknowledge that the responsibility for the dissemination of cyber propaganda, whether accurate or deceptive, lies not only with the advancing technology but also with the users themselves.

The dissemination of defamatory statements and rumours

According to Muhammad Dawilah, the proliferation of internet propaganda enables the dissemination of defamatory statements and rumours. someone who engage in Islamic da'wah primarily for personal gain, rather than seeking guidance from someone with a deeper understanding of the subject matter, contribute to the propagation of slander and gossip. This is achieved by the act of disparaging, humiliating, and undermining certain groups or individuals. The issue at hand has posed a significant challenge to the principles of rights,



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morals, and ethics in the distribution of online da'wah knowledge. Furthermore, unbeknownst to us, an additional limitation arises from the presence of lifestyle modifications and linguistic contamination. The contemporary era is currently exerting an influence on the socio-cultural fabric of society, primarily due to the pervasive presence of technology. This phenomenon has resulted in a restricted capacity for unrestricted social interaction, while also introducing complications in the realm of written communication on online platforms. Specifically, the use of certain terminology, vocabulary, and linguistic constructs has led to instances of misinterpretation and misunderstanding. The need to mitigate these constraints arises from the potential challenges that may arise as they become more prevalent. While first perceived as relatively insignificant, the increasing ubiquity of these constraints can complicate their resolution.

CONCLUSION

The field of information and communication technology (ICT) is experiencing tremendous development as a result of ongoing modernisation efforts. Likewise, the dissemination of educational information is closely intertwined with the ongoing process of modernisation inside the realm of cyberspace. The effective utilisation of modernisation and unrestricted technological advancements should be employed by preachers in order to effectively confront cyber threats. The provision of ample opportunity and accessible platforms for disseminating Islamic teachings globally, irrespective of temporal and spatial constraints. Indeed, there are numerous advantages that can be derived from both the preacher and the recipients of cyber preaching, provided that they employ it in a constructive manner. It is imperative to adhere to ethical principles and values when disseminating knowledge pertaining to cyber preaching, in order to prevent any bad perceptions of Islam by external entities. Furthermore, it is essential to address and resolve any limits that may arise in a responsible manner. Islam is widely perceived by the global community as a religion characterised by peace and prosperity. In light of this, it is imperative to disseminate the concept of cyber preaching in order to promote mutual prosperity. The objective is to invite everyone from all walks of life to gain knowledge about Islam and embrace its teachings with steadfastness.

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