

ISLAMIC ACTIVISM AND POPULAR DA'WAH STRATEGY IN INDONESIA

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ABSTRACT

This research explores the concept of Islamic activism and popular da'wah strategies in Indonesia. Da'wah, or vocation to Islam, is a fundamental obligation for every Muslim. In Islamic teachings, da'wah is divided into speech, writing, and action. However, "da'wah" is more often associated with verbal communication. Indonesia, with its large Muslim population, has many activists and preachers involved in da'wah. This study examines various approaches and characteristics of these da'wah practitioners, targeting various segments of society, including the younger generation, adolescents, and older people. This study aims to discuss the urgency of da'wah from an Islamic perspective, the evolution of popular da'wah strategies, and the impact of da'wah through social media.

Keywords: Islamic Activism, Da'wah, Indonesia, Young Preachers.

A. INTRODUCTION

In Islamic teachings, da'wah is an obligation for every Muslim individual. Theoretically, da'wah in Islam becomes three ways: through oral, written, and deed. However, da'wah is

more likely to be used in oral terms. Many preachers use oral as a tool for da'wah in the community. Indonesia is one of the countries where most of the population is Muslim. This makes the Indonesian nation not lack preachers in delivering da'wah in a plural society. Many Islamic activists and preachers have patterns, characteristics, and segments of society in delivering their da'wah. There is a segment audience of young people, teenagers to older people. The topics presented in da'wah also have variants and varieties of issues. Starting from aqidah, worship, and matters of muamalah and morals.

As a country that has the largest Muslim population in the world, Indonesia has no shortage of preachers from time to time. In the era of 1900, we know the figure of Buya Hamka, KH Zainuddin MZ. In the 2000s we knew Prof. Quraish Shihab, Ustadz Yusuf Mansur, Ustadz Anton Medan. In the last 15 years in the millennial era, we have known several ustadz who have gone viral through media from various platforms, including Ustad Abdul Somad, Ustadz Adi Hidayat, Buya Yahya, Ustadz Das'at Latief, KH Anwar Zahid, Ustadz Arifin Ilham, Ustadz Felix Siau, Kang Rashied, Ustadz Solmed, Para Habaib, Sheikh Ali Jabbar, Habib Shaykh, Gus Baha, as well as several ustadz who appeared later such as Ustadz Salim A Fillah, Ustadz Hanan Attaki, Mama Dedeh, Ustadzah Safa Nurfadillah, Ning Umi Laila and many more.

These preachers always adorn their da'wah to the community, covered on social media such as television and Facebook, and live in locations where the preachers deliver their da'wah. In this research, we will review the urgency of da'wah according to Islamic views as well as the development of da'wah strategies that are popular and in demand and the influence of da'wah through social media. This study will discuss some Islamic preachers in Indonesia and their influence on Muslims in Indonesia. In this study, the preachers were placed as activists in the name of Islam to spread Islam to the community. From the perspective of social movements, the da'wah activities of these activists are referred to as the phenomenon of Islamic activism, which, according to Quintan Wiktorowicz (2004), is an activity to fight for the interests of Islam either using a peaceful or violent approach.¹ In the context of this research, the figures to be studied are activists who carry out activities to spread Islam through peaceful means, namely by filling out lectures or studies both through online and offline media. This study will select four young speakers in Indonesia, namely Salim A. Fillah, Hanan Attaki, Habib Jafar, and Felix Siaw. Some of these figures were selected based on consideration of their popular lecture style that focuses on young people in Indonesia through social media platforms and public study forums. Therefore, this

research will provide an illustration that the da'wah of Z Generation is interested in utilizing approaches that are appropriate to this era, such as through social media with creative and educational content. This approach not only includes the use of art, music and attractive visual content to convey religious messages, but also emphasizes inclusivity, tolerance and response to social and environmental issues. The impact includes increasing understanding of religion, strengthening Islamic identity in the digital world, and moving generation Z to act in creating positive change in society.

