RETHINKING DAWAH MODEL IN THE FOURTH INDUSTRIAL REVOLUTION FOR DIGITAL NATIVE GENERATION

Ferdi Arifin

Institut Agama Islam Negeri Surakarta

Abstract

The fourth industrial revolution provides advanced information and technology which leads people to digital culture. Shifting culture phenomena for digitalization happen in many aspects, and one of them is dawah model. Many religious messengers use social media, which is a part of new media product of advanced information and technology, for delivering Islamic values in a larger scale. Yet, most of them cannot understand the basic information of function and features of social media platforms. Meanwhile, digital natives have been confused by some religious messengers for perspective differences in social media. So, this research examines dawah model in the fourth industrial revolution as a way to find out the precisely medium for conveying Islamic values. The research employs qualitative method to examine the phenomena. The result shows that many religious messengers have been used social media platform but some of them use it inappropriately because of misunderstanding about social media function and features. It also finds that digital native generation needs to be elaborated more clearly about religion by using precisely social media platforms.

Keywords*: dawah model; the fourth industrial revolution; digital native generation*

Revolusi industri babak empat menyajikan kemajuan informasi dan teknologi yang mengarahkan masyarakat pada budaya digital. Fenomena pergeseran budaya karena digitalisasi terjadi dalam banyak aspek, salah satunya adalah model dakwah. Banyak pendakwah sudah menggunakan sosial media -yang mana sosial media adalah produk dari media baru dan kemajuan informasi teknologi- untuk menyebarkan nilai-nilai keislaman dalam skala yang lebih luas. Tapi, kebanyakan para pendakwah kurang memahami informasi dasar tentang fungsi dan ciri-ciri sosial media. Sementera itu, generasi digital dibingungkan oleh beberapa pendawah yang memiliki perspektif berbeda di media sosial. Oleh karena itu, penelitian menunjukkan model dakwah di era revolusi industri babak empat sebagai cara untuk menemukan sarana yang tepat untuk menyampaikan nilai-nilai Islam. Penelitian ini menggunakan metode penelitian kualitatif untuk menguji fenomena yang terjadi. Hasil dari penelitian ini menunjukkan bahwa banyak pendakwah sudah menggunakan media sosial untuk berdakwah tetapi beberapa di antara mereka masih menggunakan media sosial kurang sesuai dengan fungsi dan cirinya. Selain itu, penelitian ini juga menemukan bahwa masyarakat digital membutuhkan penjelasan lebih dalam tentang agama melalui penggunaan sosial media yang tepat sasaran.

Kata kunci: model dakwah; revolusi industri babak keempat; generasi digital

A. Introduction

A large number of Indonesian Muslim is well-known around the world. Even, Indonesia has been recognized as the biggest Muslim population in the world. It becomes either good news or bad news because quantity of the Muslim population does not represent Islam

itself. Moreover, Indonesia, which is an archipelago country, has diversity among the citizenship. Indonesia consists of 32 provinces, 652 local languages, 6 religions and many local beliefs, and more than 1.331 local tribes.[1]

A numerous diversity in Indonesia generates risky conflict among Indonesian, especially religion conflicts. Ministry of Religion of Indonesia reported that tolerance among religious believers is very good and it increases rapidly year by year[2]. Meanwhile, another report indicated that intolerance happens intense among religious believers in Indonesia, especially it emerged when Jakarta, a capital city of Indonesia, elected new governor.[3] The conflict emerged among Jakarta citizenship during the election was generating issue about difference of Islam perspectives.

At that time, many religious leaders have sprung up to explain the values of Islam in electing the leader. The worst thing is many celebrities took a part of spreading Islamic values even though they were not capable of understanding Quran and hadiths. The celebrities, who have many fans and followers, easily influenced people with their deficiency of understanding Islamic values. Afterwards, the term of *Ustaz celebrities* came up among Indonesian citizenship and it became destructive values of tolerance among religious believers.

