Analysis of Digital Da'wa Ideology on Social Media: A Case Study of Preaching Actors on Youtube

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ABSTRACT

This study analyzes the ideology of digital preaching on YouTube delivered by Ustaz Firanda Andirja, Ustaz Abdul Somad, Ustaz Adi Hidayat, and Emha Ainun Nadjib (Cak Nun). Using a Social Network Analysis (SNA) approach, the research explores the social dynamics emerging from interactions in the comment sections of their preaching videos. The findings identify four dominant ideologies: literalist Islamism, which creates schisms in contextual and ethical preaching elements (Ustaz Firanda Andirja); nationalist Islamism, which causes schisms in contextual and comparative elements (Ustaz Abdul Somad); modernist Islamism, which generates schisms in historical elements (Ustaz Adi Hidayat); and conservative Islamism, which triggers schisms in contextual and ethical elements (Emha Ainun Nadjib). This study demonstrates that digital preaching content not only reflects the ideologies of the preachers but also significantly influences public opinion on social media. The findings highlight the importance of understanding ideological dimensions in digital preaching to address social dynamics more effectively.

Keywords: *Preaching ideology; social media; social network analysis; YouTube.*

INTRODUCTION

Ideology inherently contains conflict and controversy, requiring critical evaluation since it is never a neutral concept. In contemporary times, ideology is explored through linguistic reflection, which reveals the social and historical phenomena that involve human conflicts and ideas transformed into impactful expressions (Thompson, 2023). Ideology is viewed in two ways: as a descriptive system of thought, belief, and practice

(Thompson & B, 2014), and as a process that justifies asymmetrical power relations. The critical conception of ideology highlights its negative connotations and links it to questions of power and domination, framing ideology as a tool for social control.

Preachers or actors in digital preaching have varying ideological foundations, paradigms, and strategies (Plude, 2016). According to Austin Ranny, ideology is built upon five key components: values (Aqidah), an ideal vision of society, a paradigm for human life, actions to realize ideological strategies, and tactical approaches (Budiman, Musyarif, & Firman, 2016). The effectiveness of their preaching depends on their communication skills, which engage the audience's mind, and the reach of digital media like YouTube, which significantly amplifies their messages (Muhtadi, 2022).

Digital platforms, particularly social media, have become the most effective medium for spreading religious messages due to their speed in reaching audiences. With platforms like YouTube (Rohman, Arif, & Zuhriyah, 2024), Islamic content such as prayers, stories of prophets, and video lectures has become accessible in real-time through live streaming. This digital transformation has expanded the space for public engagement and allowed for the creation of a global society (Wibawa & Tirta, 2019; Rustandi, 2022), while also fundamentally changing the way da'wah is broadcast and consumed.

Social media has transformed communication from interpersonal to multi-personal, creating an environment where ideologies can be disseminated on a massive scale (Sonjaya, Sari, & Dulwahab, 2024). Information on these platforms is presented factually, using language to create paradigms that often oversimplify complex ideas. Understanding emerging ideologies requires critical discourse analysis (Effendy, et. al., 2019), while differentiating approaches to ideology can be achieved through sociological orientation, network theory, and atomistic approaches.

The challenge of understanding ideology and its effects on social movements on YouTube is a key issue in ideological research. This study will map the network of preachers and entities involved in spreading controversial ideologies, employing Social Network Analysis (SNA), which is a methodological innovation in this field. This research will explore the spread of ideology in digital da'wah on YouTube, the world's largest video-sharing platform (Sitorus & Hamonangan, 2022).

Research has shown that social media plays a critical role in spreading religious ideologies (Effendy et al., 2019). In this study, four YouTube preaching videos are analyzed: Ustaz Firanda Andirja's claim about Walisongo, Ustaz Abdul Somad's statement about Starbucks and LGBT, Ustaz Adi Hidayat's interpretation of Kapitan Pattimura, and Emha Ainun Nadjib's comparison of Jokowi to Pharaoh. The study focuses on digital documentation, primarily YouTube videos, supplemented by relevant literature.