B. SALIM A. FILLAH

Ustadz Salim A fillah is a missionary, writer, and activist of Jogokariyan mosque domiciled in the Special Region of Yogyakarta. His real name is Arif Nursalim. He was born in Kulon Progo regency, Yogyakarta Special Region, on March 21, 1984. Salim began his formal education at ABA Srikayangan Kindergarten, Pergiwatu Wetan, Srikayangan, Sentolo District, Kulon Progo Regency, and graduated in 1990. Then continued his elementary education in 1990 at SDN Pergiwatu Wetan, Srikayangan, Sentolo District, Kulon Progo Regency, and graduated in 1996. then continued his studies at the Salafiyah Musyar Islamic boarding school, Plaosan, Purworejo, Central Java. After three years of education at Pesantren, he continued his studies at SMAN 1 Teladan Yogyakarta. After graduating from SMAN 1 Teladan, he continued his studies at Gadjah Mada University, majoring in Electrical Engineering.¹

In addition to preaching orally, Salim is also active on social media platforms such as Instagram, TikTok, and Facebook. He has 320 thousand followers on his Facebook account. In particular, Salim did not follow NU and Muhammadiyah mass organizations. However, he stated that his father was part of Muhammadiyah while his mother was part of NU, and he stayed at NU The Islamic Boarding. Nevertheless, he briefly pursued a career in practical politics through the Prosperous Justice Party (PKS).²

Salim A Fillah does his da'wah more in the youth and millennial segment. He often preached in public circles and assemblies taklim ibu ibu The Women's majelis ta'lim. As for da'wah, he has a lot about young people's associations, parenting, and studies on the household.³ In addition, he also delivered da'wah about the prophet's history and Islam's history in the archipelago of Java in particular. One of the topics he conveyed about Islam in Java included the Babad Tanah Jawi which has been uploaded on the YouTube channel of ustadz Salim A fillah.⁴

In addition to using easy-to-understand language, Salim's da'wah content is very rational and supported by evidence and evidence. This makes Salim A Fillah favored by many, especially in the youth segment. Few young people admire and get positive influence from Salim A Fillah. This is evidenced by the several occasions he preached, many of which were attended by audiences of young people. In delivering his da'wah, he can also adjust the conditions of the pilgrims who are the object of his da'wah. This is what makes him an influential person among young people today. Especially for young people and millennials, he actively preaches through social media platforms, especially Instagram. This is evidenced by his number of followers on Instagram, which reached millions even though his account was banned. Based on data released by Napoleon Cat 10 in August 2020, the number of Instagram users in Indonesia reached 77.1 million. Based on age group, the highest number of users aged between 18-24 years are millennials, with 28 million users or 36.3 percent.

In addition to Instagram, he also actively uses the Facebook social network for his da'wah. In the end, not a few young people followed his style, and even the youth followed him to the realm of fashion so that many young people bought patterns and styles of clothes commonly used by Ustadz Salim A Fillah in preaching, such as fullheart. Corp, a brand and Muslim clothing products Salim A. Fillah and team offered through Instagram.⁵

C. HANAN ATTACKI

Hanan Attaki is a name often mentioned in religious lectures. He was known as a preacher with a relaxed yet meaningful speaking style. She was born in Banda Aceh, Special Region of Aceh, Indonesia, on December 31, 1981. Hanan Attaki, the fifth of six children, had a strong affinity with the Qur'an since childhood. He even followed the Musabaqah Tilawatil Qur'an since childhood, showing his deep interest in the Qur'an. In 2000, Hanan Attaki completed her formal education at Ruhul Islam Islamic Boarding School in Banda Aceh. After that, Hanan went to Al-Azhar University in Cairo, Egypt, and concentrated on the Faculty of Ushuluddin, Department of Qur'anic Tafsir.

