The reality of da’wah through social media seems to further clarify the preachers’ identity configuration, which had a significant impact on public upheavals and reactions. This article will explain how preachers communicate their various identities via social media platforms dubbed techno-religion: political or favoring certain groups, fundamental, moderate, radical, and textual. Using Hoover’s techno-religion approach, which is assumed to be a technological approach that brings spiritual and ideological messages to the social media community, and Mead’s communication theory, this article will explain the communication process that builds individual identity continuously and layered, both personal, community, and community through cultural and social tools. In the practice of techno-religion, well-known preachers represented the configuration of da’wah identity, first from the NU and Muhammadiyah circles who preached culturally and tended to be moderate and scientific, then from the Salaf preachers, who were more textual and fundamental, and finally from the MUI, KODI, FKDI who preached structurally as representative of the government’s normative policies. This configuration of da’wah identity reflects the fact that deliberation is created in real terms. Although the pros and cons and lengthy debates cannot be avoided, the communicative process of action in cyberspace is more open and democratic for the nation’s social and spiritual life.

**Keywords:** Configuration, da’wah, Techno-religion, Communication, Identity.

Realitas dakwah melalui media sosial tampaknya semakin memperjelas konfigurasi identitas para da’i yang sangat memengaruhi gejolak dan reaksi publik. Tulisan ini ingin menggali peloporannya dan menggali berbagai identitas dari dakwah yang disebut teknoreligi: politik atau memahami kelompok tertentu, fundamental, moderat, radikal dan tekstual. Menggunakan pendekatan teknoreligi dari Hoover yang diajarkan sebagai pendekatan teknologi yang membawa pesan spiritual dan ideologi ke komunitas media sosial dan teori identitas komunikasi dari Mead untuk menjelaskan proses komunikasi yang membangun identitas individu secara terus menerus dan berlapis, baik personal, komunitas, dan masyarakat, baik budaya dan sosial. Dalam praktik teknoreligi, konfigurasi identitas dakwah diwakili oleh para da’i termasuk, baik dari kalangan NU maupun Muhammadiyah yang berdakwah secara kultural yang cenderung moderat dan ilmiah, kemudian dari para da’i Salaf yang lebih tekstual dan fundamental. MUI, KODI, dan FKDI yang berdakwah secara struktural karena mewakili kebijakan-kebijakan normatif pemerintah. Konfigurasi identitas dakwah ini mencerminkan bahwa deliberasi bisa tercipta secara nyata. Proses komunikatif aksi di dunia maya lebih terbuka dan demokratis bagi kehidupan sosial dan spiritual bangsa. Meski pro kontra dan perdebatan tajam yang berlangsung lama tak bisa dihindarkan.

**Kata Kunci:** Konfigurasi, Dakwah, Teknoreligi, Komunikasi, Identitas
**Introduction**

The development of da’wah in the 4.0 era has yielded tremendous results and transformed preacher figures into ‘agents’ of religious proselytizers by packaging them in a more transparent identity. Modern preachers undergo a da’wah transformation in which they attempt to break free from shackled traditions and social structures. This does not mean that preachers in pre-modern times lacked an identity; rather, this term ‘identity’ encompassed a variety of ‘life’, ‘experience’, and ‘concepts’ depending on their time period. According to Holmes, one of the characteristics of modernity that is strongly suspected of disrupting the established social order is the invention and development of machines. This article seeks to situate identity as an open, contradictory, unfinished, fragmented postmodernist identity, as opposed to an Enlightenment ‘subject’, a stable and final identity according to several theories.

The presence of Muslim preachers (da’i) on social media has grown over time as they began to realize that their struggle would be futile if they resorted to only conventional or traditional methods. Therefore, it is necessary to pursue a form of transformation, even if it stems from Western influence, namely fighting through accounts, online and applications on social media. Sheikh Ali Jaber and Ustaz Khalid Basalamah, two well-known preachers, have 1.8 million followers on Youtube, Twitter, and fan pages. Gus Miftah, Adi Hidayat, and Ustaz Hanan Attaki, the newly emerging preachers, have 6.3 million followers on Youtube, Twitter, and fan page accounts. Moderate asatidz such as Hasyim Muzadi, Gus Baha, Abdul Somad and others from ahlul sunnah wal-jamaah also have their own fan pages. There are also local asatidz, such as Ustad Fadlan from Papua, Abah Horsan from NTT, and others. Even, the asatidz from the liberal group (Liberal Islamic Network) and from the hardliner camp (Islamic Defenders Front) are competing to create accounts and survive on free and paid sites.

However, the characteristics of these asatidz are problematic because they are rooted in the religious motive factor itself and frequently stem from non-religious motivations. When asatidz are shaped by interests, it is often that one scholar and another cleric are confronting to each other. They defend their beliefs, traditions, and schools of thought, such as Ustaz Maheer at-Thuwailibi, who was accused of insulting an NU figure; Habib Luthfi bin Yahya Lufti; Buya Ahmad Syafi Maarif, who was targeted as a partisan by several Muslim religious leaders; and M. Quraish Shihab, who faced criticism for his statements about hijab and so on. Darmawan stated that this condition often creates divisions. The effect is to make blunders for Muslims, even non-Muslims, thereby weakening the Muslims’ own strength, which is frequently exploited by others groups.

