



Da'wah communication in the Contemporary Era: Implementing da'wah ethics on social media

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Abstract

Purpose - This study aims to analyze the urgency of communication in da'wah and the ethics of digital da'wah media.

Method - The research approach used is qualitative. While the data collection technique uses observation and documentation techniques, the analysis method is through data reduction, data presentation, verification, and drawing conclusions.

Result - The study results show that communication plays a vital role in the effectiveness of da'wah in the digital era. The ethics of using digital media, especially on social media, can be classified in three ways: ethics in the context of time, age, and message content. In addition to not offending Sara (ethnicity, religion, race, and intergroup) and avoiding inappropriate elements to be used as jokes in preaching through digital media.

Implication - Modern digital communication media must be used to develop human intellect to make Islamic da'wah more targeted and relevant.

Originality - In the digital era, da'wah has become an alternative practice focusing on transcendence, humanization, and liberation. Thus, disseminating da'wah messages shows efforts to organize religious communication messages that are diverse, tolerant, wise, and harmonious.

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Kata kunci:

Komunikasi dakwah, etika dakwah, media digital.

Abstrak

Tujuan - Penelitian ini bertujuan untuk menganalisis urgensi komunikasi dalam dakwah dan etika media dakwah digital.

Metode - Pendekatan penelitian yang digunakan adalah kualitatif. Sedangkan teknik pengumpulan data menggunakan teknik observasi dan dokumentasi, dengan metode analisis melalui reduksi data, penyajian data, verifikasi, dan penarikan kesimpulan.

Hasil - Hasil penelitian menunjukkan bahwa komunikasi memegang peranan penting dalam efektivitas dakwah di era digital. Etika penggunaan media digital, khususnya di media sosial, dapat diklasifikasikan dalam tiga hal, yaitu etika dalam konteks waktu, usia, dan isi pesan. Selain itu tidak menyinggung SARA (suku, agama, ras, dan antargolongan) dan menghindari unsur-unsur yang tidak pantas untuk dijadikan bahan candaan dalam berdakwah melalui media digital.

Implikasi - Media komunikasi digital modern harus digunakan untuk mengembangkan intelektualitas manusia agar dakwah Islam lebih tepat sasaran dan relevan.

Orisinalitas - Di era digital, dakwah telah menjadi praktik alternatif yang berfokus pada transendensi, humanisasi, dan pembebasan. Dengan demikian, penyebaran pesan dakwah menunjukkan upaya untuk menata pesan komunikasi keagamaan yang beragam, toleran, bijak, dan harmonis.

Introduction

The digital era is an era that allows everything to be quickly reached by social media users. Currently, the internet is an inseparable part of society in the millennial generation. The internet will make time and distance boundaries between users almost nonexistent. This has resulted in human users of social media (internet) being able to interact in all parts of the world and even being accessed or used for free.

It can be seen that internet users in Indonesia are enormous, according to the latest report from We Are Social, which is an institution that carries out a census of internet and social media usage, stating that in 2020, there will be 175.4 million internet users in Indonesia. Most of its users are the net generation or the generation born and raised with technological developments. However, it should be noted that technological progress will also give rise to various social implications in society. (Ummah, 2020: 56; Mudhofi et al., 2023).

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The development of this digital era can also affect the media of da'wah or how a religious message is conveyed. The process of da'wah occurs due to interactions between several elements; the elements in question include the preacher (communicator) or transmitter of the da'wah, the recipient/listener, the environment, and the means/media of the da'wah. These elements constitute a system that mutually influences each other in a da'wah activity. The role of all these elements largely determines the success of da'wah. One element that supports the ongoing process of da'wah is also known as da'wah media. Therefore, sophisticated technology in this era of globalization of information and communication must be utilized to disseminate information and messages of Islamic da'wah.

In general, da'wah is delivered directly through a taklim assembly. Still, with the development of the digital era, we can not only get da'wah when we are at a taklim crowd. The da'wah process also basically contains communication activities in preaching. A da'i certainly hopes that the da'wah material he conveys can be understood well by the people; here, it is clear that the da'i acts as a messenger, the lecture material is a message, and the people who Listen to his lecture falls into the audience category. Da'wah, as an effort to convey information about Islamic values, certainly requires a good communication process so that the preacher's message can reach the people without a method of reducing the information about Islamic values. The content of Islamic teachings preached by da'i is a collection of letters processed and communicated to humans. On the other hand, the influence of communication on the world of da'wah is urgent because not all religious information is in explicit form; some of the data is in the form of implied messages, which usually appear in the form of symbols. Good communication skills are needed to explain the suggested information (Markarma, 2014: 128-151).

