



THE IMPORTANCE OF HUMOR ELEMENTS IN ISLAMIC DA'WAH MESSAGES AMONG THE MILLENNIAL GENERATION

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Abstract

Using humor in Islamic da'wah can effectively approach the millennial generation more engagingly and entertainingly. This study aims to identify factors that need to be considered when using humor in the context of da'wah, especially when dealing with millennials with different characteristics and communication preferences. This study uses a library research method to develop a strong and comprehensive theoretical foundation related to the topic of study. The study's findings show that the application of humor in Islamic da'wah among the millennial generation requires a balanced approach between creativity, ethics, and a deep understanding of the characteristics of the millennial generation, which in turn affects the effectiveness of da'wah. A better understanding of millennials' communication preferences and values can enrich the use of humor to create emotional connections and effectively convey religious messages while ensuring that the messages remain consistent with the values of true Islamic teachings. This study implies that in the face of technological advancements and the social media landscape, humor can be an effective tool for fostering emotional connections with millennial audiences and effectively conveying religious messages, provided that its use is directed toward the positive goals of enriching religious understanding, strengthening communication, and ensuring consistency with Islamic values that are rahmatān lil 'ālamīn.

Abstrak

Kata kunci:
kreativitas; humor;
dakwah Islam;
generasi milenial

Penggunaan humor dalam dakwah Islam bisa menjadi cara efektif untuk mendekati generasi milenial secara lebih responsif dan menyenangkan. Kajian ini bertujuan untuk mengidentifikasi faktor-faktor yang perlu diperhatikan dalam penggunaan humor dalam konteks dakwah, khususnya saat berhadapan dengan generasi milenial yang memiliki karakteristik dan preferensi komunikasi yang berbeda. Kajian ini mengadopsi metode *library research* untuk menyusun landasan teoritis yang kuat dan komprehensif terkait dengan topik kajian. Temuan kajian menunjukkan bahwa penerapan humor dalam dakwah Islam di kalangan generasi milenial memerlukan pendekatan yang seimbang antara kreativitas, etika, dan pemahaman yang mendalam tentang karakteristik generasi milenial, yang pada gilirannya mempengaruhi efektivitas dakwah. Dampaknya, pemahaman yang lebih baik tentang preferensi komunikasi dan nilai-nilai generasi milenial dapat memperkaya penggunaan humor sebagai alat untuk menciptakan koneksi emosional dan efektif menyampaikan pesan-pesan keagamaan, sambil memastikan bahwa pesan-pesan tersebut tetap konsisten dengan nilai-nilai ajaran agama Islam yang benar. Implikasi dari kajian ini adalah bahwa dalam menghadapi kemajuan teknologi dan lanskap media sosial, humor dapat menjadi alat yang efektif untuk membina koneksi emosional dengan generasi milenial sebagai audiens dan menyampaikan pesan-pesan keagamaan dengan efektivitas, asalkan penggunaannya diarahkan pada tujuan positif untuk memperkaya pemahaman keagamaan, memperkuat komunikasi, dan memastikan konsistensi dengan nilai-nilai Islam yang *rahmatān lil ‘ālamīn*.

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INTRODUCTION

Background Of The Study

In this digital age, where information travels so quickly and the millennial generation has a high intake of information, focusing on the millennial generation in the context of da'wah is very relevant. Millennials are the dominant group in the use of technology and social media (Helal, Ozuem, & Lancaster, 2018); thus, they easily

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influence the dissemination and reception of religious messages. Therefore, creative and engaging da'wah approaches are critical to reaching and influencing them (Kramer, 2020; Neff & Dewaele, 2023). In the context of da'wah, millennials often face challenges in receiving religious messages because they tend to have little interest in things that seem serious or rigid. They are more likely to respond to light, fun, and relevant approaches to their daily lives. Therefore, the use of humorous elements in da'wah becomes very relevant.

Humor effectively achieves da'wah goals because it can create an emotional connection with the audience, open the door to dialogue, and make religious messages more manageable to digest (Abida & Darma, 2021; Xu et al., 2022). By combining serious political and religious messages with elements of humor, da'wah can reach out to the millennial generation. Humor provides a humanistic touch that makes da'wah messages more familiar and digestible to those in an information age full of visual stimulation and diverse content. Therefore, focusing on the millennial generation and using humor in da'wah is a relevant and effective strategy for communicating religious messages to this generation.

The importance of humor in the message of Islamic da'wah in the millennial era is also related to the communication challenges faced by religious leaders and preachers. Millennials tend to be skeptical of overly rigid and severe approaches, so the element of humor can be a bridge to relieve communication tension and build a stronger connection between the giver and his audience. However, remember that using humor elements in the message of Islamic da'wah among millennials requires a deep understanding of religious values and wisdom in conveying messages. Inappropriate humor or deviating from religious values can negatively impact and undermine da'wah's purpose (Akmal, Hamidi, Ismed, & Nasir, 2022; Prieto & Altungy, 2021). Therefore, there needs to be a good balance between the creativity of humor and the sanctity of spiritual messages so that da'wah remains compelling and inherent in the hearts of millennials.

The importance of humor in the message of da'wah can also be seen as a response to various issues and challenges facing the millennial generation. In the face of social pressure, economic uncertainty, and changing cultural values, elements of humor can serve as a tool to reduce tension and encourage and help millennials in their

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daily lives. Therefore, the use of humor in the context of da'wah not only creates familiarity but also provides emotional support that is so needed by this generation (Michael, 2013; Purwaningsih, 2023). Along with that, the digital era and the development of social media offer new opportunities to convey da'wah messages by utilizing humor (Arifin, 2019; Tsaniyah & Juliana, 2019; Wahyudi, 2021). Funny short videos, memes, and other creative content can be quickly disseminated through digital platforms, reach a broad audience, and build active interactions. By utilizing technological sophistication, religious leaders and preachers can create entertaining and profound content conveying spiritual teachings (Karimullah, Rahman, & Elmurtadho, 2023; Zaid, Fedtke, Shin, El Kadoussi, & Ibahrine, 2022).