Hanan obtained her license (Lc.) in 2004. During her time in Egypt, Hanan Attaki did not only focus on formal education; He was also active in groups studying the Qur'an and Islamic science and participating in journalistic work. Hanan Attaki showed a deep interest in literacy and journalism by serving as editor-in-chief of Salsabila. One of the things that made Hanan Attaki widely known was his role and contribution to the Jihad Fisabilillah Pemuda Hijra movement. Hanan founded this movement and has preached in various youth

communities. These include motorcycle gangs, kid punks, skateboarding, BMX bikes, parkour, and other hobby communities. He is popular among young people because of his attractive and easy-to-understand style of da'wah. In addition, Hanan Attaki is considered one of the young preachers in demand and respected in Indonesia because the studies presented attract young people.⁹

In addition to participating in the Hijra Youth movement, Hanan Attaki is often invited to conduct studies in various places. This shows that his da'wah reached different parts of society and did a great job of spreading Islamic values in society. Under the care of Dr. K.H. Marzuqi Mustamar, Hanan Attaki officially became a member of Nahdlatul Ulama on Thursday, May 11, 2023, at the Sabilurrosyad Islamic Boarding School in Malang. This Baiat made him better known to the general public and showed his commitment to a group with a long history of religious and humanitarian struggle in Indonesia. Besides being active in da'wah, Hanan Attaki is also very famous on social media, especially Instagram and YouTube. He delivers lectures, educational materials, and motivational content on his YouTube channel. In addition, Hanan Attaki has a goods store that sells clothes and accessories related to Islamic motivation and religion. His presence on social media made him better known, and his number of followers is increasing daily. This shows that people liked Hanan Attaki's message and had a great influence in spreading Islamic values.¹⁰ Because of his simple lectures and the way he interacted with his followers, Hanan Attaki was respected and respected in the world of Indonesian da'wah. She has 10.1 million followers on Instagram and 2.72 million followers on her YouTube channel, with 277 videos. In addition to being a preacher, Hanan Attaki inspires many people, especially young people, to live better and get closer to Allah SWT. With her relaxed but meaningful speaking style, Hanan Attaki continues to influence Indonesian society positively.

In her efforts to encourage young people to think and act positively, Hanan Attaki uses a different approach from conventional da'wah approaches. He emphasized the religious aspect and sought to provide young people with high-quality education. Using social media to get her messages across is a strategic action by Hanan Attaki. Hanan Attaki has reached millions of young people worldwide using platforms like Instagram and YouTube. Not only are religious lectures presented, but also motivational and religious education are delivered in a way close to the daily lives of young people. One of the movements founded by Hanan Attaki is the Hijra Youth. This movement has the same goal as its da'wah: to encourage young people to think and act insightfully in everyday life. To lead Hijra youth to Islam, they

use various tactics, such as rock 'n' roll and a way of thinking similar to the lifestyle of young people.

In addition to being a means of da'wah, Hijra Youth also helps young people become better and smarter in everyday life. This movement actively disseminates information and invites people, especially children, to think and act following the teachings of Islam through social media. Despite gaining a lot of public attention and having a loyal following, the Hijra Youth has also come under criticism. Some governments and experts disagree with the conservative ideology used by the movement. However, this does not stop the spirit of the Hijra Youth from encouraging teenagers to get closer to the teachings of Islam. There are some reasons behind Hanan Attaki's controversy. First, his insightful thinking invites others to think and act in an insightful way, which is said to be a characteristic of preachers who use a rock 'n' roll approach and a way of thinking close to young people's lifestyles. However, some people considered him a radical preacher, which caused controversy on social media. Secondly, he was embroiled in controversy for supporting Hizbut-Tahrir Indonesia (HTI). Although he insists he is not a member of HTI and has no sympathy for the organization, many people still question this. His statement regarding Moses as a thug also caused debate.¹¹ Although he insists that the idea is just a story and does not insult the Prophet Moses, he still gets criticism. Furthermore, he became the subject of debate for supporting various movements or groups, including Jokowi, Wahhabism, Nahdlatul Ulama (NU), Jemaah Islamiyah, Hizbut Tahrir Indonesia (HTI), and the Hijrah Youth Movement. Although most supporters considered it a hidden controversy, the public debated it.¹²

