

# The Implementation of *Qaulan Ma'rufa Da'wah* Strategies in Short-Format Videos: A YouTube Case Study

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**Abstract:** This study examines the implementation of *qaulan ma'rufa da'wah* strategies in short-form *da'wah* on YouTube, specifically in the one-minute booster episodes by *Ustadzah Haneen Akira*. The background of this research lies in the growing demand for digital *da'wah* content that is concise, substantial, and relevant to the 5.0 era. The purpose of this study is to describe the *da'wah* strategies employed and to assess their relevance to Al-Bayanuni's *da'wah* strategy theory and Kotler and Keller's social media theory. This research adopts a descriptive qualitative approach, utilizing Klaus Krippendorff's content analysis on 44 one-minute booster videos. The findings indicate that the *qaulan ma'rufa da'wah* strategy is implemented through three main categories: sentimental with 18 quotations, rational with 25 quotations, and sensorial with only one quotation. This strategy proves effective in fostering emotional closeness, providing logical reasoning, and presenting aesthetic experiences for the audience. In conclusion, short form *da'wah* based on *qaulan ma'rufa* is not only consistent with Islamic principles but also relevant to modern digital communication patterns, thereby contributing to the strengthening of *da'wah* in the realm of social media.

**Keywords:** *Qaulan ma'rufa*, *da'wah* strategy, social media, YouTube

**Abstrak:** Penelitian ini membahas implementasi strategi dakwah *qaulan ma'rufa* dalam dakwah singkat di platform YouTube khususnya pada episode one minute booster oleh *Ustadzah Haneen Akira*. Latar belakang penelitian ini adalah meningkatnya kebutuhan masyarakat terhadap konten dakwah digital yang singkat, padat, dan relevan dengan era 5.0. Tujuan penelitian ini adalah untuk mendeskripsikan strategi dakwah yang digunakan serta menilai relevansinya dengan teori strategi dakwah Al-Bayanuni dan teori media sosial Kotler dan Keller. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan analisis isi Klaus Krippendorff terhadap 44 video pada episode one minute booster. Hasil penelitian menunjukkan bahwa strategi dakwah *qaulan ma'rufa* terimplementasi melalui tiga kategori utama yakni sentimental sebanyak 18 kutipan, rasional sebanyak 25 kutipan, dan indrawi yang hanya satu kutipan. Strategi ini terbukti efektif dalam membangun kedekatan emosional, memberikan penalaran logis, serta menghadirkan pengalaman estetis bagi audiens. Kesimpulannya, dakwah singkat berbasis *qaulan ma'rufa* tidak hanya sesuai dengan prinsip Islam, tetapi juga relevan dengan pola komunikasi digital modern, sehingga berkontribusi pada penguatan dakwah di ranah media sosial.

**Kata Kunci:** *Qaulan ma'rufa*, strategi dakwah, media sosial, YouTube

## A. Introduction

The development of digital technology has brought significant changes to various aspects of human life, including communication, education, economy, and religion. The Society 5.0 era places technology as an integral part of everyday life, where people are not only users of technology but also actively interact and participate in the digital ecosystem.<sup>1</sup> The concept of Society 5.0 was first

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<sup>1</sup> Muhammad Ibrahim, *Komunikasi Digital Di Era Society 5.0* (Bandung: Remaja Rosdakarya, 2020).

introduced in Japan as a response to the Industrial Revolution 4.0, which emphasizes the integration of technology with human values.<sup>2</sup> In the context of *da'wah*, Society 5.0 encourages preachers to be more adaptive and innovative in packaging religious messages.<sup>3</sup> This change also influences patterns of religious communication, which requires the delivery of Islamic *da'wah* messages to adapt to the characteristics of modern society, which is increasingly accustomed to fast and interactive digital information.

