

BECOME A PROFESSIONAL DA'I IN THE ERA OF DIGITAL REVOLUTION 4.0

Abstrak

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Latar Belakang. Pengembangan da'wah di era Revolusi Digital 4.0 tidak lagi menggunakan metode kuliah tetapi berbasis internet (e-da'wah). Da'i perlu merespons dengan meningkatkan kompetensi, sehingga dapat melaksanakan peran dengan benar dan tidak dapat digantikan oleh teknologi. Formulasi kompetensi berkhotbah yang ada masih didasarkan pada asumsi Jenderal Da'wah tanpa memasukkan konteks era digital.

Tujuan. Mengembangkan konsep kompetensi Da'i dalam asumsi era digital. Untuk menjadi referensi bagi Da'i atau lembaga Da'wah dalam meningkatkan kualitas Da'i.

Metode. Penelitian menggunakan pendekatan kualitatif deduktif dan penelitian kepustakaan yang menggunakan konsep kompetensi Da'i yang ada untuk dioperasionalkan di era 4.0.

Hasil. Ada kebutuhan untuk penyesuaian dengan kompetensi dasar Da'i dengan karakter era digital dalam aspek spiritualitas, moralitas, penguasaan ilmu agama, ilmu sosial, kompetensi pengambilan data, keterampilan teknis menggunakan perangkat digital atau kemampuan untuk berkolaborasi dengan para ahli teknologi informasi untuk membuat alat e-da'wah.

Kata kunci: da'i, e-da'wah, kompetensi, revolusi digital 4.0

INTRODUCTION

Islam is a religion of *rahmatan lil 'alamin*, which contains the values of goodness for all nature and everything, including humans. One of the commands of Allah SWT that can maintain the sustainability of Islamic values is *da'wah*. While *da'wah* is an activity to call or invite goodness. As according to Abdul Pirol, that the essence of *da'wah* is not only reminding and inviting goodness in the form of explanation or delivery, but also up to the formation and formation of the person, family and Islamic community.¹

One of the important elements in the process of proselytizing is the subject or preacher, which is called *da'i*. *Da'i* is a subject or person who conducts *da'wah*, who conveys Islamic values through various ways, such as using written, oral, or even deeds, and whether it is done alone or in an organization. According to M. Natsir in Qadaruddin Abdullah, *da'i* is a person who warns, calls people to choose the path that brings excellence.² So without the existence of *da'i*, no one can spread Islamic values to other human beings. As stated by Allah SWT that the Prophet was sent as a preacher to bring good news and warnings, call on the religion of Allah and provide enlightenment, as stated in Surah Al Ahzab verses 45-46:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ٤٥ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ٤٦

“O Prophet, we actually send you to be witnesses and bearers of good news and warnings. And to be a turtle in Allah's Religion with His permission and to become a shining light.”

¹ Abdul Pirol, *Komunikasi dan dakwah Islam*, Yogyakarta: Deepublish, 2018, p.8.

² Muhammad Qadaruddin Abdullah, *Pengantar ilmu dakwah*, Pasuruan: Qiara Media, 2019, p.12.

Toto Tasmara in Ali Azis, said that there are two kinds of *da'i*, namely: in general every adult Muslim and in particular is a Muslim who specializes in the field of Islam, such as scholars.³ This opinion is based on a hadith narrated by Abdullah bin Amr, that the Prophet Muhammad SAW said, "convey it from me even if it is only one verse" and in Surah Ali Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ ١٠٤

"And there should be among you a people who call for virtue, order the *ma'ruf* and prevent those who are evil, they are the lucky ones."

So there are 2 definitions of *da'i*, namely that everyone can become a *da'i* or only certain people who deepen their knowledge of Islam. In this topic of professional *da'i*, the definition of *da'i* used is *da'i* who specializes and deepens Islamic religious knowledge. This is based on the professional assumption itself. In KBBI, professional is an adjective which means that it is related to the profession, or requires special skills to carry it out. So a professional *da'i* is a *da'i* who is used as a profession, has the intelligence or special skills to carry out his duties, namely calling out the values of Islamic teachings to all people.

