

**CONTEMPORARY DA'WAH TRANSFORMATION:
Study on Commodification of Virtual Da'wah through YouTube**

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Abstract

This research discusses the transformation of contemporary da'wah through digital platforms, especially YouTube, as a virtual da'wah medium. In the digital era, da'wah is no longer limited to physical space, but has developed through online media, which allows religious messages to reach a wider and more diverse audience. One of the important phenomena that has emerged is the commodification of da'wah, where religious content not only serves as a means of spreading Islamic values, but also as a commercial product that can be monetized. This study explores how da'wah through YouTube undergoes commodification, identifies the forms of commodification that occur, and its impact on the authenticity of the da'wah message itself. Through a qualitative approach with content analysis on a number of popular da'wah channels on YouTube, this study reveals that the commodification of da'wah not only has an impact on the way messages are conveyed, but also on delivery strategies that are tailored to meet the demands of the digital market. The results of this study show that there is an ambiguity between the purpose of da'wah as the dissemination of religious values and as an economic activity influenced by algorithms and social media trends.

Keywords: contemporary da'wah, YouTube, da'wah commodification, online media, virtual da'wah



A. Introduction

The development of information and communication technology (ICT) has created demands for individuals to have adequate skills so as not to be left behind by the times.¹ In this context, digital literacy is very important, as the ability to understand and use digital technology effectively can provide significant benefits for individuals in their daily lives. For example, digital literacy includes not only technical skills, but also the critical and creative mindset needed to adapt to rapid changes in the digital world.²

Modernization and the development of the times are often considered as a driving force for individuals to fill every progress with useful things.³ This creates pressure for individuals to continue to develop and keep up with the various advancements that exist. Research shows that life skills acquired through problem-based learning (PBL) education can improve individuals' ability to adapt and innovate in the digital era.⁴ These skills include the ability to communicate, work together, and think critically, all of which are crucial in facing contemporary challenges.⁵ In addition, the development of human mindsets, knowledge, and skills has also become very relevant in this context. The generation of digital natives, who were born and raised in the age of technology, has great potential to contribute to the progress of society.

¹ I P. A. Apriliana, 'Generasi Milenial Cakap Digital; Penyuluhan Dan Pendampingan Remaja Di Kelurahan Bakunase Nusa Tenggara Timur', *Kelimutu Journal of Community Service* 3, no. 2 (2023): 30–36, <https://doi.org/10.35508/kjcs.v3i2.12632>.

² Arief Ardiansyah and . Yulianti, 'Literasi Digital Pada Generasi Digital Natives', *Bandung Conference Series Communication Management* 2, no. 1 (2022), <https://doi.org/10.29313/bcscm.v2i1.810>.

³ Rauda Rauda, Arif Kurniawan, and Anandita E. Setiadi, 'Analisis Generic Life Skills Menggunakan Problem Based Learning Pada Siswa Kelas Xi Sma Negeri 08 Pontianak', *Jurnal Ilmiah Didaktika Media Ilmiah Pendidikan Dan Pengajaran* 21, no. 1 (2020): 61, <https://doi.org/10.22373/jid.v21i1.5955>.

⁴ Rif'il Husniyah, Li Wang, and Usmeldi Usmeldi, 'Literatur Review Pengaruh Pembelajaran Berbasis Kecakapan Hidup (Life Skill) Terhadap Hasil Belajar Fisika Peserta Didik', *Konstan - Jurnal Fisika Dan Pendidikan Fisika* 6, no. 2 (2021): 74–79, <https://doi.org/10.20414/konstan.v6i2.93>.

⁵ Rauda, Kurniawan, and Setiadi, 'Analisis Generic Life Skills Menggunakan Problem Based Learning Pada Siswa Kelas Xi Sma Negeri 08 Pontianak'.

Research shows that their digital literacy level can be an important indicator in determining how well they can utilize technology for educational and economic purposes.⁶ Therefore, it is important for educational institutions to integrate technology in their curriculum, so that students can learn and adapt well to technological developments that.⁷ Overall, improving the quality of human resources through education that focuses on life skills and digital literacy is essential to face challenges in the contemporary era.⁸ By preparing individuals to become more proficient in using technology, we not only help them adapt, but also empower them to create innovative solutions that can benefit society as a whole.⁹

Technological developments in the field of information and communication, especially social media, have changed the way individuals seek and receive information.¹⁰ One of the most prominent platforms in this context is YouTube, which provides a wide range of information from different areas of life generated by the active participation of content creators around the world. The existence of audio-visual content on YouTube makes this platform the main choice for many people in accessing information, especially related to issues that are being hotly discussed by the public.¹¹ However, the focus of this article is on Islamic da'wah on YouTube. Preachers have taken advantage of this contemporary medium to reach a wider audience.¹²

⁶ Ardiansyah and Yulianti, 'Literasi Digital Pada Generasi Digital Natives'.

