

Delivering multi-dimensional da'wah in digital space: Experience from Gita Wirjawan's YouTube channel

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Abstract

The development of da'wah into the digital realm, especially through platforms such as YouTube, demands a multidimensional message, going beyond traditional ritual and legal aspects to include social, educational, economic, and cultural issues. This study aims to analyse the dimensions of the da'wah message contained in the content of Gita Wirjawan's YouTube channel, which implicitly conveys multidimensional good values. Using a qualitative approach with deductive content analysis on three selected podcast videos from 2025, this study identifies and interprets the multidimensional da'wah themes presented. The results of the analysis reveal that Gita Wirjawan's YouTube content implicitly contains multidimensional da'wah messages classified in aspects of theology, sharia, and *muamalah* principles, and Islamic ethics, which are discussed through dialogues with expert speakers on issues of faith, social justice, meritocracy, and human resource development. The findings have implications for the need for a strategic, interdisciplinary, and moderate digital da'wah approach, and highlight the crucial role of content creators and various elements of society in inclusively disseminating transformative Islamic values.

Abstrak

Perkembangan dakwah ke ranah digital, khususnya melalui platform seperti YouTube, menuntut adanya pesan yang multidimensi, melampaui aspek ritual dan hukum tradisional untuk mencakup isu sosial, pendidikan, ekonomi, dan budaya. Penelitian ini bertujuan untuk menganalisis dimensi-dimensi pesan dakwah yang terdapat pada konten kanal YouTube Gita Wirjawan, yang secara implisit menyampaikan nilai-nilai kebaikan secara multidimensi. Menggunakan pendekatan kualitatif dengan analisis konten deduktif pada tiga video podcast terpilih dari tahun 2025, studi ini mengidentifikasi dan menginterpretasikan tema-tema dakwah multidimensional yang disajikan. Hasil analisis mengungkapkan bahwa konten YouTube

Keywords:

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Gita Wirjawan secara implisit mengandung pesan dakwah multidimensi yang terklasifikasi dalam aspek teologi, syariah dan prinsip muamalah, serta etika Islam, yang dibahas melalui dialog dengan narasumber ahli mengenai isu-isu keimanan, keadilan sosial, meritokrasi, dan pengembangan sumber daya manusia. Temuan ini berimplikasi pada perlunya pendekatan dakwah digital yang strategis, interdisipliner, dan moderat, serta menyoroti peran krusial kreator konten dan berbagai elemen masyarakat dalam menyebarkan nilai-nilai Islam yang transformatif secara inklusif.

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INTRODUCTION

Da'wah is an important aspect of Islamic teachings, serving as an effort to spread and convey religious messages to a wider audience. Traditionally, da'wah has been conducted through lectures, study groups, and other religious forums delivered in person. However, with advancements in information and communication technology, da'wah has undergone significant transformation, particularly in the media used. Digital dawah or *e-dawah* offers unlimited space and time, allowing for rapid and efficient dissemination (Pimay & Niswah, 2021). One of the media increasingly utilized for da'wah purposes is digital platforms, such as YouTube. According to Databoks, Indonesia ranks fourth in the world for active YouTube users, following Germany, the United States, and India (Databoks, 2024). This indicates that YouTube enables da'wah to reach a broader audience without being constrained by space or time.

This transformation also reflects a change in the perspective towards da'wah. Whereas da'wah used to focus primarily on ritual and legal aspects, it now needs to encompass other holistic dimensions such as education, social issues, economics, and culture. In this information era, where access to knowledge is readily available, da'wah must be able to address global challenges by providing relevant and practical solutions for Muslims (Kiky, 2018). Multidimensional preaching is important because it creates a more open discussion space and is not focused on just one thing. The messages conveyed are more diverse, not only discussing the religious field, but also adapted to social, cultural, economic, and political conditions (Wibowo & Naupal, 2020).

The challenge of digital preaching lies in countering the negative values propagated by content creators, influencers, films, and advertisements by promoting positive trends through content aligned with religious teachings to achieve the goals of da'wah (Saleh et al., 2022). Additionally, internet da'wah serves as an effort to digitize religious spaces in the online world. Digital da'wah must maintain the purity of doctrine, combat misinformation, and navigate the complexities of digital communication (Mudhofi & Karim, 2024). Another challenge is how to keep da'wah in digital media

relevant and engaging for younger audiences. While millennials and Gen Z are the largest consumers of digital media, they tend to have shorter attention spans and prefer more interactive and visual content. Reports from *We Are Social* indicate that there are 139 million active social media users in Indonesia, with the majority being millennials aged 18-34 (Rizaty, 2024). Therefore, da'wah through YouTube must be able to package religious messages more creatively and appealingly without compromising the essence of those messages.

