

## **The Role of Islamic Faith as the Foundation of a Preacher's Character in Conveying the Message of Da'wah on Social Media**

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**Abstrac:** This study investigates the function of Islamic aqidah as the foundational pillar and defensive shield of a dai's character within the context of da'wah activities conducted through social media platforms. As digital transformation continues to accelerate at an unprecedented pace, social media has emerged as the foremost venue for the circulation of religious discourse, while simultaneously generating complex challenges such as misinformation, hate-driven narratives, and the erosion of authentic Islamic values. A qualitative methodology was employed, specifically through library research, systematically engaging with both primary and secondary scholarly sources. Data were analyzed through descriptive-analytical and hermeneutical frameworks, synthesizing theoretical insights drawn from da'wah scholarship, religious sociology, and Islamic communication studies. The results demonstrate that a firmly grounded Islamic aqidah operates as an internalized value architecture that shields the dai from the temptations of information distortion, digital popularity-seeking, and doctrinal deviation. Three functional dimensions of aqidah were identified is aqidah as the

custodian of integrity and truthfulness within da'wah communication, aqidah as the ethical regulator of digital communicative conduct and aqidah as the wellspring of psycho-spiritual endurance for the dai. The study ultimately concludes that the deepening and strengthening of aqidah constitutes an indispensable foundational condition for cultivating a generation of dai who are professional, ethically grounded, and capable of delivering constructive impact in the age of social media.

Keywords: Islamic Aqidah, Dai, Da'wah, Social Media, Character

Abstrak: Penelitian ini mengkaji peran aqidah Islam sebagai fondasi dan benteng karakter dai dalam aktivitas dakwah di media sosial. Di tengah arus digitalisasi yang semakin masif, media sosial telah menjadi arena utama penyebaran pesan keagamaan, namun sekaligus menghadirkan berbagai tantangan berupa konten hoaks, ujaran kebencian, dan deviasi nilai-nilai Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research) yang menggali sumber-sumber primer dan sekunder yang relevan. Analisis dilakukan secara deskriptif-analitis dengan mengintegrasikan perspektif teoritis dari para ahli dakwah, sosiologi agama, dan komunikasi Islam. Temuan penelitian menunjukkan bahwa aqidah Islam yang kuat berfungsi sebagai sistem nilai internal yang membentengi dai dari berbagai godaan manipulasi informasi, popularisme digital, dan penyimpangan pesan dakwah. Tiga dimensi peran aqidah teridentifikasi, yaitu aqidah sebagai penjaga integritas dan kejujuran pesan dakwah, aqidah sebagai pengendali etika komunikasi digital dan aqidah sebagai sumber ketahanan psikologis-spiritual dai. Penelitian ini menyimpulkan bahwa penguatan aqidah merupakan prasyarat utama yang tidak dapat diabaikan dalam membangun dai yang profesional, etis, dan berdampak positif di era media sosial.

Kata Kunci: Aqidah Islam, Dai, Dakwah, Media Sosial, Karakter

## INTRODUCTION

The sweeping advancement of information and communication technology in the twenty-first century has catalyzed a transformation that is not merely technical in nature but fundamentally reshapes the social and

religious landscape of Muslim communities across the globe. Among the most consequential products of the digital revolution, social media has evolved into a virtual public sphere in which diverse narratives including those of an Islamic character compete freely and without geographic constraint.<sup>1</sup> Platforms such as Instagram, YouTube, TikTok, and Twitter/X have transcended their original function as entertainment media and have been repurposed as contemporary pulpits of da'wah, capable of reaching millions of believers within moments. This phenomenon creates extraordinary opportunities for the dissemination of Islamic teachings, while simultaneously posing serious risks to the quality and authenticity of the da'wah message itself.

Amid this boundless accessibility and reach, a fundamental question demands serious attention: how does a dai maintain the integrity, honesty, and consistency of his da'wah message under the relentless pressure of digital algorithms that reward virality, sensationalism, and popular appeal. A considerable number of dai have found themselves drawn into the logic of the digital marketplace, where provocative, controversial, or even doctrinally questionable content attracts the greatest engagement and followership. This reality reveals that the challenges confronting da'wah on social media are not merely technical matters of platform literacy, but are fundamentally rooted in the dimension of faith and the moral constitution of the dai.