In several studies, it has been discussed about the skills or competencies that a professional preacher needs to have. As a study conducted by Kamaluddin, in a journal entitled "Professional *Da'i* Competence." In the study, it was found that the competence of *da'i* includes substance competence and methodological competence. Substantial competence consists of spiritual aspects such as exemplary in faith and obedience, credibility, attractiveness and power. Intellectual aspects, namely deep mastery of Islamic sciences. Meanwhile, methodological competences include rhetorical skills, communication, journalism, insight into sociology, psychology, anthropology, economics and politics. Especially for institutional *da'wah*, preachers as social assistants and organizational managers need development management knowledge in implementing community or organizational development programs.⁴

The study conducted by Nawawi, entitled "Competence of *Da'wah* Juru," which resulted in the finding that preachers must have sufficient competence in order to achieve the objectives of *da'wah*. The competencies referred to are substantive competences, which include knowledge, understanding, appreciation, and practice of religious teachings so that they can become concrete examples for their followers. In addition, preachers must also have methodological competence, which is related to the conditions of preaching with methodological aspects, such as being able to identify the *da'wah* problems faced, being able to seek and obtain information about *da'wah* objects and environmental conditions, and be able to plan steps for *da'wah* activities accordingly. with the condition of the problem at hand.⁵

There is also a study conducted by Nurul Khotimah, entitled "Initiating Qualifications in the Indonesian Context in a Job Analysis Theory Review." This research resulted in the finding that *da'i* must have competence, moral and religious knowledge and multicultural Indonesian insight. As well as preachers who manage *da'wah* institutions need management and leadership skills.⁶

The three previous studies above, produced almost the same findings, namely that a *da'i* needs to have substance competence and methodological competence. Substantial competence with regard to faith, insight into Islamic teachings, and practice. While methodological competence is related to the ability to identify and solve problems in the situation at hand, therefore it requires related knowledge such as management skills, leadership, psychology, development science, socio-cultural science, and others needed to solve *mad'u* problems. So from the two studies above, a general description of what competencies a preacher should have if he wants to become a professional.

³Moh. Ali Azis, *Ilmu dakwah*, Edisi Revisi, Jakarta: Kencana, 2004, p.186.

⁴Kamaluddin, Kompetensi dai profesional, *Jurnal HIKMAH*, 2015, II, 01, 104-124.

⁵Nawawi, Kompetensi juru da'wah, *Jurnal KOMUNIKA*, 2009, III, 02.

⁶Nurul Khotimah, Menggagas kualifikasi dai konteks Indonesia dalam tinjauan teori job analysis, *Jurnal Kajian & Pengembangan Manajemen Dakwah*, 2017, 07, 01, 35-55.

However, the three studies above still focus on discussing competence in general and contextualization in the Indonesian region, not yet discussing professionalism in a global context where society has shifted into society 4.0 or the era of the digital revolution. So it is no longer production machines being developed, but digital technology and everything connected to the internet and the automation system or artificial intelligence that is currently developing. As explained by Savitri, the 4.0 revolution is about connectivity, which is connecting physical and cyber networks into a single system that provides real-time flow of information and where one of the main components is the industrialization of internet of things (IoT) devices and other technologies. which can collect, share and execute data in its own system.⁷

Therefore, there are now many technologies such as bots or automated applications that can work independently, not only in the public domain, but also in the field of religion or *da'wah*. As was done by Line, one of the social messenger applications, which carries the theme #TemanBerfaedah, Line wants to provide benefits to its users by always inviting positive things or good things. This beneficial friend is manifested in the Marbot (Amalah Ramadan Chatbot) feature in the month of Ramadan. Through Marbot, Line users can find out the prayer schedule which is also given a reminder when it is time for prayer, and get a cult, namely seven short messages that always remind to do good.⁸

In addition, there are also mobile games such as the Sholeh Kids Game which was initiated by Agate. By playing this game, children will get –real-life-missions that must be carried out, but these missions are related to Islamic religious lessons, such as learning to recognize *hijaiyah* letters, *da'ily* prayers, short letters, stories of prophets and messengers and how to run them. worship such as prayer. So children get entertainment as well as enrich their knowledge about Islam.⁹ if there is a need to read al-Qur'an, there are many applications of digital al-Qur'an along with translations to *azbabun nuzul*. There are even applications that not only help to present the *Qur'an* in a more practical way, but can also introduce the laws of reading, so that it can help correct our reading of the *Qur'an* whether it is correct or not, such as the *Qara'a* application with features eloquent possessed.¹⁰

The existence of applications and automatic systems such as bots that have functions to remind worship, inform knowledge about Islam, invite goodness, even guide to carry out Islamic values properly, making it like a preacher who is carrying out his duties. So that the profession of *da'i* that requires expertise or competence in substance or methodology, has been partly fulfilled by these applications. Thus, it seems as if there is no need for a preacher or a professional preacher. But is it true that professionals are no longer needed because it can be replaced by technology in this 4.0 era? or actually there are still things that cannot be resolved by technology and require actual professional competence.

