

Indonesian Younger Generation's Acceptance of Digital Da'wah

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Keywords

Communication technology, digital da'wah, younger generation

Abstract

Digital media technology has a significant impact on religious life. Its use for da'wah activities is essential to expand the reach of the audience, including the younger generation. This study uses a descriptive qualitative approach. Data collection using Google Forms containing 22 open-ended questions distributed to various universities in four provinces in eastern Indonesia. Researchers collected 29 responses; only nine could be analyzed using theory-based data triangulation techniques. Informants highlighted two main themes, namely the acceptance of the younger generation towards digital da'wah, as well as the challenges and criticisms of digital da'wah. The research findings emphasize the need for interesting digital da'wah that increases religious insight. In addition, researchers also found that the younger generation disagrees with preachers who tend to justify their group and blame other groups.

Kata kunci

Teknologi komunikasi, dakwah digital, generasi muda

Abstrak

Teknologi media digital berdampak signifikan terhadap kehidupan beragama. Penggunaannya untuk kegiatan dakwah sangat penting untuk memperluas jangkauan audiens, termasuk generasi muda. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Pengumpulan data menggunakan Google Form berisi 22 pertanyaan terbuka yang disebar ke berbagai universitas di empat provinsi di kawasan timur Indonesia. Peneliti mengumpulkan 29 respons dan hanya 9 respons yang dapat dianalisis dengan teknik triangulasi data berbasis teori. Informan menyoroti dua tema utama yaitu penerimaan generasi muda terhadap dakwah digital, serta tantangan dan kritik terhadap dakwah digital. Temuan penelitian menekankan perlunya dakwah digital yang menarik dan menambah wawasan keagamaan. Selain itu, peneliti juga menemukan bahwa generasi muda tidak senang dengan pendakwah yang cenderung membenarkan kelompoknya sendiri dan menyalahkan golongan lain.

Introduction

The widespread use of digital technology in today's world has significantly influenced human life. Humans have shifted into a new lifestyle by using this technology across different electronic devices. As a medium that can help most human needs, digital technology makes it easier to do tasks and work in various fields (Huang

& Liu, 2021). This critical role of technology has brought human civilization into the digital era (Mäenpää & Suominen, 2021; Setiawan, 2017).

The development of digital technology makes human life connected and interacts without boundaries quickly and precisely (Mäenpää & Suominen, 2021). Their lives are like in an inclusive global community where they enjoy life with the convenience of using technology (Setiawan, 2017). Digital technology helps people interact with each other, collaborate with various parties, and access information from all corners of the world (Huang & Liu, 2021). Interaction between someone with a community is a process that indicates that he/she is accepted in the community (Hadi, 2011). Interaction also helps in getting knowledge about various things, including health, economics, political communication, religion, sports, culture, and so on. In addition, it makes it easier and cheaper for humans to obtain enjoyable entertainment with diverse content and variations, especially among the younger generation (Zaid et al., 2022).

Today, the younger generation is increasingly familiar with the digital world—almost every time, they take advantage of digital technology for various life purposes. Changes are emerging in various areas of human life through new communication technologies. People's relationships with each other and organizations are increasingly influential in every area of life (Mäenpää & Suominen, 2021). It can be said that there are no more young people who do not use digital technology in their lives. Those who live in urban and rural areas use it, no matter how far away from the city they are geographically. Studying, working, seeking information, or obtaining entertainment is not a difficult thing to do nowadays.

The digital world has provided the information needed to access it faster and easier. According to Huang & Liu (2021), two main reasons for using digital technology in today's life are direct communication and speed of feedback. The digital world also helps the growth of innovation in various areas of life oriented to digital technology, making work more accessible. In addition to education and entertainment, the current use of digital technology among the younger generation has broadened religious insights (Mahendra, 2017). Social media, in particular, is utilized with various functions, one is as an information source that can support gaining insight, such as studying religious knowledge in various virtual or in-person sessions (Febriani & Desrani, 2021).

Much content in various social media bases contains Islamic religious preaching, worship material, *sharia* (Islamic Law), *mualamah* (transactions), and morals/ manners. This material is packaged in various forms, including articles, reports, news, religious questions, and answers (Jasad, 2019). There is also much Islamic religious content presented in video lecture recordings, which are then modified into content on social media (Weng, 2015, 2019).