Millennials need to be approached with humor when preaching because humor effectively penetrates their wall of indifference and disinterest in religious messages. Millennials respond more to interesting, fun, and easy-to-digest content in the digital age and rapid information. By using humor in da'wah, religious messages can be delivered in a way that is more interesting, less boring, and more easily understood by them. However, using humor in da'wah requires a deep understanding of Islamic values and the millennial generation's social, cultural, and psychological context. The humor must remain based on Islamic teachings, avoiding content that deviates from or offends religious values. This necessitates an in-depth examination of the millennial generation's preferences, responses, and communication challenges. The analysis of the use of humor in Islamic da'wah in the millennial generation aims to explore how humor elements can be wisely integrated into da'wah messages to achieve communicative and educative goals. By understanding the specific preferences and communication challenges faced, it is hoped that this study can make a meaningful contribution to developing relevant and effective da'wah strategies amid the dynamics of modern society.

Using humor in da'wah to millennials is also essential because it can help break the negative stereotypes often attached to religion and its followers. By presenting religious messages through humor that is clever and relevant to everyday life, millennials can see Islamic teachings' lighter and more positive side. In addition, humor can also be a bridge to build a closer relationship between preachers and their audience. When da'wah is delivered with humor, millennials tend to feel closer and

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connected to the speaker, so they are more open to receiving the religious messages delivered. However, in integrating humor in da'wah, remember that not all types of humor are suitable or appropriate for all contexts or audiences. Therefore, it is crucial to deeply understand who the audience is, what they find funny, and the boundaries of sensitivity that should be avoided. By paying attention to all these aspects, humor in preaching to millennials can be an effective strategy to increase religious understanding, break negative stereotypes, and build closer relationships between preachers and their audiences.

Novelty Of The Study

Previously, various studies have revealed the importance of humor in different communication contexts, be it in advertising, mass media, or education. Multiple results of previous studies have provided significant insights regarding the role of humor elements in the context of da'wah, especially among the millennial generation. Some studies highlight that using humor in da'wah can increase the attractiveness and engagement of millennials to religious messages. For example, research by Wandu (2019) revealed that da'wah messages delivered with humor are more effective in reaching the audience's mind because they can create emotional engagement and improve memory. In linking humor to the Islamic context, the study by Hilmi (2019) provides a perspective that humor can be used to convey Islamic values more easily. The study shows that humor can open the audience's mind, reduce tension, and facilitate a deeper understanding of religious teachings. However, it should be noted that the study also highlighted some aspects that need to be considered in the use of humor elements in da'wah so that the selection of the type of humor and its content must be within the boundaries of Islamic ethics to avoid misunderstanding or even rejection of the da'wah message (Abdullah, Muhid, & Wahyudi, 2020; Andayani & Santoso, 2023; Japarudin, 2017; Zamroni, 2023). The main difference between this and previous studies is the context and target audience. This research focuses on using humor in da'wah as a strategy to attract the millennial generation's interest in da'wah.

Research Gap

Previous studies may have considered humor in various communication contexts but did not specifically focus on its use in Islamic da'wah or in reaching the millennial generation. In addition, various previous studies have also not discussed the ethics of using humor in da'wah. Therefore, this study brings a new contribution by exploring how humor can be used wisely and effectively in delivering religious messages to a specific audience, the millennial generation. In addition, this study also provides a deeper understanding of the challenges and opportunities faced by using humor in Islamic da'wah in the millennial generation. By understanding millennials' preferences, responses, and communication challenges, this study can provide more concrete and applicable insights for preachers in designing relevant and effective da'wah strategies. In addition to differences in context and audience, this study offers a more holistic approach by considering aspects such as Islamic values, social and cultural contexts, and the psychology of millennials in the use of humor in da'wah. Thus, this study highlights the importance of humor in da'wah communication and delves deeper into how humor can be wisely integrated to achieve communicative and educative goals in the context of Islam amid the dynamics of modern society.

Purposes Of The Study

The problem formulated in this study is how to wisely integrate humor elements in Islamic da'wah messages to achieve communicative and educative goals among the millennial generation. Therefore, this research aims to discuss the use of humor to attract the millennial generation's interest in da'wah. In addition, this research also aims to explain the ethics of using humor in da'wah.

The Rationale Of The Study

This study is important because it faces complex communication challenges in delivering religious messages to millennials, who tend to have a low interest in religion and are often influenced by pop culture and modern media. In addition, this study aims to identify factors that need to be considered when using humor in the context of da'wah, especially when dealing with millennials with different characteristics and communication preferences. Millennials often struggle to connect with religious

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messages delivered conventionally and seriously. Therefore, using humor in da'wah can be an effective strategy to attract their attention, open their minds to the teachings of Islam, and build a closer relationship between preachers and their audience. In addition, this research is important because it will provide deeper insights into the preferences, responses, and communication challenges faced in the context of da'wah to the millennial generation. With a more specific understanding of the target audience, preachers can design messages that are more relevant and appealing to millennials, thus increasing the effectiveness of da'wah in influencing their religious knowledge and behavior.