Data collection involves documenting the arguments conveyed by the actors and analyzing interactions in the comment sections. Researchers adopt an outsider perspective, observing how ideology unfolds in digital da'wah. The data is processed using an atomistic sociological approach and social network analysis, following Ronald Burt's theory, which emphasizes that actors have different access to valuable resources. This method allows for a deeper understanding of how social events and networks shape the spread of ideologies.

RESULTS AND DISCUSSION

The Actors and The Preacher Entities in Digital *Da'wah*

According to Hamzah Yaqub, the preacher or in term Dai is a Muslim individual who has good understanding and knowledge of religion and is then able to carry out preaching (*da'wah)* activities correctly and is equipped with certain requirements. In addition, Dai must have special competencies to support their da'wah activities (Hapsari, et. al., 2024). In the era of digital convergence, at least an actor who places himself to preach must have nine competencies of Dai professionalism, including: creative, critical thinking, leadership, digital literacy, emotional intelligence, entrepreneurship, global citizenship, problem solving, and team working. The profile of an actor as a Dai entity in social media is absolutely necessary, due to the high accessibility of people to social media content (Susanto et al., 2022; Rustandi & Kusnawan, 2023).

Dai are expected to be able to adjust their competencies and capacities with the advancement of internet or digital technology (Abidin, 2021). Adjusted competencies include aspects of spirituality, morality, mastery of religious knowledge, social science, internet usage, utilization of internet applications, ability to read digital media trends, and ability to collaborate by technology experts. This can increase the credibility of a Da'i. The use of digital media for preaching is a useful thing for the progress

of preaching (Bunsaman & Krisnani, 2020). A religious figure (read: Dai) will be easily accepted by his profile and material if he is digital friendly or already familiarize with the digitalization of *da'wah* (Nuriz & Lubbi, 2019).

In Indonesia, there are many preachers who also act as Youtubers because they use the YouTube as a medium for *da'wah*. This is done as an effort to adjust the profile and strategy for preaching. By posting *da'wah* content, it means that the intensity of the community to study Islam will be higher (Mukarom, Rosyidi, & Muzzammil, 2020). Apart from that, preachers who converge on preaching media will also increase their popularity and be recognized in various level of society (Briandana, et. al., 2020). In fact, some preachers already have YouTube channels to spread their *da'wah* material. Such as Ustadz Adi Hidayat: @AdiHidayatOfficial, Ustadz Abdul Somad: @ustadzabdulsomadofficial, Ustadz Firanda Andirja: @FirandaAndirjaOfficial and Emha Ainun Nadjib: @caknundotcom.

Ustadz Dr. Firanda Andirja, Lc, is a Salafi cleric and former lecturer at the Nabawi Mosque in Medina, Saudi Arabia, where he taught Indonesian from 2012 to 2018. He studied Chemical Engineering at Gadjah Mada University (UGM) before shifting to religious studies at the Jamilurrahman Islamic Boarding School in Yogyakarta and later at the Islamic University of Medina. Firanda earned his Bachelor's in Hadith Science and Master's and Doctoral degrees in Aqidah (Theology) from Medina. Known for his controversial views, one of his key teachings is the critique of the modern interpretation of "Allah istiwa 'alal Arsh," claiming it aligns with the Muktazilah creed rather than Ahlussunnah. His ideology blends Wahhabism, literalism, and criticisms of culture, philosophy, liberalism, and pluralism (Fanani, 2019). Firanda's da'wah often presents a critical stance on various Islamic ideologies.

Ustadz Abdul Somad, Lc., D.E.S.A., born in Silo Lama, North Sumatra on May 18, 1977, studied at UIN Sultan Syarif Kasim Riau before moving to Al-Azhar University, Cairo, in 1998 with a government scholarship. He later completed a Master's at Dar Al-Hadist Al-Hassania Institute in Morocco in 2004 (Fauzi, 2018). After his studies, he became a popular preacher both in Indonesia and abroad, known for his engaging, simple, and clear delivery of complex topics. Abdul Somad often discusses hadith, fiqh, and compares various Islamic sects. His critical thinking and expertise in addressing contemporary issues, nationalism, political criticism, and Islamic teachings have earned him widespread attention and respect.

