

Da'wah Ethics in the Digital Age: A Comparative Study of Preaching by Indonesian Female Preachers in Reaching Generation Z

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Abstract: The development of digital technology has changed the way female preachers convey Islamic messages, especially to Generation Z, who are known to be critical, visual, and very active in the online space. This study analyzes the application of digital preaching ethics by four Indonesian female preachers—Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Neng Eem Marhamah—with a focus on strategies for reaching Generation Z. The study used a literature review and digital content analysis of YouTube and Instagram. The results of the study show two main patterns: (1) an adaptive approach that utilizes social media trends to expand the reach of the message, and (2) a selective approach that emphasizes the depth of the material while maintaining relevance to the audience and conformity with Islamic law. The analysis confirms that a balance between media creativity and ethical consistency can increase the credibility of da'wah while engaging young audiences. This study contributes to the formulation of the Digital Ethics on Da'wah Framework, which combines the principles of politeness, material accuracy, and contextual relevance as practical guidelines for female preachers to build effective and dignified da'wah in the digital age.

Keywords: Da'wah Ethics, Digital Da'wah, Female Preachers, Social Media, Generation Z.

Abstrak: Perkembangan teknologi digital telah mengubah cara pendakwah perempuan menyampaikan pesan Islam, khususnya kepada Generasi Z yang dikenal kritis, visual, dan sangat aktif di ruang daring. Penelitian ini menganalisis penerapan etika dakwah digital oleh empat pendakwah perempuan Indonesia—Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, dan Neng Eem Marhamah—dengan fokus pada strategi menjangkau Generasi Z. Metode yang digunakan adalah studi literatur dan analisis konten digital pada platform YouTube dan Instagram. Hasil penelitian menunjukkan adanya dua pola utama: (1) pendekatan adaptif yang memanfaatkan tren media sosial untuk memperluas jangkauan pesan, dan (2) pendekatan selektif yang menekankan kedalaman materi dengan menjaga relevansi dengan audiens dan kesesuaian dengan syariat. Analisis menegaskan bahwa keseimbangan antara kreativitas media dan konsistensi etika mampu meningkatkan kredibilitas dakwah sekaligus menarik keterlibatan audiens muda. Kontribusi penelitian ini adalah perumusan Digital Ethic on Da'wah Framework, sebuah kerangka yang memadukan prinsip kesantunan, akurasi materi, dan relevansi kontekstual sebagai panduan praktis bagi pendakwah perempuan dalam membangun dakwah yang efektif dan bermartabat di era digital.

Kata kunci: Etika Dakwah, Dakwah Digital, Pendakwah Perempuan, Media Sosial, Generasi Z.

A. Introduction

Islamic preaching is a continuous activity that serves as a bridge of faith and a means of strengthening brotherhood among believers.¹ Muslim history records the vital role of women in preaching since the time of the Prophet Muhammad. Figures such as Khadijah R.A., Aisha bint Abu Bakr, Asma' bint Abu Bakr, and Nusaibah bint Ka'ab are proof that women have a place and authority in Islamic scholarship. Women's da'wah in the current digital era can be seen as a continuation of this tradition, with new mediums such as digital platforms.

The development of digital technology provides excellent opportunities for da'wah. APJII data for 2025 shows that the number of internet users in Indonesia has reached 229 million people or 80.66% of the population. Popular social media such as YouTube, TikTok, and Instagram have become the main space for interaction for Generation Z, the dominant audience today. It makes digital da'wah easier to reach the public, even though short, visual, and interactive content that suits Gen Z's consumption style.²

Just as the female companions of the Prophet dared to voice the concerns of their people, contemporary female preachers also play a role in presenting an empathetic perspective on issues of family, child education, and mental health. Figures such as Oki Setiana Dewi and Halimah Alaydrus demonstrate the ability to reach diverse audiences, from traditional majelis ta'lim (religious gatherings) to live streaming, with a distinctive, moderate, and down-to-earth style of preaching.³

However, the digital space also presents challenges in the form of hoaxes, hate speech, and shallow content that can obscure the value of preaching. Therefore, the application of digital preaching ethics is important to maintain the positive tone of preaching, uphold the dignity of Islam, and remain relevant to internet users across generations. With a combination of strong communication strategies and ethics, digital preaching by female preachers not only expands the reach of the message but also restores the credibility of preaching in the digital age.

Thus, the author formulates this study to analyze the application of da'wah ethics by four female preachers in digital media, compare the strategies used to reach Generation Z, and develop a framework for digital da'wah ethics for Generation Z.

This study has novelty in two main aspects. First, the research highlights the role of female preachers in digital preaching, which has received little attention in studies of Islamic preaching and communication. Unlike previous studies that focused on male preachers, this study highlights the role of women in digital preaching. Most previous studies have focused more on male preachers or on digital preaching in general, thereby often overlooking the voices and contributions of female preachers.

Second, this study uses a comparative approach by linking aspects of da'wah ethics and the effectiveness of engagement with Generation Z. This approach allows for a more comprehensive analysis, not only assessing the validity of da'wah material, but also how communication styles and the use of digital media influence the acceptance of young audiences. Thus, this study enriches the literature on contemporary preaching and provides a new perspective on the importance of digital ethics in building the authority of female preachers in the modern era.

¹ Kassra A. R. Oskooii and Karam Dana, "Muslims in Great Britain: The Impact of Mosque Attendance on Political Behaviour and Civic Engagement," *Journal of Ethnic and Migration Studies* 44, no. 9 (July 2018): 1479–505, <https://doi.org/10.1080/1369183X.2017.1330652>.

² Sarah Fadhilah and Sekartaji Anisa Putri, "Digital Preaching for Gen Z: Content Analysis on @Angger_sy's Instagram Reels," *Communicatio* 1, no. 2 (December 2025): 170–82, <https://doi.org/10.33830/communicatio.v1i2.13342>.

³ Fatimah Husein, "Ba 'Alawi Women and The Development of Hadrami Studies in Indonesia," *Studia Islamika* 32, no. 1 (April 2025): 137–59, <https://doi.org/10.36712/sdi.v32i1.46004>.

