Problems and Reorientation of Da'wah: Analysis of Social Construction in the Metaverse Era

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ABSTRACT

The purpose of this study is expected to reveal social phenomena that emerge, such as the construction of social interactions, social changes, and emerging societal models in the metaverse era. This examination employs a critical method aimed at uncovering, explaining, and critiquing narratives about the social conditions occurring in metaverse-era society. Additionally, this investigation utilizes a virtual ethnography approach to understand and explain various depictions and consequences on the complex social world in the metaverse era, whether informed structurally or culturally through technological media. The hope is that the output of this study can map out the issues of *da'wah* with various detrimental social consequences resulting from technological disruption in the metaverse era. Similarly, the results of this study are expected to serve as an academic reference in formulating preaching policies in the metaverse era. This study has demonstrated the historical development of the interpretation of the term metaverse, the influence of technological schemes that have constructed social interactions, the character of dystopian society as a *da'wah* problem, and also the orientation of *da'wah* that must be designed to address social changes in the metaverse era.

Keywords: *Problems of Da'wah, Reoreintation of D'wah, Metaverse, Dystopia*

ABSTRAK

Tujuan kajian ini diharapkan dapat mengungkap gejala-gejala sosial yang muncul, seperti konstruksi interaksi sosial, perubahan sosial dan model masyarakat yang muncul di era metaverse. Penelaahan ini mengunakan metode kritis. Metode yang bertujuan untuk mengungkapkan, menjelaskan dan mengkritisi narasi-narasi tentang kondisi sosial yang terjadi pada masyarakat era metaverse. Begitupun penelaahan ini mengunakan pendekatan etnografi virtual untuk memahami dan menjelaskan berbagai gambaran dan konsekuensinya terhadap dunia sosial yang kompleks di era metaverse, baik yang diinformasikan secara struktural maupun kultural melalui media-media teknologi. Harapannya, keluaran dari kajian ini dapat memetakan problem dakwah dengan pelbagai konsekuensi sosial yang merugikan manusia akibat gejala disrupsi teknologi di era metaverse. Begitu juga hasil kajian ini diharapkan dapat menjadi rujukan akademik dalam membuat kebijakan dakwah di era metaverse. Kajian ini telah menujukkan tentang jejak sejarah perkembangan pemaknaan istilah metaverse, pengaruh skema teknologi yang telah menkonstruksi interaksi sosial, karakter masyarakat distopia sebagai problem dakwah, dan juga orientasi dakwah yang harus didesain dalam menghadapi perubahan sosial di era metaverse.

Kata kunci : Problem dakwah, Reorientasi Dakwah, Metaverse, distopia.

INTRODUCTION

The global population shift is greatly influenced by the development of Information and Communication Technology (ICT). The ongoing digital transformation has created new values in social life and serves as the foundation for industrial policy in many countries. In response to the development of this digital technology trend, Japan introduced the concept of "Society 5.0" as an initial idea stemming from the need to balance knowledge worldwide and technology for the benefit of society in January 2016. The "Society 5.0" concept is interpreted as one of Japan's major development strategies and also the first-phase investment for the future of human civilization.

Based on historical records, Fukuhama (2018) asserts that human society is capable of defining different behaviors arising from each social upheaval. Since the era of Society 1.0, defined as a community that is honest and cooperative in achieving a harmonious life with nature, to

Society 2.0, characterized as an agriculturally based society aiming to enhance organization and national construction. Society 3.0 marks a community that drives industrialization through social revolution and mass media production. Society 4.0 emerges as a community grounded in the use of information technology, with a character aware of the increasing need for data security by connecting assets via an untrusted information network. The increasing need for data security connects intangible assets through an information network. Finally, Society 5.0 represents a collection of community information developed as a resistance to Society 4.0, with the goal of empowering the general public to act as a cohesive human community. The purpose of advancing the concept of Society 5.0 is to create a society that values humanity as a whole. The objective of the Society 5.0 concept is to realize the integration of the physical world with the virtual world to provide high-quality data that can be used as a benchmark for daily life and, in some cases, as solutions to human limitations-related issues. The concept of Society 5.0 is a human rights approach developed by Japan with the aim of creating a new community that focuses on humans in addressing various social issues.

The idea of the Industry 4.0 and Society 5.0 eras has become an important discourse among various scholars. Alongside this, a new term has emerged, namely the metaverse era. The metaverse era is being developed by Facebook's owner, Mark Zuckerberg. It is a company focusing on designing technology that can connect people's communication methods and social interactions beyond the territorial boundaries of a country. This new era represents an achievement and continuation of the technology that is already evolving today. It showcases a cultural trend of new social life interactions within the world of technology..