Gita Wirjawan's YouTube channel (@gwirjawan) is one of many content creators who utilize digital platforms to spread messages of kindness. Gita Wirjawan started producing content on his YouTube channel on November 5, 2013, and now has 1.05M subscribers and 543 videos contents, and counting. Gita not only focuses on economic and business content, but also highlights relevant social and educational issues that are aligned with da'wah principles. His approach tends to be more intellectual, bringing in speakers from various backgrounds who have expertise in their fields. This makes his channel not only a place to learn about technical topics, but also a space for moral and religious reflection. He uses both Indonesian and English in his podcasts, depending on the guest speakers (Sari et al., 2024). Although he does not call his YouTube channel a da'wah channel, his podcast content is filled with messages that uphold the values of progressive Islam.

Previous research has been conducted on Gita Wirjawan's YouTube channel, focusing on his podcasts regarding strategies and skills for shaping learning in times of uncertainty (Sevtriani et al., 2024). The transformation of da'wah in digital media often tends to be monotonous, primarily focusing on religious studies. However, Gita Wirjawan's channel features a variety of speakers, each bringing expertise from different fields. Implicitly, these contents serve as Wirjawan's efforts to engage in da'wah.

Research on da'wah in the digital space has been conducted by other researchers, including (Aisyah et al., 2022) who analyzed the multidimensional da'wah carried out by Ma'had Aly Nurul Jadid Paiton Probolinggo, namely using digital book media, discussion activities, online lectures, knowledge sharing of virtual accounts, and newspapers. Almost the same research was conducted by Pratama & Annuha (2024) which explains the transformation of da'wah in the digital space. NU's da'wah updates in the digital space through social media, video and podcast content, websites, and online portals. It uses digital media to spread the values of religious moderation in accordance with the conditions of modern Islamic society.

Multidimensional preaching in digital space was also carried out during the Qatar World Cup. Through the Quick Response Code placed in representative places at the

World Cup location, Qatar showed the tolerant face of Islam to the world. This is *da'wah bil hikmah wal mauidhah al-hasanah* as a da'wah method to portray Islam as a peaceful and friendly religion (Peristiwo & Anugrah, 2023). Multidimensional da'wah raises themes related to community empowerment, such as social *tawhid*, cultural negotiations, and sustainable development. This is also in line with Lubis and Kadri's research (2025) that da'wah does not only discuss religious studies, but also realizes just and sustainable social change.

There have been many studies related to digital da'wah with various themes. Da'wah does not only convey divinity, worship, and sharia, but also includes holistic dimensions. This article has novelty in exploring da'wah messages on digital media content, with the main objective of analysing the dimensions of da'wah messages contained in Gita Wirjawan's YouTube account. By examining multidimensional da'wah messages, it is hoped that this research can contribute to the science of da'wah and Islamic communication. The findings are also expected to provide ideas for content creators to become preachers who offer multidimensional values of goodness.

METHODS

This research uses a qualitative approach with content analysis on video samples from Gita Wirjawan's YouTube channel. Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use (Krippendorff, 2004). Qualitative content analysis aims to produce an understanding of the meaning of the content of a dataset (Vears & Gillam, 2022). This research follows a deductive process with an analytical framework regarding multidimensional da'wah messages. The phases carried out are compiling indicators based on the multidimensional da'wah framework, the coding process based on the material in the selected videos, analysing and interpreting data containing multidimensional da'wah values, and concluding as a result of the findings.

The author analyses three videos that represent the value of multidimensional da'wah. The videos were selected within the 2025 loading period to obtain data novelty. The three podcast videos are titled *When the Law Fails / Endgame #214* with Mahfud MD (Luminaries) uploaded on February 12, 2025; *You Think Therefore You Are / Endgame #215* with Budhy Munawar Rachman uploaded on February 19, 2025, and *Is Intelligence Enough? / Endgame #218* with Dr. Tirta uploaded on April 16, 2025. The three videos were critically analyzed. The results include a comprehensive overview of the theme of multidimensional da'wah on Gita Wirjawan's YouTube channel.

RESULTS AND DISCUSSION

Gita Wirjawan and his YouTube channel

Gita Irawan Wirjawan, B.B.A., M.B.A., M.P.A. born September 21, 1965 in Jakarta, Indonesia, is an Indonesian public figure with a multidisciplinary track record, encompassing strategic roles in the public sector as Head of the Investment Coordinating Board (2009-2012), where he contributed to a substantial increase in foreign direct investment, and as Minister of Trade of the Republic of Indonesia (2011-2014), characterized by his leadership in producing the Bali Package at the 2013 WTO Ministerial Conference as well as the passage of the Trade Law. His comprehensive academic background from top higher education institutions in the United States (University of Texas at Austin, Baylor University, Harvard University) in commercial and public administration, as well as professional qualifications as a CPA and CFA, underpinned his career in the international financial sector (Citibank, Goldman Sachs, JP Morgan) before founding *Ancora Group*, a private investment entity. Outside of the economic and governmental domains, Wirjawan demonstrated continuous contributions in educational philanthropy through *Ancora Foundation*, the development of national sports achievements particularly as Chairman of *PBSI* (2012-2016) which resulted in several world and Olympic titles, as well as active involvement in global strategic discourse through his position as senior fellow and advisory board member in various international academic institutions and think-tanks, with the highest recognition for his service being *Bintang Mahaputra Adipradana* (Gita Wirjawan, n.d.).