B. Theoretical Review

From the time of the Prophet Muhammad to the Abbasid era, women have played an important role in da'wah, both in the transmission of hadith, teaching, and spirituality. Figures such as Karimah al-Marwaziyyah and Rabi'ah al-'Adawiyah demonstrate recognition of women's scholarly and Sufi authority. In the modern context, this tradition continues through female Islamic boarding school teachers, popular female religious teachers, and digital da'iyahs who use social media to convey Islamic teachings in a visual, interactive manner appropriate for the younger generation.⁴

Ethics remain the primary foundation of da'wah. In Islam, ethics or al-akhlaq include the principles of amar ma'ruf nahi munkar, gentleness, and wisdom, as emphasized in the Qur'an and hadith. In the digital age, these ethics extend to content, language, interaction, visuals, and platform use. This is important, as digital da'wah, which is fast, visual, and algorithm-based, has the potential to pose challenges such as disinformation, the commodification of religion, and social polarization. Therefore, digital literacy, regulation, and polite communication are urgent needs in order for da'wah to remain relevant and acceptable.⁵

Previous studies have focused more on male preachers, so research on female preachers in digital da'wah is still limited. In fact, figures such as Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Ning Eem Marhamah have different styles of preaching (popular, humorous, Sufi, and nationalistic) that influence audience acceptance, especially among Generation Z. As digital natives, Gen Z tends to prefer short, authentic, and relevant content, with engagement measured through likes, comments, and active participation. Therefore, this study attempts to fill the gap by examining how the preaching ethics of female preachers influence Gen Z's engagement in the digital space.

The ethics of da'wah communication in Islam are rooted in moral principles derived from the Qur'an and hadith. Ethics, which etymologically comes from the word *ethos* meaning custom or tradition, is closely related to morality, which is the guideline for good and bad human behavior. In the context of Islam, communication is not only the delivery of messages but also interactions that must be carried out with noble character (*akhlāk al-karimah*). Therefore, Islamic communication ethics are divided into two dimensions, namely transcendental ethics (*ḥablun min Allāh*), which regulates the relationship between humans and Allah SWT, and human ethics (*ḥablun min al-nās*), which regulates communication between individuals in society. Both emphasize honesty, politeness, patience, not being easily provoked, and the use of good language and respect for differences of opinion.⁶

Da'wah itself is essentially an invitation to do good, which can be done in various ways, such as through speech (*bi al-lisān*), writing (*bi al-kitābah*), or exemplary deeds (*bi al-ḥāl*). With the development of technology, da'wah is no longer limited to the assembly hall but is also present in digital media, enabling broader and more effective delivery of religious messages. Even so, in order for da'wah to remain relevant and well-received, communication ethics must be upheld.

The Qur'an provides ethical standards for communication that can serve as a foundation for da'wah, including through the concept of *qaulan* or speech. Some important principles include

⁴ Siti Mutmainah et al., "Online Da'wah on Social Media: Personal Branding of a Female Celebrity Preacher on Instagram," *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi*, August 13, 2022, 39–63, <https://doi.org/10.21093/lentera.v6i1.4803>; Eva F. Nisa, "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, nos. 1–2 (February 2018): 68–99, <https://doi.org/10.1163/22142312-12340085>.

⁵ Muhammad Okky Brohim and Indra Budi, "Hate Speech and Abusive Language Detection in Indonesian Social Media: Progress and Challenges," *Heliyon* 9, no. 8 (August 2023): e18647, <https://doi.org/10.1016/j.heliyon.2023.e18647>.

⁶ Hilda Ainissyifa et al., "Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners," *International Journal of Islamic Khazanah* 12, no. 1 (January 2022): 72–85, <https://doi.org/10.15575/ijik.v12i1.16610>; Onong Uchjana Effendy, *Ilmu komunikasi: teori dan praktek* (Bandung: Rosda Karya, 2017).

qaulan sadīdan (truthful speech), *qaulan layyinan* (gentle speech), *qaulan karīman* (noble speech), and *qaulan ma'rūfan* (easy-to-understand speech). These principles teach that da'wah communication must be conveyed with honesty, gentleness, respect, and clarity so that the message is well received and does not cause misunderstanding.⁷

In addition to religious dimensions, digital da'wah ethics also require reference to national regulations. Some official guidelines that can be used as a basis include:

1. MUI Fatwa No. 24 of 2017 concerning Guidelines for Interacting on Social Media. This emphasizes the importance of politeness on social media, the obligation to ensure information is accurate, and the prohibition on producing or disseminating content that is slanderous, gossipy, provocative, or has the potential to divide unity.
2. Law No. 11 of 2008 concerning Electronic Information and Transactions (ITE) and its amendments. Regulates the prohibition of hate speech, insults, and the spread of fake news (hoaxes) that can harm others and disturb public order.
3. Law No. 28 of 2014 concerning Copyright. Relevant in the context of digital preaching, because it protects the use of other people's work in the form of text, visuals, and audio. This is important so that da'wah content continues to respect copyright and does not violate the law.
4. Ministry of Communication and Information Technology Regulation No. 20 of 2016 concerning Personal Data Protection. Provides a legal basis for protecting the audience's privacy, including prohibiting the misuse of personal data for purposes unrelated to da'wah.

Thus, the success of digital da'wah communication is not only determined by the reach of social media, but also by compliance with Islamic ethics and applicable legal regulations. Ethics based on the Qur'an, hadith, and national legal norms will help da'wah preachers deliver da'wah that is polite, professional, and beneficial to society.⁸

Generation Z is known as a group of digital natives who grew up alongside technological developments. They are very familiar with social media, tend to multitask, and prefer visual and instant content. Their critical nature and tendency to get bored quickly make Gen Z selective in choosing information, so that only content that is considered relevant and authentic is able to attract their attention continuously.⁹

In terms of communication, Gen Z prefers short, concise, and interactive formats. They are more interested in short videos, infographics, or posts that use simple, straightforward language that is in line with everyday language. In addition, the aspects of personalization and authenticity of the message are important factors; content that feels too formal or rigid tends to be ignored. Thus, the use of communicative language, attractive visuals, and relatable narratives is key to engaging and retaining Generation Z.¹⁰

⁷ Ainissyifa et al., "Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners."