⁷ Farah Indrawati and Mailizar Mailizar, 'Peningkatan Pembelajaran Matematika Melalui Literasi Digital', *Jurnal PKM (Pengabdian Kepada Masyarakat)* 4, no. 5 (2021): 478, <https://doi.org/10.30998/jurnalpkm.v4i5.9291>.

⁸ Apriliana, 'Generasi Milenial Cakap Digital; Penyuluhan Dan Pendampingan Remaja Di Kelurahan Bakunase Nusa Tenggara Timur'.

⁹ Shomedran Shomedran, 'Peningkatan Kemampuan Life Skill Warga Belajar Paket C Melalui Program Keterampilan (Studi Kasus Di PKBM Kusuma Bangsa Kabupaten Pali)', *Lej* 3, no. 1 (2023): 24–30, <https://doi.org/10.59935/lej.v3i1.174>.

¹⁰ M. T. S. Jaye, I Made Agus Dwi Suarjaya, and Ni K. D. Rusjyanthi, 'Rancang Bangun Aplikasi Get Data Di Media Sosial Twitter Dan YouTube Berbasis Desktop', *Jitter Jurnal Ilmiah Teknologi Dan Komputer* 3, no. 2 (2022): 1165, <https://doi.org/10.24843/jrti.2022.v03.i02.p15>.

¹¹ Apriliana, 'Generasi Milenial Cakap Digital; Penyuluhan Dan Pendampingan Remaja Di Kelurahan Bakunase Nusa Tenggara Timur'.

¹² Haryadi A. N. Rasyid and Dian E. Rahmawati, 'Media Sosial Sebagai Media Dakwah Alternatif Di Masa Pandemi Covid-19', *Prosiding Seminar Nasional Program Pengabdian Masyarakat*, 2022, <https://doi.org/10.18196/ppm.46.836>.

By using YouTube, they can convey da'wah messages effectively and interestingly, making it easier for ordinary people to understand religion without having to attend certain recitations or da'wah institutions.¹³ Research shows that the use of social media as a means of da'wah has proven to be effective, especially in the context of the COVID-19 pandemic, where many da'wah activities have switched to digital platforms.¹⁴ However, there are several challenges in da'wah through social media. For example, the content presented must be able to capture the audience's attention and convey the message in an easy-to-understand way.¹⁵ However, there are several challenges in da'wah through social media. For example, the content presented must be able to capture the audience's attention and convey the message in an easy-to-understand way.¹⁶

In addition, the importance of moderation in conveying messages is also highlighted, so that the da'wah conveyed is not trapped in extremist ideologies and can create a broader understanding of Islam.¹⁷ Overall, YouTube and other social media have become an invaluable tool in spreading Islamic da'wah. By utilizing information and communication technology, preachers can reach a wider audience and provide a better understanding of religion to the community. However, to achieve maximum effectiveness, a well-thought-out strategy and a deep understanding of the dynamics of social media are required.¹⁸

Television has become one of the mediums that has attracted the attention of da'wah activists in Indonesia, especially after the fall of the Suharto regime in 1998. This period marked the emergence of Islamic televangelism programs driven by public interest in da'wah through television. Since then, television has become one of the main channels for spreading Islamic teachings, with many programs

¹³ Ali S. Siregar, 'Pemanfaatan Media Sosial Sebagai Media Dakwah Dikalangan Mahasiswa Uin Syekh Ali Hasan Ahmad Addary Padangsidempuan', *Sentri Jurnal Riset Ilmiah* 2, no. 4 (2023): 1300–1312, <https://doi.org/10.55681/sentri.v2i4.747>.

¹⁴ Muhammad Habibi, 'Optimalisasi Dakwah Melalui Media Sosial Pada Era Milenial', *Al-Hikmah* 12, no. 1 (2018), <https://doi.org/10.24260/al-hikmah.v12i1.1085>.

¹⁵ Habibi.

¹⁶ Abdul Ghofur, 'Dakwah Islam Di Era Milenial', *Dakwatuna Jurnal Dakwah Dan Komunikasi Islam* 5, no. 2 (2019): 136, <https://doi.org/10.36835/dakwatuna.v5i2.405>.

¹⁷ Enjang Muhaemin, 'Dakwah Digital Akademisi Dakwah', *Ilmu Dakwah Academic Journal for Homiletic Studies* 11, no. 2 (2017): 341–56, <https://doi.org/10.15575/idajhs.v11i2.1906>.

¹⁸ Ghofur, 'Dakwah Islam Di Era Milenial'.

designed to reach a wider audience, including parents who may not be interested in social media.¹⁹

The presence of da'wah on television has filled the information space and made a significant social contribution in the midst of rapid advances in information and communication technology. However, with the development of technology, YouTube is now one of the most popular social media platforms for preaching. One of the advantages of YouTube over television is the ability to repeat content. Videos on YouTube can be accessed anytime and anywhere, allowing viewers to rewatch or speed up parts that are considered important.²⁰

This provides greater flexibility for viewers in accessing da'wah, which is not always available on television. In addition, YouTube also allows da'wah activists to convey their message in a more creative and interactive way, reaching a wider and more diverse audience.²¹ In practice, both da'wah through television and social media such as YouTube, both are inseparable from the phenomenon of da'wah commodification. This commodification refers to how da'wah can be marketed and consumed as a product, which often affects the way the message is conveyed and received by the audience.²² In this context, it is important to understand how da'wah activists use various strategies to capture the attention of the audience and convey their message effectively. Research shows that the use of engaging and relevant content is crucial in engaging audiences, especially among younger generations who are more familiar with digital technology.²³

¹⁹ Titi Antin, 'Islamic Televangelism: Controversy and Da'wah Contest in Television Media', *Jurnal Dakwah Risalah* 33, no. 2 (2023): 168, <https://doi.org/10.24014/jdr.v33i2.21826>.

