



## **MUBALLIGH IN THE DIGITAL AGE BASED ON INSIGHTS FROM INDONESIAN PHENOMENON: LEVERAGING DIGITAL LEARNING FOR THE PROMOTION OF ISLAMIC VALUES**

**Muhammad Choirin\***

Universitas Muhammadiyah Jakarta, Indonesia

Correspondence author's email: [muhammad.choirin@umj.ac.id](mailto:muhammad.choirin@umj.ac.id)

**Marlon Pontino Guleng**

Selangor Islamic University (UIS), Malaysia

**Dion Saputra Arbi**

Universitas Gadjah Mada Yogyakarta, Indonesia

**Rikza Maulan**

Universitas Muhammadiyah Jakarta, Indonesia

### **Abstract**

#### **Keywords:**

digital learning;  
digital platform;  
islamic preacher;  
promote Islamic  
values

*Integrating digital technology in education has revolutionized learning across diverse fields, including religious education. This study explores how Islamic da'wah leverages digital platforms to enhance digital learning in the context of spreading da'wah in society, addressing challenges such as information accuracy, language barriers, and the balance between traditional and digital methods. Through a literature review and qualitative research, the study identifies and analyzes strategies employed by preachers to promote digital learning. The findings underscore the significant role of online platforms, mobile applications, online courses, e-learning, digital resources, virtual communities, and discussion forums in spreading Islamic da'wah in Indonesia. The substantial engagement with digital da'wah content from various Islamic teams highlights its impact. This research deepens understanding of the influence of digital learning on Islamic education, emphasizing its value as a complement to traditional face-to-face preaching. The study provides insights for Islamic preachers and educators, urging the refinement of digital learning initiatives to enhance the impact of Islamic education in contemporary contexts.*

	Abstrak
<b>Kata kunci:</b> pembelajaran digital; platform digital; pendakwah Islam; promosi nilai-nilai Islam	<p>Integrasi teknologi digital dalam pendidikan telah mentransformasi pendekatan pembelajaran di berbagai bidang, termasuk pendidikan agama. Studi ini menyelidiki bagaimana dakwah Islam memanfaatkan platform digital untuk memajukan pembelajaran digital dalam konteks penyebaran dakwah di masyarakat, mengatasi tantangan seperti memastikan keakuratan informasi, mengatasi hambatan bahasa, dan menyeimbangkan metode tradisional dan digital. Melalui tinjauan literatur dan penelitian kualitatif, penelitian ini mengidentifikasi dan menganalisis strategi yang digunakan oleh para pendakwah untuk mempromosikan pembelajaran digital. Temuan ini menyoroti peran penting platform online, aplikasi seluler, kursus online, <i>e-learning</i>, sumber daya digital, komunitas virtual, dan forum diskusi dalam penyebaran dakwah Islam secara luas di Indonesia. Keterlibatan substansial dengan konten dakwah digital dari berbagai tim Islam menggarisbawahi dampaknya. Penelitian ini memperkaya pemahaman tentang pengaruh pembelajaran digital terhadap pendidikan Islam, dengan menekankan nilainya sebagai pelengkap dakwah tatap muka tradisional. Studi ini memberikan wawasan bagi para pendakwah Islam dan pendidik Islam, mendorong penyempurnaan inisiatif pembelajaran digital untuk meningkatkan dampak pendidikan Islam dalam konteks kontemporer.</p>

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## INTRODUCTION

### *Background Of The Study*

Islam is a compassionate faith that offers opportunities for individuals to fully devote themselves to worshipping Allah SWT. Moreover, Islam requires its adherents to consistently communicate lessons of virtue through their actions (*bil al-hāl*) and words (*bil-lisan*). Conversely, the practice of da'wah (Islamic preaching) encounters obstacles as a result of the existence of technology. This is seen in the role of the Prophet Muhammad SAW, who served as a teacher and a model for his followers. The Arabian Peninsula's numerous belief systems presented a significant opportunity for da'wah, and Prophet

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Muhammad's exceptional organisational abilities played a crucial role in the success of his da'wah efforts (Choirin, 2021).

The elements of da'wah are expected to adapt to the conditions in which it occurs. In the era of global technological advancement, da'wah has the opportunity to maintain its consistency in dissemination. In community life, da'wah is not merely understood as a call but as a process of societal change (Cucu, 2016, 2021). The desired change is for society to transform towards the path of Allah SWT. Islamic da'wah activities are an obligation for every Muslim; they can be a collective duty in specific contexts. Da'wah not only concerns the role and duty of preachers or scholars but also demands that Muslim society understands the Islam they follow and convey it to their fellow believers. The legal foundation established by Allah SWT in Surah Ali 'Imran verse 104 exemplifies this :

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful."

