



# Digital Da'wah: Buya Yahya's Influence on YouTube, Facebook, and Instagram

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**Abstract:** This study aims to analyze Buya Yahya's da'wah strategies through social media platforms YouTube, Facebook, and Instagram by focusing on the integration of communication patterns, audience interaction, and the overall effectiveness of da'wah in the digital age. The research employs a descriptive qualitative approach using content analysis and interview techniques. The findings reveal that Buya Yahya's da'wah across these three platforms adapts to the technical logic and user culture of each medium. YouTube is utilized for delivering in-depth and educational lectures, Facebook is optimized for interactive engagement and real-time responses to contemporary issues, while Instagram targets younger audiences with short, emotive, and visually driven messages. The discussion draws on the theoretical frameworks of Hypermediated Religion and Platformization of Religion, which emphasize that digital da'wah is not merely disseminated through various media, but also mediated and reshaped through user interactions and platform algorithms. The study concludes that Buya Yahya's approach successfully integrates cross-platform da'wah strategies that are both participatory and adaptive to the needs of digital religious communities. This research offers both theoretical and practical contributions to the development of contemporary digital da'wah models that are not only communicative but also transformative in fostering contextual religious awareness.

**Keywords:** cross-platform strategy, hypermediated religion, netizen interaction, platformization of religion; social media.

## 1. Introduction

Islam is a religion revealed by Allah SWT to regulate human life in order to achieve true happiness in life. The teachings of Islam provide complete guidance for its adherents in order to achieve prosperity in this world and the hereafter (Omais & dos Santos, 2022). Thus, it is important for Muslims to continue to spread these values to mankind in all corners of the earth, according to the values contained in the teachings of Islam.

Efforts to spread Islamic teachings and invite humanity to goodness can only be achieved through the process of da'wah. Da'wah is crucial and fundamental to Islam. Without da'wah, Islamic teachings will not reach and be understood by humanity (Ali, 2023). Furthermore, Islam consistently encourages its followers to do good deeds while simultaneously encouraging others to become good, noble, and knowledgeable individuals. Therefore, Islam is often referred to as a religion of da'wah. Islam and da'wah are inseparable. Islam requires da'wah to convey its teachings, while da'wah requires Islam as its foundation (Salam et al., 2024).

As explained above, Islam is a religion that teaches da'wah, inviting humanity to the values of truth as a representation of mercy for all nature. Therefore, Islam can lead its adherents to happiness and prosperity if its teachings, which encompass all aspects of life, are presented as a guide for life

and are sincerely implemented. Through the continuous da'wah carried out by the first generation to the present day, Islam has spread throughout the world (Shukri, 2021).

The issue of da'wah in Islam is a major and noble matter. Da'wah encompasses a call to good deeds and moral values derived from religious teachings, a call to obey Allah SWT's commands and avoid His prohibitions, solely to save humanity from error and sin (Jaffar, 2021). Therefore, da'wah is often understood as an activity of inviting goodness through verbal, written, behavioral, and other forms, carried out consciously and deliberately in an effort to influence others for the better, both individually and in groups, to foster awareness, appreciation, and experience of religious teachings as messages conveyed without coercion (Mohamad & Yusoff, 2024). Therefore, da'wah must be accepted voluntarily, so that the values of faith can be embedded in the heart and radiate the driving force to do good according to Allah SWT's commands.

Da'wah occupies a crucial position because it aims to guide people to become individuals with good behavior in order to achieve glory in this world and the hereafter (Mustafa et al., 2018). In fact, in Islam, da'wah is the duty of all Muslims, not just certain communities. This means that every Muslim is obliged to carry out da'wah according to their respective capacities and fields (Muslim, 2022). This obligation is reflected in the concept of amar ma'ruf nahi munkar, namely the command to encourage positive behavior while simultaneously encouraging people to avoid destructive behavior. This concept has two implications: the struggle to uphold the truth and the actualization of Islamic truth in social life to save the community from destruction (al-fasad).

It is important to understand that da'wah is a communication activity. The success of da'wah depends on several components: the da'i as the communicator, the mad'u as the recipient, the da'wah material as the message, the da'wah media as the channel, and the method as the means of delivery (Palawa et al., 2025). Harmony between these elements is necessary for the goals of da'wah to be optimally achieved. The implementation of da'wah must also adapt to the times, which continue to experience modernization. The da'wah process will face challenges if it is unable to adapt to the times, because human civilization continues to develop in various areas of life. Da'wah must be adaptive in facing these challenges, including challenges that come from the complex social, religious, and cultural backgrounds of society, which sometimes become obstacles in themselves to the implementation of da'wah so that it can be easily accepted by all levels of heterogeneous society (Wirajaya & Sudardi, 2020).

In the 21st century, a globalization phenomenon has emerged, marked by the influx of information technology and the use of the internet and its applications. Social media, as part of this globalization, connects all levels of society through cyberspace (Enebeli, 2024). In Indonesia, the influence of this globalization is growing rapidly and widely. This technological advancement offers significant potential for Islamic propagation activities through various forms of da'wah utilizing technological advancements.

However, amidst the obligation of preaching, it cannot be denied that in today's era of high interconnectivity, social media as a new medium is very appropriate for preaching through the process of digitalizing social media-based preaching. Digitalization as part of technological progress has provided the opportunity for the birth of the internet, defined as an international connection network that connects every individual across countries (Knell, 2021). Social media as a new medium cannot be separated from the role of information technology in the current millennial era. The internet is very familiar. Based on the APJII survey for the period December 2023–January 2024, Indonesia's internet penetration reached 79.5 percent with the number of internet users reaching 221,563,479 people out of a total population of approximately 278.7 million. From 2018, internet penetration increased from 64.8 percent, 73.7 percent in 2020, 77.01 percent in 2022, to 78.19 percent in 2023 (M. Alifa, 2024).

Social media, as a new medium, is easily accessible anytime and by anyone. Its reach is global, enabling high interactivity. Internet users are growing, and platforms like YouTube, Facebook, and Instagram provide rapid access to information (Perifanou et al., 2021). Furthermore, there are virtually no spatial or temporal boundaries when it comes to social media use, allowing information

to spread widely. Indonesia is among the countries with the largest number of social media users, where the features and ease of access offer distinct advantages for people to communicate broadly.

Current developments in information and communication technology should be accompanied by changes in the way preaching is conducted. Preaching cannot be solely based on conventional lectures. It must be dynamic, progressive, and innovative (Kahfi & Mahmudi, 2024). Preachers need to create new, more down-to-earth creations that benefit the community. Preaching needs to be packaged in a more humane, dialogical manner, and tailored to the needs and abilities of the community.

The presence of social media today presents a significant challenge for Islamic preaching. Preachers are required to be able to utilize social media as a means of preaching due to its advantages and broad reach. Therefore, optimizing digital preaching using social media is crucial (Uyuni & Soraya, 2023). This process must be examined from three aspects: the media for preaching, media infrastructure and facilities, and message delivery strategies to ensure effectiveness and reach all levels of society across cultural, social, economic, educational, and technological advancements.

Previous research has emphasized the effectiveness of da'wah media in general without examining the role of individual da'i (preachers) in successfully building strong da'wah interactions in the digital space. Research such as (Morehouse & Saffer, 2021) found that creative strategies, message consistency, audience relevance, and data analytics are key to successful da'wah on social media, while, (Sugihyono, 2025) emphasized the need for wise, interactive, and responsible social media da'wah literacy.

Thus, a significant research gap exists: how certain preachers, particularly figures like K.H. Yahya Zainul Ma'arif (Buya Yahya), effectively utilize social media for digital da'wah. He is a charismatic cleric widely known for his YouTube channel Al-Bahjah TV, which has millions of subscribers and followers on Instagram and Facebook, giving his da'wah a very broad social reach.

## 2. Research Method

The approach used is a qualitative one. This approach is suitable for gaining a deep understanding of social phenomena and human behavior. In this study, researchers build understanding based on realities in the field, rather than starting from hypotheses or quantitative measurements. The research was conducted in a natural context, utilizing data collection techniques such as observation, interviews, and documentation (Kostere & Kostere, 2021). This approach allows researchers to gain a comprehensive picture of how digital da'wah is carried out, received, and interpreted by audiences and da'wah practitioners themselves.