²⁰ Munawara Munawara, Andre Rahmanto, and Ignatius A. Satyawan, 'Pemanfaatan Media Digital Untuk Dakwah Pesantren Tebuireng', *Komunika Jurnal Dakwah Dan Komunikasi* 14, no. 1 (2020): 29–45, <https://doi.org/10.24090/komunika.v14i1.3226>.

²¹ Wahyudi Akmaliah, 'The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities', *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 1–24, <https://doi.org/10.18326/ijims.v10i1.1-24>.

²² Qurrota A'yuni and Rulli Nasrullah, 'Seeding Peaceful Preaching in the Digital Universe: Mediatization of Preaching Husein Ja'far Al-Hadar on Instagram', *Al-Balagh Jurnal Dakwah Dan Komunikasi* 7, no. 2 (2022): 345–78, <https://doi.org/10.22515/albalagh.v7i2.5643>.

²³ Gusli B. Irawan, 'Prophetic Communication: Implementation of Da'i Da'wah Strategies in the Millennial Era', *Ishlah Jurnal Ilmu Ushuluddin Adab Dan Dakwah* 5, no. 2 (2023): 249–61, <https://doi.org/10.32939/ishlah.v5i2.260>.

This article aims to examine the da'wah movement in contemporary media, especially YouTube, by focusing on how da'wah activists convey their message through video content. We will discuss various phenomena in contemporary da'wah, including the challenges and opportunities faced in the process of commodifying da'wah in this digital era.²⁴ Thus, a deeper understanding of the dynamics of da'wah on social media can provide valuable insights for the development of more effective da'wah strategies in the future. Based on the description above, this article will answer two main questions, namely how contemporary da'wah takes place through YouTube and how the form of da'wah commodification occurs on the platform.

B. Method

The research methodology employed in this study is a qualitative approach, specifically utilizing a case study design. The method used in this study is virtual observation. The author will observe several YouTube channels that have a great influence on da'wah through the platform. In this process, the author will first evaluate the number of subscribers, the number of impressions, and conduct a preliminary analysis of the content or direction of the da'wah message conveyed in the video. This initial observation will be a reference for the author to identify the da'is who are active on their YouTube channel. Thus, the results of this observation are expected to provide insight into the da'wah channel which has the widest reach and significant impact on the spread of da'wah messages.²⁵ In the context of this research, it is important to understand how social media, especially YouTube, serves as a tool to spread religious values. A study shows that social media can be used to instill religious values in a good and wise way, so that the message of da'wah can be accepted by various circles.²⁶ In addition, other research also revealed that

²⁴ Minan Jauhari, 'Digital Preaching Activity: A Critical Perspective of the Public Relations', *Shahih Journal of Islamicate Multidisciplinary* 8, no. 1 (2023): 46–54, <https://doi.org/10.22515/shahih.v8i1.5844>.

²⁵ Dewi S. S. Arafah, Dinda A. Fitriani, and M T. Rahman, 'Mediatisasi Agama Dan Penanaman Nilai Keagamaan Islam Dan Kristen Melalui Media Sosial: Studi Pada Kanal Youtube Superbook Indonesia Dan Nussa Rara', *Focus* 4, no. 1 (2023): 25–38, <https://doi.org/10.26593/focus.v4i1.6572>.

²⁶ Arafah, Fitriani, and Rahman.

YouTube channels can be an effective means of delivering da'wah to the younger generation, who are more familiar with digital technology.²⁷ Therefore, observation of relevant YouTube channels is very important in understanding the dynamics of da'wah in this contemporary era. Furthermore, this virtual observation will also include analysis of the representation and delivery of da'wah messages carried out by activists on YouTube channels. Previous research has shown that the use of a virtual ethnographic approach can provide in-depth insights into user interactions and behaviors in the context of da'wah.²⁸

Thus, the author hopes to identify certain patterns in the delivery of da'wah that may affect the audience, as well as explore how da'wah content can be packaged to attract the attention of the audience.²⁹ In this study, the author will also consider the phenomenon of da'wah commodification that may occur in the context of YouTube. This commodification refers to how da'wah can be marketed and consumed as a product, which often affects the way the message is conveyed and received by the audience.³⁰ Therefore, it is important to analyze how da'is use certain strategies to capture the attention of the audience and convey their message effectively on these platforms.³¹ Overall, virtual observation of YouTube channels that focus on da'wah is expected to provide a better understanding of the dynamics and challenges faced in spreading da'wah messages in the digital era.³² By identifying the channels that have the widest reach and significant impact, this research can contribute to the development of more effective da'wah strategies in the future.³³

²⁷ Yogi M. Yusuf et al., 'Representasi Busana Muslim Pemuda Hijrah Di Channel Youtube Shift Media', *Jurnal Komunikasi Global* 10, no. 2 (2021): 294–311, <https://doi.org/10.24815/jkg.v10i2.23093>.