D. HABIB JA'FAR

Habib Husein Ja'far Al Hadar has become very popular in Indonesia, especially among teenagers, thanks to the use of social media. He was born on June 21, 1988, in Bondowoso, East Java. His education in Islamic boarding schools shaped his thinking about Islam.¹⁴ In his da'wah, one of his main ideas is the Islamic teaching on love, which emphasizes the importance of a good relationship between man and Allah Almighty and brotherhood between people. According to Habib Hussein, religion exists for humanity and within the framework of the brotherhood of humankind and the relationship with Allah Almighty. He believed that every teaching of God could create a good relationship between man and God and his fellow creatures if done with love. In such a situation, tolerance and compassion are considered values in all religions, including Islam. Habib Hussein used social media

platforms to spread his da'wah, especially YouTube and Instagram.¹⁵ He has a channel on YouTube called Jeda Nulis, which he created with *Majelis Lucu Indonesia* (MLI). The channel has attracted a large following with its religious and entertaining content. In addition, Habib Hussein is active on Instagram, with more than 5.3 million followers on his official account. In addition, he is also active on his YouTube social media with a total of 1.48 million followers.

Habib Ja'far Hussein's focus on youth is based on the use of social media. He chose to build good credibility, be attractive, and use a non-monotonous approach to get his message across after realizing that the most active group of people using social media is youth. As a result, he managed to attract the attention of many young Indonesians and make his da'wah more acceptable. Habib Ja'far uses various social media platforms in his da'wah strategy, including YouTube, Instagram, and Twitter. Through his YouTube channel, he delivers da'wah content such as discussion forums, recordings of Islamic studies, and other interesting and high-quality content. While on his Instagram, he collects and uploads da'wah content through photos, videos, and other interesting content. Using various social media, Habib Ja'far was able to offer a new way to deliver da'wah material and get more users belonging to youth groups.¹⁶ However, the use of social media in Da'wah also poses challenges. One of the challenges faced is conveying religious messages in simple language and is easy to understand by youth. Habib Ja'far uses simple and easy-to-understand language when delivering his messages so that his audience can receive them well. In addition, he uses media to interact with his followers through messages and comments and uses relevant images or graphics in his da'wah content.

In addition, Habib Ja'far overcame the difficulty of using social media as a da'wah tool with various approaches. For example, she studies aspects of information verification in social media content, how communication happens in certain contexts, and how to use an emotional approach to make herself easily accepted in society, especially among Gen Z who seek religious truth. Habib Ja'far Husein has proven that using social media as a means of da'wah can increase the effectiveness of da'wah, especially in reaching Indonesian youth. Thanks to social media, he increased religious understanding and tolerance between religious communities.¹⁷

The younger generation of Indonesia was greatly influenced by Habib Ja'far Hussein, both in the general public and the Islamic community. One of the main components of its influence is through da'wah content disseminated through various social media platforms.

Habib Ja'far uses platforms like YouTube, Instagram, and Twitter to convey religious messages to the younger generation. This da'wah content is informative and delivered uniquely and interestingly so that people unfamiliar with Islam are interested in learning more about it. For example, "Lost Youth" is a da'wah content created by Habib Ja'far and MLI. This content is posted on YouTube and uses unconventional communication approaches, such as humor and community questions, to make da'wah material more interesting and easy for younger generations to understand. With this method, Habib Ja'far attracted the attention of many young Indonesians who previously may not have been interested in religion or understood it well. In addition, through his guest appearances on various television programs, Habib Ja'far has a significant influence on the general public. He introduced Islam's teachings positively to a wider audience with a relaxed and insightful communication style.¹⁸ In addition, one of the factors that made him one of the influential figures among Indonesian youth was his tendency to make religious teachings more relevant and easier to understand by others. Habib Ja'far Hussein was known in the Islamic community as a person who paid great attention to religious education. He uses social media to spread da'wah and actively lectures in various places, such as mosques and Islamic Boarding School. This shows that Habib Ja'far uses social media to convey religious messages and is directly committed to educating and guiding the younger generation to have a strong understanding of religion.