Islamic *da'wah*, which was once dominated by face-to-face methods, has now undergone a significant transformation through the use of digital media, especially social media. Digital platforms such as Facebook, Instagram, TikTok, and YouTube offer great potential to reach a wider audience, both locally and globally, at a relatively low cost and with a high capacity for interaction.<sup>4</sup> Recent studies show that YouTube has become one of the most dominant platforms for the dissemination of Islamic *da'wah* due to its audiovisual nature, which allows for stronger emotional and informational engagement than text or audio alone.<sup>5</sup> In addition, YouTube's algorithm also plays an important role in increasing the visibility of *da'wah* content, as it can recommend videos to users with similar interests, thereby expanding the audience reach at no additional cost.<sup>6</sup> YouTube is positioned as an effective medium for Islamic *da'wah* because it provides video-based content that is not only easily accessible and disseminated but also has cross-demographic reach, especially among the younger generation.

Ustadzah Haneen Akira is one of the young preachers who actively spreads Islamic teachings through digital platforms, especially YouTube. She is known for her communicative approach that emphasizes gentle language, rational arguments, and relevant delivery to everyday life. Haneen Akira's YouTube channel features a variety of short *da'wah* content that is easily accessible to a wide audience, with a primary focus on the younger generation who are accustomed to consuming digital content. Her activity and consistency in presenting *da'wah* content have made this channel an important reference for audiences seeking quick and practical Islamic inspiration and motivation. One of the contents on Haneen Akira's channel is the one minute booster episode, which features videos lasting approximately one minute. Each video is designed to convey a concise, communicative, and visually and emotionally appealing *da'wah* message. This short format allows multitasking audiences with limited attention spans to still receive the message effectively.

Digital audience consumption patterns show a preference for content that is short, concise, and easy to digest. Younger generations, in particular, prefer content that is quickly accessible, practical, and relevant to their daily lives.<sup>7</sup> According to a report by We Are Social 2022, the average duration of short video viewing on digital platforms by users aged 18–24 has increased sharply in the last five years, indicating that the trend of short content is becoming *increasingly* dominant in media consumption patterns.<sup>8</sup> This supports the relevance of short *da'wah* formats such as one minute booster in reaching multitasking digital audiences. This phenomenon has encouraged innovation in the format of *da'wah*, including the emergence of the concept of short sermons in the form of short videos. One example is the one minute booster episode on Ustadzah Haneen Akira's YouTube channel, which presents concise yet communicative messages of *da'wah*.

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<sup>2</sup> Mayumi Fukuyama, "Society 5.0: Aiming for a New Human-Centered Society," *Japan Spotlight*, April 2018.

<sup>3</sup> Agus Pradana, "Transformasi Dakwah Islam Di Era Society 5.0," *Jurnal Ilmu Dakwah* 41, no. 2 (2021): 201–18.

<sup>4</sup> Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, Dan Sosioteknologi* (Bandung: Simbiosis Rekatama, 2017); Nurul Latifah, "Optimalisasi Media Sosial Dalam Dakwah Digital," *Jurnal Dakwah Kontemporer* 5, no. 2 (2021): 67–81.

<sup>5</sup> Jon W Anderson, *Cyber Islam: Media and the Online Islamic Sphere* (London: Routledge, 2020).

<sup>6</sup> David Smith, "YouTube's Algorithm and the Spread of Religious Content," *Journal of Media and Religion* 20, no. 3 (2021): 145–62.

<sup>7</sup> Irfan Syahputra, "Islamic Communication in the Digital Age," *Jurnal Komunikasi Islam* 9, no. 2 (2019): 123–40.

<sup>8</sup> We Are Social, *Digital 2022: Global Overview Report* (London: We Are Social, 2022).

This format not only facilitates the efficient delivery of messages but also responds to the challenges of modern audiences who tend to multitask and have limited attention spans.

