

CULTURE-BASED DA'WAH DIGITALIZATION TO STRENGTHEN SOCIAL HARMONY IN RELIGION ON PLURAL NETIZENS

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Abstract

This paper explained how the da'wah digitalization which in this era was a major challenge that must be faced by plural netizens in Indonesia. Currently, we are required to be considerate to the environment and innovative in dealing with the rapidly changing times. Now we can perform da'wah digitally through radio, television, internet media, Facebook, or Twitter. Therefore, da'wah digitalization is needed as a new approach in this era. This study used a qualitative approach through literature study. It was research techniques using library research related to the theme or problem being carried. The type of data in this study was qualitative data, was a form of research that used a naturalistic approach to gain an understanding. Sources of data quoted from library sources included journal articles, books, research documents, and others. Data analysis techniques were carried out through interpretation of library data. In particular, the interpretation in this study used descriptive analysis. To bolster social conformity in religion, it was needed culture-based da'wah digitalization, especially moderate da'wah to create netizens that would be able to interact well with one another on the internet. Social-religious harmony in cyberspace needed to be bolstered because with a solid social harmony in religion on plural netizens, the conformity of life between religious people or religious communities will be achieved and survived on the plural netizens in particular. The existence of supporting factors and inhibiting factors for the occurrence of social and religious harmony in the plural netizens showed that there was a relation between socio-religious harmony and culture-based da'wah digitalization.

Keywords: *Da'wah Digitalization, Culture, Social Harmony, Plural Netizens*

Abstrak

Tulisan ini memaparkan bagaimana digitalisasi dakwah yang pada era ini menjadi tantangan besar yang harus dihadapi oleh netizen plural di Indonesia. Saat ini kita dituntut untuk peka terhadap lingkungan dan inovatif dalam menghadapi zaman yang cepat sekali berubah. Dengan perubahan yang begitu cepat, kini kita bisa melakukan dakwah secara digital melalui radio, televisi, media internet, facebook, atau twiter. Oleh karena itu digitalisasi dakwah diperlukan sebagai pendekatan baru di era ini. Penelitian ini menggunakan

pendekatan kualitatif melalui studi pustaka, yaitu teknik penelitian dengan menggunakan sumber kepustakaan (library research) yang berkaitan dengan tema atau masalah yang diusung. Jenis data pada penelitian ini merupakan data kualitatif, yaitu bentuk penelitian yang menggunakan pendekatan naturalistik untuk mendapatkan suatu pemahaman. Sumber data dinukil dari sumber kepustakaan meliputi artikel jurnal, buku, dokumen hasil penelitian, dan lain-lain. Teknik analisis data dilakukan melalui interpretasi data kepustakaan. Secara khusus, interpretasi dalam penelitian ini digunakan analisis deskriptif. Untuk memperkuat harmoni sosial keagamaan, diperlukan digitalisasi dakwah berbasis budaya, khususnya dakwah moderat untuk mewujudkan netizen yang mampu berinteraksi dengan baik satu sama lain di dunia maya. Harmoni sosial keagamaan di dunia maya perlu diperkuat karena dengan harmoni sosial keagamaan yang kuat pada netizen plural, kerukunan hidup antar umat beragama akan tercapai dan bertahan pada netizen plural khususnya. Adanya faktor pendukung dan faktor penghambat terjadinya keharmonisan sosial dan keagamaan pada netizen plural menunjukkan adanya keterkaitan antara harmoni sosial keagamaan dengan digitalisasi dakwah berbasis budaya.

Kata kunci: *Digitalisasi Dakwah, Budaya, Harmoni Sosial, Netizen Plural*

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A. Introduction

Current challenges such as advances in communication technology in the industrial revolution 4.0, the existence of covid-19, and the development of the radicalism issue, it is necessary the culture-based da'wah digitalization as an antidote and even protector of every individual, especially for the millennial generation. Besides, Indonesia is a country rich in diversity. The diversity of tribes, cultures, customs, languages, and religions makes Indonesia different from other countries in the world. Since the founding of the State of Indonesia, the founding figures of this country are aware of the diversity of this nation. This diversity is a very expensive nation's wealth that must be accepted, recognized, and respected.¹