⁸ Ainissyifa et al., "Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners"; M. Kholili, Ahmad Izudin, and Muhammad Lutfi Hakim, "Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation," *Cogent Social Sciences* 10, no. 1 (December 2024): 2357460, <https://doi.org/10.1080/23311886.2024.2357460>.

⁹ Amelia Hassoun et al., "Practicing Information Sensibility: How Gen Z Engages with Online Information," *Proceedings of the 2023 CHI Conference on Human Factors in Computing Systems*, April 19, 2023, 1–17, <https://doi.org/10.1145/3544548.3581328>; Katy Y. Y. Tam and Michael Inzlicht, "Fast-Forward to Boredom: How Switching Behavior on Digital Media Makes People More Bored.," *Journal of Experimental Psychology: General* 153, no. 10 (October 2024): 2409–26, <https://doi.org/10.1037/xge0001639>; Simona Tirocchi, "Generation Z, Values, and Media: From Influencers to BeReal, between Visibility and Authenticity," *Frontiers in Sociology* 8 (January 2024): 1304093, <https://doi.org/10.3389/fsoc.2023.1304093>.

¹⁰ Hassoun et al., "Practicing Information Sensibility"; Nisa, "Creative and Lucrative Da'wa"; Tirocchi, "Generation Z, Values, and Media."

C. Method

This study uses a qualitative approach because its primary focus is to deeply understand the meaning, value, and practice of ethical communication in preaching carried out by female preachers in the digital space. The qualitative approach was chosen so that researchers could explore the phenomenon of digital da'wah contextually, through interpretation of content, language, and interactions with Generation Z audiences. Thus, this study not only produced descriptive data but also conducted an interpretive analysis of how da'wah messages are produced, delivered, and received in the digital space.¹¹

In addition, this study uses a comparative design to examine the differences and similarities in the styles and ethics of preaching practiced by several popular female preachers, including Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Ning Eem Marhamah. Through comparative studies, this research can identify the unique characteristics of each preacher while finding common patterns that influence audience engagement, especially Generation Z.¹² Thus, the results of this study are expected to enrich the study of digital preaching through a gender perspective while providing a broader understanding of the relationship between preaching ethics and communication effectiveness in the social media era.

This study will examine the female preachers Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Neng Eem Marhamah. The reason for choosing the above names is that they all use social media as a means of communication with their audience, namely YouTube and Instagram. All four are widely known in Indonesian society, both on social media and in the real world, and each has a significant audience.

Oki, Mumpuni, and Halimah have Gen Z audiences with different approaches, including using Gen Z language, a pesantren-style preaching combined with humor, and Sufi knowledge packaged in a simple, easy-to-understand manner. In addition, the presence of Ning Eem Marhamah shows that preaching is expressed through the language of nationality, not just formal religious language.

This study uses secondary data in the form of digital content from four Indonesian female preachers, namely Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Neng Eem Marhamah. The data was obtained through YouTube and Instagram. These platforms were chosen because social media is the primary space for Generation Z interaction. Interviews or lecture transcripts were not conducted due to time constraints, so the research focused on publicly accessible digital traces.

The data in this study was collected in several stages. First, the researchers documented the da'wah content published by four Indonesian female preachers, namely Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Neng Eem Marhamah. The documentation was carried out by archiving YouTube videos, Instagram posts, TikTok content, and podcasts (if available) relevant to the theme of digital da'wah. Second, the researchers used a literature study to strengthen the theoretical framework, referring to journal articles, books, and previous studies discussing the ethics of preaching, the role of female preachers, and the characteristics of Generation Z. Through a combination of digital data and literature, this study attempts to present a more comprehensive analysis.¹³

The collected data was then analyzed using qualitative content analysis. This process began with coding, which involved classifying the preaching content based on five categories of digital preaching ethics: (1) material ethics, (2) delivery ethics, (3) digital interaction ethics, (4) visual and media ethics, and (5) platform utilization ethics. Each piece of content was examined

¹¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Sixth edition (Los Angeles: SAGE, 2022), <https://isbnsearch.org/isbn/9781071817940>.

¹² Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Kencana; Jakarta, 2021), <https://isbn.perpusnas.go.id/bo-penerbit/penerbit/isbn/data/view-kdt/178331>.

¹³ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (2455 Teller Road, Thousand Oaks California 91320: SAGE Publications, Inc., 2019), <https://doi.org/10.4135/9781071878781>.

to find indicators that corresponded to these categories. Next, the coding results were compared to identify patterns of similarity and differences in the preaching strategies used by each female preacher. This analysis not only captured the application of preaching ethics but also assessed its relevance to the engagement of Generation Z in digital media.

D. Results and Discussion

In this study, content analysis of the digital preaching content of Indonesian female preachers was conducted using five main categories of digital preaching ethics. Each category describes moral and methodological principles in conveying Islamic teachings in the online public sphere.

1. Content Ethics

Preaching content must prioritize accuracy, conformity with Sharia law, and relevance to the social context. Female preachers such as Halimah Alaydrus, for example, emphasize the validity of arguments and contextual explanations, so that the message remains authentic and down-to-earth. This principle is in line with al-Qardhawi's view that da'wah material needs to respond to the needs of society without losing its Sharia roots.¹⁴

2. Ethics of Delivery

Polite language, clear communication style, and fairness in addressing differences are important elements. Oki Setiana Dewi is known for using persuasive narratives and popular language to reach Generation Z, while still maintaining politeness. This is relevant to the principles of *qaulan balīghā* and *qaulan layyina* in the Qur'an (QS. An-Nisa: 63, QS. Thaha: 44) which emphasize gentleness and clarity.

3. Digital Interaction Ethics

Da'wah activities on social media require the ability to respond to audiences, maintain privacy, and moderate comments. Mumpuni Handayayekti, for example, often emphasizes boundaries in public discussions to prevent them from escalating into hate speech. This is in line with Islamic communication ethics which emphasize *amar ma'ruf* with wisdom (QS. An-Nahl: 125).