Besides good communication skills, preaching in the digital era requires skills in using these social media platforms. Through social media, Da'wah will make it easier to reach and can even be played back later or at the desired time. The preachers will be left behind if they do not immediately adapt to these advances. The preachers must master information; they can no longer rely on references that have been used except for primary concerns. Researchers have made many new findings yearly, which can be accessed online.

However, preachers must use digital media wisely and prioritize ethics in preaching. In the sense that digital media must be used to improve the quality and effectiveness of da'wah in the digital world. This research analyses the urgency of communication in da'wah and the ethics of digital da'wah media. Research focusing on the speed of communication in da'wah and the ethics of using digital da'wah media is a very relevant and essential step. In the current digital era, the use of digital media in conveying da'wah has a significant impact on the effectiveness of the da'wah message and the way the public receives the message. The following are several points that can be analyzed in this research, including: First, the urgency of communication in da'wah, related to (1) Changes in the Communication Paradigm in da'wah along with the development of digital media and its impact on the accessibility of da'wah messages by the public; (2) The speed of information dissemination through digital da'wah media can influence the reach of the da'wah message; (3) Community interaction and involvement in the use of digital da'wah media can increase community interaction and involvement in the da'wah process and the role of community participation in spreading the da'wah message (Rustandi & Kusnawan, 2023).

Second, the ethics of using digital da'wah media includes (1) Da'wah content conveyed through digital media by ethical values and religious norms and the content validation process before distribution; (2) Respect for community diversity, both in terms of religion, culture, and others and efforts to avoid content that could cause conflict or disagreement; (3) Transparency and Accountability in the use of digital da'wah media can be accounted for and measure the effectiveness and impact of digital da'wah messages, and how to respond to public feedback; (4) Privacy Protection relates to steps taken to protect individual privacy in the use of digital da'wah media and awareness in managing the personal data of people involved in the digital da'wah process; (5) Education and ethical awareness of preachers regarding ethics in using digital da'wah media and ensuring that users of digital da'wah media have a good understanding of the impact of their messages. Analysis of the aspects above will provide a holistic picture of the urgency of communication in da'wah and how the ethical use of digital da'wah media can play a crucial role in achieving this goal (Fakhruroji, 2017; Fakhruroji et al., 2020; Rustandi, 2022).

Several relevant studies related to digital ethics in virtual da'wah activities include Ezra Yora Turnip and Chontina Siahaan (2021), whose research focuses on communication ethics in the digital media era. This is related to efforts to understand how communication ethics can be applied in various digital media platforms and whether there are unique challenges in practicing communication ethics in the digital era. Febi Afriani and Alia Azmi (2020) discussed the application of communication ethics, especially in student WhatsApp groups. His research analyses how communication ethics change or develop in the context of WhatsApp groups or similar social media and whether norms are developing within these groups that need to be considered. Siti Rohmatul Fatimah's research (2018) examines the concept of ethics in the context of da'wah. This research is focused on answering how ethical concepts are applied in da'wah activities, primarily through digital media, and whether there are special considerations in the context of da'wah that need to be taken into account.

Through these studies, we can gain insight into the changing dynamics of communication in the digital era, the ethical challenges that may arise, and efforts to ensure that digital communication, including da'wah, remains by the desired values and norms. Therefore, this research was conducted

to compare the findings from these studies to see whether there are similarities, differences, or even certain tendencies in the context of the urgency of communication in da'wah and the ethics of using digital da'wah media.

Some of these articles differ from this research in terms of theme and substance, so this theme is interesting to research. The author found that digital da'wah activities have become essential to educational and da'wah institutions. This supports previous research, which shows that the trend of digitalization of da'wah is spreading widely in the lives of Muslims, both at the individual (Ustaz, kiai, preachers) and institutional (mosques, Islamic boarding schools, campuses, and da'wah institutions) levels. So, to present the face of Islam in cyberspace, digital technology has become an essential means and place for spreading Islamic messages (Nasrullah & Rustandi, 2016; Fakhruroji, 2017; Rustandi, 2019; Fakhruroji et al., 2020; Rustandi, 2022).