METHODS

This study adopts the library research method to develop a solid and comprehensive theoretical foundation on the importance of humor elements in the message of Islamic da'wah among millennials. This method requires the researcher to conduct an integrative and comprehensive literature analysis. In the initial stage, the researcher will carefully select literature to ensure that the literature used is for the study. Relevant sources will come from academic journals, books, scientific articles, and perhaps also theses or dissertations that have been proven to have quality and depth of understanding regarding the use of humor elements in the context of Islamic da'wah, especially among the millennial generation.

An integrative analysis of the literature will be carried out by identifying the main themes, patterns, and developments in thought from various sources that have been collected. In this case, the focus will be on how humor can be used in da'wah messages to achieve communicative and educative goals among the millennial generation. Integrating literature from various disciplines, such as psychology, communication, and religious studies, will be vital to understanding the impact and implications of using humorous elements in da'wah.

A comprehensive analysis also includes a critical assessment of the methodology and findings of each literature source. The weaknesses and strengths of previous studies will be carefully evaluated to identify knowledge gaps that still need to be filled by this study. In this way, this study will be able to make a significant contribution and deepen the understanding of the role of humor elements in the

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message of Islamic da'wah in the millennial generation era. Through the library research method adopted, this study will present a solid conceptual framework and be informed by the latest findings from the literature. An integrative and comprehensive literature analysis will provide a solid basis for moving to the next review phase, including developing a theoretical framework and formulating relevant and impactful review questions.

RESULTS AND DISCUSSION

Islamic da'wah messages are an integral part of efforts to spread the teachings of Islam to the community. In this turbulent digital age, the millennial generation is the primary target of da'wah messaging efforts. However, millennials have different characteristics from previous generations because they have grown up amid rapid technological development and abundant information. As a result, they have shorter attention spans, high levels of busyness, and high levels of distraction. Therefore, Islamic da'wah must adapt its communication methods and styles to remain relevant and effective among millennials.

An overly serious and rigid approach may be impractical as it may add to their psychological burden. Therefore, a lighthearted, humorous, and down-to-earth approach to delivering da'wah messages can help reduce stress and make religious messages more acceptable to Millennials. In addition, Millennials tend to seek meaning and purpose in their lives. They are attracted to ideas that provide inspiration, motivation, and a deep understanding of life. Therefore, proselytizing messages should be relevant to their emotional, spiritual, and intellectual needs.

One element that can be an effective solution in delivering Islamic da'wah messages to the millennial generation is the element of humor. The element of humor is an effective solution in delivering Islamic da'wah messages to millennials. Humor has a solid appeal to all generations, including millennials. In the context of da'wah, humor can help loosen the boundaries of serious and rigid communication so that the millennial generation can more readily accept and understand Islamic messages.

The importance of humor in Islamic da'wah among millennials can be seen for several reasons. First, humor can create an emotional connection between the preacher and the audience. Millennials tend to be more open to people they consider friends or

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peers. By using humor in da'wah, the preacher can create a more familiar and intimate relationship with the audience to deliver da'wah messages more effectively.

Second, the element of humor can help overcome resistance to da'wah messages. Millennials often have a different understanding of religion and moral values. Therefore, they may resist da'wah messages that are delivered rigidly and seriously. By using humor, da'wah messages can be delivered more relaxed and entertaining, so the audience is more likely to be open to receiving these messages.

Third, humor can make da'wah messages easier to remember and share. Millennials often share funny or entertaining content on social media. By incorporating elements of humor into the da'wah message, the message can become more viral and more easily shared by millennials through digital platforms. This can help the da'wah message reach more people and influence more individuals. However, it is important to remember that humor elements in Islamic da'wah must be used wisely. Humor that is inappropriate or denigrates religious values will not be beneficial and may even damage the reputation of da'wah. Therefore, da'wah must keep actual religious values at the forefront and ensure that messages align with Islamic teachings. In this way, Islamic da'wah can remain relevant and effective among millennials, which is increasingly important in the current social and cultural context.

Contextual Factors In The Use Of Humor

Da'wah messages in Islam have a noble purpose, namely to spread the teachings of Islam to people who do not know it or strengthen the faith of those who are already Muslims (Hamiruddin, Syah, & AB, 2023; Rosyad, 2023). One of the elements that can be used in da'wah messages is the element of humor. Humor is a way that can make messages more enjoyable, memorable, and effective in conveying religious messages (Dontcheva-Navratilova, Adam, Povolná, Vogel, & Adam, 2020; Jailani, Hafidh, & Huda, 2023). However, the effectiveness of the humor element in Islamic da'wah messages does not only depend on the aspect of humor itself. Still, it is also influenced by various contextual factors.

One contextual factor that influences the effectiveness of humor elements in Islamic preaching is understanding the audience or target recipients of the message. Different levels of religious and cultural experience and the socio-economic

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background of each individual or group can affect whether the humor element in the da'wah message will be well received or even cause discomfort. Therefore, a da'i or preacher needs to know his audience well to choose the appropriate and relevant humor for their understanding.

Cultural factors also play a significant role in the effectiveness of humor elements in Islamic da'wah messages (Cao, Hou, Dong, & Ji, 2023). Every society has certain cultural norms and rules that must be respected. The types of humor accepted in one culture may not be appropriate in another. Therefore, a *da'i* needs to understand the culture of his audience and ensure that the humor elements used do not violate their cultural values or sensitivities. Mistakes in this regard can undermine the da'wah message and reduce its effectiveness.