4. Visual & Media Ethics

Visual aspects include appearance in accordance with sharia, compliance with copyright, and production quality. Oki and Halimah, for example, present simple but professional visuals without compromising modesty. According to Nisa, aesthetics in da'wah media influence audience acceptance, especially among the more visual digital generation.¹⁵

5. Platform Utilization Ethics

The selection of social media, transparency in collaboration, and awareness of algorithms are part of an ethical da'wah strategy. Neng Eem Marhamah makes more use of formal platforms such as online seminars and national podcasts, demonstrating selective adaptation. This supports Campbell & Tsuria's idea of "digital religion," which is how religion transforms through digital media while maintaining its ethical values.¹⁶

Tabel 1.1 comparison of strategies among female preachers

¹⁴ Muhammad Hidayat and Muhammad Ikhlas Bin Rosele, "Modernization of Fiqh in Contemporary Era: A Study of Yusuf al-Qardhawi's Fiqh Thought," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (July 2024), <https://doi.org/10.30821/miqot.v48i1.1124>.

¹⁵ Nisa, "Creative and Lucrative Da'wa."

¹⁶ Heidi A. Campbell and Ruth Tsuria, *Digital Religion: Understanding Religious Practice in Digital Media*, 2nd ed. (London: Routledge, 2021), <https://doi.org/10.4324/9780429295683>.

Ethical Dimension	Oki Setiana Dewi (Popular)	Mumpuni Handayayekti (Traditional)	Halimah Alaydrus (Sharī'a-Oriented Sufistic)	Ning Eem Marhamah (National/Civic)
Content Focus	Motivational messages, personal experiences, and narratives about the Prophet and the Companions. Scriptural references are present but delivered in a light, accessible manner.	Practical jurisprudence (fiqh), folk narratives, and interpretations drawn from <i>kitab kuning</i> (classical Islamic texts). Moral messages are linked to local traditions.	Firm textual grounding (Qur'an, hadith, and authoritative scholarly/preacher opinions). Emphasis on ethics (akhlāq), devotion to the Prophet, and Sufi sensibilities.	Civic-national narratives: unity, tolerance, democracy, and social empowerment. Explicit textual citations are limited, yet the discourse is dense with Islamic values.
Delivery Style	Storytelling-oriented, emotionally engaging, and designed to be relatable for Generation Z.	Uses <i>ngapak</i> humor, vernacular speech, and interactive engagement.	Gentle, courteous, and strongly etiquette-oriented; occasionally interspersed with light humor.	Polite and formal, with a political-rhetorical style; assertive but not offensive.
Digital Interaction	Highly active on Instagram and YouTube; primary audiences include Gen Z and young mothers.	Predominantly engages through offline study circles; online presence is comparatively passive.	Limited interaction, but supported by a loyal congregation; maintains symbolic authority and composure.	Appears mainly in formal forums and news media; digital interaction is not intensive.
Visual & Media Production	Contemporary editing, Reels, and YouTube Shorts; high audiovisual quality.	Simple recordings of offline gatherings; perceived as authentic.	Neat, elegant, and professionally produced content.	Official documentation from parliamentary/public forums; tends to be formal with minimal visual creativity.

This study found that the four female preachers analyzed, namely Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Ning Eem Marhamah, exhibited diverse styles of digital preaching but remained within the corridor of Islamic preaching ethics. All four can be positioned equally as research subjects because they all play a role as preaching agents in the digital space, albeit with different approaches, delivery styles, and media.

In terms of content, Oki Setiana Dewi tends to present religious motivational messages with a light emotional tone that is easily digestible for Generation Z. Mumpuni Handayayekti raises practical fiqh and traditional stories with a humorous tone that is close to Javanese culture. Halimah Alaydrus emphasizes scholarly authority with references to the Qur'an, hadith, and the views of classical preachers, while also displaying a Sufi style that emphasizes morals and manners. Meanwhile, Ning Eem Marhamah presents a nationalistic style of preaching,

emphasizing the values of tolerance, unity, and diversity as expressions of *amar ma'ruf nahi munkar* in the Indonesian socio-political context.

In terms of delivery, Oki's style tends to be popular and communicative, using language that is relatable to urban audiences and Generation Z. Mumpuni appears with a traditional and humorous rhetorical style that is very close to the grassroots community. Halimah emphasizes politeness, gentleness, and an elegant style of speech, while Ning Eem appears with a firm but polite political rhetorical style. These differences in style demonstrate the flexibility of women's da'wah in adapting to the characteristics of their respective audiences.

In terms of digital media, Oki and Halimah can be described as digital natives, actively managing content on popular platforms such as YouTube, Instagram, and TikTok. Mumpuni is more present in the digital space through documentation by congregations and volunteers who upload her lectures to YouTube. At the same time, Ning Eem appears more frequently in media reports, on the DPR channel, and on online public forums. This shows that digital media serves as a space for women's preaching, through both personal and institutional channels.

Overall, these findings confirm that digital da'wah by female preachers in Indonesia is not homogeneous, but pluralistic, encompassing popular, traditional, Sharia-Sufi, and nationalistic styles. This diversity of styles also shows that the ethics of digital da'wah can be applied in various contexts, without losing the essence of inviting people to do good and prevent evil.