Da'wah is the process of spreading knowledge and information and spreading Islam face-to-face (Had, 2014). Today, da'wah has penetrated the digital world. The spread of religious da'wah content in the digital world is undoubtedly encouraging when viewed positively. Audiences can quickly attend religious lectures inexpensively and according to their time (Febriani & Desrani, 2021). Thus, at this time, to follow Islamic

da'wah, Muslims already have various alternatives. Not only by visiting mosques, ta'lim (Islamic learning) assemblies, commemorations of religious holidays, or traditional cultural activities that contain preaching material, da'wah can be accessed at any time and from anywhere through social media (Eickelman, 2018; Farida, 2016).

Dakwah is the process of continuously conveying Islamic messages such as Aqidah (Islamic creed), sharia, and morals, which aims to strengthen the faith of every Muslim and, at the same time, be able to invite non-Muslims to share their beliefs in harmony (Siagian et al., 2015). It is a Muslim activity to transform the ideals of Islam into the reality of life (Alhidayatillah, 2019). Da'wah has a significant role because the relevance of Islam to the times is primarily determined by da'wah activities (Hafidhuddin, 1998). The Qur'an refers to da'wah activities as *ahsan al-qawl*, which means the best utterance.

The use of digital media in preaching Islamic values has garnered significant scholarly attention. Yet, there still needs to be a notable gap in the literature regarding its effectiveness in reaching younger audiences. Various studies have examined how digital platforms are transforming traditional methods of religious dissemination, highlighting both the continuity of conventional styles and the emergence of new, engaging formats (Bunt, 2009; Chawki, 2010; Eickelman, 2018; Zaid et al., 2022; Zamhari et al., 2021).

Zaid et al. (2022) explored the preaching styles of Islamic scholars in the digital age, noting that those who acquired their knowledge in traditional, ritualized setups tend to maintain their conventional styles when using platforms like YouTube. These scholars often deliver their messages behind desks, focusing on rituals rather than addressing everyday matters and issues. While preserving traditional teachings, this approach may not resonate with younger audiences who seek relevance to their daily lives and contemporary issues.

In contrast, (Zamhari et al., 2021) highlighted the emergence of religious authorities among middle-class urban Muslims after the collapse of the New Order using the Cariustadz.id platform. The platform is utilized to spread religious fatwa and Islamic discourse in Indonesia. This study shows that cyber fatwa and Islamic preaching in new media can be used as a counter-narrative for traditional religious authorities.

Furthering this notion, Zaid et al. (2022) reported that digitalization has enabled individuals to become social media influencers, emphasizing storytelling as a means of religious practice. Through case studies, the researchers analyzed how social media celebrities in the Arab world reshape religious beliefs and practices among youth. The growth of digital platforms and increasing social media influencers have led to a reimagining of religious notions and authority. These influencers often challenge traditional religious authorities by promoting a global lifestyle, thus altering how religious personalities are perceived and potentially engaging a younger, more globally connected audience.

Bunt (2009) delved into "digital Islam," examining phenomena such as online fatwas, e-jihad, and the cyber-Islamic environment. His work highlighted how digital

media has integrated religious activities with electronic practices, including the representation of Hajj online. This evolution from textual descriptions to interactive multimedia content exemplifies how digital tools can make religious practices more accessible and engaging. Chawki (2010) studied the influence of digital platforms on Islamic counseling and fatwas, revealing how these online resources shape decision-making and construct Islamic knowledge. The study found that some Islamic websites transcend state boundaries and affiliate with globalized ideas, reflecting a more interconnected and transnational understanding of Islam.

Eickelman (2018) investigated the mainstreaming of Islam in the digital age, noting that the rise of communication media has encouraged broader participation in public Islam. Social media debates often include participants from diverse backgrounds, which can aid in comprehending religious concepts but also hold the potential to distort them. This broad participation is crucial for reaching younger audiences who are active digital users.

While integrating digital media into preaching Islamic values has introduced new dynamics and challenged traditional religious authorities (Weng, 2015), there remains a significant gap in understanding how these methods impact younger audiences (Febriani & Desrani, 2021). The current body of research highlights the transformative potential of digital platforms. However, more focused studies are needed to explore their effectiveness in engaging and shaping the religious experiences of youth. Addressing this gap is essential for developing strategies to effectively reach and resonate with younger generations in the digital age. This research will examine the extent to which the younger generation accepts digital da'wah and the need for digital da'wah to accommodate the youth's preferences.

