



The digitalization of da'wah based on the local wisdom of Indonesian society

Nirwan Wahyudi AR¹, Umar Sulaiman², Saenal Abidin³, & Alfiansyah Anwar⁴

¹STAIN Majene, ^{2,3}UIN Alauddin Makassar, ⁴IAIN Parepare
Correspondence Email: nirwanwahyudi.ar@stainmajene.ac.id

ABSTRACT

Digitizing da'wah based on local wisdom is an alternative effort to spread religious messages to the public. In the Indonesian context, which has a diversity of cultures, ethnicities, and religions, it is essential to consider local wisdom as a basis for values and messages in digitizing da'wah. This article aims to describe the digitization of da'wah based on the local wisdom of Indonesian society using a virtual ethnographic research approach. The digitization of da'wah based on local wisdom has excellent significance in Indonesian society to maintain a virtual ethnographic research approach to local wisdom, reach more people, adapt to the times, and enrich da'wah content. Strength is very dependent on the preferences of preachers. However, in general, and practically, the digitization of da'wah based on local wisdom in Indonesia can be realized concretely through digital platforms such as social media, websites, and mobile applications. By wisely utilizing digital technology, digitizing da'wah based on local wisdom can significantly impact the spreading religious messages and maintaining local wisdom amidst the dynamics of modernization and globalization.

Keywords: Digitalization of *da'wah*; local wisdom; cultural *da'wah*

1. INTRODUCTION

Principally, Islam encourages the progress of science and technology. Bacharuddin Jusuf Habibie as a muslim scientist once popularized the terms "imtak" (iman dan takwa/faith and piety) and "iptek" (ilmu pengetahuan dan teknologi/science and technology). The third president of the Republic of Indonesia views that the progress of

Islamic civilization in the present and the future is primarily determined by the people's mastery of the integration of theology and technology (Nurjaman et al., 2022).

Technological development is a phenomenon that continues and has a significant impact on various aspects of human life. The world has experienced rapid and transformational changes in the last few decades, along with technological advances and scientific discoveries. These developments have changed how we work, communicate, learn, and view the world. This phenomenon is referred to as technological determinism by McLuhan (1962).

Technological determinism has also penetrated the world of da'wah so that at this time, the digitization of da'wah is increasingly popular, namely the use of information and communication technology or digital technology for the benefit of da'wah. Ismail proposed four reasons underlying the need for da'wah activities to adapt to technological developments. First, no one disputes that currently, there is penetration of advances in technology and communication, namely computers and the internet, which strongly influence human life.

Second, it is realized that the impact of technological progress, both positive and negative, has created new moral and religious problems in society. Third, whether we realize it or not, machines or technology, even though they are human-made products, have become human competitors, which makes them not always controllers but controlled. In other words, humans do not fully become subjects. However, in certain situations, they become technological objects. Fourth, how technological advances can be positively and productively utilized to advance da'wah and human civilization (Ismail, 2018).

Da'wah digitization opens opportunities for reaching a wider audience. However, in efforts to digitize da'wah, it is still important to pay attention to the local wisdom of the community so that the religious messages conveyed remain relevant and authentic and respect local cultural values. One of the success factors of the previous preachers in spreading Islam in the archipelago was their ability to preach with a cultural approach rooted in the local community, as the Wali Sanga endeavored (Wahyudi AR, 2020). Wali Sanga has taken various methods in spreading Islamic teachings, which are integrated with the community's local culture.

Digitizing da'wah based on local wisdom is an alternative effort to spread religious messages to the public. In the Indonesian context, which has a diversity of cultures, ethnicities, and religions, it is essential to consider local wisdom as a basis for values and messages in digitizing da'wah. This approach allows religious messages to be conveyed

in a way that is more familiar, relevant, and acceptable to Indonesian society, especially the digital community.

As a country with diverse cultures, customs, and traditions, Indonesia has much local wisdom that influences people's religious views and practices (Machmud, 2013). Digitizing da'wah based on local wisdom can strengthen the relationship between religious messages and local cultural values so that religious messages can be better accepted and understood by Indonesian people.

Da'wah digitization based on local wisdom enriches the da'wah approach by considering a community's cultural context, traditions, and local wisdom. This approach recognizes that every society has a rich culture, unique traditions, perspectives, and values that develop in that community.

The convergence between da'wah and digitization opens new doors for disseminating religious messages and cultural values through digital platforms (Lestari & Mariska, 2023). Cultural da'wah can reach a wider audience through digitization, transcending geographical and time boundaries. Digital platforms, such as social media, websites, mobile applications, etc., can provide easy and fast access to spread religious messages to thousands or millions worldwide.

Departing from the background stated, the author will conceptually and practically describe the digitization of da'wah based on the Indonesian people's local wisdom, including its paradigm basis, significance, and realization. The author will also identify challenges that may arise in implementing the digitization of da'wah based on local wisdom.