In terms of method, this study uses a descriptive-analytical approach. This means that researchers not only describe phenomena as they are but also analyze them in depth to discover specific meanings, relationships, or patterns (Nabdi et al., 2022). This method is highly appropriate for examining Buya Yahya's da'wah activities through social media. The main figure in this study is KH. Zainul Ma'arif, also known as Buya Yahya, the leader of the Al-Bahjah Islamic Boarding School in Cirebon, who actively engages in digital da'wah.

This type of research is classified as field research. The primary data is obtained directly from the field or location where the phenomenon occurs, in this case, da'wah activities on social media. Field research allows researchers to directly observe the dynamics that occur and gather information from the main actors and supporters of digital da'wah (Irgil et al., 2021).

The research subjects included individuals involved in the digitalization process of Buya Yahya's da'wah. The primary informant was Buya Yahya himself, while supporting informants came from assistants and the management team of the Al-Bahjah Da'wah Development Institute, particularly from the Media and Da'wah Division.

The data sources used in this study are divided into two categories: primary and secondary. Primary data was obtained directly from observations and interviews with Buya Yahya and his supporting team. Meanwhile, secondary data consisted of literature, journals, books, and documentation relevant to the themes of digital da'wah and Islamic communication.

Data collection techniques were conducted through three main methods. First, observation, in which researchers recorded and directly observed Buya Yahya's da'wah activities on social media. Second, semi-structured interviews were conducted with Buya Yahya and the Al-Bahjah media team to gather in-depth information. Third, documentation, which involved collecting videos of lectures, posts, and other da'wah materials from social media platforms such as YouTube, Facebook, and Instagram.

The data analysis process in this study follows the Miles and Huberman model, which includes three main steps: data reduction, data presentation, and conclusion drawing. Data reduction is achieved by filtering relevant information. Data is presented in narrative or tabular form to facilitate understanding. Finally, verification or conclusion drawing is carried out to formulate important findings from the analyzed data. This model is interactive and continues throughout the research process, allowing for a continuously evolving understanding of the phenomenon being studied.

### 3. Research Results

#### 3.1. Profile of Buya Yahya

Buya Yahya is a prominent and consistent Islamic scholar, well-known for his religious outreach activities, particularly in the West Java region, with a focus on Cirebon Regency. His full name is K.H. Yahya Zainul Ma'arif (يحيى زين المعارف), and he was born in Blitar, East Java, on August 10, 1973 CE, which corresponded to Wednesday, the 16th of Rajab, 1393 AH (Ronaydi & Zen, 2023).

Buya Yahya is married to a woman named Ummi Fairuz Ar-Rahbini and has two daughters named Azzahra and Lulu Maulidiyah. He currently resides within the grounds of the Lembaga Pengembangan Dakwah (Institute for the Development of Da'wah), or LPD Al-Bahjah, located in Sendang Village, Sumber District, Cirebon Regency, West Java. Buya Yahya is widely known as a highly learned and devout religious scholar with strong mastery of Islamic sciences. He has a long-standing history of seeking knowledge, particularly in the field of Islamic studies, through both formal and non-formal educational paths (Nasyrah, 2023).

He completed his elementary (SD) and junior high school (SMP) education in his birthplace, Blitar. Alongside his formal education, Buya Yahya also pursued non-formal religious education at the Madrasah Diniyah under the guidance of K.H. Sholeh Imron Mahbub in Blitar. Upon completing his studies in Blitar, he continued to the Darullughah Wadda'wah Islamic boarding school in Bangil, Pasuruan, under the tutelage of Al-Habib Hasan Bin Ahmad Baharun from 1988 to 1993. As part of his service, he also taught there from 1993 to 1996 (Maufur, 2016).

In 1996, his teacher, Al-Habib Hasan Baharudin, sent him to Al-Ahgaff University in Hadramaut, Yemen, where he studied until 2005. At this university, he deepened his understanding across a broad range of Islamic sciences. The scholarly disciplines (sanad) he studied include fiqh (Islamic jurisprudence), aqidah (Islamic theology), Ulumul Qur'an (Qur'anic sciences), and the fundamentals of Hadith studies. He also studied Hadith sciences, ushul fiqh (principles of Islamic jurisprudence), and Arabic linguistics (Ilmu Lughah). During his nine years in Yemen, Buya Yahya studied fiqh under several notable scholars, including the Mufti of Hadramaut Syekh Fadhol Bafadhol, Syekh Muhammad Al Khotib, Syekh Muhammad Baudhon, and Habib Ali Masyur Bin Hafidz (Mafiah & Zuhri, 2023).

In addition, Buya Yahya also studied under Habib Salim Asy-Syathiri, learning several disciplines including Fiqh, Aqidah, Ulumul Qur'an, and Mustholah Al-Hadith. Although he did not reside in the Rubath boarding school, Buya Yahya was consistently given the opportunity to study directly with Habib Salim. In the mornings, Habib Salim taught on campus, and from late afternoon until night, Buya Yahya was granted special time for nearly two years to study with him four times a week from Ashar to Isha at the Rubath in Tarim (Nasyrah, 2023).

His expertise in Hadith studies was nurtured through lessons with several teachers, including Dr. Ismail Kadhim Al-Aisawi. His specialization in *Ushul Fiqh* (the principles of Islamic jurisprudence) was developed under prominent scholars such as Shaykh Muhammad Al-Hafid Assyinqithi, Shaykh Muhammad Amin Assyinqiti, and Shaykh Abdullah Walad Aslam

Assyingqiti—all of whom hail from Syingqiti, Mauritania, and are notable scholars of the Maliki school of thought—as well as Dr. Mahmud Assulaimani from Egypt (Ronaydi & Zen, 2023).

In the field of Arabic language, Buya Yahya studied under Shaykh Muhammad Alhafidz Assyingqiti. Among the final texts he studied were *Thurroh Uquduljuman* in rhetoric (balaghoh), *Thurroh Lamiyatul Af'al* in morphology (shorof), and *Thurrof Alfiyah Ibnu Malik* in grammar (nahwu), specifically the extended *Alfiyah* with 2800 lines of poetry (nadhom). Comparative Fiqh studies were pursued under Prof. Dr. Ahmad Ali Toha Arroyyan from Egypt, a distinguished Maliki scholar. During his academic journey, Buya Yahya also spent five years teaching in Yemen, at the Faculty of Tarbiyah and Dirasah Islamiyah (female division) and at the Arabic Language Education Center of Al-Ahgaff University, Hadramaut (Maufur, 2016).

Reflecting on Buya Yahya's educational journey, it is evident that he has undergone a long and rigorous process of acquiring religious knowledge, both domestically and abroad. This is why his grasp of Islamic scholarship is remarkably broad. Such knowledge was acquired through extensive learning under various teachers, both via formal and informal educational channels, over a considerable span of time (Mafiah & Zuhri, 2023).

Buya Yahya began his preaching (dakwah) career as an instructor at the Faculty of Tarbiyah and Dirasah Islamiyah (women's section) and at the Arabic Language Center of Al-Ahgaff University in Hadramaut, Yemen. However, his direct outreach to the broader public began when he arrived in Cirebon at the end of 2005. There, he was assigned by his mentor, Prof. Dr. Al Habib Abdullah bin Muhammad Baharun, to lead a preparatory program for students before they continued their studies at Al-Ahgaff. The following year, after the preparatory program operated for only one effective year, he returned to Yemen to seek permission to begin preaching in Cirebon—a mission which Allah SWT made easy for him (Mafiah & Zuhri, 2023).

With patience and persistence, Buya Yahya began his dakwah efforts modestly and organically. He began teaching in local prayer halls (musholla), eventually obtaining permission to establish a *majelis taklim* (public religious lecture) at Masjid At-Taqwa in Cirebon, located at the town square. Initially, the congregation numbered only about twenty people. However, with consistent weekly lectures every Monday through Tuesday night, the audience steadily grew to fill the mosque's prayer hall and courtyard.

This initial success led to the establishment of dozens of *majelis taklim* each month throughout the regions of Cirebon, Majalengka, Kuningan, and Indramayu. For him, dakwah need not be confined to mosques; he also delivered religious messages in supermarkets and public spaces such as Yogya and Matahari Department Stores, as well as in the Kesambi Correctional Facility. These assemblies were named "Al Bahjah," which has also become the name of the Islamic boarding school currently overseen directly by him (Nufus, 2021).