Research Methods

This research uses a qualitative approach and descriptive methods. As the name suggests, the descriptive method is a research method for describing ongoing phenomena to present a complete picture of exploration and clarification of a phenomenon or social reality. The research results that are highlighted are the process. Researchers have a clear definition of the scope of research, which focuses more on why questions are needed when exploring the information and data needed. This research uses an interpretive paradigm. This paradigm views social reality as holistic, inseparable, dynamic, reciprocal, complex, and meaningful. The research was carried out by analyzing the application of digital communication ethics in its use as a medium for preaching. The research steps carried out in operational research are as follows: collecting data, the process of selecting data sources, interpreting or interpreting research results, and finally concluding (Creswell, 2008).

Results and Discussion

Da'wah Communication in the Digital Era

Communication plays a vital role in the world of da'wah in the digital era. The success or failure of the da'wah struggle in the digital era is determined by the communication skills factors applied by the preachers in the field. Considering the crucial role of communication in missionary struggle, especially in an era where almost all human life is connected or influenced by digital devices, it seems unwise if missionary fighters do not pay special attention to strengthening communication capabilities. Success in the world of da'wah is mandatory, meaning that da'wah must be successful in leading people to obey Allah SWT, a tool that is needed to achieve something that is mandatory means that tool is also mandatory; in this case, communication as one of the determinants of the success of da'wah is mandatory for mastered because communication is a tool that leads preaching to success (Ibrahim, 2019, p. 54).

The critical role of communication in the world of da'wah in the digital era can be explained in several essential points. They were first helping preachers understand the character of society in the digital era. Society is not a static community; on the contrary, it is a collection of dynamic people who continue to develop in all aspects, including character. At the same time, communication, as an essential part of human life, also continues to experience development. The development of communication goes hand in hand with the development of human life, so the development of

communication theory and practice is the development of human life itself. Preachers who do not follow developments in communication will encounter obstacles when preaching in society because the communication they use is still old-style even though they are facing an audience whose communication model has changed.

Mastery of the latest communication models allows preachers to understand the character of communication used by society in the digital era. For example, people in the digital era like instant communication styles. By understanding this communication model, preachers will convey their da'wah messages in a communication style that is concise and not accompanied by complicated language (Patra et al., 2022, pp. 72 -93). The application of a communication style that is concise, concise and uncomplicated causes the da'wah message to be more readily accepted by the public in the digital era because it is by the style they have developed in communicating; on the other hand, if the da'wah message is conveyed in quite complicated language, then it will make the public the digital era is not interested in the preaching message. Indeed, there is nothing wrong with the da'wah message, but errors occur in the way the da'wah message is communicated. In this section, it can be understood that communication plays a vital role in understanding the character of society in the digital era, especially their communication tendencies (Suheri, 2018, pp. 1-34).

Second, communication plays a vital role in ensuring that the da'wah message is conveyed to the public effectively. It can be accepted that sometimes da'wah is delivered ineffectively because of the preacher's limited communication skills. It is different if the preacher has good communication skills and can preach effectively. A da'i who has good communication qualities can measure the portion of the da'wah content delivered; even though all the da'wah content is good, the delivery needs to be done periodically; it is not appropriate to convey a lot of da'wah content at once because the public will have difficulty understanding it, this is what the so-called ineffective condition. Examples of preaching about prayer must be conveyed periodically, inviting individuals reluctant to carry out prayer orders to want to pray. When they are willing to pray, the next step is to convey the correct prayer procedures. So, there are stages in conveying a da'wah message; preaching one of the teachings of Islam is not appropriate to convey all at once because the results cannot be effective (Supriyanto, 2018, pp. 239-262).

In this case, The ability to measure da'wah's quality means that communication skills greatly influence the stages in conveying da'wah content. Because one of the essential aspects of communication is the frequency and quality of messages (Vardhani & Tyas, 2018, pp. 9-16), in communication, one message on the same topic can be delivered in multiple sessions; sometimes, a message on the same topic must be broken up so that it can be delivered little by little and carried out in several sessions. This step needs to be taken by considering the audience's condition, starting from the background, age, education, level of knowledge, and field conditions when the preacher conveys the da'wah message. All of this background needs to be understood well by the da'i. Understanding this background opens up opportunities for the effective delivery of da'wah.