2. METHODS

This article was compiled based on research conducted using a virtual ethnographic approach. Virtual ethnography is used in research with a qualitative type to identify and reveal the reality of ethnic or cultural communities mediated virtually via Internet. Virtual ethnography is an alternative methodology for investigating the Internet and exploring Internet citizens (Hine, 2001).

Research questions in virtual ethnographic research emphasize the what, why, and how aspects. Aspects of actors or entities (who) in cyberspace become interchangeable from individuals to devices or mediums (Nasrullah, 2018). Observation is the initial procedure in conducting research. Observation is the primary tool for seeing how processes, interactions, communications, individual information, and cultural images emerge and exist in a virtual community. This is also in the context of data collection.

As a virtual ethnographic research, the locus of this study is virtual space or cyberspace where da'wah based on local wisdom is carried out, such as social media, websites, mobile applications, and so on. The framework of this research is outlined in the following matrix:

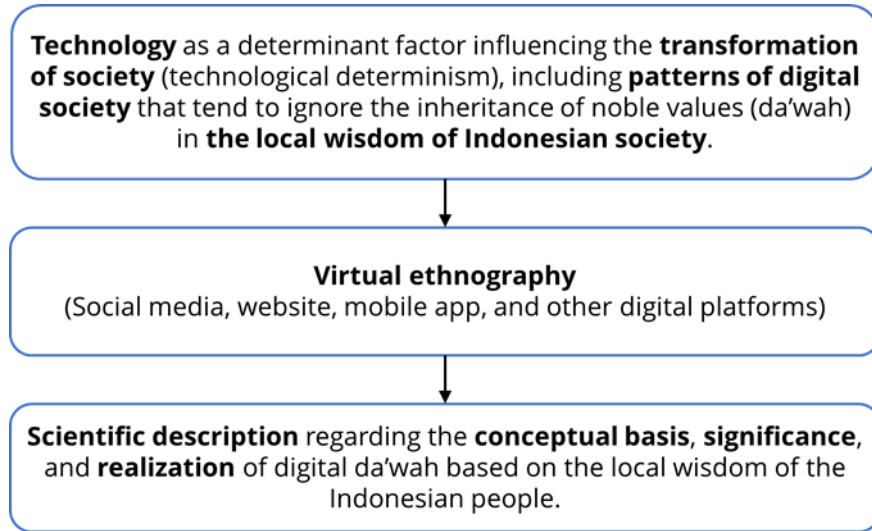


Figure 2.1 Research Framework

3. RESULTS AND DISCUSSION

Conceptual Foundation of *Da'wah* Based on Local Wisdom

Da'wah, based on local wisdom, involves religious and cultural entities. Religion and culture can be likened to two sides of a coin that cannot be separated. Religion can only be implemented with culture, while religious values must guide cultural development. The pattern of relations between religion and local culture can vary greatly and is influenced by various factors, including the area's history, geography, and demography. Saifuddin (2019) expressed three kinds of patterns of relations between religion and local culture that are often found in society, namely:

1. Culture is perceived as contrary to religion, so that culture is forced to submit to religion.
2. Understanding religious values is forced to comply with the culture that has developed.
3. The substantive values of religion are adopted in the culture so that the culture experiences adjustments and gives birth to a new culture.

These three patterns can be simplified into two types: 1) integrative-symbiotic, namely the tendency to integrate religion and culture so that they can go hand in hand and be mutually beneficial, and 2) segregative-dominative, namely the tendency to separate religion and culture and dominate one of them (Wahyudi AR et al., 2023).

When referring to the history of Islamic da'wah, its development tends to follow an integrative-symbiotic pattern. This pattern means that Islam is preached using a method or approach that pays attention to and respects the existing culture of a community as long as it does not conflict with the principles of Islamic teachings as stated in the rule of "al-'adah muhakkamah", customs or traditions (which do not contradict with the Shari'a) can become law.

The term "da'wah" etymologically comes from the Arabic "al-da'wah" (الدَّعْوَةُ), which means to call, invite, call, push, and pray (Munawwir, 2007). Many words in Arabic are closely related to the word da'wah, such as: دَعَا إِلَيْهِ (invites to); دَعَا عَلَيْهِ (praying for evil); دَعَا لَهُ (pray for goodness); إِذْعَى الْأَمْرَ (preaching about things); دَاعٍ (who prays, calls out, or calls out). Because calling or inviting is a process of conveying (tablig) specific messages, the perpetrators are also known as mubalig, namely conveyers or callers (Amin, 2009). Thus, etymologically da'wah can be interpreted as conveying particular messages in the form of invitations or appeals with the aim that other people comply with the invitation.

