

Reformulation of *Da'wah* Communication Paradigm in the Post-Pandemic Era

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Abstract: This study focuses on examining the challenges and needs for the reformulation of the *da'wah* and communication paradigm in the post-pandemic era. Through a qualitative approach, the results of this study show that in the post-pandemic era, *da'wah* requires a redefinition and reformulation of paradigms, known as the happy *da'wah* paradigm, namely placing happiness in the experience of the *da'wah* process and the practice of religious teachings, not on the purpose of *da'wah*. The performance of the activity system is directed to "offer" the *da'wah* message, not to "impose" the message. The appearance and performance of this system is packaged in an attractive, creative, innovative, supportive and affirmative communication pattern by utilizing information technology as an efficient communication medium.

Keywords: *Da'wah* paradigm, science of *da'wah*, postcovid-19, reformulation.

Abstrak: Kajian ini memfokuskan tantangan dan kebutuhan reformulasi paradigma dakwah dan komunikasi di era pasca pandemi. Melalui pendekatan kualitatif, penelitian ini menunjukkan bahwa di era pascapandemi, dakwah membutuhkan redefinisi dan reformulasi paradigma, disebut sebagai paradigma dakwah bahagia. Hal ini menempatkan kebahagiaan pada pengalaman proses dakwah dan pengamalan ajaran agama, bukan pada tujuan dakwah. Kinerja dari sistem aktivitas diarahkan untuk "menawarkan" pesan dakwah, bukan "memaksanya". Tampilan dan kinerja sistem dikemas ini dalam pola komunikasi yang atraktif, kreatif, inovatif, suportif, dan afirmatif dengan memanfaatkan teknologi informasi dan komunikasi sebagai media komunikasi yang efisien.

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Introduction

The presence of the Covid-19 pandemic has proven to have brought human life to its knees (Leach et al., 2021) and radically changed all aspects of life, including business and communication (JBP, 2021), as well as the religious aspects. Countries around the world are struggling to cope with the impact of the pandemic with vaccinations and other efforts to break the chain of infection. This struggle aims so that they are able to survive to face the devastating waves of the pandemic. Even their struggle quickly moves to strategic plans to organize the life of the post-pandemic world (Gates, 2018; World Health Organization, 2009). In this context, *da'wah* is required to reformulate its activities as an important source of human spirituality to face the post-pandemic life.

The era of the Covid-19 pandemic has changed the behavior of human life with the identity of the “new normal” condition. This condition encourages the setting of strict health protocols. For example, in Indonesia, the state uses a formal approach by setting the protocol through the Decree of the Minister of Health, number HK.01.07/Menkes/382/2020 concerning health protocols for the community in public places and facilities in the context of preventing and controlling the 2019 corona virus disease (Menteri Kesehatan Republik Indonesia, 2020). PSBB (LSSR/Large-Scale Social Restrictions) and PPKM (ERCA/Enforcement of Restrictions on Community Activities) policies up to four levels (Aji, 2021; Permatasari, 2021; Rosa, 2021). The government also uses another approach, namely a communication approach with the public during the Covid-19 crisis, as researched by Kadhung Prayoga (2020), Wayan Tantre Wiyane and Suraya Mansur (2021). Another example, in Malaysia, the government of this country implemented the policies of PKP (MCO/Movement Control Order) from 18 March to 9 June 2020, PKPD (TMCO/Tightened Movement Control Order), and PKPB (CMCO/Conditional Movement Control Order). PKP is also supported by a clear legal basis, namely the Deed of Prevention and Control of Infectious Diseases 1988 and the Policy Deed 1967. A number of these policies were effective and efficient due to factors (1)

determination of power that was used effectively and efficiently, so that the data obtained was accurate. and regular coordination between government institutions, (2) the stick of command directly under the Prime Minister, and (3) high public awareness to carry out physical distancing (Makarim, 2020).

The new normal era is also filled with the vaccination movement as a form of the Indonesian government's seriousness in overcoming the pandemic. The movement was supported by a number of religious organizations and institutions through the propaganda and broad participation of religious leaders (Budilaksono, 2021; Kurniawan, 2021; *Ribuan Tokoh Lintas Agama Mendapat Vaksinasi Covid-19 di Mesjid Istiqlal*, 2021). They also provide support in the form of education and community spirituality development to deal with the pandemic (*Tokoh Agama Apresiasi dan Sepakat Tanggulangi Pandemi Covid-19 Bersama Pemerintah*, 2021). All this support can be understood as an active contribution to *da'wah* in the new normal era so that the community is able to survive. This contribution is built with certain communication approaches and patterns by using the latest current communication media expressing the public sphere. Relating to the expression, the study of Masdar Hilmy and Khoirun Niam (2020) seeks to portray the dynamics of the religious disputes among Indonesian Muslims about the Covid-19 pandemic that affects the entire world. The peak of their argument is Indonesian Muslims' resistance to a certain extent shows the dominance of the deductive paradigm that religious authority is threatened in the public sphere. This argument presented another side of Indonesian Muslim's responses in Indonesia's pandemic era.