With the emergence of the metaverse era, on one hand, it represents the legacy of existing technological advancements, while on the other hand, it has the potential to give birth to a dystopian society. Behind the sophistication born from the concept of the metaverse, it harbors many mysteries of life that are utterly absurd, where one example could be the likelihood of numerous criminal cases due to the loss and weakening of religious, moral, and legal values in the virtual world, unlike in the real world. Eventually, this could give rise to a new societal model called a dystopian society, where people live in a realm of imagination, everything is extremely bad, unpleasant, everyone is unhappy and fearful (see Fanani,

2021). These concerns are very logical, as the understanding of the metaverse itself, according to Brian Mercant (2021), is a place that is addictive, full of violence, and allows the worst impulses for someone to carry out their life.

In this context, the analysis of Islamic preaching (da'wah) in the development of scholarly studies based on da'wah becomes important in the effort to actively engage in reading the map of life and examining the social impacts of technological developments in the era of the metaverse. Furthermore, it enables the penetration of messages laden with religious and moral values in the virtual world of the metaverse era. This study focuses on the analysis of dakwah towards the emergence of dystopian societal models resulting from the impact of technological development in the era of the metaverse. The research method employed is critical research. In agreement with Fay (1987), critical research always seeks to achieve emancipatory social change by explaining the social order in such a way as to become a catalyst for the transformation of that social order. Therefore, critical studies on the problem of dakwah in society in the metaverse era are expected to serve as a catalyst in providing scientific arguments to various social groups concerned with preaching activities regarding issues and social problems in the metaverse era.

This critical method also aims to uncover, explain, and critique narratives related to the era of the metaverse and its impacts on social life. In the field of critical social science according to Dubravka (2007), this critical research endeavors to investigate narratives related to the focus of the study with the aim of understanding and explaining their various consequences on the complex social world. In other words, it delves deeper into understanding narratives related to the focus of the study, whether informed structurally or culturally by society through information technology media.

In this study, virtual ethnography is also employed as a method. This method is based on examining information available on the internet about dystopian societies in the metaverse era. Virtual ethnography, according to Hine (2001), is an effort to analyze the interpretation and reinterpretation of data within internet space as both a method and a medium for observing the social life occurring in the virtual world. Meanwhile, Rob Shields (2003) has stated that virtual ethnography method is an attempt to analyze how individuals and social groups interact in understanding the reality of virtual life. Virtual reality is construed as a representation of the digital domain,

which comprises a collection of data and messages exchanged within a digital space.

The hope in employing critical approaches and virtual ethnography is that the research outcomes can provide direction in mapping out the challenges of da'wah in the metaverse era. The aim is to design digital preaching activities by introducing various religious messages that can foster human awareness and minimize the detrimental social consequences depicted in the various characters of dystopian societies.

RESULTS AND DISCUSSION

Social Interaction Construction in the Metaverse Era

The Metaverse is a concept aimed at bringing together communication and social interaction in virtual spaces, evolving from previous technologies. The term "metaverse" itself is a combination of "meta" and "universe". Lewis Carroll first used the term "portmanteau" in his fictional work, "Through the Looking Glass" (1871), to create words like "slithy", "lithe", "mimsy", and "mirror house". This describes the concept of a giant house in the virtual world, where social interactions are flexible and active, yet fragile and melancholic.

Neal Stephenson introduced the term "metaverse" through his science fiction novel "Snow Crash" in 1992. The metaverse is a virtual reality where users can interact socially through their avatars. The novel depicts a future in the early 21st century where weak governments are replaced by giant corporations. The main character, Hiro Protagonist, is a pizza delivery guy who is also a hacker. In the midst of this social chaos, the metaverse becomes an escape, allowing users to explore the virtual world through their avatars. This concept portrays a future era where social interactions take place in a three-dimensional internet space that can be emotionally experienced.

The term metaverse had been a subject of discourse over a decade ago, beginning with the "Metaverse Roadmap Summit" event in May 2006. In 2007, the nonprofit organization Accelerating Studies Foundation (ASF) further discussed the metaverse by releasing a study. Participants from various backgrounds, including academics, geospatial technicians, gaming companies, and media, predicted the future of the metaverse. They identified four major scenarios: augmented reality, virtual worlds, mirror worlds, and lifelogging (Ellavie Ichlasa Amalia, 2021).

According to Evlavie, augmented reality is defined as an immersive technology that automatically tracks users' positions to help them instantly obtain information about a place or object. Lifelogging is described as the use of AR technology focused on communication, memory, and observation of users, allowing them to record everything that happens in 3D. Virtual world integrates social and economic elements from the real world into the virtual world. Mirror worlds are technologies that display an image of the Earth along with detailed information about the places depicted. Participants in the "Metaverse Roadmap Summit" predicted that by 2016, there would be a metaverse era characterized by augmented reality, virtual worlds, mirror worlds, and lifelogging. However, the fact is that the technology devices have not yet supported the realization of this grand metaverse scenario.