The rapid and advanced development of information technology is often difficult to control. This rapid development can lead to unavoidable negative consequences such as misinformation, disinformation, provocation, and hate speech. Dealing with these impacts requires information filtering and wisdom in selecting accurate and relevant information for stakeholders. Furthermore, this challenges Islamic preachers to use technological advancements to convey the message of da'wah more broadly to millennials and society.

Indeed, even after the pandemic has passed, digital learning continues to be relevant in the context of Islamic da'wah even after the pandemic has passed for some reasons, such as digital platforms provide a means to reach a global audience (Haleem, Javaid, Qadri, & Suman, 2022). Islamic da'wah is not limited by geographical boundaries, and digital tools allow for the dissemination of Islamic teachings to people around the world. It also makes Islamic knowledge more accessible to individuals who may not have

access to traditional educational resources. This is especially crucial in regions with restricted access to Islamic scholars or academic institutions (Ishak & Solihin, 2012).

Therefore, the emergence of digital da'wah requires immediate adaptation. The face-to-face learning process is disrupted, and there is a need for rapid adaptation to digital learning to provide religious knowledge to the public. This digital transformation from the impact of the pandemic makes learning more accessible and more flexible so that it is still maintained today by using blended learning, namely hybrid methods such as combining face-to-face learning in the classroom with digital learning (Kazu & Yalçın, 2022; Nashir & Laili, 2021).

Developments and progress over time influence the performance of Islamic preachers in conveying missionary messages to the public. Technology developing in the current era also influences how Islamic preachers convey Islamic teachings and advice to their followers. Thus, the digital transformation that occurred forcefully made the need for digital learning persist and continues to this day. Digital learning provides a global platform for religious education, enabling individuals from diverse locations to access religious teachings, resources, and discussions. This is particularly beneficial for individuals who may not have access to traditional religious institutions or resources.

### ***Research Gap***

Previous research has discussed Islamic religious learning in the context of Islamic boarding school education, such as studies (Ibda et al., 2023), and digital learning in Islamic higher education classrooms, such as studies (Mazrur, Jennah, Mujib, & Jamalie, 2023). Suryani, Kango, & Akifah (2023) explain the challenges Muslim preachers face in the digital realm, such as dealing with misinformation, online criticism, or maintaining authenticity. Digital media should be the platform for disseminating Islamic teachings and fostering community.

On the other hand, many previous researchers have examined Islamic preachers and digital media/social media. For example, Hartono, Masduki, & Romadi (2020) examined efforts to develop the professionalism of Islamic preachers with information media and technology training. Then, Arifuddin (2016) explains that the use of the internet, is an essential tool for Islamic preachers to offer a balanced and accurate

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portrayal of Islam, particularly in the face of Islamophobia. a. Furthermore, Rif'at, Ilham, Bayani, & Asfahani (2023) explain that Islamic preachers should be able to use the potential of digital technology to increase the effectiveness of da'wah so that da'wah messages can be conveyed more widely. Meanwhile, Castrawijaya (2023) emphasized the results of his research that Islamic preachers should improve their digital literacy skills to use technology to support their da'wah activities.

On the other hand, Subchi, Kusmana, Zulkifli, Khairani, & Latif (2022) highlighted that female ulama still predominantly use traditional approaches in delivering fatwas and da'wah. However, the community can accept the da'wah of some female scholars who have used modern media. Research on Islamic preachers and digital media was conducted by Fitriansyah & Lubis (2023) on Habib Husein Ja'far's social media account. This research focuses on how Habib Husein Ja'far optimizes his da'wah on all social media platforms by utilizing each platform's logic, algorithms, and technical limitations.

The literature study reveals that there is a scarcity of previous research on the utilisation of digital media by Islamic preachers to promote and modify the Islamic learning process. Furthermore, several prior research failed to concentrate on certain Islamic preachers. Although there may be previous studies, some of them solely concentrate on a single aspect, resulting in less comprehensive research findings.

### ***Novelty Of The Study***

This study further investigates *da'wa*'s role in disseminating and communicating Islamic teachings to the Indonesian community through digital media. Therefore, this research distinguishes itself from the numerous other investigations that have been outlined. Prior research seldom includes specific accounts or Islamic preachers. Conversely, certain studies exclusively focus on a single account or individual. Nevertheless, this study focuses on several accounts belonging to Islamic preachers, such as Al-Bahjah TV (Buya Yahya); Adi Hidayat Official; *ustadz* Abdul Somad Official; Das'ad Latif; Khalid Basalamah Official; Hanan Attaki; Felix Siau; and Syafiq Riza Basalamah Official, as the subjects of investigation. The public highly seeks these preachers because they effectively manage their digital media accounts. Moreover, particular prior research has specifically examined the utilization of digital media for

educational purposes within educational establishments. This study examines the utilization of digital media by preachers to spread Islamic principles.