By the reason, a large number of Muslim in Indonesia is hardly maintained by government or religious leaders. The difficulties of maintaining tolerance are not only about among the Muslims and other religions but also among Muslim who have different perspective about Islamic values. Therefore, quantity of Muslim does not mean that it becomes great Muslim around the world but it can

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[1] BPS, "Mengulik Data Suku Di Indonesia," www.bps.go.id, 2015, https://www.bps.go.id/news/2015/11/18/127/mengulik-data-suku-di-indonesia.html.

[2] Haidlor Ali Ahmad, "Survei Nasional Kerukunan Umat Beragama" (Jakarta, 2013).

[3] Scholastica Gerintya, "Benarkah Intoleransi Antar-Umat Beragama Meningkat?," www.tirto.id, 2018, https://tirto.id/benarkah-intoleransi-antar-umat-beragama-meningkat-cEPz.

be hard to be maintained to make them safe in praying among other believers.

The interesting thing about this phenomenon is how society easily take-for-granted Islamic values which is delivered in social media. As we know that industrial revolution stage four provides internet to catch up people for getting anything they need. The internet of things plays a crucial role in the phenomenon and it generates dependency on further "internetification" of physical world.[4] In other words, people cannot be separated with internet nowadays because of all of things glued with internet.

In this research, understanding the fourth industrial revolution must have paid attention because it is the basic reason of elaborating phenomenon of Islamic missionary endeavor. In search of model dawah during the fourth industrial revolution have been important to be understood by Islamic leaders. Moreover, Z and Alpha generations are claimed as digital native that means the generation is glued with information technology and internet of things.

The background of the research has been influenced by phenomenon of during Jakarta election and presidential election of Indonesia. A number of black campaigns during the election in Indonesia had been happened in social media and most of them delivered Islamic messages to drive audiences into it. Rethinking dawah model on the fourth industrial revolution is considered very important to avoid misleading about Islamic perspective and intolerance among religious believers in Indonesia.

Besides, several concepts about virtual religion have been studied by some scholars around the world.[5] The developing

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[4] Jaap Bloem et al., "The Fourth Industrial Revolution Things to Tighten the Link Between IT and OT" (Groningen, 2014).

[5] Ralph Schroeder, Noel Heather, and Raymond M. Lee, "The Sacred and the Virtual: Religion in Multi-User Virtual Reality," *Journal of Computer-Mediated Communication* 4, no. 2 (1998), https://doi.org/https://doi.org/10.1111/j.1083-6101.1998.tb00092.x; Patrick Maxwell, "Virtual Religion in Context," *Religion* 32, no. 4 (2002): 343–54, https://doi.org/https://doi.org/10.1006/reli.2002.0410; Kerstin Radde-Antweile, "Virtual Religion. An Approach to a Religious and Ritual

information and technology cannot be ignored because both of them are a part of human culture.[6] This research agrees with the concept of culture as a way of life like Koentjaraningrat divided into seven stages.[7] Therefore, the fourth industrial revolution that provides internet, one of them is internet of things such as social media, to drive society into digital world. As if developed information and technology leads society toward a new way of life, it indicates that most of life patterns has to adjust the situation.

The research about dawah model is not the only one. Many researches of dawah model had been held by some scholars. There some researches about challenging dawah in information and technology era,[8] cyber-dawah as an alternative model,[9] literate dawah media at educational institution,[10] and digital dawah among scholars.[11] These researches tend to talk about digital dawah is a good way and new model to be used. Actually, many other researches about dawah and digital held by scholars but most of them tends to elaborate the effectivity dawah in digital world rather than elaborating each digital media platform have function and features to be understood before using it as a medium of dawah. So,

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Topography of Second Life," *Online – Heidelberg Journal of Religions on the Internet* 3, no. 1 (2008): 174–211, https://doi.org/https://doi.org/10.11588/rel.2008.1.393.