Social and political contexts can also affect the effectiveness of humor elements in Islamic da'wah messages (Mulyawati, 2023; Nugraha, Shaleh, & Arif, 2023). Sometimes, humor in a da'wah message can be controversial or cause conflict in particular political or social situations. Therefore, a preacher needs to use humor wisely, especially when discussing sensitive societal issues. Understanding the existing political and social crisis will help them avoid potential problems arising from the inappropriate use of humor. In addition to the above factors, the *da'i's* ability to process the element of humor also plays a vital role in the effectiveness of the da'wah message. The ability to find a balance between humor and profound messages and intelligence in choosing the right words will affect how the audience receives the message. Too many humor elements may distract from the main message, while too little humor may make the message monotonous and less attractive.

Other contextual factors that can also affect the effectiveness of humor elements in Islamic preaching messages are the level of education and the religious understanding of the audience. A study shows a correlation between education level and humor (Shoda & Yamanaka, 2022). A deeper understanding of the Islamic religion may allow for more complex humor, such as religious-based parables or analogies. Conversely, suppose the audience has a limited knowledge of religion. In that case, using too complex or detailed humor can be counterproductive and make it difficult for them to understand the message. In addition, the context of the media or platform used to deliver the da'wah message also affects the effectiveness of the humor element.

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For example, messages delivered through social media or online videos have their characteristics in the use of humor, such as memes or short videos. Da'i needs to understand how to use humor on these platforms so that da'wah messages can reach a wider audience.

Another critical factor is the time context. Da'wah messages that use humor must be relevant to ongoing issues or events currently of public concern. The use of humor pertinent to the context of the time can make da'wah messages more exciting and readily accepted by the audience. In addition, it is essential to note that the element of humor in Islamic da'wah messages must maintain civility and religious integrity. Humor that offends or demeans other religions or individuals can harm the da'wah message and distort the meaning of Islamic teachings (Gubanov, Gubanov, & Rokotyanskaya, 2019; Syam, Tike, Tajibu, & Nurhikmah, 2023). Therefore, humor elements must be supervised with care and a sense of responsibility.

Related to contextual factors that affect the effectiveness of humor elements in Islamic da'wah messages, it is also necessary to consider the social and economic context of the intended audience. The social and economic circumstances of the audience can affect how they respond to humor elements in da'wah messages. For example, in societies experiencing high social or financial pressure, humor that can reduce stress or provide entertainment may be more well-received. Age and generational factors also affect the effectiveness of humor elements in da'wah messages. Different generations may have other preferences for humor. For example, younger generations may be more open to humor that is more modern and relates to current trends. In comparison, older generations may appreciate humor that reminds them of religious traditions.

Geographical context can also affect the use of humor elements (Billig, 2005), especially in da'wah messages. Each region or country has a different culture and language, so humor elements that are effective in one place may not be so successful in another. Therefore, it is essential to understand the geographical and cultural context of the intended audience so that humor elements can be more effectively adapted to the local situation. It is also important to note that the element of humor in the da'wah message should not obscure the central message of Islam. The da'wah message should

remain focused on the religious teachings and moral values it seeks to convey, and humor should be used to support the message, not as an end.

Furthermore, apart from the contextual elements previously delineated, it is critical to comprehend that incorporating humor in Islamic da'wah messages must conform to the tenets of Islam. The humor should not violate Islamic values, insult specific individuals or groups, or cause harm or discomfort to others. Therefore, a preacher must have a strong understanding of the teachings of Islam and the ethical boundaries to be followed when using the element of humor. In addition, it is essential to avoid misusing the element of humor in Islamic preaching messages. Excessive or overuse of humor in an attempt to make the da'wah message more interesting can detract from the seriousness of the message. *Da'i* should always keep in mind that the primary purpose of a da'wah message is to spread the teachings of Islam and strengthen the faith of individuals, not mere entertainment or jokes.

Using humor elements in da'wah messages must also consider the risk of misinterpretation or misperception. This is because humor is prone to misunderstanding and misperception (Brône, 2008). A preacher must take care that the da'wah message is not misinterpreted as a joke or a mockery of Islam or believers. Clear and precise communication needs to be emphasized, and humorous elements should be used to avoid this risk. In the context of Islamic da'wah messages, the ultimate goal is to inspire positive change in the lives of individuals and communities. The element of humor should establish an emotional connection with the audience, stimulate critical thinking, and stimulate reflection on religious values. Therefore, humor should be used wisely and chosen carefully to support the main message and achieve the ultimate goal of da'wah, which is to bring people closer to Allah and guide them toward goodness. *Da'i* should understand their audience well, maintain ethics and religious values, and avoid using humor that degrades or distracts from the main message. With a careful and wise approach, the element of humor can be an effective way of spreading the teachings of Islam to the world.

Ethics In The Use Of Humor

Da'wah messages in Islam have the noble goal of spreading religious teachings and strengthening individual faith. One element that is increasingly used in da'wah

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messages is the element of humor. Using humor in da'wah can make the message more enjoyable, memorable, and effective in reaching a wider audience. However, it is essential to understand that humor elements in Islamic da'wah must adhere to strong ethics and align with religious values. This article will discuss the ethical aspects that should be considered when using humor in Islamic preaching.

One of the main aspects of the ethical use of humor elements in Islamic da'wah is maintaining modesty and respect for religion and individuals. Humor that denigrates or insults religious teachings or individual believers is unethical and against Islamic principles. A preacher should always ensure that the humor elements used do not violate religious values or cause discomfort to others (Yanti, 2021). In addition, humor used in Islamic preaching should be constructive and supportive of the spiritual message. Da'wah messages guide individuals towards goodness and truth (Farooqui, 2014; Nabila, Fahmi, Wahyuni, Ubaidillah, & Amalia, 2023). Therefore, elements of humor should support the main message and not distract from the substance of the religious message. Preachers must be careful that the aspect of humor does not become the main objective of the da'wah message.

