

PUBLIC INTEREST OF DA'I AND DA'IYAH VIRALITY IN INDONESIA

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Abstract

Digital transformation has reshaped preaching methods in Indonesia. Preachers who deliver structured content that aligns with modern lifestyles are able to reach broader audiences. This study aims to examine the phenomenon of viral preachers in 2024 using a descriptive quantitative approach, based on data from the Indonesian Muslim Preachers Association. Real-time data from Google Trends and YouTube throughout 2024 reveal that virality patterns vary among preachers. These viral trends indicate that public interest spikes are influenced by social issues, interpersonal communication styles, and platform usage strategies. Audience preferences also differ by region, with Central Java, East Java, and Yogyakarta showing the highest levels of engagement with viral preachers in 2024. Furthermore, Generation Z tends to prefer short, humorous, and relatable content, while Generation Baby Boomers and X favor face-to-face preaching. The analysis shows that each preacher's strategy, media selection, and content delivery method are key to the sustainability of digital da'wah. These findings highlight the importance of adaptive digital strategies in ensuring inclusive and impactful Islamic preaching in an ever-evolving media landscape.

Abstrak

Transformasi digital telah mengubah metode dakwah di Indonesia. Pendakwah yang menyampaikan konten secara terstruktur dan relevan dengan gaya hidup modern mampu menjangkau audiens yang lebih luas. Penelitian ini bertujuan untuk mengkaji fenomena pendakwah viral tahun 2024 dengan pendekatan kuantitatif deskriptif, berdasarkan data dari Asosiasi Dai-Daiyah Indonesia (ADDAI). Data real-time dari Google Trends dan YouTube sepanjang tahun 2024 menunjukkan bahwa pola viralitas berbeda pada tiap pendakwah. Viralitas tersebut menunjukkan lonjakan minat publik dipengaruhi oleh isu sosial, gaya komunikasi interpersonal, serta strategi penggunaan platform digital. Preferensi audiens bervariasi secara regional. Provinsi Jawa Tengah, Jawa Timur, dan

Kata Kunci:

Gen Z;

Pendakwah;

Media Sosial

Yogyakarta menunjukkan tingkat keterlibatan tertinggi pada viralitas pendakwah pada tahun 2024. Kemudian Gen Z cenderung menyukai konten pendek, humoris, dan relevan, sedangkan generasi yang lebih tua lebih memilih dakwah langsung secara tatap muka. Analisis menunjukkan bahwa strategi, pilihan media, dan cara penyampaian konten dari masing-masing pendakwah menjadi kunci keberlanjutan dakwah digital. Temuan ini menegaskan pentingnya strategi digital yang adaptif untuk memastikan dakwah Islam yang inklusif dan berdampak di tengah lanskap media yang terus berkembang.

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Introduction

The transformation of digital technology has changed preaching preferences in Indonesia. This transformation has also affected public interest in preachers. Social media platforms have become a new interaction space that allows preaching messages to be broadly delivered. The phenomenon of preachers virality on platforms including YouTube, TikTok, and Instagram shows a shift in public preference towards public figures who not only provide religious messages. However, it can also use creative and communicative approaches according to the needs of millennials and Generation Z or Gen Z.¹

This transition has increased public interest in content that integrates preaching with entertainment or educational content, known as *dakwahainment*. Today's accepted preachers are public figures who attract attention through relevance to modern lifestyles. Through casual language and topics related to everyday life, this strategy can reach the younger generation, who often feel less connected to conventional preaching.²

This prevalence of changes in preaching trends is also related to the Islamic literacy of millennials and Gen Z. Social media provides a flexible space for discussion, exploration, and the search for religious knowledge. Millennials and Gen Z are visual, interactive, and critical. These characteristics tend to choose preaching content that is relevant to personal interests. Viral preaching content is often the entry point for this generation to know Islam. However, exposure to less credible sources of information can also lead to a better understanding of the interpretation of Islam. Therefore, improving digital literacy is fundamental to ensuring this generation can access valid and contextualized religious information.³