Method

This study uses a descriptive qualitative research design. Qualitative research sees phenomena in social reality in depth and holistically (Moleong, 2017). The research respondents were chosen randomly using a random sampling technique on university students aged 18-25 years. The process of collecting data was undertaken through the distribution of questionnaires via Google Forms. The form link was distributed through WhatsApp to different university student groups in four provinces in eastern Indonesia: South Sulawesi, West Sulawesi, Nusa Tenggara Timur, and Nusa Tenggara Barat.

The questionnaire had a total of 22 research questions covering aspects such as the demographic information of the respondents and questions such as how respondents use social media, their acceptance of digital da'wah, and their evaluation of the behavior of preachers in delivering religious messages.

The research analysis uses a data triangulation technique based on the theory of Miles and Huberman (1994). This was done through the stages of collecting data, critically examining the respondents' arguments about accepting digital da'wah among the younger generation, reducing primary data, presenting data, and drawing conclusions.

Results and Discussion

Responses were received from 29 respondents, and after being verified, only nine responses were suitable for further analysis as the respondents answered according to the format provided and provided complete necessary responses. Table 1 shows that participants were primarily females (55.56%), aged 18-24, and originated from South Sulawesi (77.78%). Most participants used a combination of different platforms to follow digital da'wah content (66.67%). YouTube (66.67%) was mainly used to watch da'wah content (Table 1). This was followed by TikTok (55.56%) and Instagram (33.33%) (Table 1).

Table 1. Participant Characteristics

No.	Participant Code	Age	Gender	Study Program	Origin	Type of Media
1	Participant 1	21	Women	Journalistic	Bulukumba	IG, YouTube
2	Participant 2	21	Men	Library	Gowa	YouTube
3	Participant 3	20	Men	Communications	Nusa Tenggara Barat	IG
4	Participant 4	24	Men	Islamic Communication and Broadcasting	Makassar	TikTok
5	Participant 5	20	Women	Hajj and Umrah Management	Nusa Tenggara Timur	TikTok, YouTube
6	Participant 6	19	Men	Islamic Guidance and Counseling	Bulukumba	TikTok, YouTube
7	Participant 7	18	Women	Islamic Guidance and Counseling	Gowa	TikTok, IG
8	Participant 8	21	Women	Hajj and Umrah Management	Malili	YouTube, IG
9	Participant 9	21	Women	Journalistic	Gowa	TikTok YouTube

YouTube Upon the analysis, two main themes emerged, namely: (i) Appealing aspects of digital da'wah and (ii) Challenges and criticisms of digital da'wah.

Appealing Aspects of Digital Da'wah of Digital Da'wah

This theme explores why the younger generation preferred digital da'wah through cyberspace. Through digital technology, Da'wah has been widely carried out by Muslim preachers or academics in Indonesia (Halim, 2018)(Halim, 2018; Wai, 2018). Digital da'wah is a communication process that uses information technology devices, such as radio, television, computers, and mobile phones (Marjo, 2021). An important message from the digital da'wah communication process is always to invite Muslims to do good

by Islamic teachings. In addition, da'wah is also a reminder for Muslims and their family to always distance themselves from all acts that are not commendable, which are also actions contrary to the teachings of Islam (Jasad, 2019).

Through digital da'wah, Islamic scholars or preachers convey messages with various themes that attract audiences to follow them because they can be accessed quickly and inexpensively at any time (Wai, 2018). In contrast, face-to-face lectures require people to follow a predetermined schedule and place.

Despite the convenience, young people still need to follow digital da'wah (Febriani & Desrani, 2021). Among them some prefer to attend face-to-face da'wah. Muslim students and community groups formed religious study groups in mosques and on campuses for face-to-face activities. This is not a bad or negative problem because everyone has their interests and desires according to their wishes or needs. However, it is essential to find out why the younger generation prefers something other than digital preaching.

The younger generation tends to enjoy digital preaching, and they certainly have solid and justifiable reasons for doing so. Young people will always try to find entertaining themes in all their activities, including participating in digital da'wah.

"I prefer a distinctive speaking style, one of which is a lecture that invites laughter. Their humorous inserts made their lectures watched by hundreds of thousands of viewers. This shows that the audience does not only want religious lectures but also entertainment." (Participant 9)

A good preacher will study and understand the condition of their target audience before conducting a lecture. This method will help the speaker to convey their message successfully. Similarly, when preaching among the younger generation, materials, strategies, and patterns used for conveying messages must be relevant to the audience so that they enjoy participating in the da'wah.

