THE COMMERCIALIZATION OF DA'WAH: AN ISLAMIC PERSPECTIVE

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Abstract

The phenomenon of commercialization in Islamic preaching (da'wah) has become an increasingly relevant debate in the digital era. Social media platforms such as YouTube, Instagram, and TikTok provide vast opportunities for preachers to disseminate Islamic teachings, yet they also raise ethical dilemmas regarding the monetization of da'wah. This study aims to analyze the forms and strategies of da'wah commercialization and explore the Islamic perspective on this phenomenon. Using a qualitative approach and literature review method, this research examines relevant studies and Islamic preaching content on social media. The findings reveal that commercialization can positively impact da'wah by expanding its reach and sustainability. However, if not managed wisely, it may shift the essence of da'wah from spiritual goals to materialistic orientations. Therefore, clear ethical guidelines are necessary to ensure that digital da'wah practices remain grounded in Islamic values and maintain sincerity in conveying religious teachings.

Abstrak

Fenomena komersialisasi dakwah dalam Islam menjadi perdebatan yang semakin relevan di era digital. Media sosial seperti YouTube, Instagram, dan TikTok telah membuka peluang luas bagi para pendakwah untuk menyebarkan ajaran Islam, namun juga menimbulkan dilema etis terkait monetisasi dakwah. Penelitian ini bertujuan untuk menganalisis bentuk dan strategi komersialisasi dalam dakwah serta memahami perspektif Islam terhadap fenomena ini. Dengan pendekatan

kualitatif dan metode studi pustaka, penelitian ini mengkaji literatur terkait dan konten dakwah di media sosial. Hasil penelitian menunjukkan bahwa komersialisasi dakwah dapat memberikan dampak positif berupa penyebaran dakwah yang lebih luas dan berkelanjutan. Namun, di sisi lain, jika tidak dikelola dengan bijak, hal ini dapat menggeser esensi dakwah dari tujuan spiritual ke orientasi material. Oleh karena itu, diperlukan pedoman etika yang jelas dalam praktik dakwah digital agar tetap berlandaskan nilai-nilai Islam dan menjaga keikhlasan dalam menyampaikan ajaran agama.

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Introduction

In the rapidly evolving digital era, the phenomenon of the commercialization of Islamic preaching (da'wah) has emerged as a topic of considerable interest among various groups, including religious scholars, media observers, and sociologists. Advances in information and communication technology have enabled da'wah to reach a broader and more diverse audience than ever before. Platforms such as YouTube, Instagram, and TikTok have become primary tools for disseminating religious content in real-time and interactive formats.[1] These tools allow preachers not only to share lectures but also to build religious communities, engage in live Q&A sessions, and market religious-themed products. While this shift is often seen as a progressive adaptation to modern communication modes, it also introduces complex ethical dilemmas regarding the sincerity and purpose of da'wah itself. For many preachers, social media is not merely a communication tool but also a means of livelihood, blurring the lines between religious duty and professional content creation.[2]

Commercialization, in academic studies, refers to the transformation of a previously non-market activity into one with economic value.[3] In the context of da'wah, this transformation occurs when religious activities are integrated with monetization mechanisms such as advertising revenue, sponsorships, endorsement deals, and the sale of Islamic merchandise.[4] Metrics like view counts, likes, shares, and subscriber numbers often function as informal currency in the digital religious space. These metrics influence not only the perceived success of a preacher but also their potential for brand partnerships or invitations to paid speaking engagements. This reality fosters a climate where content is sometimes optimized for reach and virality rather than theological depth or sincerity of message.[5] In some cases, religious influencers may simplify or even sensationalize Islamic teaching to align with the tastes of algorithm-driven audiences, potentially distorting religious understanding.