[6] Michael Gallivan and Mark Srite, "Information Technology and Culture: Identifying Fragmentary and Holistic Perspectives of Culture," *Information and Organization* 15 (2005): 295–338, https://doi.org/10.1016/j.infoandorg.2005.02.005.

[7] Koentjaraningrat, *Pengantar Ilmu Antropologi*, Rineka Cip (Jakarta, 2015).

[8] Nur Ahmad, "Tantangan Dakwah Di Era Teknologi Dan Informasi (Formulasi Karakteristik, Popularitas Dan Materi Di Jalan Dakwah)," *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam* 1, no. 1 (2015): 19–44, https://doi.org/http://dx.doi.org/10.21043/at-tabsyir.v1i1.454.

[9] Aris Saefulloh, "Cyberdakwah Sebagai Media Alternatif Dakwah," *ISLAMICA: Jurnal Studi Keislaman* 7, no. 1 (January 23, 2014): 138, https://doi.org/10.15642/islamica.2012.7.1.138-160.

[10] Sri Hadijah Arnus, "Dakwah Yang Berliterasi Media: Upaya Deradikalisasi Di Lingkup Kampus IAIN Kendari," *Palita: Journal of Social-Religion Research* 2, no. 2 (August 20, 2018): 119–28, https://doi.org/10.24256/pal.v2i2.121.

[11] Enjang Muhaemin, "Dakwah Digital Akademisi Dakwah," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11, no. 2 (December 30, 2017): 341–56, https://doi.org/10.15575/idajhs.v11i2.1906.

this research can be stated that is to have novelty of understanding precisely social media platforms as a medium for dawah.

To elaborate rethinking model dawah as developed information and technology for digital native generation, the research employs phenomenology as a tool for understanding essence of the experiences among society unconsciously.[12] In search of appropriate dawah model for digital native generation, phenomenology method is a proper way by looking for the effects of dawah model in so far. In spite of the research take phenomenology method as a way to elaborate appropriate model for digital native generation, it can be used for another generation, for instance, the finding can be optimized for dawah model for alpha generation.

As mentioned above, digital native generation is a digital native, so they are proper object to understanding the model even though in further usage it also can be used for the next generation that is glued in internet of things. Using phenomenology method on this research will be in search of popular social media among netizen. By looking for the popularity of social media usage is a part of understanding appropriate dawah model for spreading Islamic values.

B. Medium is the Message: The Most Social Media Used in Indonesia

I borrow the term of medium is the message derives from Understanding Media, The Extensions of Man written by Marshall McLuhan.[13] He elaborated that media, in this case is social media, as a medium to deliver the message. And, the media itself is a message which is addressed to audiences. The explanation about medium is the message relates to recently phenomenon that most people rely on social media to communicate with each other.

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[12] J. R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya* (Jakarta: Grasindo, 2010).
[13] Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: The MIT Press, 1994).

In 1977, Marc Porat delivered his notion about information economics and information society. He also published book about *Global Implications of the Information Society* and became popular among scholars. Afterwards, his notion about information society developed among society and generated conceptualization about information technology well-known as IT in digital era recently. Nowadays, its conceptualization of information technology leads the term of new media including social media platforms and the internet of things.[14]

Kompas reported that the number of internet users in Indonesia has reached 171 million users and it is more than a half of the Indonesia population.[15] Ministry of Communication and Informatics of Indonesia released the data about internet users in Indonesia. The data shows that around 63 million population in Indonesia have accessed internet.[16] Moreover, global internet research institution, which is well-known as Hootsuit (We are social), stated that Indonesia internet growth has increased rapidly around 150 million users or 56% of the Indonesia population.[17]-[18]

Hotsuite released Indonesian Digital Report 2019 which shows most active social media platforms among Indonesian netizen dominate by Youtube 88%, Whatsapp 83%, Facebook 81%, Instagram

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[14] Asa Briggs and Peter Burke, *A Social History of the Media* (New York: Blackwell Publishing Ltd, 2000).

