

## Content distinction of da'wah in the era of society 5.0: spirit of building or tearing down civilization

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**Abstract:** The variety of da'wah content events in the era of society 5.0 today has brought many changes to the order of the life mechanism of individual Muslims, so it is undeniable that it triggers the emergence of responses in responding to this in terms of the quality and quantity of religious understanding and attitudes and mindsets for each. For this reason, the purpose of this research discusses how the form or representation of da'wah nuanced content in relation to the matter of Muslim civilization. Library research is used as a research method with the results presented qualitatively-descriptively. As for the data sources, researchers took from one example of social media, especially four Tiktok accounts, namely: @Nara Al-Azhari, @Abeb Idrus, @Al Hawthah Al Jindaniyah and @Nabhastul\_Khoir. Furthermore, the results of the study showed and found that: 1. The existence of positive civilizational changes in individuals and groups of Muslims and 2. There are changes in civilization that tend to be negative for individuals and groups of Muslims.

**Keywords :** Distinction; Da'wah Content; The Era of Society 5.0

### INTRODUCTION

The world of worship in every religion and belief that exists on earth from time to time, can clearly be said to have a variety of developments with its mecca adjusting to how the flow and pace of the order of life mechanisms, without eliminating the essence of the overall content of each shari'a (Prianto, 2023). Call it one example as is happening and being carried out in the current era (society 5.0), which is more likely to target or focus a lot in the direction of Technology and Information (IT) as a response to the habits of every layer of individual human beings who are undeniably very difficult to release their grip on gadgets or gadgets, even if only for a minute when undergoing routine life (Jauhari, 2021).

Therefore, many of the experts or experts in the field of religion, academics and also not spared for the general public who take part continuously to always be extra consistent in seeking what kind of form or output of Islamic da'wah nuances that can indeed be said to be worthy of being made and disseminated, so that its existence is still able to grab more attention or attract the interest of every circle of Muslims (Rofiq, 2020). Social mediaplatforms and applications, become one of the optional or alternative references and tools that are deliberately chosen and used as a vehicle for Islamic da'wah nuances in addition to their initial function, which is only for communication tools (Rumata et al., 2021), because if you refer to the rating (ranking) and user data on various blogs and websites, it is clear that all of them agree to state that this is a public consumption that is in great demand and is often accessed by every individual human being (including Muslims)(Prayoga & Handoko, 2023).

TikTok, for example, as a sub-section of social media platforms and applications, has now accommodated and presented a variety of offers that can be said to be able to satisfy a series of visualization thirsts with a complete and economical package capacity for its users (netizens) (Quiroz, 2020), because it is supported by the freedom to express ideas or ideas efficiently and effectively through videos, pictures/photos, songs/music, live streaming, promotions (buying and selling and advertising) and even movies (animated cartoons and reality shows)(Harriger et al., 2023). On the basis of this, which in turn triggers the emergence of content creators (a general term for content/work creators on social media platforms and applications) competing to create content with their respective themes or topics, genres and targets (including Islamic da'wah nuances carried out by experts or experts in the field of religion, academics and society in general)(Jerasa & Boffone, 2021).

Apart from that, considering the main role and function of why Islamic da'wah is carried out, which is none other than as a vehicle for reminders, refreshers and enhancers of faith and scientific insight and should also be able to bring changes to mindsets and levels of behavior in accordance with the overall intent of the contents of

Islamic shari'a (Rumata et al., 2021). So in this case the relationship is not only solely focused on the individual who conveys it, but clearly should be more inclined to pay attention to the individual recipient because the final impact is very significant when such (Islamic da'wah) has succeeded in influencing and being guided by the general public (can lead to be positive and even negative) (Pimay & Niswah, 2021). This means that here, do not ever dare to heed or ignore the bilateral harmony between the two in a way that each is required to have openness in receiving criticism and suggestions without being accompanied by an attitude of promoting egoism even though there will be differences in understanding so that it does not have the potential to damage the ties of friendship in every circle of Muslims.

Following this, through this paper, the researcher intends to identify and analyze how the responses of individual recipients of Islamic da'wah nuanced content contained in social media platforms and applications, especially TikTok. As a result, it is hoped that it will also be able to provide a contribution, reflection and evaluation that is very meaningful for every Muslim in addition to having actively continued to consistently learn the entire content of Islamic religious shari'a anywhere and anytime, but it should be very important to comprehensively pay attention to what kind of ways or efforts in maintaining the dignity and dignity of the civilization of the people so that there is still harmony between the knowledge and morals of each.