Ustadz Dr. Adi Hidayat, Lc., M.A., is a well-known religious figure with extensive knowledge in various Islamic sciences. He began his education at Kuliyya Dakwah Islamiyah, The Islamic Call College in Tripoli, Libya, where he studied the Quran, Hadith, Fiqh, Ushul Fiqh, and other religious subjects (Nadia, 2019). He earned his Religious Studies degree from UIN Bandung and completed his Doctorate at Ibnu Thufail University in Morocco and The Islamic Call College in Libya. Known for his deep understanding of the Quran and Hadith, Ustadz Adi Hidayat delivers his messages with excellent rhetorical skills, making complex topics easily accessible to his audience. His written works, including *Minhatul Jalil Bita'rifi Arudul Khalil* (2010) and *Quantum Arabic Metode Akhyar* (2011), address a range of topics including social criticism, theology, and community life (Nadia, 2019).

Emha Ainun Nadjib, also known as Cak Nun, is a prominent Islamic intellectual and cultural figure from Jombang, East Java, born on May 27, 1953. His expertise spans various fields, including literature, theater, tafsir, Sufism, music, philosophy, education, and sociology. Cak Nun gained significant recognition towards the end of the Soeharto era, where he was invited to the Merdeka Palace for his views. Known for his essays, he was widely recognized by *Harian Kompas* and *Tempo Magazine*. Currently, Cak Nun travels to remote areas with the Maiyah Community Council and Kiai Kanjeng, spreading ideologies on anthropology, history, philosophy, social and political criticism, and justice.

This study analyzes four figures with diverse backgrounds through a social network approach to explore their preaching ideologies. Each figure's message is shaped by religious, social, cultural, and political factors. Using platforms like YouTube, their words spread quickly, creating a domino effect that sparks public debate and responses ranging from support to opposition. This transforms traditional preaching from localized to global communication, enabling wider access but also fostering polarization. The research examines how these preaching methods influence public opinion and challenge societal norms, providing a deeper understanding of their social impact. By recognizing these dynamics, the study highlights how digital platforms amplify and shape ideological discourse.

The Issues and The Contents of Digital Preaching (Da'wah)

A video content that contains *da'wah* is the result of the reflection from an actor or preacher as a medium to convey the scientific competence that he has obtained. As an effort to broadcast the teachings of the Islamic religion which contains the laws of discourse, both internal and external. Digital da'wah content can legitimize the efforts made by the preacher in preaching (Raya, 2024). Therefore, research that exposes the ideologies contained in the content is interesting to carry out. Here are some digital da'wah content from 4 figures of research objects that will be dismantled ideologically:

Table 1. List of Digital Preaching on Youtube

URL	Title	Viewers	Reach of Comment
https://youtu.be/AwygCJUKpJg	Video Full Ceramah Ust Firanda Mengatakan Walisongo Wali Setan.	50.100	1.065
https://youtu.be/aoFmYg8vOus	Starbucks MendukungLGBT Ustadz Abdul Somad Lc. M.A	46.472	187
https://youtu.be/EfgvmpbD_w0	Ternyata Islam, Ini Nama Asli Kapitan Pattimura Ustadz Adi Hidayat, Lc. M.A	127.277	3263
https://youtu.be/z_dhuDU7A8A	Cak Nun Mengaku Legowo Dihujat Warganet Karena Sebut Jokowi Firaun tvOne Minute	285.474	4.339

Source: Author's observation, 2024

An important finding in this study is the concept of the main classification of ideologies in Dawah on YouTube, which involves four prominent Dawah figures: Literal Islamism, which causes schisms in the context and ethics of Dawah (Ustaz Firanda Andirja); Nationalist Islamism with schisms in context and comparison (Ustaz Abdul Somad); Modernist Islamism, which creates schisms in historical elements (Ustaz Adi Hidayat); and Conservative Islamism, which triggers schisms in context and ethics

(Emha Ainun Nadjib).