### ***Purposes Of The Study***

This research aims to identify the challenges and solutions preachers face in conveying Islamic teachings to the community. By analyzing the strategies and approaches used by preachers as well as the impact of the digital Islamic learning process, it is hoped that this research can provide a deeper and more comprehensive understanding of the effectiveness of digital media approaches in increasing religious understanding and access to the Islamic religion in Indonesia. Apart from that, this research wants to know how learning using digital media can still be accompanied by learning using conventional methods, namely being present directly in the study and learning process in a place.

The results of this study can be beneficial in several aspects. Firstly, from a theoretical standpoint, this paper can contribute to understanding the use of digital media in Islamic da'wah. Furthermore, from a practical perspective, this study can provide insights for Islamic preachers and educational institutions on how to use digital learning to promote religious education effectively. Also, this research will give an initial measure regarding the impact of digital preaching on the adoption of Islamic values. Identify key indicators and metrics that can effectively gauge the success of digital learning initiatives in achieving their objectives.

### **METHODS**

This research employs a qualitative method with a literature review approach and an analysis of digital platforms used by eight Islamic preachers in Indonesia, such as Buya Yahya, *ustadz* Abdul Somad, *ustadz* Adi Hidayat, *ustadz* Khalid Basalamah, *ustadz* Das'ad Latif, *ustadz* Hanan Attaki, *ustadz* Felix Siauww, and *ustadz* Syafiq Riza Basalamah. These eight Islamic preachers are widely recognized among Indonesians and have amassed the largest number of social media followers (subscribers and followers). In addition, each activity demonstrates that the preacher has a devoted following, and the



missionary safari is enthusiastically received by a large number of supporters and listeners from throughout Indonesia.

The digital platforms under scrutiny encompass YouTube, Facebook, and Instagram, serving as channels through which preachers disseminate digital education to Muslim communities in Indonesia. The selection of these social media platforms for analysis is rooted in their widespread utilization by users seeking Islamic learning resources. The research quantitatively assesses these three platforms by measuring the count of followers and viewers. This data serves as a valuable reference for individuals engaged in the study of religious knowledge. The measurement involves gauging the extent of followership and viewership of religious lectures delivered by Islamic preachers. The research presents a visual representation of the quantitative data to facilitate this assessment, including screenshots directly correlated with each of the three social media platforms.

## RESULTS AND DISCUSSION

### *Da'wah In The Digital Media Era*

The term "da'wah" originates from the Arabic words "da'a", "yad'u", and "da'watan", which mean to call, invite, and summon. The word "da'wah" is mentioned in the Quran 198 times, spread across 55 surahs (176 verses). Furthermore, the meaning of "da'wah" and its derivatives can be divided into two aspects: the vertical aspect (prayer and worship) and the horizontal aspect (including calls, invitations, appeals, requests, hopes, invitations, and more) (Basit, 2008; Shukri, 2021). Islamic da'wah refers to the call and invitation for people to understand the teachings of Islam, which were revealed by Allah SWT and conveyed by Prophet Muhammad PBUH for the salvation and happiness of humankind. This da'wah activity is carried out by scholars, preachers, and Islamic figures who master and understand Islamic teachings. Da'wah aims to provide guidance and direction for people to practice faithful Islam.

Da'wah, in the digital age, presents its own set of challenges. Efforts by *da'is* involve strengthening faith in religion to address the blurred identity of Islam. Those engaged in da'wah must possess thoughtful considerations and strategies to fulfill their mission amidst global challenges, to coexist and compete to achieve their targets

(Ishanan, 2017). Da'wah is a task or message da'is (the preachers) convey to influence people to follow the teachings and guidance of Islam. Abd al-Badi Shadar classified da'wah into two parts: individual (*da'wah fardiyah*) and collective (*da'wah ummah*). Furthermore, Abu Zahron stated that da'wah activities consist of three elements: the implementation of da'wah, individuals, and groups. Ismail Al-Faruqi argued that da'wah is universal, meaning it applies to everyone for all time (Ilaihi, 2013).

