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# CANCEL CULTURE: AN ANALYSIS ISLAMIC COMMUNICATION ON VIRTUAL MEDIA

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## ABSTRACT

This study aims to explore the phenomenon of social transformation in the practice of da'wah led by master teachers in the Muslim community of Lombok. The main focus of this study is to analyze how the traditional authority of da'wah tuan guru, the transformation of da'wah from traditional to digital and the implications of da'wah tuan guru in responding to and influencing social change in his community through da'wah efforts, The author uses a phenomenological approach to explore the history, methods, messages, and strategies used by master teachers in spreading Islamic religious teachings as well as as a preacher can contribute to change socially observable in society. The implications for the social transformation taking place. The results of this study can provide a better understanding of the role of Tuan Guru's da'wah in the context of social change in Muslim societies. This study aims to explore the phenomenon of social transformation in the practice of da'wah led by master teachers in the Muslim community of Lombok. The main focus of this study is to analyze how the traditional authority of da'wah tuan guru, the transformation of da'wah from traditional to digital and the implications of da'wah tuan guru in responding to and influencing social change in his community through da'wah efforts, The author uses a phenomenological approach to explore the history, methods, messages, and strategies used by master teachers in spreading Islamic religious teachings as well as as a preacher can contribute to change socially observable in society. The implications for the social transformation taking place. The results of this study can provide a better understanding of the role of Tuan Guru's da'wah in the context of social change in Muslim societies.

**Keywords** : Cancel Culture; Islamic Communication; Virtual Media; Public Figure

## 1 Introduction

This study aims to explore the phenomenon of social transformation in the practice of da'wah led by master teachers in the Muslim community of Lombok. The main focus of this study is to analyze how the traditional authority of da'wah tuan guru, the transformation of da'wah from traditional to digital and the implications of da'wah tuan guru in responding to and influencing social change in his community through da'wah efforts, The author uses a phenomenological approach to explore the history, methods, messages, and strategies used by master teachers in spreading Islamic religious teachings as well as as a preacher can contribute to change socially observable in society. This research illustrates the important role of Tuan Guru in shaping religious views and values in society, as well as its implications for the social transformation that takes place.

The results of this study can provide a better understanding of the role of Tuan Guru's da'wah in the context of social change in Muslim societies. The author reviews how Tuan Guru uses

social media, online platforms, and other digital tools to spread religious messages and connect with his congregation. Through comparative and phenomenological analysis the author identifies changes in the practice of da'wah master teachers and their impact on Islamic society. The results also discuss the implications of da'wah master teachers from traditional to digital so as to provide insight into how religions and traditions can adapt to technological changes in rapidly changing social and cultural contexts.

Because the development of technology today is so fast, especially those related to telecommunications and information. Existing technology was created with the aim of helping and providing convenience in various aspects of human life, both when humans work, move, and even communicate.

These days, master-teacher da'wah is no longer limited to local or regional environments, but can reach a wider, even international, audience through social media, digital platforms, and the internet. This transformation brought about a major change in the method and impact of master-teacher da'wah, and provided new opportunities to spread religious messages and moral values to various circles of society.

This article will delve deeper into the social transformation of da'wah tuan guru from traditional to digital approaches. The role of social media, online platforms, and technology in facilitating the da'wah of master teachers, as well as its impact on people's perception, understanding, and participation in Islamic teachings. In addition, this article will also discuss the challenges and opportunities faced by masters in adapting to these technological changes, as well as the social and cultural implications of such transformations.

The importance of this topic is not only limited to the religious context, but is also relevant within the framework of broader social and technological developments. The transformation of da'wah master teachers in Lombok reflects how religion and tradition are able to adapt to the increasingly connected modern world. This article deals with that, so it can provide deeper insight into how technology has changed the way religious messages are conveyed and received in society, and can affect social and cultural dynamics.

It is undeniable, that the term tuan guru in Lombok was born a long time ago, he has an important role in providing religious tausiah, religious advice, and teaching spiritual values for the community. Tuan guru is a term for someone who has high religious knowledge and the title is given by the community as a form of their recognition of their advantages. In general, those who are given the title of master teacher are someone who has been on Hajj, has a pilgrim or Islamic boarding school and he has a background in relationships with influential people. For example, having studied with famous scholars in the Middle East or because his parents were master teachers.