## METHOD

Library research was chosen and used as a research method with the final results presented in a qualitative-descriptive manner. For primary data sources, taken from four (4) TikTok accounts whose content leads or is aimed at the nuances of Islamic da'wah, namely: @Nara Al-Azhari, @Abeb Idrus, @Al Hawthah Al Jindaniyah and @Nabhastul\_Khoir. Then the secondary data sources, using the Qur'an, hadith, scientific study articles, books, opinions of experts or experts according to the main topic of research and so on. As for the analysis stage, researchers do by examining in depth each research source and drawing conclusions into a unified whole so that it can be accepted and understood by the general public (especially Muslims).

## RESULTS AND DISCUSSIONS

### Overview of TikTok Accounts @Nara Al-Azhari, @Abeb Idrus, @Al Hawthah Al Jindaniyah and @Nabhastul\_Khoir

#### @Nara Al-Azhari

Is a TikTok user account whose content creator is a Ustadz named Nasrullah Rahmani, L.c., by raising the theme or topic of Islamic da'wah nuances through the packaging of religious lecture videos (Maulid and Ta'lim Assembly studies) and questions and answers (Q & A) about Islam from South Kalimantan. The beginning of this account uploaded the first content around the beginning of 2023, until then until 2024 it had received a total of 1,799 followers and 20,2k likes (NARA Al-Azhari (@nara\_manhuri\_araqi), n.d.).

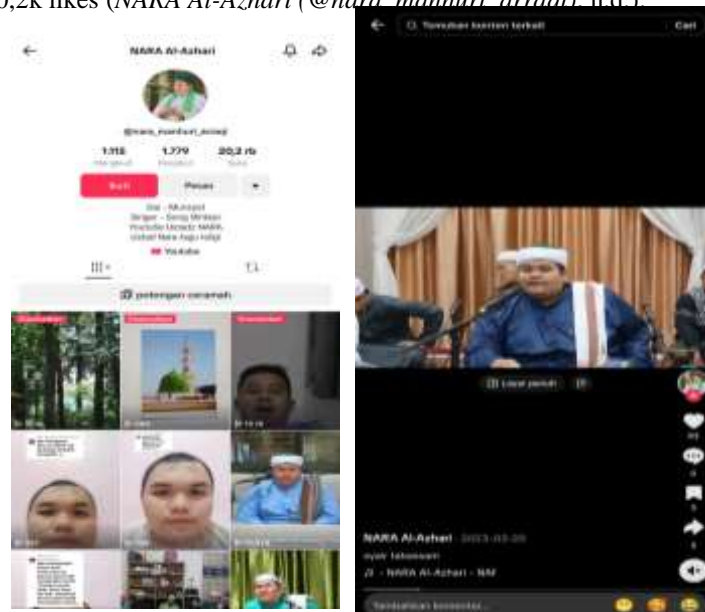


Figure 1. TikTok Account @Nara Al Azhari

#### @Abeb Idrus

It is a TikTok user account whose content creator is a Habib named Ridho bin Uthman Al-Aydrus, by raising themes or topics of Islamic da'wah nuances through the packaging of religious lecture videos complete

with visualization using animation, which is relaxed and contains advice for every Muslim (especially among young people). On the other hand, there are also questions and answers (Q & A) about Islam, reading classical religious books (yellow books), Ratib and Rawi Maulid. The origin is from West Kalimantan, which started uploading its first content since the beginning of 2023 until in 2024 it now has 32.1k followers and 675.1k likes (Abeb Idrus (@abebidrus10), n.d.).