The next aspect to consider is using humor elements in the context of culture and society. Every society has certain cultural norms and sensitivities that must be respected. Using humor in the cultural context will make the da'wah message more acceptable to the audience. Conversely, the use of humor that is not culturally sensitive can lead to incomprehension or even conflict. In addition, a *da'i* or preacher must understand their audience well. Proficiency in the audience's religious experience, culture, social context, and education is imperative for this sort of endeavor. For da'wah communication to be more effective, comedic elements should be utilized in a manner that corresponds to the audience's level of expertise. Humorous elements must also be avoided when communicating Islam through da'wah. Excessive or inappropriate use of humor can damage the image of Islam and the overall da'wah message. Preachers should never forget that the primary purpose of the da'wah message is to spread religious teachings and strengthen the faith of individuals.

In the era of interconnected social media, humorous da'wah messages can disseminate rapidly and reach a greater audience. Therefore, preachers need to understand the potential impact of using humor elements in their da'wah messages. *The Importance of Humor Elements in Islamic Da'wah Messages Among the Millennial Generation*
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They should be careful that the message is not misinterpreted or perceived as demeaning by the wider audience. In addition, it is essential to note that the element of humor in Islamic da'wah must remain consistent with the values of religious teachings. Dawah's messages should always promote positive values such as compassion, peace, justice, and tolerance (Karimullah, Faizin, & Islami, 2023). The element of humor should reinforce this message, not as a tool that contradicts religious teachings.

Using humor elements in Islamic preaching must also consider social and political contexts. Sometimes, society's political or social situation can affect how the humor element in a da'wah message is received. *Da'i* must use humor wisely, especially when discussing sensitive or controversial issues. Understanding the current political and social situation will help *da'i* avoid potential conflicts or misunderstandings (Jukari, Karimullah, & Muhajir, 2023). Moreover, in the era of globalization and rapid communication, da'wah messages with humorous elements can spread very widely, even outside the Muslim community. Therefore, the use of humor elements should consider how a diverse global audience will receive the message. *Da'i* should think internationally in designing their da'wah messages and ensure that humorous elements do not cause controversy or misunderstandings that could harm the image of Islam.

It is also essential to understand that using humorous elements in Islamic da'wah can be a tool to bridge differences between groups in society, whether in a religious, cultural, or linguistic context. Humor can reduce tensions or conflicts between these groups, provided it is used tactfully and sensitively. It can help promote understanding and tolerance among different groups of society (Sugitanata, Aminah, & Karimullah, 2023). In addition, the element of humor in da'wah messages should be used with a positive purpose and assist the audience in better understanding religious teachings. *Da'i* should strive to convey spiritual messages in an exciting and fun way so the audience can digest the message more efficiently. Relevant and appropriate humor in the context of the message will help achieve this goal.

In the context of the ethical use of humor elements in Islamic da'wah, avoiding humor that is patronizing or feels superior to others is essential. Islam emphasizes the importance of humility, modesty, and respect for others. Therefore, preachers must be careful that the element of humor is not used to show superiority or put others down,

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even if the da'wah message is educational or advisory. In addition, the *da'i* must understand that the element of humor in the da'wah message is not a tool to seek popularity or personal fame. The primary purpose of da'wah messages is to spread religious teachings and strengthen individual faith. The use of humor should be for this greater purpose, not for self-promotion or seeking personal recognition.

It is also essential to avoid using elements of humor that have the potential to cause conflict or disagreement among Muslims themselves. *Da'i* should be careful that the element of humor is not used to divide or provoke divisions among groups or sects within Islam. Instead, it should be used as a means to unite Muslims and build a better understanding among them. In addition, *da'i* should always strive to improve the quality of their da'wah messages, including the humor elements used. This involves developing creativity in crafting more exciting and compelling da'wah messages. They can continue to learn and refine their ability to use the element of humor wisely through training and comprehensive study of da'wah messages. By maintaining good ethics, humor can be a powerful tool in spreading Islamic teachings, building better understanding, and uniting Muslims to get closer to Allah and live a better life.

The Role Of Humor In Increasing The Appeal Of Islamic Da'wah Among Millennials

In the era of the millennial generation, Islamic da'wah is a challenge that requires a smart and adaptive approach, especially considering the social context characterized by technological advances and abundant information. One important aspect of studying the dynamics of Islamic da'wah in this era is the role of humor, which can enrich and increase the appeal of da'wah messages. As a group that grew up in a digital era full of information and distraction, the millennial generation has high expectations for creative messages (Garini & Monggilo, 2022; Naumovska, 2017) and relevance in delivering religious messages.

In the paradigm of propaganda psychology, the use of humor in da'wah can be analyzed as a strategy to penetrate the audience's mental defense. In this context, humor is not just entertainment but also an effective tool to bridge the communication gap between the da'wah giver and the audience. Using humor in da'wah can create a strong emotional bond (Francis, 1994) between the two, building a more intimate and

positive relationship. The more open and fun atmosphere generated by humor can make delivering religious teachings more effective.

The use of humor in da'wah plays an important role in reducing the potential communication tension (Gyasi, 2023) that can arise when delivering serious religious messages. In the paradigm of propaganda psychology, humor can be seen as a tool to break down the audience's mental defenses against serious religious messages. This is especially relevant to the characteristics of the millennial generation, who tend to respond positively to less rigid and formal approaches in the delivery of religious information. By bringing humor into the da'wah process, a more open and fun atmosphere can be created so that religious messages can be delivered more effectively and accepted by millennials eager to listen to and understand the teachings of Islam.