Ustaz Firanda Andiria Digital Preaching Content

The first is Ustadz Firanda Andirja, who occupies the case of monotheism (*tauhid*) which had the Salafi or Wahabi *mazhab* characteristic. Wahabi is a puritan movement (understanding) that carries the teaching : 'Islam must be free from heresy, superstition and *khurafat*'. *Manhaj* Salafi or Wahabi is taught to accept the textual text of the Qur'an and Hadith without doing *takwil* (using ratios) at all. This is in line with Ustadz Firanda's educational background in Medina, where the majority adhere to Wahhabi or Salafi teachings (Fanani, 2019).

In the video uploaded by @HabibZaenChannel on YouTube, which lasts four minutes and ten seconds, it shows Ustaz Firanda receiving a question from the congregation; *"Was the member of Wali Songo used to be a (real) waliyullah?".* Then, Ustaz Firanda explained that he did not know for sure whether the Walisongo were saints of Allah. Ustaz Firanda emphasized that everyone can become a *waliyullah* (saint of Allah) and is not limited to the nine (Wali Songo). He also gives a sign that a saint (*wali)* is a position that is attached directly to Allah, and humans can only judge someone based on their righteousness or *zahiriyah*.

Ustadz Firanda then explained that someone who claims to be or is considered to be a *wali* must be able to prove his authenticity. Then the discourse became phenomenal when giving the example of one of the Wali Songo, namely Sunan Kali Jaga, who was told that he became a *wali* with the condition of guarding the river by abandoning his humanity, such as eating and drinking, and abandoning worship such as prayer. If the criteria and conditions are guarding the river, then it can be said to be a satanic guardian.

Ustaz Firanda built a construction to answer this issue based on how to determine the nature and status of a *hadith*. If we analyzed using network social analysis, an atomistic sociological approach, it means that the source of all of Ustadz Firanda's explanations comes from access to what he learned throughout his life. Ustaz Firanda's educational background was mostly spent in Medina so he did not gain a detailed understanding of the Wali Songo story in Java. Apart from that, many of the networks owned by Ustaz Firanda are Wahabi or Salafi with textual or limited reliance on the Al-Quran and Hadith without using *takwil*. The use of Islamic 'literalist' ideology can be seen from the explanation delivered with textual Islamic

content regardless of the context. In addition, the Islamic paradigm and diversity attitudes used by Ustaz Firanda Andirja use fundamentalist and exclusivist reasoning.

Ustadz Abdul Somad Digital Preaching Content

The second digital preaching content shows Ustaz Abdul Somad stating that Starbucks coffee brand supports the lesbian, gay, bisexual and transgender (LGBT) movement. The video was uploaded by @TanyaUstadzAbdulSomad on YouTube, 21st October 2017. The duration within 1 minute and has been watched as many times as 46 thousand viewers. Ustaz Abdul Somad is a a preacher of Ahlussunnah Wal Jamaah (Aswaja), which is an Islamic principle by maintaining the sunnah of the apostle and the companions (*sohabat*). Aswaja is an understanding that adheres to the *madzhab* pattern of the four *fiqh* Imams: Imam Syafi'i, Imam Hanafi, Imam Hambali and Imam Maliki. Unlike the Salafi *manhaj*, Aswaja views Islamic law using common sense ratios with the provisions of the corridors of Islamic law.

In the video content, Ustaz Abdul Somad received a question from one of the congregations who mentioned a coffee cafe whose owner supports the LGBT movement.

"There is a famous coffee shops whose supports LGBT and be part of the sales goes to the LGBT movement. What is the law on buying the coffee?"

From this question, Ustaz Abdul Somad stated emphatically that the cafe in question was the Starbucks coffee, a café brand from the United States. In 2016, a statement supporting the LGBT movement from Starbucks managers was made, saying,

"Starbucks values diversity and equality. We are committed to providing an inclusive and welcoming environment for all your partners and customers."

From that discourse, Ustaz Abdul Somad gave a *fatwa* (religious law statement) that Starbucks customers became LGBT supporters because they bought this coffee product. Even though, there are many other coffees that are tastier and do not support the LGBT movement.

Ustaz Abdul Somad's arguments can trigger discourse and debate from various groups in society, because the substance of the preaching material is explained very clearly. If we analyzed using social networking analysis, it is referred to from the educational background taken by Ustaz

Abdul Somad from the Middle East, especially in Egypt and Morocco, which incidentally are also anti-LGBT movement. This is supported by arguments from the Al-Quran and Hadith which reject intimate relationships with the same sex, whether men with men or women with women, biological relationships with both sexes and gender reassignment or transgender.