Based on searching for the meaning of the word da'wah in the Qur'an, Ali Aziz (2015) suggests that da'wah means to invite or call (QS. Al-Baqarah/1: 221); pray (QS. Ali 'Imran/3: 38); complaint (QS. Al-Qamar/54: 10); calling (QS. Ar-Rum/30: 25); and invite (QS. Al-Qashash/28: 25).

Many experts have put forward the definition of da'wah. Even though the editorials presented are different, the intent and true meaning are the same. Ali Mahfudz in Amin (2009) defines da'wah as an activity to motivate people to do good, follow instructions, order good, and prevent evil to achieve happiness in this world and the hereafter.

Abu Bakar Zakaria cited in Aziz (2015), defines da'wah as an attempt by scholars and people who know about the Islamic religion to provide instruction to the general public by their abilities on matters they need in worldly and religious affairs. Departing from a number of expert views above, the author concludes that da'wah is an effort made by believers to convey the teachings of Islam to others using various media and methods so that they accept, believe in, and practice it.

The word "cultural" in the Big Indonesian Dictionary (KBBI) is defined as something related to culture. So, cultural da'wah etymologically can be interpreted as da'wah activities carried out through a cultural approach. The cultural approach prioritises

culture or tradition that is upheld and exists in the community to make optimal use of it to achieve da'wah's goals (Adde & Rifa'i, 2022).

According to Hidayat, as cited in Abdul Basit (2013), Cultural da'wah is a da'wah activity that pays attention to the potential and tendencies of humans as cultured beings in order to produce an alternative Islamic culture, namely cultured and civilized that is imbued with understanding, appreciation, and experience of Islamic teachings originating from Islamic teachings and al-Sunnah and breaking away from culture which is imbued with polytheism, superstition, heresy, and superstition.

Substantially, cultural da'wah's mission is to dynamize and purify. Dynamics is meaningful as a cultural creation that always develops and changes in a better and Islamic direction. Purification is defined as an effort to purify cultural values by reflecting monotheism's values.

Cultural da'wah does not regard political power as the only means of da'wah struggle. Cultural da'wah explains that da'wah is bringing people to know universal goodness that all humans recognize without knowing the boundaries of space and time. Cultural da'wah strengthens local wisdom in a particular cultural pattern by separating it from elements contrary to Islamic values (Ismail, 2011).

Cultural da'wah has a vital role in continuing the Islamic mission on this Earth. A role that political or structural Islam does not inherit tends only to pursue instant power. Therefore, cultural da'wah must exist until the end of time. Wise da'wah interpreters must have complete information from specific communities as an essential capital in communicating Islamic messages. Frequently, the need for more information about the recipients of the da'wah makes the da'wah work unsatisfactory (Wahyudi AR, 2020).

In general, the success of the preaching of these saints, as previously explained, is due to their ability to respect local norms and culture as long as they do not conflict with the basic teachings of Islam. That is why many of the da'wah materials they provided were packed with Sufistic or Sufism nuances, similar to the beliefs already known and owned by the people then.

Preaching amid society requires not only knowledge and understanding of actual religious teachings but also knowledge and understanding of the structure and culture of society so that the delivery of da'wah will always consider the socio-cultural reality in which those teachings are grounded (Nasurung, 2015). Recently, the phenomenon of da'wah has emerged, which seeks to distance religion from the traditions or culture of society that have long been preserved. When reflecting on the practice of preaching the Prophet Muhammad, it is often the culture ('urf) of Arab society that is used as a normative basis in Islamic law (Riyantoro & Setiawan, 2022).

For example, the tawaf or circumambulation of the naked Kaaba was a custom in pre-Islamic Arab society. Once Islam is present, this tradition is not immediately eliminated but revised or Islamized with the first. If the tawaf of the ignorant is to glorify idols, Islamic tawaf is to glorify Allah. Second, the ignorance of tawaf without a single piece of clothing, while Islamic tawaf wears ihram clothes that are clean and cover their genitals. The tawaf tradition has even become one of the pillars of Hajj agreed upon by most scholars.

Guidelines and general principles of preaching are contained in verse Q.S. al-Nahl/16:125 (Ismatulloh, 2015; Shihab, 2016). The verse implies an order to preach that is enlightening and soothing, not by building fear or hatred towards certain people, groups, or entities, including cultural entities (M. Munir, 2009; Supriyanto, 2021). In this case, a good missionary communication strategy is needed, including using a cultural approach that is transmitted through digital technology.

The Significance of Digital Da'wah Based on Local Wisdom of Indonesian Society

Indonesia is not only known as a country with abundant natural wealth but also a country rich in local wisdom. This cultural heritage includes diverse traditions, customs, arts, languages, religions, and knowledge systems enriched over the centuries. This diversity is one of the valuable assets that must be appreciated, preserved, and promoted to survive and develop amid the dynamics of modernization and globalization.