As the consumption of short video content among the younger generation increases, understanding effective *da'wah* strategies on digital platforms is becoming increasingly important to ensure that religious messages are conveyed ethically and effectively.<sup>9</sup> *Qaulan ma'rufa* is one of the principles of Qur'anic communication which means kind, polite, full of goodness, and beneficial words.<sup>10</sup> This principle emphasizes the importance of ethics in delivering *da'wah* messages so that the messages conveyed are not only informative but also uplifting and touching to the hearts of the *da'wah* partners. Quraish Shihab emphasizes that *qaulan ma'rufa* is not only about the gentleness of language but also the appropriateness of the context so that the *da'wah* message does not offend the listener.<sup>11</sup> In the context of digital *da'wah*, *qaulan ma'rufa* can be implemented through communicative strategies that emphasize gentleness of language, rational argumentation, and delivery that is appropriate to the context and media used. The application of this principle is particularly relevant in social media, where audiences are often more responsive to messages that are ethical, communicative, and touch on their life experiences.

Several previous studies have examined digital *da'wah* on various platforms. Hosen emphasizes the effectiveness of *da'wah* messages through digital interaction, showing that audiences find it easier to understand and internalize messages through interactive media.<sup>12</sup> Bunt highlights the ethical aspects of communication in the Islamic cyber environment, emphasizing that the messages conveyed must remain polite and constructive.<sup>13</sup> Campbell & Tsuria add that digitally engaging content that is visually and emotionally appealing can increase audience engagement<sup>14</sup>. Additionally, research by Aisyah confirms that the use of Qur'anic communication principles such as *qaulan ma'rufa* can increase audience trust and loyalty towards digital *da'wah* content.<sup>15</sup> This proves that ethical and humanistic approaches remain relevant even though *da'wah* media has undergone digitalization. However, studies that specifically discuss short *da'wah* strategies based on the principle of *qaulan ma'rufa* are still limited. This gap indicates the need for research that examines how *qaulan ma'rufa* is applied in short digital *da'wah* and how these strategies can be accepted by modern audiences.

In the era of Society 5.0, the need to deliver *da'wah* effectively and efficiently is increasingly urgent. Digital audiences, especially the younger generation, need content that is not only informative but also relevant, sensorial enjoyable, and capable of building positive emotional experiences. Thus, this study aims to fill this gap by analyzing the *qaulan ma'rufa da'wah* strategy in a short format on Ustadzah Haneen Akira's YouTube channel. This study focuses on identifying sentimental, rational, and sensorial strategies in delivering short *da'wah* messages, as well as examining the opportunities and challenges of their application in the modern digital context.

The objectives of this study are to identify *qaulan ma'rufa da'wah* strategies in one-minute booster episodes, analyze the opportunities and challenges of short *da'wah* strategies in the

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<sup>9</sup> M.T.A Jima'ain, "Dawah in the Digital Age: Utilizing Social Media for the Spread of Islamic Teachings," *Journal of Current Social and Political Issues* 1 1 (2023): 1-7, <https://doi.org/10.15575/jcspi.v1i1.444>.

<sup>10</sup> Muhammad Abu Al-Fath Al-Bayanuni, *Al-Madkhal Ila 'Ilm al-Da'wah* (Beirut: Mu'assasah Al-Risalah, 1993).

<sup>11</sup> M Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2005).

<sup>12</sup> Nurdin Hosen, "The Impact of Social Media on Islamic Preaching in Indonesia," *Studi Islamika* 28, no. 3 (2021): 411-32, <https://doi.org/10.15408/sdi.v28i3.22312>.

<sup>13</sup> Gary Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority* (Chapel Hill: UNC Press, 2018).

<sup>14</sup> Heidi Campbell and Tsuria, *Digital Religion: Understanding Religious Practice in Digital Media* (London: Routledge, 2021).

<sup>15</sup> Nur Aisyah, "Implementasi Prinsip Qaulan Dalam Dakwah Digital," *Jurnal Komunikasi Islam* 14, no. 2 (2022): 211-30.

context of the digital era 5.0, and provide conceptual contributions to the development of digital *da'wah* strategies that are communicative, ethical, and relevant to the needs of modern audiences.