The network of master teachers in Lombok entered the 20th century, increasingly visible and strong, thus gaining recognition from the community. (Tahir, 2008) At the beginning of the 20th century, the network of master teachers in Lombok underwent various significant changes and developments. The 20th century was an important period in the history of the development of religion and society in Indonesia, including on the island of Lombok.

Some aspects that the author then saw in the history of the development of the master teacher network in Lombok in that period. First, modernization and colonialism at the beginning of the 20th century, in Indonesia, including Lombok, was still under the influence of Dutch colonialism. The influence of colonialism has a major impact on society, including the Muslim community in Lombok. Thus, along with the modernization and spread of modern education by the colonial government, there was a push to change traditional religious practices. Second, master teachers as preachers or messengers of religion are also involved in da'wah efforts that are more structured and use a more systematic approach. They can establish pesantren (pondok pesantren), religious schools, and other Islamic educational institutions to educate the younger

generation about Islam and religious traditions. Third, a change in the understanding of religion that later made some masters may be involved in promoting.

Since that period, Sasak people have viewed religious figures or master teachers as versatile, capable and influential leaders. The strengthening of the position of master teacher began with the presence of Balinese people from Karang Asem who occupied the western Lombok area around 1740 AD, which suppressed the Sasak community. The pressure had provoked a strong reaction from the Sasak nobility and the master teachers, who joined together to lead many wars to expel the Balinese rulers of Lombok. The rebellious movement led by the master teachers gained an increasing following, and gradually reduced the influence of indigenous figures who largely based their authority on the heritage of local traditions. (Jamaluddin, 2011)

A person is only called a master teacher if he meets certain conditions, including: First, have extensive knowledge of Islam and its various teachings. (Jamaluddin, 2011) Having deep religious knowledge including absolute requirements that must be met, the requirements for being a master teacher are almost the same as the requirements for becoming a scholar. A master teacher must master Islamic sciences, including the ability of a master teacher to provide various solutions to various problems faced by his community. Second, he has studied with famous scholars in the Middle East, especially Haramain. In the past, Java was the same, for example KH. Hashim Ash'ari, KH. Abdul Wahab Hasbullah, KH. Bisri Syamsuri, who is an alumnus of Haramain.

This period was also the most glorious period in the history of Islamic intellectuals in Lombok, marked by the involvement of master teachers from Lombok in the network of Haramain scholars with the archipelago. Haramain occupies a very strategic position, especially as a holy city where Hajj is carried out. This has encouraged Muslims and a number of scholars and scholars from various countries to come and settle in Haramain. The meeting of the Sasak people with the scholars in Haramain has created a kind of scholarly network that produces scientific discourse. Those involved in this network of scholars brought with them various scholarly traditions. Because of extensive relationships in the network of scholars and the spirit of renewal. This period was also the most glorious period in the history of Islamic intellectuals in Lombok, marked by the involvement of master teachers from Lombok in the network of Haramain scholars with the archipelago. Haramain occupies a very strategic position, especially as a holy city where Hajj is carried out. This has encouraged Muslims and a number of scholars and scholars from various countries to come and settle in Haramain. The meeting of the Sasak people with the scholars in Haramain has created a kind of scholarly network that produces scientific discourse. Those involved in this network of scholars brought with them various scholarly traditions. Because of extensive relationships in the network of scholars and the spirit of renewal.

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In Haramain this is a gathering place for great pious scholars who became their teachers of scholars in various parts of the world. Haramain is still believed to be a holy city, one will gain blessed knowledge if one is in a conducive environment, then one's heart is clean and far from sinful deeds, only those whose hearts are clean far from sinful deeds will gain blessed knowledge, see.

In the view and belief of the Sasak people, master teachers who have blessed knowledge. Westermarck stated, the term blessing or barokah means blessing which will be able to change the view, behavior of society for the better. At that time only those who had studied in Haramain would obtain the title of master teacher, the longer a master teacher lived and studied in Haramain, the greater his influence in society. In the view and belief of the Sasak people, master teachers who have blessed knowledge. Westermarck stated, the term blessing or barokah means blessing which will be able to change the view, behavior of society for the better. At that time only those who had studied in Haramain would obtain the title of master teacher, the longer a master teacher lived and studied in Haramain, the greater his influence in society.