"I want a speaker who discusses Islam philosophically in a calm manner, who can explain in good language and is easy to understand. Also, [I like if] the lecture material is closer to young people." (Participant 2)

The da'wah delivered by the preachers aims to invite the audience to do good and evil deeds (Siagian et al., 2015). Audiences need to be given motivation to improve themselves in a better direction. Motivation is vital as a driving force to achieve the desired goals in life, both in this world and in the hereafter.

"When I am on my own, I often watch da'wah [content], which can motivate me to continue to improve myself. What is conveyed is also very real in life. That is what causes me to like the da'wah." (participant 5)

In conveying religious messages to the public, they must have strong arguments with the guidance of the Qur'an and As-Sunnah. The validity of da'wah content through social media was also a topic of concern in the study (Febriani & Desrani, 2021).

Preachers should not convey messages with no evidence because they may confuse or even mislead the minds and behavior of the audience. Likewise, in establishing a practice and law, there should be evidence to base them.

"In lectures, it is better [for preachers] to say or speak in a soft, polite, and easy-to-understand style. In addition, they must also have good mastery of religious arguments. This makes us more confident with the da'wah material delivered." (Participant 7)

Digital da'wah materials must touch the heart to convey goodness to the public. Such da'wah material will be more relevant and attractive using delivery that is clear, understandable, firm (Had, 2014), and able to touch the hearts of men (objects of da'wah).

"After listening to the lecture, I realized that life is temporary. Please do not get too carried away by it; the best life is the hereafter. Therefore, we need to prepare ourselves well, to prepare for the afterlife, to remember that death is unexpected and does not wait for whether we are ready or not. I like messages like this because they directly touch the heart." (Participant 8)

Based on the information above, the younger generation's acceptance of digital da'wah is relatively high. They viewed digital da'wah as having its advantages. Summarizing the answers from various informants, five main factors may attract the younger generation to follow digital da'wah. These five are namely: the style is unique and invites laughter, the material is by the needs of the younger generation, the da'wah motivates to do good, and the preachers master valid religious arguments and are capable of giving advice that touches the heart.

Challenges and Criticisms of Digital Da'wah

This theme concerns what aspects a preacher should avoid when developing digital da'wah content. Apart from having reasons to participate in digital da'wah, it was also found that some young people do not like digital da'wah. In this case, that mainly occurred because they dislike preachers who deliver religious messages through this media. Also, in the context of this study, researchers have obtained data that causes this to happen. Lecture themes and behavioral tendencies of digital da'wah preachers are contrary to the wishes of the younger generation, as presented in this section.

In carrying out the da'wah task, the speaker should have more respect for what is known as tolerance and acceptance of differences (Zaid et al., 2022). Regarding a matter that differs from his opinion, it does not always have to be brought up vulgarly through digital da'wah, including labeling other parties' heresy. Differences must be discussed to look for common ground and not be disseminated to the public because it will lead to misinterpretation. Participants in this study admitted that they did not like preachers who mock other groups, especially on issues that can be adequately discussed.

An essential characteristic of this digital da'wah is its short duration. Studies found that the audience may be unable to follow a long lecture (Febriani & Desrani, 2021). This content is usually watched during leisure time while resting or waiting for the time to do something. Therefore, preachers must pay attention to the duration of their lecture and must make it brief.

"A speaker who cannot interestingly convey material can confuse the audience. It usually makes us sleepy because they do not use humor in their lectures; besides that, the lectures are too long." (Participant 7)

Sometimes, an Islamic speaker may convey that he or his group is the most correct in understanding religious issues. There is even a habit of blaming other parties who disagree with him or his group. Things like this may get bad ratings from the public. The younger generation highly likely dislikes these speakers.

"I don't like the preacher, who, when delivering a lecture, often blames or drives the other party into a corner. For example, he said, "That teaching is not true, this one is wrong, that one is wrong," and thought that he was the only one who was right." (participant 8)

Another issue often of concern to the public about digital da'wah materials is how preachers handle cultural issues in their content. Indonesia has many cultures passed down from generation to generation since their predecessors (Siagian et al., 2015). However, this culture is only sometimes contrary to Islamic teachings. Participants in this study said they did not like preachers who often said culture was an activity that was contrary to Islam and accused the doers of being infidels. In fact, da'wah activists must see culture as part of the media to spread Islamic values.