Despite these shifts, Islamic preaching must not lose its spiritual foundation. In Islamic theology, da'wah is not a profession but a religious obligation (*fard kifayah*) to convey the message of Islam with wisdom, patience, and sincerity. The Qur'an in surah An-Nahl:125 emphasizes that da'wah should

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[1] Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds*, ed. Heidi A. Campbell (Routledge, 2012), https://doi.org/10.4324/9780203084861.

[2] Memet Isa Bahrudin and Muhammad Roflee Waehama, "Social and Cultural Implications of Da'wah Through Social Media," *Jurnal Iman Dan Spiritualitas* 4, no. 4 (December 14, 2024): 337–46, https://doi.org/10.15575/jis.v4i4.36728.

[3] Mosco, *The Political Economy of Communication* (Sage publications, 2009).

[4] Bahrudin and Waehama, "Social and Cultural Implications of Da'wah Through Social Media."

[5] Ibrahim Latepo, Suharto Suharto, and Nurdin Nurdin, "Understanding Muslim Preaching Students' Use of Social Media," *International Journal of International Relations, Media and Mass Communication Studies* 7, no. 1 (2021): 52–66.

be carried out "with wisdom and good instruction," highlighting the ethical responsibility involved. A study by Nasution *et al* on millennial Muslims in Medan shows that digital da'wah often overlooks this verse's depth, leading to messages that are moralistic but not dialogical. A preacher is expected to embody not only knowledge but also sincerity (*ikhlas*) in intention and humility in delivery.[6] Monetization, although not inherently haram, becomes problematic when it overtakes these spiritual values. The ethics of da'wah therefore demand careful introspection, whether financial gain is merely a support for sustainability or whether it has become the goal in itself. (Rahman, 2020).

The transformation of da'wah from traditional to digital forms has brought not only logistical benefits but also cultural shifts. Traditionally, da'wah was conducted in face-to-face settings such as mosques, majelis ta'lim, or pesantren, where preachers were supported by communal trust and voluntary contributions. These settings nurtured deep interpersonal relationships and were guided by local wisdom. In contrast, digital da'wah often lacks such relational depth. Preachers speak to anonymous crowds, and messages are delivered in short formats sometimes under one minute to fit the attention span norms of digital media.[7] This transition has enabled greater outreach, but it has also introduced a degree of superficiality in message delivery and reliance on click-based engagement. Content that is more emotional, controversial, or "trendy" tends to gain traction, which may incentivize preachers to prioritize viral appeal over theological rigor.

From the perspective of media theory, Vincent Mosco identifies three layers of commercialization that can be applied to the analysis of digital da'wah: content commodification, audience commodification, and platform commodification.[8] Content commodification refers to the way religious material is designed to meet the preferences of a consumer audience, sometimes at the cost of depth and complexity. Audience commodification occurs when the viewers themselves are turned into marketable data used by platforms or sponsors to generate profit. Lastly, platform commodification means that the media channels (e.g., Youtube or Instagram) are themselves structured to monetize every interaction. These dynamics imply that da'wah is increasingly embedded in a system of profit-making, where every religious expression becomes part of an attention economy.[9] In this context, ethical vigilance becomes more crucial than ever.

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[6] Muhammad Raihan Nasution, "Da'wah of Digital Era Applicative Study: Qs. An-Nahl: 125 on Millennial Generation," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 2, no. 2 (May 27, 2019): 380–91, https://doi.org/10.33258/birci.v2i2.312.

[7] Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds*.

[8] Mosco, *The Political Economy of Communication*.

[9] Bahrudin and Waehama, "Social and Cultural Implications of Da'wah Through Social Media."

This study aims to analyze the forms and strategies of commercialization in da'wah and examine this phenomenon from an Islamic perspective. Through a qualitative approach and literature review method, this study explores various relevant academic sources and analyzes the content of da'wah disseminated through social media. By critically engaging with both media theory and Islamic principles, the research seeks to uncover the tensions and opportunities present in the digital preaching landscape. The findings are expected to contribute to the academic discourse on da'wah ethics in the digital era and offer practical recommendations for preachers, policymakers, and Islamic institutions. Ultimately, this study calls for a balanced model of da'wah one that leverages digital tools for outreach without compromising the sincerity, depth, and integrity of the religious message.