There are several issues regarding the sustainability of Indonesia's cultural heritage. Some of them are the difficulty of connecting culture with society, the struggle to maintain knowledge transfer between generations, lack of recognition, stylistic and thematic imitation, abuse of reproduction and distribution by unauthorized parties, and foreign claims to Indonesia's cultural heritage. These issues are influenced by the era of globalization when lifestyle and technological developments are increasing rapidly (Asfina & Ovilia, 2016). Given the importance of cultural values as a nation's identity, the Indonesian people must preserve them, including through the missionary route.

Da'wah culturally is an effort to spread Islamic teachings by accommodating cultural aspects that develop in society. In Islam, culture is a part of everyday life that can be used as an effective medium of da'wah (Holilah, 2014). Cultural da'wah aims to connect Islamic teachings with local culture so that the community can more easily understand and accept religious messages.

Along with the development of technology, all aspects of human life are facilitated, including da'wah activities. Contemporary da'wah media are so diverse that it is difficult to limit their users and targets, such as electronic media, print media, social media or the

internet (Fahrurrozi, 2017). However, at the same time, the cultural da'wah approach tends to be less empowered and even neglected in the sense that it is only carried out as a ritual formality, without appreciation or meaning for the substance of the message contained in it so that the presence of preachers, both from academics and practitioners, is expected to be able to interpret the message. Da'wah messages are implicit in a tradition so that they can truly function as cultural propaganda.

Interpretation of the contents of da'wah messages in this tradition can be packaged creatively and attractively, for example, in the form of multimedia content (audio, visual, or audiovisual), then disseminated through various digital platforms, such as social media, websites, and mobile applications. Of course, these instruments can also be converged with conventional means, such as cultural seminars, exhibitions, and cultural festivals. Thus, religious messages contained explicitly or implicitly in culture can be broadcast more widely by more people and become more relevant to the context of people's lives in the digital era.

Digital platforms in the last decade have seen a significant role in disseminating information and influencing public opinion. Communication previously limited to physical space and conventional media can now be done quickly and massively via the internet. This opens up great opportunities for da'wah to reach a more extensive audience, especially among the younger generation who actively use social media.

The use of familiar cultural elements in society makes it possible for da'wah to be more readily accepted and understood by audiences, for example, the use of language, symbols, music, art, and other various local traditions that can be used to establish emotional ties and strengthen the relevance of religious messages in everyday life.

The functionalization of culture as a means of da'wah in the digital era has several benefits. First, it can appeal to audiences who may need to be more interested in or familiar with the language and forms of formal religious communication. Second, cultural functionalization allows religious messages to be conveyed more creatively and interestingly, thereby increasing the appeal and retention of messages. Third, through cultural functionalization, da'wah can become integral to people's daily lives, where religious values are integrated into their cultural context. (Wahyudi AR et al., 2023).

The significance of digital da'wah based on the local wisdom of the Indonesian people in more detail can be seen in the following points:

- 1) Local wisdom-based digital da'wah helps in maintaining and preserving Indonesian local wisdom. Through digital technology, local cultural values, customs, and traditions can be expressed, promoted, and kept alive. This contributes to a rich

cultural identity and reinforces a sense of pride and respect for Indonesia's cultural heritage.

- 2) Digital da'wah enables religious messages to reach a broader and more diverse audience. With easy access through digital devices, da'wah messages can reach people from various backgrounds and regions, including those who live in remote or hard-to-reach areas. This opens up opportunities to spread the message of local wisdom to more people.
- 3) Digital da'wah allows local wisdom to be adapted and conveyed in a relevant way to the times. Da'wah messages can be adapted to modern society's technological context and lifestyle to remain relevant and attractive to the younger generation, who are increasingly connected to technology. Thus, digital da'wah based on local wisdom effectively maintains the continuity and actuality of religious messages.
- 4) Digitizing da'wah based on local wisdom enriches da'wah content with local elements. Through digital media, such as video, audio, and images, da'wah messages can be conveyed more interestingly and creatively. Da'wah content can utilize symbols, stories, and local language that are more recognizable and easily understood by Indonesian people. This provides added value in conveying religious messages in a more relevant and impactful way.
- 5) Digital da'wah based on local wisdom also plays a role in strengthening the religious identity and nationality of the Indonesian people. By combining local wisdom with religious teachings, da'wah messages can build pride in the community's religious and cultural identity. This helps strengthen unity and harmony in Indonesia's multicultural society.

The five things above show that the digitization of da'wah based on local wisdom has great significance in the context of Indonesian society in efforts to maintain local wisdom, reach more people, adapt to the times, enrich da'wah content, and strengthen religious and national identity. Digitizing da'wah based on local wisdom is an effective strategy because by using digital technology, da'wah messages can better touch the hearts and minds of the Indonesian people and maintain the sustainability of valuable cultural values for future generations.