Figure 1. Home page of Gita Wirjawan's YouTube channel

Gita Wirjawan's YouTube channel (<https://www.youtube.com/@gdirjawan>), as seen in Figure 1, is a digital dissemination platform featuring Gita Wirjawan as the central figure. Periodically presented audiovisual content spans a variety of formats, including

interactive dialogues, monologues, and interviews with various resource persons, which collectively explore a thematic spectrum covering socio-economic dynamics, geopolitics, governance, leadership, technological innovation, and human resource development. The platform serves as a medium for the delivery of information, analysis, and perspectives on these issues from the point of view of the hosts and their guests.

When the law fails

The podcast with Mahfud MD (see Figure 2), uploaded on February 12, 2025, with a duration of 1:26:42, provides a discourse on law in the context of Indonesia. The video outlines Mahfud MD's personal and intellectual journey and presents his views on the integration of Islamic law with *Pancasila*. The discussion then expands on the themes of analyzing the challenges of Indonesian democracy, the urgency of law enforcement for economic progress and corruption eradication, the vital role of quality education, and the implications of international law in a multipolar world order.



Figure 2. Podcast with Mahfud MD,
<https://www.youtube.com/watch?v=4OxaGjW3PAo&t=645s>

The values of goodness that become da'wah messages on podcasts with Mahfud MD can be seen in Table 1.

Table 1. Da'wah value in Gita Wirjawan podcast with Mahfud MD

No	The da'wah message	Minutes	Statement
1	Believing in Allah's destiny	(01:23)	"In religion (Islam), there is a verse: If God wants something to happen, He will create the cause for it."
		(01:24:49)	"As a believer, I believe that God gives... If God wants something to happen, then He creates the causes so that it happens."
2	Stick to the Qur'an and Sunnah	(24:01)	"You will be safe if you hold on to two things I have left for you..." Taraktu fikum amroini. Two things, the Prophet said, if you

			want to be safe, hold on to these two things, so that you won't go astray, hold on to the Qur'an and the Sunnah."
3	The finality of Muhammad's prophethood and that there is no such thing as a state led by a prophet.	(25:20) – (25:37)	"...the Prophet's state had the Prophet as its head of state, then the law came directly from the Prophet. The judge was the Prophet... "Who now wants to be a Prophet?" I said... Whereas in the view of Aswaja, Ahlus Sunnah wal Jamaah, the Prophet has been the last. Therefore, after the Prophet, there is no state like the Prophet's
4	The obligation to have a state or government	(20:33) – (21:07)	"There's no religious obligation to establish a religious state. A state can take any form... What matters in religion is the existence of a state is obligatory, but the form is flexible."
		(22:24) – (23:01)	"Here's how I construct state and religion: First, the existence of a state is mandatory. But the form of the state is up to each nation's choice."
5	The importance of maqashid shariah	(21:07) – (22:01)	"Whatever the form, a republic, an Islamic state, a secular state, as long as it upholds five things, known as Maqashid Asy-Syari'ah, then it's already considered Islamic. First, protecting religious freedom. Second, protecting human life. Third, protecting people's property. Fourth, protecting mental health. Fifth, protecting the purity of lineage. Indonesia already has all of that, said Gus Dur and Cak Nur."
6	Building Islamic civilization by prioritizing substance over formal appearance	(28:32)	"Al ibratu fil islam bil jauhar, laa bil madzhar. If you want to build an Islamic civilization, take the lesson from its substance, not its form."
7	Da'wah with wisdom	(33:37) – (34:49)	"Indonesian culture has its own legal context, which is why Islam developed here through cultural movements initiated by the Wali Songo... they Islamized Indonesia through shadow puppetry... So that was a cultural approach. Which means we must not say culture is forbidden."
8	Being truthful	(05:16)	"I do have life principles: Live simply. Be honest. If you're honest, you'll be safe. If you're not, you'll be destroyed... If you're honest, you'll be lucky (mujur). If not, you'll be ruined (hancur)."
9	The universal value of Islam	(28:32) – (29:00)	"What is the substance of Islam? Justice, honesty, anti-corruption, and democracy are okay, right? If you want democracy, the important thing is that there is justice, and protecting the safety of society, in those five things I mentioned earlier. That is Islam."

You think, therefore you are

A 1:44:52 podcast uploaded on February 19, 2025 (see Figure 3), with Budhy Munawar Rachman, a lecturer at Sekolah Tinggi Filsafat (STF) Driyarkara, elaborating on the significance of philosophy, especially in today's information age. Rachman highlighted the historical and conceptual dynamics between reason (philosophy) and revelation (religion), as well as Nurcholish Madjid's central role in laying the foundations of modern

Islamic thought in Indonesia. The discussion also explored the relevance of philosophy in daily life, the urgency of teaching in schools to foster critical thinking, the challenges of thinking in the era of social media, and the optimism of the rise of the Muslim world, with reflections on the history of colonialism and science.