Methods

This study employs a qualitative approach with a descriptive-analytical method to examine the phenomenon of the commercialization of da'wah from an Islamic perspective. This approach is chosen because it allows the researcher to explore the meanings, values, and social impacts of the phenomenon in a deep and contextual manner. As Creswell explains, qualitative research provides space for exploring individuals' experiences and perspectives on a particular issue in a holistic way.[10]

The data in this study were obtained through two primary techniques: literature review and interview. The literature review involved examining various academic sources, including books, scholarly journals, and previous research related to the commercialization of da'wah, religious media, and Islamic communication ethics. In addition, the researcher conducted a-one-on-one interview with a purposively selected informant who was considered knowledgeable and experienced in the subject matter. The interview was conducted in a semi-structured format, guided by a set of open-ended questions prepared in advance. During the interview, the researcher asked several questions concerning the informant's views on commercialized da'wah practice, the shift in da'wah orientation in the context of social media, and the extent to which economic aspects influence the values and messages delivered through da'wah.

The data were analyzed using the interactive model developed by Miles and Huberman, which consist of three main stages: data reduction, data display, and conclusion drawing.[11] In the data reduction stage, the researcher sorted and selected relevant data based on emerging key themes. The reduced data were then presented in a narrative form to facilitate interpretation. In the final stage, conclusions were drawn and verified by comparing field data with supporting

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[10] John Ward Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (New Delhi: Sage Publications, 2014).

[11] A. Michael Huberman Matthew B. Miles, *Qualitative Data Analysis*, Third Edit (United State of America: Arizona State University, 2014).

theories. This analytical process aims to provide a comprehensive understanding of the meanings and implications of da'wah commercialization within the framework of Islamic ethics and teachings.

Result

The commercialization of da'wah has become an increasingly relevant issue in contemporary Islamic discourse. In the digital era, da'wah not only serves as a medium for spreading Islamic teachings but has also become a source of income for preachers (Yuwafik et al., 2025). This raises ethical and Sharia debates regarding financial compensation in da'wah. While some argue that monetization enables preachers to focus on their mission, others fear it may undermine sincerity and turn da'wah into a profit-driven industry. These concerns are especially significant in the modern context, where digital platforms such as YouTube and Instagram provide financial incentives for content creators, including religious preachers (Zahra & Pratiwi, 2024). While monetization offers sustainability, it also raises concerns about the potential shift from religious integrity to market-driven content. Understanding the balance between economic sustainability and religious sincerity in da'wah is therefore essential.

Several studies highlight the shift of da'wah from a social obligation to an economic activity. Modern da'wah often intersects with religious commodification, where Islamic teachings are adapted to fit market demands. Paid religious lectures, seminars, and training programs have raised concerns about accessibility for all societal levels. While commercialization enhances professionalism, it also risks altering the content to align with audience preferences rather than conveying authentic religious teachings.[12] Historically, da'wah funding has existed since the time of Prophet Muhammad (PBUH). The Prophet's companions who dedicated themselves to da'wah were supported by the Muslim community. However, such support was in the form of social contributions rather than direct commercialization. Islam differentiates between charitable funding, such as infaq and waqf, and commercial models driven by financial gain. This historical perspective underscores the importance of distinguishing between financial sustainability and the potential for excessive commercialization.

Islam provides clear guidance on how preachers should approach remuneration. Surah Al-An'am: 90 states:

"Those are the ones whom Allah has guided, so follow their guidance. Say, 'I do not ask you for any payment for it. It is nothing but a reminder for the worlds."

Additionally, Surah Al-Baqarah: 41 and Surah Al-Ma'idah: 44 warn against selling Allah's verses for a trivial price:

"And do not exchange My signs for a small price, and fear Me."