Based on the explanation above, this study tries to formulate the concept of professionalism in the era of the digital revolution 4.0 as it is today. With the hope of finding areas or parts of competencies that can be replaced by technology such as bots or applications, parts that cannot be replaced by technology or parts that need to be improved as a form of adjustment in the era of the digital revolution 4.0. Thus, it will be able to answer doubts about the need for professional preachers in the digital era 4.0 like now, and provide insight to the preachers so that they can adjust themselves to facilitate the preaching carried out.

LITERATURES REVIEW

Da'i's Basic Competence

The task of preachers is written in several verses in the *Qur'an*, namely: 1) Surah *Fushshilat* verse 33: Who is better at speaking than one who calls on Allah, does righteous deeds, and says:

⁷Astrid Savitri, 2019, *Revolusi industri 4.0: Mengubah tantangan menjadi peluang di era disrupsi 4.0*, Yogyakarta: Genesis, p.83.

⁸<https://www.liputan6.com/tekn/read/3548880/ingin-rasain-puasa-zaman-now-4-fitur-baru-line-ramadan-ini-wajib-banget-kamu-cobain>, diakses 18 januari 2021.

⁹<https://inet.detik.com/cyberlife/d-3651613/anak-sholeh-game-edukasi-dan-islami-untuk-si-buah-hati>, diakses 18 januari 2021.

¹⁰<https://play.google.com/store/apps/details?id=com.bismillah.amaljariyah&hl=in>

people who give up?" 2) *Al-Fath* verses 8-9: "Verily, We send you as witnesses, bearers of joyful tidings and warnings. so that all of you may believe in Allah and His Messenger, strengthen His (religion), raise Him. And pray to Him in the morning and evening." 3) *Al-Ahzab* verses 45-46: "O Prophet, we actually send you to be witnesses, and bearers of happy news and warnings, and to be a caller to the Religion of Allah with His permission and to be a shining light." 4) and *At-Taubah* 71, namely: "And those who believe, male and female, some of them (are) become helpers for some of the others. They command (do) what is good, prevent what is evil, establish prayers, pay zakat and they obey Allah and His Messenger. They will be given mercy by Allah; verily Allah is Mighty, Most Wise."

Based on these verses, it can be concluded that the position of *da'i* is as a caller, reminder, helper, bearer of Islamic values. From this position, the duties of *da'i* are: 1) Inviting other humans to believe in Allah and His Messenger; 2) Inviting other humans to always carry out Allah's orders, including: establishing prayers, paying zakat, doing good / *ma'ruf* and preventing evil, and; 3) Solve problems in order to provide enlightenment to other human beings based on Islamic values.

In order to carry out these tasks, he needs to have competence. Based on previous research, it was formulated that the basic competencies of *da'i* can be divided into 2, namely substantive and methodological competencies.

According to Mul Khan, there are seven substantive competences of preachers in Nawawi, namely: 1) having sufficient, precise and correct understanding of Islam, so that preachers can provide correct knowledge to the community, 2) have an understanding of the nature of the *da'wah* movement *amar ma'ruf nahi munkar*; 3) have al karimah morals, so that they can be a good role model for the community; 4) have relatively broad general knowledge in order to be able to present Islamic teachings properly; 5) love the audience by writing as an educator of the people; 6) knowing environmental conditions well, in order to convey Islamic messages properly according to the existing environmental, socio-cultural, socio-political contexts; 7) having a sense of sincerity, that is the intention to be high only because of Allah, so that you can face all obstacles and obstacles that you encounter without giving up.¹¹

Meanwhile, according to Nawawi's methodological competences, namely: 1) being able to identify the *da'wah* problems faced, namely diagnosing the religious condition of *mad'u* faced; 2) able to collect information about objective and subjective characteristics of *mad'u* waters and their environmental conditions, and; 3) able to plan *da'wah* activities to solve *mad'u* problems; and 4) able to realize their planning in *da'wah* activities.¹²

Kamalludin explained that *da'i* competences include spiritual and moral, intellectual, physical and material competences. First, spiritual (*ruhaniyyah*) and moral competence, namely as the apostles who have the nature of faith and piety, experts in repentance and worship, *shiddiq* and trust, grateful, friendly and full of understanding, sincere, simple and honest, *tawadlu* ' , not selfish, responsible. answer, firm, patient and *tawakkal*, gentle and open (democratic).¹³