Generally, the term "metaverse" has been defined in various works of science fiction. Based on an analysis of these science fiction works, the term "metaverse" has indirectly been depicted as "a kind of digital internet updated to become a socially actual manifestation of reality, but based in the virtual realm." A more recent definition related to the term "metaverse" was articulated by Matthew Ball in 2021. Ball defined the metaverse as a vast network of three-dimensional (3D) virtual worlds that operate in real-time, persistently support the continuity of objects, identities, histories, payment models, and rights for all users. This metaverse world is experienced simultaneously by an unlimited number of users. The era of the metaverse has placed everyone inside an endlessly boundless virtual internet. This means that the construction of social interactions will continually occur within access to internet spaces with billions of interconnected computers operating in real-time.

Charlotte Edwards (2022) noted that the term "metaverse" has resurged in public discourse, following Facebook CEO Mark Zuckerberg's articulation of his vision for the future of social media. During a presentation at the company's annual Connect conference, Zuckerberg announced the company's rebranding to "Meta" and outlined its focus on building a new version of the internet. Zuckerberg's conception of the metaverse entails a virtual world where social interactions mimic real-life experiences, going beyond mere observation to a sense of closeness with the physical world through digital immersion. In response to Zuckerberg's metaverse concept, Melanie Subin, director of the consultancy firm Future Today Institute, remarked that by 2030, a significant portion of the

population is expected to spend most of their time in the metaverse. Zuckerberg ambitiously proposes that his version of the metaverse represents the next evolution of digital connectivity, where everything seamlessly integrates. The metaverse is viewed as a second universe that can make life in the virtual realm nearly indistinguishable from physical existence.

The traces of the metaverse terminology outlined above reflect the evolution of concepts, values, and ideas in the era of the metaverse, impacting human social interactions. These changes occur in response to advancements in communication technology. Users are inspired by new ideas, concepts, and norms emerging in the metaverse, leading them to alter their modes of interaction. This is a direct result of social adaptation to new technology in the metaverse era, echoing Parsons' (1975) understanding of human integration with contemporary technology. One of the greatest innovations of this era is virtual platforms, enabling users to participate in various social experiences in real-time in 3D environments. All of these developments will shape the dynamics of social interaction in the digital society.

The construction of interactions resulting from social changes caused by the discovery and application of new technologies (innovations) and contact with virtual external cultures. According to William Fielding Ogburn, the application of new technology is the primary source of social change. Therefore, the aspect of technological development, which includes new and advanced innovations, will have a quicker impact on social change compared to other causative factors (see Adiwikarta, 1988). Building on this view, it is generally understood that technological advancements in the era of the metaverse will give rise to the construction of social interactions in the digital society influenced by six characteristics of virtual reality (see Michael Heim, 1993), as follows:

Firstly, the construction of social interactions influenced by the concept of simulation offered by metaverse-era technology. Internet users, as part of the digital society, engage in social interactions in virtual reality simulations resembling real life. The metaverse era, characterized by increasingly sophisticated digital technology, serves as a simulation tool for users' social interactions, which they perceive as real-life and real-time. To an even greater extent, social interactions with people from various countries in the physical world are considered imagination, illusion, and fantasy, but in the virtual world, they can be realized to appear real with the

assistance of simulation technology. Therefore, social interactions in the digital society are predominantly conducted virtually, with a high degree of imaginative power.

Secondly, the construction of social interactions influenced by technological applications or social networking sites. In virtual reality, almost all social interactions between users occur using digital devices. These digital devices provide a space for users to interact beyond the territorial boundaries of nations. Therefore, the construction of social interactions in the metaverse era will be influenced by various models using applications or social networking sites such as *WhatsApp, Facebook, Twitter, Google Meet, Zoom,* and others. Thus, one of the characteristics of social interaction in the digital society in the metaverse era is efficient, mechanized, and very fast.

Thirdly, social interaction construction in the metaverse era will be influenced by artificiality. The advancing capacity of digital technology in the metaverse era continually upgrades its sophistication, enabling automation processes within its virtual operational spaces. Technological advancements in this era have created virtual realities capable of functioning independently of direct human intervention. This context impacts the construction of social interactions, which are not truly conducted among humans in real life but are instead operated through technology automatically via algorithmic assistance. Algorithms in digital technology in the metaverse era have the ability to learn and analyze user behavior. The capabilities within algorithmic mechanisms can blur the boundaries between fact and fiction regarding social interactions among users, creating social interactions in a new reality version of their own algorithms.

Fourthly, social interaction construction in the metaverse era will be influenced by immersion. The virtual world envisioned in the metaverse era will provide perceptual experiences for its users, as if they are present and surrounded by real environments or spaces. Users will experience a sense of presence. All social interaction activities will be influenced by the feeling of being present and engaged in virtual reality.

Fifthly, the construction of social interactions in the era of the metaverse will be influenced by telepresence mechanisms. Virtual reality makes it highly feasible for humans to be present remotely without their physical selves. This means that social interactions presented feel real in the virtual world, allowing individuals to experience the sensation of being

elsewhere. This sensation is achieved partly through the assistance of remote control technology that connects users with virtual objects or even machines in the real world. Additionally, it can also be generated by participating online in events held in different locations. The advancement of digital technology enables the establishment of social interactions where a person's holographic presence exists in one place while their physical body is elsewhere. In this context, one of the characteristics of social interaction in the digital society of the metaverse era is marked by distant and seemingly mechanical communication relationships.