²⁸ Yusuf et al.

²⁹ Lailatur Rofidah, 'Urgensi Psikologi Massa Dalam Perencanaan Dakwah Di Youtube', *Al-Hikmah Media Dakwah Komunikasi Sosial Dan Kebudayaan* 12, no. 2 (2021): 105–13, <https://doi.org/10.32505/hikmah.v12i2.3008>.

³⁰ A'yuni and Nasrullah, 'Seeding Peaceful Preaching in the Digital Universe: Mediatization of Preaching Husein Ja'far Al-Hadar on Instagram'.

³¹ Jauhari, 'Digital Preaching Activity: A Critical Perspective of the Public Relations'.

³² Arafah, Fitriani, and Rahman, 'Mediatisasi Agama Dan Penanaman Nilai Keagamaan Islam Dan Kristen Melalui Media Sosial: Studi Pada Kanal Youtube Superbook Indonesia Dan Nussa Rara'.

³³ Yusuf et al., 'Representasi Busana Muslim Pemuda Hijrah Di Channel Youtube Shift Media'.

C. Results and Discussion

YouTube is a video-sharing website launched in February 2005, which allows users to upload and watch videos in an unlimited variety of varieties. The platform allows individuals as well as companies to participate, although most of the content is uploaded by individuals. Unregistered users can watch videos, but cannot provide responses, while registered users have the ability to further interact with existing content. The freedom offered by YouTube makes it one of the most in-demand platforms, with over 2 billion monthly active users worldwide.³⁴

YouTube has a significant impact on changing individual behavior, especially because of its audio-visual nature, which makes it easier for viewers to understand the message being conveyed. Visual displays in the form of images or videos can stimulate viewers to imitate, so that the message conveyed through YouTube can be received and understood quickly. In other words, conveying a message through YouTube is more effective compared to just using audio like radio or just pictures and writing like other social media.³⁵

YouTube's fast, inexpensive, and easy characteristics make the transition from the real world to the virtual world shorter. The messages conveyed through the videos are very varied, covering various aspects of life, including business, economics, politics, and Islamic da'wah.³⁶ The phenomenon of contemporary da'wah through YouTube has become common among the Muslim community of Indonesia. Preachers who are active on this platform, such as Ustadz Abdul Somad, Buya Yahya, and Khalid Basalamah, have become popular figures among the public. In the YouTube channel, users can upload unlimited videos, so that preachers are more aggressive in spreading Islamic teachings. The content uploaded

³⁴ Ferdi Arifin, 'Youtube Missionaries and the Commodification of Da'wah Content', *Al-Balagh Journal of Da'wah and Communication* 4, no. 1 (2019): 91–120, <https://doi.org/10.22515/balagh.v4i1.1718>.

³⁵ Efa Rubawati, 'New Media: Challenges and Opportunities of Da'wah', *Indonesian Journal of Communications Studies* 2, no. 1 (2018), <https://doi.org/10.25139/jsk.v2i1.586>.

³⁶ Wahyu Budiantoro, 'Dakwah Di Era Digital', *Komunika Jurnal Dakwah Dan Komunikasi* 11, no. 2 (2018): 263–81, <https://doi.org/10.24090/komunika.v11i2.1369>.

varies, ranging from murottal Al-Qur'an, dhikr, prayer, to in-depth religious lectures.³⁷

The subscriber feature on YouTube makes it easy for users to follow the development of the channels they like, so that authors can analyze da'wah channels based on the number of subscribers, airtime, and the number of videos uploaded to assess how active preachers are in spreading their da'wah.³⁸ In this context, it is important to understand the challenges and opportunities faced by preachers in the digital era. People today tend to prefer information that is presented briefly and interestingly, such as video lectures on YouTube, compared to participating in taklim assemblies that take longer.³⁹

Therefore, preachers must be able to take advantage of technological advances to preach. On the one hand, this is a challenge, but on the other hand, technological advances also facilitate human work and expand the reach of da'wah.⁴⁰ Overall, YouTube has become one of the most effective mediums for contemporary da'wah, allowing preachers to reach a wider audience and convey religious messages in a more engaging and interactive way. By utilizing this platform, preachers can adapt to changes in people's behavior and meet the growing need for information in the digital era.⁴¹

Table 1. Popular Da'wah Channels

No	Channel Name	Early Establishm ent	Number of Customers	Number of Impressions	Numbe r of Videos
1	Al-Bahjah TV	27/05/2015	3.72 Million	557.292.693	11.033

³⁷ Hidayat HT and Emi P. Dewi, 'Analysis of the Development of Islamic Da'wah in the Perspective of Structural Theory of Functionalism', *Journal of Social Islamic Intellectuals and Sciences* 11, no. 2 (2022): 275–83, <https://doi.org/10.19109/intelektualita.v11i2.14239>.