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2 Mohammad Faathir Rahim, ‘Pesan Dakwah Melalui Media Sosial (Analisis Wacana Pesan Dakwah Dalam Postingan Video Pada Akun Instagram @khalidbasalamahofficial)’ Thesis (Universitas Muhammadiyah Malang, 2020)<http://eprints.umm.ac.id/58454/>
5 Candra Darmawan, ‘Eksistensi Ulama Dalam Pergulatan Dakwah Dan Politik Di Indonesia: Studi
Hall explains that each individual constructs themselves through presentation (self-performance). However, the appearance of the self is formed or created to satisfy the desires of the audience or the social environment, rather than coming from the self or the individual. Thus, the emergent identity is a description of what is desired and fulfills the need for social recognition. According to George, the propagator of religion is increasingly revealing their identity through a highly sophisticated form of religion known as techno-religion. As reported by Fachrurozi’s study, techno-religious phenomenon can be viewed in at least two ways. First, it can expand its role in modern society in order to develop a religious identity. Second, it describes self-representation as a delegation of religious authority from a religious institution through technology. This article explains why a preacher in a virtual community cannot be confirmed as a natural person or in accordance with the real life. The spoken messages and the configured symbols are what Baudrillard calls the representation of images or pictures or hyperreality. This includes discussing how a preacher’s identity is constructed through new media (techno-religion), which allows an usta| to build his identity in such a way. Social media, which Wood and Smith refer to as a vehicle for self-disclosure, operates similarly to a stage actor. Unfortunately, people are affected by the identity they display, resulting in the formation of diametrically opposed societies:

Muslim identity as a postmodern phenomenon through discourses on its websites. There has been a battle for accounts on Facebook to bring out a new identity in the virtual religion of Muslims. In his article “Expression of Muslim Youth Identity and Da’wah in Post-New Order Indonesia,” Triantoro said that following the fall of the New Order, Islamic activism emerged with young people in Yogyakarta, Pekanbaru, and Solo; it has become an object of research for netnography, with reports that young Muslims express their identities in social media discourses, modern nasyid, and sholawat music, and trendy and fashionable dress styles despite the syar’i. In addition, an article by Nabila, Aulia, and Yuniar on “Personal Branding through Da’wah on TikTok Social Media” explains that during this Covid-19 pandemic, many preachers are preaching on social media and competing to present various engaging platforms for reaching the masses. Ustaz Husain Basyaiban is considered successful due to his authentic and compelling personal branding, integrity, consistency, specialization, authority, privilege, relevance, persistence, visibility, good behavior, and productivity. A complete identity belongs to a preacher who appears on social media.

The important thing to analyze and criticize about the three articles is that theoretically, they do not explain the construction of identity in a critical frame, but rather in a descriptive one, despite that fact that identity is critical. Conceptually, they do not reveal the correct assumptions and actions necessary to mitigate the flood of identities among preachers who prioritize the numbers of the masses over the substance and transformation of the ummah towards khairu ummah. This study aims to fill the gap in the previous researches on the theoretical introduction of communication identity by exploring the presence of preachers on social media. It does so by configuring the characteristics and current conditions of preachers who tend to place a high value on character rather than substance. Furthermore, the methodology of communication science and da’wah practices on social media have a more obvious Islamic identity.

Identity Communication Theory

Littlejohn stated that identity communication theory focuses on communicators who will inevitably carry their identity differently at several cultural levels in society. Hect et al. further explain that identity communication theory encompasses three levels of cultural context: individual, communal, and public. At this level, identity becomes the main link between the individual and his community, while communication serves as the glue that holds the relationship together. Preachers are usually identified by a code that confirms their membership in diverse communities. The codes included symbols represented by white robes, beards, turbans, prayer beads, Al-Qur’an lafaz, and ownership of mosques or Islamic boarding schools, as well as their associated meanings.

12 Rulli Nasrullah, Konstruksi Identitas Muslim Di Media Baru, Jurnal Dakwah Dakwah & Komunikasi Jurusan Dakwah Stain Purwokerto Komunik, Vol.5 No.2 (Juli - Desember 2011), 221-234.
13 Dony Arung Triantoro, Ekspresi Identitas Anak Muda Muslim dan Dakwah di Indonesia Pasca Orde Baru”, Jurnal Idarotuna, Vol.3 No.1 (Oktober 2020), 84-98
14 A. Nabila, B.Aulia, D.Yuniar, Personal Branding through Da’wah on TikTok Social Media.
According to Littlejohn, identity can be a “subjective dimension” based on personal feelings. What other people say about a person is referred to as an ascribed dimension (which they learn from others). Thus, identity is a source of meaning and one’s experience is constructed through the use of cultural attributes. It is created (as visual image) to convey values, norms, goals, and ideals.

**Techno-religion Approach**

Socio-historically, Thomas explains that religion is transmitted through communication technology via digital illusions that create emotional space, time, and place containing phenomena associated with spiritual reality. It is capable of fabricating one’s religious identity as well. The reality of the development of religious life and sophisticated technology, according to Hoover and Clark, are two sides of the same coin or can no longer be separated.

Morgan & George asserted that religion and the media have become inextricably linked in the cultural experience of the media audience.

This article uses communication mediated computer (CMC) to explore and analyze all internet data about the presence of asatidz.