Indonesia is well known among international society as one of the moderate Islamic countries. All aspects of government in Indonesia are influenced by Islam especially in the social field. Indonesian Muslim society is free to voice their opinions through technology which is currently being intensively carried out by them. This is where the importance of moderate da'wah using technology in Indonesia.² Da'wah activities in responding to any situation should enlighten and freshen the ummah, including digital da'wah. Da'i or Moslem preachers should be responsible for educating, guiding, and directing the public to positive behavior.³ Therefore, da'i or Moslem preachers are required to convey da'wah and tausiyah materials that can maintain the stability of society. The arguments that should be conveyed should be in the form of verses, hadiths, and maqolah which call for the importance of unity and integrity of the ummah.⁴

Currently, there are many kinds of Islamic da'wah programs and Islamic consultations offered on the internet or in cyberspace. However, those Islamic contents are more oriented in changing the material from analog format to digital format, which seems to "change packaging". For this reason, it is necessary to carry out constructive

¹ Ismail Suardi Wekke and Maimun Aqsha Lubis, "A Multicultural Approach in Arabic Language Teaching: Creating Equality at Indonesian Pesantren Classroom Life," *Sosiohumanika* 1, no. 2 (2008).

² Risma Fahrul Amin, "Representasi Nilai-Nilai Moderasi Islam Dalam Web Komik Berbahasa Inggris," in *Proceedings of Annual Conference for Muslim Scholars*, vol. 3, 2019, 269–278.

³ Mawardi Siregar, "MENYERU TANPA HINAAN (Upaya Menyemai Dakwah Humanis Pada Masyarakat Kota Langsa Yang Pluralis)," *Jurnal Dakwah: Media Komunikasi dan Dakwah* 16, no. 2 (2015): 203–229.

⁴ Sulistya Ayu, "A Digitalisasi Dakwah: Upaya Meningkatkan Daya Saing Islam Ramah Di Era Pandemi," *Jurnal Bimas Islam* 13, no. 2 (2020): 307–344.

criticism, so that the da'wah material is not only digitalized but also it is shifted into the form of convergence. It is packaged into the incorporation of various kinds of media and technology, so that da'wah will be able to compete and to equal with other information and will be able to call on the importance of unity of the people.⁵

The implementation of the da'wah method does not only rely on traditional methods but also needs to be adapted to the condition of the times.⁶ Because this cyber world cannot be separated from the internet, so it must use cyber communication media to carry out da'wah activities. Such as by using the facilities of Facebook, email, Twitter, YouTube, or by combining those media so that da'wah does not only seem to contain religious teachings, but also its speech is also packaged in an attractive form as an effort to prevent radicalism, terrorism, or extremism.⁷

Moreover, lately the term "media convergence" has emerged, which allows the integration of conventional telecommunications media with the internet. Its emergence can enrich the presented information, able to provide more open choices to the public to choose the information that suits their preferences and needs, of course, to avoid content that leads to radicalism and conflict. People who have laptops, iPads, or other gadgets will access the information they need easily with the internet. In some countries, online journalism is no longer a new thing.⁸

Patterns and efforts of social harmonization in religion are manifestations of a society that loves tolerance. There is no difference between the majority and the minority, because of one goal that society wants. The goal is to live a harmonious, secure, and peaceful life by developing a cooperative manner in any activities in society. Attitudes and intentions to help each other always grow in a plural society. A plural society is a society that accepts and respects the differences that exist between people in social life with a high social spirit.⁹ According to the verse in Al-Qur'an Surah al-Hujurat verse 13, various kinds of humans created by Allah SWT can be known to each other. In this verse

⁵ Rahma Sugihartati, *Perkembangan Masyarakat Informasi & Teori Sosial Kontemporer* (Kencana, 2014).

⁶ Samsul Munir Amin, "Ilmu Dakwah (Jakarta: Amzah, 2009)," *Cet ke-1* (n.d.).

⁷ Ishanan Ishanan, "Dakwah Di Era Cyberculture: Peluang Dan Tantangan," *Komunike* 9, no. 2 (2017): 91–104.

⁸ Sugihartati, *Perkembangan Masyarakat Informasi & Teori Sosial Kontemporer*, 93.