[15] Yudha Pratomo, "APJII: Jumlah Pengguna Internet Di Indonesia Tembus 171 Juta Jiwa," www.tekno.kompas.com, 2019, https://tekno.kompas.com/read/2019/05/16/03260037/apjii-jumlah-pengguna-internet-di-indonesia-tembus-171-juta-jiwa.

[16] Kemenkominfo, "Kominfo: Pengguna Internet Di Indonesia 63 Juta Orang," www.kominfo.go.id, 2013, https://kominfo.go.id/index.php/content/detail/3415/Kominfo+%3A+Pengguna+Internet+di+Indonesia+63+Juta+Orang/0/berita_satker.

[17] Anonymous, "Berapa Pengguna Media Sosial Indonesia?," www.databoks.katadata.co.id, 2019, https://databoks.katadata.co.id/datapublish/2019/02/08/berapa-pengguna-media-sosial-indonesia.

[18] Datareportal, "Data Tren Internet Dan Media Sosial 2019 Di Indonesia Menurut Hootsuite," www.datareportal.com, 2019.

80%, Line 59%, Twitter 52%, and others[19]. The data indicates that social media takes a part of Indonesian internet users. Moreover, the released data shows that internet trend among Indonesian has increased more than three million population per year.

The top six social media platforms which are popular among Indonesian netizen have replaced communication behavior recently. For instance, Youtube recently has replaced television as an entertainment media because Youtube provides users to share any video they have and also presents some money for them who have popular video. Atta Halilintar, who is the most famous Indonesian Youtubers, has 18 million subscribers. For his popularity as Indonesia Youtuber, Youtube firm presents him money with estimated monthly earning IDR. 324.800.000 – IDR. 5.205.500.000.[20]

Earning money derives from social media is possible in digital era. Youtube becomes one of social media platforms that presents users money as a return. Instagram is also social media platform that is popular but Instagram does not give money directly to users. Even though Instagram does not give money but people who become popular in Instagram are to have opportunity to be influencer. And, becoming influencer means that many commodity products propose the influencer as brand ambassador. Besides, Instagram also has been used for selling handmade products of small and medium micro business, so there are many people lifting up their followers to become celebrity-Instagram and to be endorsed.

Facebook is also becoming top six social media platforms among Indonesian because they existed before other competitors. The existence of Facebook has been proven by Mark Zuckerberg's net worth and he becomes top five wealthiest person in the world.[21]

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[19] Andi Dwi Riyanto, "Hootsuite (We Are Social): Indonesian Digital Report 2019," www.andi.link.com, 2019, https://andi.link/hootsuite-we-are-social-indonesian-digital-report-2019/.

[20] Socialblade, "Atta Halilintar," www.socialblade.com, 2019, https://socialblade.com/youtube/channel/UCaKLg1ELiX0zTJ6Je3c5esA.

[21] Tanza Loudenback and Liz Knueven, "Mark Zuckerberg's Net Worth Increased by Over $1 Billion after Facebook's FTC Fine — See the Houses, Cars, and Travels Where He Spends His Billions," www.businessinsider.com, 2019,

Also, Facebook has a plan to create global currency after they had been successful acquiring Whatsapp firm with purchased price $16 billion and Instagram with purchased price $1 billion.[22] The successfully Facebook indicates the popularity among netizen worldwide.

Twitter also becomes the most six popular social media platforms in Indonesia because its effectivity used for. Even, United State president, Donald Trump, uses Twitter for expressing his feeling against certain issue. The interesting thing of social media Twitter because it is like directly chat with others. Twitter provides character limit in 140 characters and it challenges users to be creative delivering the message. Another advantage using Twitter is to have directly message between one to another. However, the popularity of Twitter recently has decreased because of many limitations which are posting photos or videos, responding uploaded photos or videos, and uploading file.

Other social media platforms, Whatsapp and Line, are using for texting message. Both of them tend to use for communicating with each other. Moreover, short message service had been replaced by Whatsapp and Line platforms because they spend less internet data usage than SMS purchase. Besides, Line also uses for looking for hot news in Line Today application. Users will no need to listen to radio, read newspaper, and watch television anymore because Line Today presents many information what users need.