Preachers in the digitalization era must improve preaching strategies emphasizing information accuracy, transparency, and inclusiveness. Moderation-based preaching is essential to maintain harmony between individual interests and social diversity and prevent fragmentation in communities with diverse religious views. Integrating digital literacy through content delivery and universal values can create *dakwahainment* that is inclusive, dynamic, and in line with the demands of the times. This phenomenon needs to be solved to maintain the sustainability of Islam in modern society.⁴

¹ Nirwan Wahyudi, Nurhidayat M Said, and Haidir Fitra Siagian, "Digitalisasi Dakwah Berbasis Kearifan Lokal (Konsepsi, Signifikansi, Dan Realisasinya)," *Al-Mustla: Jurnal Ilmu-Ilmu Keislaman dan Kemasyarakatan* 5, no. 2 (2023): 322–344.

² Mujadiduz Zaman, Mohammad Robith Ilman, and Ilham Maulidi, "Transformasi Gaya Dakwah Islam Di Era Digital," *Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah* 4, no. 2 (2023): 165–177.

³ Taufiqurrohman, "Distinction of Millennials and Generation Z Islamic Literacy: A Comparative Study of Reading Preferences at UIN Sayyid Ali Rahmatullah Tulungagung," *Pustakaloka: Jurnal Kajian Informasi dan Perpustakaan* 15, no. 1 (2023): 174–195.

⁴ Yuhdi Chudori et al., "Strategi Dakwah Dalam Era Digital; Peluang Dan Tantangan," *MISTER: Journal of Multidisciplinary Inquiry in Science* 1, no. 3c (2024): 1602–1607.

The dynamics of digital da'wah have been explored through various research approaches in previous studies. Kurniawan and Dewi found that preachers face significant challenges in the process of delivering religious messages. These challenges have gradually pushed preachers to adopt digital media as a platform for da'wah⁵. Meanwhile, Astutik and Yaqin revealed that digital media not only transforms the methods of da'wah but also shapes the patterns of religious practice and thought within modern society. Therefore, the selection of preachers who are adaptive to audience preferences and social media trends is key to ensuring the effectiveness and sustainability of moderate digital da'wah.⁶ On the other study, Amin and Sururi also demonstrated that digital da'wah is effective in enhancing religious knowledge. However, the selection of da'wah content must be accompanied by careful curation and appropriate guidance to assist individuals in navigating diverse religious interpretations.⁷

This research focuses on public interest of preachers who have gone viral in Indonesia. It combines an analysis of public interest with patterns of content virality, offering insights into how media dynamics influence the sustainability of Islamic preaching. The aspect of virality is examined based on real-time survey data collected throughout 2024, revealing fluctuating patterns of public exposure to da'wah content.⁸ So, this research aims to analyze public interest in preachers in Indonesia. This research also discusses the virality factor influencing preaching attraction and audience exposure.

Methods

This research method applies a quantitative method with a descriptive analysis design. This research aims to describe the phenomenon of viral preachers through secondary data from January 2023 to November 2024. This research consists of several stages: identification, collection, analysis, and interpretation. The identification stage is the determination of viral preachers. This determination refers to the nomination of the most viral preachers from the Indonesian Muslim Preachers Association in 2023. *Da'i* category preachers (male preachers) are Habib Ja'far Al-Hadar (Habib Ja'far), Muhammad Iqdam Kholid (Gus Iqdam), and Ustadz Tengku Hanan Attaki (UHA). Meanwhile, the *Da'iyah* category preachers (female preachers) are Umi Lailatul Rahma Hadi (Ning Umi

⁵ Arbi Kurniawan and Emi Puspita Dewi, "Strategi Dakwah Di Era Digital Ikatan Da'I Indonesia," *Yonetim: Jurnal Manajemen Dakwah* 7, no. 1 (2024): 19–23.

⁶ Indah Duwi Astutik and Haqqul Yaqin, "Optimalisasi Strategi Kolaborasi Influencer Dalam Dakwah Digital; Studi Kasus Ustadz Hanan Attaki Dalam Meningkatkan Kesadaran Keagamaan," *Jurnal Religi: Jurnal Studi Agama-Agama* 20, no. 02 (2024): 1–21, <https://ejournal.uin-suka.ac.id/ushuluddin/Religi/article/view/5734/2529>.