Many things made Habib Ja'far Hussein the subject of controversy, especially about his da'wah approach and unclear religious beliefs. Some people believe that his da'wah approach is contrary to the true teachings of Islam. Some people also say that he is a Shia. Despite the controversy, Habib Ja'far Hussein has helped many people, especially Indonesian youth. His method of proselytizing is one of the most common disputes. Some people believe that Habib Ja'far's approach contradicts the true teachings of Islam. His often controversial proselytizing approach, such as the use of abusive language or inconsistent with religious rules, led to this criticism. Instead, those who support it argue that this method is necessary to reach a wider audience, especially the younger generation, who tend to be more sensitive to modern communication styles. Habib Ja'far Hussein's religious beliefs are also discussed. According to some, Habib Ja'far is vague in answering whether he is Shia or Sunni. This resulted in speculation and confusion in the community about his religious beliefs. Many people argue that one's religious beliefs should be a personal matter and should not be a major concern when assessing the contribution and positive impact one has made. It is

undeniable that Habib Ja'far Hussein had a significant positive effect, especially on Indonesian youth, despite controversy and criticism regarding his da'wah methods and religious beliefs. He created a positive discussion space about Islamic teachings in an increasingly tolerant society through his da'wah. Due to his contribution to increasing religious tolerance and understanding in Indonesia, his society became more harmonious and prosperous.

E. FELIX SIAUW

Felix Yanwar Siau, known by the public as Felix Siau, is a convert of Chinese descent born in Palembang on January 31, 1984. He dedicated himself to Islam as an Islamic book writer and preacher known for his critical thinking. He embraced Islam while receiving higher education at Bogor Agricultural University (IPB) in 2002 at 18. Before embracing Islam, he was a Catholic, had adopted several other religions, and even became an atheist. Since the 3rd grade of junior high, he began questioning his religion. According to him, by critical thinking about God's existence, Felix Siau searched for what religion was most rational. He has studied Buddhism, Hinduism, Protestant Christianity, and Agnostics. However, he never found the answer to his theological question during this time, and he finally decided to become an atheist. After a few years, he became acquainted with Islam and began to fall in love with Islam.¹⁹

The turning point in his interest in Islam began with his meeting with a young Hizbut Tahrir Indonesia (HTI) activist, Fatih Karim. The discussions and debates conducted with Fatih Karim at that time made Felix Siau more determined to embrace Islam and eventually join the HTI movement. After embracing Islam, Felix Siau dedicated himself entirely to the da'wah path (p. 157).²⁰ He did da'wah with the support of his teacher, friends, and wife. Felix Siau married his wife in 2006 and now has four children. In addition to preaching, he is actively engaged in business with his wife, writing books and forming a hijra community, "Yuk Ngaji." Some books he wrote include Yuk Berhijab, Udah Putusin Aja, Islam Rahmatan Lil Alamin, Muhammad Al-Fatih 1453, and many more (p. 36).²¹

Felix Siau's idea of da'wah is attached to HTI ideology, which became his first foothold in preaching, where the HTI movement was considered illegal and banned by the government for fear that it would divide the nation. However, Felix Siau is a very vocal and assertive person. He did not hesitate to campaign for the establishment of an Islamic Khilafah system in Indonesia, as propagated by HTI. This is why some people consider him

a radical ustadz.²² In addition to preaching through offline lectures, Felix Siauw conducts many da'wah activities on social media. His da'wah fans also come from various circles, especially among young people. Most of them like Felix Siauw because of his intelligence and critical thinking that characterizes him. His social media followers are quite a lot, ranging from Instagram accounts with 1.2 million followers, X accounts with 3.3 million followers, Youtube accounts with 1.6 million followers, and TikTok accounts with 155 thousand followers.