On the author's opinion, responding to pandemic, post-pandemic, and other conditions is the task of *da'wah* for all time. This task continues to develop and change according to the variety of conditions faced by *da'wah*. Therefore, *da'wah* needs to build a certain paradigm formula according to certain conditions and times. Likewise, *da'wah* needs to also build a paradigm formula during the post-pandemic period as a representation of different world conditions after

Covid-19 in the perspective of the study of Daniel Susskind et al (2021).

On the basis of the narrative above, ideas and studies on reformulation of the communication and *da'wah* paradigms in the post-pandemic era are both academically and practically urgent. This is related to the need for spiritual power of the world community to face “a different world after Covid-19.” In this regard, there were new paradigms of communication relating to communication research given by William Miller (1990) and development communication given by Ramli Mohamed (1988). Besides, there are a number of studies and research on the *da'wah* paradigm as an activity and phenomenon. Ahmad Sarbini opened the discussion discourse through his study of the new paradigm of Islamic *da'wah* thought (Sarbini, 2010). To clarify the status of the *da'wah* paradigm, Istina Rakhmawati (2016, pp. 405–426) gave her study of the *da'wah* paradigm in an effort to respond to the problems of Muslims in the modern era. Philosophically, the presence of the *da'wah* paradigm requires an explanation from the epistemological aspect of *da'wah*. For this purpose, Abdullah (2019) contributed through his study of the paradigm and epistemology of *da'wah*.

A number of other studies offer the paradigm of *da'wah* movements. They are Alfiana Yuniar Rahmawati's study (2020) on the prophetic *da'wah* paradigm A Ilyas Ismail's study (2011) on the *harakah* *da'wah* paradigm, A Busyairi Harits' study (2006) on the contextual *da'wah* paradigm, the studies of Ali Nurdin (2003) and Mochammad Irfan Achfandhy (2020) on the transformative *da'wah* paradigm, Sokhi Huda's study (2008) on the contemporary *da'wah* paradigm, the studies of Prihananto et al (2021) and Samsuriyanto (2018) on the paradigm of moderate *da'wah*. Another study was given by Fatmawati and Vicky Diania (2016) on the paradigm of Gafatar's *da'wah*. A number of these studies have not paid attention to the formula for the *da'wah* paradigm in the post-pandemic era.

This study uses a qualitative approach and the theoretical perspective of the paradigm of Thomas S. Kuhn (Kuhn, 2012) and George Ritzer (Ritzer, 1975). The author uses this approach and

theory to rearrange the formula for the da'wah paradigm in the post-pandemic era. Furthermore, the author also tries to describe the currents of major changes in international relations, world order, and scientific orientation that occurred around the Covid-19 pandemic. This is important in relation to the urgency of the issue of da'wah and communication paradigms.

The discussion of this study, in addition to the introduction and conclusion, is presented in two parts. The first part describes the pre-pandemic, pandemic, and post-pandemic eras. The things described are impacts and conditions, planning, and technological and product innovation. This description of the first part serves as the inspiration for the next two parts. The second part provides a description of communication in the post-pandemic era, redefining da'wah and reformulation of the da'wah and communication paradigm according to conditions.

Pre-Pandemic, Pandemic, and Post-Pandemic Eras

The presence of the Covid-19 pandemic era has aroused the attention of the whole world to take it seriously in various aspects of life. Likewise, they not only provide an identity for the condition of “new normal” or “age of pandemic” as Joanna Roberts’ article (Roberts, 2021) for that era, but also provide descriptions and develop post-pandemic planning based on the results of research and policy analysis. For this context, this discussion section describes the impacts and conditions, planning, and technological innovations related to the pre-pandemic, pandemic, and post-pandemic eras.

Impact and Condition

Mishra et al explained that on March 11, 2020, the new Corona virus disease (COVID-19) was declared a pandemic by the World Health Organization (WHO). Globally, COVID-19 not only has an impact on public health socially but also economically. Substantial declines in incomes, rising unemployment, and disruptions in the transportation, facilities and industrial sectors are among the main concerns of easing the pandemic disease. In addition, the governments

of most countries underestimate the threat of the spread of COVID-19 and are usually responsive to disasters in their respective countries. Since the outbreak of this pandemic is not going to diminish any time soon, preventive measures are a prerequisite to prevent the spread of infection, save people's lives and also to save economic prosperity. On the basis of current knowledge and available literature, Mishra et al have demonstrated various aspects of the before and after effects of COVID-19 during social and economic phases around the world. In addition, evidence-based data has been compiled on threats, social influences, scientific advancement, moral dynamics, stress, and adaptation in situations before and after COVID-19 (Mishra et al., 2020).

In connection with the explanation of Mishra et al above, the opinions of the experts are important to note. This is explained by Christopher Curley (2021), that experts say Covid-19 will likely continue to fade, but the disease may not go away. They hope that Covid-19 can be similar to the influenza virus that reappears every year in a slightly different form. They say much is still unknown about the new coronavirus that causes COVID-19, including how often it will mutate.