Da'wah, in the digital era, cultivates a more cultured individual. Several challenges in digital da'wah, such as the dissemination of false information, religious blasphemy, and other negative actions, have rendered digital da'wah a necessity for those with a good understanding of Islam. Consequently, da'wah in the digital era fosters cultured and adaptable individuals responding to changing times. It entails advocating for goodness, preventing wrongdoing, transforming people's behavior from undesirable situations to better ones in all aspects, realizing the values and teachings of Islam in national and cultural life, and contributing to the development of the nation and humanity (Rajab, 2014).

### ***The Concept Of Digital Learning In The Islamic Context***

Digital learning is widely used in all aspects of education today. Moreover, da'wah activities and technology are intertwined (Estuningtyas, 2021). In Islamic teaching, digital learning engages all stakeholders, including teachers and students, facilitating implementation. While digital media can reach a larger audience than physical learning sessions, the primary challenge lies in capturing the masses' attention to ensure attentive listening during da'wah delivery. This challenge becomes more complex if *da'is* are not adept at adapting to digital da'wah, potentially making the learning process unappealing to the community. Additionally, digital da'wah exhibits unique characteristics across various digital media platforms, necessitating different techniques and methods for *da'is* entering the realm of Islamic da'wah.

The process of da'wah must be optimized for smoother public reception, including using social media platforms (Habibi, 2018). Contemporary da'wah necessitates modern technological methods to reach all segments of society (Maftukhin, 2023). Some *da'is* in Indonesia have amassed significant followings on digital da'wah platforms. These

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include *ustadz* Abdul Somad (UAS), who employs multiple social media accounts for da'wah (Hasmawati & Hamandia, 2022); *ustadz* Felix Siau, a Muslim convert who employed social media for da'wah when the Hizbut Tahrir Indonesia (HTI) organization was disbanded by the government (Haq, 2019); *ustadz* Adi Hidayat, who employs YouTube and other social media platforms to reach diverse audiences (Cahyono, 2019), and *ustadz* Hanan Attaki, a trailblazer in the Youth Migration Movement among millennials actively engaging in digital da'wah activities on social media (Octaviani, 2021).

Leveraging digital media in da'wah enhances the reach of Islamic da'wah to a broader audience. Furthermore, with the proliferation of digital social media platforms such as Instagram, Facebook, YouTube, WhatsApp, and others, these platforms can infuse Islamic da'wah with creativity and innovation. *Da'is* are expected to adapt their da'wah methods and understanding using digital platforms to extend the reach of Islamic da'wah and provide significant benefits to the community. The utilization of digital technology as a means of communication and da'wah media is increasingly vital today. Da'wah uses digital technology to streamline communication and information processes, making them more accessible and relatively faster.

In today's society, characterized by a preference for instant gratification, the evolution of da'wah necessitates adjustments from preachers to provide methods that resonate with the audience. The advancement of zakat also calls for digitization, making integrating digital technology a crucial component for *da'is*. Consequently, digitizing Islamic da'wah emerges as a strategic approach. Digital da'wah involves transforming da'wah information from analog (manual) formats to digital formats accessible through virtual media. This transformation facilitates the production, storage, management, broadcasting, and dissemination of da'wah activities, simplifying accessibility for the public.

### ***Promotion Of Digital Dakwah By Islamic Preachers***

The exemplary figure of Prophet Muhammad PBUH set an example during his lifetime for promoting da'wah and attracting people to Islam (Choirin, 2021). During the time of the Prophet, the community was known for its trading activities. The arrival of

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trade caravans and pilgrims in Mecca provided an excellent opportunity for Prophet Muhammad PBUH to convey the message of Islamic guidance. At that time, with great conviction, he visited each tribe to deliver the message of da'wah about Islam and a new way of life, which was very different from what they were accustomed to (Al-Khan, 1992). The approach by Prophet Muhammad PBUH was highly effective in increasing the number of new Muslim converts and can be considered one of the critical methods in da'wah.

Religious leaders' utilization of social media proves highly advantageous for contemporary da'wah efforts, facilitating convenient access to information. It becomes imperative for individuals to discern and filter religious content and other information encountered on social media platforms during their learning journey. Social media is an effective platform for preachers to connect with a diverse audience, transcending various backgrounds and providing easy access to Islamic knowledge. Consequently, promoting preaching through channels like YouTube, Facebook, Twitter, Instagram, Telegram, and WhatsApp groups has demonstrated its efficacy in disseminating religious knowledge. A noteworthy illustration is the research conducted by Nisa (2018) on the impact of WhatsApp group social media in the ODOJ (One Day One Juz) program, successfully engaging hundreds of thousands of followers and religious adherents across Indonesia. This underscores the pivotal role of digital media in mobilizing the masses for da'wah initiatives in the country.