"In carrying out his da'wah, he always mentioned that this culture is contrary to Islamic aqeedah [creed], and [he also] immediately said that those who passed through this culture were infidels." (participant 9)

After summarizing responses from the participants, there are seven main aspects that the younger generation criticized about today's digital da'wah. The seven aspects are cultivating heresy, not explaining arguments/ law when preaching, insulting other religions, using non-familiar language, having a tedious and lengthy duration, blaming others, and not respecting culture. These seven aspects must be accommodated by digital preachers or activists in order to get a good place among the younger generation.

Discussion

Conventional da'wah, which is still popular among the public, has several things in common with digital da'wah. Both convey religious messages from communicators or preachers (*dā'i*) to communicants or audiences (*mad'ū*). Both have the same goal: to remind the public always to do good deeds and prevent themselves and their families from bad deeds (Siagian et al., 2015). Digital da'wah has its advantages as a da'wah

media because it can reach millions of internet users (Eickelman, 2018). According to Had (2014), internet visitors consist not only of a local community but also anyone in the world who can read and understand the language used by the media.

Digital da'wah can use a familiar and attractive approach to win sympathy (Febriani & Desrani, 2021). Da'wah content that discusses faith and beliefs, daily problems, perfection of worship, friendship, tolerance of people of the same religion and between religious communities, life as a nation, and others can foster religious enthusiasm (Farida, 2016). Based on the data found in this study, the young generation's acceptance of digital da'wah focuses on five things. The five are the preaching style that invites laughter; the material is based on the needs of the younger generation, motivating them to do good, mastering valid religious arguments/laws, and giving advice that touches the heart. Some aspects of these findings are similar to those found in other studies. For example, young people agreed that da'wah should encourage people to do good (Alhidayatillah, 2019) and that da'wah content should contain valid religious laws (Tholkhah, 2013).

The typical style most favored by the younger generation is the preacher, who can insert da'wah material with light jokes. Da'wah, which includes entertaining nuances, provides positive examples that are easy to understand. Da'wah heavy and too academic materials may not attract the audience's interest. However, it will undoubtedly be fun for them if it is conveyed in simple language and accompanied by jokes. The concept of da'wah like this also makes the audience pay more attention because it can avoid boredom (Had, 2014).

Another preaching material that the younger generation likes always motivates them to do good (Alhidayatillah, 2019). This motivation is essential so the younger generation is more engaged in efforts that benefit themselves and others in various aspects of life. The needs of today's young generation must be the focus of the preachers (Zaid et al., 2022). The younger generation is more focused on two main themes: education and employment. These themes should be integrated and adapted to the needs of the younger generation. This integration is essential to change, invite, or call on people wisely and prudently for good purposes (Mohamad Salih et al., 2019).

Conventional and digital preaching have several similarities that preachers must understand as communicators or messengers (Weng, 2015). In carrying out these activities, preachers need to pay attention and prioritize the main human character, compassion. This context includes mutual respect in communication (Eickelman, 2018; Huang & Liu, 2021). Excellent and pure qualities in human beings always lead to peace through respecting each other and not mocking or ridiculing fellow human beings. Islam teaches the importance of compassion for fellow living beings. Islam also views that all creations of Allah SWT have rights that must be respected with full responsibility (Said, 2015).

Besides that, it is also necessary to avoid attitudes that tend to impose one's will, to feel like the most righteous, to be excessively stylish, and to show bad behaviors. Preachers must convey religious messages in a way that is full of understanding and

wisdom (Said, 2015). They need to understand and apply three principles in preaching, namely "al-hikmah" (wisdom); "al mau'izah al hasanah" (a good lesson), and "al mujJadi billati hiya ahsan" (debating in a good way) (Alhidayatillah, 2019). Da'wah bil hikmah (Da'wah with wisdom) intends to convey da'wah by knowing its purpose and correctly and deeply the target audience (Chawki, 2010; Fahmi, 2017; Hafidhuddin, 1998).