Realization of Digital Da'wah Based on Local Wisdom of Indonesian Society

The success of da'wah media in conveying religious messages effectively depends on how well the media adapts to the various elements involved. In addition to referring to the preachers who will use the da'wah media, the da'wah messages to be conveyed, and the target audience of the da'wah, it is also essential to consider other elements that affect the effectiveness of the da'wah media.

In choosing a da'wah media, it is crucial to understand that each element has different characteristics and needs (Aini & Don, 2022). Preachers with different backgrounds may have different preferences and expertise in using media. Da'wah messages can also have different complexities, so an appropriate approach is needed to convey them effectively. Meanwhile, da'wah audiences also have diverse preferences and needs, so da'wah media must be able to reach them in relevant and exciting ways (Ma'arif et al., 2019).

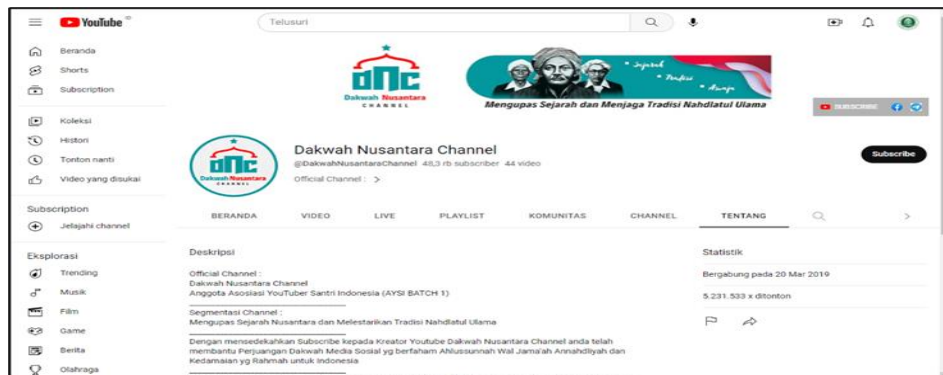
One element that needs to be considered is the method of preaching that will be used. The da'wah media can be in lectures, discussions, studies, or other forms. The method chosen will affect the type of media used, such as video, audio, writing, or a combination of media (Mukarom et al., 2020; Setyaningsih, 2023). In addition, it is also necessary to consider the logistical aspects of da'wah, such as the infrastructure that supports the use of media, accessibility of technology, and the technical capabilities of preachers in operating the media.

The da'wah element that has the most influence on the existence of da'wah media is the preacher. Almost all da'wah media depend on preachers' ability, individually and collectively. The preacher's ability is limited to mastering the message of da'wah and the technical aspects of using or operating the media.

The realization of digital da'wah with local wisdom is highly dependent on the preferences of the preacher. However, the digitalization of da'wah based on local wisdom in Indonesia can be realized concretely through the following digital platforms.

1) Social Media

Social media platforms, such as Facebook, Instagram, and YouTube, are used to spread da'wah based on local wisdom. Through video, image, and written content, da'wah messages can be uploaded and shared with social media users in an attractive and easily accessible way. Using local language and symbols in content can also increase the appeal and understanding of the message conveyed.



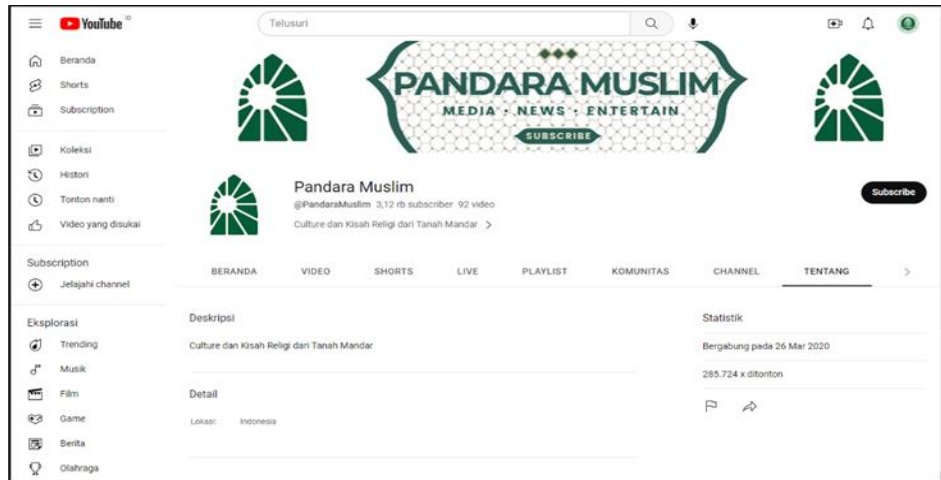


Figure 3.1 Example of *da'wah* Content Based on Local Wisdom on YouTube

2) Website

The website makes it possible to organize *da'wah* content properly and orderly so that users can easily find and access materials related to local wisdom. This helps improve the user experience and makes it easier for them to explore relevant content. Several *da'wah* organizations and communities have developed websites and mobile applications that provide *da'wah* content based on local wisdom. This website usually contains articles, video lectures, recordings of religious lectures, and information related to local wisdom and Indonesian culture.