⁹ Mochammad Rizal Ramadhan, "Integrasi Nilai Islam Moderat Dalam Pendidikan Islam Untuk Memperkuat Harmoni Sosial Keagamaan Pada Masyarakat Plural," in *Proceedings of Annual Conference for Muslim Scholars*, vol. 3, 2019, 701–709.

it is implied that Allah SWT recommends to every human being from a different background, either different in ethnicity, nation, culture, or social status to know and to understand each other and behave well towards others. For example, in everyday life, people help each other with the same goal and intention. It is to build a peaceful society regardless of differences in beliefs, ethnicities, cultures, and nations.

In the culture-based da'wah digitalization, several things need to be emphasized that the relationship between the Muslim community and non-Muslim community locally or internationally is based on the principle of love peace according to human instincts. This is a reflection of the universal character of Islamic teachings as a mercy for all the inhabitants of nature.¹⁰ In the principle of Islamic teachings, there should be no coercion or annexation. On the other hand, if Muslims are in an oppressed condition, then in this condition defending their rights and sovereignty is an alternative solution. Corresponding to the commandment of Allah SWT in Al-Qur'an Surah al-Baqarah verse 194, Islam is a religion of peace that highly upholds responsible freedom. Therefore, the culture-based da'wah digitalization needs to be done, because with this Islamic values can be internalized on plural netizens with a strong social harmony in religion.

It is interesting to study more deeply, regarding the culture-based da'wah digitalization to strengthen social harmony in religion on plural netizens, because many things can support disintegration. Based on the exposure the strengthening of social harmony in religion through the culture-based da'wah digitalization will be explained in this paper.

B. Method

This study used a qualitative approach through literature study. It was research techniques using library research related to the theme or problem being carried. The type of data in this study was qualitative data, was a form of research that used a naturalistic approach to gain an understanding. Sources of data quoted from library sources included journal articles, books, research documents, and others. Data analysis techniques were

¹⁰ Abu Yazid, *Islam Moderat* (PENERBIT ERLANGGA, 2014), 33.

carried out through interpretation of library data. In particular, the interpretation in this study used descriptive analysis.¹¹

C. Result and Discussion

Islam is a religion that has a high tolerance. Islam is moderate which is fair and takes the best solution. According to Ibn 'Asyur, ulama have reached a consensus that a moderate attitude is a noble trait recommended by Islam.¹² This is conforming to the word of Allah SWT in Al-Qur'an Surah al-Baqarah verse 143. In that verse, it has been explained that Allah has made Muslim as a fair and selected people. Therefore, the culture-based da'wah digitalization with moderate value should be done so that the word of Allah SWT can be realized in the community.

One of the most effective methods applied by the Indonesian ulama at the beginning of the emergence of Islam in Indonesia was to make the traditions and customs of the local society as facilities and media for spreading Islamic teachings. One example is the brilliant idea of Sunan Kalijaga in utilizing the beliefs of the Javanese people whose were still very typical with the traditions of Hinduism and Buddhism as a media to announce Islam. The people's penchant at that time for watching wayang, gamelan, and some other art performances had encouraged Sunan Kalijaga to integrate these customs with Islamic teachings. It was known as the culture Islamization. If at first wayang had known to the public as an art show that told stories about Hindu or Buddhist figures, Sunan Kalijaga changed its function into a media to promote Islamic teachings, such as introducing the oneness of God, introducing the five pillars of Islam, introducing Prophets and Apostles, and so on.¹³

There are three major perspectives in studying socio-cultural phenomena, they are: a perspective that emphasizes the analysis of society and culture; a perspective that emphasizes the time factor, which consists of historical processes from the past time to the present time (diachronic) the present time (synchronic), and the interactions

¹¹ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2018).

¹² Ramadhan, "Integrasi Nilai Islam Moderat Dalam Pendidikan Islam Untuk Memperkuat Harmoni Sosial Keagamaan Pada Masyarakat Plural," 703.