Sixthly, In the era of the metaverse, social interactions are influenced by networked communication. The digital society here mostly communicates through information technology, rather than face-to-face. Through this network, social interactions are virtual, allowing users to create objects, speak through digital recordings, and share images or events. In the metaverse, users tend to perceive the virtual environment as real, efficient, and enjoyable.

According to Chad Bayse (2021), in a sociological context, social interactions in the metaverse era may lead to increased emotional distance and a lack of connection among humans. He predicts that in the metaverse, people may tend to escape by using drugs, gambling, watching pornography, and other behaviors. This can also affect mental health, especially with the Covid-19 pandemic increasing cases of depression and anxiety due to social isolation, despite technology being available. For Bayse, the development of metaverse technology that triggers dependence on products and technological innovations can result in deeper social isolation, increasing the risk of suicide, mental health pressure, physical health problems, and other forms of distress. These are the negative impacts of the advancement of three-dimensional virtual technology in the metaverse era, leading individuals further away from social reality.

According to Tomy Handaka Patria (2021), the most significant threat posed by technology in the era of the metaverse is the tendency to make people increasingly lazy to move and socialize in the real world. This tendency is often exhibited by millennials and Generation Z, who frequently engage addictively with social media and are captivated by various technologically innovative products and inventions that stimulate their imagination. In this context, it is not only physical health problems such as vision impairment and obesity that threaten technology users in the metaverse era. Psychological issues are also worrisome when users become

excessively addicted to enjoying technology in the metaverse era, as various products, innovations, or virtual actors allow for unfulfilled self-images, ultimately making it difficult for users to accept the realities of the real world. Moreover, the opportunities for cybercrime in the virtual world are increasingly wide open. This is fueled by the ability of technology in the metaverse era to enable users to display different self-images from their actual reality in the real world. Data theft and manipulation of other users can be more freely carried out. Furthermore, social and religious problems are also likely to occur frequently. The dissemination of content containing pornography or that is provocative, agitative, and anarchic will gain more space. For example, social media has become the main platform for spreading fake news (hoaxes) and automatically displaying advertisements with pornographic nuances when surfing the internet.

In the context of Islamic da'wah, the negative impact of technological advancements in the Metaverse era on the construction of social interaction has disregarded the concept of theocentric society and religious ethics. In this regard, in agreement with Muhammad Fazlur Rahman Ansari (1984), society is seen as a collection of individuals whose nature is theocentric and ethico-religious. This means that society is closely related to the concept of God in all aspects of its activities and is always colored by activities grounded in moral and religious ethics in building its civilization. As a theocentric society, every aspect of life including social interaction must always place God as the direction and ultimate goal of life to be achieved. They serve only Him and seek help only from Him. Therefore, every daily life in any era, including the metaverse era, must always have a dimension of worship, both vertically (directly to Allah) and horizontally in the form of social behavior within society. Hence, the occurrence of changes in the construction of social interaction in the metaverse era poses a unique challenge to the implementation of da'wah. The challenge is to further study and understand the conditions that occur in metaverse-era society, which according to Roger McNamee quoted by Ika Virginaputri (2022), on one hand, the development of the internet in the metaverse era provides a plethora of benefits and creates millions of opportunities, but on the other hand, it can also bring concerns. In this regard, Roger McNamee, as an early investor in Facebook, when quoted by the BBC, strongly opposed Mark Zuckerberg's idea of pioneering the virtual metaverse universe. Roger believes that the metaverse will become a frightening social dystopia world. A social world that depicts the future of society trapped in dystopian

spaces. Where society unwittingly becomes trapped in a virtual world created by artificial intelligence and can divert human attention by using their bodies as a source of energy (Ika Virginaputri, 2022). This is the da'wah problem that is both a challenge and an opportunity in developing da'wah activities models in the metaverse era.

Problem and Reorientation of Da'wah in the Construction of Dystopian Society

In Tom Moylan's view (2000), the construction of a dystopian society is depicted as a society experiencing catastrophic situations. The catastrophes referred to are real-world mass extinction events on a global scale. The real-world extinction of social order occurs due to technological dilemmas that give rise to antisocial phenomena, social degradation, dehumanization, the fading of divine existence, socio-political chaos, and others. The desired transformation of societal models leads to a new but unpleasant world order due to social degeneration. The society exhibits a damaged social order born from the consequences of social transformation efforts that result in life disasters.

Aligned with the aforementioned perspective, the emergence of dystopian society is seen as a negative consequence arising in the era of the metaverse. In this context, Haedar Nashir (2021) states that in today's digital age, it is recognized that a new social reality is emerging, depicting nearly all humans interconnected and interacting through the virtual world. It seems as though the development of digital technology has the capability to alter human nature in societal interactions. However, the social reality in this digital media, one of its negative impacts has resulted in the fading of value orientations, eroding both emotional and spiritual rationality.