Table 1.2 Quotes from the sermons of 4 female preachers

Preacher	Da'wah Content	Textual Data
Oki Setiana Dewi (Popular)	Introducing Qur'anic textual evidence and prophetic narratives.	<p><i>"...saya mau ceritain kisah Nabi Ayub, Nabi Yunus, Nabi Zakaria. Bagaimana mereka menghadapi ujian-ujian hidup mereka selesai pada akhirnya enggak ada jalan buruk. Semua selesai pada waktunya. Lihat lagi surah Adduha kelanjutannya. Surah Aduha ayat 6, 7, dan 8. Kata Allah Subhanahu wa taala. Apa kata Allah Subhanahu wa taala? Bukankah dia mendapat ya Muhammad sebagai orang yang yakin lalu dia melindungimu?..."</i>¹⁷</p> <p>"...I would like to recount the stories of Prophet Ayyub, Prophet Yunus, and Prophet Zakariya—how they endured life's trials, and how those trials ultimately came to resolution without leading to ruin. Everything unfolds in its appointed time. Consider the continuation of Surah al-Ḍuḥā—verses 6, 7, and 8. Allah, Exalted is He, states: what does Allah say? 'Did He not find you, O Muhammad, and then shelter and protect you?'"</p>
	Employing accessible, straightforward language, delivered in a relatively rapid and emphatic tone	<p><i>"...kita mau hidup damai mau hidup tenang artinya di sini harus bersih enggak ada benci enggak ada dengki enggak ada dendam di sini bersih insyaallah insyaallah semua hati yang bersih itu akan menyebabkan pikiranmu bersih engkau akan berperilaku bersih berperilaku baik Insyaallah engkau memaafkan bukan untuk siapa-siapa kau memaafkan orang lain untuk dirimu sendiri karena kau hidup ingin hidup damai ingin hidup tenang"</i></p>

¹⁷ Oki Setiana Dewi Official, "dengarkan ini!!! Ujian hidupmu hanya sementara | Dr. Oki Setiana Dewi, M.Pd," YouTube, 22 Mei 2025, <https://www.youtube.com/watch?v=olc0v5w3Anw>

Preacher	Da'wah Content	Textual Data
		<p><i>enggak ada kebencian di sini enggak mauak mau kebencian di sini ingat...”</i>¹⁸</p> <p>“...If we aspire to live peacefully and with inner calm, our hearts must be purified—free from hatred, envy, and resentment. God willing, a purified heart will cultivate a clear mind, shaping one’s conduct toward integrity and goodness. God willing, forgiveness is not primarily for others; it is for one’s own well-being, because one seeks a tranquil life and refuses to sustain hostility within oneself. Remember that...”</p>
<p>Mumpuni Handayayekti (Traditional)</p>	<p>. Linking the sermon content to teacher-mediated knowledge transmission and studied classical texts, alongside Qur’anic and hadith evidence</p>	<p><i>“...tapi kreatif-kreative kiai k tetep kudu nganggo dasar nek ora duwe dasar asal ceplos asal neplak Ora didasari ngilmu gara-gara bakul es dadi viral be repot. Apa maning nyong bocah kencur wingi sore minyak black lancung bar gepeng k ora demen ngaji dume wis viral dume pernah terkenal njur kulo niki nggone ceramah segeleme dewek ngolete materi hanya di internet kulo ceramah teng jenengan saya ndak berani karena kalau ceramahnya hanya sekedar lewat internet kulo ceramah teng panjenengan apa ngesuk nang akhirat mbah Google arep tanggung jawab Oh kulo niki senajan tukang ceramah kulo wau tetep ngucap saya santri saya punya guru...”</i>¹⁹</p> <p>“...However creative a <i>kiai</i> may be, he must remain grounded in sound foundations; without such foundations, one merely speaks impulsively and carelessly. When discourse is not underpinned by knowledge, even a trivial case—such as an ice vendor becoming viral—can become problematic; all the more so when an inexperienced young person, with little commitment to religious learning, becomes viral or briefly famous. As for me, in preaching I would not dare rely solely on materials taken from the internet. Who would be accountable in the Hereafter—would ‘Mr. Google’ assume responsibility? Even as a preacher, I continue to affirm: I am a <i>santri</i>; I have teachers...”</p> <p><i>“...karena ternyata nanggone kitab namanya hilyatul Aul inyong ceramah nganggo kitab</i></p>

¹⁸ Oki Setiana Dewi Official, “hilangkan dendam,tidak mudah! tapi bisa merubah hidup mu | Dr. Oki Setiana Dewi, M. Pd #dakwahonline,” YouTube, 22 Maret 2025, <https://www.youtube.com/watch?v=8oWhFioSSsQ>

¹⁹ Avin VideoS, “Maling Tukang Togel Pengajian Mumpuni Handayayekti Lucu Ngapak,23 April 2025,” Youtube, 23 April 2025, <https://www.youtube.com/watch?v=x6CIrnlnh5Y>

Preacher	Da'wah Content	Textual Data
		<p><i>kabajiang kajiuri l banget ya Bu ya SH Nabi Muhammad nang kitab arane hilyatul Auliya dijelasak arahmanu wel as gusti Allah hual muhsinu kanggoagusi menungsa Ilal barri kanggo Wong Sing Kak Apik waliri ya Wong Sing kelak lacut Fid Dunya nang alam Dunya tok jebule saking keterangan kitab hilyatul Auliya Wong Sing salat sing ora salat sing ayu sing gagah sing bagus sing Sugih sing mararat sing mancung sing kabeh kow diparingi Welas Asih karo gusti Allah mulane jenengan ora usah Herman ana wong ora salat kok reeki akeh sembahyang Babar plotas pengajian or doyan..."²⁰</i></p> <p>"...It turns out that in a text called Hilyat al-Awliyā'—a work I frequently draw upon in my preaching and which is widely studied—there is an explanation that al-Raḥmān (the Most Merciful) is Allah, and that He is al-Muḥsin (the One who bestows goodness) upon humankind, extending beneficence both to those who are righteous and to those who are not, within this worldly life. As clarified in Hilyat al-Awliyā', those who perform prayer and those who do not; those who are beautiful, strong, and admirable; the wealthy and the poor—all are granted Allah's compassion. Therefore, you need not be unsettled when you see someone who does not pray yet appears to enjoy abundant provision..."</p>
	<p>Drawing extensively on locally situated social problems and interpreting them through an Islamic legal (sharī'a) framework.</p>	<p><i>"...jenengan sengit Karawang pelit nopo mboten jangankan sampeyan wong pelit karo wong pelit Ki podo-podo sengit karena tidak saling menguntungkan loh Jangan Anggap sepele yang namanya jiwa pelit pelit niku awal mula dosa besar muncul rentenir tukang Rolas rolasno duit tukang mana-manakno duit berawal dari jiwa pelit karena jiwane rentenir podo karo jiwane wong pelit boro-boro no tanggane utang deweke gelem nalangin Ndi sih tanggane utang sengaja duwe tekon podo mana nyatane tanggane tembung utang 10 natane Songo nyarutange kon limolas nakal-ngakali Banda ne wong mingteri itunyane wong jus tubuhnya sing dikumpul-kumpul lagi..."²¹</i></p>