¹³ M Bibit Suprpto and Ensiklopedi Ulama Nusantara, "Riwayat Hidup," *Karya dan sejarah perjuangan* 157 (n.d.).

between past time and present time (interactionist); and the perspective of the constellation of theories which combines those two perspectives.¹⁴ Therefore, if da'wah is carried out with the wrong method, such as refers to violence, coercion, or violates human values, its respectability becomes meaningless. In the long, run it will have an impact on the younger generation or millennial generation, because they grow in the dominance of digital culture which is closely related to the spread of instantaneous consumption patterns and lifestyles. Especially when they are faced the emergence of radicalism, terrorism, or extremism, they need to be saved.¹⁵

Radicalism and extremism on religion are terms that are currently being used a lot and are considered as trigger factors for conflict in society. This wrong understanding in religion creates a tendency to destroy everything that is considered blame or that is not relevant to their understanding (ideology). Ironically, it is claimed as part of an effort to re-purify religious teachings, especially Islam. The adherents of this understanding argue that all their actions have been legitimized by religious arguments. As a result, the shady face of Islam as a religion that upholds peace and teaches tolerance seems to look fierce and teaches to insult each other. Islam, which should call to love each other, is on the contrary considered a trigger to hate each other. In short, Islamic teachings that should prioritize the values of peace and wisdom have become violent.¹⁶

According to Yusuf al-Qardawi, a radical attitude in religion arises because of a fanatical attitude towards a denomination in religion. This attitude then leads to actions to negate the understanding or denomination that is different from his denomination. As if only his opinion is right, while others are wrong. They tend to understand religion outside the historical area. They do not open up space for dialogue and carry out a literal understanding of religious texts. This is done without reviewing the intended purpose of maqasid al-syari'at.¹⁷ This understanding is in line with the identification made by John L. Esposito¹⁸ against radical Islam or Islamic revivalists. Esposito in *Islam and Secularism*

¹⁴ Muhammad Alfatih Suryadilaga, "Pembacaan Hadis Dalam Perspektif Antropologi," *ALQALAM Jurnal Kajian Keislaman* 31, no. 1 (2014): 1–22.

¹⁵ Ayu Kristina, "Dakwah Digital Untuk Generasi Milenial: Studi Atas Praktik Dakwah Di Komunitas Omah Ngaji Surakarta," *Mu'asarah: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 11–25.

¹⁶ Alif Jabal Kurdi, "Dakwah Berbasis Kebudayaan Sebagai Upaya Membangun Masyarakat Madani Dalam Surat Al-Nahl: 125," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 19, no. 1 (2019): 21–42.

¹⁷ Irwan Masduqi, *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama* (Mizan, 2011).

¹⁸ Azzam Tamimi and John L Esposito, *Islam and Secularism in the Middle East* (NYU Press, 2000).

in The Middle East, explains the characteristics of Islamic revivalists, they are: First, they have hatred towards westerners. They tend to be suspicious of all the behavior done by westerners, especially when it comes to Islam. For them, the westerners seem to be an enemy. They also closed themselves to make a dialogue with the westerners.

Second, they have a desire to establish an Islamic government as an absolute obligation of Islamic law. The revivalists reject all forms of government except the Islamic government. This includes rejecting Pancasila as the ideology of Indonesia. They think Pancasila is a secular ideology that separates between state and religion. Third, they reject a government that is not based on Islam. They consider that a non-Islamic government is illegitimate, even though the nation is Moslem. This is one of the reasons why the revivalists insist on the implementation of the Islamic caliphate in Indonesia. Fourth, they always position themselves as government opposition. This is part of their efforts to establish the Islamic caliphate. To achieve this goal, the steps taken by them are to be critical of all forms of policies taken by the government and take the opportunity to take over the government. Fifth, allow to against a non-Islamic government with the command of jihad. This is the culmination of the revivalists' actions, using the word jihad as a cover for all violence and defacement actions. It even can be classified as terrorism. For example the actions of terrorism by Amrozi, Imam Samudra et al who is claimed as part of a jihad to defend religion.¹⁹

The identification described by Esposito is enough to give the impression of a radical Islam image that is so contrary with the western culture. The adherents of Islamic revivalists tend to stay away from the west people in any form of dialogue. Their understanding of religious texts tends to be textual, scriptural, and sometimes even very Arab-centric. It makes the understanding of radical Islamic groups in Indonesia to the state ideology (Pancasila) misguided. They argue that Pancasila is a pure product of ijtihad by humans, so it cannot be used as an ideological foundation or guide to life. It is simply considered a product of secular ideology. In fact, this radical group does not know that the axiological values contained in Pancasila and the 1945 Constitution are the result