Through this research, it is hoped that a more comprehensive understanding of the implementation of *qaulan ma'rufa* in brief digital *da'wah* can be obtained, as well as providing guidance for preachers and digital media practitioners in designing content that is ethical, interesting, and impactful.

## B. Theoretical Review

This study uses a theoretical framework to analyze the strategy of *qaulan ma'rufa da'wah* in a short preaching format in the digital age. The theory used consists of two main approaches, namely Al-Bayanuni's *da'wah* strategy theory and Kotler & Keller's social media theory. Al-Bayanuni provides a basis for understanding how *da'wah* strategies can be formulated in an ethical, communicative, and effective manner, while Kotler & Keller help assess the application of digital engagement principles and social media optimization in spreading *da'wah* messages.

### 1. Al-Bayanuni's Theory of Da'wah Strategy

A strategy is a series of planned actions to achieve specific goals effectively and efficiently. In communication, strategy determines how messages are structured, delivered, and received to maximize understanding, engagement, and impact.<sup>16</sup> A good strategy considers the audience, media channels, and context to achieve communication goals optimally.

In the context of Islamic communication, *da'wah* strategy involves the planning and implementation of messages that are delivered effectively, ethically, and persuasively. According to Asmuni Syukir, *da'wah* strategy can be defined as the methods, tactics, or strategic steps applied in the implementation of *da'wah* activities.<sup>17</sup> A successful *da'wah* strategy integrates content and methods, tailors messages to audience characteristics, and remains based on Islamic principles. The approach used, whether emotional, rational, or sensorial, plays an important role in shaping the audience's understanding and engagement with the *da'wah* message.<sup>18</sup>

Al-Bayanuni argues that *da'wah* strategies can be classified into three main approaches, namely sentimental, rational, and sensorial.<sup>19</sup> Sentimental strategy emphasize the delivery of messages that touch the emotional side of the audience, for example through gentle language, empathy, prayer, or soothing expressions. This strategy is important in the context of digital *da'wah* because emotional messages can build closeness with the audience, increase trust, and foster internal motivation. A concrete example in the one minute booster episode is "Make Allah fall in love with repentance. Allah loves servants who love to purify themselves, both physically and spiritually".<sup>20</sup> This message touches the emotional side of the audience by emphasizing sincerity, honesty, and peace of mind. This strategy was chosen because it can build emotional closeness between the preacher and the audience, foster internal motivation, and provide a sense of comfort and security when receiving the message.

Al-Bayanuni's rational strategy emphasizes logic and arguments that are relevant to everyday life. This strategy encourages the audience to think critically and reflectively, rather than simply accepting messages passively. In the one-minute booster, an example of a rational strategy can be seen in the statement, "We are born with birthrights. So, as our right to life, we

<sup>16</sup> Philip Kotler and Kevin Lane Keller, *Marketing Management*, 15th ed. (New Jersey: Pearson Education, 2016).

<sup>17</sup> Asmuni Syukir, *Pengantar Ilmu Strategi Dakwah* (Jakarta: Pustaka Islam, 2019).

<sup>18</sup> Al-Bayanuni, *Al-Madkhal Ila 'Ilm al-Da'wah*.

<sup>19</sup> Al-Bayanuni, *Al-Madkhal Ila 'Ilm al-Da'wah*.

<sup>20</sup> *Cleansing Your Heart*, directed by Haneen Akira, One Minute Booster, 2018, [https://youtu.be/WifFh12PCck?si=R\\_oGp2Abx3Auigfq](https://youtu.be/WifFh12PCck?si=R_oGp2Abx3Auigfq).

are born as beings who have prosperity".<sup>21</sup> These messages encourage the audience to think critically and reflect on their life experiences, so that the delivery of *da'wah* is not only emotional but also logical and argumentative. The rational strategy is chosen to help the audience assess and understand the message of *da'wah* more deeply, internalizing Islamic values in a way that is relevant to everyday life.