²⁰ Dakwah Islam Channel, "Pengajian Ramadhan Senin Sore Se Apik"Ke Rezeki Kue Anak || Mumpuni Handayayekti 2025," Youtube, 10 Maret 2025, <https://www.youtube.com/watch?v=nXzWjv3HczM>

²¹ AVIN VideoS, "Wong Pelit Ketemu Wong Pelit Padha Sengite (Pengajian Lucu Ngapak Mumpuni Handayayekti)," Youtube, 3 Maret 2023, <https://www.youtube.com/watch?v=Rx4lvh00sPs>

Preacher	Da'wah Content	Textual Data
		<p>"...You may strongly dislike people from Karawang who are miserly; indeed, even miserly people tend to dislike other misers, because there is no mutual benefit in the relationship. Do not underestimate the disposition of stinginess: such a miserly mentality is often portrayed as the initial seed from which major sins emerge. Predatory lenders—those who multiply money through usurious schemes—are said to operate from the same inner disposition as the miserly person. Far from being willing to help a neighbor in debt, they instead look for opportunities: a neighbor borrows ten, yet the repayment becomes fifteen—an act of manipulation that exploits what others have painstakingly accumulated..."</p>
<p>Halimah Alaydrus (Shari'a-Oriented, Sufi-Inflected)</p>	<p>Citing sources from the Qur'an, hadith, scholarly opinions, and exemplary narratives of revered figures</p>	<p><i>"...sayidina Muhammad albaagir berkata kepada putranya sayidina Jafar assadiq Ya bunai wahai anakku senantiasa terkoneksi dengan Allah senantiasalah tempuh jalur langit menyampaikanmu kepada Allah subhanahu wa taala seringlah terkoneksi sama Allah anaknya bertanya ya wi Bagaimana caraku untuk selalu terkoneksi dengan allahaim berkomunikasi sama Allah bagaimana caraku menempuh jalur langit Ayah handanya berkata kalau kamu ingin kamu berbicara dengan Allah salatlah kalau kalau kamu ingin Allah berbicara kepadamu bacalah Alquran jadi car tersambung sama Allah adalah salat jangan tinggal salat jangan tinggal salat meski siapun yang mengatakannya..."²²</i></p> <p>"...Sayyidina Muḥammad al-Bāqir is reported to have said to his son, Sayyidina Ja'far al-Šādiq: 'O my son, remain continually connected to Allah; consistently follow the "heavenly path" that brings you closer to Allah, Glorified and Exalted is He. Maintain frequent communion with Allah.' His son then asked, 'Father, how can I remain constantly connected to Allah—how can I communicate with Allah, and how do I follow that heavenly path?' He replied: 'If you wish to speak with Allah, then perform the prayer (ṣalāh); and if you wish Allah to speak to you, then recite the Qur'an. Thus, the means of being connected to Allah is prayer—do not abandon prayer, do not abandon prayer, regardless of who conveys this counsel.'"</p>

²² Halimah Alaydrus, "Rahasia Jalur Langit - Halimah Alaydrus," Youtube, 8 November 2024, <https://www.youtube.com/watch?v=KiWQ5lzs9j0>

Preacher	Da'wah Content	Textual Data
	Using accessible and relaxed language that is motivational and reflective, yet delivered with a firm moral emphasis.	<p><i>"...enggak apaapa miskinnya di dunia jika nanti di hari akhirat membuatmu memiliki istana di surga enggak apa-apa susah-susah di dunia tuh enggak apa-apa jika ujungnya adalah bahagia di surga amin ya rabbal jadi kalau mau marah ingatin Ma dunia apa mau surga nih niat surga niat surga gitu jangan jangan sampai kamu bikin keputusan-keputusan di dunia kesenangan-kesenangan di dunia kamu pilih..."</i>²³</p> <p>"...There is no harm in being poor in this world if, in the Hereafter, it results in your being granted a palace in Paradise. There is likewise no harm in enduring hardship in this life if its ultimate end is happiness in Paradise—amen, O Lord of the worlds. Therefore, when you are about to become angry, remind yourself: are you choosing the world, or are you choosing Paradise? Reaffirm your intention for Paradise—make it your guiding intention—so that you do not end up making decisions driven by worldly pleasures and transient satisfactions..."</p>
Ning Eem Marhamah (Civic-National)	Qur'anic references, hadith, and scholarly opinions are invoked; however, the discourse is also framed through Indonesia's legal and moral foundations	<p><i>"Dan di situlah kemudian kami melakukan sosialisasi ya tentang Pancasila, tentang Undang-Undang Dasar Negara Republik Indonesia 1945 tentang Bhineka Tunggal Ikat, tentang Negara Kesatuan Republik Indonesia. Tentu kalau secara konstitusional saya kira itu sudah dibahas. Tetapi yang perlu disampaikan terhadap masyarakat yang kemudian applicable dengan kehidupan sehari-hari yang mana juga sekarang kan temanya dengan kehidupan sehari-hari. Kalau kita bicara tentang kehidupan sehari-hari saya kira ee mayoritas kan kita bangsa kita ini orang Islam. Ketika kita bicara tentang Pancasila, sila-sila lima dasar itu kita sampaikan terutama biasa kalau kita ee ee kepada satu ya ee sila pertama Ketuhanan Yang Maha Esa. Kita sampaikan dulu bahwa Ketuhanan Yang Maha Esa ini tidak bertentangan dengan agama apapun yang diakui di Indonesia. Kalau kita menjalankan ya ibadah kita menjalankan ajaran yang ajaran-ajaran yang ada di dalam agama kita dengan baik dan benar, maka secara auto itu telah menjalankan sila ke seperti itu. Kemudian dua sila kedua, ketiga dan keempat juga kelima seperti itu. Sebenarnya ini semuanya tuh tidak bertentangan dan amat sangat mudah untuk</i></p>