Second, intellectual competence (*'aqliyah*), namely mastering: 1) Islamic sciences such as tafsir al-Qur'an, Hadith, knowledge of *Tawhid*, science of Fiqh, science of *Akhlaq*, and the history of Muslim civilization; 2) social sciences to help identify *mad'u*, such as communication, sociology, psychology, anthropology, politics, law and economics, and; 3) Media science, which includes *da'wah* methods, language, *balaghah*, rhetoric, logic and methodology such as interviewing or observation skills in qualitative research and statistical skills in quantitative research, so that preachers can convey *da'wah* messages with argumentative and logical, and can design a plan or *da'wah* program.¹⁴

Third, material physical competence (*jasmaniyah*), namely physical health, having material adequacy and coming from the ethnic group itself. Ethnic and cultural similarities will result in a close relationship between preachers and nuns as apostles who are also from ethnic communities, such as the prophet Hud as who became a *da'i* for 'Ad, then the Prophet Shaleh became a *da'i* for Thamud.¹⁵

¹¹Nawawi. *Ibid.*

¹²*Ibid.*

¹³Kamaluddin. *Ibid.*

¹⁴*Ibid.*

¹⁵*Ibid.*

Furthermore, Kamalludin said that spiritual, moral and intellectual competences in the aspects of mastery of Islamic sciences can be classified as substantial competences, while competences in social sciences, media and research methods are grouped under methodological competences.¹⁶

Based on the data above, it can be concluded that the basic competencies of *da'i* can generally be grouped into three categories, namely substantial competence, methodological competence and material competence.

Substantial competencies include: 1) spirituality in the form of believing and devoting Allah and carrying out worship according to Islamic teachings; 2) moral in the form of having al-Karimah morals including *shidiq*, *amanaj*, honesty, *tawadlu*, responsibility, patience, *tawakkal*, gentle and open; 3) mastering the sciences of Islam (interpretation, hadith, fiqh, morality and Islamic history).

Methodological competences, including: 1) intellectual competence, namely mastery of related sciences (social, communication, psychology, management, etc.); 2) logical competence and problem solving methods that can produce solutions to solve *mad'u* problems, and; 3) technical competence in the ability language, use of media and *da'wah* techniques.

In addition, there are also material physical (physical) competencies that can support the fluency of *da'wah*, which is not included in the previous two competencies, which include physical health and material adequacy.

Digital Revolution Era 4.0

Revolution 4.0 or the digital revolution is about connectivity, which is connecting between physical and cyber networks into a single system that provides real-time flow of information, and has 3 main components, namely: IoT or internet of things and other technologies that can collect, share and executing data in its own system; Big Data which collects all data and analysis in real-time by devices and systems; and a secure and reliable digital infrastructure to connect the other 2 components.¹⁷ So in principle, the digital era 4.0 will relate to systems connected to the internet and the rapid dissemination of large amounts of information (big data).

The working mechanism of the internet of things (IoT) is to utilize programming arguments or algorithms where each command of the argument can produce interactions between machines that are automatically connected without human intervention and regardless of the distance, and the link is the internet, so humans only work as regulators and supervisors, tools or programming.¹⁸ Then later between devices can be put together via the internet when there is already a system that has been set up the mechanism.

If the system has been made, the system can run independently. Like boarding-pass printing machines at airports, to digital wallets and online shops which are probably now widely used, when a system has been built, it doesn't need anyone to operate it, it can run by itself. Even customer service for companies now uses chat-bots as customer servants at the beginning, and will only be connected to the real customer service (direct person) when the problem created is not resolved through the chat-bots.

The work of chat-bots or other digital applications and systems can only work if an algorithm or work system has been made. For example, if we order the system to reply to "*wa'alaikumussallam*" when there is input in the form of "*assalamu'alaikum*" then later when the system is run and there is input from the user in the form of "*assalamu'alaikum*," we can be sure that the user will get a reply in the form of "*wa'alaikumussallam*." With so many algorithms being made, an application, digital system or robot can have intelligence like humans. This is known as artificial intelligence or artificial intelligence (AI). Savitri explained that Artificial Intelligence (AI) is the field of computer science that emphasizes the creation of intelligent machines that can work and react like humans.¹⁹

According to Savitri, the digital revolution or the digital era 4.0 changes the way humans live, both in working and communicating, such as the social media revolution which has an impact on the way humans communicate, where 30% of the world's population uses social media services to stay updated on world events and to communicate. In addition, the facilities in online shopping and

¹⁶Kamaluddin. *Ibid*.