The sensorial strategy emphasizes sensory experiences and practical application so that messages are easier to understand and feel. This strategy utilizes observation, demonstration, and stimulation of the five senses to make Islamic teachings a real experience. In digital *da'wah*, this strategy is applied through audiovisual experiences that allow the audience to feel the message, for example through the visualization of the concept of inner beauty. One minute booster utilizes soothing audiovisual elements so that messages can be received holistically and emotionally.

In this study, Al-Bayanuni's theory is the main basis for analyzing how Ustadzah Haneen Akira combines these three strategies in the short one minute booster *da'wah* format. The combination of these three strategies shows that *qaulan ma'rufa* not only emphasizes the ethics of delivering messages but also adjusts communication methods to be relevant to the characteristics of modern audiences. This strategy proves that even though the *da'wah* is delivered briefly, its success is still evident because it is structured in a communicative and contextual manner.

## 2. Philip Kotler & Kevin Keller's Social Media Theory

Kotler & Keller emphasize the importance of digital marketing strategies, optimal message dissemination, and audience experience in utilizing social media as an effective means of communication.<sup>22</sup> In the context of digital *da'wah*, this principle is relevant because YouTube and similar platforms can be used as media to disseminate messages widely and interactively. Social media allows messages to be consumed quickly by audiences, shared virally, and reach diverse demographics, including younger generations who are more responsive to short and visual content. Content that is packaged in a concise and visually appealing manner, such as one minute booster, maximizes YouTube's algorithm so that messages are more easily accepted, watched until the end, and even shared by audiences.

Kotler & Keller also emphasize that content duration, visual quality, and message clarity influence engagement. In this study, Kotler & Keller's social media theory is used to analyze how short religious content on YouTube can attract the attention of digital audiences. The use of visuals, short duration, and easy-to-digest message delivery are implementations of digital marketing principles to ensure that religious messages can be received, understood, and internalized by the audience.

The combination of Al-Bayanuni's *da'wah* strategy theory and Kotler & Keller's social media theory provides a strong foundation for analyzing the success of short *da'wah*. Sentimental, rational, and sensorial strategies form communicative and ethical content, while social media principles ensure that messages can reach a wide audience, attract attention, and increase interaction. This is in line with previous literature, such as Hosen<sup>23</sup> and Bunt<sup>24</sup> which emphasizes the importance of combining quality content and digital strategies for successful online *da'wah*. Campbell & Tsuria also highlight that audiovisual experiences are key to attracting audiences in the digital age.<sup>25</sup>

Thus, these theories become a conceptual framework that guides research in assessing *qaulan ma'rufa* strategies in short *da'wah* formats. This theory not only helps to understand

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<sup>21</sup> *Kemelimpahan Harta*, directed by Haneen Akira, One Minute Booster, 2022, [https://youtube.com/shorts/Zump\\_KdNzyE?si=vwmRdTWL000EbPzz](https://youtube.com/shorts/Zump_KdNzyE?si=vwmRdTWL000EbPzz).

<sup>22</sup> Kotler and Keller, *Marketing Management*.

<sup>23</sup> Hosen, "The Impact of Social Media on Islamic Preaching in Indonesia."

<sup>24</sup> Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*.

<sup>25</sup> Campbell and Tsuria, *Digital Religion: Understanding Religious Practice in Digital Media*.

content development but also provides a basis for analyzing audience response, digital engagement, and the relevance of *da'wah* in the context of Society 5.0.

### C. Methods

This study uses a descriptive qualitative approach because this method allows researchers to explore, interpret, and describe phenomena in depth without being limited by statistical quantification. This approach is suitable for researching *qaulan ma'rufa da'wah* strategies in a concise format where the main focus is on understanding the meaning, purpose, and method of delivering *da'wah* messages to digital audiences.<sup>26</sup>

The research objects consisted of videos in the one minute booster episode published on Haneen Akira's YouTube channel. These videos were selected using purposive sampling namely selection based on the relevance of the content to the principle of *qaulan ma'rufa*. Each video was analyzed to identify the *da'wah* strategies applied, whether sentimental, rational, or sensorial.