The initial stages of Buya Yahya's preaching were inseparable from his efforts at friendship: he regularly visited local prayer rooms and mosques. His da'wah commitment broadened when he was appointed Operational Director of Islamic Radio Salma FM 101 for a year in mid-2006. There he designed air Islamic boarding school and radio recitation programs as an effort to reach all levels of society.

In June 2008, Buya Yahya founded the Al Bahjah Islamic Boarding School and Islamic Propagation Development Institute (LPD) on Jalan Pangeran Cakrabuana, Cirebon Regency. The name "Al Bahjah" means "light" or "shining light," philosophically chosen as a symbol of his hope to enlighten the community through his preaching. Over time, this LPD has grown rapidly, as evidenced by the numerous branches in various regions within and outside Indonesia (Faturohman, 2021).

Buya Yahya's preaching now reaches various dimensions: non-formal education through Islamic boarding schools, religious study groups, preaching on social media (YouTube, Facebook, Instagram), radio broadcasts, articles in local magazines and newspapers, and television programs such as "Titian Qolbu" on Ione TV and the program "Hidup Indah Bersama Buya Yahya" on Cirebon

TV every Friday night. All of this shows that his preaching is not only local, but also national and even international (Nufus, 2021).

Beyond just preaching, Buya Yahya has made a significant contribution to the economic development of the community through institutions supporting Islamic propagation. Al Bahjah now operates various business units, including Al Bahjah Mart, a BMT (Islamic Youth Fund), a travel and tour company, a printing company, a livestock farm, and more. His efforts not only support Islamic boarding school education but also strengthen the community's social and economic structure.

With a sincere spirit and love for Allah SWT and the Prophet Muhammad SAW, Buya Yahya's preaching continues to flow. He has become a figure who colored the treasures of modern Islamic preaching. Its existence is a source of knowledge, example and spiritual inspiration amidst the challenges of the contemporary era.

### 3.2. Digitalization of Buya Yahya's Da'wah through YouTube Social Media

Islamic Da'wah in the digital era faces quite complex challenges, especially in efforts to adapt to fast-paced and sophisticated developments (Fatmawati, 2025). Current technological advances have brought various conveniences to human life, including communication. Technology not only accelerates the process of conveying information but also introduces new media that have significantly influenced the communication patterns of modern society (Andri et al., 2025).

One form of new media is social media, which has now become a primary interaction space for many people. From the perspective of new media theory, social media is part of the transformation of information technology-based media that can reach users widely, quickly, and without the constraints of space and time (Min et al., 2025). These characteristics make social media an effective and efficient means of communication, including in conveying religious messages.

YouTube is one of the social media platforms actively used by Buya Yahya in his preaching. This platform offers the convenience of sharing long-form video content of various types and categories. YouTube's advantages lie in its flexible access and its ever-growing user base, making it a highly popular and potentially powerful platform for digital preaching (Sule & Mainiyo, 2023). In this context, preachers can play a role as content creators who are able to produce, distribute, and digitize preaching materials in a broader and more structured manner.

Buya Yahya's preaching through YouTube demonstrates a systematic, professional, and adaptive approach to the dynamics of digital society. Based on findings, the process of managing this preaching is not carried out instantly or haphazardly. All stages are carried out in an organized manner by the Media and Da'wah Division of LPD Al-Bahjah, with the primary goal of ensuring that Islamic messages remain relevant, easily accessible, and reach a wider audience.

One of the crucial stages in this process is the pre-production stage. This stage lays the foundation before the preaching content is broadcast. During it, the Al-Bahjah team actively collects and selects study material sourced from netizen questions, particularly from Buya Yahya's active followers on social media. The questions chosen typically relate to current issues, both those currently viral and those reflecting the concerns of the congregation. This strategy demonstrates that Buya Yahya's preaching is responsive, dialogical, and participatory, not only disseminating information but also building meaningful interactions with the congregation (Majesty & Prayoga, 2022).

By leveraging the power of social media like YouTube, Buya Yahya's preaching is able to reach a wider audience, not limited to conventional spaces. This approach also emphasizes the importance of adapting preaching to remain contextual and able to respond to the challenges of the times. This was done in order to determine the subject matter of Buya Yahya's preaching studies, as explained in the following interview:

*"Before conducting filming or recording, it is certain that determining the study material is something that must also be done at the beginning, so that later what is asked by netizens in various comments can be answered and explained clearly by iCeramah iBuya iYahya in accordance with the needs of the community regarding the questions they ask. In addition, iBuya's da'wah material is also carried out itematically on a*

*selection of certain themes in addition to routine studies of the classic books that he discusses” (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).*

The selection of questions from netizens containing current issues to be answered in the study of Yahya, is also stated in the description of the interview results, as follows:

*“Before recording the creation of Islamic preaching content, we usually select several questions from netizens where the questions are indeed hot issues and are being discussed in social media spaces. We will then make these issues into study material that can provide answers to netizens and later we will post them on social media platforms like YouTube” (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).*

Every social media platform generally provides a comment space that allows users to submit questions or responses, usually addressed to the account manager or creator as the content provider (Hödl & Myrach, 2023). This feature has become very common among social media users, including in the context of the digitalization of Buya Yahya's preaching. Questions submitted through the comments section play a crucial role, particularly in determining the material or content to be published. This also serves as a form of preaching service to the digital public, especially to followers of Buya Yahya's preaching social media accounts, who are seeking enlightenment on various hotly discussed current issues.

In this regard, Buya Yahya's media team conducted research on incoming netizen questions. These questions were selectively chosen and used as the basis for developing preaching materials. In other words, Buya Yahya's preaching is responsive to the concerns of the digital public. This demonstrates that the preaching content produced is not a one-sided product, but a concrete response to the needs of the congregation, especially those who actively follow Buya Yahya's preaching on social media. This response certainly strengthens the bond between preacher and audience, while also encouraging followers to continue following the preaching materials he shares (Kruger, 2024).

Through this kind of interaction, Buya Yahya's preaching on social media is a two-way street, even though it's not conducted directly like in face-to-face lectures. This process demonstrates that social media serves not only as a means of disseminating messages but also as a space for dialogue between preachers and their followers (Anas et al., 2023). The administrators of Buya Yahya's social media accounts for Islamic preaching also don't ignore comments or questions from the congregation. Instead, they consider them a vital part of the comprehensive digitalization process of Islamic preaching.

The next step in the digitalization of Buya Yahya's preaching through YouTube is the creation of attractive promotional posters tailored to the characteristics of each social media platform. As is well known, each platform has its own unique characteristics: YouTube tends to be used for long-form video content, while Facebook and Instagram are more suited to written content, images, or short videos. Therefore, the design and format of the promotional materials must be adapted to effectively reach audiences according to the characteristics of the platform used. This strategy is crucial for strengthening the reach of digital preaching and maintaining the appeal of content amidst the rapid flow of information in the social media era (Immanuela, 2024). This is as stated in the interview results as follows:

*“The process of digitalizing Buya's da'wah (religious outreach) was also carried out in stages, one of which involved creating promotional posters for Buya's lectures. These posters were designed in such a way as to appear visually appealing and, of course, tailored to suit the character of each respective social media platform”. (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).*

One of the key elements in the digitalization of Buya Yahya's preaching is the creation of promotional posters for his studies. These posters are designed to be attractive and informative to attract netizens' interest in watching the studies, which will be published on social media. Typically, the posters include the study's theme, schedule, and broadcast platform, and are then distributed through Buya Yahya's official accounts on various platforms. With their attractive visuals and clear

content, these posters are an effective promotional medium for reaching a wide audience. The following are some examples of promotional images for Buya Yahya's studies:

Figure 3



(Data Source: Facebook iBuya Yahya 14 July 2025, Instagram buyayahya\_albahjah 09 October 2023)

The promotional poster for Buya Yahya's lectures, when viewed, serves as an introductory form of information conveyed to the followers of Buya Yahya's social media accounts. In this way, the audience of Buya Yahya's lectures will have important information regarding the schedule for attending his lectures so they do not miss out. The creation of this promotional material becomes a stage that is carried out before the production of Buya Yahya's dakwah (religious outreach) through YouTube social media begins.