²³ Halimah Alaydrus, "Ingin Tahu Kisah Cinta Sayyidah Fatimah Azzahra?? Simak Yuk - Halimah Alaydrus," Youtube, 18 Desember 2024, <https://www.youtube.com/watch?v=tH3EHAwTXVY>

Preacher	Da'wah Content	Textual Data
		<p><i>diaplikasikan ke dalam kehidupan sehari-hari kita tentang kemanusiaan ya. ee sila kedua tentang persatuan, persaudaraan itu kan juga bagian dari persatuan dan terus kemudian juga apalagi musyawarah itu kan sudah menjadi apa yang tradisi solusi yang membudaya di akut ya seperti itu. Ini yang paling ini sebenarnya istilah kelima ya. Ini sering sekali mereka tidak merasakan apalagi kalau dihadapan dengan negara yang mereka dengan ekonomi yang mereka rasakan hari ini...”²⁴</i></p> <p>“At that point, we carried out public outreach on Pancasila, the 1945 Constitution of the Republic of Indonesia, *Bhinneka Tunggal Ika*, and the Unitary State of the Republic of Indonesia. Constitutionally, I believe these matters have already been discussed; however, what needs to be conveyed to the public is how these principles apply to everyday life—which is also the current theme. When we speak about everyday life, the majority of our nation, I would argue, is Muslim. Thus, when discussing Pancasila and its five foundational principles, we typically begin with the first principle, ‘Belief in the One and Only God.’ We first emphasize that this principle does not contradict any religion officially recognized in Indonesia. If we perform worship and practice the teachings of our religion properly and correctly, then, in effect, we are already enacting that principle. The same holds for the second, third, fourth, and fifth principles. In fact, none of these principles are contradictory, and they are very easy to apply in daily life—particularly in relation to humanitarian values. The second principle concerns unity; fraternity is part of that unity, and deliberation (*musyawarah*) has long become a culturally embedded tradition of problem-solving. The most contested point, in practice, tends to be the fifth principle, which people often say they do not truly experience—especially when confronted with the economic realities they face today.”</p>
		<p><i>“...Terus masalah supremasi hukum dan lain sebagainya. itu yang kemudian kita temukan ketika melakukan sosialisasi ee apa 14 mereka justru ya ini ee untuk kita bisa merasakan gitu kan ee keadilan sosial bagi seluruh rakyat Indonesia. Nah, itu yang kemudian menurut mereka seperti saya</i></p>

²⁴ Nusantara terkini, “Neng Eem: Empat Pilar MPR Harus Diterjemahkan dalam Kehidupan Sehari-hari,” Youtube, 23 Juli 2025, <https://www.youtube.com/watch?v=pra8S5v5vwE>

Preacher	Da'wah Content	Textual Data
		<p><i>belum merasakan. Artinya kalau saya belum merasakan sebagai rakyat ini berarti manifestasi dari sila kelima ini belum maksimal. Seperti itu tuh yang yang kami dapatkan ya beberapa dan memang kita juga sebenarnya kalau saya pribadi juga hampir sama juga sebenarnya apa yang mereka rasakan. saya juga tidak berani menegaskan ya karena merasa itu adalah juga hampir realitas di negara kita gitu kan seperti itu gitu kan kita enggak boleh membohongi Pak ya kalau saya sebagai apa bagian entitas dari negara ini seperti itu...²⁵</i></p> <p>“...We also encountered concerns about the supremacy of law and related issues during these outreach activities. In that context, participants repeatedly raised the question of whether they can genuinely experience ‘social justice for all Indonesian people.’ Many of them stated, ‘I have not felt it.’ In other words, if citizens do not experience it in their lived realities, then the manifestation of the fifth principle has not yet been fully realized. This was among the recurring responses we received. Personally, I find that I share, to some extent, what they are expressing. I do not feel able to dismiss their perceptions, because they reflect, in many respects, the realities of our country. We should not misrepresent the situation; as someone who is part of this national community, I must acknowledge that openly.”</p>

The findings of this study show that ethical considerations in digital da'wah, such as maintaining the accuracy of arguments and sharia compliance, strengthen the credibility of female preachers. This is in line with research findings showing that women's contributions to da'wah since the time of the Prophet Muhammad SAW have been significant, especially in maintaining scientific authority.²⁶ Thus, Generation Z, which tends to be critical and sceptical, will be more receptive to preaching based on authentic arguments that are relevant to contemporary social issues.

In terms of ethical delivery, the use of polite and clear language, as practiced by Oki Setiana Dewi, supports the uses and gratifications theory,²⁷ which emphasizes that audiences actively choose content according to their needs. Generation Z, accustomed to instant and visual communication, is more interested in a relatable style of preaching without losing substance.

²⁵ Nusantara terkini, “Neng Eem: Empat Pilar MPR Harus Diterjemahkan dalam Kehidupan Sehari-hari,” Youtube, 23 Juli 2025, <https://www.youtube.com/watch?v=pra8S5v5vwE>

²⁶ Fatih Harpci, “Ā’Isha, Mother of the Faithful: The Prototype of Muslim Women Ulama,” *Al-Jami’ah: Journal of Islamic Studies* 53, no. 1 (June 2015): 159, <https://doi.org/10.14421/ajis.2015.531.159-179>.

²⁷ Jay G. Blumler and Elihu Katz, *The Uses of Mass Communications: Current Perspectives on Gratifications Research* (Beverly Hills, CA: Sage Publications, 1974).