³⁸ Indah S. Pratiwi, 'Opportunities and Challenges of the Center for Da'wah Studies for the Spread of Islam in the Local Context: A Case Study on the Pandara Muslim Youtube Channel', *Diksima* 1, no. 2 (2024): 9, <https://doi.org/10.47134/diksima.v1i2.33>.

³⁹ Faridhatun Nikmah, 'Digitalization and the Challenges of Da'wah in the Millennial Era', *Mua'sarah Journal of Contemporary Islamic Studies* 2, no. 1 (2020): 45, <https://doi.org/10.18592/msr.v2i1.3666>.

⁴⁰ IBNU H. Sainuddin, 'Dakwah's Era Social Media', 2020, [HTTPS://doi.org/10.31219/OSF.io/2JXN](https://doi.org/10.31219/OSF.io/2JXN).

⁴¹ Dinda Wulandari, 'Islamic Da'wah and the Transformation of Islamic Education in the Archipelago', *Axioreligia* 1, no. 2 (2023): 78–88, <https://doi.org/10.59996/aksioreligia.v1i2.277>.

2	Yufid TV	08/01/2011	3.08 Million	481.174.474	14.812
3	Abdul Somad	25/06/2019	2.23 Million	130.479.568	1.319
4	Hanan Attaki	11/05/2017	2.11 Million	79.148.276	207
5	Khalid Basalamah	07/02/2013	1.97 Million	115.967.474	2.563
6	Tafaqquh Videos	18/03/2012	1.87 Million	25.585.640	1.769

Source: January 2021 Data Collection

Based on the table showing popular da'wah channels on YouTube, there are several important points that can be described regarding the development of contemporary da'wah through this platform.⁴² Registered channels, such as Al-Bahjah TV and Yufid TV, show that both individuals and groups can use YouTube as a medium to spread the teachings of Islam. With a significant number of subscribers and high impressions, these channels are an example of how da'wah can be carried out effectively in the digital era.⁴³

YouTube, as a platform that allows users to upload and watch unlimited videos, gives preachers the freedom to get their message across.⁴⁴ Channels such as Al-Bahjah TV, which is managed by Buya Yahya, show how da'wah content can be packaged in an attractive and easily accessible form for the public. The varied content, from lectures to Qur'anic murottals, allows the audience to choose according to their needs.⁴⁵ In this context, it is important to note that the existence of da'wah channels on YouTube also creates new challenges, especially related to the commodification of da'wah.⁴⁶ This process refers to how

⁴² Farida Hariyati and Dini Wahdiyati, 'Strengthening Virtual Da'wah as an Effort to Prosper Mosques Based on Mosque Youth Activities', *Solma Journal* 8, no. 2 (2019): 239, <https://doi.org/10.29405/solma.v8i2.3392>.

⁴³ Arafah, Fitriani, and Rahman, 'Religious Meditization and Instillation of Islamic and Christian Religious Values through Social Media: A Study on the Youtube Channels of Superbook Indonesia and Nussa Rara'.

⁴⁴ Rubawati, 'New Media: Challenges and Opportunities for Da'wah'.

⁴⁵ Aziz S. Nurrohman and Anwar Mujahidin, 'Strategi Dakwah Digital Dalam Meningkatkan Viewers Di Channel Youtube Jeda Nulis', *Jusma Jurnal Studi Islam Dan Masyarakat* 1, no. 1 (2022): 20–32, <https://doi.org/10.21154/jusma.v1i1.513>.

⁴⁶ Mada W. Kusumah, 'Convergence of Da'wah Media during the Covid 19 Pandemic', 2021, <https://doi.org/10.31219/osf.io/5n23q>.

da'wah can be marketed and consumed as a product, which often affects the way the message is conveyed and received by the audience.⁴⁷ Several studies show that this phenomenon of commodification can change people's perspective on da'wah, where spiritual values can be displaced by commercial interests.⁴⁸ Channels run by individuals, such as Abdul Somad and Hanan Attaki, also show that preachers can build a strong fan base through relevant and engaging content.⁴⁹ By utilizing the features available on YouTube, such as subscribers and analytics, preachers can measure the effectiveness of their da'wah and adjust their messaging strategies to reach a wider audience.⁵⁰

Komodifikasi Dakwah Melalui Youtube

The commodification of da'wah through YouTube is an interesting phenomenon to analyze, especially in the context of modernization and globalization that affects the way religious messages are delivered.⁵¹ Commodification, in this case, refers to the transformation of da'wah into a marketable object, where the exchange rate becomes more important than the use value or benefits of the message conveyed.⁵² In the context of da'wah, this means that religious messages can be seen as products sold to audiences, often with the aim of earning financial benefits through content monetization. YouTube, as a very popular video-sharing platform, offers monetization features for users who meet certain requirements. Users who manage to get 1,000 subscribers and 4,000 watch hours within 12 months can apply for monetization, which allows them to earn revenue from ads served on their videos.⁵³

⁴⁷ I can't wait.