The issue raised by Curley has become an important concern for Michael Igoe and Vince Chadwick (2020) related to global health and development conditions. They explained that the COVID-19 pandemic has created unprecedented disruption for the global health and development community. Organizations that fight infectious diseases, support health workers, provide social services, and protect livelihoods have become the center of attention worldwide. But they find their jobs complicated by unprecedented challenges of access, security, supply chain logistics and financial pressures.

Another condition due to the pandemic is the future of work. It is explained by Susan Lund et al, that the Covid-19 pandemic disrupted the global labor market during 2020. The short-term consequences are sudden and often severe: Millions of people are laid off or out of work, and others are quickly adjusting to working from home when the office is closed. Many other workers are considered essential and continue to

work in hospitals and grocery stores, on garbage trucks and in warehouses, but under new protocols to reduce the spread of the new coronavirus (Lund et al., 2021). This condition, in contrasting views, provokes the optimism expressed by Hubert Joly. He explained that during the Covid-19 crisis he had spoken to many CEOs who had shared that the top priority for them, of course, was the safety and well-being of their employees. There are many examples of inspiring actions taken by CEOs and companies to support their employees. However, because they realized that this crisis would last more than a few weeks, the company decided on a long-term approach (Joly, 2020).

The impact of the Covid-19 pandemic has the potential to create different world conditions in the future. This is explained by Susskind et al (2021) in a study. Susskind explained that the condition of the world after COVID-19 is that many of the problems we will face in the next decade are just a more extreme version of the decade we are currently facing. The world will only look very different this time if, as we emerge from this crisis, we decide to take action to solve this problem and bring about fundamental change. Furthermore, Manyika recommends that what will remain important is the need for collective action to build an economy that result in inclusive economic growth, prosperity, and security for all parties. At its peak, Bremmer explained, there were three trends that emerged as a result of the Covid-19 pandemic as follows:

The first trend is deglobalization; the logistic difficulties brought to light by the current crisis are already pointing to a shift away from global just-in-time supply chains. Yet as economic difficulties mount, the inevitable growth of nationalism and “my nation first” politics will push companies to localize business operations that favor national and regional supply chains. The third trend, China’s geopolitical rise, has been more than three decades in the making. But while China has successfully transformed itself into an economic and technological superpower, no one expected it to become a “soft power” superpower. This crisis can change that, if China’s crisis diplomacy continues and the perception endures that Beijing has been far more effective than the rest of the world in its response to the outbreak (Susskind et al., 2021).

These three trends show the changing flow of international relations. In this case, Siswo Pramono (2021) explained, after the Covid-19 pandemic, major countries such as the United States, Britain, and China made significant political and economic policy changes that caused many companies to want to relocate their factories to other countries in the Asian region, including Indonesia. This will certainly make the Asian region the center of economic gravity, coupled with the demographic bonus of the productive age community.

This change in the flow of international relations is reinforced by the analysis of Oliver Stuenkel (2016). With the United States' superpower status rivaled by a rising China and emerging powers such as India and Brazil playing an increasingly large role in international affairs, the global balance of power is shifting. But what does this mean for the future of the international order? Will China dominate the 21st century? Will the so-called BRICS prove to be a disruptive force in global affairs? Are we headed for a world marked by frequent strife, or will the end of Western domination make the world more peaceful? A number of these issues have attracted Stuenkel's attention. He explains that our understanding of the global order and predictions about its future are limited because we seek to imagine the post-Western world from a West-centric parochial perspective. Such a view is increasingly inadequate in a world where billions of people view Western governments as temporary aberrations, and the rise of Asia as a return to normalcy. In fact, China and other emerging powers that avoid the simple extremes of either confronting or joining the existing order are quietly building a "parallel order" that complements current international institutions and enhances power autonomy. Combining accessibility with expert sensitivity to the complexities of global power shifts, Stuenkel's vision of the post-Western world will be core reading for contemporary international affairs students and scholars, as well as anyone interested in the future of global politics.

The Post-Western World also occurred in the social science revolution. This is described by the study of Laurence Roulleau-Berger and Nigel Briggs (2016), that reflection in the social sciences is related

to the development of Western society that saw its birth. The social sciences and humanities have developed very rapidly in recent decades in various Asian countries, where theoretical approaches and theoretical methodologies are constantly changing. As a result of the circulation and globalization of knowledge, new centers and new peripheral areas have been formed and new hierarchies have quietly emerged, which in turn gives rise to a new competitive environment in which innovative knowledge is being produced. The centers where knowledge in the social sciences and humanities are produced have moved towards Asia. We are entering a new phase of global intellectual life after Western hegemony. The aim of this series is to produce a post-Western space where knowledge is specifically produced and shared, and theory and methodology are pooled together based on very different histories and traditions.

Table 1. ‘Identity of the pandemic era’

Era	General Condition	Development Program	Program Level
Pre-Pandemic	Normal	Normal	Survival
Covid-19 Pandemic	New Normal	Tough	New Survival
Post-Pandemic	Next Normal	Grow	Next Survival

Source: Sokhi Huda, 2021, made from various sources.