The top six social media platforms among Indonesia netizen have replaced human behavior on communicating with each other. And, each social media platform brings own message towards users and they drive users to get experience based on the social media they used. The popularity of the top six social media platforms in Indonesia provides modernism for they had successfully replaced old

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https://www.businessinsider.com/facebook-mark-zuckerberg-net-worth-priscilla-chan-2017-10.

[22] The Economist, "Facebook Wants to Create a Global Currency," www.economist.com, 2019, https://www.economist.com/leaders/2019/06/22/facebook-wants-to-create-a-global-currency.

media such as radio and television. The old media provides a way broadcast model, the new media presents multi many broadcasters and many receivers with directly communication.[23]

The basic notion of Mark Poster about new media is influenced that new media is to have more decentralized network architecture with many producers and consumers in a constant dialogue with each other. The popular social media has a number of ways as interactivity that can be defined in a number of ways, most generally as responsiveness; as in the responsiveness of a media object or piece of information to the preferences, needs or activities of the users[24]. Apparently, new media, together with social media platforms, leads new behavior of human being. Some scholars stated that the phenomenon of social media has cultural implication and shift towards a database logic in the fields of science,[25] social work,[26] and criminal justice.[27]

In other words, social media, which is included in new media, drives society to become digital society. In term of digital society, people have replaced communication behavior into digital world. Also, social media platforms provide not only medium for communication but also medium to look for information and entertainment. The first generation living with new media is Z generation, so they are well-known digital native even though there some scientists considering digital native is alpha generation. So, both of them are the object of identification of this research.

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[23] Mark Poster, *The Second Media Age* (Cambridge: Polity, 1995).

[24] Vincent Miller, *Understanding Digital Culture* (London: SAGE Publication Ltd, 2011).

[25] Christine Hine, "Database as Scientific Instruments and Their Role in the Ordering of Scientific Work," *Social Studies of Science* 36, no. 2 (2006): 269–98.

[26] Nigel Parton, "Change in the Form of Knowledge in Social Work: From the 'Social' to the 'Informational'?," *British Journal of Social Work* 54, no. 3 (2008): 253–69.

[27] Katja Franco Aas, "From Narrative to Database: Technological Change and Penal Culture," *Punishment & Society* 6, no. 4 (2004): 379–93, https://doi.org/10.1177/1462474504046119.

C. Dawah and New Media: Understanding The Fourth Industrial Revolution for Delivering Islamic Values

As an explanation above, there are popular social media platforms in digital native generation. This research mentions top six social media platforms which are popular in Indonesia. Yet, this section will seek to the popular social media platforms in Indonesia for dawah as delivering Islamic values effectively for digital native generations. In search of understanding the fourth industrial revolution for delivering Islamic values, this research provides term of dawah in common sense.

In term of dawah, Quran mentions conceptualization of dawah in many verses of Quran and hadiths. Yet, dawah itself has been understood as an invitation to get closer to God.[28] In other hands, dawah is a method for delivering Islamic values in certain purposes to invite people to get closer to God in a good way. So, many models of dawah have been researched by Muslim scholars around the world.

Particularly, dawah in Indonesia had been taken by Walisongo (nine religious' leaders) and they became milestone of Islamization in Indonesia. The successful dawah of Walisongo was because they had appropriate strategy for delivering Islamic values among Indonesian who were animism and dynamism at that time. The best strategy used for dawah of Walisongo because they had five strategies for dawah, which were positioning of dawah location, persuasive approach to cultivate Aqedah, myth creation, approaching stakeholder or men power, and mastering basic needs.[29]

However, successful strategy of Walisongo dawah cannot be fully implied in recent phenomena, even though, some of strategies which had been used by Walisongo are able to use today such as persuasive approach to cultivate Aqedah and mastering basic needs.