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[12] Enok Risdayah, "Nur Hidayahan: Komodifikasi Dakwah," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 20, no. 2 (December 31, 2020): 166–82, https://doi.org/10.15575/anida.v20i2.10597.

Some scholars, particularly from the Shafi'i and Maliki schools, permit receiving payment for da'wah when it fulfills basic needs and does not diminish sincerity. They refer to the hadith:

"*Indeed, the most deserving payment is for teaching the Qur'an.*"

This hadith serves as the basis for scholars who allow remuneration, provided that the primary intent remains religious rather than financial. The commercialization of da'wah is a complex issue requiring a balance between sustainability and sincerity. While monetization enables preachers to maintain consistency in delivering religious teachings, excessive commercialization may shift the focus toward profit rather than genuine religious dissemination. Islam establishes clear guidelines that da'wah should be driven by sincerity, as exemplified by the prophets. However, exceptions exist where remuneration is permissible, provided it does not compromise the essence of da'wah. Preachers must remain mindful of this balance to ensure that da'wah remains a tool for spreading Islamic truth rather than mere financial enterprise.

Given the increasing reliance on digital platforms, the way da'wah is practiced and funded has evolved significantly. Social media and online engagement have expanded the reach of Islamic teachings, but they have also introduced new challenges regarding financial sustainability and ethical considerations. Understanding how contemporary preachers navigate this dynamic landscape requires an in-depth examination of their strategies, motivations, and ethical boundaries.

To gain empirical insights into this phenomenon, an interview was conducted with a key informant, a manager of the Bidang Kemahasiswaan, Kaderisasi, dan Alumni (BMKA) at Masjid Salman ITB. The informant provided valuable perspectives on how da'wah commercialization unfolds in the digital era, outlining various forms such as monetization of social media platforms, sales of da'wah-based products, fundraising, and da'wah-related businesses.

Monetization through digital platforms is one of the most widely used methods, where preachers earn income from YouTube ads (Adsense), sponsorships from specific brands, and donation systems from their followers. Additionally, some preachers also sell books, Islamic merchandise, and other products related to da'wah. The informant assessed that this practice is still acceptable as long as the products being sold genuinely benefit the Muslim community. However, there is concern that economic orientation may take precedence over the essence of da'wah itself.

Da'wah funding is also carried out through fundraising and infaq, where congregants or digital audiences are given the opportunity to donate in support of the sustainability of da'wah activities. According to the informant, transparency is the key factor in this practice to prevent public suspicion. Additionally, there are da'wah-based businesses, such as hajj and umrah travel management, Islamic book publishing, and religious training programs. The informant viewed this model as more ethical compared to charging direct fees for lectures or exclusive

da'wah sessions, as it allows preachers to earn income without transforming the essence of da'wah into a purely economic transaction.

When comparing traditional da'wah and digital da'wah, the informant highlighted several fundamental differences. Traditional da'wah is typically conducted through face-to-face interactions in mosques, Islamic study circles (majelis taklim), or community forums, with a more limited audience reach. Monetization in traditional da'wah is nearly nonexistent, except in the form of voluntary donations or transportation support for preachers. In contrast, digital da'wah utilizes platforms such as YouTube, Instagram, and TikTok, enabling a much broader spread of Islamic messages while also providing greater monetization opportunities.

Furthermore, the informant highlighted the potential shift in motivation among preachers due to commercialization. Some preachers who initially engaged in da'wah with sincere intentions gradually became more financially motivated. As preachers begin to rely on income from digital da'wah, there is a risk that their messages will no longer be entirely based on sincerity but instead shaped by financial gain.

In light of the complex realities surrounding the commercialization of da'wah in the digital age, the informant emphasized the need for ethical awareness and structured guidance. According to the informant, the increasing integration of financial elements within da'wah activities requires clear boundaries to prevent the dilution of its core spiritual mission. He suggested that the presence of a regulatory framework, particularly those that promote transparency, uphold sincerity, and ensure the separation of religious and commercial interests can serve as a safeguard against the misuse of Islamic messages for material gain. To provide a clearer picture of these insights, the following table summarizes the key findings from the interview.