Felix Siauw has very unique da'wah characteristics. He conveyed the message of monotheism by rationalizing contemporary problems. The da'wah content uploaded by Felix Siauw is very close to young people. He adapted his lectures to young people's thinking styles and preferences and then led their perspectives in seeing religion. He does not infrequently upload satirical content that provokes public comments and opens discussions in the comment section.²³

Although often accused of radicalism by some people, Felix Siauw among young people is still considered a social ustadz. This combination of radical and slang characters makes Felix Siauw one of Indonesia's most interesting contemporary Islamic figures. Thus, it can be said that his lectures have the characteristics of being loud but contemporary, conservative but colorful, and dogmatic but interactive. Felix Siauw was quite intelligent in blending these contradictions, becoming very flexible in adapting his HTI ideology to current developments and social realities.²²

Although he has embraced Islam, Felix Siauw still maintains his Chinese name as a tribute to his ancestral heritage, but that does not mean he wants to celebrate the Chinese New Year. He diligently wears batik as his recognition of Indonesian culture, but that does not mean he approves of the ideology of Pancasila or even disagrees with Islamic mass organizations with nationalist ideology in Indonesia. He conforms his views to the logic of social media but, at the same time, attempts to orient these platforms with Islamic ideology. He disapproved of democracy but still used democracy as a space to campaign for theocratic ideology.²²

In addition to promoting da'wah personally, Felix Siauw also built a hijra community, "Yuk Ngaji," which targets young people and millennials throughout Indonesia. "Yuk Ngaji" was established on June 30, 2015, to utilize online media to share knowledge and inspiration for goodness, as well as realize change and noble civilization. Besides Felix Siauw, the main movers of this community include Hussain Assadi, Risco Aditama, Cahyo Irsyad,

Hawaariyyun, Hidayat Arifinto, Fuad Naim, and Weemar Aditya. Since its establishment, "Yuk Ngaji" has successfully built 48 branches throughout Indonesia. This community is open to anyone who wants to learn to be a Kaffa Muslim. "Yuk Ngaji" has always represented itself as a relaxed and fun community (pp. 20-21).²⁴ This community popularizes the hashtag #temanhijarah by taking a different theme every year according to the reflection of the migration journey of individuals who join the community. In the first year, "Yuk Ngaji" used the theme "The Power of Ngaji," the second year used the theme "The Miracle of Hijrah," the third year used the theme "Share Your Happiness," and so on.²⁵ Felix Siau's ability to bewitch his lecture listeners is beyond doubt. Felix Siau is smart in utilizing various social media platforms to spread da'wah by making Millennials and Gen Z the main market. A survey conducted by PPIM UIN Syarif Hidayatullah Jakarta regarding "Gen Z Religious Attitudes" in 2017 proved that 50.87% of Gen Z made social media the main reference in learning Islamic religious knowledge.²⁴

In addition, Felix Siau also designed a da'wah agenda through writing, which was poured into books containing messages and advice by presenting logical arguments to encourage young people's critical thinking. All the da'wah content he uploads on social media and the bookwork he writes are very close to today's young people and today's problems. Then, through his da'wah content, Felix Siau often conducts open discussions that present reasoning on a phenomenon or case study, which later opens a debate about the audience's understanding of an ideology. This approach makes most of Felix Siau's followers come from among young Muslims who previously had little religious knowledge but wanted to emigrate. Felix Siau, previously a convert to Islam, set an example to be more obedient because he had been granted Islam from birth.²² In the "Yuk Ngaji" hijra community, Felix Siau and other "Yuk Ngaji" mobilizers use the da'wah method that Muslim teenagers are interested in, not just a one-way lecture like the lectures applied by ustadz in general. Some of the da'wah techniques used on the Yuk Ngaji TV (YNTV) YouTube channel include. First, pass on one-way advice to the listener. Second, convey religious messages through stories and experiences. Third, by using the discussion method. Finally, a method rarely used by preachers is the brainstorming method. It is these methods that distinguish Felix Siau's style of da'wah from other preachers.²⁶ The da'wah method he applied and the characteristics of da'wah that he had created a special impression on the audience who listened to his lectures. The public's enthusiasm towards Felix Siau's da'wah can be seen from the audience's reaction in the comment column of the content he uploaded