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[28] Muhammad Rosyid Ridla, Afif Rifa'i, and Suisyanto, *Pengantar Ilmu Dawah: Sejarah, Perspektif, Dan Ruang Lingkup*, ed. Ihsan Rahmat and Bayu Mitra A. Kusuma (Yogyakarta: Penerbit Samudra Biru, 2017).

[29] Hatmansyah, "Strategi Dan Metode Dawah Walisongo," *Al-Hiwar: Jurnal Ilmu Dan Teknik Dawah* 3, no. 5 (2015): 10–17.

For myth creation and approaching men power are irrelevant with condition nowadays because of the developed information and technology.

Both positioning of dawah location and persuasive approach to cultivate Aqedah are facilitated by new media today. New media, which provides social media platforms, is to have many advantages for dawah to convey the message of Islam. One of the advantages of new media provided in social media platforms is borderless[30] that means delivering message or conveying Islamic values become easy. Also, the fourth industrial revolution drives society to be glued with internet of things. It indicates that using new media is common sense for all society, especially using top six social media platforms.

Nevertheless, each social media platform brings their specifically function that must be understood. For instance, conveying Islamic values in Twitter cannot be delivered in video version. It is not about that Twitter cannot post the video but it is considered as directly conversation, so posting video in Twitter is to have limitation. In other words, we only can post short video in Twitter because of the limitation. And, short video is possibly leading audiences to misunderstanding. On contrary, directly conversation cannot be provided by Youtube because its function is to share videos for long duration rather than for directly communication.

This research takes a look at some religious leader who uses social media platforms for dawah. It is caused that some religious leaders have been awareness for using social media platforms to convey Islamic values even though some of them used its social media for *dawahtainment*.[31] As if we look at the fourth industrial revolution, the *dawahtainment* can be right action because the new media provides the available features. In contrast to *dawahtainment*, conceptualization dawah derived from Quran and hadith order to

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[30] Stuart Cunningham, "Technology and Delivery: Assessing the Impact of New Media on 'Borderless' Education," *Australian Universities' Review* 41, no. 1 (1998): 10–13.

[31] Nur Ahmad, "Rekonstruksi Dawahtainment Sebagai Media Dawah," *Jurnal Dawah: Media Komunikasi Dan Dawah* 19, no. 2 (2018): 113–34.

people inviting others to get closer to God without material purposes.

To prove dawah and new media, this research offers componential semantics[32] to figure out how the word "ustaz" goes forward to algorithm ways. In Youtube, we can find many religious messengers delivered Islamic values in uploaded videos such as Abdul Somad, Adi Hidayat, Das'ad Latif, Waloni, Evie Effendi, Tengku Zulkarnain, Muwafiq, Miftah, Basalamah, etc. It indicates that many religious messengers employ social media platform Youtube for conveying Islamic values.

The phenomenon of religious leaders employing social media platforms for delivering Islamic values has been discussed in cyber religion or online religion.[33] The discussion about online religion has been existed since the new media appeared among global citizenship. In other hands, many scholars have researched about dawah model in advanced technology and information era. As if religious messengers have utilized new media as a medium for dawah, spreading Islamic values are possibly done.

Instead of understanding Islamic values derived from social media platforms, most youth generation, in this case digital native generation, has been confused by the religious messengers who have different perspective about Islamic. At this point, delivering Islamic values in social media platforms has different side either understanding or misleading. Understanding means that the videos of Islamic values are implied by the audiences and misleading means that the videos effect intolerance.

The fourth industrial revolution needs to be understood in many ways. It is not only about advanced technology and information

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[32] John I Saeed, *Semantics* (Oxford: Blackwell Publishing Ltd, 2004).