⁷ Fathul Amin and Agus Ali Sururi, "Dakwah Digital: Mengukur Dampak Dan Efektivitas Kampanye Dakwah Online Terhadap Audiens Muda," *Progresif* 2, no. 1 (2024): 1–13.

⁸ ADDAI, "Para Peraih ADDAI Award 2023," *ADDAI Online*, last modified 2024, accessed December 3, 2024, <https://addai.or.id/21255-2/>.

Laila).⁹ The second stage is data collection through Google Trends and YouTube. Meanwhile, TikTok and Instagram are comparative preaching media strategies. These media provide information relevant to preachers, followers, and strategic content. The analysis stage uses visualization or mapping through graphs and heatmaps. This mapping from public searches for each preacher shows the percentage of interest scores 0 (no data can be displayed), 50 (only half of the public's interest), and 100 (searches are at the peak of popularity). The score aims to find out the content the public is interested in in real-time, show a graph of the public interest index, and find out the popularity mapping by region. In the interpretation stage, this research focuses on the relationship between trends and the preaching methods used by preachers.¹⁰

Result

The intensity of interaction between the community and information search influences the virality of preachers in the digitalization system. This research focuses on Google Web Search (Figure 1) and YouTube Search (Figure 2) as non-visual and visual platforms that map people's interests, preferences, consumption patterns, and engagement with religious content. The interaction between the community and the platform shows the community's pattern and adaptation in response to the development of digitalization of preaching.¹¹

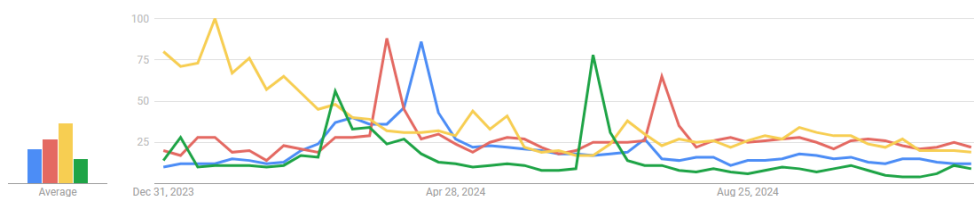


Figure 1. Google Web Search Da'i and Da'iyah

The Google Web Search and YouTube Search graphs show a comparison of the virality rate of preachers in Indonesia in 2024. These include Ning Umi Laila (blue), Husein Ja'far Al Hadar (green), Gus Iqdam (yellow), and Hanan Attaki (red).

⁹ Ibid.

¹⁰ Mohammad Reevely Bustami, Ellisha Nasruddin, and Moh Mudzakkir, *Metodologi Penelitian Islam, Centre for Policy Research and International Studies* (Penang: CenPRIS, 2020).

¹¹ Badruddin and Rakhmat Rakhmat, "Viralitas Dai Di Media Sosial," *SAF: Jurnal Komunikasi dan Penyiaran Islam* 2, no. 2 (2023): 1–10, <https://ejournal.iaingorontalo.ac.id/index.php/saf/article/view/1329>.

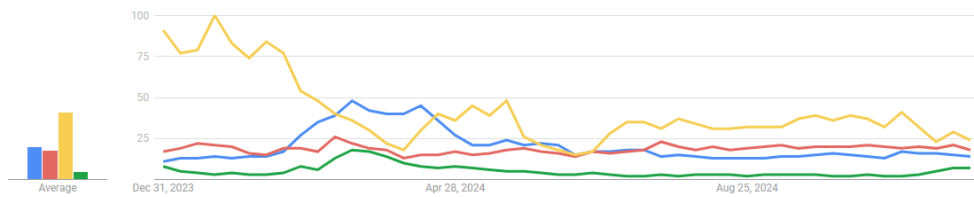


Figure 2. YouTube Search Da'i and Da'iyah

Ning Umi Laila's Virality Pattern

The graph of searches for Ning Umi Laila in Google Web Search from January 1 to November 26, 2024, shows a fluctuating pattern of virality. Keywords related to Ning Umi Laila include “*sindir rhoma*”, “*umi laila ditahan*”, and “*lagu ning umi*”. In the early year, the search rate was in the range of 13-40%. This graph experienced a significant increase in the middle of the year, or May 2024, to reach 86%. The spike was then accompanied by a decline to an average of 21%. This differs from YouTube Search, second after Gus Iqdam with an average interest score of 20%. Both have enthusiasts in the East Java region, but the dominance of enthusiasts is spread across Central Java (100%), East Java (84%), and Lampung (50%).