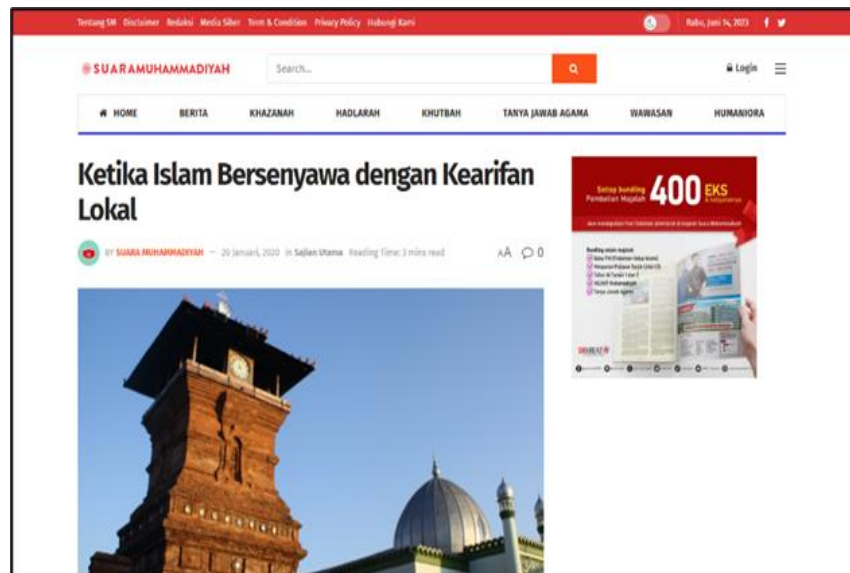
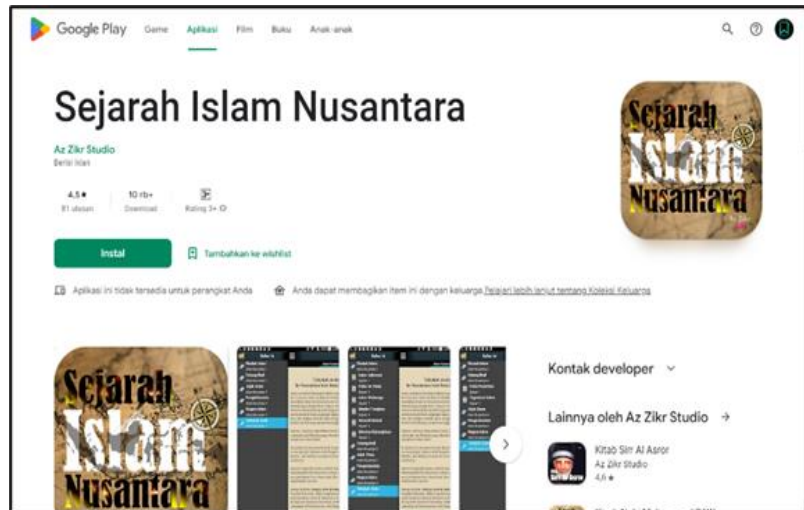




Figure 3.2 Example of da'wah content based on local wisdom on the Websites

3) Mobile Apps

Development of mobile or web applications provides da'wah content based on local wisdom. The application can contain materials for lectures, advice, interpretations, and religious studies that pay attention to the local Indonesian context. In addition, the application can incorporate elements of local culture, such as customs, arts, and regional languages, to convey da'wah messages in a more exciting and relevant way.



