

Child-Friendly Islamic Da'wah in the Digital Era: A Case Study on Ethics, Strategies, and Challenges in the Content Design of *Yufid Kids* YouTube Channel

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Abstract: This study aims to analyze the ethics, strategies, and challenges in the content design of child-friendly Islamic da'wah on the *Yufid Kids* YouTube channel. Employing a qualitative case study approach, this research explores how *Yufid Kids* designs visual and narrative content that aligns with Islamic communication ethics while addressing children's psychological needs in the digital era. Data were collected through content observation, visual analysis, and a review of relevant literature on child-friendly media and digital ethics. The findings reveal that *Yufid Kids* employs da'wah strategies through animation, Islamic storytelling, and educational visuals that are engaging for children. However, challenges arise in balancing academic and entertainment values, limited creative resources, and competition with more popular non-educational entertainment content. This study contributes to the discourse on digital Islamic communication, particularly in formulating principles for designing child-friendly, ethical, and adaptive da'wah content in the digital media landscape.

Keywords: Digital Da'wah, Content Design, Children, Ethics, *Yufid Kids*

Abstrak: Penelitian ini bertujuan untuk menganalisis etika, strategi, dan tantangan dalam desain konten da'wah ramah anak pada kanal YouTube *Yufid Kids*. Dengan menggunakan pendekatan kualitatif studi kasus, penelitian ini mengeksplorasi bagaimana *Yufid Kids* merancang konten visual dan narasi yang sesuai dengan prinsip etika komunikasi Islam sekaligus memperhatikan kebutuhan psikologis anak di era digital. Data dikumpulkan melalui observasi konten, analisis visual, serta dokumentasi literatur terkait media ramah anak dan etika digital. Hasil penelitian menunjukkan bahwa *Yufid Kids* menerapkan strategi da'wah berbasis animasi, storytelling Islami, dan visual edukatif yang menarik bagi anak-anak. Namun, terdapat tantangan dalam menjaga keseimbangan antara nilai edukasi dan hiburan, keterbatasan sumber daya kreatif, serta persaingan dengan konten hiburan non-edukatif yang lebih populer. Penelitian ini berkontribusi pada pengembangan kajian komunikasi Islam digital, khususnya dalam merumuskan prinsip desain konten da'wah yang ramah anak, etis, dan adaptif terhadap dinamika media digital.

Kata Kunci: Da'wah Digital, Desain Konten, Anak, Etika, *Yufid Kids*

A. Introduction

The advancement of digital technology has brought profound changes to the way humans communicate, including in the practice of Islamic preaching (da'wah). In recent decades, the widespread expansion of internet access, the rise of social media, video-based platforms such as YouTube, and increasingly sophisticated mobile devices have significantly broadened the reach of da'wah to a more diverse audience, particularly among children. This transformation presents two interrelated dimensions: on the one hand, it creates vast opportunities to deliver religious messages in a more interactive, visual, and engaging manner; on the other hand, it also poses

challenges, especially concerning ethical considerations in communication, the quality of content, and the potential psychological impacts on young audiences.

Traditional Islamic preaching (da'wah) has long been delivered directly through religious gatherings, sermons in mosques, or classical texts. However, with digitalization, da'wah is no longer constrained by space and time. YouTube, as a video distribution platform, enables religious messages to reach children who were previously difficult to access, including those in remote areas and across national borders. Research on the utilization of information technology in da'wah for children shows that the use of digital media can enrich religious teaching methods, expand access, and adapt communication styles to align with children's characteristics.¹

Child-friendly da'wah in the digital era, particularly through platforms such as YouTube, presents various strategies, challenges, and ethical considerations that must be addressed in delivering Islamic messages. In this context, da'wah is not only aimed at disseminating information but also at guiding children to understand and implement Islamic values in their daily lives.