**Theology, Culture, and Structure in the Da’wah Perspective**

In practice, Nasrullah asserts, social media has fabricated the identities of the preachers (da’i), which they deliberately created in an effort to reveal themselves to the religion in which they believe in, namely Islam. The photos uploaded, status messages generated, profiles written, and even the groups they follow can all be construed as an attempt by the preachers to show their true identity. Each constructed identity demonstrates or reflects their position and affiliation; this is evident through the symbols and messages conveyed. This identity configuration will become apparent only when we observe their discourses on social media. According to da’wah experts, the configuration of da’wah can be classified into three identities: theological, cultural, and structural, which can be explained as follows:

a. Theological da’wah. Alfayyadl, Makhfud, and Ahmad all believe that this da’wah is an effort to provide understanding (verstehen) of religion through the divine perspective framework as the most true and absolute in comparison to others.

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[23] Rulli Nasrullah, Konstruksi Identitas Muslim Di Media Baru, 227,
b. Cultural da’wah. Hidayat\(^{27}\) and Azmi\(^{28}\) share a similar view that this da’wah can be defined broadly as activities that focus on the potential and tendencies as cultured creatures in order to produce alternative cultures characterized by Islam, namely culture or civilization with an understanding, appreciation, and practice of Islamic teachings originating in the Qur’an and as-Sunnah.

c. Structural da’wah. Saleh\(^{29}\) and Munir\(^{30}\) have the same view that this da’wah is a missionary movement through the use of power. Structural da’wah activists seek to spread Islamic teachings by exploiting the existing social, political, and economic structures to integrate Islam a state ideology, with Islamic values embodied in the life of the nation and state.\(^{31}\) Rahman stated that the Rasulullah also carried out the structural da’wah during the Hudaibiyah Agreement.\(^{32}\)

In the perspective of communication science, identity is a process of meaning construction in response to social change that is not limited to any particular group or a collection of people. Moreover, the forms of da’wah on social media used by certain groups to establish their identity are necessary as long as the preachers are consistent and persistent in bringing their values towards the khairu ummah, not a division of the ummah.

\(^{27}\) Syamsul Hidayat, Dakwah Kultural Dan Seni Budaya Dalam Gerakan Muhammadiyah (Yogyakarta: Kafilah Publishing, 2012). 180


\(^{29}\) Ahmad Syukri Saleh, Metodologi Tafsir Al-Qur’an Kontemporer Dalam Pandangan Fazzlur Rahman (Jambi: Suktan Thaha, 2007).

\(^{30}\) Samsul Munir, Ilmu Dakwah (Jakarta: Amzah, 2009). 162-163

\(^{31}\) Saleh. Metodologi Tafsir Al-Qur’an Kontemporer dalam Pandangan

continued to serve as an ustaz showed his deepest religious identity and shaped an understanding of how other people define and understand their thoughts and values through his performance.

The third level in individual identity is relational or connection with other individuals. For example, Aa Gym is known during this time as a cleric who is adept to using technology to distribute religious messages. Long before the emergence of SMS Tauhid, in 2001, Aa Gym launched a similar service called Cellular Qur’an which he co-founded with Craig Abdurrahim Owensby, the owner of Spot Case Consulting, who positioned him as a contemporary religious scholar familiar with technology. With his experiences as a caretaker of Manajemen Qalbu in Pesantren Daarut Tauhid, he saw that the context of spreading tausyiah is somewhat different from the dissemination of other religious materials, owing to the unique nature of tausyiah.  

Finally, the communal level of identification is tied to a larger group or culture. In its implication; this fourth level can serve an example of the da’wah movement carried out by Nassaruddin Umar (Makassar), Quraish Shihab, Khalil Nafis, and leading members of organizations in mosques, the media, as well as their proximity to the government. As a result, their identities will be closely guarded and treated seriously in order to align with what the congregation, subordinates, and people who know them through the media or personally regarding their identities. Their positions compelled them to succumb to the "bureaucratic arena", despite the fact that they continue to advocate for plurality since the nation’s ideology requires so; therefore, they have a nation-based community. It is worth noting that, although culture will determine different levels of identity, the four levels cannot be separated. Goffman coined the term impression management to illustrate how, throughout in self-development, individuals often have to present themselves in the community according not to what exists but to their position or the interests of a group. Papacharissi said that when a person meets another, there are usually many reasons to make others. This is a universal instinct that everyone has. Because in general, a person wants himself to be accepted by the public as someone intelligent, friendly, and morally good.  

Apart from the style and pattern of da’wah that defines the da’i’s religious identity, the da’i configures himself in social media through a specific identity that is considered unique, significant, influential, and different by the audience. Da’i, who initially received "less attention", can rapidly transform into "someone who is considered great", which is commonly referred to as "from zero to hero". During the process, the preacher tries to display instructions based on the Qur’an and hadith in order to elicit a particular impression from other individuals. A preacher must be aware of the fact that the community will judge him or her on the basis of the concepts, symbols, and discourses delivered. From that assessment, the community bestows an identity. If they believe the preacher can serve as a role model, he will be treated differently: he will be revered and obeyed. As a result, the da’i purposefully displays himself in the manner desired by the society, which Hecht refers to as the ascribed dimension.  