This graph reflects that Ning Umi Laila has significant traction on digital platforms and can maintain a captive audience at any given moment. The stability of search rates outside peak momentum demonstrates the continued relevance of preaching delivered through digital platforms. Ning Umi Laila's YouTube platform is followed by 498 thousand with 53 video posts. On TikTok, the number of followers is 2.3 million, with 81 video content. Meanwhile, Instagram followers reached 1.1 million with 72 posts.

Hanan Attaki's Virality Pattern

Hanan Attaki's Google Web Search shows the second-highest searches among the four preachers, with a stable level of popularity year-round. Hanan Attaki's search keywords are related to “*wanda bara*”, “*jadwal kajian*”, “*uba*” “*istri hanan attaki*”, and “*poligami*”. The peak of virality occurred in late March to early April, reaching 88%, and in July, it reached 65% of searches. This was influenced by the holidays or the momentum of Ramadan. After the peak, there was a decrease in virality, with an average of 27% searches. However, it remains at the second highest search level compared to other preachers. Meanwhile, Hanan Attaki's YouTube Search ranks third with an average interest score of around 18%. The distribution of Hanan Attaki's audience is spread from the Special Region of Yogyakarta (100%), West Java (95%), and Aceh (94%).

The graph shows a relatively stable popularity pattern over the year with no significant fluctuations. Hanan Attaki's searches could be higher on YouTube. This shows the short-duration preaching content strategy on the Instagram platform for the young generation. Hanan Attaki's YouTube followers reached 2.88 million, with 292 videos produced. Then, Hanan Attaki's Instagram followers

reached 10.5 million, with content production intensity reaching 1,673 posts without TikTok.

Habib Ja'far's Virality Pattern

Habib Ja'far's Google Web Search shows the lowest search results compared to other preachers. Habib Ja'far search keywords are related to “*habib kecelakaan*”, “*syial*”, dan “*habib jafar*”. Habib Ja'far showed his virality during March at 56%, and the peak occurred in June to reach 78%. Meanwhile, the average interest score is only around 15%. The peak of this virality is related to the preaching content in the month of Ramadan through the latest Islamic discussions. The distribution of Habib Ja'far's audience is spread from the Special Region of Yogyakarta (100%), Banten (96%), and Riau (94%).

The average search value for Habib Ja'far on YouTube Search over the year stands at 5%. Habib Ja'far virality as a preacher peaked in March at 16%. After that, his popularity level tended to be flat all year round. The performance on YouTube Search shows that his audience is not focused on his platform. The platform shows a following of only 1.39 thousand with 32 video content. Habib Ja'far content strategy is to spread out and collaborate with digital media or influential figures. Meanwhile, Habib Ja'far followers on Instagram reached 6.2 million with 2,352 posts. Then, on TikTok, his followers reached 3.2 million with the intensity of active content submissions of 832 content.

Gus Iqdam's Virality Pattern

Gus Iqdam's Google Web Search shows a significant spike in early 2024 with an interest score of 100%. This shows the preacher's highest level of virality. This spike is due to offline preaching activities and current issues that are discussed on social media. However, his popularity continued to fall to an average interest score of 37% the following month. This fall indicates that Gus Iqdam's virality did not last consistently during 2024. Keywords associated with Gus Iqdam include “*rokok gus iqdam*”, “*jadwal kajian*”, “*sarung gus iqdam*”, and “*palestina*”. Meanwhile, the distribution of Gus Iqdam enthusiasts is spread across the East Java subregion (100%), Central Java (44%), and the Special Region of Yogyakarta (31%).