⁴⁸ Yusron Saudi, 'Media and Commodification of Da'wah', *Al-I Lam Journal of Islamic Communication and Broadcasting* 2, no. 1 (2018): 37, <https://doi.org/10.31764/jail.v2i1.537>.

⁴⁹ Ahmad M. N. Wali, 'Tantangan Lembaga Dakwah Pengurus Besar Nahdlatul Ulama Di Era Teknologi Informasi: Formulasi Materi Di Youtube', *Hikmah* 17, no. 2 (2023): 201–18, <https://doi.org/10.24952/hik.v17i2.8100>.

⁵⁰ Lufaei Lufaei, 'Reaktualisasi Dakwah Wali Songo: Gerak Dakwah Kh Said Aqil Siroj Dalam Menebar Islam Rahmatil Lil Ālamin', *Aqlam Journal of Islam and Plurality* 3, no. 1 (2018), <https://doi.org/10.30984/ajip.v3i1.635>.

⁵¹ Taufik Habibi, 'Adaptasi Gerakan Dakwah Di Tengah Pandemi Covid-19: Studi Kasus Teras Dakwah', *Idarotuna* 3, no. 2 (2021): 142, <https://doi.org/10.24014/idarotuna.v3i2.12588>.

⁵² Wali, 'Tantangan Lembaga Dakwah Pengurus Besar Nahdlatul Ulama Di Era Teknologi Informasi: Formulasi Materi Di Youtube'.

⁵³ Nurrohman and Mujahidin, 'Strategi Dakwah Digital Dalam Meningkatkan Viewers Di Channel Youtube Jeda Nulis'.

This creates an incentive for preachers to produce engaging and often entertaining content, in hopes of attracting more viewers and, in turn, increasing their revenue.⁵⁴ However, even though many da'wah channels on YouTube have the potential to be monetized, many preachers choose not to enable this feature.⁵⁵ They argue that da'wah should not be commercial in nature and reject accusations that they sell religious messages for personal gain.⁵⁶ This shows that there is a tension between the sincere purpose of da'wah and the commercial reality that exists on digital platforms. The issue of commodification of da'wah also arises in the context of celebrities who use this platform to spread religious messages. Many celebrities have adopted an Islamic lifestyle and used terms such as "halal" to promote their products, creating a new social class and exclusivism within the Muslim community.⁵⁷ This raises questions about the extent to which da'wah can be separated from commercial interests and how spiritual values can be maintained in this increasingly capitalist context. In research conducted by Rahma and , they found that YouTube as a da'wah medium during the COVID-19 pandemic has become a great opportunity for various da'wah channels to reach a wider audience.⁵⁸ The content produced by these channels is often very productive and unique, creating its own appeal for the audience.⁵⁹ However, challenges remain, especially when it comes to maintaining the integrity of the da'wah message amid pressure to produce commercially appealing content. Overall, the commodification of da'wah through YouTube creates a complex dynamic between spiritual goals and commercial interests. While there is potential to generate revenue from da'wah

⁵⁴ Lufaei, 'Reaktualisasi Dakwah Wali Songo: Gerak Dakwah Kh Said Aqil Siroj Dalam Menebar Islam Rahmatal Lil Ālamin'.

⁵⁵ Rofidah, 'Urgensi Psikologi Massa Dalam Perencanaan Dakwah Di Youtube'.

⁵⁶ Lufaei, 'Reaktualisasi Dakwah Wali Songo: Gerak Dakwah Kh Said Aqil Siroj Dalam Menebar Islam Rahmatal Lil Ālamin'.

⁵⁷ Farida N. Rahma and Mada W. Kusumah, 'YOUTUBE SEBAGAI MEDIA DAKWAH MASA PANDEMI COVID 19 (Studi Analisis Konten Dakwah Channel Muslimah Media Center 15-30 Juni 2020)', 2021, <https://doi.org/10.31219/osf.io/m5ub8>.

⁵⁸ Kusumah, 'Konvergensi Media Dakwah Di Masa Pandemi Covid 19'.

⁵⁹ Yusuf Afandi, 'Kolaborasi, Kreatifitas Dan Keamanan: Aktivitas Dakwah Habib Jafar Di Youtube', *Retorika Jurnal Kajian Komunikasi Dan Penyiaran Islam* 5, no. 2 (2023): 30–44, <https://doi.org/10.47435/retorika.v5i2.2200>.

content, many preachers strive to keep their message pure and unaffected by financial motivations. As such, it is important to continue exploring how da'wah can be carried out effectively in the digital era without losing its essence and underlying values.⁶⁰

The *Tafaqquh Video channel* , for example, in the channel description column states that *the tafaqquh video* is not monetized, as stated in the following image snippet.