From the verbal communication carried out by Ustaz Abdul Somad, it can be seen that Ustaz Abdul Somad is responding to contemporary problems that occur in society. Ustaz Abdul Somad's ideology is correlated with the competence he has from his educational background in Egypt and Morocco (in this context we called it Islamic 'nationalist' ideology). This forms Ustaz Abdul Somad's character who was firm and sharp in responding to contemporary problems that occurred in the public.

Ustaz Adi Hidayat Digital Preaching Content

The third digital *da'wah* content is airing Ustaz Adi Hidayat who is conducting studies at a university on the term Muslim independence. In a session from his *da'wah* content, discussed about Kapitan Pattimura. The preaching conduct was uploaded by a YouTube channel named @AudioDakwah in 2018 and has been watched by 127 thousand viewers. From the content of his lecture, Ustaz Adi Hidayat contained messages entitled Islamism which were delivered with historical sermons which generally did not contain Islamism, but were presented with the substance of Islamism (Sebastian & Alkaff, 2024).

Ustadz Adi Hidayat broke the commonly known history that Kapitan Pattimura was known as a non-Muslim. However, Ustadz Adi Hidayat uses another historical basis. Kapitan Pattimura based on the history of Indonesia from historian M. Sapija has the original name Thomas Mattulessy belonged to a noble class from Nusa Ina. However, there is another version from historian Ahmad Mansyur Suryanegara, that Kapitan Pattimura has the real name Ahmad Lussy (Suryanegara, 2009). This problem occurs in terms of historiography. This is because history is written by many authors. As a result, the disclosure of the hero's original religion, which is important for current and future generations, seems difficult to dig up. This makes history increasingly floating, which will lead society to confusion (Rofiq & Ahmad, 2017).

The evidence of Adi Hidayat's Islamic 'modernist' ideology is the selection of historical versions that tend to teach Islam and contain

substantial historical novelty discourse for current and future generations. Ustaz Adi Hidayat's explanation is only on the historical version of Islamism without explaining the history of other versions. The choice of diction used by Adi Hidayat contains a discourse that the historical version of Islamism is the most correct version and other historical versions are not disclosed. This can influence an unbalanced understanding of history among the public.

Cak Nun Digital Preaching Content

The fourth digital preaching content issue from a national cultural figure known as Cak Nun. In this content, Cak Nun is presenting an explanation of the Indonesian election algorithm which will be implemented in 2024. The preaching content is spread across various social media platforms such as YouTube, X, Facebook, Instagram and TikTok. After many news media covered and showed clips of Cak Nun's video. One of them is the YouTube channel @tvOneNews in January 2023 and has been watched by 285 thousand viewers.

Cak Nun said that Indonesia's political and economic system has been held by several figures so that the election results have been set by these figures. The analogy used by Cak Nun is equating modernist figures with traditional Islamic figures, namely Joko Widodo equated with Fir'aun, Anthoni Salim equated with Qorun, and Luhut Binsar Pandjaitan equated with Hamman. All these figures are likened to a strong and interconnected system in Indonesia. Cak Nun's statement contained controversy because it was publicly raised and mentioned the personalities of several figures. After appearing in the public domain, Cak Nun apologized to Allah and related parties, then admitted his mistake while explaining the term *"who"* as an individual, instead of *"what"* as a context.

In the digital preaching content, the results showed that Cak Nun used the ideology of Conservative Islamism. This can be proven from the choice of very close analogies with stories in Islamic teachings, like Fir'aun, Qorun and Hamman. Meanwhile, he used a lot of diction that is closes with traditional Javanese culture, which implies cultural conservativeness. However, Cak Nun shows cultural acculturation with modernism from explanatory information such as political and economic systems.