or other people's content that presented Felix Siauw as a guest. For example, in a series of content on Dr. Richard Lee's YouTube channel uploaded on March 11, 2024, titled "DOWNLOAD 1: NOT ONLY FUNNY, THERE MUST BE CONTENT!!". Several comments steal attention, including those written by the account @mayasurtikanti5926: "Where there is Ustadz Felix, there is my knowledge increases, he always gives examples that are easy to understand," from the account @andimunandar3357 "From the beginning, I was a fan of Ustadz Felix. Incredible thought he was. Enlightening", then a comment from the account @roro_eling "Ustadz Felix is cool, Islam is indeed the most logical and so that people can understand this logic must be guided by people who understand it well".²⁷ Looking at the comments written by the audience, we can judge the enthusiasm of the people and their admiration for the figure of Felix Siauw.

Apart from his credibility, Felix Siauw's thoughts cause pros and cons among the public, mass organizations, and the government. He is labeled as one of the most controversial people in Indonesia. His harsh da'wah characteristics and disapproval of democracy, until the campaign to build the Khilafah government system, crowned him "the 2nd most radical person in Indonesia". In this case, the government launched a deradicalization program because it considered that people like Felix Siauw could threaten Indonesia.²⁸ Moreover, its affiliation with the Hizbut Tahrir Indonesia (HTI) group is known as an anti-Pancasila mass organization, where HTI was officially dissolved on July 19, 2017, and designated as a banned mass organization in Indonesia.²⁹ However, Felix Siauw's case is not isolated, so he remains active in building friendships with other da'wah groups besides HTI, as well as establishing friendships with other famous speakers such as Ustadz Abdus Shomad, Ustadz Salim A Fillah, to Ustadz Adi Hidayat. The four da'wah figures mentioned have unique and distinctive approaches in spreading religious messages. Salim A Fillah is known for his touching and simple approach to storytelling, often using personal experiences to make religious messages more relevant. Meanwhile, Hanan Attaki prioritizes studying the Koran and Hadith in his energetic and inspiring delivery, providing deep insight to his audience. Habib Ja'far emphasizes traditional ulama preaching traditions, reflecting the knowledge and spirituality that is respected among his community. Meanwhile, Felix Siauw uses social media effectively to spread da'wah, even though he is often involved in controversies that trigger wide discussions in society. With these various approaches, they are able to reach various groups and have a significant impact in spreading religious values in modern society, especially for the younger generation.

F. CONCLUSION

Islamic preachers in Indonesia use various ways to spread da'wah to the community through oral, written, and deed. Da'wah of Islam is considered an obligation for every Muslim, and preachers use strategies that suit those they preach. Indonesia, the country with the largest Muslim population in the world, has many preachers who help spread the religion to the people. Preachers use social media such as Instagram, Facebook, and YouTube to gather followers and spread Islamic values in the millennial century. Islamic preachers in Indonesia spread their da'wah to the public in various ways, including deeds, writing, and oral. Da'wah of Islam is considered an obligation of every Muslim, and preachers use strategies that suit the people they are preaching to. As the country with the largest Muslim population in the world, many preachers helped spread the religion. In the millennial century, preachers use social media platforms like Instagram, Facebook, and YouTube to gather followers and spread Islamic values. The presence of these preachers on social media shows that Islamic da'wah in Indonesia is not only doing it conventionally but also adopting contemporary platforms to reach a larger audience. Therefore, Islamic da'wah continues to develop and is relevant to the times. However, every Muslim has to spread such da'wah in an appropriate manner that is beneficial to society.

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