First, the importance of early childhood-oriented approaches in Islamic preaching (da'wah) has become a central focus, as highlighted in studies on Islamic counseling for children.² Child-friendly da'wah activities must incorporate educational elements so that children not only receive information but also internalize the values being taught. For instance, YouTube content designed for children, such as *Yufid Kids*, can serve as a bridge to deliver these positive messages while maintaining interactive aspects that capture children's attention.³ Moreover, research has shown that the use of digital media in children's education can enhance their social interaction skills,⁴ indicating the relevance and positive potential of educational content on platforms like YouTube.

Furthermore, the paradigm shifts in delivering da'wah messages must adapt to the dynamics of youth development in the digital era. The construction of identity in the context of social media use, including YouTube, becomes a critical factor to consider.⁵ Therefore, presenting content in engaging and interactive forms becomes highly relevant. The use of storytelling, music, and color elements in educational video content on YouTube supports both the appeal and the effectiveness of da'wah message delivery to children.⁶

YouTube, as one of the largest video platforms, has been widely analyzed in numerous studies as a medium for Islamic preaching (da'wah) due to its ability to deliver messages through content that is easily accessible and shareable.⁷ Da'wah content aimed at children requires a different approach compared to that intended for the general public. It is because children have limitations in cognitive, emotional, and moral aspects; therefore, the way messages are delivered must be adapted to their developmental stages. The language used should be simple, supported

¹ Faturahman Lasmini Lasmini and Husain, "Pendayagunaan Teknologi Informasi dalam Dakwah untuk Anak-Anak," *Al-Mishbah: Jurnal Ilmu Da'wah dan Komunikasi* Vol 19, no. No 1 (2023): 41-55, <https://doi.org/https://doi.org/10.24239/al-mishbah.Vol19.Iss1.362>.

² Rohimi Rohimi, "Bimbingan Konseling Islam: Analisis Bimbingan Keislaman Anak Usia Dini Dengan Pendekatan Da'wah Tuan Guru," *Jurnal Al-Irsyad Jurnal Bimbingan Konseling Islam* 3, no. 2 (2021): 171-84, <https://doi.org/10.24952/bki.v3i2.4257>.

³ Aghnia Nur Fadilah, Mila Karmila, and Purwadi Purwadi, "Analisis Kemampuan Membaca Permulaan Melalui Channel Youtube Yufid Kids Saat Pandemi Covid-19 Pada Anak Usia 5-6 Tahun," *Preschool* 3, no. 2 (May 25, 2022): 49-54, <https://doi.org/10.18860/preschool.v3i2.15871>.

⁴ Rifda Qonita, Laily Rosidah, and Fahmi, "Pengaruh Youtube Terhadap Kemampuan Interaksi Sosial Anak Usia 5-6 Tahun," *Indonesian Journal of Early Childhood: Jurnal Dunia Anak Usia Dini* 5, no. 1 (January 14, 2023): 197-206, <https://doi.org/10.35473/ijec.v5i1.2054>.

⁵ Syafrida Nurrachmi Febriyanti, "Konstruksi Identitas Anak Muda Di YouTube," *Jurnal Spektrum Komunikasi* 8, no. 2 (December 18, 2020): 114-26, <https://doi.org/10.37826/spektrum.v8i2.107>.

⁶ Yana Erlyana, Shierly Everlin, and Inez Fiona Yuwono, "Analisis Color Palette Berdasarkan Rasa Warna Sebagai Penguat Daya Tarik Emosional Dalam Video Anak," *ANDHARUPA: Jurnal Desain Komunikasi Visual & Multimedia* 9, no. 03 (September 26, 2023): 396-411, <https://doi.org/10.33633/andharupa.v9i03.7136>.