Connection Analysis Inside of Digital Preaching

Digital *da'wah* or preaching, is the result of technological transformation. All preachers can broadcast their preaching material in the digital world on

various video platforms so that it can be spread over a very wide scope. The digital world is able to break the very long distances of preaching, people can connect with each other even though they are separated by long distances. This connectivity is the communication bridge between the *Dai* as the transmitter of the *da'wah* material and the *mad'u* as the recipient of the *da'wah* material (Fakhruroji, Rustandi & Busro, 2020; Hidayatullah, et. al., 2024). Communication that can be carried out in the digital world does not only go in one direction, but you can provide impulsive feedback as communication. *Mad'u* can respond to da'wah material, and connect with other *mad'u* who follow the same da'wah material (Kohar, Aqil, & Folandra, 2022).

There are two types of data integration obtained in this study. First, Archives in the form of comments on each actor's on YouTube. Second, immersion notes which are observations and reflections of researchers when viewing digital *da'wah* content and reading YouTube platform user comments (Ibrahim, 2024). Both data are then integrated and analyzed. The analysis process, according to Ronalt Burt's view by making an atomistic orientation schism (Wahid, 2024), then getting a structural approach as a bridge between the schisms.

First, Ustaz Firanda Andirja with preaching content which has the substance of explaining the truth of Wali Songo. This content has become very controversial, reaping pros and cons among the public. Many ended up commenting on the uploaded video. Many of the comments made by the public were divided into the pros and cons of Ustaz Firanda Andirja's explanation.

Table 2. Schism Data by The Comments

Schism

Pro Comments	Contra Comments
It's the story that's to blame, not the person. What is destroying Islam now is not the unbelievers, but the people who like to pick up videos and understand them with their own desires, even though it is clear what Ust. Firanda Hafidzhullah had explained. First, he said he saw it from a movie. Secondly, he said that if that's how it's	The greatest of this matter is 'Wali' Firanda. Because he has only studied for a few years, then he already feels that he is the most righteous of the scholars of the past and present. I don't know what knowledge he has mastered. Unlike other scholars, the more knowledgeable the more *Tawadhu*.

done, then it's misguided. Thirdly he emphasized but I did not confirm the story… what is wrong with his words? *Subhanallah.*	The whole big family of Nahdzatul Ulama' we tolerate Firanda because we know that he was only a child, so we who are mature in their knowledge, will not be emotional and angry to a toddler.
What Ustadz Firanda said is also true... Only Allah knows who the *wali* is. Sunan Kalijaga, only Allah SWT knows his deeds before Islam and after Islam... we cannot judge them, but only Allah…	Remember, Satan doesn't like humans, especially *wali*, maybe someone knows who Firanda is.

Structural Approach

The structure used to comment on Ustaz Firanda's digital preaching content has 2 elements, first contextual elements, and preaching ethics.

Source: Author's Observation, 2024

In a structural approach, it can be seen that people who are pro towards Ustaz Firanda Andirja's statement about Wali Songo will focus their comments on contextual elements, specifically Ustaz Firanda Andirja's statement has the context of a question regarding the truth of Wali Songo which is not explained authentically so that there will be misunderstandings and perceptions. Meanwhile, people who are against this content focus their comments on the ethical elements of preaching which are considered inappropriate to call Wali Songo the Satan's saints (*wali*). The relationship between these two elements is very close, so a preacher is required to remain contextual and use good delivery methods.

Second, Ustaz Abdul Somad is controversial with his lecture about the Starbucks coffee shops which supporting the LGBT movement. This digital *da'wah* issue has drawn pros and cons because it seems as if Ustaz Abdul Somad is mobilizing the public to boycott Starbucks so as they did not to be included in the LGBT supporters. Schism in society occurs in the comments column on YouTube channel that uploads Ustaz Abdul Somad's preaching video.

Table 3. Schism Data by The Comments from Ustaz Abdul Somad's Video Content

Schism

Pro Comments	Contra Comments
Is that how much you guys are defending coffee brands from abroad when obviously there are lots of local coffee	Slander. Starbucks is halal. There's nothing to be afraid of. Seems like

brands in the country. Try to examine more deeply the meaning of UAS from the aspect of loving local brands.	people didn't know we do know what's right or wrong.
Come on, don't buy imported goods from America, America is donating money to Israel.	YouTube which collaborates with Google support LGBT. If you want to make it haram, just be consistent with all the supporting products. That's it.
Starbucks Semiramis. Those who like Starbucks are supporters of Semiramis and Namrud.	In Mecca, there are KFC, Mc. D, Starbucks etc... people there also buy foods and beverages.
Structural Approach	
The structure used to comment on Ustaz Abdul Somad's digital preaching content has 2 elements, first the contextual element and the comparative element.	