Third, communication plays a vital role in conveying da'wah messages to all segments of society in the digital era. Digital-era society consists of various segments, and the division of these segments is usually based on time of birth and level of familiarity with digital devices. Those born when the digital era became a trend in life are usually called the millennial generation. This generation is characterized by a perfect introduction to various digital devices; even since childhood, this

generation has been familiar with digital devices. Furthermore, those born before the digital era developed rapidly and became a trend in life. However, they also experienced and felt the world as they got older, which later changed into the digital era. This generation, more accurately called the pre-millennial generation, has access to digital devices. However, their mastery of digital devices could be better than that of millennials (Sari, 2019, pp. 30-42).

The two generational segments that live in the digital era are certainly the objects of da'wah. It is important to note that applying the same da'wah communication model to these two generational segments is impossible. In this section, communication skills are essential in determining the appropriate communication model for the millennial and pre-millennial generations. For the millennial generation, da'wah needs to be conveyed by accommodating their tendencies, one of which is by using language that has a millennial nuance and appearing in costumes that are not too formal. This style has been implemented by preachers whose followers are primarily millennials (Nashrillah, 2018, pp. 105-126).

Meanwhile, the da'wah model applied is undoubtedly different for the pre-digital generation. This generation can use the standard language of ordinary people with insightful explanations. However, it does not have to be lengthy, and the costumes used remain as usual based on the preacher's standards. Adapting the da'wah communication model to the characteristics of the millennial and pre-millennial generations is a crucial part of carrying out da'wah activities in the digital era. Several further notes and considerations can support you in designing a suitable communication model. Digital da'wah communication for the millennial generation must consider several important aspects, including language and communication style. This relates to choosing language that suits millennial language styles, including the use of terms and phrases that are popular among them. The communication style is more relaxed and less formal and can make them feel close and involved. Second, adapt to the use of social media and technology. Utilize social media platforms and technology that are widely used by the millennial generation. Also, create content that is easy to share and can increase interaction through comments, likes, or other social media features. Third, packaging da'wah content visually and in presentation. The use of attractive and contemporary visual elements, such as graphics, short videos, and images relevant to the millennial lifestyle. The presentation is dynamic and varied to maintain their interest. Fourth, the da'wah theme's relevance is packaged practically. This is related to efforts to choose themes relevant to actual issues faced by the millennial generation. As well as linking religious teachings to their daily life situations (Rustandi, 2022).

In contrast to the millennial generation, the pre-millennial generation has built a model of da'wah communication that suits its rhythm and characteristic needs. In this case, several important aspects of the pre-millennial generation's da'wah communication format are as follows. First, the language and explanation aspects. Use language that is easy to understand and by the language habits of ordinary people. Apart from that, the explanation is concise but concise, with a focus on essential discussion points. Second, the preacher's costume and appearance are considered essential and must adapt to the preaching object's culture, where it is vital to continue to use costumes that comply with the standards of traditional preachers or the social norms of the local community. Da'i are required to have an appearance that gives a formal and convincing impression. Third, face-to-face interaction in da'wah activities. This is done by encouraging more direct face-to-

face interactions in da'wah activities, such as lectures at mosques or group recitations. Understand the traditional and cultural values adhered to by this generation. Fourth, suitability to the local environment. It adapts da'wah messages to the pre-millennial generation's social, cultural, and local environmental context (Al-Zaman, 2020). By designing a communication model that considers each generation's unique characteristics, da'wah can more effectively achieve the goal of conveying religious messages. The importance of suitability to the audience is the primary basis for preaching to remain relevant and acceptable to both.