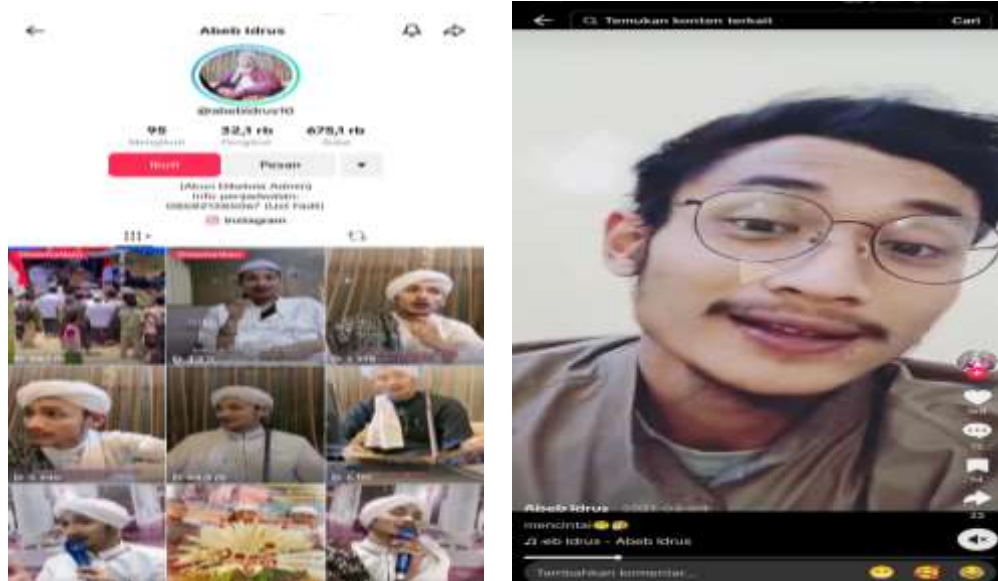


Figure 2. TikTok Account @Abeb Idrus

#### @Al Hawthah Al Jindaniyah

It is a TikTok user account whose content creator is from the Al Jindaniyah Majelis Ta'lim Foundation by broadcasting many themes or topics with Islamic da'wah nuances which are always directed at one Habib named Ahmad bin Novel bin Jindan. On the other hand, the packaging used in its content is packaged through religious lecture videos supported by animated visualizations, quotes (words) from verses of the Qur'an and hadith as well as by experts or other religious experts as well as invitations to give infaq and alms to Muslims in need (Islamic boarding schools or orphans and orphans). The origin is from West Java, which started uploading its content since 2022 and in 2024 it has received 14.9k followers and 136k likes (Al Hawthah Al Jindaniyah (@alhawthahaljindaniyah), n.d.).



Figure 3. Tiktok Account @Al Hawthah Al Jindaniyah

#### @Nabhatsul Khoir

It is a TikTok user account whose content creator is from the congregation of Majelis Ta'lim in the Java and Bali islands. Therefore, the themes or topics of Islamic da'wah nuances that are presented are only random

(random) from religious experts or experts. The packaging of the content is loaded in the form of religious lecture videos complete with animation, quotes (words) from verses of the Qur'an and hadith as well as by religious experts or experts as well as invitations to attend ta'lim assemblies and tabligh akbar events and hauls of righteous people from among Muslims in Indonesia such as for example Al Imam Al Arifbilah Al Habib Ja'Far bin Syaikhon As-Seggaf (Pasuruan) and Al Habib Ali bin Muhammad Al-Habsy (Solo). The start of uploading content on this TikTok account is since 2021 and in 2024 it has 1,214 followers and 53.1k likes (*Nabhastul\_khoir* (@nabhastul\_khoir), n.d.).