Data collection was conducted through observation, namely watching videos repeatedly to understand communication patterns, as well as documentation in the form of video transcript copies for further analysis. The analysis was conducted using Klaus Krippendorff's qualitative content analysis, which emphasizes the importance of systematic coding, categorization, and contextual interpretation. This approach not only assesses the frequency of messages, but also their meaning, intent, and the relationship between *da'wah* strategies and audience characteristics.

This study applies a semantic content analysis classification to identify parts that indicate signs of *qaulan ma'rufa* in Ustadzah Haneen Akira's *da'wah* strategies. This approach allows for an understanding of the meaning behind the implementation of these signs, thereby revealing the overall *qaulan ma'rufa da'wah* strategies employed. Data analysis followed the six stages outlined by Krippendorff.<sup>27</sup> The first stage is to determine the unit of analysis, which is a quote from a preaching message that is relevant to *qaulan ma'rufa*. The second stage is to select videos and excerpts that meet the research focus criteria. The third stage is to code the messages based on the categories of sentimental, rational, and sensory *da'wah* strategies. The fourth stage is to filter and sort the data according to relevance. The fifth stage is to draw meaning and implications from each excerpt. The final stage is to compile the results in the form of a descriptive narrative, supported by illustrative tables of code categories.

The results of the analysis are presented in tables by category, accompanied by interpretive narratives that explain the relationship between *da'wah* strategies, the principle of *qaulan ma'rufa*, and audience responses. Thus, readers can comprehensively understand how brief *da'wah* strategies are applied ethically, communicatively, and relevantly in the era of Society 5.0.

In addition, this study considers social media aspects according to Kotler & Keller's theory, such as content duration, visual quality, and audience interaction potential.<sup>28</sup> This aims to assess the success of delivering *da'wah* messages in digital format, because the success of *da'wah* is not only determined by the content of the message, but also how the content is consumed and received by the audience.

To explain the content analysis procedure used in this study, a code category table was created that outlines the *qaulan ma'rufa da'wah* strategy. This table contains code categories, definitions or meanings of each category, and the units of analysis that are the focus of the study. The purpose of compiling this table is so that the study can be replicated and readers can understand how the data was analyzed systematically.

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<sup>26</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2018).

<sup>27</sup> Krippendorff, *Content Analysis: An Introduction to Its Methodology*.

<sup>28</sup> Kotler and Keller, *Marketing Management*.

Table 1. Coding Categories and Analysis Units

Category	Definition or Meaning	Analysis Unit
Sentimental	A strategy that emphasizes emotional closeness, empathy, and gentle language to calm the audience and build psychological bonds.	Quotes containing expressions of empathy, prayers, or words of comfort.
Rational	A strategy that emphasizes logic, argumentation, and reflection to encourage understanding, awareness, and critical thinking among the audience.	Quotes that encourage thinking, analyzing, or reflecting on the value of life.
Sensorial	A strategy that uses real sensory experiences and experiments to introduce Islamic teachings in a convincing and concrete manner.	Quotes that show real illustrations or activities that the audience can observe or experience.

To ensure data validity, source triangulation was conducted by comparing the researchers' analysis with audience responses in the YouTube comments section. Researchers cross-checked transcripts, videos, and observation notes. The reliability of the codes was tested through a process of repeated review, so that every quote categorized as sentimental, rational, or sensory could be scientifically accounted for. Several comments show the audience's positive acceptance and emotional attachment to the short *da'wah* message. For example, one audience member wrote, "Very calming when anxiety strikes." These comments reinforce the interpretation that the sentimental *da'wah* strategy applied by Ustadzah Haneen Akira is able to reach and touch the digital audience emotionally.