¹⁷Astrid Savitri. *Ibid*, p.83.

¹⁸<https://www.progresstech.co.id/blog/internet-of-things>, diakses 19 Januari 2021.

¹⁹Astrid Savitri. *Ibid*, p.73.

delivery can reach even to remote places, so that it can spur the economy in remote areas. And for workers, digital technology can reduce tasks that can be automated, so they can concentrate more on other, more complex problems.²⁰

On the other hand, there are also negative sides to the digital revolution 4.0, such as social media which on the one hand can remove boundaries and unite everyone, but on the other hand, can intensify social inequalities, and provide opportunities for cyber-bullying, hate speech and the spread or spread of hoaxes or fake news.²¹

In addition, the digital era 4.0, with the widespread use of the internet in all aspects, has created a new world called cyberspace. Cyberspace is defined as a habitat of cybersociety or cyberspace, with various sectors that can run in parallel with traditional society.²² Cyber space is also defined as a community that is connected electronically in one space because it is driven by the use of ICT.²³ And as a space where communities can connect to each other using the internet network to carry out various *da'ily* activities.²⁴

According to Kremling and Parker in cyberspace, people can shop online, exchange photos and opinions, find partners, download songs, register for school, look for work or participate in various events, and with social media such as Facebook, Twitter, Instagram, millions can bring together people in the virtual world. Without having to come to a cafe to meet, people can meet live using FaceTime or similar applications. And there is no need to send letters (paper) because they are replaced by e-mails, instant messages, and tweets. So this technology brings great convenience to society, because it can connect people all over the world, as well as provide economic opportunities.²⁵

But apart from that, there are also negative impacts and the opportunity to create new crimes or cybercrime. Kremling and Parker give examples such as cyberbullying which can affect school children to their parents, or child pornography whose photos are spread over the internet, which, although legal action can be carried out, but its traces on the internet can be left forever.²⁶ In addition, several cyber-crimes that can arise, such as entering a system illegally / without permission and sabotaging various confidential information, loading fake news or slander that can damage the good name of certain parties, falsification of documents, violation of intellectual property rights or plagiarism to fraud to take material gain through credit card information and other personal and financial information, or crimes based on politics, ideology or religion.²⁷

The Dynamics of *Da'wah* in the Digital Revolution Era 4.0

The era of the digital revolution 4.0 brings rapid, fundamental changes and creates a new order in all areas of human life today, including the field of *da'wah*.²⁸ Two aspects that need to change in preaching are aspects of the *da'wah* paradigm and the implementation of *da'wah*. In the paradigm aspect, Muslims must understand that Islam has never prohibited its followers from using technology as long as it brings harm and is still based on Islamic values. For this reason, in facing the digital revolution era 4.0, the preachers are required to translate *da'wah* messages effectively and efficiently by using technology.²⁹

Da'wah in the era of the digital revolution 4.0 can use the internet as a medium to convey Islamic teachings in an effective and allocate manner, namely preaching without boundaries of space

²⁰ Astrid Savitri. *Ibid*, p. 125.

²¹ *Ibid*, p.129.

²² George K. Kostopoulos, *Cyberspace and cybersecurity*, Second Edition, New York: CRC Press, 2018, xiv.

²³ Kementerian Pertahanan Republik Indonesia, 2014, *Pedoman pertahanan siber*, 1.

²⁴ *Ibid*, 5.

²⁵ Janine Kremling & Amanda M Sharp Parker, *Cyberspace cybersecurity and cybercrime*, 37.

²⁶ *Ibid*.

²⁷ Maskun dkk, *Korelasi kejahatan siber & kejahatan agresi dalam perkembangan hukum internasional*, Makassar: Nas Media Pustaka, 2020, 26-30.

²⁸ Saeful Anwar, Revolusi industri 4.0 Islam dalam merespon tantangan teknologi digitalisasi, *At-Tuhfah: Jurnal Studi Keislaman*, 2019, 8, 2, 1-18.