Figure 3. Podcast with Budhy Munawar Rachman,
<https://www.youtube.com/watch?v=y8--XlKXCjY&t=1921s>

The values of goodness that become da'wah messages on this podcast with Budhy Munawar Rachman can be seen in Table 2.

Table 2. Da'wah value in Gita Wirjawan's podcast with Budhy Munawar Rachman

No	The da'wah message	Minutes	Statement
1	Reason-revelation openness	(33:27)	<i>"What exactly is the position between reason and revelation? Is one higher than the other? In Muslim circles since the beginning, there has actually been a harmony, a dialogue, yes. The definition of Islamic philosophy developed by Islamic philosophers is a science whose basis is actually not contradictory to religion, but the way to narrate it with philosophy is not with the holy book."</i>
2	<i>Fiqh siyasah</i>	(54:35)	<i>"...that the Islamic state is actually a form of ijtiħad, only we can do other ijtiħad, and then this other ijtiħad is what has developed, namely the Pancasila state."</i>
3	Acceptance of the Pancasila	(1:20:58)	<i>"Cak Nur has very enlightening thoughts regarding the acceptance of Pancasila. He calls this Pancasila a 'common platform', or a meeting point. The technical term, 'kalimatun sawa' in the Qur'an, becomes the foundation. So, the religious basis for accepting Pancasila is actually relatively complete."</i>
4	Developing spirituality and religion through digital media	(40:02) – (40:54)	<i>Gita Wirjawan: "...How social media, the internet, the digital world, can be used to develop ourselves, develop religion, develop spirituality..."</i>

5	Religious tolerance	(56:03)- (57:29)	<i>"There is a view called pluralism. Pluralism is more than just tolerance, because in it there is an element of respect. There is also an element which, if we put it in two words, is mutual understanding and mutual respect. These two things are very important, and this is what we now call active tolerance." (Thoughts of Nurcholish Madjid)</i>
6	Ethical use of technology	(42:18)	<i>"The digital world gives us the possibility to grow psychologically and spiritually if we know how. Unfortunately, our younger generation is exposed to social media with less enlightening content, to borrow a philosophical term. However, I have met many young people who know how to utilize this digital world to develop themselves and continue to learn even deeper than what they learn in school."</i>
7	The meritocracy system	1:43:36	<i>"Democratization is not only in political institutions, but in a broad sense of life up to the democracy of talent. There are many smart children in Indonesia, because there is no democracy, so they do not grow. Whereas we can see the reality of many experiments of friends from remote areas who can participate in the Olympics, can participate in various kinds of competitions, and then get awards, and that is a very clear example of the democratization of talent."</i>

Is intelligence enough?

Podcast with Tirta Mandira Hudhi 1:56:04 (see Figure 4) uploaded on April 16, 2025. Dr. Tirta is a medical doctor, entrepreneur, and influencer known since the pandemic. In this podcast, Tirta Mandira Hudhi and Gita Wirjawan discuss how education, ego, privilege, and life experiences shape one's character and contribution to society. The conversation uncovers the role of family, the education system, and the value of hard work in shaping a smart and resilient generation, and discusses the realities of the medical world. His personal experiences serve as Tirta's cornerstone in discussing crucial issues such as the low quality of Indonesian education and its solutions (including the importance of storytelling, teacher quality, and equity), mental health challenges across generations (Gen Z and Gen X), the need for meritocracy in the workforce and startups to avoid patronage-driven failures, and the urgency of openness to global talent for the betterment of the nation, while continuing to emphasize the essence of lifelong learning as the main thread.



Figure 4. Podcast with dr. Tirta Mandira Hudhi,
<https://www.youtube.com/watch?v=FZ8S9ug5DsQ&t=3787s>

The values of goodness that become da'wah messages on this podcast with Tirta Mandira Hudhi can be seen in Table 3.

Table 3. Da'wah value in Gita Wirjawan's podcast with Tirta Mandira Hudhi

No	Da'wah messages	Minutes	Statement
1	Lifelong learning	(33:34), (1:08:07)	<i>"In ITB, I learned that lifelong learning is everything... People who don't keep learning are at a loss... For me, education will never be limited by age."</i>
2	Parenting with open discussion and setting an example	(18:21), (41:23), (48:07)	<i>"The third core value in our family is openness. We have a three-way discussion every month, I tell the truth..."</i> <i>"Children are copycats of the people closest to them... talk to them... let them know where your money comes from. What changed me in elementary school was when my parents took me to their office."</i> <i>"My father gave me the freedom to express my opinion, no matter how strange, and never cut me off. He invited me to debate."</i>
3	Improving the education system and human resources	(38:57), (43:53), (51:12)	<i>"We lack a reading culture... The most important thing from the government is to change our education system... equalize the quality of education from Sabang to Merauke... great teachers have storytelling skills... more able to inspire."</i>
4	Criticism of the patronage and nepotism culture	(1:29:23), (1:32:08), (1:46:17)	<i>"Some companies put more trust and loyalty in friends and networks. It could be that the person is smart but was placed in the wrong position, so it doesn't look good, it looks bad."</i> <i>"Please hire people based on capability."</i> <i>"The problem with companies in Indonesia is that they hire the wrong people, limit age, and don't make a clear career path."</i>
5	Endeavors for health and education	(1:51:18)	<i>"If you have money, spend it on two things: knowledge and health... It's not a cost... You will never regret spending money on those two. You will reap the rewards 10 years later."</i>

Gita Wirjawan's multidimensional preaching is characterized by sparking discussion topics through questions to his podcast guests. The three videos have similar topics that are asked to podcast guests, namely, related to how to make Indonesian people have a more advanced academic culture, and how to make the meritocracy system work in Indonesia. This is a message of goodness that Wirjawan always conveys and gets answers from the point of view of the interviewees.