#### D. Results and Discussion

The results of the study show that the *qaulan ma'rufa da'wah* strategy applied by Ustadzah Haneen Akira in the one minute booster episode appears in three main categories namely sentimental, rational, and sensorial. From the 44 videos analyzed, 18 quotes were found to belong to the sentimental strategy, 25 quotes to the rational strategy, and one quote to the sensorial strategy. These findings confirm that although rational strategies are used more frequently, the three strategies complement each other to create effective, polite, and contextual *da'wah* messages in the digital age.

The sentimental strategy is evident through gentle language, expressions of empathy, and messages that calm the audience's hearts. Quotes such as, "Make Allah fall in love with repentance. Allah loves servants who enjoy purifying themselves, both physically and spiritually" and "Something we let go of is sometimes cooler, more beautiful, more stunning when it is in its natural habitat," show how Ustadzah Haneen Akira builds emotional closeness with her audience. This strategy allows the audience to feel warmth and personal motivation, while strengthening their psychological attachment to the message of *da'wah*. This approach is consistent with the principle of *qaulan ma'rufa*, which is to convey messages in a polite, kind, and beneficial manner to the recipients.<sup>29</sup>

Rational strategies emphasize logic, arguments relevant to life experiences, and reflection on life values. Relevant quotes include, "We are born with birthrights. So as our right to life, we are born as beings who have prosperity" and "Don't say you are being

<sup>29</sup> Al-Bayanuni, *Al-Madkhal Ila 'Ilm al-Da'wah*.

tested, but say that you are being rewarded." These messages lead the audience to think critically, reflect on life, and build awareness that Islamic teachings are not just norms but also rational guidelines for everyday life. This rational strategy is very important in the digital age, where audiences tend to appreciate content that is easy to understand while also building intellectual awareness.

Haneen Akira's sensorial strategy in *da'wah* is evident through her depiction of beauty that can be captured by the five senses. For example, in the quote, "The Islamic way of life makes us beautiful. In Islam, there is the concept of radiance." This expression shows that Islamic teachings not only regulate spiritual life but also bring out an outward radiance of beauty that can be seen and felt. The concept of radiance emphasizes that a Muslim woman's beauty is not limited to physical aspects but it is the result of inner beauty that is then radiated through outward expressions. Thus, the sensory strategy reinforces that Islamic preaching is able to reach the aesthetic aspect, so that the message of preaching feels more down to earth and touches the sensory experience of the audience.

Audience responses in the comments section reinforce these findings. Several comments confirm the emotional and intellectual impact of short sermons, for example "Masha Allah, the ustadzah's sermons always calm my heart" and "Ustadzah, thank you for your videos. I always look forward to your motivational videos, and they always resonate with me. Thank you, ustadzah." This confirms that the short sermon format is effective in reaching digital audiences, especially the younger generation who prefer content that is concise, fast-paced, and relevant to their daily lives.

In terms of opportunities, the short sermon strategy based on *qaulan ma'rufa* has several advantages. First, it can reach a wider audience in a short time, utilizing social media algorithms to increase the virality of content, and strengthen the positive image of Islamic preaching.<sup>30</sup> Second, the short format makes it easier for the audience to quickly digest the message and absorb the values of preaching without feeling burdened. Third, this approach supports the integration of preaching messages and entertainment or educational content that is popular with the digital generation.

However, there are several challenges that need to be considered, including the risk of meaning reduction due to limited duration, the potential for misinterpretation, and the need to maintain consistency in preaching ethics so as not to get caught up in mere digital trends.<sup>31</sup> Limited duration has the potential to cause meaning reduction and the risk of misinterpretation, so preaching messages must be carefully crafted. In addition, short *da'wah* is prone to following digital media trends, so ethical consistency is needed to avoid merely chasing content popularity. The minimal number of sensory strategies also shows that real experiences based on the five senses are difficult to apply consistently in digital media, which predominantly uses fast video formats and limited visuals.