¹⁹ Ibid.

of relevant values to the content of Al-Qur'an and Al-Hadits formulated by Indonesian Ulama and taking into account maqashid al-syari'ah.²⁰

Based on mass communication theory, we can assume that radical Islamic movements have already succeeded in mastering the field of da'wah on social media even though the essence of their da'wah is very far from the real fundamental mission of Islamic da'wah. However, due to their ability to manage and use various kinds of supporting media, they managed to win the hearts of social media users. In the film *Jihad Selfie*, it is shown that the propaganda of radical Islamic movements such as ISIS and others. It does not only depend on the spread of ideology and group doctrine. Instead, by sharing photos showing soldiers holding weapons and showing them off on social media, it seems masculine and dashing. Photographs can easily influence young people who are looking for an identity. Another factor is that they were invited by their friends.²¹

Thus, it is important for us as Indonesians to contribute to this motherland. It is hoped that with the culture-based da'wah digitalization, by strengthening religious social harmony in plural netizens, it will be the best solution in avoiding division and realizing a civilized Indonesian society as a representation of Indonesian Islam. Although as plural netizens we have many challenges. It is time for jihad in the past which was manifested in the form of a struggle to bear arms, to be reconstructed into jihad of millennial ulama and da'i. It is hoped that they can use pens and social media as their powerful weapons in countering radical and extremist denominations.

Strengthening Social Harmony in Religion on Plural Netizens

After discussed the culture-based da'wah digitalization, we then discuss the strengthening of social harmony in religion on plural netizens. The harmony in question is a harmony created by the members. Social harmony is also a depiction of a dynamic and creative society that can be realized by implementing religious teachings as actions or behavior.²² Another word for harmony is peace-loving which means peaceful. Social

²⁰ Kurdi, "Dakwah Berbasis Kebudayaan Sebagai Upaya Membangun Masyarakat Madani Dalam Surat Al-Nahl: 125," 36.

²¹ Ibid., 37.

²² Wiwik Setiyani, "AGAMA SEBAGAI PERILAKU BERBASIS HARMONI SOSIAL: IMPLEMENTASI SERVICE LEARNING MATAKULIAH PSIKOLOGI AGAMA" (2016).

activities can be an effort to create inter-religious harmony. There are three components in realizing ideal conditions in religious life, they are: attitude of recognizing and realizing pluralism, attitude of mutual respect (tolerance), and attitude of mutual cooperation (reciprocal).²³ As well as activities held by the community, society, government, and other groups.

The role of religion can also help to create society peace.²⁴ Essentially, all religions teach goodness or positive things. No religion teaches badness or negative things. Even religion also teaches pluralism and tolerance to the adherents. The religious people must believe that their religion is the best and the most true religion. Likewise the other people, they are also accepted, even appreciated, to believe that the religion they embrace is the best and the most true religion.²⁵

When the society gets in to the realm of communication and interaction between other societies, it must be able to balance and must be able to have a purpose. It is not only a personal goal, but also a common goal. Therefore, the management of social harmony is directed at strengthening social relations.²⁶ These social relations are managed and maintained by the society in detail to remain stable. The view of social harmony in religion cannot be separated from inter-religious harmony. Inter-religious harmony does not mean relativizing existing religions by merging into one totality (religious syncretism) by making the existing religions as a sect of the totality religion, but as a way to unite. It can be done by regulate external relations between people who have different in religion or between religious groups in the social process.²⁷ Human interaction can be obtained from various ways. It is just a matter of how we process it into a good relationship.

The process of harmony and social integration requires three things. They are, first, an inclusive religious understanding. Second, obey the law. Third, forgive the past,

²³ Abdul Jamil Wahab, *Harmoni Di Negeri Seribu Agama* (Elex Media Komputindo, 2015), 24.

²⁴ Siti Maftuhah, "Konsep Keselamatan Dalam Agama-Agama," last modified 2013, accessed April 15, 2020, http://www.academia.edu/5367592/Konsep_Keselamatan_dalam_Agama-Agama.