In Sasak society there is a difference with the term kiai in Java, in Javanese society, they do not require someone kiai to be Middle Eastern alumni, as long as someone has been in an Islamic boarding school or alumni of an Islamic boarding school, then someone can become a kiai. Among Muslims in Lombok, there is a perception that no matter how high and broad a person's religious knowledge is, if he does not study in Haramain, he will only be regarded as a teacher who has no true religious authority. In order to explore the social transformation of da'wah tuan guru, this article will examine and analyze existing trends, and present thoughts from experts who have deep insight into social changes that occur. That way, readers will be able to understand more about the da'wah of master teachers which was once local has developed into a global phenomenon that is able to affect various aspects of life in contemporary society. In Sasak society there is a difference with the term kiai in Java, in Javanese society, they do not require someone kiai to be Middle Eastern alumni, as long as someone has been in an Islamic boarding school or alumni of an Islamic boarding school, then someone can become a kiai. Among Muslims in Lombok, there is a perception that no matter how high and broad a person's religious knowledge is, if he does not study in Haramain, he will only be regarded as a teacher who has no true religious authority. In order to explore the social transformation of da'wah tuan guru, this article will examine and analyze existing trends, and present thoughts from experts who have deep insight into social changes that occur. That way, readers will be able to understand more about the da'wah of master teachers which was once local has developed into a global phenomenon that is able to affect various aspects of life in contemporary society.

Based on the introduction above, this paper will discuss how the authority of traditional da'wah master teachers can be transformed into the context of modern society. Sociological analysis of da'wah will help us understand the social dynamics in society, as well as their implications for ongoing social changes. This article will also attempt to identify the challenges and opportunities faced by proselytizing practitioners in their efforts to affect social change in modern society. By understanding the role of da'wah in social transformation, we can have a better view of how religion and moral values remain relevant in this ever-changing world.

#### METHOD

This study used qualitative description method. The research is holistic, broad and thorough. According to Bidga and Taylor in their book, moleong defines that qualitative research is a research mechanism that forms descriptive data in the form of written terms or expressions of people and actors observed. For this reason, in this qualitative research as previously stated, that the data produced by researchers is more holistic, temporary and will develop after

researchers enter certain fields and social situations.

Pendekatan penelitian yang penulis gunakan yaitu penelitian dalam analisis phenomenology that seeks to understand the meaning of events and their relation to people in certain situations. The main basis of this approach lies in deepening an object of study by trying to understand the meaning of events and their relation to human life.

In this study, purposive was selected which aims at retrieval techniques of data sources with certain considerations. Certain considerations, for example, the person is considered to know more about what the researcher expects so that it will make it easier for the researcher to explore the object or situation to be studied. A data source is the subject from which data is retrieved or obtained.

This paper, trying to collect data in accordance with the needs of the main source, namely the social transformation of da'wah master teachers: from traditional to digital is used as the subject of research. In addition, the data obtained are not from the main source to support the existing primary data, for example by interviewing parties who know information about the research subjects, then researchers also take related references to further enrich, clarify and strengthen the primary data.

## DATA AND DISCUSSION

Traditional authority in the context of da'wah tuan guru refers to the authority or power recognized and respected by the community over a master teacher or religious leader in conveying religious teachings and religious values. This authority is based on centuries of tradition and cultural heritage. Master teachers are considered to have deep knowledge and correct understanding of religion. Their authority in this regard is based on the belief that they are ahlu ilm (experts in the field of religious sciences), explaining religious texts, interpretations, and religious practices.

They are considered good examples of living a life in accordance with religious teachings. Their honesty, integrity, and piety helped strengthen their authority in the community and society. Traditional authority derives its legitimacy from tradition or custom. A person is considered to be a leader not because of his abilities, but because it was determined in the past, such as when a young son inherited his father's throne. This suggests that the master's traditional authority comes from inheritance, family line, or ethnicity. In this view, power is based on personal or personal relationships, as well as one's personal loyalty to previous leaders. The owners of traditional authority are those who are thought to know sacred traditions. Therefore, customary ties play an important role.

Max Weber argues that there are three types of traditional authority: gerontocracy, patriarchy and patrimonialism. Gerontocracy is the authority exercised by parents in a group. Patriarchalism is a kind of power where power is held by a kinship (household) and has inherited power. While patrimonialism is a form of authority that requires a leader to work with relatives or closest associates who have personal devotion to him.