Humor is one of the most influential media for achieving the objectives of da'wah in this millennial era, which aims to make religious messages easier to understand and relevant to millennials eager to deepen their understanding of Islam. Thus, an approach that incorporates humor in the context of da'wah not only provides freshness in the delivery of religious messages but can also broaden the appeal and acceptance among the millennial generation, who are the main target in today's Islamic da'wah efforts. This shows that the propaganda psychology paradigm can provide a deep understanding of the use of humor in da'wah and why it is so important, especially in the era of millennials, characterized by digital culture and diverse interests.

The psychological traits of millennials show that they tend to be responsive to creative, relevant, and less formal approaches to message delivery. This generation grew up in a digital era filled with popular cultures, such as memes and funny videos in social media relatable to everyday life (Barta, Belanche, Fernández, & Flavián, 2023; Suswandari, Absor, & Soleh, 2021). They are more open to humor that is relevant to the context of their lives (Sjabadhyni et al., 2021). In addition, millennials are often regarded as a creative and innovative generation who value creative approaches to messaging. They also have a high interest in entertainment and amusement, so delivering religious messages through humor can be more easily accepted by them. Millennials also tend to be open to different cultures and views and actively share information and content on social media. Therefore, using humor in da'wah can trigger positive responses and expand the reach of religious messages among them. By

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understanding the psychological characteristics of the millennial generation, it can be seen that they are very suitable to be approached with humor in the context of Islamic da'wah. The delivery of religious messages through humor can be more effective in reaching and influencing millennials, as humor allows religious messages to be delivered in a way that is more relevant, interesting, and acceptable to them.

Humor in da'wah can arouse millennials' interest through intrinsic motivation (Kavandi & Kavandi, 2016; Salmee & Arif, 2019), which arises from within the individual due to the pleasure or satisfaction gained from the activity. Millennials tend to be intrinsically interested in activities that provide positive, fun, and satisfying experiences. By delivering religious messages through humor, da'wah can be more exciting and entertaining for millennials. This can trigger their intrinsic interest in religion and motivate them to delve deeper into the teachings of Islam. In addition, humor in da'wah can influence millennials' interest through extrinsic motivation, which arises from outside the individual, such as praise, appreciation, or entertainment. By presenting religious messages through interesting humor, da'wah can become entertaining entertainment for millennials. They may be interested in listening to further da'wah or participating in religious activities because humor can provide a fun and delightful experience. Thus, humor in Islamic da'wah can trigger millennials' intrinsic and extrinsic motivation. Humor can effectively arouse their interest in religion and help them engage more in religious activities. In the context of motivation theory, humor can be considered a stimulus that influences millennials' perceptions and emotional responses, thereby strengthening their motivation to explore the teachings of Islam.

Humor has a universal appeal that has great potential to motivate millennials to become more involved in the Islamic proselytization process. In particular, humor brings significant benefits in the context of religious messages as it can make spiritual messages more accessible to remember and digest for millennials who live in an era of rapid information. This generation is often exposed to various information from multiple sources, so da'wah messages must be presented in an attractive format and compete with the crowd of existing information. The critical role of humor in enhancing the appeal of Islamic da'wah is also reflected in its ability to build strong emotional bonds with the millennial generation. In many cases, humor creates a more

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personal closeness between the da'wah giver and the audience. When religious messages are delivered in a fun way, millennials tend to be more open to receiving and absorbing the message. This creates a strong connection between the proselytizer and the audience, increasing the likelihood of adopting religious values in millennials' daily lives.

In a broader context, the use of humor in da'wah not only provides freshness in the delivery of religious messages but can also broaden the appeal and receptivity to such messages among millennials, who are the primary target in Islamic da'wah efforts today. By utilizing the universal appeal of humor, Islamic da'wah can be more effective in achieving its goals (Andayani & Santoso, 2023), making religious messages more relevant, easy to understand, and applicable in everyday life. Thus, using humor in da'wah is an attractive means of communication and a strategy that positively influences the millennial generation's religious understanding and practices.

It is also essential to consider that millennials have different communication preferences than previous generations. They tend to be less responsive to overly rigid, formal, or authoritative approaches in delivering religious messages. Therefore, humor becomes a very effective tool in responding to the millennial generation's more relaxed and interactive communicative characteristics. Humor creates a more open and enjoyable environment in the da'wah process and encourages millennials to engage more in discussions and reflections related to religious values. By creating an atmosphere that is not intimidating or stressful, humor helps bridge the generation gap between da'wah givers who may be from an older generation and younger audiences.

Humor can also bring a deeper understanding of religion (Gray & Shafer, 2022). Through humor, religious messages can be expressed in a way that inspires critical thinking and reflection, stimulating the audience to go deeper into their religion. This is important, especially when discussing millennials, who often seek meaning and truth in a more personal and exploratory context. As such, the use of humor in da'wah stimulates millennials' thoughts and spiritual growth.

Humor in Islamic da'wah should also be used wisely and with awareness of the context and sensitivity of the audience. It is essential not to use humor that demeans or abuses religions or individuals, as this may result in the opposite effect and create dissatisfaction or discomfort among millennials. Therefore, humor in da'wah should

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always respect the religious and ethical values that Islam holds dear. In addition, humor in da'wah must be adapted to different cultural and social contexts. Millennials come from various cultural backgrounds and diverse social environments, so what is considered funny or relevant in one place may not be the same in another. Therefore, da'wah givers must understand their audience well and align their humor with local social and cultural norms.