Planning

Covid-19 has proven to be able to bring society and the world economy to its knees. This condition has attracted the attention of many parties to mobilize all their thoughts and energy to formulate strategic plans in order to overcome many of the world’s problems caused by the virus. Leach et al (2021) stated there is an urgent need to examine how Covid-19 – as a health and development crisis – is evolving as it did and to consider the possibility of post-pandemic transformation and to rethink development more broadly. On the basis of more than a decade of research on the epidemic, they argue that the origins, development and effects of the Covid-19 pandemic require an analysis that addresses structural political-economic conditions

alongside a much more disorganized and 'unruly' process that reflects the complexity, uncertainty, contingency, and context specificity. The unruly structural duality in the conditions and processes of the emergence, development and impact of this pandemic provides a lens through which to look at three main areas of challenge.

The first challenge is how scientific advice and evidence is used in policy, when conditions are rigidly 'locked' into established but highly uncertain power relations. The second challenge is how the economy functions, with the Covid-19 crisis having revealed the limits of conventional economic growth models. The third challenge is how new political forms can become the basis for reshaping the relations of citizens of countries in the face of a pandemic, such as solidarity and mutual concern. Covid-19 shows that we face an uncertain future, where anticipation and resilience to major shocks must be a major issue of development study and practice. While the mainstream approach to development has been top-down, rigid, and oriented towards narrowly defined economic goals, post-Covid-19 development must have knowledge and politics that are transformative, egalitarian, and radically inclusive (Francisco, 2021; Leach et al., 2021).

Leach et al have pointed out three areas of challenges due to Covid-19. These challenges, however, can generate initiatives to find solutions in certain forms of planning. The World Health Organization (2009), for example, previously published pandemic preparedness guidelines in 1999 and revised those guidelines in 2005. Since 2005, there has been progress in many areas of preparedness and response planning. For example, the stockpile of antiviral drugs is now a reality and WHO guidelines have been developed to try to stop or delay the influenza pandemic at its initial appearance. There is an increased understanding of past pandemics, strengthened outbreak communication, greater insight into disease spread and approaches to control, and increasingly sophisticated statistical modeling of various aspects of influenza. Extensive practical experience has been gained from responding to outbreaks of infection with the highly pathogenic avian influenza A (H5N1) virus in poultry and humans, and from

conducting pandemic preparedness and response exercises in many countries.

There is a greater understanding that pandemic preparedness requires the involvement of not only the health sector, but the whole of society. In 2007, the International Health Regulations (IHR, 2005) came into force to provide the international community with a framework for addressing international public health concerns. In light of this development, WHO decided in 2007 to update its guidance so that countries can be better prepared for the next pandemic. Therefore, the document published in April 2009 supersedes the WHO Global Influenza Preparedness Plan (WHO/CDS/CSR/GIP/2005.5). This document should be used in conjunction with the WHO checklist for influenza preparedness planning published by the World Health Organization in 2005 (World Health Organization, 2009).

Bill Gates, the king of Windows, proposes innovations to overcome the pandemic. He explained that the world is taking steps to start tackling risk with the launch in 2017 of a public-private partnership called the Coalition for Epidemic Preparedness Innovation (CEPI). With a funding commitment of more than \$630 million, CEPI's first line of business is advancing vaccine development for three priority diseases on the World Health Organization (WHO) list for public health research and development: Lassa fever, Nipah virus, and MERS. CEPI will also work on a rapid response platform to produce safe and effective vaccines for various infectious diseases. In late 2018, the coalition announced grants to several companies, working with a variety of technologies, including nucleic acid vaccines, viral vectors, and other innovative approaches. The goal is the ability to develop, test, and release a new vaccine in months, not years. (Gates, 2018) This innovation strengthens the WHO's preparedness initiative to deal with pandemic times that occurred before the Covid-19 pandemic.

In the economic field, Konrad Adenauer Stiftung and IDB (2021) describe the efforts to recover the economy in the post-pandemic era. They explained that Latin America and the Caribbean (LAC) had been one of the regions hardest hit by the COVID-19 pandemic. Restrictions and other interventions to reduce transmission and

maintain public health have a profound impact on the economy. In 2020, regional GDP experienced one of the largest declines in history, with GDP per capita dropping to 2010 levels. This led to large increases in unemployment, informality and poverty. Regional trade in goods also fell in 2020, although lower than during the 2008-2009 financial crisis. International tourism and transport have been hit more severely than during previous crises, while trade in ICT services and digital services is holding up better.

***Da'wah* and Communication in the Post-Pandemic Era**

The discussion in this section begins with a description of communication in the post-pandemic era. The author accommodates a number of critical views and studies as an effective communication solution after a period of deep uncertainty. The next discussion is the paradigm and reformulation of the *da'wah* paradigm with the support of the main basis of communication. The *da'wah* paradigm is explored and described based on existing studies and the realities that fill a number of these studies. While the reformulation of the *da'wah* paradigm is carried out by the author by paying attention to the description of the pre-pandemic, pandemic, and post-pandemic eras.