### ***The Use Of Digital Media By Islamic Preachers In Indonesia***

The use of digital media as a means of preaching in Indonesia is growing nowadays. Since the outbreak of the COVID-19 pandemic that affected the world, including Indonesia, the process of Islamic preaching delivered by scholars, preachers, and Islamic intellectuals has gradually shifted towards using social media platforms. The use of social media by these preachers is quite diverse, including the use of platforms such as YouTube, Facebook, Instagram, and Twitter (Hamouda, Hashmi, & Omar, 2023; Makhutla, 2021). These platforms are used to disseminate messages about the Islamic faith. Some figures also have a presence on podcast platforms, personal websites, and mobile applications.

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This research has found that video lectures used by these preachers have become the primary content most frequently employed by propagators. These video lectures are uploaded on platforms like YouTube and other social media, covering topics related to Islamic jurisprudence (*muamalah*), Islamic law (*fiqih*), historical accounts, Quranic interpretations (*tafseer Al-Qur'an*), and religious advice. Video lectures are chosen because they possess strong visual and audio appeal, making them more effective in reaching a wider audience.

Regarding the YouTube platform, as of November 2023, the official account of *ustadz* Abdul Somad has 4.07 million followers with 2.3 thousand uploaded videos. Furthermore, Adi Hidayat's YouTube account has 4.44 million followers with 1.9 thousand uploaded videos. Khalid Basalamah Official's YouTube account has 2.71 million followers with 3.9 thousand uploaded videos. YouTube has become the primary means for digital preaching activities among the preacher community in Indonesia. The number of followers for these well-known digital accounts can be seen in the table below.

Table 1.  
The Number Of Followers Of Indonesian Islamic Preacher's Digital Accounts (data until November 2023)

Islamic Preacher's Digital Accounts	YouTube	Instagram	Facebook
Al-Bahjah TV (Buya Yahya)	5.38 million subscribers	5.1 million followers	112 thousand followers
Adi Hidayat Official	4.44 million subscribers	4.7 million followers	468 thousand followers
<i>ustadz</i> Abdul Somad Official	4.07 million subscribers	8.3 million followers	294 thousand followers
Das'ad Latif	2.93 million subscribers	1.6 million followers	1.3 million followers
Khalid Basalamah Official	2.71 million subscribers	3.2 million followers	322 thousand followers
Hanan Attaki	2.62 million subscribers	9.8 million followers	no account available
Felix Siauww	1.53 million subscribers	5.4 million followers	no account available

Islamic Preacher's Digital Accounts	YouTube	Instagram	Facebook
Syafiq Riza Basalamah Official	1.37 million subscribers	2 million followers	1.1 million followers

This study has found that followers and viewers are enthusiastic about engaging in active interactions through the comment sections and chat features on digital media platforms. The community is passionate about the content presented by the preachers and actively participates by leaving comments in the chat feature, discussing the topics presented, and addressing issues related to Islamic jurisprudence (*muamalah*). Islamic preachers also actively engage with their audience through comments and private messages. The preachers respond to questions, provide further explanations, and initiate discussions to enrich the understanding of religion. Interactions like these significantly build an active learning community on digital platforms.

The use of digital media in preaching is not limited to well-known scholars with large followings. It is also utilized by several preachers to spread the teachings of Islam from one mosque to another, in local study forums, and during lectures conducted in various institutional settings, including educational institutions, government, and private companies. All these institutions, while celebrating Islamic events such as fasting, the Islamic New Year, Qurban (sacrifice), and other Islamic activities, invite local preachers to address relevant topics and use digital platforms to record and broadcast Islamic preaching for those unable to attend these events in person. Therefore, the use of digital media in Islamic preaching offers significant opportunities for all parties involved and serves as a record that can be revisited in the future.

***Promotion Strategies For Digital Learning In The Practice Of Islamic Preaching***

The act of Islamic discourse necessitates intellectual competence in order to comprehend and adjust to contemporary circumstances. Additionally, the progress made in science and technology throughout history ought to be judiciously applied to the propagation of Islam. In addition, in order to garner positive reception from the community, the preaching process ought to be grounded in a comprehensive

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understanding of robust empiricism. An additional benefit of utilizing digital media is that proselytizing is universally accessible. The utilization of digital media platforms significantly expands the dissemination of proselytizing, transcending national boundaries and engaging audiences on a global scale. The accessibility of Islamic preaching via digital platforms by Indonesian speakers transcends geographical and economic boundaries, allowing for universal access by individuals, regardless of location.