²⁹ Mohammad Darwis, Rejuvenasi paradigma dakwah di era revolusi industri 4.0, *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam*, 2019, 5, 1.

or territorial barriers between individuals.³⁰ The concept of *da'wah* using the internet can be called *e-da'wah*. The implementation of *e-da'wah* is certainly different from conventional preaching which is carried out by lecturing from the *mibâr* to the pulpit because it uses social media as an advice to spread *da'wah*. Due to changes in the media used in the implementation of *e-da'wah*, provisions are needed so that its implementation runs smoothly.

There are several standards that must be met for preachers who will carry out *e-da'wah*, namely: 1) in producing *da'wah* messages, data validation must be carried out to avoid fake news or hoaxes, pay attention to journalistic code of ethics and pay attention to related rules to avoid cyber crime cases (cybercrime). 2) in the distribution of *da'wah* messages must pay attention to the benefits and not trigger slander. 3) in using social media, you must be wise so as not to cause social friction.³¹

Even so, there are opportunities and challenges that must be considered in preaching the era of the digital revolution 4.0, namely through the internet, Islamic preaching is gaining momentum to be able to spread quickly in various regions around the world, so that the global community is able to recognize Islam as the religion of *rahmatan lil alamin*. However, the challenge that must be faced is that technology must not eliminate human values, and must maintain the values of Islamic teachings so that they are not eroded by various global values found on the internet.³²

The concept of *Da'wah* in the Revolutionary Era 4.0

Based on the previous explanation, the context of the digital revolution era 4.0 was basically built by the Internet of Things (IoT), Big Data, and Artificial Intelligence (AI) which gave rise to at least four things, namely: First, this era provides convenience and speed in transferring data or information digitally through the internet network that has spread throughout the world.

Second, the emergence of various automated devices that have been systemized with certain algorithms, which allow them to work independently, such as self-machines for transportation tickets, buying drinks, cashiers. And there are chat-bots that can replace the receptionist or customer service function in predictable things (the algorithm).

Third, the emergence of cyber space that allows people to carry out activities or activities in it, so that they can interact with each other without having to meet face to face, in real-time (synchronous) or not (asynchronous). Various activities that can be carried out such as, looking for information, shopping, school, work or business, looking for entertainment, etc., including following Islamic studies.

Fourth, along with the existence of cyber space, cybercrimes have also emerged, such as persecution (cyber-bullying), hate speech (hate speech), rampant information and hoaxes, fraud using internet services, violation of intellectual property rights or plagiarism, hacking or retrieving documents without permission, etc.

Changes in the conditions above cannot be denied, so that preaching activities need to adapt to existing conditions so that they can continue to develop. *Da'wah* changes in the era of the digital revolution 4.0 include paradigm and implementation aspects.

In the paradigm aspect, it is necessary to understand that Islam does not prohibit the use of technology but must be used for the benefit and based on Islamic teachings. In the implementation aspect of implementing *e-da'wah*, namely internet-based preaching using social media, accompanied by observing standards: 1) in producing *da'wah* messages, data validation must be carried out to avoid fake news or hoaxes, pay attention to journalistic code of ethics and pay attention to related rules to avoid crime cases cyber (cybercrime); 2) in the distribution of *da'wah* messages must pay attention to the benefits and not trigger slander, and; 3) in using social media, you must be wise so as not to cause social friction.

Various changes in conditions have been described above and if it is related to basic *da'i* competencies which include substantial, methodological or intellectual competences, and material

³⁰Anton Widodo & Fathurohman, Dakwah Islam di era revolusi industri 4.0, *Khabar: Jurnal Komunikasi Penyiaran Islam*, 2019, 1, 01, 49-65.

³¹Rila Setyaningsih, Model penguatan e-dakwah di era disruptif melalui standard literasi media Islam daring, *Journal Tsaqafah*, 2019, 15, 1.

³²*Ibid.*

physical, then several professional *da'i* competences can be formulated in the era of the digital revolution 4.0, including:

First, substantial competence which includes spiritual, moral and religious sciences. In the spiritual aspect related to faith, devotion and worship to Allah, in the era of the digital revolution 4.0 this spiritual aspect cannot change or cannot be replaced because this is the basis for preaching. If preaching is not based on faith, *taqwa* and invitations to worship Allah, then *da'wah* has lost its substance, namely calling on people to carry out Islamic teachings. It's just that in this aspect, preachers need to strengthen faith with a scientific basis, learn various values or ideologies in society and learn a comparison with Islamic teachings, this is done because internet-based *e-da'wah* will meet various people around the world. With various values and even contrary to Islam, preachers are required to be able to answer the challenges of opposing values and show the true religion of Islam and lead to a better life.