Digital Da'wah Media

The word media comes from the Latin median, the plural form of medium. Etymologically, it means an intermediary tool. Wilbur Schramm defines media as information technology that can be used in teaching. More specifically, what is meant by media are physical tools that explain the content of a message or teaching, such as books, films, video cassettes, slides, and so on (Amin, 2009, p. 113). In Arabic, media is wasilah, which can mean al-wuslah, al-Ittisāl, namely everything that can lead to the achievement of something in question (al-Bayānuni, 2001: 48). Meanwhile, according to Ibn Manzūr, al-Wasilah is linguistically the plural form of the words al-Wasalu and al-Wasāilu which means king's throne, degree, or near. Meanwhile, in terms of terms, anything can bring someone closer to another (Ibn Mandhur, 2005: 2013). Thus, da'wah media is an objective tool that becomes a channel that can connect ideas with the people, a vital element, and is the lifeblood in the totality of da'wah, whose existence is very urgent in determining the journey of da'wah. In connection with this wasilah, in the Qur'an, it can be seen in surah al-Mā'idah [5]:35, which states:

"O you who believe! Fear Allah and look for *wasilah* (path) to get closer to Him, and strive in His path so that you will be successful."

moreover, surah al-Isrā` [17]:57, which states:

"The people they called to sought the way to God, which of them was closer (to Allah). They hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is something to be feared."

Thus, da'wah media is an objective tool that becomes a channel that can connect ideas with the people, a vital element, and is the lifeblood in the totality of da'wah, whose existence is very urgent in determining the journey of da'wah. In the view of Muhammad Abdul Fatah al-Bayānuni (2001: 309-310), practically, Wasilah in the context of da'wah is divided into two, namely: (1) *Wasilah maknawiyah* and (2) *Wasilah madiyah*. *Wasilah maknawiyah* is an immaterial medium, such as a feeling of love for Allah and His Messenger, and strengthens sincerity in doing good deeds. Meanwhile, what Wasilah madiyah means material media, namely all tools that can be sensed and help preachers convey da'wah to their mad'ū. This media is divided into three forms, namely (1) Media that is natural (*wasail fitriyah*). Such as monologue lectures, teaching, public lectures, sermons, and so on).

Meanwhile, media in the form of movement are movement, travel, emigration, pilgrimage and others; (2) Scientific media (*wasā'il fanniyah*). Such as *wasilah yadāwiyah* (written works), *wasilah basariah* (painting works), *wasilah sam'iyah* (sound creations) in the form of loudspeakers, cassettes, telephones and others; *Wasilah samiyah-basariyah* (audio-visual) such as radio, TV, film, etc.; and *Wasilah al-Mutanāwiyah* such as theatre, drama, etc.; and (3) Practical

media (*tatbīqiyah*). Such as prospering mosques, establishing organizations, establishing schools and hospitals, holding seminars, and establishing an Islamic government system.

According to Muhammad Said Mubarak (1426 H: 46), *Wasīlah* can also mean *al-wuslah*, a tool that becomes an intermediary to convey something to the target person. Furthermore, according to him, there are two forms of *wasīlah* in *da'wah*, namely: First, *Ma'nawiyah*, which is an intermediary that must be carried out by a *da'i* in preaching, trying hard to find good material, as well as the right time and place for *da'wah* activities; Second, *Madiyah*, namely in the form of (1) *Tatbīqiyah*, such as mosques, halls, and Islamic preaching centers; (2) *Taqnīyah*, such as loudspeakers and various other modern equipment; and (3) *Asāsiah*, in the form of sayings such as advice and advice as well as movement on a journey.

Thus, rationally, *da'wah* media is everything that is used or supports the delivery of messages from communicants (preachers) to the public. In other words, everything that can be a support/tool in the *da'wah* process functions to effectively convey ideas (messages) from the communicator (*da'i*) to the communicants (audience). Therefore, the media (*Wasilah*) *da'wah* is used to convey *da'wah* material (Islamic teachings) to *mad'u*. To give Islamic teachings to the people, *da'wah* can use various *wasilahs*. Hamzah Ya'qub divides *wasilah da'wah* into five types, namely oral, written, painting, audiovisual, and moral (1) Oral is the simplest *wasilah da'wah*, which uses the tongue and voice, *da'wah* with this *wasilah* can take the form of speeches, lectures, lectures, guidance, counseling, and so on. (2) Writings, books, magazines, newspapers, correspondence, banners, flashcards, etc. (3) Paintings, drawings, caricatures, etc. (4) Audiovisual, namely preaching tools that stimulate the senses of hearing or sight and both, television, film, slides, ohap, internet, and so on. (5) Morals are actions that reflect Islamic teachings that can be enjoyed and listened to by *mad'u*.