Table 1. Overview on Research Result on Da'wah Commercialization

Theme	Findings	Interpretation
Definition of Da'wah & Its Purpose	Da'wah is about guiding others from darkness to light, following the Quranic principle of wisdom and good speech (QS. An-Nahl: 125).	Da'wah is essentially spiritual and transformative, with sincerity at its core.
Digital Media in Da'wah	Social media is effective and widely used today; it offers opportunities to spread positive	Digital platforms enhance reach but also introduce challenges of

	Islamic messages.	monetization.
Forms of Commercialization	Includes Adsense (YouTube), book sales, merchandise, fundraising, and da'wah-based businesses (e.g. Umrah travel).	Monetization is acceptable if it supports da'wah and does not become the main goal.
Difference: Traditional vs. Digital	Traditional da'wah relies on face-to-face methods with limited monetization; digital da'wah offers wide reach and income streams.	Technology changes the medium and financial dynamics of da'wah.
Ethical Boundaries	Financial gain from da'wah is problematic if transactional; permitted if indirect (e.g., business side income).	The intention, method, and purpose (niyyah, langkah, tujuan) define whether da'wah remains ibadah or turns into a profession.
Shift in Motivation	Some preachers shift from sincerity to financial motives due to economic opportunities.	There is a risk that da'wah content becomes market driven, not truth driven.
Islamic View on Monetization	Qur'anic verses caution against "selling" Allah's verses; scholars allow remuneration in some contexts if sincerity is maintained.	Islam permits financial support, but warns against commodifying the message
Example of Ethical Practices	Selling books, managing religious tours, creating educational content are acceptable forms of sustaining da'wah.	Professionalism is allowed, as long as the da'wah message remains untainted.
Regulation & Solutions	Calls for ethical guidelines, separation of preaching and business, and support structures so preachers can focus on the message.	Institutional oversight (e.g., by the Ministry of Religious Affairs) is needed to maintain da'wah integrity in the digital era.

The findings summarized in the table above reveal that da'wah is not solely a spiritual endeavor but also one that is increasingly shaped by economic realities. Although monetization may help sustain da'wah efforts, The interview provides a grounded understanding of how commercialization manifests in contemporary da'wah, the ethical boundaries it challenges, and how Islamic principles define the line between sincere preaching and profit-seeking.

Discussion

The findings from the interviews and literature review show that while the commercialization of da'wah has a complex impact it can benefit the dissemination of Islam but also risks shifting the fundamental essence of da'wah. In academic literature, media commercialization is defined as the transformation

of a social practice into an economic activity.[13] This is particularly evident in the digital age, where preachers monetize their religious content through advertisements, sponsorships, and product sales.[14] However, while monetization may offer sustainability, it must not interfere with the religious integrity of the message. The act of preaching should remain focused on truth and sincerity rather than on increasing engagement metrics or maximizing revenue. Ridwan further warns that when religious messages are shaped to satisfy audience expectations and market trends, they risk losing their original sincerity and theological integrity.[15] From an Islamic perspective, da'wah is an obligation for every Muslim to invite others to goodness, as mentioned in Surah An-Nahl: 125:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

However, in academic discussions, scholars differ on the boundaries of da'wah commercialization. Some scholars allow monetization as long as it does not compromise sincerity in da'wah, while others warn against turning da'wah into a means of seeking worldly profit.[16] Others raise concerns that financial gain can gradually become a dominant motive, turning da'wah into a transactional activity aimed more at profit than spiritual guidance. This contrast reflects the broader tension between modern economic realities and classical Islamic values regarding sincerity (*ikhlāṣ*) and non-material reward. Based on the interview conducted in this study, the informant's perspective aligns more with the moderate view: commercialization is acceptable when it supports sustainability, but preachers must remain cautious of losing focus. Excessive focus on financial returns, he noted, can erode the internal sincerity of the preacher and shift the da'wah toward personal branding rather than spiritual calling.