Efficient preaching strategies take into account the prospective attributes of the audience. (*mad'u*). *Mad'u* refers to a group of people or congregants who follow the Islamic teaching series provided by the preachers. Effective preaching strategies are divided into three methods. The first method is the sentimental approach (*al-Manhaj al-Atifi*), which focuses on evoking emotions or inner feelings of the congregants. This method is delivered by preachers using language that touches the heart and moves the soul. Examples of this method include giving advice, reminding of sins and the importance of earning rewards, and instilling optimism in each congregant (Al-Bayanuni, 2001).

The second method is the rational approach (*al-Manhaj al-'Aqli*), which concentrates on intellectual aspects and uses logic to convey Islamic teachings. This method stimulates congregants to comprehend Islam, which the intellect can rationalize easily. Examples of this method include asking questions, engaging in religious debates, and participating in scientific discussions related to religion. The last method is the sensory approach (*al-Manhaj al-Hissi*), which focuses on the use of sensory perceptions and emphasizes research findings and experimentation. This sensory approach provides practical examples that can be followed in daily life. Examples of this approach include setting an excellent example for congregants, encouraging righteous deeds, and promoting regular worship (Al-Bayanuni, 2001).

Promotional strategies for Islamic preachers to use digital media include online studies and interactive webinars. Some preachers deliver Islamic preaching through social media platforms and interactive webinars as part of their efforts to promote digital learning. Apart from that, Islamic preachers combine conventional and digital methods of preaching simultaneously and complement each other. For example, Islamic

preachers hold *tabligh* akbar in one place and broadcast it live (live streaming) via their official YouTube channel. The activities increase audience participation and encourage active questions and discussion with the preachers. These activities provide a platform for the community to exchange ideas and a deeper understanding of religion.

The contribution of promoting the use of digital media to the advancement of Islamic preaching can be seen through the utilization of various digital media channels. Multimedia technology, including videos, animations, and graphics, can be used to explain religious concepts more engagingly and effectively, making it easier for listeners to understand and internalize lessons. Additionally, diversifying digital platforms for preaching, such as YouTube, Instagram, Facebook, and others, helps expand preaching reach to various layers of society and age groups.

Furthermore, preachers tend to emphasize empowering the younger generation in using digital media with various captivating themes like hijra communities, "*artis hijrah*" (hijra celebrities), and "*ta'aruf Islam*" (introduction to Islam). These preachers realize that the younger generation is more familiar with digital technology, making digital media an effective tool to convey religious messages to them. Using contemporary social media technology as a preaching is another promotion strategy. The study also shows that preachers use polls or surveys to understand the public's preferences regarding topics of interest. This strategy aims to tailor educational materials and respond to current issues relevant to the community (*muamalah*).

Another promotional strategy Islamic preachers carry is collaborating with fellow digital preachers or using celebrities as digital influencers. Indonesian celebrities such as Arie Untung, Teuku Wisnu, Irwansyah, and Dimas Seto joined and formed a hijrah community by holding regular studies known as Musawarah studies and other collaborations with popular Islamic preachers such as *ustadz* Abdul Somad, *ustadz* Adi Hidayat, *ustadz* Khalid Basalamah, and others to mutually promote Islamic da'wah and use digital da'wah as promotion on social media (Yusri, 2021). This collaboration aims to strengthen Islamic da'wah for the younger generation in Indonesia.



### ***Perceptions And Responses Of The Community To Digital Learning Promotion***

The employment of digital media for the purpose of preaching elicits distinct perceptions and responses from the public. Incorporating digital media into preaching has become imperative to adapt to the evolving times. Digital da'wah facilitates easy access to sources of religious knowledge on the internet. Notably, there is a positive and enthusiastic response from the public towards renowned online preachers and their contributions through virtual engagements or explorations of diverse regions in Indonesia. The public exhibits high enthusiasm and positive feedback regarding these preachers' promotion of digital da'wah. They are eager about the opportunity to flexibly and effortlessly engage with religious teachings through digital media, particularly resonating with the younger generation due to its relevance to their digital lifestyle. Furthermore, the younger generation is transitioning from traditional print media to online platforms for daily activities (Piela, 2012).

Digital da'wah is regarded favorably by the general public due to its adaptability and accessibility. Individuals who engage in digital preaching recognize the adaptability and simplicity of content accessibility. Flexibility is the primary advantage of promoting digital da'wah, enabling individuals to access religious content conveniently and transcending geographical barriers that traditional field visits and hectic preaching schedules may pose. This regular and consistent form of learning through digital da'wah contributes to an increased understanding of moderation and diversity among the younger generation (Suratno, Fathurrahman, & Supriyanto, 2021). Additionally, the accessibility of digital devices facilitates enhanced comprehension of religion through readily available audio and video studies on digital platforms, accessible anytime and anywhere.