Gus Iqdam's searches on YouTube Search recorded an average of only 41%. This increase occurred in the same month as Google Web Search, January 2024. After that, there was a decrease, but not as significant as with popularity on Google Web Search. Gus Iqdam's followers on YouTube reached 1.43 million with 667 video content. This differs from the TikTok platform, which has 205.4 followers and uploaded 309 video content. Platform Instagram it has 1.5 million followers and 222 posts. This shows that YouTube is not the leading platform for Gus Iqdam's preaching content. This decrease may indicate a content distribution strategy that could be more optimal for each managed platform.

Discussion

The Indonesian Muslim Preachers Association awards preachers with the categories of Most Viral *Da'i* and *Da'iyah*, Preachers Life Achievement Award, *Da'i* of the Year, Quality Television Preaching Program, Outstanding *Da'i*, and Quality Routine Study Mosque in 2023. The award is determined based on discussions with religious experts and votes from Indonesian citizens. Meanwhile, this research focuses on the award candidates in the Most Viral *Da'i* and *Da'iyah* category in 2023.¹²

Da'i and *Da'iyah* are known as preachers. In the context of Islamic preaching (*da'wah*), they refer to individuals committed to spreading and building religious awareness in society. *Da'i* epistemologically comes from Arabic (داعي), which means inviting or calling the public to believe and follow the teachings of Islam. Meanwhile, *Da'iyah* is the feminine form of preacher or *Da'i*. Both have similar definitions and roles in society.¹³

Public Attraction Enhancement Strategy

Gus Iqdam and Ning Umi Laila are preachers of the most Viral *Da'i* and *Da'iyah* awards in 2023. This shows their popularity rate is higher than Habib Ja'far and Hanan Attaki. All of these preachers have a distribution of public interest in Indonesia. However, this study focuses on the highest category, including Central Java, East Java, West Java, Special Region of Yogyakarta, Banten, Lampung, Aceh, and Riau. All preachers are highly attractive in the East Java, Central Java, and Special Region of Yogyakarta regions. This attraction is influenced by factors from the region and the preacher's interpersonal skills. The public in this region is highly attracted to preaching because it is the center of historical and Islamic culture.¹⁴

Islamic literacy improved integrally from the 13th century CE on Sumatra Island to the 15th century CE on Java Island. The Ministry of Religious Affairs of the Republic of Indonesia report states that by 2023, the Muslim population in East Java reaches 40.5 million or 97.30% of the population. Central Java reached 37.1 million people or 97.35%, while the Special Region of Yogyakarta reached 3.4 million people or 83.61%.¹⁵ In addition, the development of education in the region influences high religious literacy. East Java and Central Java are called "*Kota Santri*". The Special Region of Yogyakarta is known as the "*Kota Pelajar*". *Santri* and *Pelajar* refer to the general designation for someone who is pursuing formal academic education in general or specific. Both are responsible for searching for

¹² ADDAI, "Para Peraih ADDAI Award 2023."

¹³ Agusman and Muhammad Hanif, "Konsep Dan Pengembangan Metode Dakwah Di Era Globalisasi," *Jurnal Da'wah* 4, no. 2 (2021): 52–55.

¹⁴ Alwahid Gozali, "Strategi Dakwah Organisasi Kmnu Regional Bandung Raya Dalam Memperkuat Kualitas Moral Kader Nahdliyin Di Tengah Krisis Moral Generasi Muda Bandung Di Era Globalisasi," *HIKMAH : Jurnal Dakwah dan Sosial* (2022): 113–130.

¹⁵ Kementerian Agama RI, "Satu Data Kementerian Agama," *Kementerian Agama RI*, last modified 2023, accessed December 3, 2024, <https://satudata.kemendagri.go.id/dataset/detail/jumlah-penduduk-menurut-agama>.

information sources. The search for information through print and digital media can increase religious literacy. This activity continues to understand the context through peer discussions, clerical figures, or Islamic experts. Discussions encourage people to think multiculturally based on Islamic knowledge¹⁶.

The population in Indonesia generally has a high level of Islamic literacy, with a percentage reaching 66.03%. This literacy is directly proportional to the individual's ability to practice Islamic literacy in society. According to Stephen Prothero, religious literacy is the ability of individuals to implement the basic principles of various spiritual traditions in everyday life. Applying this understanding includes key terms, symbols, doctrines, practices, speech, characters, metaphors, and narratives of religious identity¹⁷.