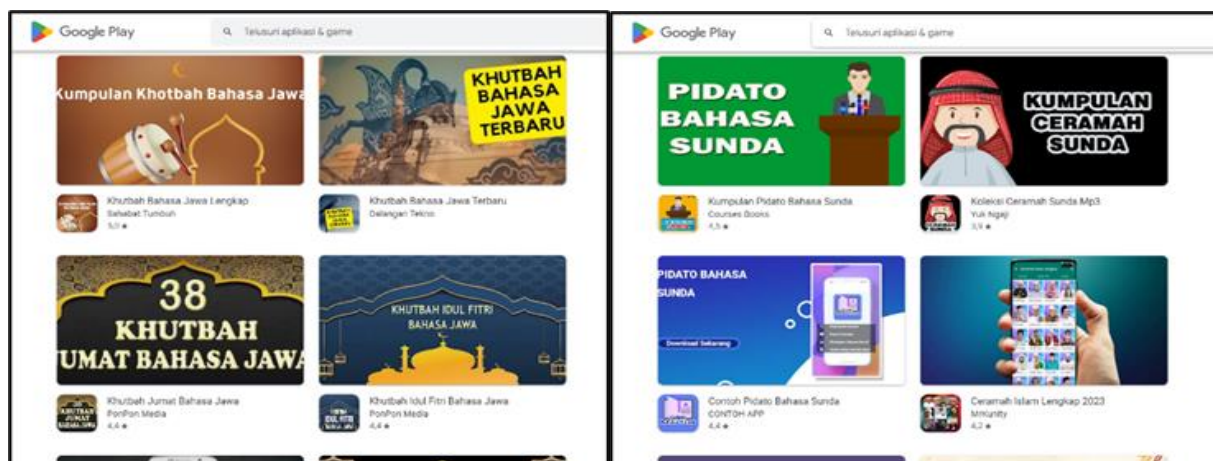


Figure 2.3 Example of da'wah Content Based on Local Wisdom in the Mobile Application

Local wisdom da'wah content can also be packaged through webinars and online religious studies focusing on local wisdom topics. In these events, speakers can raise issues of local wisdom, provide an in-depth understanding of cultural values, and relate them to religious teachings. Webinar or online study participants can interact directly through the comments or question-and-answer features to get a better understanding.

Creating a da'wah podcast featuring lectures, discussions, or interviews about local wisdom can also be an alternative. Podcasts can be accessed via audio streaming platforms and are an alternative for those who prefer to listen to da'wah messages in audio form. Through podcasts, information about local wisdom can be conveyed in depth and maintain the diversity of Indonesian culture.

The development of interactive digital media, such as artificial intelligence, virtual reality, and augmented reality, will enrich digital media for broadcasting and accessing da'wah based on local wisdom. For example, users can visit historical places, traditional mosques, or traditional events through immersive virtual or augmented environments. This helps to generate interest and increase understanding of local wisdom.

With these concrete forms, digitizing da'wah based on local wisdom can reach more people, maintain cultural heritage, and strengthen da'wah messages with rich local values in Indonesian society. The saying goes: "To kill two birds with one stone".

4. CONCLUSION

Digitizing da'wah based on local wisdom is an alternative effort to spread religious messages to the public. In the Indonesian context, which has a diversity of cultures, ethnicities, and religions, it is essential to consider local wisdom as a basis for values and

messages in digitizing da'wah. This approach allows religious messages to be conveyed in a way that is more familiar, relevant, and acceptable to Indonesian society, especially the digital community.

The digitization of da'wah based on local wisdom has great significance in Indonesian society to maintain local wisdom, reach more people, adapt to the times, enrich da'wah content, and strengthen religious and national identity. Realization is very dependent on the preferences of preachers. However, in general, and practically, the digitization of da'wah based on local wisdom in Indonesia can be realized concretely through digital platforms such as social media, websites, and mobile applications. By wisely utilizing digital technology, digitizing da'wah based on local wisdom can significantly impact the spreading of religious messages and maintaining local wisdom amidst the dynamics of modernization and globalization.

Acknowledgment

The author expresses appreciation and gratitude to the Chancellor of UIN Alauddin Makassar and the leaderboard, the Postgraduate Director of UIN Alauddin Makassar and the boards, and all committees that have facilitated ICOSIS-2023. I also thank Nurtamin, who helped translate and proofread this article.

REFERENCES

- Adde, E., & Rifa'i, A. (2022). Strategi Dakwah Kultural di Indonesia. *Dakwatulislam: Jurnal Ilmiah Masyarakat Islam, Vol. 7 No. (1)*, 59–78.
- Aini, Z., & Don, A. G. (2022). The Implementation of Communication Skills in Da'wah. *Hamdard Islamicus, 45 (1)*, 81–102.
- Amin, S. M. (2009). *Ilmu Dakwah*. Amzah.
- Asfina, R., & Ovilia, R. (2016). Bangga Dengan Kekayaan Warisan Budaya Indonesia Dan Waspada Dengan Usaha Pelestariannya Di Dunia Global. *Pusat Kajian Humaniora, 4 (1)*, 88–100.
- Aziz, M. A. (2015). *Ilmu Dakwah*. Kencana.
- Basit, A. (2013). *Filsafat Dakwah*. Rajawali Pers.
- Fahrurrozi. (2017). Model-Model Dakwah Di Era Kontemporer. In *LP2M UIN Mataram (Vol. 53, Issue 9)*.
- Hine, C. (2001). Virtual Ethnography. *Virtual Ethnography*. <https://doi.org/10.4135/9780857020277>
- Holilah, I. (2014). Strategi Komunikasi dan Dakwah Kultural KH. Hasyim Asy'ari dalam Membentuk Masyarakat Muslim.pdf. *Adzikra: Jurnal Komunikasi Dan Penyiaran Islam, Vol. 5 No.*, 11–34.
- Ismail, A. I. (2011). *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam*.