One of the stages in the pre-production activities is the preparation of all the necessary equipment for recording Buya Yahya's dakwah. At this preparation stage, all the equipment to be used for recording Buya Yahya's dakwah is set up and installed according to its respective functions, including checking the condition of the location that will be used by Buya Yahya to conduct his lecture. This is as stated in the following interview results:

*"An important step before recording Buya's lecture is that all preparations must be thoroughly done, especially the equipment for video recording. This stage will later determine the quality of the recording, even the position of the camera, the lighting—everything must be carefully considered, and also the situation of the lecture location should be checked so that the recording equipment placement can adjust accordingly"* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

The preparation stage in the creation of dakwah content for social media is crucial. Before recording Buya Yahya's dakwah video, all equipment, such as cameras, microphones, lighting, and electricity, must be confirmed to be in working order. The internet connection must also be stable, especially if there is a live broadcast like on YouTube. The production begins by recording Buya Yahya's lecture, which is the core of the digitalization process of his dakwah. This process is carried out by a professional team, including cameramen who are recruited as "fighters" at LPD Al-Bahjah, with specialized tasks according to their skills in video capturing. This was also mentioned in the following interview results:

*"The recording of Buya's lecture is done by our team, in this case, the cameramen, who are already experienced in this work and were recruited as 'fighters' to handle all video-related tasks"* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

The interview results show that the production stage is the core of the media content creation process. At this stage, Buya Yahya's dakwah video is recorded using the prepared equipment, and the work is done by professional staff. The recorded dakwah material will become content that is published on social media, particularly on YouTube, after going through the editing process.

The quality of dakwah content is heavily determined by the quality of the video and the substance of the lecture. In the world of digital creators, content that is well-planned and executed properly is the key to success. Dakwah material must also carry the value of inviting others to goodness and aligning with the teachings of Islam, encouraging what is good (ma'ruf), preventing what is wrong (munkar), and guiding people towards happiness in both this world and the hereafter. This is the essence of dakwah, which serves as a call to believe, affirm the revelations, and apply them in life (Sukayat, 2009). Regarding dakwah, Allah SWT has explained in the Qur'an that:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: "And let there be among you a group of people who call to goodness, enjoin what is right, and forbid what is wrong. And it is they who will be successful." (Kemenag RI, 2019).

The verse about enjoining good and forbidding evil emphasizes that da'wah is the obligation of Muslims to invite to goodness and forbid evil, as a path to happiness in this world and the hereafter. Da'wah is not only about worship, but also about social responsibility to remind one another to do good. The general goal of da'wah is to invite people to the path that is pleasing to Allah, while specifically, it includes: (a) changing people's perspective on life, (b) internalizing Islamic values in life, and (c) encouraging the practice of Islamic teachings in daily life (Wahid, 2018).

In its implementation, da'wah must adhere to sharia-compliant principles: gradual, patient, gentle, and based on knowledge. Da'wah also requires the right tools (Awang & Che Mat, 2024). In today's era, social media like YouTube has become a vital tool for digital preaching. Buya Yahya understands the importance of using this medium as a response to the changing times.

The success of digital preaching is largely determined by the quality of the content and the delivery strategy. Therefore, preachers, who also act as content creators, must employ engaging strategies such as storytelling that can touch emotions and build engagement with the audience (Mannerfelt, 2022). The use of appropriate, clear and easy to understand language is also the key to ensuring that the message of preaching is better received.

With good strategy and delivery, preaching on social media can reach a wide audience, including the younger generation, and become an effective means of spreading Islam in this digital era (Jima'ain, 2023). The quality of content, delivery method, and content packaging techniques are important factors that determine the success of da'wah through social media. For the Da'wah and Media Division of Al-Bahjah LPD, this recording stage is the most important thing in developing the da'wah of the Prophet Yahya in social media. This was conveyed by the Head of the Media and Da'wah Division of Al-Bahjah LPD, who stated that:

*"Among the important stages in the digitalization of Buya Yahya's da'wah is recording video footage of Buya's lectures when he delivers them in various religious gatherings. These recordings become the raw materials for the content that will later be posted online. However, before posting, the videos typically undergo an editing process—unless they are intended for direct broadcast via live streaming on YouTube"* (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).

One of the most crucial stages in the digitization of Buya Yahya's preaching is the process of recording the studies. This stage is supported by equipment such as cameras and other supporting devices, which must be ensured to function optimally to produce high-quality recordings. It is at this point that Buya Yahya's study material begins to be transformed into digital video format, which is then processed for publication on various social media platforms, especially YouTube.

There are two types of recordings: (1) live streaming directly to YouTube without any editing, and (2) indirect recordings that go through an editing process before being posted. Non-live recordings will first be edited by the LPD Al-Bahjah social media team using editing tools and applications, and will be handled by skilled professionals.

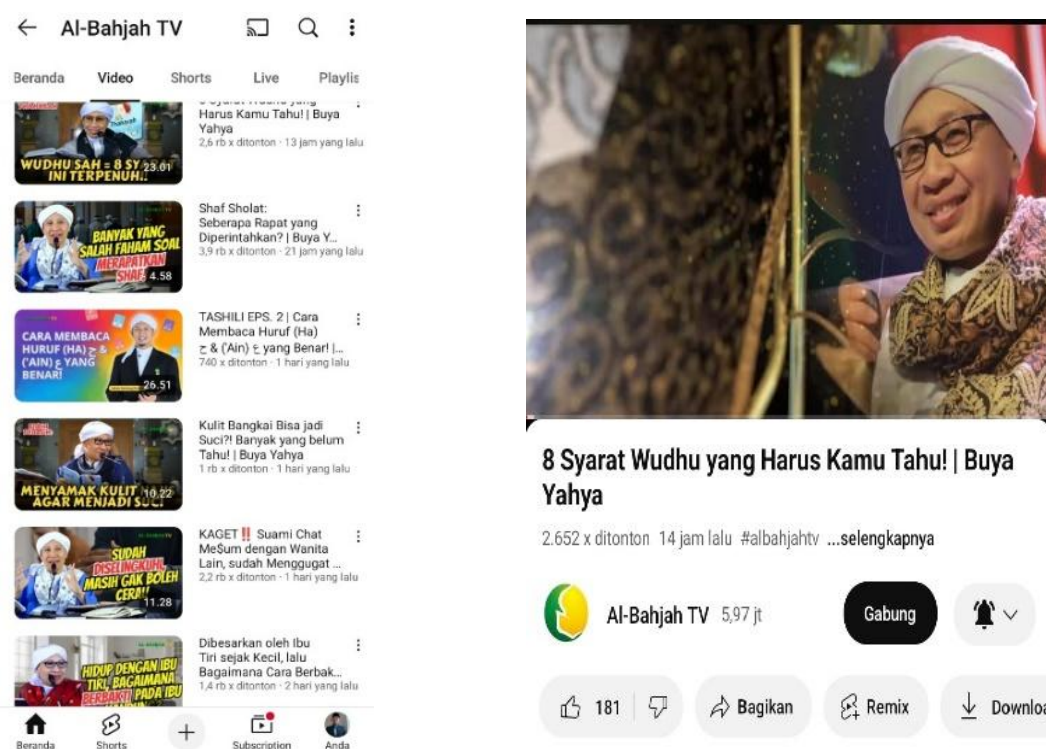
Editing is done to add important information to the video and adapt it to the characteristics of each social media platform. For example, for Facebook and Instagram, the video will be cut into several parts to fit the permitted format and duration. This process ensures that Buya Yahya's preaching content is conveyed optimally and effectively across various digital platforms. This is as conveyed in an interview with the Social Media Sub-Division of the Al-Bahjah LPD, who stated that:

*"The editing process usually involves trimming Buya Yahya's recorded lectures into several segmented parts, tailored to the content's material needs and the characteristics of each social media platform. As a result, these edited videos often have relatively short durations. The final versions are typically posted on platforms such as Facebook and Instagram. For YouTube, the content is often streamed live or broadcast without prior editing, although not all content posted there is live-streamed."* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

Based on interviews, Buya Yahya's video editing process involved cutting it into several sections. This was done to accommodate the needs of social media platforms like Facebook and Instagram, which have video length limits. This contrasts with YouTube, which allows long videos to be uploaded.

Additionally, as previously explained, some of Buya Yahya's religious studies are also broadcast live on YouTube, thus avoiding editing. However, for videos that are not broadcast live, editing is still carried out before being published on various social media platforms, especially YouTube. In addition to the editing stage, the post-production stage for Buya Yahya's Islamic content is the publication of the content by posting it on YouTube.