Condition

There are seven areas of post-pandemic communication that have received attention from experts and researchers, namely business communication, employment communication, organizational communication, leadership communication, political communication, legal communication, cyber security communication. First, business communications in the post-pandemic period received attention from JBP, Breck, Delphine Dauge, and Vince Bevacqua. JBP offers five ways of future business communication: (1) communicate with purpose, (2) build newfound digital intelligence, (3) employee communication is no longer a bad relationship, (4) communication around remote work, (5) communication and effective engagement around mental health. These five methods are recommendations from the Keeping up with New World of Communications event organized by JBP (2021).

Breck offers five ways of business communication in the post-pandemic: (1) give people what they need, when they need it, (2) communicate clearly, simply, and frequently, (3) choose candor over charisma, (4) revitalize resilience, (5) filter the meaning of chaos. These five ways are based on Behavioral Science and the CDC's "Psychology of a Crisis" which states that humans want greater transparency and guidance in responding to crises. In response to it, an organization's communication strategy can offer the attention, authenticity, and purpose that audiences seek after a period of deep uncertainty ("Evolving Communications in a Post-Pandemic World," 2020).

Dauge offers three key branding actions to communicate clearly and convincingly in times of crisis; (1) express continuity in customer service, (2) crisis management features for supply assurance, (3) highlighting generosity and solidarity in simple, humble and empathetic ways. This move comes at an opportunity time to strengthen communication strategies in an effort to simplify the brand ecosystem during the pandemic and post-pandemic crisis, related to COVID-19, which is reshaping the way brands engage with consumers (Dauge, n.d.).

Bevacqua further stated that strategic communication can—and should—be utilized to take advantage of business opportunities in the post-pandemic era. There are four strategies to make it happen; (1) take advantage of changes with competitors with service improvements, (2) review messages for the post-Covid world for innovation measures as solutions, (3) ensure internal communications involve remote or part-time workers, (4) develop a crisis communication plan with readiness for revision and improvement (Bevacqua, 2021).

Secondly, in the area of employment communication, Gibson invites us to rethink communication in the post-pandemic era with four priority actions to communicate effectively with a hybrid workforce; (1) collect feedback regularly, (2) use internal communication software, (3) re-inform the company's mission, vision, values, and goals, (4) prioritize one-on-one and small team meetings (Gibson, n.d.).

Thirdly, in the area of organizational communication, the ENiBLE Team offers four tips to continue to engage with employees in the new normal era; (1) clear and inspiring communication, (2) empowering staff, (3) improving and expanding communication, (4) communication is a two-way street (Team, 2021).

Fourth, in the area of leadership communication, there are important suggestions from Laajalahti and Rouhiainen-Neunhäuserer and Sara Canaday. Laajalahti and Rouhiainen-Neunhäuserer propose a leader communication model to overcome ethical paradoxes (trustworthiness, honesty, integrity, transparency, autonomy, equality, respect, concern, privacy) when trust declines in the post-pandemic era. This method is proposed by them so that leaders are able to manage more effectively and improve their communication competence. There are three ways to develop leader communication and improve one's communication competence in ethical paradoxes. First, identify: observe, identify, and map the ethical paradoxes you face in your work. List the contradictory expectations you identified that affect your ability to communicate ethically. Second, problematization: what kind of communication competency analysis is needed to balance these contradictory ethical expectations. Ask yourself: what kind of communication knowledge, skills, and motivation are needed? Can I, as a leader, influence the situation, for example by improving my own competence, or should I suggest other leaders to develop their competence, or the whole organization to change the structure and practice of communication? Third, commitment to change: ethical paradoxes may sound vague and confusing, but this concept can be your best friend. By embracing contradictory ethical expectations, you as a leader can make a difference by providing ethical guidance and leading by example. By committing to change, you can develop your communication competence in ethical leadership communication and help build (re)build trust in leadership (Laajalahti & Rouhiainen-Neunhäuserer, 2021).

Canaday proposes applying modern communication strategies in post-pandemic times. There are three strategies that he intended,

namely (1) modern leaders not only communicate; they create experiences, (2) modern leaders don't just present facts; they tell stories, (3) modern leaders have the intention to deliver their message. These three strategies are excerpted from his award-winning book, *Leadership Unchained: Defy Conventional Wisdom for Breakthrough Performance* (Canaday, 2021).

Fifth, in the field of political communication, Radosław Fiedler presented a proposed shift from corporations to cooperation as a functional model in an effort to overcome local and global challenges. In post-pandemic times, political redefinition and globalization are more than likely. There are many possible scenarios, one of which is the cooperative model as an antidote to polarized politics and corporate-driven globalization. According to him, politics must be redefined. The corona crisis demands a more coherent and responsible response to rising social tensions. Cooperative political models must be based on broad consensus (Fiedler, 2020).