Multi-dimensional da'wah in digital space

Da'wah is communicating and delivering religious messages to invite, educate, and influence individuals or groups to understand, accept, and practice religious doctrines (Sikumbang et al., 2024). Other terms of da'wah are *tabligh* (conveying), advice, *tabasyir wa tandzir* (conveying good news and threatening news), *khutbah* (speech), *washiyah/taushiyah* (message/order about something), *tarbiyah* (educating), *ta'lim* (teaching), and *amar ma'ruf nahi munkar* (commanding goodness and preventing evil) (Aziz, 2017). The main purpose of da'wah is to increase religious understanding, moral and ethical development, and spiritual awareness to live a more meaningful life in accordance with the ideals of the practiced religion (Sikumbang et al., 2024). Research by Mustafa et al., (2018) provides a view of the purpose of da'wah, which is to produce strength, including the power of faith, the power of knowledge, the power of action, the power of education, the power of unity, economic power, political power, the power of *jihad*, the power of discipline, the power of science and technology, and physical strength and health. Audience da'wah (*mad'u*) includes noble people who can influence the general public, ordinary people, hypocrites, and disobedient people. Yusuf Qardawi in Shukri (2021) mentions that da'wah should be extended to cultured elite groups, the general public, the working class, businessmen and financiers, and women. Da'wah covers a wide area in all aspects of life.

The discussion of da'wah initially touched on many theological areas, but nowadays the concept of da'wah is developed with social sciences, such as communication science, psychology, and sociology (Aziz, 2017). Research by Karim and Riyadi (2024) on mapping da'wah research on social media looks at how da'wah messages on social media are adapted, accepted, and used by the community in a digital context. The dynamics of da'wah in the digital era need to highlight an interdisciplinary approach in da'wah research that integrates the insights of various fields such as communication, sociology, and Islamic studies. In addition, the delivery of da'wah messages in the digital space must be actual, factual, and contextual. Actual means that the da'wah can solve problems. Factual means that da'wah is carried out concretely and

naturally. Contextual means delivering da'wah in a relevant manner and with regard to current community problems (Sukayat, 2023).

The Qur'an has many discussions as a da'wah message, including basic norms that are global in nature, containing clear commands and prohibitions, relating to matters of faith, morals, and *muamalah* (Salam et al., 2024). Likewise, the da'wah message mapped by Aziz (2017) is divided into three da'wah subjects, namely creed, sharia, and morals. Aqidah includes faith in Allah SWT, faith in the angels of Allah, faith in the books of Allah, faith in the messengers of Allah, and faith in *qada* and *qadar*. Sharia includes worship of Allah SWT (practicing the pillars of Islam) and *muamalah* (laws relating to fellow humans), and morals include morals to the Creator and creatures. In the results of this study, da'wah messages are classified into theological dimensions, *muamalah* dimensions, and moral dimensions. Gita Wirjawan's video content on his YouTube channel in the form of podcasts or single lectures is included in the indicators of preaching, because the messages conveyed cover theological areas, dimensions of sharia and *muamalah* principles, and dimensions of Islamic ethics.

Dimensions of Islamic theology

The message of faith in the podcast with Mahfud MD is clearly expressed, namely about believing in Allah's destiny, holding fast to the Qur'an and as-Sunnah, and believing in the finality of Muhammad's prophethood. Budhy Munawar Rachman also expressed the message of faith, namely, when explaining the position of reason and revelation that does not conflict with religion. This shows that there is an understanding of the philosophy of da'wah that needs to be owned by preachers. Moreover, preaching in the digital space needs to maximize reason in developing da'wah activities (Nashrillah & Marzuki, 2021).

One of the theological messages conveyed in da'wah material is *tawhid*. The content of da'wah related to *tawhid* emphasizes that there is no God but Allah. Al-Faruqi in Shukri (2021) states that *tawhid* affirms the duality of reality, namely Allah as the Creator and everything other than Him as creation. Secondly, monotheism means that God relates to all His creations in His capacity as a governing and maintaining God. Furthermore, *tawhid* recognizes that humans are endowed with the ability to act, and in particular, have the freedom to choose whether or not to act. *Tawhid* demands human commitment to actively engage in the dynamics of nature and history to realize the divine will. *Tawhid* plays an important role in restoring human dignity, elevating it from a view that might demean it as a "fallen" or existentially suffering being. This dimension of *tawhid* is an important point in the most basic da'wah material. In addition to recognizing the oneness of God, the theological dimension is also included in the other pillars of faith,

namely believing in God's angels, God's books, God's messengers, the last day, and God's *qada* and *qadar*.