⁷ Ahmad Tamrin Sikumbang dan Rahmi Fiutra Ulwani, "Youtube as a Da'wah Media," *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Da'wah* Vol 26, no. No. 2 (2020), <https://doi.org/https://doi.org/10.22373/albayan.v26i2.5792>.

by engaging visuals, stories relevant to children's world, and a narrative flow that is easy to follow. Without such adjustments, da'wah messages risk being misunderstood or even leading to negative impacts such as confusion, fear, or misinterpretation of religious values. A study titled "Internalizing Digital Technology in Islamic Education" also notes that while digital technologies, such as Augmented Reality (AR) and online learning, can enhance learning motivation and access to religious materials, there is a risk of declining moral values and religious literacy if their use is not balanced with strong Islamic principles.⁸

Ethics in children's da'wah content constitutes a crucial aspect within this framework. Ethics include honesty in delivering messages, avoiding misleading content, refraining from using imagery or themes inappropriate for children's developmental stages, and maintaining politeness and propriety in both language and visuals. Research on the ethics of da'wah on YouTube channels, although primarily focusing on adult or general audiences, provides a foundation for upholding ethical principles to ensure that da'wah content does not result in misinterpretation or adverse effects.⁹

Strategies for creating Islamic preaching (da'wah) content for children in the digital era are becoming increasingly complex. The paradigm shifts in delivering da'wah messages must be aligned with the dynamics of youth development in the digital age. The construction of identity within the context of social media use, including YouTube, is a vital aspect to consider.¹⁰ Consequently, presenting content in an engaging and interactive format becomes highly relevant. The incorporation of storytelling elements, music, and colors in educational video content on YouTube enhances both the appeal and the effectiveness of delivering da'wah messages to children.¹¹

The challenges faced in delivering Islamic preaching (da'wah) through digital media include the diversity of content available on YouTube. Not all content is suitable for children's consumption.¹² Therefore, parents and educators must play an active role in supervising and selecting educational content that aligns with desired values. For instance, the involvement of working mothers has been proven essential in helping children understand digital content wisely.¹³ In this regard, inclusive communication strategies that engage parents become an integral part of family-based da'wah management.

In the Indonesian context, channels such as *Yufid Kids* have emerged as concrete examples of serious efforts in producing child-friendly da'wah content. *Yufid Kids* is recognized for offering Islamic animation content, stories of the Prophets, daily prayers, and moral values, all presented through visually appealing illustrations featuring vibrant colors and child-friendly characters. However, the actual practices behind content design, the ethical principles applied, the creative strategies employed, and the challenges encountered have not been extensively analyzed through in-depth case studies. Most existing studies focus on digital da'wah in general, Islamic educational media, or da'wah content for broader audiences; thus, research specifically examining child-friendly da'wah content design on channels like *Yufid Kids* holds significant scholarly urgency.

Based on the above discussion, this study aims to: (1) analyze how Islamic communication ethics are implemented in the design of child-friendly da'wah content on the *Yufid Kids* YouTube

⁸ Muslim Muslim, "Internalising Digital Technology in Islamic Education," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 6, no. 3 (December 28, 2024): 180–197, <https://doi.org/10.37680/scaffolding.v6i3.6309>.

⁹ Imulia Rahmadani Aziz, "Etika Da'wah Ustadz Hanan Attaki dalam Channel Youtube @hanan_attaki," *Jurnal Komunikasi* Vol. 1, no. No. 4 (2023): 213–29.

¹⁰ Febriyanti, "Konstruksi Identitas Anak Muda Di YouTube."

¹¹ Erlyana, Everlin, and Yuwono, "Analisis Color Palette Berdasarkan Rasa Warna Sebagai Penguat Daya Tarik Emosional Dalam Video Anak."

¹² Mukh Taofik Chulkamdi, Zunita Wulansari, and Isnan Ridho Alamsyah, "Sosialisasi Pengaruh Aplikasi Youtube Terhadap Kondisi Anak Usia 3-12 Tahun," *KHIDMAH: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (November 20, 2024): 63–68, <https://doi.org/10.46367/khidmah.v1i2.2183>.