Kencana.

- Ismail, A. I. (2018). *The True Da'wa: Menggagas Paradigma Baru Dakwah Era Milenial*. Prenadamedia Group.
- Ismatulloh, A. M. (2015). Metode Dakwah dalam Al-Qur'an (Studi Penafsiran Hamka terhadap QS. An-Nahl: 125). *Lentera, IXX* (2), 155–169. <https://doi.org/http://dx.doi.org/10.21093/lj.v17i2.438>
- Lestari, S. K. F. W., & Mariska, L. Z. (2023). Transformasi Gaya Dakwah Tradisional ke Era Digitalisasi. *Aswalalita: Journal of Dakwah Manajemant, Vol. 2, No(02)*, 185–195.
- M. Munir. (2009). *Metode Dakwah*. Kencana.
- Ma'arif, B. S., Parihat, P., Yusuf, U., & Suliadi, S. (2019). *Persuasive Da'wah Activities and the Socio-Demographic Factor*. 307 (SoRes 2018), 1–6. <https://doi.org/10.2991/sores-18.2019.1>
- Machmud, M. (2013). Heritage Media and Local Wisdom of Indonesian Society. *Global Journal of Human School Science, 13* (6), 57–66. <https://globaljournals.org/item/2582-heritage-media-and-local-wisdom-of-indonesian-society>
- McLuhan, M. (1962). *The Guttenberg Galaxy: The Making of Typographic Man*. University of Toronto Press. http://gg.gg/theguttenberggalaxy_themakingoftypographicman
- Mukarom, Z., Rosyidi, I., & Muzzammil, F. (2020). Mediatization of Da'wah in Disruption Era (Study of Islamic Da 'wah in Social Media). *American Journal of Humanities and Social Sciences Research, 4* (9), 190–202.
- Munawwir, A. W. (2007). Kamus Arab-Indonesia Al-Munawwir. II. In *Surabaya: Pustaka Progresif*.
- Nasrullah, R. (2018). *Etnografi Virtual: Riset Komunikasi, Budaya, dan Sosioteknologi di Internet*. Simbiosia Rekatama Media. <http://repository.uinjkt.ac.id/dspace/handle/123456789/47521>
- Nasurung, M. F. L. (2015). *Opini: Dakwah Strategi Budaya*. Tribun Timur. <http://gg.gg/14gm1s>
- Nurjaman, I. M., Samsudin, S., & Sulasman, D. S. (2022). Peran ICMI Masa Kepemimpinan B. J. Habibie (1990-2000) dalam Pembangunan Nasional. *Hanifiya: Jurnal Studi Agama-Agama, 5* (1), 60–70. <https://doi.org/10.15575/hanifiya.v5i1.15925>
- Riyantoro, S. F., & Setiawan, K. A. (2022). Realisasi Kontekstualisasi Agama dan Budaya Lokal dalam Kehidupan Masyarakat Indonesia. *Justitia: Jurnal Ilmu Hukum Dan Humaniora, 9* (6), 3280–3292. [www. dx.doi.org/10.31604/justitia.v9i6. 3280-3292%0A](http://www.dx.doi.org/10.31604/justitia.v9i6.3280-3292%0A)
- Saifuddin, L. H. (2019). *Kontekstualisasi Tiga Relasi Agama dan Budaya*. Kastara. Id. <https://kastara.id/20/02/2019/kontekstualisasi-tiga-relasi-agama-dan-budaya/>
- Setyaningsih, R. (2023). The Phenomenon of E-Dakwah in the New Normal Era: Digital Literacy of Virtual Da'i in Da'wah Activities. *International Journal of Islamic*

- Thought and Humanities*, 2 (1), 65–75. <https://doi.org/10.54298/ijith.v2i1.60>
- Shihab, M. Q. (2016). *Kumpulan 101 Kultum tentang Islam*. Lentera Hati.
- Supriyanto, S. (2021). Dakwah Bil Hikmah. *Mawa lzh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 12 (2), 143–159. <https://doi.org/10.32923/maw.v12i2.2033>
- Wahyudi AR, N. (2020). Dakwah Kultural melalui Tradisi Akkorongtigi. *Al-Mutsla*, 2 (1), 39–55. <https://doi.org/10.46870/almutsla.v2i1.48>
- Wahyudi AR, N., Pababbari, M., & Sastrawati, N. (2023). Fungsionalisasi Budaya Lokal sebagai Alternatif Sarana Dakwah di Era Digital. *Shoutika: Jurnal Studi Komunikasi Dan Dakwah*, 3 (1).