Dystopia, the opposite of the term *Utopia,* is a work of fiction and socio-political satire written by Sir Thomas More (1478–1535) in Latin and published in 1516. Booker (1994:22) considers dystopia as a general term that encompasses imaginative views of a society perceived as negative, bad, problematic, and diseased. According to Mahida (2011:1), dystopia originated from the perspective of science fiction, which has presented negative views of the future of society and humanity. Although dystopia presents the worst negative social conditions, some narratives within dystopia tend towards eutopia (a good place) or hope for change towards a better future. It is noted that when problems in dystopian society can be overcome, there is a possibility of making the future better. In the view of

critical thinkers, dystopia is described as an unreal (fictional and imaginative) society depicted as a bad and unfit social order for human habitation.

In this regard, Sargent (1994) has emphasized that dystopian societies are the opposite of utopian societies. The term Utopia is derived from the Greek words "ou" (not) and "topos" (place), and can be interpreted as "no-place." According to Sargent, utopian societies represent a fictional social order that depicts a place that does not exist. The words utopia and dystopia, terms born from the study of science fiction literature, both describe unreal societies that are opposed to each other. Utopia signifies an ideal and positive social order, while dystopia represents a negative and undesirable social order. Both generally depict unreal places, whether good or bad.

According to Sargent (1994), there has been a common misunderstanding when referring to utopia as originating solely from eutopia, translated only as "a good place." In his work "The Three Faces of Utopianism," Sargent has expanded his thoughts on the issue of refining the definition and scope of the term utopia. Sargent provides specific definitions of several forms of generic social science fiction textual utopia, including: 1) Utopianism as a societal dream; 2) Utopia as an unreal society depicted in detail in space and time; 3) Eutopia or positive utopia as an unreal society depicted in detail in space and time that is better as a place to live or reside; and 4) Dystopia or negative utopia as an unreal society depicted in detail in space and time that is worse as a place to live or reside.

Building on the technological advancements constantly brought forth by the two world poles, represented by the West and Asia, with Japan as its representation, Susan J. Napier (1996) has noted some slight differences regarding dystopia from the socio-technological perspectives of Japan compared to the West in modern times. According to Napier, the majority of dystopian studies in modern Japan are less concerned with the destruction of individual will, a characteristic element of Western dystopian views. However, at the same time, both tend to align with one of the West's most important categories of dystopia, which is the nightmare of technological progress.

The advancement of products and technological innovations in the era of the metaverse, on one hand, will give rise to utopian societies in a positive sense, but on the other hand, it will also give birth to dystopian

societies. George Orwell (1984) previously predicted the portrayal of a dystopian society through his work "Nineteen Eighty-Four as a Dystopian Novel," depicting a bleak and horrifying history and future of human life. There is no true friendship, no true family, no known history, no privacy, and most importantly, no freedom and no respect for truth. Erika Gottlieb (2001) states that dystopian societies in the tradition of science fiction literature often contain narratives of futuristic societies, where technology has advanced to a point far beyond the progress in real-world society. The rapid advancement from actual social reality leads to the emergence of dystopian societies that endanger human feelings, souls, and the environment in a real sense.

The emergence of dystopian societies in the era of the metaverse indirectly represents the risks of digital technology advancement, which has offered numerous new platforms of social media and virtual reality. Societies are beginning to become fragile and even lose moral and religious-based sensor tools. In agreement with Siddiqui and Singh (2016), several negative impacts of social media have also shaped the character of the digital society: 1) Human character becomes individualistic. Social media gives birth to virtual communities with virtual communication, causing people to forget that face-to-face communication and socialization in the real world are far more important; 2) Human character becomes unstable, emotional, reactive, and engages in free sex due to wrong information and cyberporn. Social media displays a lot of data and news, not all of which are true and often misleading because many websites are not credible; and 3) Human character becomes prone to committing crimes. Social media becomes a breeding ground for the growth of criminal activities. Most victims are teenagers who get trapped in fantasy conversations with strangers they meet through social media..

As predicted by Alvin Toffler in 1990, the advancement of information technology in the future threatens to blur the boundaries between real and virtual social life. In the era of the metaverse, society struggles to distinguish between actual social life and the virtual one. This is due to the dominance of technology influencing various aspects of human life. According to Toffler, social reality becomes increasingly blurred in the metaverse era. Social concepts such as integrity, social unity, and nationalism are declining, considered only as myths. Technological globalization, particularly 3D virtual reality, leads society into a damaging social condition, losing connection with its past and values. This threatens

the development of morals, religion, fraternity, and social solidarity, which are crucial for humanity.

The digital technology advancement in the metaverse era has presented a dystopian societal order characterized by dehumanization and despiritualization in the social fabric (see Dudy Imanuddin Effendi and Aang Ridwan, 2022; Aep Wahyudin, 2011).