In a *da'wah* process, a *da'i* can use various media. One of the elements of success in preaching is a preacher's skill in choosing and using existing facilities or media. Several things need to be considered when selecting media: first, there are only so many media that are best for all problems or *da'wah* purposes. Because each media has different characteristics (advantages, disadvantages, compatibility). Second, the chosen media is chosen according to the missionary objectives. Third, the media chosen is based on the capabilities of the target of the *da'wah*. Fourth, the media chosen is appropriate to the preaching material. Fifth, media selection should be done objectively, meaning that media selection is not based on the preacher's preferences. Sixth, media opportunities, and availability need attention. Seventh, effectiveness and efficiency must be considered.

Religious communication orders in religious contexts are starting to use digital platforms. The messages and values of this spiritual teaching are transmitted through various audio, visual, and audio media. This situation has diverted religious leaders, including preachers in Islam. Religious leaders such as preachers, priests, monks, pastors, and so on have begun to utilize digital technology to broadcast religion. Initially, spiritual teachings were communicated and broadcasted conventionally, and then mainstream mass media such as radio and television were used. In the digital era, broadcasts on religious topics have begun to shift by utilizing digital technology, such as social media. With the development and progress of science and technology, communication as a social process continues to develop. Communication requires technological advances and the development of communication facilities. With the emergence of the internet as a communication tool, it is hoped that it will simplify the process of social interaction. The existence of virtual public

spaces and the transformation of human interaction patterns is demonstrated by a shift in focus from media to media. This move opens up new opportunities for media to enable people to communicate through new channels or media developments. In recent media theory, there are two perspectives. The first is the social interaction perspective, differentiating media based on their proximity to face-to-face interactions. The second view is the social integration perspective, customary when media is considered ordinary, formal, and essential.

Internet as a Da'wah Media

With so much media available, preachers must be clever in choosing effective press to achieve their da'wah goals. Of course, by selecting the right one or using media principles. The problem here is the problem of choice. Choosing, of course, contains the consequence of knowing and mastering how to utilize the potential of the chosen one. Don't just choose to save it and leave it. Now is the era of globalization of information, which means that in this era, the boundaries of space and time are being removed as a result of the development of communication technology. The issue of communication technology is essential for preachers to master because, in essence, da'wah is a communication process, whether in visual, audio or, more importantly, audio-visual media, including television.

As a religious communication activity, Da'wah faces the development and progress of increasingly sophisticated communication technology, which requires adaptation. This means that da'wah must be packaged with applied communication media by the various mad'u (communicants). The pace of development of the times is racing with the level of progress in science and technology, including communication technology, which connects a society with societies on other earth.

The sophistication of communication technology has influenced all aspects of human life, including da'wah activities as a pattern of conveying information and efforts to transfer knowledge. This shows that the da'wah process can occur using various means/media because developments in science and technology make this possible. Science and technology have a very positive impact because, in this way, the message of da'wah can spread quickly with a broad reach and place. With internet media, da'wah can spread information about Islam in all corners, with its breadth of access, without any regional, cultural, or other restrictions. Responding to this phenomenon, Nurcholis Madjid said:

"The use of the internet plays a vital role, so Muslims do not need to avoid the internet because if the internet is not used properly, Muslims themselves will suffer losses. "Because apart from being useful for da'wah, the internet also provides information and data, making it easier for people to work." (Amir : 2009: 156).

The internet network has excellent potential and efficiency in forming and utilizing da'wah, so da'wah can be carried out by creating information networks about Islam, often called cybermuslim or cyber da'wah. Each cyber site presents and offers Islamic information with various facilities and methods (Amir: 2009: 156). New media theory discusses two perspectives on the evolution of new media. One is the social interaction perspective, which differentiates media based on their relationship to face-to-face interactions. The second theory is social integration, which considers

media as a daily habit, formal, and valuable more than using media or human efforts in everyday life (Feroza & Misnawati, 2020).