Figure 1. Tafaqquh Video Screenshot



The Tafaqquh Video channel, as an example in this analysis, provides a clear explanation about their monetization policy, namely not activating the monetization feature on the content they present. This can be seen from the information posted on their channels, which shows that their orientation is more to spread da'wah than financial gain. The author checked the videos and playlists in the da'wah channels listed in Table 1 and did not find any ads in their da'wah

⁶⁰ Rubawati, 'Media Baru: Tantangan Dan Peluang Dakwah'.

videos. If there's an ad at the beginning of a playlist playback, it's not an ad activated by the channel, but rather an ad activated by YouTube as a platform.⁶¹

The decision not to activate monetization shows that the preachers in this channel are trying to maintain the integrity of their da'wah message. This is in line with the view that da'wah should not be commercial, and that the delivery of religious messages should be done sincerely without considering financial benefits.⁶² However, even if there are no ads in the video, it doesn't mean that the channel doesn't generate revenue. With 1-2 million subscribers, these channels can still generate revenue based on the number of impressions, although not as much as if they had enabled ad monetization. It is estimated that, with a high number of impressions, these channels can generate significant revenue, although specific figures such as \$3,000 per month cannot be ascertained without more concrete data.⁶³ This phenomenon reflects the dynamic between spiritual goals and commercial interests in contemporary da'wah. In another study, it was explained that although there is potential to generate income from da'wah content, many preachers strive to keep their message pure and not affected by financial motivation.⁶⁴

This shows that while monetization can be a source of income, many preachers prefer not to commodify their message in order to maintain their underlying spiritual values. The issue of commodification of da'wah also arises in the context of celebrities who use this platform to spread religious messages. Many celebrities have adopted an Islamic lifestyle and used terms like "halal" to promote their products, creating a new social class and exclusivity within the

⁶¹ Ilham Maulana, Chatib Saefullah, and Tata Sukayat, 'Da'wah on Social Media on Akhyar TV Youtube Channel', *Tabligh Jurnal Komunikasi dan Broadcasting Islam* 3, no. 3 (2020): 258–74, <https://doi.org/10.15575/tabligh.v3i3.675>.

⁶² Muhaemin, 'Dakwah Digital Academy Dakwah'.

⁶³ Al F. Rahmat, 'Digital Da'wah: An Exploration of the Muhammadiyah Philanthropic Movement During Covid-19 on Twitter Social Media "@Muhammadiyah"', *Ettisal Journal of Communication* 6, no. 1 (2021): 1, <https://doi.org/10.21111/ejoc.v6i1.5027>.

⁶⁴ Indah Suryawati, 'Etnografi Virtual Komodifikasi Da'wah Ustadz Di Channel Youtube', *Perspektif Komunikasi Jurnal Ilmu Komunikasi Politik Dan Komunikasi Bisnis* 5, no. 2 (2021): 111, <https://doi.org/10.24853/pk.5.2.111-128>.

Muslim community.⁶⁵ This raises questions about the extent to which da'wah can be separated from commercial interests and how spiritual values can be maintained in this increasingly capitalist context. Overall, the Tafaqquh Video channel's decision not to enable monetization reflects their commitment to delivering a sincere da'wah message. However, challenges remain in maintaining message integrity amid the significant revenue potential from video views. Therefore, it is important for preachers to continue to explore ways to effectively convey their message in the digital age without losing the essence and underlying values.⁶⁶

Table 2. Estimated Channel Revenue

No	Channel Name	Revenue/ Month (\$)	Revenue/ Year (\$)	Ranking in Indonesia	Total Grade
1	Al-Bahjah TV	3,5K-55,4K	41,5-664,4K	191	B+
2	Yufid TV	2,2K-35K	26,2K-419,5K	264	B+
3	Abdul Somad	1,5K-24K	18K-288,2K	411	B+
4	Hanan Attaki	347-5,6K	4,2K-66,6K	448	B
5	Khalid Basalamah	751-12K	9K-144,1K	484	B
6	Tafaqquh Videos	216-3,5K	2,6K-41,6K	509	B

Source: Social Blade 2021

Based on Table 2 which shows the estimated revenue of da'wah channels on YouTube, it can be seen that even though some channels do not activate monetization, they can still generate significant income. For example, Al-Bahjah TV is estimated to make between \$3,500 to \$55,400 per month, which

⁶⁵ Jokhanan Kristiyono and Nafis D. Hermawan, 'Analysis of Brando Franco's Interactive Communication with His Audience in Live Streaming on the Windah Basudara YouTube Channel', *Jcommsci - Journal of Media and Communication Science* 6, no. 2 (2023): 11–19, <https://doi.org/10.29303/jcommsci.v6i2.206>.