Firstly, in a dystopian society, dehumanization occurs through desocialization, deculturalization, and mechanistic thinking. The advancement of digital technology in the metaverse era has effectively erased social boundaries. Children are exposed to the adult world through 3D virtual reality platforms and radical social media, causing a loss of distinction between childhood and adulthood. They utilize various sophisticated applications and consume adult content, disregarding taboos, ethics, or social morality. In a dystopian society, access to metaverse technology facilitates the use of various applications and content that overlook social values considered taboo or sacred.

In the metaverse era, the de-culturization of society, heavily reliant on various products and technological innovations, has led to a distancing of individuals from holding onto the values of local cultural identity, which previously shaped their character, personality, and even served as normative pillars of social life. Indirectly, the societal structure of the dystopian metaverse era will undergo a cybertechno ethnocide, akin to the destruction of local cultures due to the advancement of easily accessible, sophisticated technology. The erosion of local cultural identity values in this dystopian society has resulted in a crisis of identity regarding the wisdom of local culture, a key characteristic of real social life. In a state of deculturalization, cultural resistance emerges in dystopian society, giving rise to various worrying social behaviors and characteristics, such as sarcastic language, hoaxes, egotism, racism, hedonism, sensual fantasies, and others. Consequently, incidents of cultural abuse, the marginalization of traditions, myths, religions, national ideologies, pornography, and even sexual abuse become commonplace in the dystopian metaverse era society..

In a dystopian society of the metaverse era, technological domination has automatically led to a mechanized orientation of thinking. The majority of humans have become mere lifeless entities from the real world. Automated production also fosters materialistic-mechanical thinking. Digital technology has become a living organism alongside humans, shaping a cybernetic or cybiont supra-organism civilization. The increasing

complexity of metaverse era technology correlates with the advancement of human civilization. Technology becomes a new organism in dystopian society, self-regulating automatically and influencing human thought patterns with instant calculations.

Secondly, the despiritualization in the social order of dystopian society is marked by a pattern of life that leads to social anomie behaviors due to the reduction of religious spirituality and technological cultism. In agreement with Arjun Appadurai (2013), technology is not only seen as "mediascapes" facilitating the cross-cultural dissemination through the overflow of media streams from various countries, but it has gone further to become "ideoscapes" spreading diverse messages laden with freedom of values, internalizing pleasure and entertainment oriented towards a hedonistic ideology to humans as consumers of digital technology production without temporal and size constraints. One characteristic of dystopian society is the massive dissemination cycle of messages oriented towards hedonistic ideology. This has led to the fading and weakening of religious spiritual values in the social order of dystopian society. The weakening of these values is caused by the abundance of fantasy and hedonistic promises constantly offered by products and innovations of digital technology in the metaverse era. Promises, appearances, and offerings of digital technology media at extreme points have been able to bury moral values, measures of submission, and religious teachings that were previously embedded in the real societal environment.   .

The values of spirituality, morality, and humanity in the social order of dystopian society are increasingly fading and being replaced by virtual artificial reality born from products and technological innovations in the metaverse era. Technology has become everything in the social life of dystopian society. In fact, the position of technology in dystopian society seems to have been elevated to being the only thing trusted more than oneself as a rational and God-fearing human. In this context, one of the characteristics of dystopian society is marked by the presence of technological cultism anomie. Technological cultism anomie is characterized by placing products and technological innovations above the role and function of humans. In dystopian society, products and technological innovations have become the main subjects of life and have become masters over humanity itself. The submission and dependence of humans on the role and function of technology as the controller of their lives indicate a shift in the character of religious society, which used to

believe fully in their god, towards "faith in technology," which is the worship of technology.

In a sociological context, social change as depicted in the dystopian society presents both challenges and opportunities for da'wah. This phenomenon should be approached by enhancing understanding and interpretation of societal developments, including technological advancements in the era of the metaverse. Various social changes become the focus of dakwah, requiring practical concepts to offer solutions in accordance with the dynamic, participatory, transformative, and comprehensive nature of religious teachings. As stated by Syamsul M. Amin (2009), dakwah must act as a dynamic agent of transformation, fostering a society rooted in the values of monotheism, enriched by noble societal values, and aligned with the vision and mission of da'wah.

In general, in the dystopian society of the metaverse era, there is a tendency towards the culture of reification, objectification, manipulation, fragmentation, individualism, rationalism, materialism, secularism, and nativism due to the strong influence of technological products and innovations. In the context of da'wah, the development of this technology provides benefits by facilitating access for people to spread the message of Islam through various social media platforms. However, this also poses challenges for the da'wah movement, especially in terms of the readiness of da'wah human resources to confront the negative culture and social order in that metaverse era..