This reinforces the finding that a combination of emotional narrative and logic increases the appeal of preaching on social media.²⁸

In digital interaction ethics, the ability of female preachers to maintain manners in responding to audiences reflects the principle of da'wah bil hikmah (QS. An-Nahl: 125). Athoillah Islamy emphasizes that mistakes in speech on social media can have implications for ethical and legal violations.²⁹ These findings imply that the digital generation will be more loyal to preachers who demonstrate emotional intelligence in responding to criticism and comments from their audience. Meanwhile, visual and media ethics play a significant role in attracting Generation Z, who are more visually oriented. In line with McQuail that message characteristic and appealing effects to audience response.³⁰ Empirically, studies show that the aesthetics of a message influence audience engagement.³¹

Finally, in terms of platform utilization ethics, the right social media selection strategy determines the reach of da'wah. Neng Eem Marhamah, for example, emphasizes formal platforms for national issues, while Oki and Halimah maximize YouTube and Instagram for spiritual and family issues. These findings support Campbell & Tsuria's view of digital religion, namely that platform adaptation is a form of religious transformation in the digital space.³² The implication is that Generation Z can be reached more easily when preaching is adapted to the digital ecosystem they use daily.

The results of this study indicate that the application of digital da'wah ethics has direct implications for the effectiveness of da'wah to Generation Z. First, the credibility of the material, marked by the accuracy of the arguments and sharia compliance, strengthens the audience's trust. Generation Z tends to be critical and accustomed to factchecking, so da'wah content backed by authentic references is more readily accepted.³³ Thus, trust building becomes the initial foundation for successful digital da'wah.

Second, the use of relatable language plays an important role in increasing engagement. Polite, simple language that is close to the audience's daily lives makes da'wah more communicative. This is in line with the uses and gratifications theory which emphasizes that audiences actively choose content according to their needs.³⁴ Research by Muhazzib and Hapsari also confirms that a combination of emotional and logical language increases the appeal of da'wah on social media.³⁵

Third, interaction etiquette is a factor that builds audience loyalty. Ethical responses to criticism and comments in the digital space strengthen the emotional bond between preachers and Generation Z. These findings are in line with the principle of da'wah bil hikmah (QS. An-

²⁸ Naufal Muhazzib and Twediana Budi Hapsari, "Digital Preaching Rhetoric on Tiktok Media: Case Study of Habib Husein Ja'far Account," *MUHARRIK: Jurnal Dakwah Dan Sosial* 8, no. 1 (June 2025): 199–212, <https://doi.org/10.37680/muharrik.v8i1.7553>; Murooj Yousef, Timo Dietrich, and Sharyn Rundle-Thiele, "Social Advertising Effectiveness in Driving Action: A Study of Positive, Negative and Coactive Appeals on Social Media," *International Journal of Environmental Research and Public Health* 18, no. 11 (June 2021): 5954, <https://doi.org/10.3390/ijerph18115954>.

²⁹ Athoillah Islamy, "Fatwa about Social Interaction on Social Media in the Paradigm of Islamic Legal Philosophy," *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 15, no. 2 (February 2020): 163, <https://doi.org/10.24239/al-mishbah.Vol15.Iss2.159>.

³⁰ Denis McQuail, *McQuail's Mass Communication Theory*, 6th ed (Los Angeles [Calif.]: SAGE, 2012).

³¹ Young Anna Argyris, Aziz Muqaddam, and Steven Miller, "The Effects of the Visual Presentation of an Influencer's Extroversion on Perceived Credibility and Purchase Intentions—Moderated by Personality Matching with the Audience," *Journal of Retailing and Consumer Services* 59 (March 2021): 102347, <https://doi.org/10.1016/j.jretconser.2020.102347>; Nisa, "Creative and Lucrative Da'wa."

³² Campbell and Tsuria, *Digital Religion*.

³³ Hassoun et al., "Practicing Information Sensibility."

³⁴ Elihu Katz, Hadassah Haas, and Michael Gurevitch, "On the Use of the Mass Media for Important Things," *American Sociological Review* 38, no. 2 (April 1973): 164, <https://doi.org/10.2307/2094393>.

³⁵ Muhazzib and Hapsari, "Digital Preaching Rhetoric on Tiktok Media."

Nahl:125) and the results of research by Athoillah Islamy, which emphasizes the importance of being careful in speaking on social media so as not to violate communication ethics and laws.³⁶

Fourth, high-quality visuals have been proven to increase the attention and engagement of digital audiences. Generation Z, which has grown up in a visual culture, is greatly influenced by the aesthetics of messages. Content with visuals that are polite, simple, yet professional is more likely to attract attention.³⁷ This confirms that aesthetics are not merely complementary, but an integral part of the effectiveness of da'wah communication.

Fifth, the use of platform strategies determines the extent to which da'wah messages can reach audiences. The use of media that is compatible with Generation Z's digital ecosystem, such as YouTube, Instagram, and TikTok, allows religious messages to spread more widely. This supports the concept of digital religion which explains that digital media is not merely a means, but also a new space where religious practices are reproduced and transformed.³⁸

Thus, the consistent application of digital da'wah ethics in these five main aspects (content, language, interaction, visuals, and platform) can strengthen the effectiveness of Indonesian female clerics' da'wah in reaching Generation Z in a more credible, attractive, and sustainable manner.

E. Conclusion

This study confirms that women's preaching in the digital age has a strategic role in reaching Generation Z, who are critical, visual, and highly connected to social media. An analysis of the digital content of Oki Setiana Dewi, Mumpuni Handayayekti, Halimah Alaydrus, and Neng Eem Marhamah shows that digital da'wah ethics can be mapped into five categories: (1) material ethics, (2) delivery ethics, (3) digital interaction ethics, (4) visual and media ethics, and (5) platform utilization ethics. The main findings show that a balance between material accuracy, polite delivery, interaction etiquette, modest yet attractive visuals, and the right choice of platform can increase the effectiveness of da'wah so that it is more accepted by Generation Z audiences.

The contribution of this research is the formulation of the Digital Ethics on Da'wah Framework, a conceptual framework that emphasizes the integration of Islamic ethical values with digital communication strategies. This framework can serve as a practical guide for preachers in maintaining credibility, expanding their reach, and building dignified engagement.

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³⁸ Campbell and Tsuria, *Digital Religion*.

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