In the digital era, the commercialization of da'wah is increasingly has become markedly pronounced, fueled by the widespread use of platforms like YouTube, Instagram, and TikTok. These media offer unprecedented

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[13] Mosco, *The Political Economy of Communication*.

[14] Al Kahfi, Muhamad Zen, and Fatmawati Fatmawati, "Monetization of Dai Kondang's Da'wah as an Islamic Marketing Strategy in Improving the Ummah's Economy in the Digital Age," *Syi'ar Iqtishadi: Journal of Islamic Economics, Finance and Banking.* 9, no. 1 (2025): 47–64, https://doi.org/10.35448/jiec.v9i1.32056.

[15] Aang Ridwan, "Commodification and Commercialization of Islamic Da'wah Practice on Indonesian Television," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 135–155, https://doi.org/10.15575/idajhs.v13i1.4930.

[16] Fathimatuz Zuhro Sanusi, "Pendapatan Da'i Dalam Perspektif Hukum Islam (Tinjauan Kode Etik Dakwah QS As–Saba': 47)," *Studia Quranika* 5, no. 1 (July 6, 2020): 1, https://doi.org/10.21111/studiquran.v5i1.4258.

opportunities for preachers to reach a broader and more diverse audience, yet they also blue the line between religious outreach and content aimed at engagement. Empirical studies show that commercialization manifests when islamic messages are presented within monetization frameworks through sponsored content, ads, or merchandise sales.[17] While these models may enhance reach and logistical viability, they risk shifting focus toward popularity metrics and economic return. Consequently, the form and tone of da'wah might adapt more to digital algorithms than substantive theological needs, exposing a growing tension between preaching as spiritual calling and preaching as digital content.

The main difference between the interview findings and the literature review lies in how monetization is perceived and approached. From the theoretical standpoint, the literature emphasizes that da'wah monetization may involve commodification, affecting not only the content but also the audience and platform themselves.[18] In other words, religious messages risk being molded to fit commercial demands, leading to an erosion of theological depth. However, the interview data offer a more grounded view, acknowledging that monetization, when managed ethically and transparently, can support da'wah infrastructure without compromising its core mission. This is supported by Sukayat, who emphasizes that ethical da'wah communication demands consistency, transparency, and a clear sense of purpose values that guard against commodification in media-driven preaching.[19] This aligns with recent findings indicating that effective digital da'wah communication relies on credible multimedia content and strategic media affordances, but such potential must be balanced against risks to message authenticity.[20]Ultimately, both literature and field data converge on the principle that financial incentives should never override the value of sincerity (*ikhlāṣ*) in Islamic preaching.

The academic implications of this study underscore the urgent necessity for more comprehensive research on ethical boundaries and regulatory frameworks regarding the monetization of digital da'wah. In particular, the distinction between da'wah as a spiritual act (ibadah) and da'wah as an economic

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[17] Aris Risdiana, Reza Bakhtiar Ramadhan, and Imam Nawawi, "Transformasi Dakwah Berbasis 'Kitab Kuning' Ke Platform Digital," *Jurnal Lektur Keagamaan* 18, no. 1 (June 30, 2020): 1–28, https://doi.org/10.31291/jlka.v18i1.682.

[18] Mosco, *The Political Economy of Communication*.

[19] Tata Sukayat, "Da'wah Communication in the Contemporary Era: Implementing Da'wah Ethics on Social Media," *Jurnal Ilmu Dakwah* 43, no. 2 (December 30, 2023): 375–90, https://doi.org/10.21580/jid.v43.2.18465.