The issue of da'wah resources amidst the dystopian society of the metaverse era necessitates a reorientation of da'wah that begins to address the importance of intellectual competence in the fields of science and technology. It's even crucial to enhance other competencies amidst the strong currents of negative culture prevalent in this dystopian metaverse era society. In agreement with A. Ilyas Ismail and Prio Hotman (2011), to become architects of Islamic civilization in the future, a da'i must possess three main competencies: 1) Scientific Competence. This involves a deep understanding of Islamic teachings as well as proficiency in various branches of knowledge, particularly those relevant to contemporary issues and advancements in science and technology; 2) Social Competence. This pertains to the ability to engage with diverse audiences effectively, empathize with their concerns, and communicate the message of Islam in a way that resonates with their experiences and challenges in the metaverse era society; 3) Spiritual Competence. This encompasses a strong grounding

in Islamic spirituality, moral integrity, and ethical conduct. It involves maintaining a deep connection with Allah, seeking guidance from the Quran and Sunnah, and embodying the values of compassion, justice, and humility in all actions and interactions.

In the era of the metaverse, enhancing intellectual competence can guide a preacher to reorient their approach to da'wah in addressing the social-cultural challenges of a dystopian society. This is achievable by leveraging various advanced technological facilities without compromising the moral and spiritual competencies rooted in Islamic teachings. The reorientation of da'wah in the context of social change towards a dystopian social order necessitates the development of concepts and models that can embrace new elements related to digital information technology innovations. According to Samsul Munir Amin (2008), the concept and model of da'wah should not merely rely on traditional methods but should incorporate suitable approaches in response to the changing times. Given the demands of the contemporary era, da'wah initiatives must utilize communication and visual media based on metaverse technology, such as utilizing platforms like Facebook, email, Twitter, YouTube, Instagram, and even virtual reality media.

In a dystopian society far removed from a life filled with love and care, characterized by an imbalance in life, rampant abuse, social chaos, and the emergence of dehumanization and despiritualization due to being ensnared in the whirlwind of technological progress in the metaverse era, there is consensus with Karen Armstrong (2012) that there is a need for the display of religious teachings brimming with compassion, delivering messages of serene religious teachings that resonate with human nature so as to become a mercy to all creation, transcending ethnic, religious, racial, inter-group, and even national barriers. Preaching messages rich in the meaning of "mercy," which according to Ibn Mandzur (1999) means "gentleness combined with kindness," also signifies rahima as conveyed by Ibn Faris (1979), which denotes strengthening family ties, brotherhood, and blood relations. Grounded in the interpretation of Islam as rahmatan lil alamin, a reorientation of preaching messages must be designed to confront the disruptions of technological advancement in the metaverse era, particularly the emergence of dystopian societal characteristics, with the hope of effecting positive social change in the form of a culture and social order that can lead humanity towards a proportional, loving, peaceful, benevolent, balanced, tolerant, patient, and other such life..

In the era of the metaverse, global technology figures erase social and territorial boundaries. Therefore, the message of da'wah must be inspired by the Islamic conception and the ethics of rahmatan lil alamin. As outlined in the Tafsir "Fathul Qadir" by Muhammad bin Ali bin Muhammad bin Abdullah As Syaukani (1426 H), Prophet Muhammad brought the law of sharia as a mercy to all mankind (Al Anbiya' 107). Similarly, according to Muhammad Ali Ash Shabuni in "Shafwatut Tafasiir," Prophet Muhammad was sent to bring happiness and rescue from misery, becoming the cause of goodness in this world and the hereafter..

Based on the interpretation of Islamic concepts and the ethics of rahmatan lil alamin, the reorientation of preaching messages that need to be disseminated to the digital society of the metaverse era becomes highly relevant amidst the emergence of concerns about the birth of a dystopian social order with tendencies toward cultural reification, objectification, manipulation, fragmentation, individualism, rationalism, materialism, secularism, nativism, dehumanization, and despiritualization.

As for the reorientation of the da'wah model that should be undertaken, it can be combined with following the scheme or roadmap of technological innovation in the metaverse era. I agree with Bokyung Kye and colleagues (2021) regarding the utilization of educational applications in the metaverse era. Da'wah in the metaverse era should be able to utilize emerging technology applications as opportunities and possibilities in engaging with global communities. This means that the reorientation of the da'wah model should start planning its implementation to adapt to the types of technology offered in the metaverse era, namely: augmented reality, lifelogging, mirror world, and virtual reality..

The reorientation of da'wah models based on augmented reality involves utilizing advancements in technology from the outside world. This refers to technologies that expand the physical world beyond the individual by using location-aware systems and interfaces with networked information added and layered onto the spaces we encounter daily (see Smart J, Cascio J, Paffendorf J. Ann Arbor, 2021). The augmented reality interface da'wah model is based on markers and transparency. This means that da'wah models are implemented using markers in QR codes (quick response) to add information to existing content. Additionally, preaching models display a combination of the real world and virtual graphics that can be viewed in real-time through glasses or lenses. For example, da'wah models using augmented reality technology such as practicing ablution, prayer,

pilgrimage, and messages with noble moral values. The content of da'wah models in the form of augmented reality simulations can play a role in connecting abstract visual preaching messages with concrete objects by linking the context of the real world and virtual objects..