[33] Brenda E. Brasher, *Give Me That Online Religion* (San Fransisco: Jossey-Bass Inc, 2001); Anita L. Cloete, "Mediated Religion: Implications for Religious Authority," *Verbum et Ecclesia* 37, no. 1 (March 31, 2016), https://doi.org/10.4102/ve.v37i1.1544; L. L Dawson and D. E Cowan, *Religion Online: Finding Faith on the Internet* (London: Routledge, 2004); Morten Hojsgaard and Margit Warburg, *Religion and Cyberspace* (London: Routledge, 2005).

providing new media, but also cultural behavior among society in this era. As if understanding the fourth industrial revolution for delivering Islamic values needs interdisciplinary studies to elaborate 'the soul' of the era, we have to seek culturally digital behavior, difference of the generations, and effectively social media platforms.

Culturally Digital Behavior

Internet age leads every people replacing their behavior, especially in communication. Cultural shifting phenomena has become particularly issue among scholars. Bilal and Bachir had researched about cross-cultural and multilingual among children to figure out how children access the internet. Their research elaborated that children seeking behavior was characterized by browsing in Google.[34] They have been digital natives which are to have think and process information fundamentally differently from their predecessors, as a result of being surrounded by internet.[35]

The phenomena of cultural shifting for internet of things have been researched in religious examination. Some of them stated digital piracy attitude and intention among religious leaders and individual's religiousness,[36] engaging in digital piracy of movies,[37] and

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[34] Dania Bilal and Imad Bachir, "Children's Interaction with Cross-Cultural and Multilingual Digital Libraries. II. Information Seeking, Success, and Affective Experience," *Information Processing & Management* 43, no. 1 (January 2007): 65–80, https://doi.org/10.1016/j.ipm.2006.05.008.

[35] Marc Prensky, "Digital Natives, Digital Immigrants Part 1," *On the Horizon* 9, no. 5 (September 2001): 1–6, https://doi.org/10.1108/10748120110424816.

[36] Riza Casidy, Ian Phau, and Michael Lwin, "The Role of Religious Leaders on Digital Piracy Attitude and Intention," *Journal of Retailing and Consumer Services* 32 (September 2016): 244–52, https://doi.org/10.1016/j.jretconser.2016.04.006.

[37] Ian Phau et al., "Engaging in Digital Piracy of Movies: A Theory of Planned Behaviour Approach," *Internet Research* 24, no. 2 (April 2014): 246–66, https://doi.org/10.1108/IntR-11-2012-0243.

digitization of cultural heritage information.[38] Moreover, Rhenald Kasali stated that internet of things generating disruption phenomena in many sectors. He also elaborated that disruption brings people to change lifestyle and behavior, and brings cultural industry to change human being with artificial intelligent.[39]

The cases I have mentioned above are several shifting cultures respond towards internet era. Actually, almost all of aspects in human life has been influenced by the internet era. The point of this section will only highlight culturally digital behavior has replaced the previous cultural behavior of human being in the advanced information and technology named internet of things. In other words, culturally digital behavior has been main discussion to rethink dawah model in the fourth industrial revolution.

Previously mentioned about Bilal and Bachir result's research, the tittle of dawah model, which is uploaded in social media platform, must include appropriately word that represents the content, it is either videos or texts. By using appropriately tittle of dawah content in social media, it will point directly to the audiences. To use precisely tittle, the religious messengers have to understand who the audiences need and wish. Seemingly, using google analytic is being a good way for understanding the audiences.

Differences of the Generation

Generation differences are not standardized because many scholars have their perspectives about the differences. There are scholars who had classified generation differences by date of birth and others separated generations based on the criteria. For instance, Martin and

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[38] Clifford Lynch, "Digital Collections, Digital Libraries & the Digitization of Cultural Heritage Information," *Microform & Imaging Review* 31, no. 4 (January 2002): 131–145, https://doi.org/10.1515/MFIR.2002.131.

[39] Putri Syifa Nurfadilah, "Rhenald Kasali: Disrupsi Teknologi Itu Pasti," www.ekonomi.kompas.com, 2018, https://ekonomi.kompas.com/read/2018/11/19/202106526/rhenald-kasali-disrupsi-teknologi-itu-pasti?page=all.