[20] Musfiah Saidah, "Media Affordance in Digital Dakwah: A Study of Religious Communication Practices in Social Media," *Ultimacomm: Jurnal Ilmu Komunikasi* 16, no. 1 (November 12, 2024): 66–82, https://doi.org/10.31937/ultimacomm.v16i1.3696.

endeavor has become increasingly pressing. Studies reveal that digital platforms shaped by algorithmic logic and engagement-driven metrics often commodify Islamic preaching, prioritizing viral content over substantive religious depth. Meanwhile, insights from interviews in this study indicate a potential risk where financial incentive may gradually overshadow sincere religious commitment. Therefore, it is essential to establish institutional guidelines encompassing transparency, ethical conduct, and accountability, ensuring that da'wah maintains its foundational values of sincerity (*ikhlāṣ*) and authenticity. Further research should examine how practice such as preacher branding, audience targeting, and platform optimization can be integrated into da'wah, ensuring it remains true to Islamic principles rather than becoming a purely commercial mechanism.

To maintain sincerity in preaching, a preacher must clearly separate religious missions from suggested financial interest. As suggested by the informant, delegating financial management to a trusted institution allows preachers to focus on delivering Islamic teachings without being swayed by monetary motives. This approach reflects Islamic ethical emphasis on integrity (*ikhlāṣ*) and mirrors the Prophet Muhammad's example of pursuing alternative livelihoods to support his spiritual mission. Moreover, the community plays a critical role in safeguarding the integrity of da'wah; audiences should critically assess preachers based on credibility, scholarly qualifications, and consistency in conveying authentic teachings, rather than popularity or follower counts. Societal discernment helps prevent blind idolatry and encourages objective evaluation of religious content in the digital space.

The interview also highlighted the absence of legal frameworks governing da'wah commercialization in digital media. Thus, establishing clear ethical guidelines and institutional oversight is imperative to differentiate da'wah as religious duty from profit-oriented activity. Proposed measures include mandatory financial transparency, regulations on paid live sessions, and mechanisms for tracking public donations. Without such policy structures, da'wah risks becoming a mere commercial enterprise, Furthermore, empirical research, particularly systematic reviews on the interplay between da'wah and Islamic economic empowerment can inform evidence-based policy. As highlighted in a recent systematic review, da'wah has a significant potential to support Islamic financial literacy and community resilience when aligned with ethical models.[21] By

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[21] Hendra Cipta and Al-Fakhri Zakirman, "A SYSTEMATIC LITERATURE REVIEW STUDY ON DA'WAH AND ISLAMIC ECONOMIC EMPOWERMENT," *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 15, no. 1 (June 22, 2024): 102–31, https://doi.org/10.32923/maw.v15i1.4358.

grounding regulatory frameworks in empirical findings, stakeholders can ensure that da'wah remains professional yet spiritually grounded.

Conclusion

The commercialization of da'wah presents both opportunities and challenges in the contemporary Islamic landscape. On the one hand, it enables the wider dissemination of religious messages through various platforms and supports the sustainability of da'wah activities. On the other hand, it raises concerns regarding the shifting orientation of da'wah from a spiritual obligation to a profit-oriented endeavor. This study confirms that Islam does not prohibit preachers from receiving financial compensation, yet it strongly emphasizes sincerity (ikhlāṣ) and the prioritization of religious values over economic interests.

Findings from literature and interviews indicate that the essence of da'wah can be preserved when commercialization is carried out within clear ethical boundaries. These include transparency in financial management, the avoidance of excessive monetization, and a consistent commitment to the religious mission. In this regard, the role of religious authorities and policymakers is central in formulating regulatory frameworks that can distinguish between permissible financial practices and forms of exploitation that compromise the integrity of da'wah.

Future research is encouraged to examine how such frameworks are implemented in different socio-cultural contexts and to explore how both preachers and audiences perceive ethical monetization. A deeper understanding of these dynamics is essential to ensure that da'wah remains rooted in its original spiritual purpose, while also adapting to contemporary realities that demand financial and institutional sustainability.

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