In the moral aspect related to morality in the era of the digital revolution 4.0, it must be maintained and improved, because *da'i* are a reflection of the teachings of Islam as well as need examples in carrying out *da'ily* life, if the preachers no longer have morals good, it can reduce the trust of *mad'u*. However, the form of morals needs to be adjusted to the development of conditions caused by the digital revolution 4.0, for example the ability to manage emotions so that they are not easily carried away by emotions and remain patient when facing cyber-crimes that may befall *da'i* personally and Islam in general. Because it is not uncommon for hate speech aimed at *da'i*, which, if handled unwise or emotionally, can cause bigger problems. Therefore, *da'i* need to have high patience to face cybercrimes directed at him.

In aspects related to mastery of religious sciences related to the science of the *Qur'an*, hadith, interpretation, thought and history of Islam in the era of the digital revolution 4.0, it must be controlled, because this religious knowledge is the basis for the message of *da'wah* taught to *mad'u*. However, adjustments need to be made including: 1) The ability to understand the activities carried out by women or the general public in cyberspace from the perspective of religious science. For example, trying to understand how good morals, morals or ethics are in interacting on social media, which may not have existed at the time of the Prophet Muhammad so that there is no hadith or text in the *Qur'an* that explicitly conveyed this. This is needed as capital to preach to *mad'u* who are part of cyberspace; 2) The ability to understand cyber crime from the point of view of religious knowledge, which may not have existed at the time of the Prophet Muhammad, so there is no review of hadith or al-*Qur'an* text that explicitly discusses it. Like the law of spreading hoaxes on social media, or the law of blaspheming or spreading hate speech on social media. With this ability, *da'i* will be able to answer problems that may arise related to cyber crime. And it can be a material for *da'wah* given to you so that you can prevent them from committing cyber crime or you can respond if you become a victim of cyber crime.

Second, methodological competences relating to intellectual abilities, logical skills and problem-solving methods (research), as well as technical competences. In the aspect of intellectual competence related to mastery of other social sciences, in the digital era 4.0 it is still needed, because the preaching of Islamic teachings which covers all sectors of life is required to have insight in various fields in order to explain a problem correctly. It's just that this knowledge needs to be added with insights related to cybercrime and the things that cause cybercrime to occur. As in Indonesia itself, there are regulations such as the ITE Law which provide limits on electronic information transactions. Insights regarding this, *da'i* are needed in order to be able to carry out *da'wah* well in cyberspace without committing violations or cybercrimes that can hinder *da'wah*.

In the aspect of technical competence, namely language skills, use of media and *da'wah* techniques, in the digital era 4.0 it is also still needed, because basically *da'wah* will be related to the preparation of *da'wah* messages that involve language skills, convey *da'wah* material related to the selection and use of methods and selection of techniques in a lecture. It's just that this technical capability needs to be improved in matters relating to the use of electronic devices, digitization and use of the internet. For example: 1) the ability to document his religious knowledge in digital form so that it can be easily transferred over the internet. So that his religious knowledge can not only be spread through face-to-face lectures, but also can be obtained by *mad'u*, even though they are not face

to face with the preachers; 2) The ability to use sophisticated tools or devices to support the smoothness of *da'wah*. Like the many applications created by developers that can support *da'wah*, such as the digital al-Quran, as well as hadiths, and interpretive books that can be accessed via smartphones. By understanding and being able to use a smartphone along with these applications it can make it easier for preachers to facilitate their preaching without the need to carry a lot of heavy books, and; 3) *Da'i* can also have the ability to use technology technically that can be used to develop or create applications, programs, events or broadcasts of *da'wah* that can achieve their *da'wah* goals. These abilities include the ability to take and edit videos, programming, graphic design, etc. because applications such as chat-bots or Islamic games, all of them are made with algorithms that are compiled in advance. So there must be people who make programs or algorithmic arguments in the bot, application, DSJ system so that it can work by itself. It requires technical skills to produce it. If they have this ability, *da'i* can make their own platforms that can achieve their missionary goals among certain circles. For example, by making videos or short films containing *da'wah* messages to be broadcast on social media, social messenger or websites.

However, to have technical skills like that, it does take a long time to learn. If the preacher does not have enough energy and time to study it himself, then the preacher needs to at least have the ability to find and establish good cooperation with people who have technical competences such as the ability to take and edit images or videos, programming, graphic design, etc. So that the *da'i* can still produce digital programs, applications, broadcasts or events that are in accordance with the purpose of *da'wah*, with the help of parties who have technical competence in that field.