Sixth, in the field of legal communication, Vincent Denault and Miles L. Patterson conducted research with a nonverbal communication perspective in relation to American and Canadian legal principles. They describe that since the WHO declared the COVID-19 pandemic March 11, 2020, the new physical distancing rules have had many consequences, some of which are felt throughout the justice system. Courts around the world limit their operations. Many jurisdictions have turned to technology for urgent matters. Denault and Patterson offer evidence-based commentary and caution for lawyers and judges who may be inclined, for issues such as cost and time savings, to stay out of court permanently. The results of this study encourage the researcher's opinion, that such a decision can jeopardize the integrity of the justice system (Denault & Patterson, 2020).

Seventh, in the field of cybersecurity communications, Martin C. Libicki and David Gompert offer quantum communications to solve the cybersecurity conundrum; namely (1) accepting the direction of quantum technology, (2) accelerating technology in general regardless of its use, or (3) encouraging technology to include mass use. This communication is provided as a solution to today's cybersecurity

problem which is becoming increasingly inadequate as network usage evolves and hacking becomes more skilled. One response to this problem lies in quantum technology. In particular, the extreme sensitivity of quantum communications makes interference easy to detect and can provide secure distribution of encryption keys. However, this is likely to benefit high-value networks that use encryption, making the growth in use of mass networks insecure for distributed work insecure. Libicki and Gompert recommend a public-private strategy, particularly to the United States and its allies, to influence upscale and mass use (Libicki & Gompert, 2021).

Contributions of a number of views, comments, offers, tips, and ideas above are provided by experts, consultants, and communication studies institutions. The contribution is given by them in a practical and applicable form. They tend to contribute with an emphasis on problem solving, despite the nuances of a call to rethink as in the study of Delphine Dauge, “Rethink Your Communication Strategies During and After the Pandemic” and Caitlin Gibson’s study, “Rethinking Communications for a Post-Pandemic Workforce.” This can be noted as an important input for the design of *da'wah* communication formulations in the post-pandemic era, especially in the fields of organizational communication, leadership communication, and cyber *da'wah* communication.

Their contributions show seven areas of communication and 36 points of proposal/ideas relating to 11 *da'wah* contexts. These contexts include planning *da'wah*, *da'wah* objective, integrity of preacher, *da'wah* material, *da'wah bi al-hal* (action, *uswah*) method, *da'wah* media, *da'wah* technique, *da'wah* tactic, *da'wah* strategy, evaluation of *da'wah*, and revitalization of *da'wah*. The first rank of the proposal points is the context of the *da'wah* strategy with 9 points (25%). The second rank is the context of *da'wah* technique and tactic with 6 points (16.7%). The third rank is the integrity of the preacher with 4 points (11.1%). The fourth rank is the context of the revitalization of *da'wah* with 3 points (8.3%), the fifth rank is the context of the media and evaluation of *da'wah* with 2 points (5.6%). While the last rank is the context of planning, goal, and *da'wah* material with 1 point (2.8%).

The first three ranks are the major conditions in the context of da'wah as an important input for formulating da'wah activities in the post-pandemic era.

Paradigm

The discussion of this section is armed with the notions of paradigm and *da'wah*. Paradigm is a fundamental view of a subject. Paradigms can also be understood as patterns, models, example or *uswah* in Arabic. Paradigm as a model is not only an achievement but also a certain way to model future practice on it. Paradigms as shared exemplars are the central element of what is considered to be the most recent and least understood aspect of something (Kuhn, 2012, pp. 8–10). While da'wah is a distinctively persuasive communication (Tasmara, 1997, p. 39), delivery of Islamic messages (Amin, 2008, pp. 7–8), invitations to achieve happiness (Mahfudh, n.d., p. 1), duties of Muslims (Q.S. Ali Imran [3]: 110), activities (Amin, 2008, pp. 7–8), phenomena (facts) (Enjang & Aliyuddin, 2009, p. 103), and knowledge (Aziz, 2019, p. 60).

According to the author's view, the da'wah paradigm is a fundamental view of delivering Islamic messages in response to certain conditions (moral values, ethics, and ways of life changing to a new order). This understanding considers Rakhmawati's study of the da'wah paradigm in an effort to respond to the problems of Muslims in the modern era (Rakhmawati, 2016).

As far as the exploration that the author has carried out, with the understanding perspective above, there are eight da'wah paradigms that have emerged. The brief explanation is as follows.

- a. The Prophetic Da'wah paradigm, namely *da'wah 'ala Rasulallah saw* with the characters *amar ma'ruf-nahy munkar*, fully believe in Allah swt, and aims to restore the essence of Islamic teachings taught by the Prophet Muhammad (Rahmawati, 2020).
- b. The *Harakah* Da'wah Paradigm, namely da'wah built on a radical view with the character of starting from the view that Islam is a living system, emphasizing action programs rather than theorizing, requiring organizations and congregations, necessitating