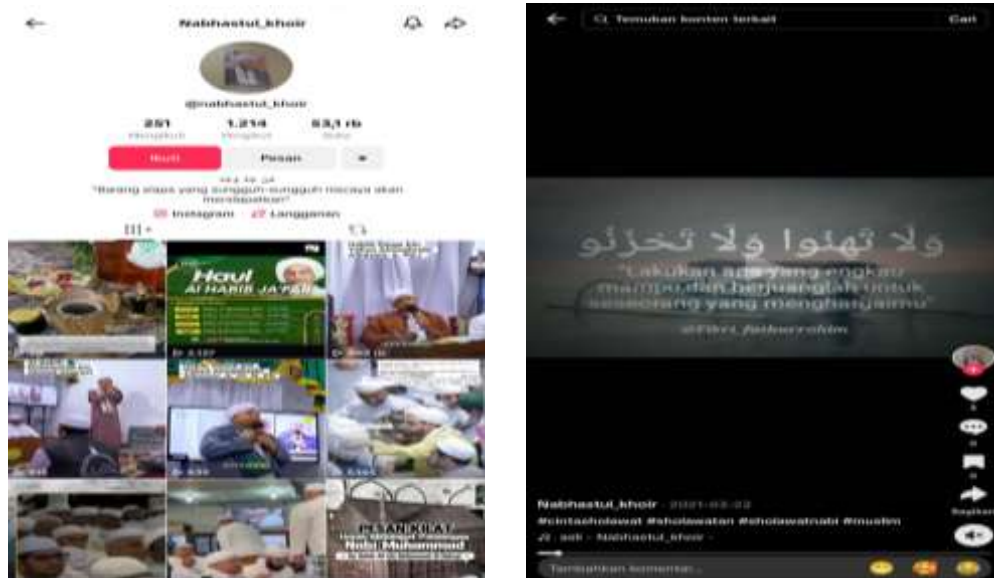


Figure 4. TikTok Account @Nabhastul\_Khoir

### Distinction Da'wah Content in the Era of Society 5.0

Since the era of life and the sending of the Prophet Muhammad Saw., as a Messenger until later at the end of human civilization, it is clear that the world's da'wah events with Islamic nuances have a variety of challenges and differences of their own (Amatullah & Triatmo, 2023). This can occur due to differences in understanding and interpretation of the overall content of Islamic law in every circle of humanity (especially Muslims), so it is only natural that the responses generated and given also have diversity depending on the angle from which the individual reviews it (Safitri, 2024). For example, when the Prophet Muhammad Saw preached Islam to the audience of his people, of course it was not immediately fully accepted absolutely and even responded using sentences or actions or behaviors that were too negative, in addition there were also those who immediately accepted voluntarily on the basis of faith or belief in what he conveyed (Amirullah, 2024).

These differences in response are also rampant in the current era (*society* 5.0), which initially clearly all agree due to the starting point of the spread and acquisition of Islam by each layer of individual human beings (especially Muslims), namely from the Companions, not all of whom were always consistent with the Prophet Muhammad Saw (Firdaus et al., 2024), so that it triggers the emergence of various mechanisms for delivering Islamic da'wah content carried out by religious experts or experts, academics and the general public with a strong pretext or alibi that these sciences are based on and referred to their respective teachers without a change and the background of the civilization of the people faced in the area where they live (Bukhari & Mistarija, 2020).

Agreeing on this, if you reflect on one of the hadiths of the Prophet Muhammad Saw., narrated by Abu Hurairah r.a in Sunan al-Tirmidzi no. 2641 with the meaning: "...in the future, Muslims will be divided into 73 groups and only 1 will be the group that is safe in this world and in the hereafter (entering Heaven)", it is certainly clear that it is certain that differences will continue to occur in every circle of Muslims wherever they are unavoidable (Rahmah et al., 2023). However, through that, a question arises, namely: Is it worth it as fellow Muslims to be divided with attitudes or actions that trigger conflict or strife leading to bloodshed? The answer lies within each of us, but it is important to underline that the religion of Islam clearly explains, teaches and explains to always be consistent in having an attitude of mutual respect and respect and mutual love for the creatures of Allah Swt (Dinata et al., 2020).

With regard to the explanation above, the researcher will first explain and emphasize that the purpose of the distinction of da'wah content in this study is aimed at how and what the contents of the comments made and given as a form of response to Islamic preachers who present their content on TikTok social media *platforms* and applications from four (4) user accounts *randomly* selected to be examples or research samples. It turns out that



in this case the researcher found that users who accept Islamic preaching nuances in this way can be classified into two (2) parts, namely: 1. There are those who are positive because they have been able to arouse the spirit of faith and additional knowledge for them and 2. There are those who are negative because they feel as if what is conveyed is different from what they have learned so that in the end they ask questions but instead they are more likely to test or test and even insult or blaspheme as if they are more familiar with the content of the material or knowledge conveyed than the preacher. Here is an example of the content of the comments:

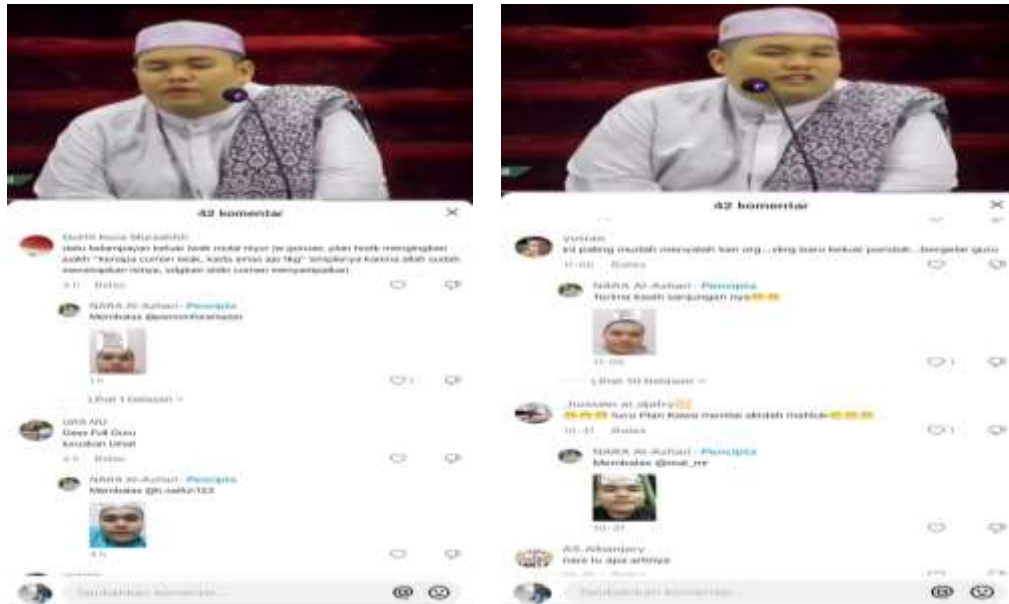


Figure 5. Comments in Tiktok Account Content @Nara Al Azhari

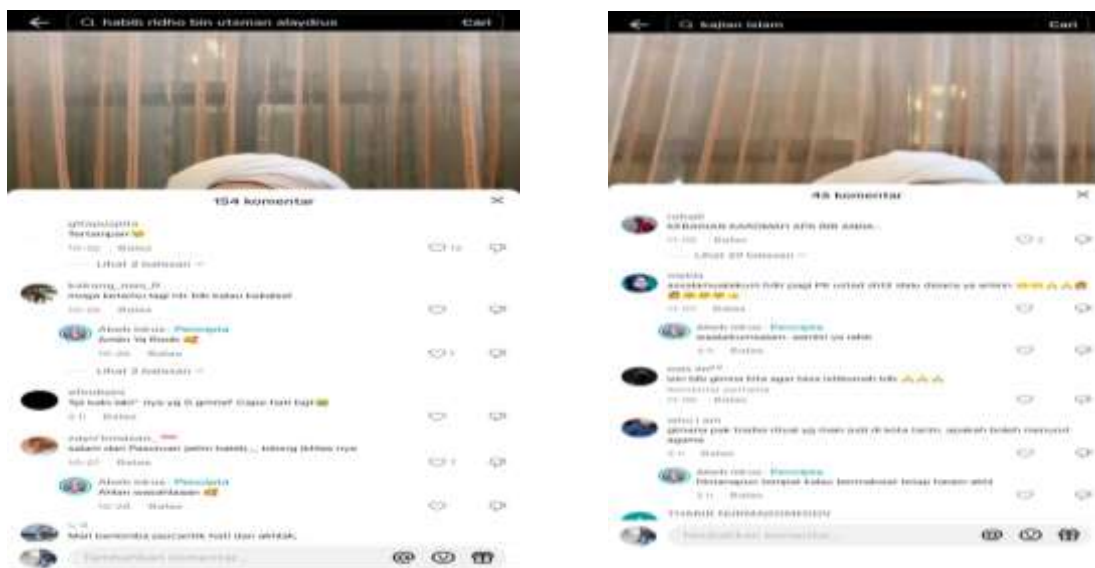


Figure 6. Comments in Tiktok Account Content @Abeb Idrus

It is clear by referring to some examples of the content of comments made and given by the listeners of Islamic nuanced da'wah (the meaning here is the users of TikTok social media *platforms* and applications) in the form of responses to what is conveyed by the content creators seen and heard respectively as contained in the picture above, it is enough to indicate and represent that the religious condition of every Muslim in the current era (*society* 5.0) is still dominated by two (2) aspects or things, namely: 1. Realizing their portion as a seeker or seeker of knowledge so that they position themselves to be neutral towards what is conveyed, even though they have obtained similar discussions and explanations before in their respective lives and 2. The bigotry in accepting and understanding the knowledge of each of the entire contents of Islamic religious shari'a from the opinions or views

of certain experts or religious experts who are guided absolutely or completely so that they are easily influenced by this which has no doubt implications for giving birth to a series of characteristics and attitudes that if they differ in understanding, then the contents of the explanation are not used. On the other hand, each of them is also easily carried away by issues or news that have not been tested by all experts or religious experts and academics related to the background of the preacher who presents Islamic preaching content.