Several episodes on Gita Wirjawan's YouTube channel also reflect theological messages, both implicitly and explicitly. In the podcast episode "When the law fails" with Mahfud MD, the message of faith is clearly delivered, emphasizing belief in God, holding firmly to the Qur'an and the Sunnah, and affirming the finality of the Prophet Muhammad's prophethood. Mahfud MD mentions faith in Allah and belief in His divine decree, which represents the sixth pillar of faith in Islamic theology: belief in *qada* and *qadar*. In Islamic theology, Allah is the Creator and the ultimate Controller of all cause and effect in the universe. This aligns with the concept of *tawhid rububiyyah*, the belief in God's lordship, that the universe and everything in it exist not by themselves, but by the will and creation of Allah (Aini & Amiruddin, 2024).

Another theological affirmation expressed by Mahfud MD in the podcast is that Prophet Muhammad (peace be upon him) is the Seal of the Prophets, meaning no prophet will come after him. After the Prophet's passing, the main sources of guidance are the Qur'an and the Sunnah, which serve as the foundation for daily life. This corresponds to the concept of normative theology, which focuses on understanding and applying Islamic teachings based on divine revelation, particularly the Qur'an and Hadith (Ariani et al., 2024).

The podcast also touches on *Walisongo's* da'wah theology during Mahfud MD's discussion with Gita Wirjawan. They discuss how Islam in Indonesia has grown peacefully through cultural approaches rather than violence or coercion. Da'wah theology refers to how certain theological patterns shape da'wah strategies and movements (Hakim, 2019). As exemplified by the Walisongo, integrating Islamic values with local Indonesian culture demonstrates that Islam is not inherently in conflict with culture, as long as the core principles remain intact, and that effective da'wah is one that is contextual and grounded in local realities.

Budhy Munawar Rachman also conveys theological messages, especially when explaining the relationship between reason and revelation, which he states are not in conflict with religion. The interaction between reason (*'aql*) and revelation (*naql*) forms two fundamental pillars of both classical and contemporary Islamic theology. This relationship reflects the intellectual tradition of Muslim scholars who continuously strive to connect divine guidance with real-life historical and social contexts (Darifah et al., 2021). It also reveals the importance of understanding the philosophy of da'wah, which every preacher needs to grasp. More so in the digital age, da'wah requires optimal use of reason to develop meaningful religious engagement. Digital media is no longer just a tool

for communication, but a spiritual and educational medium that demands Islamic theology to respond creatively and adaptively. When embraced correctly, this leads to a digital theology, a space for inclusive and rational expressions of faith.

Tirta Mandira Hudhi promotes a message of faith through his ideas about lifelong learning and the dynamic nature of faith. Islamic theology views knowledge as an act of worship and a path toward closeness to God. The first revelation in the Qur'an was the command to read (*iqra'*), emphasizing that knowledge and faith are deeply interconnected. Seeking knowledge is not only a right but also a lifelong obligation.

Family theology is also closely tied to Islamic teachings, as reflected in the Qur'an, Surah Luqman, verses 13–19. These verses describe how Luqman educated his son, not through commands, but with wisdom, advice, and compassionate dialogue. This model of parenting resonates with the concept of *ijtihad* within the household, which was demonstrated in Tirta Mandira Hudhi's podcast. He promotes an open space for children to develop courage, logic, and honesty. Islam also teaches that everything entrusted by God, including wealth, health, and knowledge, must be preserved and used responsibly. In Islamic jurisprudence, basic, secondary, and tertiary needs are governed by the principle of *al-nafaqah al-murattabah*, which defines a husband's duty to provide for his family's well-being. These values fall under practical Islamic theology in the realm of consumption and the wise use of resources in daily life. From the various discussions and quotes found in several episodes of Gita Wirjawan's podcast, it is evident that the conversations contain messages that reflect core aspects of Islamic theology. In this case, some of Gita Wirjawan's podcasts provide messages in the theological dimension.

Dimensions of sharia and muamalah principles

Themes related to Islamic law were delivered by Mahfud MD, namely the obligation of a country or government, the importance of *maqashid sharia*, and building Islamic civilization by prioritizing substance over formal appearance. Mahfud MD's message focused on government law or *fiqh siyasah*. Budhy Munawar Rachman expressed almost the same thing about *fiqh siyasah* by quoting Nurcholish Madjid's opinion. Acceptance of *Pancasila* is a meeting point with the Qur'an, which is the foundation of Islam.