- networking (networking) nationally and internationally, and allowing -- if necessary -- the use of force in da'wah (Ismail, 2011).
- c. Moderate Da'wah Paradigm, namely da'wah that determines the middle way, focuses on universal values, and is open to local wisdom. Its characteristics are (1) determining the middle ground between fundamentalist and liberal da'wah methods, and combining the positive sides, (2) focusing on universal values while remaining open to the values of local wisdom and the principles of global humanity, (3) the da'wah strategy is moving towards progress while fighting backwardness (Prihananto et al., 2021; Solahudin, 2020).
 - d. Actual Da'wah Paradigm, namely da'wah as a response to social reality that occurs and develops dynamically, with the character of (1) emphasizing the function of the three pillars of da'wah (mosques, Islamic boarding schools, and campuses), (2) moderation of religious understanding, (3) reflection towards improvement self, and (4) response to contemporary issues (human rights, gender, Muslim minorities, radicalism, social media, and others) (Hafidhuddin, 1998; Hanafi, 2019).
 - e. The Transformative Da'wah Paradigm, namely the da'wah paradigm by highlighting community empowerment actions, with the characters (1) da'wah activities are more flexible and more targeted, (2) do not exclude the weak but empower them (Nurdin, 2003).
 - f. Contemporary Da'wah Paradigm: grace-based which is directed to fulfill the harmony of life by upholding humanist values. The characters are (1) the nature of '*rahmat li al-'alamin*' is directed to fulfill the beauty of life, (2) does not use radical, justifiable, and romantic models in a speculative manner, (3) mixes a number of models into new, more creative packaging, decorative, basic, and non-offensive, (4) upholding humanist awareness, and (5) treating honey fairly and with compassion (Huda, 2008).
 - g. Contextual Da'wah Paradigm, which is a paradigm that responds contextually to contemporary issues, with the characters (1) using various methods and media with interesting themes, (2) designing

da'wah material contextually using methods and media according to the object of da'wah, (3) responding to contemporary issues by packaging messages that can be easily accessed and understood by diverse people (Harits, 2006).

- h. The Da'wah of Love Paradigm, namely da'wah that connects love with belief in God as the basis for da'wah to create a world of peace and mutual respect. The characteristics of this paradigm are (1) using the basis of the Qur'an and Hadith to show that tolerance, love, and compassion have been the main Islamic values throughout Islamic history and signify the urgency of "reflecting God's grace on themselves," (2) based on love, dialogue, and tolerance among people from different backgrounds, (3) prioritizing interfaith and intercultural dialogues for mutual enrichment and sharing as a solution to the "clash of civilizations" (Ahmad Nurcholish, 2015, p. 152; Gülen, 2004, pp. 256–257).

Da'wah Paradigm

Redefining Da'wah

The redefinition of da'wah was given by M Rosyid Ridla, Afif Rifa'i, and Suisyanto. This redefinition departs from a critique of the opinions of experts on the existing definition of da'wah. Ridla et al. expressed their criticism that experts only see da'wah as a religious activity that seeks to invite people to do good, with a one-way meaning because they do not understand the object that will be subject to da'wah. Although da'wah has reached the stage of coaching and development, it still does not move from its basic meaning as a religious activity. Ridla et al finally accommodated Amrullah Ahmad's thoughts as a consideration and the first step to build a framework of thought about da'wah, because in this thought it was clear the direction of da'wah thinking that would be developed. The essence of his thinking is as follows:

- 1) da'wah activities are activities carried out by believers;
- 2) da'wah activities have a theoretical perspective because they can only be realized in a system on a regular basis, meaning that they must have macro and micro theory tools;

- 3) the target of its activities is not only related to individual aspects but also socio-cultural aspects;
- 4) all activities must use a certain methodology or method (Ridla et al., 2017, pp. 28–29).

With a different perspective, the author understands that the general definition of *da'wah* from experts is the activity of delivering messages of Islamic teachings to humans so that they achieve happiness in this world and the hereafter (Asror, 2018, pp. 4–6; Aziz, 2019, p. 4; Mahfudh, n.d., p. 1; Qadaruddin, 2019, pp. 3–4; Ridla et al., 2017, pp. 24–29). The implication is that happiness is a goal to be achieved. This general definition requires redefinition, especially in the context of the post-pandemic era. The redefinition that the author means for the post-pandemic context is that *da'wah* is the activity of delivering Islamic messages with happy conditions to all humans so that they experience happiness. The implication of this redefinition is that happiness is a condition to be experienced, not to be achieved. Preachers and *da'wah* partners are in a happy condition in the *da'wah* process and their religious experiences.

Paradigm Reformulation

The author tries to first build a philosophical foundation for the reformulation of the *da'wah* paradigm based on communication conditions. This foundation is in the form of a *da'wah* world view, namely life is a choice and the world is a field of expression and achievement. While the task of *da'wah* is to offer the best option for experiencing happiness, beyond the invitation to achieve happiness.

With the philosophical foundation above, the author offers a new paradigm of *da'wah* in the post-pandemic era, namely the Happy *Da'wa* Paradigm, abbreviated as HDP Formula. The communication paradigm is the Happy Communication Paradigm (HCP). HDP has the following basic characters (also called formula):

- 1) happy in the *da'wah* process, especially the expression of preachers, *da'wah* messages, and the atmosphere experienced by *da'wah* partners;

- 2) happy in religious experience (da'wah effect);
- 3) *amar ma'ruf* means to command goodness in order to experience happiness;
- 4) *nahy munkar* means preventing from *munkar* in order to avoid unhappiness.