Figure 2  
Example of Buya Yahya's Publication Results on YouTube



Source: Youtube Al-Bahjah TV 24 July 2025

Source: Youtube Al-Bahjah TV Content 23 July 2025



Source: Youtube AL-Bahjah TV 24 July 2025



Source: Youtube AL-Bahjah TV Content 23 July 2025

The process of publishing Buya Yahya's preaching in the context of digitalization is carried out in two ways. First, through live streaming, which is automatically uploaded directly to YouTube during recording. Second, through a manual upload process by the LPD Al-Bahjah social media team, where the recorded lecture videos are edited before being published. This manual upload process is not carried out simultaneously with recording, but rather after the content is completely ready.

The Media and Da'wah Division team at LPD Al-Bahjah consistently uploads content twice daily on each social media platform, following each platform's procedures, and is handled by professionals. The final stage of Buya Yahya's da'wah digitalization process is the YouTube account insight evaluation. This evaluation aims to monitor the development of Buya Yahya's digital da'wah through insight data analysis as a form of control and feedback on published content. This is as stated by the Head of the Media and Da'wah Division of LPD Al-Bahjah, who said that:

*"After the team publishes Buya Yahya's da'wah content, they continuously monitor and evaluate the growth and performance of his social media accounts, including YouTube. This includes ongoing updates and analysis of viewer feedback, especially by examining insights on each post. These efforts aim to improve the content's quality and ensure that Buya's da'wah messages can be widely received and easily understood by the public"* (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).

The evaluation conducted by Buya Yahya's da'wah development team through social media, specifically the Media and Da'wah Division of LPD Al-Bahjah, focuses on published da'wah content. This process includes monitoring insights from the social media platforms used in the digital da'wah process. Insights here refer to data and insights gained from audience activity and interaction with da'wah content (Kahfi & Mahmudi, 2024).

Insight monitoring is conducted not only to assess public response but also as an effort to continuously improve the quality of Islamic preaching content to make it more accessible to the public, especially netizens who follow and subscribe to Buya Yahya's Islamic preaching accounts. Through these insights, the team can determine which content reaches the largest audience and how the public responds to the preaching content (Abdulrohim et al., 2025). Based on the previous explanation, the stages of digitalization of Buya Yahya's preaching via YouTube can be summarized as follows:

First, the pre-production stage, which involves determining study material relevant to current issues based on questions from netizens. This was done in response to public concerns about currently hotly debated Islamic issues. Additionally, the team prepared promotional posters for the study, including the study schedule and technical preparations for the recording equipment.

Second, the production stage, which involves recording videos of Buya Yahya's religious studies by a professional team from LPD Al-Bahjah. This recording is the core of the process of transforming the preaching material into digital form. Third, the post-production stage, which includes editing the recorded videos to improve the quality of the content before publication. Publication is carried out using two methods: (1) directly during recording via streaming without prior editing, and (2) indirectly by uploading previously edited videos.

During the post-production stage, an evaluation of Buya Yahya's YouTube account insights was also conducted. This evaluation is conducted periodically to analyze the performance of each piece of content and review public feedback. This process aims to improve the quality of the Islamic preaching material to make it more relevant and widely accepted by the public, especially netizens who subscribe to the YouTube account used to develop Buya Yahya's Islamic preaching.

### 3.3. Digitalization of Buya Yahya's Da'wah through Facebook Social Media

Facebook is an online social networking site designed to facilitate its users in socializing in cyberspace (Bahmanova, 2025). Through Facebook, people can find old friends, build new relationships, promote themselves by uploading photos, updating their status, and sharing personal stories or experiences. Facebook also provides features for finding friends based on similar school backgrounds, places of residence, professions, hobbies, and even interests in films, books, music, or certain figures. Furthermore, users can introduce their personal profiles, share comments, greet each other, post photos or videos, and exchange messages (Agrawal et al., 2024).

In its development, Facebook is not only used for personal purposes, but is also used as a medium for Islamic preaching (Aichner et al., 2021). Buya Yahya is one of the figures who actively utilizes Facebook as part of his digital preaching efforts. Based on several findings, Buya Yahya's digital preaching process through Facebook is carried out systematically, professionally, and organized. This process includes three main stages: pre-production, production, and post-production.

The pre-production stage is a crucial initial step in digitizing da'wah (Islamic outreach) through Facebook. The primary focus at this stage is thorough content planning before production and publication. Activities include determining the da'wah theme, compiling study materials, and preparing production equipment. A crucial aspect of this stage is selecting the lecture material that will be used as content (Al Hasyim, 2019). The material is typically obtained from netizen questions sent through the comments section of Buya Yahya's social media accounts. This selection takes into account issues currently hotly debated by the public, ensuring that the preaching content remains relevant and meets the needs of the community. This way, the Islamic messages delivered can be more targeted and appropriate to the current context. This is as explained in the following interview results:

*"Many of Buya Yahya's da'wah materials posted on Facebook are originally sourced from recordings of his lectures already published on other social media platforms, especially YouTube. These materials often address questions submitted by netizens through comments, which are then curated and presented to Buya to be discussed in his lectures."* (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024)

Buya Yahya's content for his preaching on social media, particularly Facebook, is determined by considering the needs of the congregation through a selection of questions submitted in the comments section. This step is not merely a content strategy, but also a form of initial research aimed at identifying current issues relevant to the congregation (Poudel et al., 2026). Analysis of these netizen questions served as the basis for compiling the lecture material to be published. This way, the preaching content is not one-way but rather a direct response to the community's concerns and needs.

Responding to the congregation's questions indirectly also increases audience engagement, strengthens the bond between Buya Yahya and his followers, and encourages them to continue following the teachings he shares. This interaction, while not direct, still creates two-way communication between preachers and their followers, which is essential for da'wah in the digital age (Rahmat et al., 2025). Incoming comments are not ignored, but are processed and used as a basis for designing contextual and relevant preaching.

Additionally, part of the pre-production phase included creating promotional posters for Buya Yahya's study. These posters serve to inform the congregation about the schedule and themes of the upcoming study. By disseminating information visually, followers on social media can more easily access and participate in the planned study (Bellamy et al., 2022). This is as stated in the following interview results:

*"Before content creation begins through the video recording activities, the team usually designs promotional posters for Buya's upcoming lectures. These posters include information on the lecture agendas and are typically uploaded to Facebook and Instagram. This allows Buya Yahya's followers on social media to stay informed about when his lectures will take place. Naturally, the posters are crafted to appear visually appealing and to attract interest, particularly among social media audiences, encouraging them to either attend the lectures in person or watch them via livestream, or to revisit the recordings after they've been uploaded on platforms such as YouTube, Facebook, and others."* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

The creation and distribution of promotional posters for Buya Yahya's religious studies through social media, particularly Facebook, is a crucial part of the pre-production phase. These posters contain information about the da'wah agenda and serve to attract the attention of the congregation and netizens to attend the studies, either in person or through digital broadcasts. Therefore, promotional posters are not merely complementary but also an effective communication strategy for reaching a wider audience (Czinkota et al., 2021).

In addition to promotion, the pre-production phase also includes technical preparations to support the recording of Buya Yahya's religious studies. This includes preparing production equipment such as cameras, microphones, lighting, and other necessary equipment to ensure the content of the Islamic sermon can be properly recorded before being uploaded to social media. This preparation is a crucial step that should not be overlooked, as good production quality will impact the appeal and effectiveness of the Islamic sermon message conveyed to the public (Arwan et al., 2023). This is as stated in the following interview results:

*"The production process for Buya Yahya's da'wah content is carried out by recording his lectures whenever he delivers religious studies. These recordings later serve as raw material for uploading to social media platforms. However, before being posted to enhance their appeal, they are first edited to fit the requirements of each respective platform. For live streams, however, the content is published directly to YouTube without any editing. In contrast, for platforms like Facebook and Instagram, we edit the recordings before uploading them."* (Wawancara dengan Intan ketua Sub Divisi Sosial Media LPD Al-Bahjah, 2024).

Before the recording process begins, all the tools and equipment needed to produce Buya Yahya's Islamic content must be thoroughly prepared. This technical readiness plays a crucial role in ensuring smooth and effective production, as quality content always begins with sound planning and precise execution. Every detail requires careful attention, from the camera, microphone, and lighting to the applications and equipment used for editing (Papyan et al., 2024). All these elements require support from a professional team who are experts in the field of media and content production to achieve optimal results.