Source: Author's Observation, 2024

From the structural approach, it can be seen that people who are pro to Ustaz Abdul Somad's statement about the prohibition of buying Starbucks coffee because it supports LGBT will approach the comments to contextual elements. That is to say, Ustaz Abdul Somad's statement has various contexts; caution so as not to fall into the trap and the context of improvement local products. Meanwhile, people who are against this content bring their comments closer to the element of comparison, where many other foreign products that support LGBT are still used or consumed by Muslims. These two elements are interconnected in a context that should not have double standards so that there are no excessive comparisons.

Third, the issue that became controversial among the public, came from Ustaz Adi Hidayat who revealed Indonesian history about the national hero Kapitan Pattimura. The Indonesian government's version of national history states that Pattimura's real name was Thomas Mattulessy and he adhered to Christianity. But, Ustaz Hidayat told the history of Pattimura according to historian Ahmad Mansur Suryanegara who stated that Pattimura's real name was Ahmad Lussy, who adhered to Islam. This controversial issue created criticism in society and was expressed in the comments column on his video.

Table 4. Schism Data by The Comments from Ustaz di Hidayat's Video Content

Schism

Pro Comments	Contra Comments
Objectively, what Ustaz Adi explains is based on an Indonesian historian named Mansyur Suryanegara who wrote the book *Api Sejarah* in 2009. Despite the differences among historians, Ustaz Adi speaks using a scientific basis.	He is a National Hero who is remembered for his struggle in the land of Maluku and that is absolute in Indonesian history. So, there is no need to ask where the name Thomas Matulessy, etc., came from. It is all clearly recorded in the history books of Indonesian heroes.
I trust UAH more... because he has memorized in detail the history of world development since the prophet Adam. In my opinion, he has no interest in this except to straighten out what has been wrong.	The government said in a history book that his name was Thomas Matulessy. I'm sorry Mr. Ustaz Adi Hidayat, I apologize in advance, I'm also a Muslim, but please reverse history. I'm also from Maluku, don't always think that as if the heroes in this country are all Muslims, we have to protect the feelings of our non-Muslim brothers and sisters too.
Masha Allah. Subhan Allah. It is truly undeniable that the struggle of the believers to liberate this nation. Keep going, bro, keep voicing the truth that has been hidden for so long.	

Structural Approach

The structure used to comment on Ustaz Adi Hidayat's digital preaching content is based on elements of historical differences

Source: Author's Observation, 2024

The structural approach to the issue of Ustadz Adi Hidayat's digital da'wah content is only on the element of historical differences. The history of the background of the hero: Kapitan Pattimura, has various versions. The two versions that are contested in the content are (1) the version of the Indonesian government and (2) the version of historian Ahmad Mansur Suryanegara. Pro comments will be closer to historian Suryanegara's version, while those against will use the government's version of history. This element of historical difference is something that often happens because of the lack of authentic evidence and its validity has not yet reached a consensus.

Fourth, Cak Nun with the issue of his digital preaching content which calls Joko Widodo the same as Pharaoh (Fir'aun), Anthony Salim as Qorun and Luhut Binsar Pandjaitan as Hamman. The issue becomes

controversial because it contains an analogy that creates pros and cons. People who are members of Maiyah Cak Nun congregation consider this a criticism of the government, while sympathizers of the Joko Widodo government say this statement is an insult.

Table 5. Schism Data by The Comments from Ustaz Cak Nun's Video Content

Schism

Pro Comments	Contra Comments
O Allah. Now, one by one it is proven what Cak Nun said. I feel sad to see the sake of this beloved country.	You are the real Fir'aun Pak Nun… The true scholar always keeps his words wisely and can unite each other, instead of becoming a provocateur.
A modern-day Fir'aun. Cak Nun, your courage is incomparable, making the buzzers rise in blood.	Indeed, in Indonesia it is easiest to spread negative issues to the government and racial minorities.
This is what you call a scholar, he reveals whatever happens. If it's black he dares to say black, rather than praising something out of place. May Cak Nun always be healthy and speak the truth.	Eliminate arrogance in the heart even if it is a piece of grain, keep your tongue, be knowledgeable but do not put aside ETHICS, remember your age.