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36 M.L. Hecht, Communication Theory of Identity, in W.B Gudykunts (eds), Theorizing about Intercultural Communication, 258
Netizens and the Indonesian people are one example of the detrimental influence of identity communication on social media, as was the case with ustaz Mansyur, Habib Bahar bin Smith, Syamsuddin Nur, and Khalid Basalamah, among others who have recently been in the spotlight on social media. They are famous preachers on social media or YouTubers or celebrities (Instagram celebrities). In particular, ustaz Mansyur, showcases images with sumptuous appearances, as well as locations and styles that benefit charity, in each of his uploads. However, it turned out that it became a national case involving debt and loan problems from its appearance. In order to maintain his prestige on social media, ustaz Mansyur was forced to clarify and face millions of insults from netizens unsatisfied with his case. Habib Bahar bin Smith was imprisoned for committing acts of violence against students and insulting the government, and Ustad Khalid Basalamah erred in declaring wayang religiously forbidden (haram).

Ellison et al. noted that, while numerous earlier studies examined the negative consequences of identity communication creation on social media, the findings were not invariably negative. The integrative and interactive nature of social media frequently makes bad news or one's identity even more modifiable in order for someone to become more popular. Because of the identity management approach employed and the power of capital, the identity can be reversed in accordance with the intended setting. Huang explains that individuals can manage their identities more strategically online than in person, for instance, by arranging news conferences to apologize, appearing on popular entertainment or talk shows, and participating in conversations about government policies and issues. Using self-promotional strategies to address strategic challenges (e.g., stating their positive achievements on social media). This indicates that the chance of being perceived negatively on social media is substantially lower than in face-to-face circumstances. 27

Discussing Three Configuration of Da’wah

The analysis results on identity communication on social media or techno-religion identified that there are three configurations of da’wah: theological, cultural, and structural, which can be described as follows:

a. Theological configuration of da’wah. Theology is an essential aspect of Islamic da’wah. In da’wah, theology is used to explore fundamental issues, such as Allah and His relationship with His creatures. Madjid defined theology of da’wah as a science concerned with divinity and its various manifestations. The mainstream in Islam is the teaching of monotheism, which is the fundamental of all principles, namely the acknowledgment of the existence of Allah Almighty. Apart from that, it serves as the basis for matters of apostolates, the revelation of the holy book Al-Qur’an, believers and unbelievers, the relationship of creatures, especially humans with the creator, and the afterlife, namely heaven and hell, and so on. All of these issues are brought up and discussed theologically by the preachers. This theological da’wah becomes a vital aspect as the basis for the spread of Islam. 30 The position of theological da’wah forces it to

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29 Latifah Mubarokiyah, Dalam Teologi Dakwah (Telaah Eksegesis Dalam Materi Dakwah), Al-Tajdid, Vol. VI, (September 2011).
Configuration of Da’wah in Indonesia

frequently address a variety of issues that Muslims encounter, particularly in this digital era. It is organized around societal issues such as the relationship between Allah Swt and culture, Allah Swt and poverty, Allah Swt and progress, and Allah Swt and politics. With this fundamental perspective, theological da’wah exerts a considerable influence on a variety of life processes. As a result, in order to find solutions to community problems, one must trace their religious foundations. According to Nasution, there are three configurations of prominent theological schools of thought in Islam: The first is traditional or conservative thought, which refers to schools that rely heavily on revelation, such as Asy’ariyah; the second is liberal or rational thought, which refers to schools that rely heavily on reason in addition to believing in revelation, such as the Mu’tazilah and Maturidiyah. Additionally, there are the Khawarij and Murjii’ah sects, albeit their voices are muted in today’s digital day. The schools that continue to exist and thrive to this day are Asy’ariyah and Maturidiyah or Mu’tazilah, despite the fact that it was once overcrowded on social media. The two modes of theological thoughts are generally endorsed by preachers and a large number of Muslims nowadays and are prominent in today’s conversation. Sometime ago, there were several posts on social media about fights between theological and religious identity bearers: the Wahabi da’i and Imam Asya’ari preachers. They claimed to have “renounced the science of kalam” (Mu’tazilah) and reverted to their true identity and manhaj. Even the Wahhabi group’s attack on the Arifin Ilham Council was alive in cyberspace, according to one of its captions. They saw the demonstration by Hizb ut-Tahrir (HTI) as heresy. Even against fellow Salafis, they were antagonistic and critical of one another, and as a result, vulgar terms such as ‘cockroach’ are hurled at one another. Information is communicated regularly and on a variety of occasions in order to bolster their identity. Neo-Wahhabi da’wah groups, such as HTI (Hizbut Tahrir Indonesia), are frequently involved in takfiri activities. They criticize pilgrims, the banking industry, forbid tabllil, mock Ratib Haddad and other ratibs, reject tawassul with the Prophet after his death, and disbelieve in Muslims who are not Wahhabis. Across all spheres of life, others extol the virtues of social media. This Saudi-affiliated group has long regarded the Aswaja people’s practices as heretical (haram).