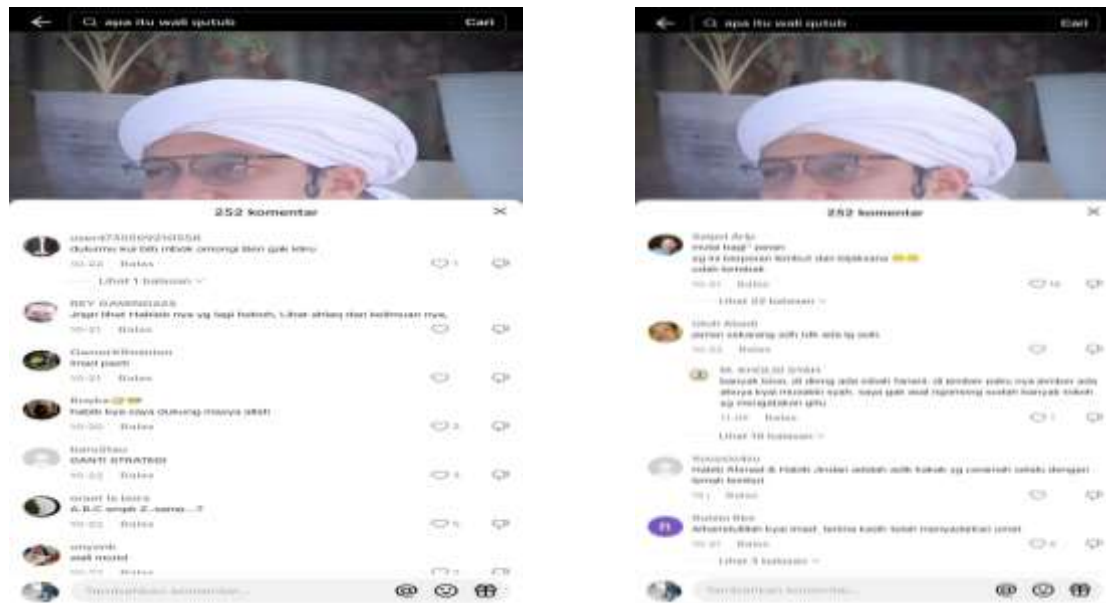


Figure 7. Comments in Tiktok Account Content @Al Hawthah Al Jindaniyah

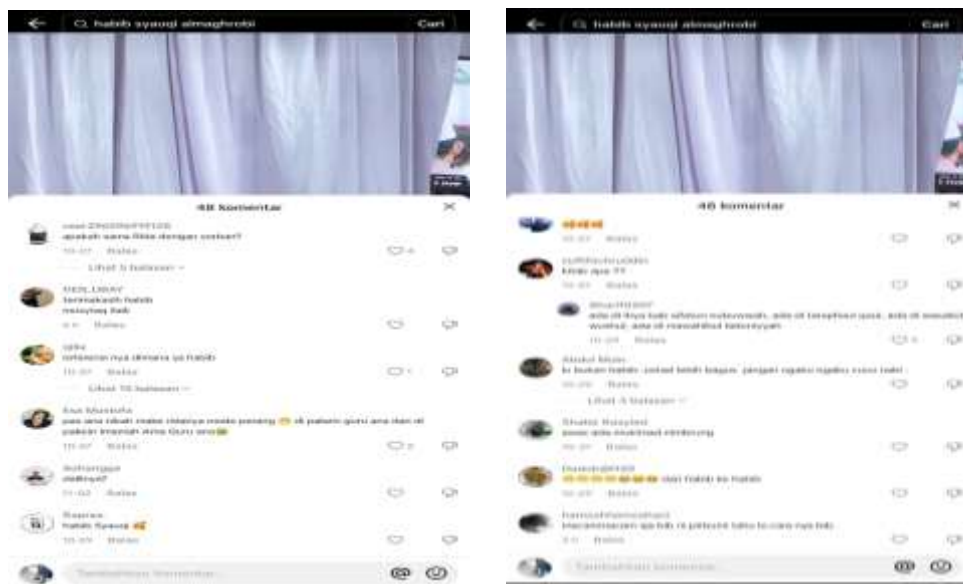


Figure 8. Comments in Tiktok Account Content @Nabhatsul\_Khoir

As for if it is separated between the two, namely the sub-discussion is more devoted to the listeners of Islamic nuanced da'wah (the meaning here is the users of the TikTok social media platform and application) for the *first* aspect or thing according to the previous explanation, then actually like that should be the nature and attitude of a seeker or seeker of knowledge (more likely about religious knowledge) (Hamdi et al., 2022). The fundamental reason why this is so, Imam al-Ghazali has stated that a person who is still in the stage of learning to a teacher, certainly should not display a variety of mindsets, attitudes or actions that seem to make him humiliate himself or even the teacher who is giving him knowledge because the end result will certainly not be able to bring changes to the level of comprehensive understanding of the knowledge learned and will not create the quality and quantity of faith and morals in line with the intent and essence of learning activities (not bringing any blessings at all) (Fauzi, 2023).