Structural Approach

The structure that people used to comment on Cak Nun's digital *da'wah* content has two elements, namely context elements and ethical elements.

Source: Author's Observation, 2024

From the network structure, it can be seen that people who are in favor of Cak Nun's statement about equating Joko Widodo with Fir'aun, Anthony Salim with Qorun and Luhut Binsar Pandjaitan with Hamman bring comments closer to the contextual element, to wit Cak Nun's statement has the context of a criticism of figures who are in the government and are considered as the power of the system in the 2024 election and the economic order of the country. Meanwhile, people who oppose the content commented on the ethical element that it is considered inappropriate to equate government figures with historical characters of the past. This is considered excessive because what the government does, cannot be equated with these characters. The relationship between the two elements is very close, so a speaker is required to remain contextual and use a good way of delivery without insulting people.

The Classification of Islamic Dawah Ideologies

Studies that discuss ideology in digital preaching with social networks, show that the first problem is not the schism that occurs in society, but the scientific background that is able to shape ideological concepts so as to create wisdom in conveying substantive and contextual discourse. The schism that occurs in society is the result of a preacher's discourse which reaps the pros and cons. As found in this research, the four actors who were the object of research had different ideologies in the context of the preaching content under study. First, Ustadz Firanda Andirja has an Islamic 'literalist' ideology of preaching, resulting in schism in the contextual elements and ethics of preaching. Second, Ustadz Abdul Somad has an Islamic 'nationalist' ideology preaching which reaps schism in contextual and comparative elements. Third, Ustadz Adi Hidayat has an Islamic 'modernist' ideology preaching with many historical elements of societal schism. Fourth, Emha Ainun Nadjib has an Islamism 'conservative' ideology preaching, resulting in societal schism in contextual and ethical elements.

The *da'wah* issues contained in the digital world of the four actors in this study basically reveal the context in people's lives with the title Islamism (Raya, 2024). There is a lot of knowledge and benefits gained from the digital da'wah content. Researchers noted that all digital da'wah content campaigns against Islamic teachings so that it has an impact on society even though the four actors are not connected in one group. The community on social media responds to the content, indicating that social networks can occur in the digital space (Oh, Agrawal, & Rao, 2013). This research uses social network analysis which is a novelty in research. So that the reflection of this research reflects a beginning of an end.

So far, existing research using social network analysis emphasizes 3 things (Knoke & Yang, 2019). First, determining the controversial issues of a digital content. Second, the influence of social media content can make social media users respond or be impulsive to current issues. Third, the study emphasizes the actors involved and influencing the current issues. This research has a novelty in looking at controversial issues using social network analysis with a sociological approach and atomistic orientation. This research can examine the ideology of the actors and bridge the schism or division that occurs due to controversial issues with a structural approach.

CONCLUSION

This research explores the ideology of preaching that used by *Dai* (preachers) as actors in this study. The first issue of this research is the sources and scientific background used by preachers to construct preaching materials. This is very recent to get a response or impulse in the form of an expression from *mad'u* in digital da'wah content on YouTube. This social network analysis research focuses on why an issue becomes controversial by looking at the structural response of *mad'u* on the YouTube. With this structural approach, the researcher finds a link to the schism or division that occurs because of the controversial issue.

This study reveals that digital preaching content is not merely a reflection of the preachers' personal ideologies but also plays a crucial role in shaping and influencing public opinion on social media platforms. As these messages spread rapidly across various online channels, they have the potential to reach vast audiences, sparking discussions, shaping perceptions, and often polarizing opinions. The findings underscore the significance of recognizing the ideological dimensions inherent in digital preaching, as these messages can deeply impact societal values, cultural norms, and even political attitudes. By understanding these dynamics, it becomes possible to address social issues more effectively, fostering a deeper engagement with the messages being conveyed and their broader social implications.

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