¹³ Fasiyah Noor et al., "Pendampingan Ibu Bekerja (Working Mom) Terhadap Penggunaan Youtube Pada Anak," *Komuniti: Jurnal Komunikasi Dan Teknologi Informasi* 12, no. 1 (June 9, 2020): 40–50, <https://doi.org/10.23917/komuniti.v12i1.10070>.

channel; (2) identify the creative strategies employed in the content production process; and (3) explore the challenges encountered by creators and designers in producing content that is educational, engaging, and aligned with Islamic values. It is expected that the findings of this research will not only enrich the academic discourse on Islamic communication and child-friendly media but also provide practical guidance for content creators and da'wah institutions in producing high-quality Islamic content for children.

B. Theoretical Review

1. Islamic Communication Ethics

Islamic communication ethics refers to a set of moral principles derived from the Qur'an, Hadith, and Islamic scholarly traditions that govern how messages should be conveyed in an appropriate, accurate, and responsible manner. In the context of da'wah (Islamic preaching), these ethics are crucial because religious messages are not only intended to convey information but also to transmit the moral and spiritual values embedded within them.

Kamaruddin Hasan, Abdullah, and Ahyar state that in the digital era, Islamic communication ethics must remain grounded in the Qur'anic concept of *qaulan*, such as *qaulan sadīdan* (truthful speech), *qaulan balīghan* (effective speech), *qaulan karīman* (noble speech), *qaulan layyīnan* (gentle speech), and *qaulan ma'rūfan* (kind speech).¹⁴ These principles guide da'wah communicators to ensure that the messages delivered are neither misleading nor offensive while maintaining the mission of *rahmatan lil 'ālamīn* (mercy to all creation).

Furthermore, Islamic communication ethics emphasizes *ṣidq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (conveying the message), and *faṭānah* (wisdom) in all forms of communication.¹⁵ In the context of da'wah for children, these principles are particularly relevant, considering that children have different levels of comprehension and moral sensitivity compared to adults. Da'wah content for children must incorporate polite language, educational visuals, and clear moral messages to ensure that Islamic values are understood in a positive light.

2. Digital Ethics in Islamic Preaching Media

The development of digital communication technologies necessitates the adaptation of Islamic ethical values within a new context. Digital ethics not only encompasses user behavior but also concerns how information is produced, disseminated, and consumed in digital spaces.

Floridi, in *The Ethics of Information*, asserts that digital ethics must consider the moral implications of information production and distribution for individuals and society.¹⁶ In the context of digital da'wah, this means that every piece of content must ensure information accuracy, avoid the spread of hoaxes, safeguard audience privacy, and respect socio-cultural diversity.

Research by Suliyanti, Tahir, and Fansuri emphasizes that digital da'wah requires ethical guidelines that integrate Sharia principles with the challenges of modern communication.¹⁷ For example, the use of images, animations, or music in children's da'wah must comply with Islamic

¹⁴ Kamaruddin Hasan, Abdullah, and Ahyar, "Islamic Communication Ethics; Concepts and Applications In The Digital Era," *Jurnal Al-Fikrah* 13, no. 1 (2024): 97–111, <https://doi.org/https://doi.org/10.54621/jiaf.v13i1.734>.

¹⁵ Khairunnisa Ulfadhilah and Salsabila Dwi Nurkhafifah, "Applying Islamic Communication Ethics through Social Media in Early Childhood Education," *QAUAN: Journal of Islamic Communication* 6, no. 1 (June 2025): 120–34, <https://jurnal.iainponorogo.ac.id/index.php/qaulan/article/view/10490>.

¹⁶ John Grace, "The Ethics of Information Management," *Canadian Public Administration* 34, no. 1 (March 9, 1991): 95–100, <https://doi.org/10.1111/j.1754-7121.1991.tb01442.x>.

¹⁷ Suci Suliyanti, Tahir, and Fuad Fansuri, "Etika Komunikasi Islam Dalam Layanan Informasi Di Media Sosial," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 13, no. 1 (2024): 162–73, <https://doi.org/10.24090/jimrf.v13i1.11018>.

norms of decency and avoid elements that could harm children's morals or psychological well-being.