Indonesian Wahhabi’s preachers frequently appear on social media, including ustaz Abal Mundzir Dzul Akmal of the Pekanbaru Ta’zhim As Sunnah Foundation, ustaz Abdullah of Purwakarta, ustaz Abdul Azis As Salafy (Chairman of the Samarinda Ta’lim Ahlus Sunnah Wal Jama’ah Council, East Kalimantan), ustaz Abdurrazzaq of Banyumas, and hundreds of other Wahhabi’s figures in Indonesia. In addition, Indonesia tends to be considered as having the characteristics of theological da’wah, such as Ahmadiyah, Muhammadiyah with Al Ma’un Theology (mustadha’afin) founded by KH Ahmad Dahlan. With 14 million followers, one of the preachers from India who aggressively uses the media to teach monotheism is the appealing and controversial Zakir Naik. Evidently, during the past two decades, he has presented over 2,000 public lectures in over 30 countries, where practically all of Naik’s lectures are available not just on YouTube, but also on VCD, paper, and as a pocketbook. Felix Siaw also has a controversial

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Yahya Nuryadi, Dr. Zakir Naik (Dokter Paling Berpengaruh Di Dunia Yang Mengislamkan Jutaan Orang), Cet.I (Jawa Barat: Menteri Media, 2016), 13
da’wah in Indonesia, where he has a sizable following for his views. Meanwhile, the Mu’tazilah (Liberal Islam Network), Qodariyah (represented by NU), Jabariyah, and Maturudiyah are all active consumers of theological activists in the country. Similarly, ustaz Khalid Basalamah has garnered 265,000 likes. In terms of theological da’wah, the author argues that declarations, attacks, and remarks akin to “sarcasm” made by puritan groups such as the Wahhabis might create ambiguity in society. Is his da’wah objective or self-serving? It is somewhat difficult to respond affirmatively to that question. According to Foucault, no knowledge is transmitted in a vacuum. Latif observes that the da’wah of the doctrinal groups, particularly Wahabis and Mu’tazilah, is becoming increasingly congested on social media.

This type of da’wah activity with theological intricacies is widely applicable in today’s digital world. To ensure that the da’wah content remains fresh, it is vital to re-correct the da’wah movement’s fundamental topics on social media. This also necessitates a fundamental framework for religious comprehension as a new theology in which people are positioned as historical actors fulfilling the role of God’s caliph. Additionally, according to Mulkhan in Madjid, the da’wah movement has theological foundations, using humans and history as a “blueprint” for the word, thereby freezing history. As a result, the da’wah movement becomes ahistorical, inflexible, and reactionary, rendering it incapable of reading historical tendencies. The da’wah movement requires paradigmatic development since it is concerned with the central issues of people’s lives and society. The reason is that because historically there is a sharp divide between revealed Islamic beliefs and the quality of life of the people.

b. Configuration of cultural da’wah. Fathurrohman defines cultural da’wah as a movement aimed at spreading Islam through the use of local or indigenous culture in conjunction with something novel and well-received. Why is it that the requirement that da’wah be properly welcomed is still being questioned? On the one hand, cultural da’wah is committed to reexamining the formal doctrinal connections between Islam and politics or Islam and the state. Strictly speaking, this cultural da’wah movement calls into doubt the validity of the allegation that the da’wah movement is not fighting for Islam because it has not consistently battled for countries governed by Islamic law. Cultural da’wah raises difficulties about its authenticity; is it true that the da’wah of Muslims who are not in positions of authority is insufficient and faultless da’wah? (kaffah).

In social media, the cultural configuration of da’wah in Indonesia continues to face numerous challenges, including the preacher’s trustworthiness, the content, and the manner. Thus, da’wah via a cultural lens on social media is critical to investigate further. Additionally, the da’wah strategy that respects the community’s customs and culture can be accepted amicably and without strife in light of the growth of other da’wah techniques on social media, such as theological and structural da’wah.

43 Nurcholish Madjid, Islam Agama Peradaban:Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah, 5
Cultural da'wah is definitively echoed by Indonesia's two most major Islamic organizations: Muhammadiyah and Nahdatul Ulama (NU). PP Muhammadiyah emphasizes its track record in reviving cultural da'wah toward Muslims; its emergence aims to adjust da'wah's methodology throughout society, elevating and grounding existing culture because Islam is an accommodative religion; strengthening indigenous wisdom; and utilizing da'wah through the use of information technology. George emphasized that in this scenario, the functional relationship between religion and the media as a result of mechanical technology is one of the most significant kinds of techno-culture as a new culture of religious life that is mechanical in nature, dubbed as techno-religion. In this context, da'wah on social media as cultural da'wah aims to comprehend the identity, potential, and tendencies of cultural beings associated with technology in terms of everything, including ideas, language, customs, norms, values, activity systems, symbols, and any material object with a special meaning embedded in the virtual community's life. As did millennial preachers such as Hanan Attaki, ustaz Adi Hidayat, Gus Miftah, and others who have gained significant social media followers.46

YouTube is one of the most often used cultural da'wah platforms. Culture-based propaganda shows from his many preachers frequently achieve trending status, such as Emha Ainun Najib, which features poetry, music, and literature that celebrates identity and language and is available to view on YouTube and Twitter. KH Mustofa Bisri, who is known as Gus Mus, also performs religious and cultural personalities preaching through poetry. He rose to prominence as a pesantren leader. His official Twitter account, @gusmusgusmu, currently has 1.56 million followers. Ustaz Gus Miftah and ustaz Abdul Somad are two of YouTube's most popular religious characters. Abdul Somad's videos have been seen more than 38.4 million times on the YouTube channel Media Al-Qur'an Sunnah. These two ustaz are also highly popular on Facebook. Abdul Somad's page received 688,000 subscribers.47 The da'i in this country color social media without control, editing, or even watchdogs. Similarly, the identity of da'wah is demonstrated by Nahdatul Ulama (NU) through the movement of Nusantara Islam and Muhammadiyah through the concept of cultural plurality. At the methodological-conceptual and cultural levels, cultural movements are constantly reconstructed in order to strengthen the identity of this mass organizational movement and to serve as the foundation for the movement, both internally and externally, as well as through the use of social media. Similarly, the da'i groups from Al-Irsyad and Al-Wasliyah infuse their da'wah messages with their cultural identity.