The production stage itself is the core of Buya Yahya's digitalization of Islamic preaching, which involves live recording of his lectures while delivering religious studies to the congregation. This process produces video material that will later be edited and published through social media platforms such as Facebook. This is where the Islamic preaching messages begin to be packaged in digital format, to be disseminated widely to the public.

The quality of the recordings is greatly influenced by the equipment and skills of the production team. However, the main strength of Buya Yahya's preaching content lies not only in its visuals and technical aspects, but also in the richness of the sermons, delivered in clear, narrative language that touches the audience's emotional side. This approach is known as storytelling strategy, which involves constructing a compelling preaching narrative and forming an emotional connection with the congregation (Cote, 2021). A communicative style of language and easy-to-understand delivery are key to reaching a wider audience. With this strategy, social media can truly function as an effective and meaningful platform for Islamic preaching. This is also something that must be considered in the

process of producing Islamic preaching content, as carried out by Buya Yahya and the Al-Bahjah LPD Team. Regarding the issue of Islamic preaching content production in Buya Yahya's digitalization of Islamic preaching via Facebook, the following interview results were obtained:

*"The process of producing Buya Yahya's preaching content is done by recording the lectures given by Buya when he is giving various lectures. This will later become material for uploading to social media, but beforehand, to make it more interesting, it must be edited according to the needs of each social media. But for streaming, we publish it directly on YouTube without editing, for Facebook and Instagram we edit it before uploading it."* (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).

Buya Yahya's preaching content production process, through recorded lectures, is a key step in digitizing his preaching. This is where the lecture material, previously delivered live, is converted into digital video format with the support of equipment such as cameras and other technical devices (Davy & Quane, 2021). The primary goal is to produce high-quality video recordings suitable for distribution on various social media platforms, especially Facebook. Through this process, the initially manual form of preaching can become more widely and flexibly accessible to the public.

This production process includes the activity of taking pictures or shooting and checking the recording results to ensure the visual quality and delivery of the content is in accordance with expectations (Silva Jasaui et al., 2024). The quality of the content is not only determined by technical aspects such as recording equipment, but also by Buya Yahya's ability to convey the message of da'wah through a communicative language style and strong narrative.

After production is complete, the next stage is post-production. This is where the footage is edited using various editing tools and applications by the LPD Al-Bahjah Media and Da'wah team. The editing process involves rearranging the video, adding necessary informative text, and cutting the video into sections for easier publication on Facebook. Once the video is edited, the content is uploaded and then evaluated through Facebook account insights analysis to gauge audience response and engagement.

The post-production stage not only ensures the content is engaging and informative, but also serves as a crucial step in understanding how Buya Yahya's preaching is received by the public. Evaluation of the uploaded content helps the team develop future preaching strategies to remain relevant, reach a wider audience, and more effectively address the needs of the congregation. This is as explained in the following interview results:

*"For content material on Facebook itself, usually the recorded video is cut into several parts. This is done to make it easier during the upload process, especially on Facebook, Instagram, and TikTok. However, for Facebook itself, sometimes the video we post is not cut, but the full video, the size is according to needs. Meanwhile, for material that will be uploaded to YouTube, usually we don't cut it because it will be uploaded in full, at most we only add a number of important information such as the Channel logo and others."* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

Interviews indicate that Buya Yahya's video editing process for sermons includes adding captions and cutting the videos into sections. This cutting is done to facilitate distribution across platforms like Facebook, Instagram, and TikTok. On these platforms, videos are often uploaded in shorter sections to better suit the format and consumption habits of users. However, on platforms like YouTube, Buya Yahya's preaching content is usually uploaded in its entirety without any cuts, sometimes even via live streaming, which requires no prior editing.

The editing process also includes adding visual effects and image transitions to enhance the video's visual quality. The mixing stage is crucial, balancing the original sound, narration, and sound effects to ensure a clear and unobtrusive audio. This stage is crucial to ensuring the content produced is not only informative but also visually and audibly engaging before it is finally published on various social media platforms.

After the editing process is complete, the post-production stage continues with uploading (posting) the recorded lecture videos to social media, particularly Facebook. This posting process is the final step in the digitalization of da'wah, where the well-packaged content can finally be accessed and enjoyed by the wider community through digital platforms. Regarding this matter, the head of the Media Social LPD Al-Bahjah sub-division stated that:

*"After the recorded video has been edited according to your needs, it is then checked again and made sure it is ready to be uploaded to Facebook and other social media. This upload process is sometimes done simultaneously on several social media, sometimes separately. Some videos are posted to Facebook, sometimes just a snippet or divided into parts, but some are also uploaded in full"* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

Regarding the results of posting Buya Yahya's study video on social media Facebook, as can be seen in the following image:

Figure 3  
Example of Buya Yahya's Publication Results on Facebook



Source: Buya Yahya's Facebook  
July 22, 2025



Source: Facebook Buya Yahya  
July 20, 2025

One of the crucial stages in the digitalization of Buya Yahya's preaching is the process of posting or uploading previously recorded and edited preaching material. At this stage, the prepared preaching content will be published on social media, particularly Facebook. Uploads are made as needed, either as full videos or as pre-cut sections. This format is tailored to the platform's characteristics and the strategy for delivering content to the audience (La Torre & Désiron, 2024). This upload process is not haphazard, but is carried out by professional staff from the LPD Al-Bahjah Media and Da'wah Division team, who understand the technical flow and standards of each platform.

After the content is uploaded, the next step is evaluation by monitoring Buya Yahya's Facebook account insights. This evaluation is crucial to determine the effectiveness of social media outreach and influence. The team analyzes the insights or performance data for each post, including the number of views, reach, audience response, and engagement. With regular evaluation, the team can adjust its digital outreach strategy to remain relevant, more focused, and have a broader impact (Suryani, 2024). This step serves as a form of control over the development of Buya Yahya's digital da'wah, which is continuously updated and adjusted based on public feedback. Regarding this matter, the Head of the Media and Dakwah Division of LPD Al-Bahjah stated in an interview that:

*"An important process that we also cannot miss is monitoring the Facebook account by looking at the development of the Facebook account. This actually becomes a form of evaluation also because we can analyze the extent of social development and the public's response to the material content that we have uploaded on Facebook"* (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).

The process of monitoring the insights of the Facebook social media platform used in the digitalization of Buya Yahya's da'wah is a crucial step that should not be overlooked. This monitoring is conducted to assess the public response to the uploaded da'wah content and also serves as a basis for evaluation to continuously improve the quality of published da'wah materials. This way, Facebook is

not only used as a medium for disseminating da'wah but also as an interactive platform responsive to the needs of the audience.

The digitalization of Buya Yahya's preaching is being carried out by the LPD Al-Bahjah team, specifically the Media and Da'wah Division, which has a dedicated subdivision handling social media. This team is fully responsible for the entire digitalization process, from planning and production to content evaluation. Within Al-Bahjah's internal structure, they are known as "warriors," professionals with expertise in their respective fields, such as filming, video editing, publication, and content performance analysis.

These "warriors" are the ones who carry out the entire digitalization process of Buya Yahya's preaching, from recording sermons and editing them, uploading them to various platforms, and evaluating their performance through insight analysis of each social media account. This evaluation includes data on engagement, reach, number of views, and audience feedback, which are crucial for developing future preaching content.

The analysis carried out on the performance of Facebook accounts and other social media is a form of professionalism in managing digital da'wah (Gufran et al., 2025). The goal is to ensure that the shared Islamic preaching content is not only high-quality but also well-received and understood by the public, particularly the congregation and followers of Buya Yahya's account. Therefore, content improvements and updates are continuously carried out, keeping pace with the evolving needs and characteristics of the dynamic audience.

### 3.4. Digitalization of Buya Yahya's Da'wah through Instagram Social Media

Instagram is one of the social media platforms used by Buya Yahya to develop his da'wah (Islamic outreach). Like other social media platforms, Instagram is an internet-based application that allows users to share photos and videos, apply digital filters, and then publish them to various social networking platforms. Instagram's popularity is inextricably linked to its engaging visual features, particularly its instant effects that can instantly transform the appearance of images or videos to make them more aesthetically pleasing and communicative. (Veloso da Silva, 2025). For this reason, Instagram is considered suitable as a medium for preaching in the digital era, not only because of its superior features, but also because of the high level of use among the wider community.