In the context of the *Yufid Kids* YouTube channel, digital ethics encompass selecting educational narratives, utilizing child-friendly visuals, and adhering to platform regulations, such as the YouTube Kids Policy, which prohibits inappropriate advertisements, harmful content, and unsuitable comment interactions. Thus, digital ethics serve as a normative framework to ensure that children's da'wah content is not only informative but also safe, educational, and aligned with Islamic values.

3. Visual Design and Child-Friendly Media

a) *The Concept of Visual Design in Da'wah Communication*

Visual design in da'wah communication serves as a medium to convey religious messages in an engaging and easily understandable manner that aligns with the characteristics of the audience. Dondis, in *A Primer of Visual Literacy*, states that elements such as color, typography, composition, and illustration play a crucial role in conveying meaning and emotion to the audience.¹⁸ For child audiences, these visual elements need to be adapted so that da'wah messages are not only informative but also entertaining and educational (edutainment).

In the context of children's dakwah, child-friendly visual design necessitates a simple approach, bright colors, familiar visual forms, and narratives that align with children's cognitive development.

b) *Child-Friendly Media and Developmental Psychology*

The developmental psychology theories of Piaget and Vygotsky provide the foundation that children aged 4–12 years are in the preoperational to concrete operational stages.¹⁹ At this stage, children learn most effectively through visual experiences, symbols, and stories with simple plots and easily recognizable characters.

Child-friendly media must consider aspects such as:

- 1) Simple language: Using vocabulary that is easy to understand.
- 2) Friendly characters: Presenting figures with positive expressions and exemplary traits.
- 3) Educational narratives: Integrating moral values, stories of the prophets, or daily prayers.
- 4) Content safety: Free from elements of violence, pornography, or inappropriate language.

Livingstone emphasizes that child-friendly media in the digital era must integrate entertainment and education while ensuring the psychological protection of young audiences.²⁰

c) *Principles of Child-Friendly Media Design*

Based on recent studies, designing child-friendly media for digital da'wah content requires attention to several key principles:

- 1) Visual Simplicity: The use of bright colors, clear contrasts, and simple visual forms helps children easily recognize the messages being conveyed.²¹

¹⁸ Timothy Kaori Kitao and Donis A Dondis, "A Primer of Visual Literacy," *The Journal of Aesthetics and Art Criticism* 32, no. 3 (1974): 445, <https://doi.org/10.2307/428445>.

¹⁹ Jean Piaget, *The Construction of Reality in the Child, The Construction of Reality in the Child*, 1st Editio (London: Routledge, 2013), <https://doi.org/10.4324/9781315009650>.

²⁰ Birgitte Tufte and Jeanette Rasmussen, "Children and the Internet," in *Understanding Children as Consumers* (Cambridge: Polity Press, 2010), 184–201, <https://doi.org/10.4135/9781446251539.n11>.

²¹ Kitao and Dondis, "A Primer of Visual Literacy."

- 2) Islamic Storytelling: Stories of the prophets, exemplary figures, and moral values can be presented in the form of simple animations or comics to facilitate children's understanding of religious messages.
- 3) Interactivity: Interactive elements such as quizzes, songs, or prayer invitations can enhance children's emotional engagement with the content.²²
- 4) Age Appropriateness: Every visual element, dialogue, and storyline must consider the age sensitivity and cognitive developmental stages of children.²³
- 5) Consistency in Visuals and Style: Consistent characters, colors, and typography help children build positive associations with da'wah messages.

4. Digital Da'wah Strategies and Children's Communication

Digital da'wah strategies refer to a set of methods, techniques, and approaches used to convey religious messages through information technology-based media. In the context of da'wah for children, the strategies employed emphasize not only the transfer of spiritual knowledge but also enjoyable, interactive, and child-friendly learning experiences. It aligns with the principle of *rahmatan lil 'ālamīn*, which prioritizes gentleness, wisdom, and compassion in delivering Islamic messages (QS. An-Nahl: 125).