The understanding of sharia principles that focuses on the substance (*maqashid*) at the state level then finds its implementation challenge in the realm of *muamalah* in the form of social interaction at the community level. This cultural insight, rooted in the *muamalah* aspect, is a manifestation of the friendly, polite, and compassionate teachings of Islam (Wijaya et al., 2023). Research by Musthofa and Prihananto (2023) revealed that the socio-cultural dimension can minimize religious conflict, especially in areas with

limited religious insight, low economic levels, provocation on social media, disappointment with political choices, and weak government control over educational institutions and Islamic boarding schools affiliated with radical groups. The Prophet Muhammad and his companions are examples of peaceful preaching in dealing with diverse societies, namely by using war only for self-defense, not religious coercion. There is often tension between Islamic teachings and local culture, especially regarding Islamic law and customs, so a wise moderate Islamic approach is needed towards local traditions in a multicultural society. For this reason, relevant preaching strategies include a cultural approach that adapts to local culture and contemporary preaching that utilizes modern technology and thematic studies, especially for modern, educated societies (Karimullah et al., 2023). This is the same as what Mahfud MD said, that the spread of Islam cannot be separated from the socio-cultural conditions of society. Islam developed in Indonesia through cultural movements such as those initiated by the Walisongo, who acculturated local culture with Islamic values. Thus, Islamic proselytization can be successful if the principles of *muamalah* are implemented properly in accordance with local socio-cultural realities.

Another human relationship that becomes the principle of *muamalah* is also conveyed by Budhy Munawar Rahman, namely tolerance for cultural differences, including religious differences in society. Having an understanding of pluralism means having mutual respect and understanding. Preachers in the digital space play an important role in developing the theme of religious moderation preaching. Research by Sikumbang et al. (2024) explains that preachers in the digital space must have an accurate, in-depth, balanced, and critical understanding of Islamic doctrines through digital media. Open dialogue between religions and cultures can help resolve inter-religious problems, help promote mutual understanding, and reduce negative stereotypes. The knowledge of preachers who promote virtue, ethics, and tolerance is a reliable source of religious information in the digital era. This is an alternative to countering extremist or radical narratives. In addition, countering hoaxes faced by the community is also a challenge for preachers on social media. Preachers need to explain to the community about *muamalah* on social media. Preachers are required to learn how to inventory problems, sort them into technical problem classifications, and then find solutions (Nashrillah & Marzuki, 2021). Ultimately, religious individuals not only comply with the rules of Islamic jurisprudence but also accompany them with the principles of *muamalah* in order to achieve interactions that are fair, blessed, and in line with Islamic values (Siregar et al., 2024). Therefore, the effectiveness of da'wah in the digital space

plays a key role in realizing the principles of *muamalah* as the basis for social interaction in facing the challenges of the modern era.

Dimensions of Islamic ethics

In the context of da'wah, moral values can be detailed in fundamental aspects, namely equality (wisdom), justice (beneficial actions), *iffah* (self-control), and *syajaah* (integrity). Islamic spiritual principles such as peace, compassion, social justice, and respect are ways of da'wah to create acceptance, social integration, and tolerance that support self-improvement and community (Ismail et al., 2024). This is as expressed by podcast guests in discussing the social conditions in society related to moral values. Among them, the podcast with Mahfud MD contains a message to be honest and anti-corruption. Likewise, what was conveyed by Budhy to maintain ethics in the use of social media, namely utilizing the digital world to develop oneself and continue to learn more than what is learned in school. Messages related to morals were conveyed by Tirta Mandira Hudhi, namely, related to seeking knowledge throughout life, parents being role models for children, being inspiring teachers with good storytelling skills, and efforts to invest in education and health.

Da'wah material needs to be conveyed related to the Islamic world, which is experiencing a decline, and the West, which is on the way to progress. Intellectual movements and revivals must re-emerge in various parts of the Islamic world (Nazir et al., 2021). This spirit is echoed by Gita Wirjawan, who often compares the condition of education in Indonesia with China and Singapore to raise awareness of achieving a golden Indonesia. However, the ideals of this awakening are often hampered by the practice of nepotism, which undermines professionalism and objectivity. Budhy Munawaar Rahman offers the concept of "talent democratization" to encourage outstanding students in all corners of Indonesia. The hope is that students will have the opportunity to compete openly in various Olympiads or championships, where selection is done objectively based on their talents. Mahfud MD emphasized the term "legal certainty" to create a professional system without illegal fees and recruitment of human resources based on kinship. Tirta Mandira Hudi also highlighted the problem of companies hiring people who are not competent in their fields, limiting the age of job applicants, and having no clear career path. Meanwhile, Islam teaches economic principles such as justice, honesty, trustworthiness, and cooperation to be a means of worship to achieve happiness in this world and the hereafter. The practice of nepotism undermines professionalism and objectivity, especially when a business needs to make important decisions (Karimullah, 2024). In Islamic professional ethics, professionalism is reflected in the attitude of being competent in the field being performed (*kafaah*), having a high work ethic (*himmatul*

'amal), and being responsible for the tasks assigned (*amanah*) (Trihatmoko et al., 2024). This practice of nepotism contradicts the basic principles of *muamalah* that prioritize justice (*al-'adl*) and competence (*kafaah*) over personal relationships in every social and professional interaction.