Buya Yahya's digitalization of Islamic preaching through Instagram generally follows the same stages as other social media platforms like YouTube and Facebook: pre-production, production, and post-production. Each stage plays a crucial role in ensuring the content produced is of sufficient quality and appeal to disseminate to an audience.

In the pre-production stage, the initial step is to determine the study material that will be used as the basis for Buya Yahya's Islamic preaching content. This material will later become the primary basis for the content creation process. Topics are not chosen haphazardly, but through research that takes into account several factors, such as the ideal content length, the strength of the message, and the content formats currently popular among social media users (Riffe et al., 2023). The aim is to expand the reach of content and increase audience awareness and engagement with the preaching message being conveyed.

In practice, the process of selecting Islamic preaching material is carried out by analyzing questions from netizens who are members of Buya Yahya's congregation. These questions are then selected based on current issues and public needs deemed important to study. With this approach, Buya Yahya's Islamic preaching content produced for Instagram becomes more relevant, responsive, and effective in reaching and influencing today's digital audience. This is as stated in the following interview results:

*"The content materials that will be produced usually look at current issues that are being widely discussed by the public on social media. This is usually what we see from questions from netizens which will then be discussed in the study of Yahya"* (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).

Determining Buya Yahya's preaching material on Instagram begins with reviewing questions from netizens. This process is a form of research conducted by the Al-Bahjah LPD Team to identify the needs of the congregation and then respond to them through preaching studies. This stage also serves as part of the process of finding content ideas and concepts during pre-production. The ideas are sourced from

current issues raised through netizen questions, which are then used as the main material in Buya Yahya's sermons during content recording..

After the material was determined, the next step was to create a promotional poster for Buya Yahya's study. This poster aims to inform netizens about the study schedule so they can follow and pay attention. The poster was visually designed by the LPD Al-Bahjah Social Media Division team to be attractive and easy to share on Instagram. Regarding the promotional poster for this study, it can be seen in the following interview results:

*"Before the production of content which is carried out by recording Buya Yahya's study, we usually provide information to internet users in the form of posters and promotional articles regarding Buya's study agenda which we usually share on Instagram and also on Facebook"* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

The promotional poster for Buya Yahya's religious studies serves as both an information medium and a tool for promoting Islamic preaching on social media. The design is attractive to attract netizens, both to attend the study in person and to listen online through designated platforms. The poster includes the time, location, and theme of the study, ensuring the public has a clear understanding of Buya Yahya's missionary agenda.

In addition to creating posters, the pre-production phase also includes preparing the tools and technical equipment needed to produce Islamic content. This preparation is crucial for a smooth video shoot and high-quality visuals and audio (Uddin et al., 2025). Typical equipment includes a camera, tripod, lighting, voice recorder, and more. Taking photos also requires technical skills such as angles, lighting, ISO, and color settings to ensure the resulting documentation is worthy of publication on Instagram (Wibowo, 2006). In relation to the preparation of all the equipment needed to produce the content of Buya Yahya's da'wah, as can be seen in the following interview results:

*"The most important stage before recording Buya's research is that all preparations must be thorough, especially the equipment for taking the recorded video. This stage essentially determines the quality of the recording results, including the position of the camera, lighting, which must be considered as carefully as possible, and also look at the situation of the study location so that the placement of the recording equipment can be adjusted accordingly."* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

Before producing Buya Yahya's Islamic content for Instagram, a crucial step is to prepare the supporting equipment. A camera with good image quality is a priority, as clear visuals will significantly impact the content's appeal. The type of camera used can vary, from smartphone cameras to professional cameras like DSLRs or mirrorless cameras, depending on the production needs. Furthermore, using an external microphone is highly recommended for clear audio, as poor sound can turn off viewers, even if the video is engaging. Supporting equipment such as a tripod is also necessary to maintain image stability, as well as proper lighting to support the lighting. Standard lighting typically uses three sources: key light, fill light, and backlight, for a more professional-looking visual.

Entering the production phase, this process involves directly filming Buya Yahya's sermon. During this phase, the entire Media and Da'wah Division team at LPD Al-Bahjah works technically to record the material, ensure optimal lighting, and ensure clear sound. This is the core of the da'wah digitalization process, as it is where the content begins to take shape. The success of this process is greatly influenced by the quality of Buya Yahya's delivery, particularly in his use of language that is easily understood by the congregation, so that the da'wah can reach a wider audience.

By utilizing Instagram as a popular and easily accessible platform, Buya Yahya's preaching can more effectively reach a wider audience. Combining strong material with an engaging presentation is the key to successful preaching in today's digital era. Regarding this matter, as stated in the interview results provided by the Head of the Media and Dakwah Division of LPD Al-Bahjah, he stated that:

*"One of the important stages in digitizing Buya's preaching is recording videos of Buya's religious studies when he delivers lectures in the assemblies. The results of this recording are what will become the content material that we will later post"* (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).

Based on the interview results, Buya Yahya's preaching content was recorded while he was delivering the lecture live. At this stage, all previously prepared equipment, such as cameras,

microphones, lighting, and other supporting devices, was optimally utilized to capture the preaching material. This recording stage is the core of digital content production, as all elements, such as video, audio, images, and visual effects, are gathered here.

This process is not only technical but also requires attention to aesthetics. The goal is to produce content that is not only informative but also visually appealing, thereby increasing audience interest and engagement. The more engaging and relevant the content, the greater the chance it will be widely shared on social media.

After recording is complete, the next stage is post-production. At this stage, the recording is edited as needed, including duration, visual layout, effects, and audio adjustments. This editing is crucial to ensure the content is ready to be shared on platforms like Instagram. After posting, the team then conducts an evaluation by monitoring the insights of the Instagram account used, such as the number of viewers, interactions, and the effectiveness of the content in reaching the audience. This evaluation serves as the basis for improving and developing future da'wah content. Regarding the editing of the video recordings of the Buya Yahya study in digitizing da'wah on Instagram social media, the Head of the Social Media Sub-Division of the LPD Al-Bahjah stated that:

*"For the needs of material content for Islamic preaching on Instagram, the editing process is carried out by cutting the recorded video into several parts. In addition, editing is also carried out in terms of color quality, contrast, providing captions to the video and so on. Generally, what is posted on Instagram is the result of editing in the form of a short video that has been cut into several parts. Because for a full video, it will be uploaded to YouTube and some of it to Facebook"* (Interview with Intan, Head of the Social Media Sub-Division of LPD Al-Bahjah, 2024).

The editing process involves adjusting the raw footage to meet visual requirements before posting to social media. This includes adjusting color, contrast, and cutting each scene (cut-to-cut) to fit the narrative of the Islamic message. After visual editing, the next stage is mixing, which combines visual elements with sound, either in the form of voiceover or background music, to create a more engaging and communicative video.

Before uploading the video to Instagram, the team added a caption explaining the content or theme of Buya Yahya's study. This caption was written in an engaging style to capture the audience's attention. The editing process was carried out using software such as Adobe Photoshop, Canva, or Premiere Pro, using a computer or laptop.

This editing is handled by professionals who are accustomed to using the software to trim video sections, add illustrations or text, combine multiple clips, adjust colors, and other necessary elements. The final result of this process is a video of Buya Yahya's Islamic preaching that has been customized for the needs of Instagram social media, as part of efforts to digitize Islamic preaching in the current digital era.

After editing the Buya Yahya Islamic study video, the video was then posted by uploading it to Instagram with the official account name "@buyayahya\_albahjah." The process of posting Buya Yahya's Islamic study video to Instagram requires a stable internet connection. This connection is the main requirement for uploading content that has previously been edited and captioned. Without an adequate internet connection, the posting process can be hampered and affect the effectiveness of spreading Islamic teachings.