Furthermore, in the book entitled *al-Bidayah al-Hidayah*, Imam al-Ghazali also returned to provide affirmation and explanation regarding standardization when individual humans (especially Muslims) become a learner and deserve to be said as such (civilized learners), namely as follows: (1) It should be obligatory to first cleanse the soul (heart) from negative things, because a knowledge that wants to be and is being studied can be said to be a light that is holy in nature so that if the learner does not do the cleansing first, of course the absorption and understanding of knowledge will not be fully accepted; (2) Preparing the body and soul (heart) not to be shackled to worldly desires that lull or neglect, so that the final result of the learning process carried out is not solely oriented only to obtain worldly rewards alone; (3) Getting rid of and killing the feeling or nature of pride in the abilities that have been owned and not trying to display an attitude or action against the teacher who gives him knowledge; (4) Always be extra consistent in trying to make various ways or efforts to be able to avoid and even not to start triggering a conflict or dispute between fellow learners (including for every individual human being) because it does not characterize the capacity or criteria as a learned person, and; (5) Positioning knowledge whose topic or domain leads to salvation in the hereafter in addition to life in the world (Ramadhan & Sucipto, 2024).

In line with him, Imam al-Zarnuji in his book entitled *Ta'lim al-Muta'allim* also states that individual human beings will deserve to be included in the category of noble people when he has been able to position himself in terms of how it should be very necessary to display an attitude or action or mindset for matters of demanding or seeking knowledge with the knowledge he has previously had so that it finally has the implication of creating a motivation or interest so as not to be easily satisfied and even stop in efforts or ways to add other scientific insights (Ardiansyah & Ihrom, 2023). On the other hand, Imam al-Syaukani stated that a very mandatory requirement in the matter of studying or seeking knowledge is to straighten out each intention, so that through this it will make the person or individual tend to have openness and spaciousness in undergoing every process (Himmah et al., 2023).

Furthermore, if it is more specific to the sub-discussion for the *second* aspect or thing, namely for the listeners of Islamic nuanced da'wah (the meaning here is the users of the TikTok social media platform and application), then it can clearly be said that the behavior displayed does not reflect how a true individual or person who deserves to use the label as a Muslim in a *kaffah* (comprehensive) manner because starting from the Prophet Muhammad Saw, the Companions, Tabi'in and Tabi'it Tabi'in as well as religious experts or experts who understand that there are differences in understanding and interpretation of each of the contents of the Islamic Shari'a have never once exemplified and justified it (Imron et al., 2023). He continued, when such a thing has been considered by its elements as a form of freedom of opinion in the form of questions, criticism and suggestions, it must still be accompanied by knowledge that directs each of them to the capacity of educated people and has faith in every entire content of religious shari'a so that the end result will have implications for making it not arbitrary in displaying a mindset or attitude or action that tends to be negative (Ulum & Rozi, 2023).

Following up on the previous explanation, for matters of knowledge in expressing and commenting on any Islamic preacher (including preachers on TikTok social media platforms and applications), it is basically obligatory not to immediately blame the preacher, because each person or individual has a different background, level of educational attainment and conditions of residence. As for when a small and even fatal mistake is found, then use good and correct grammar and do not try to cause a dispute that has the implication of breaking the relationship or worse until a fight occurs between each other (Sani, 2021). On the other hand, especially for the listener, even though in his mindset when throwing and giving comments it seems as a mediocre thing (has no intention of offending or so on), of course it is still obligatory to pay extra attention to how the feelings given and given comments (the Islamic preacher platform and TikTok social media application) (Syarifudin & Rustandi, 2022). Furthermore, the way or effort to test whether the final result of the comment will have positive or negative implications is by asking each mindset and heart first, is it correct or vice versa? because not everyone is able to jump directly into being a preacher of Islamic nuances in the general public.