Da'wah bilmau'izah hasanah, means giving satisfaction to the soul of the target people of da'wah. This can be done in good ways, such as giving advice, teaching, and showing positive examples. While the da'wah "*muj is billati hiya ahsan*" is preaching that is carried out by exchanging ideas, according to the conditions of the local community without hurting their feelings. This is in accordance with the words of Allah SWT stated, "Give instruction to your immediate family, and humble yourselves towards those who follow you, namely those who believe." (QS: Asy Syu'ara; 214).

The style of the speaker, who often exaggerates in conveying religious messages, also does not have a positive place in the hearts of the younger generation. There are also speakers who are "exaggerated" in the sense that they try to be sensational and look tacky both in dress and language and so on (Ninditya, 2022). As Mahendra (2017) views, we should not exaggerate in exposing something from ourselves; we must appear as we are and not offend other people.

Communication is effective if the message's recipient receives the message conveyed well and obtains the same meaning. In the communication process, the communicator must consider what communication techniques must be used so that the purpose of communication is compelling. Consider and choose the appropriate communication technique to achieve the desired goals optimally (Tambunan, 2018). Excessive style is seen as inappropriate in preaching.

Because it gives the impression that there is a lie or dishonesty, there is also a tendency to give examples that are not reality. It shows no empathy and flaunts inappropriate luxury. Even though preaching does not impose will on the public, The speaker's job is to convey, not to impose. So, preachers should not overdo things to convey the message

when giving a lecture.

The existence of exaggerated preachers in conveying this religious message was mentioned in one of his statements by the Vice President of the Republic of Indonesia, K.H. Ma'ruf Amin (Ninditya, 2022). According to him, the clergy, in conveying da'wah, should not excessively do this; they need to provide coolness for the people (Ninditya, 2022). As role models, preachers must invite people to behave as Allah taught them because the clergy's task is to invite and preach, not give instructions (Had, 2014). Giving guidance is the absolute right of Allah SWT. Therefore, there is no need to exaggerate when conveying da'wah, as taught by Allah and His Messenger (Alhidayatillah, 2019).

The younger generation currently participates in digital da'wah through a set of cell phones or laptops (Febriani & Desrani, 2021). Some of the younger generation are

even more familiar with digital da'wah than conventional da'wah. Conventional da'wah is carried out according to a schedule or specific moments. It is set at certain times, once a week or, once a month, or whenever possible. Meanwhile, through digital da'wah, it can be done at any time and from anywhere. This makes the younger generation more likely to participate in digital da'wah (Halim, 2018).

Younger generations in this study also assessed and evaluated digital da'wah materials. There are at least seven problems often found in digital da'wah materials. The seven problems are quickly labeling others and things as heresy, not respecting culture, not explaining arguments, insulting other religions, high language, tedious and long duration, and blaming others.

The term *bid'ah* (innovation in religious practice) often appears in digital da'wah. Some preachers said *bid'ah* (innovation in religious practice) is an act that is prohibited in Islam. The word *bid'ah* has long been religious polemic, it is often used as an argument to mislead certain people or groups. *Bid'ah* can be interpreted as actions that were never ordered by Rasulullah Muhammad SAW but were carried out by a group of people in the period after he died. While *bid'ah* is acceptable in general deeds, it is totally prohibited in special worship. None can add or subtract anything from special worship.

However, in several cases, there were speakers who linked *bid'ah* (innovation in religious practice) to cultural matters. Of course, this received protests from various parties. Muslims should view culture appropriately because it has the potential for goodness and can be utilized to enhance da'wah. Culture can be used as a means of communication for da'wah and an approach to solve people's problems and develop a society based on Islamic values (Rizali, 2012). In a communication process, cultural da'wah can make local culture a vehicle for approaching the community as a target of da'wah so that da'wah can reach people of all socio-economic layers (Rafiq, 2016).

It is not appropriate to say that culture or art is an act of *bid'ah* (Rizali, 2012). Unless, indeed, in the process and implementation of that culture, there are actions clearly contrary to Islamic teachings and *aqeedah* (Islamic creed), they must be prohibited. Suppose art can function as a means of Islamic propagation, help refine the mind about human identity, and describe the good or bad of an experience uniquely. In that case, this art is an art that breathes Islam (Rizali, 2012). Therefore, before convicting something that is classified as an act of *bid'ah*, it is necessary to have a discussion and clarification with the parties involved.