In relation to Max Weber's opinion above, traditional authority in the da'wah of master teachers in Lombok is often built on cultural heritage and long-standing traditions in the community. Because this turned out to be considered as a form of respect for the predecessors and lineages of previous religious teachers, as well as the spread of religious teachings passed down from generation to generation. In relation to Max Weber's opinion above, traditional authority in the da'wah of master teachers in Lombok is often built on cultural heritage and long-standing traditions in the community. Because this turned out to be considered as a form of respect for the predecessors and lineages of previous religious teachers, as well as the spread of religious teachings passed down from generation to generation. In addition, master teachers often have an important role in spiritual guidance and leadership in the community or

congregation. They can provide advice, guidance, and wisdom to the congregation in various aspects of life, not only in terms of religion, but they are also able to be role models and people who are patronized. So that the charismatic of a master teacher in Lombok can be felt by the community with the religious spirits taught. This can be seen, for example, in loyal followers who are obedient to the master teacher. Worshippers often respect the orders and views of master teachers as the ultimate authority in their religious life.

Master teacher's expertise in Islamic sciences is the main thing in the social life of the community. Tuan guru is played as a washilah to pray and convey hajat to Allah Subhanahu Wata'ala on the grounds of his closeness as the source of blessings. This is based on the thinking built on the basis of hospitality and prayer worship owned by the master teacher. Master teacher's expertise in Islamic sciences is the main thing in the social life of the community. Tuan guru is played as a washilah to pray and convey hajat to Allah Subhanahu Wata'ala on the grounds of his closeness as the source of blessings. This is based on the thinking built on the basis of hospitality and prayer worship owned by the master teacher. Master teacher's expertise in Islamic sciences is the main thing in the social life of the community. Tuan guru is played as a washilah to pray and convey hajat to Allah Subhanahu Wata'ala on the grounds of his closeness as the source of blessings. This is based on the thinking built on the basis of hospitality and prayer worship owned by the master teacher.

The figure of the master teacher is a figure that reflects the personality of the Sasak community in Lombok in his thoughts and behavior which is an example for the community. Admiration and sympathy born from people's views not only influence social order and the practice of religious values. The charismatic figure of the master teacher in the Sasak community in Lombok is often seen from social reality including the community's treatment of the figure of the master teacher, not only related to respect and appreciation, but is sanctified, often the remaining food and drink of the master teacher becomes a fight because it is believed to provide blessings for those who eat it.

In addition, these foods and drinks can have a positive influence on the subtlety of mind, moral goodness, and intelligence inherited through the intermediary of food consumed by the Master Master and most importantly can bring hospitality to those who consume it. Without ruling out the value of blessings, they actually deliberately fight to get the leftovers of the Master's food and drink as a form of appreciation or gratitude, humility (tawadhu) and other moral and sufistic values. In addition, these foods and drinks can have a positive influence on the subtlety of mind, moral goodness, and intelligence inherited through the intermediary of food consumed by the Master Master and most importantly can bring hospitality to those who consume it. Without ruling out the value of blessings, they actually deliberately fight to get the leftovers of the Master's food and drink as a form of appreciation or gratitude, humility (tawadhu) and other moral and sufistic values.

The charisma or authority of Tuan Guru as a divine gift given by Allah Subhanahu Wata'ala is able to inspire and motivate others through words and actions. Charisma is formed from fusion. For example, traits, characteristics, behaviors, and situations. The charisma or authority of the Master Master is seen in a personality that reflects the values of politeness, politeness, diligence, perseverance, friendliness, and humility. Therefore, the influence of Tuan Guru in Islamic da'wah on the Sasak community in Lombok has progressed and developed drastically.

The ability of the master teacher to present admiration, confidence and appreciation from the community based on his level of education and effort in guiding and guiding the community towards a more directed life or known as idealized influence.