In addition to verbal humor, da'wah can also use visual humor, such as images or memes, which are popular on social media. This can help spread religious messages more widely among millennials who actively use social media platforms. Nevertheless, it is imperative to consider context and sensitivity in order to prevent possible discord or perplexity. It is critical to bear in mind that humor constitutes merely one facet of successful Islamic da'wah in the twenty-first century. In addition to humor, an approach that combines technology, creativity, and a deep understanding of the needs and values of the millennial generation is also crucial to success in spreading religious messages. By wisely combining these elements, Islamic da'wah can become more relevant and effective in reaching the hearts and minds of the millennial generation, which is one of the critical challenges in preserving and spreading Islam in this era (Fahrudin & Islamy, 2022; Karimullah, 2023).

As a da'wah giver, one must never forget that the religious message delivered significantly impacts the lives of individuals and society. Therefore, humor must be based on Islamic moral and ethical values. Humor in da'wah should be educational and provide a better view of religion rather than demeaning or damaging the image of Islam. Dawah givers should always strive to maintain the sanctity and integrity of religion in every aspect of communication, including humor. This will help ensure that the da'wah message is positive and constructive and can inspire millennials to get closer to Islam. In addition, it is essential to note that the use of humor in da'wah should also consider social developments and contemporary issues facing millennials. Dawah givers need to have a deep understanding of relevant social, cultural, and political issues and be able to deliver religious messages in the appropriate context. That way, humor in da'wah can be a means to discuss the actual issues facing millennials and, at the exact time, offer solutions based on Islamic principles.

Da'wah is a noble endeavor, and humor must perpetually reflect Islam's moral and ethical principles. In Islamic da'wah, humor serves a crucial purpose beyond mere entertainment or mirth incitement; it is an indispensable instrument for accomplishing the virtuous objective of da'wah. The messages should be grounded in Islamic principles prioritising kindness, tolerance, and justice (Karimullah & Mahbubi, 2023; Karimullah, Said, Wasalmi, & Syafi'i, 2023). The objective is to safeguard the credibility of religious dialogues and deter the inappropriate use of amusement that may potentially harm or diminish the reputation of Islam. Humor ought to consistently embody Islamic moral and ethical values through the genuine observance of religious principles. Humor can be a highly effective instrument for positively and profoundly influencing the minds and souls of millennials and facilitating a more profound and constructive comprehension of Islam when employed with wisdom.

The Impact Of Humor In Improving Retention Of Religious Information

Humor is essential in various aspects of life, not limited to its use in entertainment alone. It also has a significant impact on education and retention of religious information. With its distinctive appeal, humor can create a friendly and pleasant environment, which can help increase the effectiveness of religious information retention. This phenomenon has been evident in various Islamic preaching contexts, where humor strengthens audience engagement and improves their ability to remember and understand the information presented.

One important aspect of humor in religious information education and retention is its ability to create a friendly and fun atmosphere. When a spiritual message is delivered with humor, the audience feels more comfortable and engaged in learning. They are typically more receptive to the presented ideas and concepts due to the upbeat and casual environment created by humor. Furthermore, empirical evidence suggests that the utilization of humor within the framework of Islamic da'wah can enhance the recipients' capacity to retain and comprehend religious doctrine. Humor can be an effective tool to reinforce the spiritual messages being conveyed.

When information is presented in a humorous and entertaining form, audiences tend to remember it more easily. This is because humor creates a memorable experience, which helps the information be embedded more profoundly in their

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memory. In the context of Islamic da'wah, humor is a means to make religious messages more appealing and a tool to improve comprehension and retention of information. As such, preachers and religious educators must understand humor's great potential in this context and use humor wisely to spread spiritual messages more effectively.

In delivering religious messages through da'wah, the material presented is often of a severe and complex nature, which can cause the audience to feel bored or less eager to learn. In the face of this challenge, humor becomes a valuable tool. Humor has a light and playful nature, which can be a bridge to creating a more relaxed climate and relieving the tension often associated with religious learning. Therefore, the emphasis on using humor in this context is not simply to create a pleasant situation but also to increase the audience's retention of the religious information being taught.

Besides being a tool to overcome boredom, humor can also improve memory (Badli & Dzulkifli, 2013; Carlson, 2011) by activating positive emotions. When situations that invite laughter or smiles occur, endorphins and dopamine, neurotransmitters associated with feelings of happiness and contentment, can be released in the body. In the context of da'wah, when information is delivered in a way that invites laughter or smiles, audiences are likely to experience a more positive learning experience. This, in turn, can strengthen their recall of the material. The positive impact of using humor in enhancing the retention of religious information can also be reinforced through the social interaction generated by humorous situations.

Dawah's delivery, which involves interaction between individuals with elements of humor, can create bonds between audiences and create an environment that supports the exchange of ideas and discussions related to religious teachings (Ervine, 2017; Hirzalla, Van Zoonen, & Müller, 2013). In these situations, humor can catalyze building a mutually supportive learning community. This community can enhance the audience's ability to absorb and retain religious information through sharing and exchanging ideas, creating a deeper understanding and strengthening the memory of the spiritual messages conveyed in the da'wah. Thus, using humor in da'wah serves to create a more pleasant atmosphere and as an effective strategy for improving the retention of religious information and strengthening the learning community in this context.

The importance of humor in improving the retention of religious information through messages in Islamic da'wah reflects a new paradigm in spiritual learning. This paradigm considers the seriousness of the religious material delivered and the psychological and social needs of the audience, who are an integral part of the sacred learning process. Therefore, a da'wah delivery strategy that includes humor is not just a search for laughter but a deliberate effort to create a positive, supportive, and encouraging learning environment. The primary purpose of humor in this context is to enhance understanding and remembrance of the religious values taught.