c. Configuration of structural da'wah. According to Amin, the movement of structural da'wah seeks to disseminate Islam via power channels or by using existing social, political, and economic systems in order to establish Islam as a state ideology. Islamic ideals are reflected in the nation-state's life because the state is seen as the greatest strategic tool for da'wah. According to structural da'wah, a true da'wah is an Islamic movement that aspires to establish an Islamic state in which the actors of power uphold Islamic ideals in their political behavior. The state and government are responsible for enforcing Islamic precepts. 48 In classical times, examples of

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46 Teguh Nurjaman, Rita Herlina, Personal Branding Ustad Hanan Attaki Di Media Sosial, Jurnal Profesional FIS UNIVED, Vol. 8 No.1 (Juni 2021), 22
47 Samsul Munir Amin, Ilmu Dakwah, (Jakarta: Amzah, 2009), 162.
48 Samsul Munir Amin, Ilmu Dakwah, (Jakarta: Amzah, 2009), 162.
Structural da’wah can be found in the political activities of Muslims. At the time, the political drive led by exponents of the Abbasid dynasty to depose the Umayyad dynasty from the caliphate seat was considered part of the da’wah movement. Structural da’wah in Indonesia was initiated by a number of ulama figures, including KH Ahmad Dahlan (founded Muhammadiyah) and KH. Ahmad Fauzan (served as Rois Syuriah NU from 1950 to 1960 and founded schools and boarding schools). Until now, structural da’wah has been passed on and established by da’i who have a base and access to the government bureaucracy, for example, MUI, KODI (Coordinator of Indonesian Da’wah), DMI (Indonesian Mosque Council), FKDI (Indonesian Da’wah Communication Forum) and owners of educational institutions, pesantren, organizations, and others. This da’wah institution has high authority over da’wah’s continuity in Indonesia and is a center for Islam and justification. According to Ahyar, with the collapse of the New Order dictatorship, structural forms of da’wah have become more established to carry nationalism, resulting in Indonesia becoming a more open country in terms of preaching than other Muslim-majority countries.

Due to the presence of social media, preachers in this structural area are increasingly demonstrating the rise of the modern Islamic movement, which encourages members of Islamist groups to adopt the principles and logic of democracy’s pillars, as well as to strengthen their struggle and promote their existence within the framework of Indonesian democracy. They deliver discursive voices of Islam democratically to the Indonesian people through social media. KH Cholil Nafis, Chairman of the Indonesian Ulema Council’s (MUI) Commission for Da’wah and Community Development, stated that his group will strengthen da’wah using social media now and in the future. Thus, Islamic da’wah can remain relevant. Da’wah does not have to be in a mosque but can also be done in places favored by the millennial generation. Through social media, the public can interact directly with the Fatwa Commission of the Indonesian Ulema Council (MUI) regarding laws and guidelines for muamalah, hoaxes, hate speech, radicalism, pornography, religious tolerance, and others.

Many people visited the structural da’wah’s social media accounts maintained by MUI, KODI, and FKDI, among others, because they provided a variety of information on Muslims in the country. There is no doubt that Indonesian people have now shifted from conventional da’wah to a da’wah oriented on mastery of information. This condition undoubtedly has an impact on the development of identity, value systems, knowledge, religion, and communal culture. In the context of da’wah in Indonesia, social media can have two faces, one of which is ideologically opposed to a da’i’s identity. On the other side, social media can help shape preachers’ identities by openly mediating popular aspirations and criticism of the government. The detrimental effect of social media on preachers has been revealed as a conduit for the dissemination of all hate speech, sectarian or primordialist ideas.

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49 Muhammad Misbahul Huda, Metode Dakwah-Politik Kiai Ahmad Fauzan di Kabupaten Jepara, Jurnal Dakwah, Vol. 21, No. 2 (Tahun 2020), 145
52 Samsul Munir Amin, Ilmu Dakwah, 164.
falsehoods, and defamation with the potential to undermine unity and democracy. 53

The Configuration of Indonesian Da’wah through Social Media: Implication

In the context of cultural da’wah, the usage of cultural and linguistic identities as part of the culture on social media gains criticism from ulama (asatidz) such as Shihab, saying that relying on linguistic approaches (the nature of which is hypertext) has some advantages, despite the fact that it does not eliminate the flaws. The advantage is that it emphasizes the importance of language in comprehending the Qur’an, presents editorial precision in the delivery of verses, and constrains interpreters inside the textual frame of the Qur’anic verses, preventing them from being excessively subjective. At the same time, the drawback is the possibility of interpreters or interpreters to delve in lengthy linguistic explanations, blurring the essence of the Qur’anic message, and the omission of the context of verses gives the notion that this verse was revealed in a culture devoid of culture. Whereas the the Qur’an, whose presence is required everywhere, is read and interpreted by social actors, including preachers, according to their level of culture and doctrinal authority, it can clearly become the subject of scientific study and new investigations regarding its linguistic, historical, anthropological, theological, and philosophical status.54