*Another ability of master teachers in inspiring and motivating people to continue to deepen religious knowledge as a need or known as inspirational motivation. Master teacher in*

*integrating the social reality of the community as a reference in carrying out a movement of change and social development that is considered capable of guiding the social life of the Sasak Lombok community or known as individualized consideration. In addition to the ability of the master teacher to provide insight stimulation in carrying out Islamic da'wah better and effectively or known as intellectual stimulation.*

Transformation of Da'wah from Traditional to Digital The transformation of da'wah tuan guru is the process of change or evolution in the way tuan guru (a religious leader or ulama) performs da'wah or the spread of Islamic religious teachings. This transformation can occur for various reasons, such as changing times, technological developments, or social and cultural changes.

Social media presents a great opportunity for us to reach people who may not know about Islam or Muslims. One of the main uses of social media in Islam is da'wah which is admired by Islamic preachers.

Now, like other countries, Muslim countries are doing the same, observing the rapid spread and acceptance of social media podiums such as Facebook, Twitter and YouTube in recent times. In the world, Facebook for example, an important social networking site with millions of users. Muslim countries are second only to Non-Muslims in terms of daily Youtube viewership with millions of video views. The popularity of social media platforms in the world makes some researchers assume that their influence on religious life will increase. This shows that the transformation of da'wah in the digital era is also important to be carried out.

One type of use of social media by Islam is da'wah, which is highly preferred. Some estimates estimate the number of Twitter supporters for some Islamic scholars at more than 600,000. Famous preachers like Tareq Al Suwaidan and Amr Khaled have reached the one million mark in terms of followers and likes on Facebook. Unfortunately, some of the great clerics had social media accounts, even though they had died years earlier, but their religious followers and philosophers aspired to reach the new age group of the digital nation and its supporters by creating social media accounts.

Social media is becoming the foundation of increasingly important religious information for some people in the Muslim world. As a product, a new media civilization is promising because it has considerable power on the consciousness of global Muslims. The use of social media is not only used by religious leaders but is also used by Muslims in general who constantly tweet verses of the Quran and Hadith, prophetic words. The spread of religious substance generally reaches its peak in Ramadan when the level of religiosity increases.

Da'wah communication has long existed in the daily lives of people who practice it. With the rapid development of technology and online media, it is very easy to reach any society. The public can access the preachers' lectures and other da'wah communications on whatever social media they prefer. One of the most commonly used is YouTube. Unlike other social media because there is no time limit for videos, so the general public can listen to religious studies freely. Some da'wah studies that have been uploaded on YouTube include Ustadz Abdul Somad (UAS), Ustadz Hanan Attaki, Ustadz Zakir.

People have long used da'wah communication in their daily lives. With the rapid advancement of technology and online media, it can help people to access more easily the lectures of master teachers or kiai. The most used website is YouTube. Unlike other social media that have video viewing time limits. Some da'wah videos that are often uploaded to YouTube include Ustadz Abdul Somad (UAS), Ustadz Hanan Attaki, dr. Zakir Naik and other lecturers.

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In this regard, teachers can utilize modern media and technology, such as the internet, social media, or television, to spread religious messages more effectively to a wider audience. They



can create websites, social media accounts, or YouTube channels to teach religious teachings and communicate with worshippers. Furthermore, da'wah transformation can also include a more interactive approach. In this case, master teachers can hold question and answer sessions, group discussions, or webinars to answer questions and discuss religious teachings with their congregation.

### **Implications of Da'wah Tuan Guru from Traditional to Digital**

The implications of da'wah from traditional to digital have a significant impact on the way Islamic da'wah and religious messages are conveyed and received by society. Here are some of the key implications of the shift from traditional to digital: In the digital age, da'wah is accessible to a wider society geographically. There are no longer any physical or geographical restrictions that hinder the spread of religious messages. People from different parts of the world can access the da'wah delivered by the master teacher through the internet, websites, social media, and other digital platforms.

Broader accessibility in the context of the implications of da'wah master teachers from traditional to digital is that with the existence of digital media and internet technology, da'wah messages can be accessed by the community on a wider scale and without being limited by geographical or physical restrictions. Thus, its reach is more global. Through digital platforms such as websites, social media, and messaging apps, da'wah can reach audiences in different parts of the world. A master, teacher or religious preacher based somewhere can communicate with people all over the world without the need to be physically present in various locations.

Traditionally, proselytizing was often limited by geographical distance. People must be physically present in mosques, churches, or other places of worship to listen to lectures or recitations. However, with digital da'wah, people can access religious lectures, sermons, or lectures from anywhere, provided they have an internet connection.