The relevance of preaching to local culture in a particular region is one of the factors supporting community attraction. Communicative preaching methods contribute as a strategy to introduce Islam that aligns with the local cultural context. This approach allows the community to accept preaching without neglecting local cultural identity. This aligns with the spread of Hanan Attaki's popularity in Aceh. The relevance of the preaching message, emotional, educational, and family background, and personal identity influence the high attractiveness of Hanan Attaki in Aceh. The same thing happened to Habib Ja'far, Gus Iqdam, and Ning Umi Laila are popular in the Java region. The identity of each preacher provides its attraction¹⁸.

The attractiveness of preachers in Indonesia experiences a high rate of fluctuation. This is related to the social issues that are happening to the preacher. This phenomenon occurs for all preachers in Indonesia. Hanan Attaki experienced the highest search rate in April 2024 due to the issue of polygamy. The polygamy status has caused disappointment in their followers. Other searches were influenced by the public's attraction to Iraningsih Achsien (teh Iin) and Haneen Akira¹⁹. Then Habib Ja'far had a peak level of virality in June 2024. This virality is related to the high number of searches for personal identities related to *Syiah* accusations. This search was popular in 2022, but peaked again due to statements from Nahdatul Ulama Figures.

This phenomenon also affected the two preachers who were awarded the most viral *Da'i* and *Da'iyah*. Gus Iqdam's decrease in popularity was influenced by public criticism of his March 2024 statement regarding the condition of Palestine.

¹⁶ Titi Kadi, "Literasi Agama Dalam Memperkuat Pendidikan Multikulturalisme Di Perguruan Tinggi," *Jurnal Islam Nusantara* 4, no. 1 (2020): 81.

¹⁷ Kinanthi Nur Fikriya and Retno Widyaningrum, "Correlation of Religious Literacy and Cultural Literacy Towards Religious Moderation," *Bright Vision: Journal Language and Education* 4, no. 1 (2024): 99–107.

¹⁸ Tomi Hendra, Siti Amalia Nur Adzani, and Kori Lilie Muslim, "Dakwah Islam Dan Kearifan Budaya Lokal," *Journal of Da'wah* 2, no. 1 (2023): 65–82.

¹⁹ Izan Syarifurrohman Aqil and Ali Trigiyatno, "Pengetatan Poligami Di Indonesia Perspektif Maqashid Syariah Dan Hukum Positif," *MADDIKA: Journal of Islamic Family Law* 4, no. 2 (2023): 1–10.

After the decrease in virality, the public interest attraction score stabilized at 37%. However, Gus Iqdam is highly attractive in direct preaching in the community with the digital laggards category. This attraction is influenced by the preacher's social interaction space with the audience casually within the community. The same thing occurs with Ning Umi Laila, which had a high rate of virality in May 2024. However, in April 2024, there was a search related to the issue of satirizing.

Da'wah Media, Methods, and Content Strategies

The media, methods, and content of preaching strategies have changed in line with the lifestyle of digitization. Digital platforms are media used to deliver Islamic messages. This platform can increase audience polarization. However, this transformation gives rise to instant patterns of behavior based on momentary interests. This certainly raises challenges for preachers. This phenomenon requires preachers to have a strategic approach, literacy, ethics, relevance, audience focus, and professionalism to be accepted. This trend has changed without ignoring Islamic and socio-cultural values²⁰.