Criticism from Saleh to the configuration of theological da’wah on techno-religion in current problems is an urgent matter for the asatidz or ulamas to establish the identity and contextualization of the message of the the Qur’an. However, this contextualization effort must look carefully at the background of the verse and the social conditions surrounding the identity of the Meccan community when the Qur’an was revealed as something very helpful in understanding the message of the the Qur’an and the means of finding general principles that are very useful in alleviating the problem of contemporary Muslim identity.55

Contrary perceptions also emerged from non-Wahhabi groups (current non-Wahhabi Sunni clerics) who were brought up by their da’wah leaders. Ali Jumah, the Egyptian mufti, stated that the Salafi Wahhabi are militant and terrorist movements; Ahmad Tayyib, Shaykh al-Azhar, stated that the Wahhabi are unfit to call themselves Salafis because they are not founded on salaf principles; Yusuf Qardawi, a prolific Islamic intellectual and renowned Egyptian fiqh expert, stated that the Wahabi are blind fanatical movements which consider themselves to be the most right without guilt and consider others to be wrong without the slightest truth; according to Qardawi, the Wahabi Movement in Gaza prefers to fight and murder fellow Muslims rather than Jews; Wahbah Az-Zuhayli, a Syrian mufti and prolific fiqh expert who wrote the magnum opus 14-volume encyclopedia fiqh entitled Al Muwsuatul Fiqhi al-Islami, said that around Wahabi Salafis (who reject the Tablighi Jama’ah), “They [Wahhabi] are people who like denying the majority of Muslims besides themselves.” Said Agil Siradj, the PBNU’s chairman, stated numerous times in his writings, television interviews, and seminars that modern terrorism is based on Wahabi doctrine. Furthermore, numerous scholars, religious authorities, and religious observers take issue with the Wahabi group’s social media comments and criticisms.

54 M. Quraish Shihab, Membrumikan Al-Quran, III (Bandung: Mizan, 1993).
Previously statement from Arkoun’s effort to reconstruct the building of Islamic theological thought is one of his strategies. He asserts that the state of Islamic religious philosophy is devoid of dynamics and dialectics. He must be there that he tried to dismantle the building of Islamic theological thought in totality. His epistemological critique of reason penetrates the deepest corners of Islamic thinking. In other words, it becomes critical to investigate the archeology of Islamic thought further before demolishing the structure of Islamic philosophy. The direction of all these notions to Wahabi, HTI, and others of this type is how to base Islamic theology in contemporary life in order for it to remain relevant in the face of changing times and circumstances.

In the structural configuration, it is unavoidable that the world of social media can serve as a “vehicle” for preachers in the government setting to promote rabbaniyah messages. Whether or not this action is carried out, it has a substantial impact on various areas of society, depending on the network’s influence and reputation and the people who access it. This occurred when the idea of issuing a fatwa emanating from preachers in this structural environment (MUI) arose in response to an explosion of hate speech cases that significantly disrupted the lives and identities of Muslims on a small or large scale and were perceived as shared issues transcending conventional boundaries.

The following is an excerpt from the MUI 2018 fatwa, which is one of the factors considered: “Numerous parties create digital media content that involves hoaxes, slander, harassment, namahah, rumors, hoaxes, and hateful, disgraceful, and worst utterances. Personal information distributed to the public and similar items as a means of eliciting sympathy, securing employment, media provocation, agitation, and economic-political profit, until the issue raises public doubts about the law and its guidelines”. Whereas, Allah emphasized the critical nature of tabayyun (clarification) when obtaining information. One of them is the Qur’anic verse which means: “O ye who believe, if the wicked come to you bring a message, then examine carefully, so that you do not inflict a disaster on a people without knowing the circumstances that cause you to regret your actions” (Q.S. Al-Hujurat: 6). Another basis is the word of Allah SWT, which forbids the spread of prejudice and suspicion, seeking bad people, and gossiping. One of them is the verse which means: “And why do you not say, when you hear the false news: ‘It is inappropriate for us to say this, Most Holy of You (Our Allah), this is a big lie” (Q.S. An-Nur: 16).

Munir stated that preachers must consider the three identities and strengths in this society (al-mala, al-mudrafin, and al-mustad’afin), which are inextricably linked, because perpetrators of da’wah on social media will lack a comprehensive identity and mobilized positioning without the strength of al-mala. As a result, a symbiotic relationship is established between these two identities or statuses. Additionally, a virtual society is a collection of several individual identities on a small or large scale that are bound by entities, traditions, rites, or special legislation and coexist as a result of the nature of da’wah, which unites individuals with patience and sincerity. If a da’i does not have patience and restraint, he will damage more than repair. See Allah SWT’s word in Q.S. Al-Maidah verses 33-34, which means: “The reward for those who rebel against Allah and His apostles and do persecution on the earth is a death

58 Samsul Munir, Ilmu Dakwah (Jakarta: Amzah, 2009).
sentence, hanged on a cross, legs and arms cut crossed, or thrown away - so their sacrifice in the life of the world is hereafter for them is a more severe punishment, except for those who repent before being caught by you."