This character is translated into various da'wah activities; verbally, in writing, or by deed. The sample of works that are in line with the character of this paradigm is the book of Moh. Ali Aziz entitled “60 Minutes of Happy Prayer Therapy” (Aziz, 2012). The substance of Aziz's work can be developed into religious experiences; happy prayer, happy fasting, happy zakat, happy pilgrimage, happy remembrance, happy alms, and so on.

HDP is a solution to respond to the post-pandemic era related to the different world conditions in that era. It is not enough for the world community to be at the “tough” life program and the “new survive” program level as in the new normal era but, furthermore, at the “grow” life program and the “next survive” program level in the post-pandemic era. In order for the world's people to be able to grow with all their might in all aspects of life, they need a happy state of mind and behavior. Conditions like this allow humans to rise up more resilient to recover all their strength after being exposed to the Covid-19 pandemic.

Furthermore, the HDP formula becomes the basis for the performance of the da'wah system starting from approaches, strategies, methods, techniques, to da'wah tactics. Moh. Ali Aziz explained that the da'wah approach is a starting point or point of view on the da'wah process. Strategy is all the ways to achieve the goals set. A method is a way to implement a strategy. technique is way more specific and more operational. While tactics is a more specific way of technique (Aziz, 2019, pp. 347–348).

Aziz's explanation is enriched by the opinion of Abu al-Fath al-Bayanuni about the approach and strategy of da'wah. He explained that the da'wah approach is divided into four categories with various kinds; da'wah approaches according to da'wah sources (divinity and

humanity), field variants (social, economic, political, etc.), da'wah implementation (specific and general, individual and group, theoretical and practical, and others) and human psychic components (intuitive, rational, and emotional). Medium strategy is divided into three categories; sentimental strategy (*al-manhaj al-'atifi*), rational strategy (*al-manhaj al-'aqli*), and sensory strategy (*al-manhaj al-hissi*) (Al-Bayanuni, 1993, pp. 195–198). A detailed explanation can be found at the source.

The major concern of the performance of the da'wah system can be considering the priority of the da'wah context in the post-pandemic era based on the suggestions of communication experts, as described in the previous section. These priorities include the three highest levels of da'wah context, namely da'wah strategy, da'wah techniques and tactics, and the integrity of the preacher. The context of da'wah strategy, as the highest rank, is likely to accommodate other contexts with strategic considerations.

Finally, the author views that the PDB formula has implications for Islamic identity in da'wah in the post-modern era sequentially. The author describes the sequence in the following table.

Table 2. 'Islamic identity within da'wah'

Ideals and Time	Islamic Identity	Consequence
Ideal Identity	Islam is mercy	Mercy in Islam
Pre-pandemic era	Islam is beautiful	Beautiful in Islam
Pandemic era	Islam is tough	Tough in Islam
Post-pandemic era	Islam is happy	Happy in Islam

Source: Sokhi Huda, 2021.

The table above shows the ideal Islamic identity and the sequence of Islamic identity in the three eras of the pandemic; pre-pandemic, pandemic and post-pandemic. The table also shows the consequences of each identity. In the end, the table shows that the identity of Islam in the post-pandemic era is "Islam is happy" with the consequence of "Happy in Islam".

Conclusion

The da'wah paradigm is a fundamental view (pattern, model, exemplar) in the delivery of Islamic messages as a response to moral values, ethics, and changing the way of life to a new order. There are eight *da'wah* paradigms that have emerged, namely the prophetic *da'wah* paradigm, *harakah da'wah* paradigm, moderate *da'wah* paradigm, actual *da'wah* paradigm, transformative *da'wah* paradigm, contemporary *da'wah* paradigm, contextual *da'wah* paradigm, and love *da'wah* paradigm. Each *da'wah* paradigm shows a formula that is reflected in its character.

Da'wah obtains the support of a communication base related to the status of *da'wah* as a distinctively-persuasive communication. Da'wah and communication in the post-pandemic era require reformulation in line with the “different world” conditions after experiencing exposure to the Covid-19 pandemic. The formula for the new paradigm is the Happy Da'wah Paradigm (HDP) and the Happy Communication Paradigm (HCP). The character of HDP is happy in the da'wah process and happy in religious experience. In HDP, *amar ma'ruf* means commanding good to experience happiness, while *nahy munkar* means preventing from evil in order to avoid unhappiness.

The new HDP formula is armed with a philosophical view and a redefinition of da'wah. His philosophical view states that life is a choice and the world is a field of expression and achievement. The task of da'wah is to offer the best options for experiencing happiness. This task stems from the redefinition of da'wah as the delivery of Islamic messages with happy conditions to all humans so that they experience happiness. The implication of this redefinition is that happiness is a condition to be experienced, not to be achieved.

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