Strategies in children's digital da'wah content involve several approaches.²⁴

- 1) Edutainment: Combining educational and entertainment elements so that da'wah messages are delivered in a way that is engaging and not monotonous. This strategy allows da'wah content to be more appealing to children.
- 2) Islamic Storytelling: Using stories of the prophets, moral tales, recognizable characters, and age-appropriate dialogues. Storytelling helps children understand religious concepts through contextual and emotional narratives.
- 3) Audience Interaction: Although children may not yet be actively writing long comments or engaging in discussions, involving them through simple questions, prayer invitations, or content-related activities can improve memory retention and comprehension.
- 4) Consistency in Visuals and Style: Using consistent graphic styles, characters, and video formats enables children to easily recognize associated content with the channel, providing a sense of familiarity and trust.

5. Challenges in Producing Children's Da'wah Content

The production of children's da'wah content in the digital era holds excellent potential for disseminating Islamic values through platforms such as YouTube. However, the process is not free from various challenges, whether technical, ethical, or social in nature. The challenges in producing children's da'wah content in the digital era can be classified as follows:

- 1) Technical and Creative Challenges: Animation, illustration, and video editing require expertise and funding; creative production capacity is often limited. Visual content must be attractive yet free from elements that could be disturbing or inappropriate for children's developmental stages.
- 2) Ethical and Cultural Challenges: Content must align with Islamic principles, avoiding depictions of violence, inappropriate language, or controversial symbols, while also considering the local cultural context of the children.
- 3) Regulatory and Platform Policy Challenges: YouTube and YouTube Kids have community guidelines, child protection regulations, and content restrictions; violations can result in removal or limited reach of content.

²² Ulfadhilah and Nurkhaifah, "Applying Islamic Communication Ethics through Social Media in Early Childhood Education."

²³ Piaget, *The Construction of Reality in the Child*.

²⁴ Ulfadhilah and Nurkhaifah, "Applying Islamic Communication Ethics through Social Media in Early Childhood Education."

- 4) Media Competition Challenges: Non-religious entertainment content, often more spectacular in nature, tends to capture children's attention more easily; da'wah content must compete in terms of visual, audio, and storytelling appeal to remain relevant.

C. Methods

This study employs a qualitative approach with a case study design. According to Yin, case studies are used to gain an in-depth understanding of phenomena within real-life contexts.²⁵ This approach was selected because the research focuses on the design of children's da'wah content on the *Yufid Kids* YouTube channel, including its ethics, strategies, and challenges.

The research site is the *Yufid Kids* YouTube channel, which consistently produces child-friendly da'wah content in the form of animated videos and Islamic storytelling. The research objects include: (1) *Yufid Kids* video content, consisting of narrative, visuals, and presentation strategies; (2) the content production process, encompassing ethics, creative strategies, and technical challenges; and (3) digital ethics policies applied in content creation.

The research subjects involve the *Yufid Kids* creative team (designers, narrators, editors) to obtain insights regarding creative strategies and production challenges, Islamic communication/digital da'wah experts to provide academic perspectives on ethics and children's da'wah strategies in digital media, and parents or educators who use *Yufid Kids* content as a medium for religious learning for children. The sampling technique applied is purposive sampling, which involves selecting informants considered to have an in-depth understanding of the issues.²⁶

The research data were collected using several techniques, namely:

- 1) Content Observation: Observing three *Yufid Kids* video uploads to analyze visual elements, narratives, da'wah messages, and compliance with digital ethics.
- 2) In-Depth Interviews: Conducted with the *Yufid Kids* creative team, Islamic communication experts, and parents who use the content to explore ethics, strategies, and production challenges.
- 3) Documentary Study: Gathering data from video descriptions, audience comments, YouTube Kids' ethical guidelines, as well as literature related to Islamic communication ethics and children's media.