Da’wah on social media, whether in theological, cultural, or structural dimensions, is no longer conducted solely through the asatiz’s unilateral planning and gathering a vast mass of people. Ali suggested that religion must be a "acute fever" for its devotees. The distinctions between the missions of da’wah are numerous. The commonalities include the desire of all asatidz to have their believers live in peace, security, and happiness in the absence of anarchist action, most notably when one person murders another. Nata argued that religion can only address this spiritual reality if it is a theological, cultural, and structural approach capable of conceptually resolving difficulties.\textsuperscript{59}

The theological dimension is inseparable from the cultural and structural dimensions in carrying da’wah. This is done to answer the problem of da’wah configuration in Indonesia. According to Muhadjir, science and revelation (theology) have epistemological autonomy in their own spheres. However, in the extreme, it separated the field of thought among the asatidz, and taboo outside his thinking. Whatever the scholars give, in principle, the theological preaching dimension in diversity is intended to integrate and interconnect the backgrounds and thoughts of asatidz or other scholars because the theological dimension in religion is in the area of naqli or revelation and is at the same time a human cultural product (aqli).\textsuperscript{60} According to Hakim, theological da’wah consists of two teachings that are complementary to one another. First, the basic teachings revealed by Allah SWT through the Messenger of Allah to the public. Second, the reasons and arguments of the ulamas who construct religious teachings. The characteristics of the basic teachings of religion are accurate, unchanging, and immutable. At the same time, the arguments or interpretations of the ulamas are relative, relative to change, and can be changed according to the times.\textsuperscript{61} Thus, preaching theology leaves a lot of room for cultural and structural integration.

Despite its particularistic nature, theological da’wah is distinct from Wahabi and similar movements. As a result of the preceding, it is clear that theological propagation plays a role in comprehending identity communication at the individual, communal, and public levels by emphasizing the normative and doctrinal characteristics of religious symbols that claim to be the most true while others are false. Nata stated that theology is unbelievable and fanatical, thinking its understanding is correct. By contrast, other understandings are incorrect, and as a result, they regard others as erroneous, heretical, infidels, apostates, and others. On the other hand, the party accused of heresy and infidelity likewise condemns its adversaries of heresy and infidelity. This is the source of division and conflict, as they blind themselves to a far more vital issue: the welfare of the people, thus producing an image and identity devoid of purpose.\textsuperscript{62}

Theological, cultural, and structural da’wah are complementary and interdependent, whereas asatidz or ulamas can converge and correct the inflexible and erroneous image and identity. Shihab underlines the inevitability of fundamental disagreements between religious beliefs. Dialectics and integration of collaborative action between ulamas are required to avoid severe divisions and

\textsuperscript{59} Abuddin Nata, \textit{Metodologi Studi Islam} (Jakarta: PT Raja Grafindo Persada, 2016), 27
\textsuperscript{60} Noeng Muhadjir, \textit{Metodologi Penelitian Kuditatif}, IV (Yogyakarta: Rake Sarasin, 2000), 225
\textsuperscript{61} Atang Abd. Hakim, \textit{Metodologi Studi Islam} (Bandung: Remaja Rosdakarya, 1999), 57
\textsuperscript{62} Abuddin Nata, \textit{Metodologi Studi Islam} (Jakarta: PT Raja Grafindo Persada, 2016), 29
configurations in the fight for the truth. Muhammadiyah and NU have a vision and mission of religious dissemination based on revelation and hadith and MUI and the Wahhabi or Asy’ari sect. However, historically and sociologically, their births and thoughts are also different movements. However, it is undeniable that these three dimensions can complement each other, even when the group’s tendency to choose an identity and thought is also movement. Thus, what is meant by theological, cultural, and structural preaching describes a flexible or non-rigid configuration, not to which is the most correct, but to establishing identity in order to approach the people and appreciate their diversity. Through this configuration, we see the identity and role of the ulamas or asatidz. They are built through their communication on social media to maintain istiqamah in conveying the truth without being confined by non-essential differences.

Conclusion

Da’wah has shaped theological, cultural, and structural identity through techno-religion, which can be considered an agent of change carried out directly or indirectly by the da’i. However, the da’wah by the asatidz on social media has two binary oppositional identities: as messengers for integrating as well as disintegrating or even destructing the unity of Muslims.

The configuration of theological da’wah identity represented by Wahabiah, Asya’ariah, Ahmadiyah, Qodariyah, Naqshabandiyah, and Maturidiyah on socia media appears to be more prone to develop religious identity through the lens of a divine perspective as the most true and absolute, which is fundamentalism and conventional. Meanwhile, in the configuration of cultural da’wah identity is exemplified by Nahdatul Ulama (NU), Al-Irsyad, Muhammadiyah, and so on, both directly and in (social) media. The identity of this group of cultural preachers is seen as “overlapping” between being the messenger of the ulamas or being a cultural observer with cultural symbols. Their features can be evident in the messages of da’wah, which convey the country’s identity and richness through poetry, music, traditional arts, and fine arts, among others. The configuration of structural identity as embodied by the MUI (Majelis Ulama Indonesia), KODI, and FKDI, among others, can be interpreted as the dissemination of Islamic teachings through the use of social, political, and economic structures in order to integrate Islam into state ideology, where Islamic values are transformed into the nation-state’s identity and life. There have been numerous preachers in this identity, with the intention of bolstering the identity and pillars of power (government), yet with a “pro-government” tone in each of their asatidz’s da’wah. Several configurations of da’wah by technology and its relation to identity should not be taken for granted because symbolism and language are often ambiguous (double meanings). One configuration of identity or image of a cleric or group of clerics (theological, cultural, and structural) can lead to “counter-identity” with other people, whether individual, communal, or public.

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None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Author's Contributions
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