²⁵ A Mukti Ali, "Ilmu Perbandingan Agama, Dialog, Dakwah Dan Misi," in *Dalam Burhanuddin Daya & Herman L. Beck (Red.) Ilmu Perbandingan Agama Di Indonesia Dan Belanda (Kumpulan Makalah Seminar), Seri INIS XIV*. Jakarta: INIS, 1992, 230.

²⁶ Wahab, *Harmoni Di Negeri Seribu Agama*, 25.

²⁷ Ed Sudjangi, "Kompilasi Peraturan Perundang-Undangan Kerukunan Hidup Umat Beragama," Jakarta: Departemen Agama RI, Badan Penelitian dan Pengembangan Agama, *Proyek Peningkatan Kerukunan Hidup Umat Beragama* (1998): 52.

trust, and relationship between citizens.²⁸ It is because to create a peace, we need to start from the efforts of each individual in creating the practice of pluralism and vulnerable. The social system or society can do all the activities they are interested. One of them is an activity based on the goal that the society and government want to create. It is socio-religious activities that will build harmony.

According to Parsons, society is a structure arranged by a system, and each component is integrated with its function. Harmony occurs when everything is balanced and good. Conflict or imbalance occurs because there are components that do not work properly.²⁹ While functionalists see society and social institutions as a system which all parts rely on each other and work together to create equilibrium.³⁰ Society as a system must function to stabilize the pattern of life to achieve common goals.

A social system does not have to be a whole society. It can also be from the pattern of organizational interactions. Parsons developed a detailed model of the need for social systems to be sustainable systems. This model is identified by the acronym AGIL (adaptations, goal attainment, integration, latency). It describes the four basic functions of a social system that must be performed to survive.³¹ The function of adaptation has a function that the society can survive, if it can adapt to the environment. The function of goal attainment is that the system must have a clear direction. The requirement is the system must be able to regulate, determine and must be able to have the resources to set and to achieve collective goals. The function of integration is that the society can regulate relationships between other communities, so that they can function optimally. The function of latency is that the society can maintain existing patterns so that the society can maintain, rectify and even update them.³² These functions help the society to maintain togetherness, to strengthen fraternity, and to survive in a stable condition.

The social system defined by Parson as follows: The social system consists of some individual actors who interact with each other. It is in the situations that have at least environmental or physical aspects. Actors are motivated in the sense of tending to

²⁸ Wahab, *Harmoni Di Negeri Seribu Agama*, 23.

²⁹ *Ibid.*, 25.

³⁰ Dr Ib Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma: Fakta Sosial, Definisi Sosial, Dan Perilaku Sosial* (Kencana, 2012), 42.

³¹ Alo Liliweri, *Sosiologi Dan Komunikasi Organisasi* (Jakarta: Bumi Aksara, 2014), 160.

³² Wiwik Setiyani, "Tindakan Bisosiatif Orang-Orang Banjar Terhadap Dialektika Lingkungan (Outsider)" (2016).

optimize satisfaction. Their situations are defined and mediated in common symbol system term culturally structured.³³ Parsons' concept of the social system begins at the micro-level interaction between the ego and the alter-ego which is defined as the most basic form of social system. The practice of a balanced social system in society is very likely to change. These changes can come from internal or external gaps. It takes place gradually and has an impact on the adjustment of each element of the system.³⁴

Social harmony in religion that had built by a plural society can be created because of a citizen's awareness, preserved ancestral culture, society tolerance, and society common goal. This situation had been experienced by the generations of ancestors. Eventually, it was managed until now by the society so that they live in peace and harmony. All activities that build by society become a means to survive in creating harmony. This activity was the beginning of the growth of interaction, communication, and action between societies.

D. Conclusion

The culture-based da'wah digitalization is required to strengthen social harmony in religion on plural netizens. This step needs to be taken because the culture-based da'wah digitalization will further strengthen plural and multicultural netizens. The existence of factors that support or obstruct the occurrence of social harmony in religion on plural netizens shows that there is a connection with the culture-based da'wah digitalization on plural netizens.

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³³ George Ritzer, "Teori Sosiologi Modern" (2004): 124.

³⁴ Sindung Sindung Haryanto, "SPEKTRUM TEORI SOSIAL DARI KLASIK HINGGA POSTMODERN" (AR_RUZZ MEDIA, n.d.).

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