Tulgan defined Millennials born as early as 1978.[40] Different with Howe and Straus, Millennials were born as late as 1982.[41]

According to Debard, generation differences are not identified by the birth of year. He classified generation differences on 12 criteria, which are *level of trust, loyalty to institution, most admire, career goals, rewards, parent-child involvement, having children, family life, education, evaluation, political orientation, and the big question.*[42] Meanwhile, Lancaster and Stillman simplified generation differences into two factors, which are *attitude* and work *habits*[43].

However, generation differences cannot be the only classification to draw generation. Definitely, digital native generation has particular criteria for understanding generation in the internet age. Digital native generation has been identified by simply observation. Many scholars agree that intentional digital contributions to identity, in the form of inputs of shared personal information, are central to a digital native generation. For instance, a seventeen-year-old has the ability to share their identity with care and to change it over time to incorporate new ideas about how they wish to be perceived. Many digital natives are to have more willingness than their grandparents were in their day to share personal information with others.[44]

Therefore, to identify digital native generation must be based on their actively sharing personal information in the internet. The most they share personal information into internet, the closest they

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[40] Carolyn Martin and Bruce Tulgan, *Managing the Generational Mix* (Massachusetts: HRD Press, 2002).

[41] Neil Howe and William Strauss, *Millennials Rising: The Next Great Generation* (New York: Vintage Books, 2000).

[42] Robert D Debard, "Millennials Coming to College," in *Serving the Millennial Generation: New Directions for Student Services*, ed. Robert D. Debard and Michael D. Coomes (San Francisco: CA: Jossey-Bass, 2004), 33–45.

[43] Lynne C Lancaster and David Stillman, *When Generations Collide: Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work* (New York: Collins Business, 2003).

[44] John Palfrey and Urs Gasser, *Born Digital: Understanding the First Generation of Digital Natives* (New York: A Member of the Perseus Books Group, 2008).

are identified as digital natives. By the explanation, digital natives depend on their activity using internet as a medium for socializing with other people. Afterwards, precisely identification of digital natives will be a part of rethink dawah model and decide dawah strategy.

Effectively Social Media Platforms

After understanding culturally shifting behavior and generation differences, the rest is deciding social media platforms precisely. Based on previously mentioned, each social media platform has different function and segment. The function itself depends on the available features provided by each social media platform, while segment of social media platform depends on the demographic data of social media users.

Grandparents, for instance, barely use Instagram as the most usage social media platform because Instagram tends to share personal activity by photos or short videos. On contrary, adolescent considers Instagram as a main social media platform because of easily sharing personal activities to attract their circle. Traders are seldom using Youtube for running their business because they cannot share catalogue of their products.

By the reasons, dawah model should suit with the particular purpose. Seemingly, religious messengers must understand the audiences. As if the audience target is old person, so the religious messengers may not employ Instagram as the medium for dawah. Therefore, classifying target and social media platform are important to reach the addressers. And, top six social media platforms used in Indonesia can be a medium for rethinking dawah model.

D. Conclusion

This research has elaborated several clues for rethinking dawah model in the fourth industrial revolution. It begins with the industrial revolution providing advanced information and technology within

internet of things and new media, function and features of social media platforms used by digital natives in Indonesia, and understanding relevancy among social media, generation differences and the effectiveness of rethinking dawah model by social media.

Religious leaders and messengers have to pay attention to the phenomena of internet of things, especially using social media platforms for delivering Islamic values throughout the digital world. Top six social media platforms used in Indonesia can be implied as dawah model to replace successful strategy of Walisongo, at least strategy about positioning and persuasive approach to cultivate Aqedah.

The rethinking dawah model in the fourth industrial revolution is very important. As if many religious messengers use precisely social media platforms for conveying Islamic values, it can be credible resource to validate misinformation about religion brought up by incompetent individual's religiousness. Also, it can reduce misleading concept of Islamic radicalism which has often been shared by irresponsible people.

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