The impact of employing digital media for preaching extends to an increased understanding of Islamic teachings among the younger generation (Suratno et al., 2021). The ease of access to digital devices and the availability of audio and video studies on digital platforms enrich knowledge about Islam. Digital da'wah proves advantageous for preachers in conveying Islamic teachings, and it is acknowledged by many for aiding in deepening their understanding. This connection to the learning material allows individuals to learn at their own pace. For instance, the One Day One Juz (ODOJ)

program has successfully reached 140,000 followers in Indonesia and abroad through the social media platform WhatsApp, serving as a medium for digital da'wah communication (Nisa, 2018).

In conclusion, the use of digital media as a tool for Islamic learning enriches knowledge about Islam and serves as an effective means for spreading Islamic da'wah. Digital da'wah, through various media, encourages the dissemination of Islamic values to society, influencing aspects such as behavior, eating habits, work practices, and the religious perspective on life.

### ***Challenges And Barriers In Implementing Digital Learning Promotion For Islamic Preaching***

According to Rajab (2014), the challenges in using digital media for da'wah (Islamic preaching) can be viewed from four perspectives. First, behavioral perspective challenges. From a behavioral perspective, da'wah through digital media involves the acceptance of individuals on how to use digital da'wah tools, which can have both positive and negative impacts (Rajab, 2014). The abundance of information in digital media requires individuals to be prepared to manage information wisely. For those who are not wise, digital da'wah can lead to misunderstandings, extremist behavior, fanaticism towards specific preachers, and even the potential for division among the muslim community. Consequently, governmental intervention is imperative in regulating the dissemination of information via digital platforms that the general public accesses. Additionally, through the promotion of media and digital literacy in the community. Promote knowledge acquisition regarding the discernment of trustworthy sources, the critical evaluation of online content, and the comprehension of how digital media influences beliefs and behaviors.

Second, transmission perspective challenges. From a transmission perspective, Islamic da'wah means delivering the teachings of Islam from the *da'i* (Islamic preacher) as the source to the *mad'u* (recipient) so that they act in accordance with the Islamic teachings they receive (Rajab, 2014). The challenges in da'wah transmission are not only related to the limited ownership of media by Muslims to transmit Islamic teachings but also involve the lack of ability to manage digital media in delivering Islamic teachings

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correctly. This places a significant responsibility on *da'is* to select accurate content that aligns with the current conditions of society. In this case, it should embrace innovative approaches to delivering messages. Incorporate multimedia, visual aids, and interactive elements to make the transmission of Islamic teachings more engaging and memorable (Jena, 2020; Mukhtar, Javed, Arooj, & Sethi, 2020).

Third, interaction perspective challenges. Social interaction involves the relationships between two or more individuals who influence each other and can change individual behavior. Da'wah from an interaction perspective faces challenges in ensuring that the da'wah delivered to the public genuinely improves their behavior and changes their habits towards betterment and closeness to Allah SWT (Rajab, 2014). Leverage interactive digital platforms, including discussion forums, live webinars, and online question-and-answer sessions. These digital platforms facilitate instantaneous communication, enabling participants to engage with the preacher, ask questions, and share insights. According to Ansi & Al-Ansi (2020), teachers and audiences must improve their competences and self-motivation to adopt these platforms.

Fourth, transactional perspective challenges. Da'wah, from a transactional perspective, recognizes that da'wah performed by *da'is* has not fully considered social interests (Rajab, 2014). The role of Muslims in da'wah often remains limited as consumers and marginalized groups. Therefore, da'wah by *da'is* is often seen as a mere obligation and has not attracted significant attention to changing public behavior towards goodness and piety. Thus, creating interactive digital learning platforms that facilitate two-way communication. Platforms like webinars, live Q&A sessions, and online forums allow for active engagement, enabling a transactional exchange of information and ideas. Also, establish effective feedback mechanisms within digital platforms. Encourage audience members to provide feedback on the content, ask questions, and share their perspectives. This creates a transactional loop where the preacher can respond to the specific needs and concerns of the audience. Nevertheless, research conducted by Rizaq (2021) indicates the existence of issues from both sides, both from the teacher's and the student's perspectives. This encourages the development of an effective learning model.