In the context of Islamic da'wah, humor is not just a means of entertainment but a powerful instrument in shaping deep understanding and strengthening the sustainability of religious information among the listening congregation. This can be achieved through an approach that utilizes the appeal of humor to create an emotional connection with the audience. When religious messages are humorously delivered, audiences tend to be more open and responsive to the material being taught. Not only do they feel more comfortable following the da'wah, but they are also more likely to be actively involved in the learning process. In addition, this approach also takes advantage of the neurological aspects of humor. Situations that elicit laughter or smiles can trigger the release of endorphins and dopamine, neurotransmitters associated with happiness and satisfaction.

In the context of da'wah, when religious information is delivered in a way that invites laughter or smiles, audiences will experience a more positive learning experience (Rumilah, Laksono, & Yulianto, 2022; Sary, Nuraziimah, & Walijah, 2021). This experience can strengthen their recall of the material, help them internalize the religious values they are taught, and encourage them to apply them daily. In addition, the positive impact of using humor in da'wah can also be reinforced by the social interaction generated by humorous situations (Mutia, 2022; Wardani & Muntazori, 2019). When religious messages are delivered with humor, audiences tend to be more active in interacting with each other (Mahdaniar & Surya, 2022; Sobral & Islam, 2015). This can create a bond between audiences, forming a learning community that supports each other. This community can be an environment for exchanging ideas and discussing religious teachings. In this situation, humor creates a sense of community

among the congregation and encourages them to understand and absorb the spiritual information conveyed in the da'wah more deeply.

The importance of the impact of humor in Islamic da'wah can also be seen from a psychological perspective. Humor can relieve stress (Abel, 2002; Wulandari & Wardani, 2022) and improve mood (Szabo, 2003). Delivering religious messages with humor can help reduce the tension and anxiety that audiences may experience when dealing with severe or complex material. This gives them a better chance of focusing on understanding and retaining the religious information presented. It is also important to note that humor in Islamic da'wah must be adapted to the cultural context and social norms. Acceptable humor in one culture may be irrelevant or even considered inappropriate in another. Therefore, preachers and religious educators need to understand their audience well and choose the type of humor appropriate for their cultural context.

The importance of humor in improving the retention of religious information in Islamic preaching reflects a paradigm shift in the approach to religious learning. In this context, humor is not only for entertainment but also an effective tool to create a positive learning environment. This means that humor provides fun and plays an important role in establishing a connection between the preacher and the audience and easing any psychological tension that may arise. However, it must be recognized that this study has certain limitations that future researchers must know. A significant limitation relates to the generalizability of the findings. This study may be limited to a specific population or situation, so the results may not widely apply to other contexts. In addition, this study may also be limited in terms of the methodology or approach used.

Further studies can broaden the scope and deepen the understanding of the impact of humor in Islamic da'wah by adopting different approaches or using more sophisticated methodologies. Therefore, the suggestion for future researchers is to broaden the scope of the study and consider different contexts and methodologies. Further studies could include more representative samples and qualitative and quantitative approaches to gain a more comprehensive understanding of the impact of humor in Islamic preaching. By doing so, future researchers can make a more significant contribution to understanding the role of humor in improving the retention

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of religious information and refining Islamic da'wah strategies for millennials and future generations.

CONCLUSION AND SUGGESTION

Conclusion

The use of humor in Islamic da'wah among millennials requires a careful and balanced approach that integrates creativity, ethics, and a deep understanding of the characteristics of the millennial generation. Raised in a rapidly evolving digital age, millennials have unique characteristics that affect how they receive and process information, including religious messages. In the face of challenging technological developments and the social media landscape, humor in Islamic da'wah becomes a highly effective tool for creating an emotional connection with the audience and effectively communicating religious messages. When used wisely, humor can open the door to a deep emotional connection with millennials. It can create a stronger bond between the preacher or religious educator and their audience. Religious messages become easier to accept in such a situation because the audience feels more emotionally connected and relaxed in the learning process. This allows them to be more open to understanding and appreciating the messages.

However, it is important to remember that humor should always be within the bounds of proper religious ethics. Religious messages must remain intact and not be distorted by the elements of humor used. In this context, humor should be used to enrich religious understanding, not to diminish the seriousness of the messages. Religious ethics must be a solid foundation for using humor in Islamic preaching. In addition, preachers and religious educators must deeply understand the millennial generation's characteristics for optimal effectiveness. They need to understand this generation's interests, concerns, and language. With a deep understanding, they can create relevant and engaging content for Millennials to increase the appeal of religious messages. This includes understanding social media trends, memes, and the Internet language commonly used by millennials.

Suggestion

For further research, it is suggested that the research focus should be more detailed by exploring specific aspects of the use of humor in Islamic da'wah messages, such as the most effective types of humor, the social and cultural contexts that influence the acceptance of humor in da'wah messages, and the impact of the use of humor in increasing the understanding and acceptance of Islamic da'wah among millennials. This research should adopt a mixed methodology approach, combining a survey of millennials, a content analysis of da'wah messages that use humor elements, and in-depth interviews with participants who play a role in disseminating Islamic da'wah messages. In addition, close collaboration with Islamic institutions, millennial communities, and communication and social psychology experts is necessary to gain deeper insights. To disseminate the research findings, it is expected to organize seminars, workshops, or conferences inviting relevant stakeholders and publish the research results in reputable scientific journals. With this approach, this research will provide richer insights into the role of humor elements in Islamic da'wah messages among millennials and provide more concrete guidance for da'wah agencies and Islamic communicators in reaching this young audience in a more effective and relevant way.

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