Wider accessibility also means that da'wah materials can be accessed by individuals at any time according to their convenience. It is not tied to a specific schedule or a specific time and place, making it easier for people to study and reflect on religious messages according to their own schedule.

1. However, it has its own challenges that one side of digital da'wah can influence people from different cultures and backgrounds. It can be a way to spread religious messages amid a process of globalization that increasingly connects different societies and cultures. However, it is important to remember that this wider accessibility also carries an extra responsibility in spreading the religious message correctly and in accordance with the religious values held. In addition, digital proselytizing can also face challenges such as the spread of misinformation or radicalization. Therefore, the shift to digital da'wah also requires ethical thinking and greater responsibility.

#### **Ethical Challenges**

While there are many benefits in digital proselytizing, there are also ethical challenges that need to be addressed. For example, the spread of misinformation or religious radicalism can be problematic. Therefore, the use of digital media for da'wah also requires responsibility in conveying the right and peaceful message.

The ethical challenge in the context of the implications of master-teacher da'wah from traditional to digital is that the shift to digital media in spreading religious messages can give rise to various ethical problems that must be addressed wisely. For example, the spread of misinformation. In the digital world, information can be easily disseminated without adequate

verification. Ethical challenges arise when false or inaccurate proselytizing messages are disseminated.

This can undermine the correct understanding of religion and confuse the audience. For example, an individual may intentionally or unintentionally spread false information about religion, for example by quoting verses taken out of context, which may mislead others. Others are radicalization and extremism. Social media and digital platforms can be used by radical groups to recruit members and spread extremist ideologies. Ethical challenges arise in dealing with these radicalization efforts and how to overcome their negative influences. This can undermine the correct understanding of religion and confuse the audience. For example, an individual may intentionally or unintentionally spread false information about religion, for example by quoting verses taken out of context, which may mislead others. Others are radicalization and extremism. Social media and digital platforms can be used by radical groups to recruit members and spread extremist ideologies. Ethical challenges arise in dealing with these radicalization efforts and how to overcome their negative influences.

In addition, data privacy and security, the use of personal data by digital platforms can be ethical issues. For example, user data is used and protected by master teachers in the context of digital da'wah in addition to also this is related to negative behaviors such as verbal violence, harassment, and threats that can appear in online communication. This creates an unhealthy environment and can damage the proselytizing reputation of the master teachers. It is important to maintain credibility and integrity in the delivery of religious messages. Maintaining the honesty and accuracy of messages is a fundamental ethical demand. A master religious teacher who makes unaccountable claims or takes a stance inconsistent with the religious teachings they convey can damage their credibility.

2. In facing this ethical challenge, master teachers in the context of digital da'wah need to have strong ethics and clear guidelines. They may also consider establishing codes of conduct or guidelines applicable to themselves and their communities to maintain the quality and integrity of the religious messages they convey online.

Change of Master Teacher Role In the context of digital da'wah, the role of master teacher may also change. They must have sufficient technological skills to utilize digital tools effectively. In addition, they also need to understand the characteristics of the online audience and adapt to ways of communicating that are appropriate to digital media. The implications of the shift of da'wah from traditional to digital reflect the rapid development of information and communication technology. This allows religion and spiritual messages to remain relevant and accessible to an increasingly digitally connected generation. However, this shift also poses challenges in maintaining the quality, diversity, and integrity of religious messages in a highly dynamic digital environment.

## Conclusion

The study reveals a significant shift in the practice of da'wah led by master teachers, which originally tended to be traditional, towards a more modern adaptation in the digital age. In this era, master teachers have taken the initiative to utilize information and communication technology, such as social media and online platforms, to spread the message of Islam and establish connections with their worshippers.

Transformation reflects the ability of religions and traditions to adapt to changing times, especially in evolving social and cultural contexts. Tuan guru, as a spiritual leader and religious leader, has played an important role in shaping religious views and religious values in society. Da'wah practices that follow these technological trends not only facilitate the wider dissemination of religious messages but also provide a better understanding of how religion can remain relevant in today's digital world.

This research provides valuable insights into the dynamics of social transformation in the context of master teacher da'wah practices, which will help in understanding the ways in which religions and traditions can adapt to changing times. This transformation also raises questions about its impact on religious understanding and religious identity in an increasingly digitally connected society.

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