This capability also answers doubts that *da'i* tasks have been replaced by technology. On a certain side, the technology that has been made such as prayer time reminder application, digital *Qur'an*, *da'wah* game, zakat payment application, question and answer application chat about religious issues, guide application and check the reading of the *Qur'an*, and Other technologies, in fact, can replace the role of preachers in certain matters, such as reminding prayer times and paying zakat, helping the *Qur'an*, accelerating zakat payments, and so on. But this application cannot appear by itself, someone needs to create and configure the system first. So *da'i* needs to make or design a concept for later technical made by people who are experts in the field.

In addition, preachers also need to have insight into community interactions in cyberspace, be it social media, social messenger, etc., as materials for designing *da'wah* messages that are suitable for community interactions. For example, in the use of language that is adapted to the current context on social media, such as words: update, follow, mention, trending, share, caption, etc. which are closely related to the world of social media. By using these words in the *mad'u* market, which often uses social media, it can facilitate the reception of *da'wah* messages.

Another technical capability that also needs to be developed is to trace data that may be needed to make preaching materials, namely the ability to filter or validate hoax information that may circulate on the internet. Such as not using information from sites that are not credible or not verified by the press council, or not sharing information using anonymous accounts or not having clear sources. With this data validation capability, preachers will avoid using hoax information in their *da'wah* material or in making *da'wah* programs (if *da'wah* is carried out using certain programs such as empowerment programs or *mad'u* guidance). So that the *da'i* did not give the wrong lesson to *mad'u*.

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Third, for the category of physical and material competence, in general physical health is definitely needed. But specifically, preachers also need sufficient material to at least have the necessary devices such as smart phones and data quotas to support the *da'wah* being carried out. As

well as the ability to design appropriate communication in the context of mad'u which may come from a different ethnicity than *da'i*. If in the time of the prophets, the tendency of the prophet to come from his community with the same ethnicity, so that it could facilitate the preaching carried out, then in the present era, assuming people can access sites from all over the world, then *mad'u* can be broader, not limited to one complex, one city, province, or even on a different continent. so that preachers need to have the ability to design *da'wah* messages that can be accepted by the broad mad'u, so that their *da'wah* messages can still be accepted by *mad'u*.

CONCLUSION

Da'i professional means making *da'i* as a profession or work that is done with specific competencies. The task that must be done by professional *da'i* is to invite other humans to believe in Allah and His Messenger and always carry out Allah's orders, and solve people's problems.

The basic competencies that *da'i* need to have in order to carry out their duties, namely substantial competence, methodological or intellectual competence, and material physical competence. And that capability needs to be developed in the context of the digital era 4.0 as it is now, which is based on the internet of things (IoT), big data and artificial intelligence.

The adaptation of *da'i* competencies in the era of the industrial revolution 4.0 includes: first, substantial abilities in the spiritual aspect must still be possessed and need to be developed by strengthening the scientific basis, learning various values and comparisons with Islam to face the possibility of value battles in the cyber world. In the moral aspect, it also needs to be maintained by adjusting the context of akhlakul karimah needed in dealing with interactions with mad'u on social media which allow slander, hoaxes, blasphemy aimed at *da'i* or Islamic teachings to spread. In the aspect of mastery of religious knowledge, it is still necessary to adjust and develop the concept of thought related to matters of the internet world, which probably does not have the text of the arguments of the Qur'an or hadith and has not existed in Islamic practice in the past.

Then methodological competence in the intellectual aspect, namely mastery of various social sciences, is still needed, but it is necessary to add insight into information technology and its legal rules so that preachers can preach safely. In the aspect of technical skills related to language, the use of media and communication techniques is still needed, but it is necessary to add the ability to use electronic devices to operationalize the programs used, the ability to use technology so that they can develop or create platforms that are suitable for their missionary purposes or the ability to search and link them. cooperation with people who have the technical ability. as well as the ability and insight related to community interaction in cyberspace as materials for designing *da'wah* messages, as well as insights related to cyber crime in order to prevent proselytizing that could lead to crime. In addition, the ability to trace and validate the data obtained is also needed to avoid hoaxes.

Subsequent competencies, namely physical and material competences are also still needed, but with greater additions to the adequacy of materials to purchase the necessary devices such as smart phones and quotas for *da'wah*, as well as the ability to design and carry out proper communication, in the context of mad'u which can be various. or different ethnicities with *da'i*.

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