The data analysis process in this study follows the Miles & Huberman model²⁷, involving three main stages:

- 1) Data Condensation
This stage involves selecting and filtering important information from observations, interviews, and documentation. The goal is to simplify raw data into more structured information relevant to the research focus.
- 2) Data Display
The filtered data are then organized into thematic matrices. These matrices contain the main research topics, such as ethics, strategies, and challenges, making it easier for the researcher to identify patterns and relationships among findings.
- 3) Conclusion Drawing
The final stage focuses on identifying patterns, relationships between variables, and key findings that emerge from the analysis process. These results form the basis for drawing well-founded conclusions.

To ensure that the data obtained are valid and accountable, the study employed several verification steps as follows:

²⁵ Robert K. Yin, *Case Study Research and Applications: Design and Methods*, Sixth Edit (Thousand Oaks, California: SAGE Publications, Inc, 2018).

²⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2021).

²⁷ M.B. Miles, A.M. Huberman, and J. Saldana, *Qualitative Data A Methods Sourcebook, Etika Jurnalisme Pada Koran Kuning : Sebuah Studi Mengenai Koran Lampu Hijau*, 3rd ed., vol. 16 (New York: SAGE Publications, Inc, 2015).

1) Source Triangulation

Data from various methods—such as observations, interviews, and documentation—were compared to examine the consistency of information. In this way, the validity of the data can be tested from multiple perspectives.

2) Member Check

The study's preliminary findings were reconfirmed with the informants. This step was taken to ensure that the researcher's interpretations aligned with the actual intent of the participants, thereby minimizing the risk of misinterpretation.

3) Expert Discussions

The results of the data analysis and interpretation were discussed with scholars who are competent in the field of Islamic communication. Suggestions and input from experts helped strengthen the accuracy and objectivity of the research findings.

D. Results and Discussion

1. Results

Based on observations of the content, interviews with the *Yufid Kids* creative team, and a review of documentation, this study identified three main focuses forming the basis of analysis: ethics, strategies, and challenges in designing child-friendly da'wah content.

a) *Ethics in Designing Children's Da'wah Content*

The analysis of three *Yufid Kids* videos revealed that each material is produced with careful attention to the principles of Islamic communication ethics. It is reflected in the use of polite language, soft tones (*qaulan layyinan*), and efforts to avoid elements of violence, hate speech, or visuals that could provoke fear in children. In addition, each video incorporates Islamic values, such as daily prayers, noble character traits, and inspirational stories of the Prophets and their companions.

Furthermore, *Yufid Kids* adheres to digital ethics principles by ensuring the accuracy of information, selecting age-appropriate illustrations and animations, and eliminating advertisements unsuitable for children. The combination of compliance with sharia values and digital platform regulations, such as the YouTube Kids Policy, demonstrates a strong commitment to providing da'wah content that is safe, educational, and aligned with children's psychological development.

This section describes and discusses the results of the study/research according to the method used. This discussion builds upon theories of study and theoretical reviews that have been presented in the previous section.

b) *Strategies for Producing Children's Da'wah Content*

The findings reveal that *Yufid Kids* adopts an edutainment approach, integrating educational elements with entertainment to make religious messages more accessible and engaging for children. This strategy is implemented through several methods:

- 1) **Islamic Storytelling:** Each video presents stories of the Prophets, moral lessons, or daily prayers in simple animated formats with storylines that are easy for children to understand.
- 2) **Child-Friendly Visual Design:** The use of bright colors, friendly cartoon characters, and simple fonts helps capture children's attention while making it easier for them to follow the conveyed messages.
- 3) **Interactivity:** Some content includes invitations to repeat prayers, sing along, or answer simple questions. This approach enhances engagement and strengthens children's memory retention of the messages delivered.
- 4) **Consistency in Style:** Each video maintains consistent visual features and narrative tone, enabling children to easily recognize the content as part of the *Yufid Kids* brand.

c) *Challenges in Producing Children's Da'wah Content*

Although the above strategies have proven effective, the *Yufid Kids* team continues to face several obstacles in the production process, including:

- 1) **Limited Creative Resources:** Producing high-quality animations requires sufficient funding, time, and professional expertise. These limitations often hinder consistency in delivering content with high visual standards.
- 2) **Competition with Popular Entertainment Content:** Children today are exposed to a wide variety of digital entertainment programs with more captivating visuals and narratives. Da'wah content must work harder to remain relevant and engaging amidst this competition.
- 3) **Digital Platform Regulations:** Strict rules on YouTube Kids regarding children's content, monetization, and advertising require creators to exercise greater caution when producing and uploading videos to avoid policy violations.
- 4) **Diverse Audience Backgrounds:** Children come from different cultural backgrounds and levels of religious understanding. Therefore, da'wah messages must be packaged universally to be accepted by all audiences without offending any group.