Media is not just a tool for getting information or attracting attention; it also unites us in some form of society and gives us a sense of belonging. New Media (online media) is a communication product mediated by technology and can be accessed publicly or privately via the Internet (Mondry, 2008:13; Creeber & Martin, 2009). One type of new media, or new media, is the Internet. The Internet is considered the most essential information tool for future progress. The Internet has all the media features, including the ability to encode, store, manipulate, and receive messages: technology, methods of use, and breadth of the Internet. The Internet is an important communication medium because it functions as a channel (tool) to convey messages (messages) from the distributor (source) to the communicant (receiver) and communicator (communicator). In addition, as a communication medium, the Internet allows participation between individuals in continuous interaction and feedback. Most people believe that the Internet can become a new medium.

This statement underlines the role of the Internet as a type of new media that significantly impacts communication and information. Several points that can be observed from this statement include essential information tools. The Internet is recognized as the most essential information tool for future progress. The role of the Internet in providing fast and broad access to information from various sources is recognized as the key to societal development—second, Complete Media Features. The Internet includes all media features, including the ability to encode, store, manipulate, and receive. These features allow the Internet to become a versatile platform for various types of content and communication. Third, it functions as a communication channel. The Internet is recognized as an essential communication channel, enabling the delivery of messages from sources to recipients. The concept of communication channels includes the role of the Internet as a channel for conveying information and statements—fourth, Participation, and Feedback. The Internet enables the active participation of individuals in communication interactions. The existence of fast and continuous feedback strengthens the interactive concept of the Internet, where not only is the message conveyed, but also there is involvement and response from the recipient. Fifth, New Media with Large Capacity. The perception that the Internet has a great capacity to become a new media emphasizes the importance of its evolution and impact in meeting modern communication needs (Muhaemin, 2017; Rustandi, 2019).

Thus, the Internet is seen as a technological tool and a communication medium that significantly influences how people interact, obtain information, and participate in the global communication process. Internet developments continue to shape and change the dynamics of contemporary information society.

Ethics of Da'wah through Digital Media

In today's da'wah, media use is essential to encourage mad'u's interest in continuing to listen to lectures. Da'wah must be current, factual, and contextual in this millennial era. Actual means that da'wah can solve problems. Factual means that da'wah is carried out in a concrete and natural way. Meanwhile, contextual means conveying da'wah in a relevant manner and regarding society's current problems. According to Sudirjo and Siregar, media has two functions: providing concrete

experiences to viewers and as a means of communication (Khoiruzzaman, 2016). For this reason, a preacher must be able to use the media wisely and well so that the message of the da'wah will be conveyed well, too.

Some of the uses of digital media in preaching include (1) Ethics of digital preaching in the context of "time". Therefore, communication ethics is needed in the context of time. This means we must convey the da'wah message at the right time. (2) Ethics of digital da'wah in the context of "age". In this age context, it is necessary to choose and adjust the purpose of the da'wah, whether for the public, children, or adults. (3) Ethics of digital da'wah in "message content". The content of the da'wah is the most important thing because it is the core of the da'wah message. In this context, a da'i is expected to understand better what he wants to convey and be attuned to the conditions and needs of the man (Turnip & Siahaan, 2021).

The points presented regarding the ethics of digital da'wah emphasize the importance of paying attention to the context of time, age, and message content when using digital media for da'wah activities. Here are some further explanations. First, Digital Da'wah Ethics in the Context of Time. Right Timing: Ensuring that the da'wah message is delivered at the right time could mean when the target audience is more likely to be active online or more open to receiving the message. Adapting to Important Events: Taking advantage of specific moments or essential events to convey da'wah messages relevant to the current situation. Second, Digital Da'wah Ethics in the Age Context. Adapting messages for various age groups: Designing da'wah messages by considering the audience's age to make the message more effective and acceptable to various age groups. Selection of Appropriate Style and Language: Using communication style, language, and content that suits the characteristics and interests of the target generation. Third, Digital Da'wah Ethics in the Context of Message Content. Understanding the Content of the Message: Ensuring the preacher understands the message he wants to convey well and can explain it clearly and relevantly. Adjust to Audience Conditions and Needs: Adapt the content of the message to the conditions and needs of the audience (message recipient) to increase the message's absorption capacity and impact. Fourth, the role of research and analysis. In-depth Audience Study: Conduct research and better analyze the target audience's characteristics to understand their needs, interests, and preferences. Following Technology and Media Developments: Continue to follow technological developments and digital media trends to adapt da'wah strategies according to changes in the digital environment. By paying attention to ethical aspects in the context of time, age, and message content, digital da'wah can be more effective, relevant, and acceptable to the target audience. This awareness of ethics also reflects the moral responsibility of preachers in spreading religious messages in the digital era.