According to the review or views of Ibn Kathir and Hamka, in an effort or the most appropriate way when giving advice (including giving comments for preachers on TikTok social media platforms and applications), it should really emphasize and pay attention to aspects or things that are nuanced goodness (Elvina et al., 2024). That is, do not let the person or persons who are advised become negatively affected such as feeling humiliated, blasphemed and weaken their mental psychic and others. Furthermore, if you reflect on the practice of advice carried out by the Prophet Muhammad Saw., of course he used approaches that were so good and right (even though it was shown to the infidels in his era), namely through measured and directed discussions, not blaming directly for the behavior displayed by anyone, trying to explore or find a solution that can satisfy all parties and become a good observer and listener before giving advice to the person or individual he faced (this also applies to his direction when giving comments to preachers on TikTok social media platforms and applications) (Prabowo, 2022).

Reflecting on the previous explanation, it is clear that the distinction of da'wah content in the era of society 5.0 that has been carried out by every Muslim today can be classified into two (2), namely: 1. When the individual

displays a positive mindset and actions or attitudes (in this case focused on comments on da'wah content), it is clearly able to build the civilization of Muslims and 2. When the individual displays a mindset and actions or attitudes (in this case aimed at comments on da'wah content) that are negative, it is clearly able to undermine the civilization of Muslims. Therefore, there is a very mandatory homework that must be completed by each individual Muslim consistently, namely by always working together to reflect and evaluate everything that is done in order to have the result of maintaining and even increasing the level of existence of a good (positive) civilization until the end of life on earth.

## Sarcasm of al-Qur'an and Hadith for Muslims on the Distinction of Da'wah Content in the Era of Society 5.0

Reflecting on the phenomena that are still rampant in every circle of Muslims (including the intention this time is aimed at the distinction of Islamic da'wah content on TikTok social media *platforms* and applications), it is logical that if you have decided and stated that you are a believer by absolutely recognizing the entire content of the Islamic shari'a (especially the Qur'an and Hadith), you should be obliged to use it in every daily routine so that it remains always directed towards the nuances of goodness (Nurkamilah & Setiawan, 2023). Therefore, when faced with various differences in the realm or aspects of understanding and interpretation of the entire content of religious shari'a, it should not make each of them forget the essence of the beginning of creation from Allah Swt, namely: "...*intentionally different in order to know each other...*" (see Q.S. al-Hujurat verse 13). On the other hand, responding to it is also very necessary to use good sentences as recommended in Q.S. al-Baqarah verse 83, namely: "*and speak good words to people*".

Furthermore, when giving a comment on what is obtained, seen and heard from Islamic preachers anywhere and anytime (including the intention this time is aimed at the distinction of Islamic preaching content on TikTok social media *platforms* and applications), We should not feel inclined to understand more and even insult them by using negative sentences or attitudes or actions towards them when they have different views or views and understandings, because that is clearly stating that we have the nature of arrogance which is strictly prohibited by Allah Swt as the story of Iblis who felt superior to the Prophet Adam A. S (see Q.S. al-A'raf verse 13) (Rahil et al., 2024). So if you do not want to be equated with the behavior of Iblis, of course as believing Muslims are required to be able to familiarize themselves with being humble or *tawadhu* because we are only weak humans (created beings) who cannot do anything without the intermediary of Allah SWT (see Q.S. al-Furqan verse 63).

Furthermore, in the recommendation of the Prophet Muhammad Saw., as individual Muslims when they see or find a mistake and even an abomination that occurs around their lives (including the intention this time is aimed at the distinction of Islamic da'wah content on TikTok social media *platforms* and applications), it is mandatory for each of them to always strive for what should be a good and correct mechanism in resolving it so that it does not have implications for causing new conflicts that can threaten to break the relationship between others in accordance with the hadith narrated by al-Tirmidzi no. 1977, namely: "...*the individual human figure who deserves to be said to be a Muslim does not like to reproach, say dirty words and talk dirty...*". On the other hand, each individual Muslim is very necessary to also prioritize mutual respect and respect and mutual love because then a harmony will always be maintained until whenever according to the application of the hadith narrated by al-Bukhari no. 6013, namely: "...*whoever does not love, then he is also not loved by Allah Swt...*" (Mu'min et al., 2024).

## CONCLUSION

Differences in understanding and interpretation of the overall content of Islamic shari'a, make it not surprising that there are rampant and various explanations in the world of Islamic da'wah (including on TikTok social media *platforms* and applications). The distinction (response) to it by the Muslims themselves is divided into two (2) aspects or things, namely: 1. The existence of positive changes in civilization and 2. The existence of negative changes in civilization. So through this (distingsi), it clearly requires each individual Muslim to maintain and even increase changes in the level of positive civilization and strive to eliminate negative civilization by always being willing to work together to reflect and evaluate consistently so that it can be resolved properly and correctly according to the intentions of Islamic law.

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