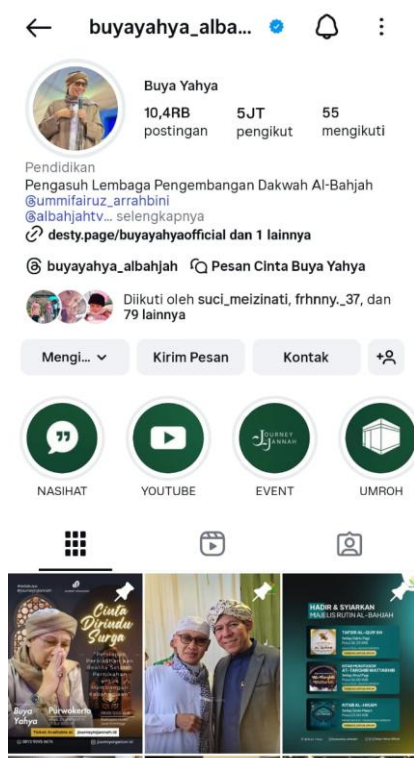
After the video is successfully uploaded, the next step is evaluation by monitoring the development of Buya Yahya's Instagram account insights. This monitoring is crucial as a form of control and to determine the public response to the published content. Based on the evaluation results, the team can determine steps to improve and enhance the quality of future Islamic content. This is as explained in the following interview results:

*"After the team has posted the materials for Buya Yahya's da'wah, we must not forget to monitor the uploaded materials by looking at the development of iBuya's official Instagram account's insights. This is to see the public's response to the materials for Buya's da'wah that have been posted. We can also see and evaluate them through this insight monitoring to continuously improve the quality of the content and the development of Buya's*

Instagram account so that it can meet the needs of the congregation on social media" (Interview with Ramli, Head of the Media and Da'wah Division of LPD Al-Bahjah, 2024).

Below you can see the results of the process of posting the video of Buya Yahya's preaching on social media, Instagram:

Figure 4  
Examples of Results of Publication Dakwah Buya Yahya on Media Social Instagram



Source: Instagram buyayahya\_albahjah  
24 July 2025



Source: Instagram buyayahya\_albahjah  
24 July 2025

The Media and Da'wah Division of LPD Al-Bahjah monitored Instagram insights into Buya Yahya's digital da'wah efforts as part of its evaluation and efforts to improve the quality of posted content. These insights contain analytical data such as the number of likes, shares, comments, and other interactions generated by users' engagement with da'wah content (Aldous et al., 2019). This information is used as evaluation material so that the published content can continue to be adapted to the needs of the congregation who attend Buya Yahya's studies.

Insight monitoring also functions to see the extent of the public response to the preaching material that has been shared (Masud et al., 2024). The goal is for Buya Yahya's preaching content to be more widely accepted, especially by active Instagram social media users, while maintaining the quality and reach of the preaching so that it remains relevant and effective.

### 3.5. Analysis of Buya Yahya's Preaching in the Social Media Era

Buya Yahya's preaching in the digital era demonstrates how strategies for delivering religious messages must adapt to the characteristics of each social media platform. The LPD Al-Bahjah team uses YouTube, Facebook, and Instagram simultaneously as a means of preaching that not only disseminates Islamic information but also creates a space for active interaction and participation among the congregation.

On YouTube, Buya Yahya's preaching utilizes long-form video formats, with in-depth content such as classical text studies, religious Q&A sessions, and thematic lectures. His delivery style tends to be formal, systematic, and educational. YouTube serves as the primary distribution platform for full-length

lectures, including live streams and edited videos. This makes YouTube a leading platform for comprehensive religious learning (Nabila, 2023).

Meanwhile, Facebook emphasizes interaction. Buya Yahya's social media team utilizes comments, live streaming, and daily posts as a means to build communication with the congregation. Videos published on Facebook are typically shorter than those on YouTube and are presented in a more narrative and contextual format. Buya's sermons often respond to currently hotly debated socio-religious issues, making Facebook a responsive and adaptive platform for preaching.

On Instagram, Islamic preaching is tailored to the visual needs and digital lifestyles of young netizens. The creative team cuts sermons into short clips (reels), creates promotional posters, and adds concise yet powerful captions. This content is crafted with an engaging digital aesthetic and lighter language, without diminishing its religious value. Instagram is positioned not as a place to deepen knowledge, but rather to quickly and emotionally build a religious atmosphere and spiritual awareness.

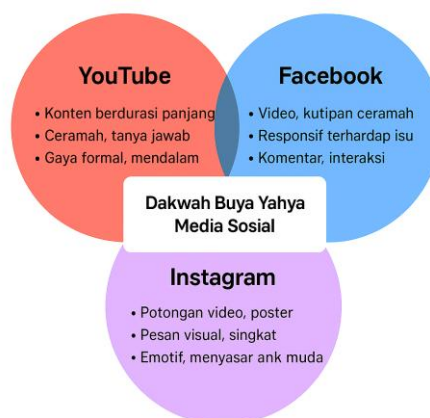
These differences become important when viewed from the perspective of Giulia Evolvi's Hypermediated Religion approach. According to (Evolvi, 2022a), Contemporary religious practices are no longer present solely in a single medium, but are instead distributed in a hypermediated space, a combination of interconnected media, formats, and digital interactions. In Buya Yahya's context, preaching through YouTube, Facebook, and Instagram is interconnected, mutually reinforcing, and mutually influencing the congregation's perception of Islamic content.

For example, a long sermon on YouTube can be cut into short clips for Instagram Reels, and then discussed or re-questioned by netizens in the Facebook comments section. Here, the preaching content is not static, but is renewed in meaning by the digital community that participates in disseminating it, providing new narratives, and connecting it to their own personal experiences. This is a form of interactivity and co-production of religious meaning by preachers and digital congregations, which is at the heart of hypermediated theory (Evolvi, 2022b).

In addition, the Platformization of Religion approach (Campbell, 2010) provides additional insight into how technical logic and social media algorithms shape da'wah strategies. Buya Yahya's da'wah content is not only created based on what he wants to convey, but also based on data insights, recommendation algorithms, and the media consumption styles of digital communities. The Al-Bahjah media team regularly evaluates content performance based on viewership, comments, viewing duration, and engagement on each platform. Even study topics are formulated based on viral or frequently asked netizen questions.

This logic indicates that preaching on social media cannot be separated from the digital architecture of the platform itself. YouTube encourages long-form content with high viewing hours to achieve maximum distribution; Facebook encourages comments and shares to increase visibility; and Instagram demands catchy visuals and immediately engaging captions. In this context, the Buya Yahya team's ability to adapt its preaching style to the logic of each platform is key to its success.

Figure 4



The similarity between these three platforms is their focus on two-way interaction. Unlike conventional sermons, which are one-way, Buya Yahya's digital preaching utilizes comments and questions from the congregation as the primary source of material. This practice demonstrates that netizens are not merely objects of preaching, but also active subjects in shaping the direction of the message. Netizens' questions are not ignored, but curated and made into sermon topics. This demonstrates a participatory approach to preaching, which also aligns with the theory of Transformative Da'wah, namely preaching that not only transmits religious messages but also fosters awareness and social change.

In terms of substance, the material presented remains based on classical scriptures and the principles of Ahlussunnah wal Jama'ah, but the presentation has been technically and culturally adapted to the digital reality. Buya Yahya is able to maintain his scholarly authority without losing his humanistic touch and emotional closeness to his audience. This is evidenced by the high level of follower loyalty, continued interaction, and the re-shared content by a significant number of netizens.

Considering this cross-platform strategy, it can be concluded that Buya Yahya's preaching has integrated the power of digital technology with social and cultural intelligence. His data-driven content management, high audience engagement, and ability to adapt to platform characteristics make his preaching a new model of contemporary digital preaching that is effective and relevant (Uyuni et al., 2025). Da'wah no longer depends on one media or method, but is formed in a system of interconnected and dynamic media, a place where Islamic messages undergo transformations in form, but remain intact in meaning.

#### 4. Conclusion

Based on the previous description above, Buya Yahya's da'wah through the platforms YouTube, Facebook, and Instagram not only represents the activity of spreading Islamic values digitally, but also reflects a profound transformation in contemporary religious communication patterns. Buya Yahya's da'wah is presented through an approach that adapts to the logic and characteristics of each platform: YouTube is used for long and educational lectures, Facebook to build responsive interactions on current issues, and Instagram to convey short, emotional and visual messages, especially targeting the younger generation. These differences do not indicate fragmentation, but rather demonstrate a form of da'wah that is integrated, mutually supportive, and based on a participatory communication strategy.

Conceptually, this research makes an important contribution to the study of digital da'wah and contemporary religious studies. Buya Yahya's da'wah model can serve as a reference in formulating a cross-platform da'wah approach that is not merely informative but transformative, based on congregational participation, and sensitive to social dynamics. Thus, digital da'wah is not simply a technological adaptation but a form of reimagining religious practice in a digital society.

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