Preaching is an invitation or appeal to people in the Islamic context. Preaching should be delivered so the audience has the same perspective or conception of Islam. However, messages in preaching that are positive can be received with various audience responses. So, it needs to be delivered using the right method based on the audience's characteristics. Referring to Surah *An-Nahl* Chapter 125, the preaching method consists of *Al-Hikmah*, *Al-Mau'idzah Al-Hasanah*, and *Al-Mujadalah Bi-al-lati Hiya Ahsan*. *Al-Hikmah* is a method that uses ethics and wisdom without imposing desire on the audience. *Al-Mau'idzah Al-Hasanah* method means giving advice and being loveful or gentle. This method emphasizes positive messages with an emotional approach. Then, the *Al-Mujadalah Bi-al-lati Hiya Ahsan* method means preaching with evidence, relevance, and argumentation without offending. Meanwhile, according to the Hadith, it consists of textual (*bilyadi*), oral (*billisan*), and feelings of the heart (*bilqalb*) methods. The Prophet of Muhammad complemented it with the *Bi Makarim Alakhlak* and '*Ala Bashirah* methods. This method uses a nobility of morals in the delivery process. While '*Ala Bashirah* is a method of preaching that uses intelligence, perception, and wisdom.²¹

Generational change accompanied by digital transformation has led to the elaboration of preaching methods. These methods include preaching *bi al-kitabah* through scientific and artistic works in printed media. The next method uses preaching *bi al-lisan* through verbalistics in discussions, seminars, conversations, symposiums, and lectures. The last method is preaching *bi al-hal* with the principle of orderly delivery of messages based on societal problems.²²

²⁰ Chudori et al., "Strategi Dakwah Dalam Era Digital; Peluang Dan Tantangan."

²¹ Agusman and Hanif, "Konsep Dan Pengembangan Metode Dakwah Di Era Globalisasi."

²² Zaman, Robith Ilman, and Maulidi, "Transformasi Gaya Dakwah Islam Di Era Digital."

All preachers in this study use social media platforms to support their preaching. Hanan Attaki uses the *bi al-hal* strategy on the younger generation audience. This can be seen in the dominance of preaching messages uploaded on the Instagram platform. The message refers to preaching messages that are relevant to the modern lifestyle. In addition, the preaching method is combined with persuasive, inspirational, role model communication narratives and creative visualization. All messages are delivered through short videos, feeds, and reels. This indicates Hanan Attaki's proficiency in performing preaching on social media. The strategy of preaching *bi al-lisan*, carried out with inclusive seminars, provides a different atmosphere for audiences unfamiliar with the Islamic environment.²³

Habib Ja'far, Gus Iqdam, and Ning Umi Laila use the same method as Hanan Attaki. Gus Iqdam and Habib Ja'far use the *bi al-lisan* and *bi al-hal* preaching methods. However, Habib Ja'far's message is delivered through an emotional approach with logical arguments. Meanwhile, Gus Iqdam emphasizes *bi al-lisan* and direct interaction with the audience. The complexity of Islam is conveyed humorously and involves figures or platforms with high popularity. Unlike other preachers, Habib Ja'far also uses *bi al-kitabah* through his book. This was also carried out by Ning Umi Laila, who conducted preaching through religious songs or nasyid. Preachers have relatively the same strategy but have differences in preaching concept design and audience.²⁴

Conclusion

This research finds that the phenomenon of keywords, trends, and media for preaching differs for each preacher. This variation is influenced by cultural similarities to the audience, acceptance of preaching in public, relevance to public situations, issues in preachers, preaching methods, preaching media, emotional, educational, family background, and interpersonal identity. Preachers that utilize a cross-platform approach can reach a wider audience. In addition, these differences in popularity patterns represent audience segmentation. Millennials and Gen Z tend to access short and interactive content on social media platforms. Creative and collaborative preaching methods are effective in increasing wider exposure. This contrasts with the digital laggards of the older generation, who prefer to attend in-person discussions. This dynamic shows the importance of understanding the characteristics of digital platforms in preparing preaching strategies. Preachers who can adapt their preaching style to the audience preferences of each platform have greater potential to reach various audience segments.

²³ Ismiati Ismiati, Sofiatin Sofiatin, and Luluk Fikri Zuhriyah, "Desain Dakwah Ustadz Hanan Attaki Melalui Media Sosial Instagram @ayah_amanah," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 24, no. 1 (2024): 21–42.

²⁴ M. Syukur Ifansyah et al., "Analisis Dakwah Menggunakan Nasyid Ning Umi Laila Perspektif Syaikh Jum'ah Amin," *Masjiduna : Jurnal Ilmiah Stidki Ar-Rahmah* 5, no. 2 (2023): 11.

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