2. Discussion

The findings of this study reinforce the theory of Islamic communication ethics, which emphasizes that da'wah should be delivered with politeness, wisdom, and adherence to Sharia principles²⁸. The practice of incorporating *qaulan layyinan* (gentle speech) and *qaulan sadīdan* (truthful speech) in *Yufid Kids* content demonstrates that Islamic ethical values can be effectively integrated into modern digital media without losing their spiritual essence.

The edutainment approach employed by *Yufid Kids* also aligns with the findings of Marzuki et.al., who show that Islamic storytelling through animation can enhance children's interest while helping them better understand moral values.²⁹ Through narratives about the Prophets, daily prayers, and educational songs, religious messages are conveyed in a light yet meaningful manner.

On the other hand, the production challenges highlight that sustaining children's da'wah content requires cross-sector collaboration. Cooperation among da'wah institutions, educators, and creative technology experts is essential to overcome resource limitations and improve the visual and narrative quality of the content. Furthermore, digital literacy for parents becomes critically necessary so they can guide their children in accessing da'wah content wisely and proportionally.

Theoretically, this study expands the understanding of digital da'wah. The success of da'wah in the technological era does not solely rely on the quality of the message and the choice of media but also requires creative strategies, adherence to communication ethics, and a comprehensive understanding of digital platform regulations. The findings of this study confirm that child-friendly visual design combined with Islamic storytelling can serve as an effective model for producing da'wah content in the information age.

E. Conclusion

This study demonstrates that the *Yufid Kids* YouTube channel has successfully integrated Islamic communication ethics with creative strategies and child-friendly visual design in producing digital da'wah content. The application of *qaulan layyinan* (gentle speech), *qaulan karīman* (noble speech), and *qaulan ma'rūfan* (kind speech) in every narrative helps deliver da'wah messages that are ethical, polite, and aligned with Islamic teachings.

²⁸ Hasan, Abdullah, and Ahyar, "Islamic Communication Ethics; Concepts and Applications In The Digital Era."

²⁹ Izati Nabila Marzuki et al., "The Exploration of Interactive Islamic Visual Storytelling Illustration through Surah Luqman," *Global Journal Al-Thaqafah* 15, no. 1 (July 28, 2025): 148–64, <https://doi.org/10.7187/GJAT072025-10>.

The edutainment approach—combining Islamic storytelling, simple yet visually appealing elements, and interactivity—has proven effective in increasing children's engagement with understanding religious values. This strategy not only enriches digital da'wah methods but also provides an alternative medium for religious learning that is both enjoyable and educational.

Nevertheless, this study identifies several challenges, including limited creative resources, competition with popular non-educational entertainment content, strict digital platform regulations, and the diverse social and cultural backgrounds of audiences. These conditions highlight the need for collaboration among content creators, da'wah institutions, educators, and policymakers to ensure the production of high-quality and sustainable children's da'wah media.

From a theoretical perspective, this research expands the understanding of digital da'wah by emphasizing the importance of synergy between Islamic ethics, creative strategies, and the utilization of information technology. From a practical perspective, the findings can serve as a reference for da'wah content creators, educators, and policymakers in designing innovative, ethical, and effective children's da'wah media in the digital era.

As a follow-up, future studies are recommended to explore audience responses—both children and parents—to digital da'wah content, as well as to develop cross-sector collaboration models to support the sustainability of child-friendly da'wah across various digital platforms.

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