The reorientation of da'wah models based on lifelogging involves using smart devices to record daily life on the internet or smartphones. A typical da'wah model using lifelogging is to incorporate preaching messages into applications such as Twitter, Facebook, Instagram, and others.

The reorientation of da'wah models based on mirror worlds involves using mirror world technology, a type of simulation of the outside world that refers to an enhanced virtual model in the form of information or reflection of the real world. According to Smart J (2021), mirror world technology applications in the metaverse era demonstrate the appearance, information, and structure of the real world transferred to virtual reality as if appearing in a mirror. This means that when associated with da'wah models, the messages are an attempt to reproduce the real world and display it in a virtual environment. An example of the use of mirror worlds in education in advanced countries and their technological applications includes digital laboratories, virtual education spaces, and educational games..

Reorientation of the da'wah model based on 3D virtual reality. The da'wah model should be carried out by simulating the inner world. The da'wah model using virtual reality technology includes sophisticated 3D graphics, da'wah actors or audiences such as avatars, and serves as an instant communication tool. Where the audience as users of technology can feel as if real when fully immersed in virtual reality. However, the da'wah model using virtual reality technology in the metaverse era, the space, cultural background, characters, and institutions are designed differently from reality. The creation of actors, both as da'is or audiences, as avatars acting on behalf of users exploring virtual space with AI characters, communicating with other players, and achieving goals. In the context of da'wah, the ultimate goal of each achievement of these artificial actors should be centered on the da'wah goal. The 3D virtual reality-based da'wah model, in simple terms, is to present da'wah events virtually in the form of creative games that can be enjoyed together among people who know each other or not and engage in various creative experiences. However, all actors feel as if their bodies are moving, touching something, and performing daily activities while in the virtual space.

The reorientation of the da'wah model based on augmented reality, lifelogging, mirror world, and virtual reality can be seen as an effort to create technology that is safe, inclusive, and capable of minimizing biases and the negative impacts of technology in the metaverse era. However, in carrying out this reorientation of the da'wah model, the biggest challenge is investing in developing the internal capacity of da'wah drivers to be able to develop models and tools that can be used in da'wah activities. In this context, it becomes the biggest homework for da'is, da'wah educational institutions, or da'wah organizations to train da'wah human resources to have relevant skills to operate various technology tools and applications in order to carry out da'wah activities that are in line with the demands of the times.

CONCLUSION

Concerns about the disruption caused by technology in the era of the 4.0 revolution are far from over. Now, the world is once again shocked by a new idea involving the manipulation of real-world life through the assistance of 3D Virtual Reality (VR) and Augmented Reality (AR), introduced by Facebook's owner, Mark Zuckerberg. This concept of digital technology innovation is then known as the metaverse era technology. Former Google CEO, Eric Schmidt, believes that the metaverse will bring about new challenges for human life. The design of technology in the metaverse era, which emphasizes the virtual world more, will cause many people to forget about life in the real world. Technology in the metaverse era will also bring about a number of serious social issues, including moral and religious problems. Learning from the experiences of the internet in previous eras, the dissemination of content containing pornography or having provocative, agitative, and anarchic tones, or even hoaxes, will gain more space in the metaverse era.

In the era of the metaverse, social interactions are influenced by concepts such as simulation, technology, artificial reality, immersion, telepresence, and network communication. Chad Bayse (2021) asserts that social interactions are increasingly distancing human relationships from reality, reducing emotional responses, and creating a sense of detachment. This can lead to prolonged escapism and weakened mental health, resulting in a dystopian society. In the metaverse era, dystopian societies become a social reality due to the negative impacts of technology, fostering cultures of reification, objectification, manipulation, fragmentation, individualism,

rationalism, materialism, secularism, nativism, dehumanization, and spiritualization.

Da'wah in the era of the metaverse requires a reorientation to remain relevant. This necessitates extra effort from da'wah activists, including enhancing the intellectual, moral, and spiritual competencies of da'is, as well as leveraging metaverse technology. Recognizing the importance of this, da'wah must be a primary agenda and conducted dynamically to touch human hearts and create change in accordance with their fitrah..

In this context, da'wah analysis is present to examine the social changes that occur due to technological disruption in the era of the metaverse. These changes have resulted in the emergence of a construction of social interaction confined by technological biases and have given rise to a dystopian type of society. The knowledge of da'wah must serve as an analytical tool in understanding the problems of life in the metaverse era with the aim of developing and building a technological ecosystem that safeguards human life. An analysis that can lead to a reorientation regarding a dakwah model capable of adapting to technology based on augmented reality, lifelogging, mirror world, and virtual reality. A reorientation of dakwah that can create a technological ecosystem that is safe, inclusive, and capable of minimizing biases and dangers rooted in Islamic values and ethics of rahmatan lil alamin..

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