⁶⁶ Awaluddin -. Awaluddin, 'Habib Husein Ja'far Al-Hadar's Digital Da'wah in the Spread of Moderate Islamic Syiar', *Idarotuna* 5, no. 2 (2023): 153, <https://doi.org/10.24014/idarotuna.v5i2.25865>.

indicates a huge revenue potential even though there are no ads aired directly by the channel.⁶⁷

This shows that these da'wah channels still benefit from a high number of impressions, even though they do not rely on advertising as the main source of income. The ranking system on YouTube also reflects the level of popularity of a preacher. The higher a preacher's ranking, the more people will be interested in following their content, which in turn expands the reach of their da'wah. Preachers such as Buya Yahya, Ustadz Abdul Somad, and Hanan Attaki have a wide reach, which shows that they have succeeded in building a strong personal identity in conveying their da'wah message.⁶⁸ Hanan Attaki, in particular, stands out for its more modern and relevant approach to the younger generation. With a melancholic delivery style and visualizations that showcase nature, Hanan Attaki manages to attract the attention of teenagers and young people. This approach is in line with the current trend of da'wah which prioritizes relevance and attractiveness for young audiences.⁶⁹ In this case, Hanan Attaki not only conveys religious messages, but also builds an identity that can be accepted by young people, making him a "contemporary ustadz" that is in great demand.⁷⁰

The da'wah strategy implemented by Hanan Attaki and other preachers reflects a deep understanding of the needs and wants of their audience. In this context, the commodification of da'wah is not only related to financial gain, but also to how preachers can answer the problems of the people and meet the spiritual needs of the community (Rofidah, 2021).⁷¹ Thus, although there is potential to generate income from da'wah content, the main orientation of

⁶⁷ Faizzatun Nazira and Ertien R. Nawangsari, 'The Role of the Social Rehabilitation Service Program for Children Facing the Law (ABH)', *Al-Manhaj Journal of Islamic Law and Social Institutions* 4, no. 2 (2022): 251–64, <https://doi.org/10.37680/almanhaj.v4i2.1775>.

⁶⁸ Ach. Baidowi and Moh. Salehudin, 'Strategi Dakwah Di Era New Normal', *Muttaqien Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 01 (2021): 58–74, <https://doi.org/10.52593/mtq.02.1.04>.

⁶⁹ Peace Peace, Kodarni Kodarni, and Dony A. Triantoro, 'Da'wah Strategy Based on Electronic Media in the Dumai City Missionary Association (Pmd) Dumai City', *Idarotuna* 1, no. 1 (2018), <https://doi.org/10.24014/idarotuna.v1i1.6071>.

⁷⁰ Ricka Handayani and Ambang Daulay, 'Youtube as a Communication Media in Da'wah in the Midst of a Pandemic', *Hikmah* 15, no. 1 (2021): 123–38, <https://doi.org/10.24952/hik.v15i1.3569>.

⁷¹ Rofidah, 'The Urgency of Mass Psychology in Da'wah Planning on Youtube'.

preachers remains on spreading Islamic teachings and solving people's problems. However, it is important to note that even though many da'wah channels do not enable ad monetization, they can still generate revenue from their video views. This shows that there is significant potential revenue that can be generated from the content they create, although not all preachers choose to pursue financial gain.⁷² Overall, the commodification of da'wah through YouTube creates a challenge for preachers to maintain the essence and values underlying their message. While there is potential to generate revenue from da'wah content, it is important for preachers to continue to explore ways to effectively convey their message in the digital age without losing their integrity and spiritual purpose.⁷³

D. Conclusion

Based on the discussion above, it can be seen how contemporary da'wah through *youtube* has become a familiar phenomenon in the world of da'wah. Contemporary da'wah through *youtube* can increase the interest of the Islamic community to listen to da'wah studies without having to come to recitation or taklim assembly. Da'wah through *youtube* also makes it easier for preachers to spread Islamic teachings. However, this is a challenge for preachers to frame their da'wah according to the needs and desires of the community. Contemporary da'wah through *youtube* is carried out by preachers individually and in groups in the form of video uploads of lectures, Islamic studies, murottal al-Qur'an, and so on which are oriented towards increasing interest in contemporary da'wah.

As explained earlier, contemporary da'wah is always present along with the issue of da'wah commodification. However, commodification here is not a commercial trend. Commodification is assessed only from the monetization system which is an award from *YouTube* to YouTubers for their achievements.

⁷² Anisa Anisa, 'Relevance Theory in Sheikh 'Assim's Humor Da'wah as an Alternative to Contemporary Da'wah: A Critique of the Principle of Cooperation', *Onoma Journal of Language and Literature Education* 9, no. 2 (2023): 919–30, <https://doi.org/10.30605/onoma.v9i2.2686>.

⁷³ Khairul Syafuddin, 'Komodifikasi Keluarga Dalam Dunia Virtual Untuk Peningkatan Ekonomi Di Era Revolusi Industri 4.0', *Pancanaka Jurnal Kependudukan Keluarga Dan Sumber Daya Manusia* 1, no. 1 (2020): 47–54, <https://doi.org/10.37269/pancanaka.v1i1.10>.

So even though there are advantages from the da'wah channels they have, it cannot be said to be commercialized. This argument stems from the phenomenon that da'wah *youtube* channels do not activate ads on their videos. That means the profit they get is purely from the results of *views* or the number of views on their videos that show that the public is interested in the da'wah they convey.

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