This finding is in line with Al-Bayanuni's theory, which divides *da'wah* strategies into sentimental, rational, and sensorial. In the digital context, a combination of the three provides added value, not only touching on emotional aspects, but also stimulating thought and providing an enjoyable sensory experience. This relevance is also reinforced by the social media theory developed by Philip Kotler & Kevin Keller, which emphasizes the importance of content strategies that are interesting, accessible, and relevant to the needs of audiences on digital platforms.<sup>32</sup> Effective short *da'wah* strategies utilize this principle to reach audiences optimally, create high engagement, and strengthen the internalization of *da'wah* messages. When compared to previous studies that highlight conventional *da'wah*, this study confirms the novelty of the effectiveness of the short

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<sup>30</sup> Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*.

<sup>31</sup> Stewart Hoover and Nadir Echchaibi, *Media and Islam: Representations, Ethics and Practice* (Routledge, 2020).

<sup>32</sup> Kotler and Keller, *Marketing Management*.

*da'wah* format.<sup>33</sup> This is relevant to the characteristics of audiences in the Society 5.0 era who prioritize information efficiency.

As an illustration, the following table shows each category of *da'wah* strategy and its meaning:

Table 2. Data

Category	Sample Quotation	Relevance to the Principle of <i>Qaulan Ma'rufa</i>
Sentimental	Make Allah fall in love with repentance. Allah loves servants who love to purify themselves, both physically and spiritually.	Emphasizing the delivery of messages with gentleness and kindness, also touching the emotional side of the audience.
Sentimental	Sometimes, something we let go of is cooler, prettier, and more stunning when it's in its natural habitat.	Providing understanding with polite language and touching feelings, building emotional closeness.
Rational	We are born with birthright. So as our right to life, we are born as beings who have prosperity.	Encouraging the audience to think logically and reflectively, in accordance with the principles of rational communication.
Rational	Don't say you are being tested, but say that you are being rewarded.	Provide clear and constructive arguments, emphasizing a rational positive perspective.
Sensorial	The Islamic way of life makes us beautiful. In Islam, there is the concept of radiance.	Using sensory stimulation and aesthetic experiences to reinforce the message, in accordance with the principle of <i>qaulan ma'rufa</i> in sensory aspects.

## E. Conclusion

This study shows that the *qaulan ma'rufa da'wah* strategy used by Ustadzah Haneen Akira in the one minute booster series is able to convey Islamic messages in a communicative and persuasive manner. From the 44 videos analyzed, 18 quotes reflecting the sentimental strategy, 25 quotes reflecting the rational strategy, and one quote reflecting the sensorial strategy were found. These findings confirm that the power of short *da'wah* lies in its ability to combine emotional appeal, logic, and sensory experiences that can be fully accepted by the audience.

This study shows that YouTube can be an effective medium for spreading Islamic values, especially for the digital generation. Short, one-minute messages are able to reach audiences who have limited time, while instilling spiritual awareness in a light yet profound way. This is in line with the concept of preaching in the 5.0 era, which requires the creative use of technology and digital media.

Academically, this research contributes to the study of *da'wah* communication by enriching the perspective of applying *qaulan ma'rufa* in the context of social media. Practically, this research

<sup>33</sup> Ibrahim, *Komunikasi Digital Di Era Society 5.0*.

provides inspiration for *da'i* and digital *da'wah* content managers to pay more attention to communication strategies that are persuasive and tailored to the needs of modern audiences.

This study also opens up opportunities for the development of digital *da'wah* studies in the future. Future researchers can expand the scope of their studies by using other *qaulan* in the Qur'an or comparing short *da'wah* strategies on different platforms, such as TikTok, Instagram, or podcasts. Thus, the understanding of the dynamics of digital *da'wah* can become more comprehensive and relevant to the needs of society.

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