You must also use social media carefully because it can also have harmful impacts. An Information and Electronic Transactions Law regulates prohibited actions in using social media. Defamation is regulated in Article 27, paragraph 3, which reads: "Every person intentionally and without right distributes and transmits and electronic documents containing insulting and defamatory content." Making statements that are provocative and contain elements of SARA are explained in article 28, paragraph 2; "Every person intentionally and without right disseminates information aimed at creating feelings of hatred or enmity towards certain individuals and groups of people based on ethnicity, religion, race, and inter-group (SARA)."

For this reason, when using social media in general and as a means of preaching, you must pay attention to the ethics and norms in using social media. You are not allowed to utter sentences that have the potential to be defamatory, and you are also prohibited from making statements that are provocative and lead to SARA issues. Even though the intentions may be good, it is also important to note that good intentions must be carried out in good ways so that they do not cause commotion and discriminatory actions.

Based on the discussion above regarding the ethics of preaching, the researcher also provides several tips on communication ethics on social media, including (1) Know the circumstances and conditions of the mad'u are uncomfortable; (2) When discussing religion, position yourself as a good listener of a problem/crisis that has occurred or is being faced by Mad'u; (3) Think first about what you want to convey, do not rely solely on emotions which will give rise to new conflicts without knowing in detail what the problem is; (4) Pay attention to the time when conducting da'wah via digital media so that the da'wah message can be well received; (5) Do not speak and share inappropriate content such as SARA elements and avoid making inappropriate elements into jokes in preaching, which is not by community ethics and applicable laws.

Social media is part of the new media communicators use to transmit several messages to a broad audience. Communicants are identified by the way they communicate on social media. Harold Lasswell's approach emphasizes that it is related to the elements, namely the communicator (sender), message (message), media (channel), communicant (receiver), and effect (influence). Social media is a "medium" on the internet that allows people to interact, collaborate, share, communicate, and form virtual social bonds (Nasrullah, 2017). Social media is a space on the internet that allows users to interact, talk, share, and collaborate with others, resulting in social bonds on the internet. Jenkins said that social media users or users are not only involved as viewers of messages; they can also comment, archive, circulate, or create new content, differentiating them from conventional media (Nasrullah, 2017, p. 31).

An essential part of the rules of da'wah, namely *khatib al-nas bi-lisani qawmihi*, is carrying out da'wah on social media as an alternative to conventional da'wah. According to Muhyidin (2014), in this principle, da'wah is carried out by adapting to the language tendencies of the people who are the object of da'wah. According to this rule, "public language" can be defined as social media and other technological developments that people currently use to communicate. Based on this idea, in the era of modern technology, a preacher must be able to adapt to changes in society's life patterns. So, da'wah is now seen as an attempt to "understand" the current conditions and culture of society rather than "judge" them (Fakhruroji, 2017, p. 47)

Conclusion

Communication has a vital role in the world of da'wah in the digital era. Therefore, data are required to have good communication skills for the success of da'wah. This role can be seen in how communication helps da'i understand society's character in the digital era, ensuring that the da'wah message is conveyed to the public effectively and ensuring the delivery of the message to all segments of society in the digital era. Apart from that, with the increasing number of problems in the world of da'wah in the digital era, it is necessary, apart from innovation, to also address the ethics of using digital media in preaching.

The ethics of using digital media, especially on social media, can be classified into three things, namely, in the context of time, age, and message content. To maximize the ethical use of da'wah media in social media, it is recommended that da'wah institutions provide socialization on how to preach through digital media properly and correctly. Therefore, understanding and using the ethics of preaching on digital media is very important in supporting da'wah to Mad'u so as not to offend Sara and avoid inappropriate elements for making jokes when preaching through digital media.

Messages sent via digital media are a form of da'wah that aims to achieve *Amar ma'ruf nahi munkar* and are packaged as innovative, adaptive, collaborative, and transformative. In the digital era, da'wah has become an alternative practice focusing on transcendence, humanization, and liberation. Thus, disseminating da'wah messages shows efforts to organize religious communication messages that are diverse, tolerant, wise, and harmonious.

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