The preaching material needs to be conveyed regarding the Islamic world, which is in decline, and the West is on the path to progress. Intellectual movements and revival must re-emerge in various parts of the Islamic world (Nazir et al., 2021). Gita Wirjawan, who often compares the condition of education in Indonesia with that of China and Singapore, raises awareness to achieve the expected golden Indonesia. This is a da'wah value that can be viewed through the perspective of political science, economics, social sciences, and educational science, which is not only seen from the perspective of Islamic law, but also so that its implementation is applied in accordance with the principles of *muamalah*.

The delivery of moral values such as honesty, digital ethics, and the spirit of studying as exemplified above, is a concrete form of implementing the mission of da'wah in the modern era. Conceptually, these efforts can be understood as a manifestation of the two main pillars in the da'wah movement, namely inviting to virtue (*amar ma'ruf*) and preventing evil (*nahi munkar*). In Kuntowijoyo's concept (Karimullah et al., 2023) it is a manifestation of prophetic values where *amar ma'ruf* is interpreted as humanization that advocates virtue and humanizes humans, while *nahi munkar* is in line with the spirit of liberation that frees humans from ignorance, backwardness, oppression, and injustice. These two aspects, together with transcendence as the realization of '*tu'minuna billah*' or faith in Allah, form an integral unity that is interrelated to instill Islamic values in their entirety in the lives of the people, to realize a more humanistic and just life. Social movements that emphasize the theological foundation of "Islamic socialism" combine spiritual values with social practices to advance collective welfare. This social transformation based on religious values is the application of the main principles in the letter *al-Ma'un*, namely, concern for people with low incomes, the importance of sharing, empathy, and social responsibility (Idrus et al., 2024).

The preaching containing moral messages in Gita Wirjawan's podcast is not explicit, but is conveyed by podcast guests through life stories or conceptual frameworks. The moral values reflected in the podcasts of figures such as Mahfud MD, Budhy, and Tirta Mandira Hudhi, as well as the implementation of *amar ma'ruf-nahi munkar* in preaching as initiated by Kuntowijoyo, are in line with the theological principles of "Islamic socialism," which emphasize social concern and transformation based on religious values. All of this leads to the creation of a society that is morally and spiritually superior,

based on the prophetic values of humanization, liberation, and transcendence, and oriented towards collective welfare.

Implications of research results

The practice of multi-dimensional da'wah in the digital space emphasizes the need for a strategic approach that integrates comprehensive content covering the dimensions of theology, sharia, and morals, enriched with interdisciplinary perspectives from the social sciences. This aims to ensure that the da'wah message is not only balanced doctrinally, but also actual, factual, contextual, and able to offer solutions to contemporary problems faced by digital audiences. The success of this approach is highly dependent on the competence of the *da'i* who not only has a deep and critical understanding of doctrine, but also analytical skills, competent digital ethics, and effective narrative skills in internalizing Islamic values through digital platforms. Furthermore, digital da'wah must proactively carry the narrative of religious moderation, pluralism, and active tolerance to reach diverse audiences while countering the narrative of extremism and misinformation.

The obligation to preach is not exclusive to a particular group but rather inclusive, embracing all elements and levels of society without exception. Therefore, the responsibility to convey this religious message is essentially attached to various professions and social positions, ranging from education practitioners who instill morality, economic actors who can integrate ethical values into their business practices, doctors who can provide health education, government officials who uphold justice, to the wider community in various capacities and daily interactions. In the context of today's digital disruption, content creators in the digital space play a strategic role that cannot be ignored; they can optimize their platforms as a means to disseminate good values to a wider and more diverse audience.

CONCLUSION

Multidimensional da'wah in the digital space demands a comprehensive and integrated approach, which not only includes a balance between the dimensions of theology, sharia, and morals but is also enriched by interdisciplinary insights to ensure the relevance and contextualization of messages in responding to the challenges of the times. The success of this practice is highly dependent on the qualifications of the da'wah (resource person) who has in-depth understanding, analytical skills, digital ethics, and narrative skills, as well as the active participation of content creators who play a strategic role in utilizing digital platforms to spread moderate, inclusive, and transformative Islamic values. This is in line with the understanding that da'wah is a universal obligation

for every Muslim, covering all groups, with the ultimate goal of forming individuals and societies that excel spiritually and morally, and contribute to the common good in this dynamic digital era.

This research makes an important contribution by validating that da'wah can operate effectively outside the formal religious arena, as demonstrated through content analysis on the YouTube channels of intellectual figures. It expands the conception of who can be an agent of da'wah and how Islamic messages can be spread implicitly yet substantively in public discourse. Nonetheless, this study has limitations, namely its dominant focus on analysing the content of the messages conveyed, without delving deeply into how these messages are received, interpreted, and negotiated by diverse audiences. Therefore, future research is highly recommended to adopt a reception study approach to explore the cognitive, affective, and behavioral impacts of this multidimensional da'wah model on audiences. In addition, a comparative study comparing the effectiveness of different platforms and delivery styles would be valuable to build a more holistic model of digital da'wah strategy.

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