**Comparison With Conventional Methods Of Da'wah Approach**

Conventional da'wah methods involve disseminating Islamic teachings in physical locations such as religious gatherings, pulpits, mosques, or prayer rooms, aiming to provide an understanding of Islamic teachings to the general public. On the other hand, digital media da'wah involves using digital-based information technology tools, allowing listeners to access it without being physically present and at their convenience, provided they have adequate internet access.

Table 2.

Comparison Of Conventional Face-To-Face Method And Digital Media Method

Comparison	Conventional Face-to-Face Method	Digital Media Method
Communication Effectiveness	The face-to-face preaching method within a gathering or forum leaves a deep impression on the audience and fosters direct interaction between the preacher and the listeners. In terms of communication effectiveness and comprehension, this method excels compared to using digital media platforms for preaching.	Interaction is not yet established between the preacher and the audience in a two-way manner. The use of interactive multimedia is needed to engage the listeners actively.
Reach and Accessibility	Conventional methods are limited to a specific location and designated time.	Digital media can be accessed anytime and anywhere, providing a broader reach and greater accessibility.
Interaction and Engagement	Face-to-face preaching involves direct interaction between the preacher and the audience. Questions, responses, and immediate feedback occur on-site.	Although digital media platforms have comment and chat features, they still do not fully support effective interaction between preachers and listeners.
Adaptation and Flexibility	Conventional methods are less adaptable to rapid changes, including reaching a wider audience in a relatively short period.	Digital methods provide flexibility for delivering religious knowledge, adapting to changes, and reaching a wide audience relatively quickly.

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Comparison	Conventional Face-to-Face Method	Digital Media Method
Quality of Presented Material	The material quality in conventional methods depends on the preacher's knowledge and presentation skills.	In digital methods, material quality is enhanced through the use of various media, videos, and audio presentations.
Sustainability and Track Record	The sustainability of conventional preaching depends on the location and timing of the event, while the track record is based on the audience's memory.	The digital preaching track record can be accessed anytime and anywhere in digital format and can be revised by uploading videos for digital viewing.

When contrasting the da'wah approaches undertaken by preachers through digital media with traditional face-to-face methods, distinct differences and advantages and disadvantages become evident. It is crucial to note that digital da'wah methods should not be viewed as substitutes for conventional approaches; instead, they serve as complements. Both methods play essential roles in fostering profound emotional and spiritual connections between Islamic preachers and their audiences while also facilitating the widespread dissemination of da'wah content to listeners. Each method brings unique strengths to the table, emphasizing the importance of a harmonious integration to maximize the impact of da'wah initiatives.

Islamic preachers employ a digital da'wah strategy on social media to disseminate content, focusing on short 1-2 minute da'wah videos, including Instagram reels, YouTube, and Facebook uploads. This approach is tailored to the dominance of the millennial and Generation Z demographic among Indonesian social media users. The primary objective is to deliver concise and impactful preaching content, recognizing the preference for brevity among the audience on digital platforms. This study highlights the effectiveness of short-duration videos, exemplified by *ustadz* Abdul Somad and *ustadz* Adi Hidayat, who utilized Instagram reels to reach hundreds of thousands of viewers, effectively spreading information and da'wah messages in society.

## CONCLUSION AND SUGGESTION

### **Conclusion**

Islamic preaching in the current digital era presents several significant opportunities and challenges. The advancement of digital technology requires *da'is* and scholars to enhance their performance to continually adapt to the evolving methods of delivering their message. Preaching in the digital age offers significant benefits and opportunities, including expanding the reach and accessibility of preaching content, delivering more dynamic material through captivating audio and visual presentations, and leaving a lasting footprint and continuity for the future. Therefore, preaching in the digital era has become a necessity for *da'is* to improve the quality of presenting and sustaining the message of Islam for the Indonesian Muslim community.

However, there are challenges and shortcomings in digital preaching, such as the reception of digital content may not be as impactful as in-person preaching, which creates a deeper impression during direct Islamic learning. There is also the potential for misuse and the spread of misinformation, as well as the utilization of preaching content for personal gain, which Islamic preachers in Indonesia should carefully monitor.

### **Suggestion**

Hence, there are several recommendations for the government in preparing *da'is* to preach to the public using digital media. First, the government should support *da'is* through digital certification training to preach using platforms such as YouTube, Instagram, Facebook, and other platforms that enhance performance in delivering Islamic preaching to the public. Second, the government should encourage Indonesian scholars or preachers to increase the number of Islamic preachers using digital media. Finally, for *da'is* using digital media to expand the dissemination of Islamic teachings, there is a need for a team of IT or social media experts to enhance their performance and promotion in spreading the teachings of Islam in Indonesia.

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