Also, in this study, participants regretted that some preachers did not state their arguments correctly when conveying religious messages through digital da'wah. Quoting the argument/law in preaching is very important. Offering strong reasons, statements, and opinions that refer to a good understanding of the law and relate to what the target audience seeks is very important in da'wah (Fahmi, 2017). In Islam, it is not enough to reason only with logic. Religion must be built on evidence, whether it is in terms of believing in a creed in Islam, performing a religious practice, or enforcing the law (Chawki, 2010). This provision also applies to speakers. Therefore, in spreading

goodness through lectures, it is better to be prepared with strong arguments and evidence (Zamhari et al., 2021).

Participants in this study also criticized preachers who like to insult and belittle other religions. It may be that in their lecture activities, preachers did not intend to insult or demean, but in the eyes of the audience, this is considered bad behavior (Halim, 2018). Although in religion, one must be *istiqamah* (upright) and hold firmly to the ropes of Allah's religion in preaching and social life, this does not prevent Muslims from respecting each other's religion. Every religious community must respect the differences that exist, and it is inappropriate for adherents of other religions to judge the beliefs of adherents of other religions (Tolkhah, 2013). In Islamic teachings, Prophet Muhammad PBUH has shown always to pay respect to non-muslim people (Said, 2015). This can be seen in his manner during trading with non-Muslims or when paying respect to the deceased of people who did not share his religion. Examples like this show that Muslims can interact with people of other religions in everyday life. There is no obstacle to that in the context of mutual respect and maintaining human principles (Tolkhah, 2013).

Meanwhile, this cannot be negotiated in matters of religion, especially those related to aqeedah or belief in religion (Said, 2015). There is no compromise with other religions, as stated in the Qur'an, Surah Al-Kafirun. However, in Islam, there is great respect for non-Muslims and encourages them to live together (Tolkhah, 2013). This is to the verses of the Qur'an, which stipulate the principle of "no compulsion in religion" (Q.S. al-Baqarah/2:256), "my religion is to myself, your religion is to yourself" (Q.S. al-Kafirun/109:6), and "my deeds will return to me, your deeds will return to you" (Q.S. Yunus/10:41).

In addition to the above findings, when a speaker gives the impression of demeaning or insulting other religions, whether consciously or not, this is a behavior that the younger generation does not like (Waskito & Rohman, 2018). They also disapproved of speakers using high language. In this context, what is meant by high language is one that needs to be more academic and uses foreign terms that are rarely used or less popular among the younger generation. This disapproval of preachers' behavior contrasts with findings from Mahendra's study (2017), suggesting that although young people dislike superciliousness in others, they tend to display luxury and arrogance on their own social media.

Conclusion

Advances in information technology have positively influenced the dissemination of Islamic teachings. To gain knowledge and increase religious insight, attending face-to-face lectures is no longer the only option. Through digital da'wah, efforts to spread goodness and other Islamic treatises can be easily accomplished anytime and anywhere.

The young generation of Indonesia has welcomed and positively assessed the rise of digital da'wah carried out by preachers from various backgrounds. Engaging with digital da'wah has become an alternative for the younger generation in the development

of information technology. Today's digital da'wah is very important for the younger generation to counterbalance negative information and content spread in cyberspace.

For the younger generation, participating in digital da'wah is enjoyable because it provides knowledge, enhances religious insight, and serves as a medium of entertainment with a positive connotation. They appreciate digital da'wah for several reasons, including the speakers' unique style and ability to invite laughter. Preaching materials presented must meet the needs of the younger generation. Preachers also needed to be motivated to do and share goodness.

Nonetheless, the younger generation has also criticized the preachers in digital da'wah. They dislike certain presentation styles considered inappropriate and exaggerated, as well as preachers' distorted and incorrect views. Another matter of concern is the tendency for speakers to appear self-righteous and lack mutual respect.

These concerns should be acknowledged and adequately addressed by the preachers. Since da'wah aims to convey the teachings of Islam to the public, to call people to do good, and to prevent them from doing things that are not commendable, da'wah must be conducted according to the principles of Islamic da'wah. In order to support this endeavor, future research may be done to explore multiple aspects of the engagement of the young generation with digital da'wah. Research may need to include a more extensive and more diverse sample. Comparative studies across different demographics and longitudinal studies to examine the long-term effects of digital da'wah may also be done. Additionally, analyzing the content and effectiveness of various digital platforms and investigating the role of emerging technologies and the training needs of preachers would provide valuable insights. These steps will help optimize digital da'wah to engage the younger generation better and enhance its overall impact.

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