Islamic aqidah, functioning as the theological cornerstone and the most fundamental value system in a Muslim's life, possesses immense potential to serve as a character fortress for the dai when navigating the

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<sup>1</sup> Najib Kailani dan Ariel Heryanto, "Dakwah Digital Dan Perubahan Ekspresi Keislaman Kaum Muda Indonesia," *Studia Islamika*, 27, no. 2 (2020), 327-62.

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varied temptations and challenges of digital da'wah.<sup>2</sup> Aqidah must not be understood as a static collection of abstract beliefs confined to the cognitive realm; rather, it is a dynamic force that ought to manifest in every dimension of conduct, including the communicative and da'wah behaviors exhibited in digital spaces. In practice, however, numerous observable phenomena point to a troubling gap between a dai's proclaimed Islamic identity and the actual quality of his messages and communicative ethics on social media.

Prior scholarly contributions have examined certain dimensions of this issue, yet significant research gaps persist. Siti Maryam Munjiat (2018), explored the communicative strategies of dai operating on digital platforms, but concentrated predominantly on methodological and technical aspects without investigating the role of aqidah as a variable shaping the dai's character.<sup>3</sup> Asep Saepudin Jahar and colleagues (2020), observed that many social media dai have undergone an orientation shift moving away from educative and transformative da'wah toward entertainment-driven and popularity-oriented approaches yet their study did not specifically analyze the protective function of aqidah in preserving character.<sup>4</sup> Ilyas Supena (2021), examined the ethical norms governing da'wah practice from an Islamic standpoint, but his inquiry remained largely prescriptive and normative without deeply exploring the

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<sup>2</sup> Bambang Saiful Ma'arif, "Internalisasi Nilai-Nilai Aqidah Dalam Membentuk Karakter Komunikasi Islami," *Jurnal Pendidikan Islam*, 9, no. 3 (2020), 441-60.

<sup>3</sup> Siti Maryam Munjiat, "Strategi Dakwah Digital Di Era Milenial," *Jurnal Ilmu Dakwah*, 38, no. 2 (2018), 211-29.

<sup>4</sup> Asep Saepudin Jahar et al., "Transformasi Dakwah Di Era Media Sosial: Peluang Dan Tantangan," *Jurnal Bimas Islam*, 13, no. 1 (2020), 1-30.

relationship between aqidah, character formation, and actual da'wah behavior within the social media ecosystem.<sup>5</sup>

The research gap that emerges from this critical review is the absence of an integrative study that specifically and comprehensively examines the role of Islamic aqidah as a character fortress for the dai in the context of social media da'wah. Existing studies tend to treat aqidah scholarship (normative in orientation) and digital da'wah research (empirical and descriptive in orientation) as separate domains, resulting in analyses that are incomplete. An integrative inquiry that connects the depth of aqidah with the quality of a dai's character and communicative behavior on social media represents an urgent academic necessity, particularly given the ever-increasing complexity of challenges confronting da'wah practice in the continuously evolving digital era.

Proceeding from this identified gap, the present study pursues three interconnected objectives: first, to identify and analyze the functional dimensions through which Islamic aqidah shapes and fortifies the character of the dai; second, to examine how the internalization of aqidah influences the integrity, communicative ethics, and psycho-spiritual resilience of the dai in social media contexts; and third, to construct a conceptual framework capable of serving as a foundation for aqidah-based character development among dai in the context of contemporary digital da'wah. Theoretically, this research aspires to enrich the scholarly discourse in da'wah studies, particularly within the sub-disciplines of the sociology of da'wah and Islamic communication, while practically providing a conceptual reference for da'wah practitioners, Islamic educational institutions, and da'wah

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<sup>5</sup> Ilyas Supena, "Etika Dakwah Dalam Perspektif Islam: Telaah Atas Prinsip-Prinsip Komunikasi Islami," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 1, no. 2021 (2016), 85-101.

organizations seeking to design robust character-building programs grounded in the values of Islamic aqidah.

## RESEARCH METHODOLOGY

This study adopts a qualitative approach through library research methodology. The selection of this methodological design is grounded in the recognition that the subject under investigation namely, the interrelationship between Islamic aqidah, the character of the dai, and the practice of da'wah on social media is inherently conceptual and normative in character while simultaneously possessing empirical and phenomenological dimensions. Such an object of inquiry is therefore most appropriately examined through an in-depth and systematic analysis of diverse relevant scholarly sources.<sup>6</sup> The research data were drawn from two categories of sources. Primary data encompass classical and contemporary works of Islamic aqidah scholarship, the Qur'an alongside its authoritative interpretations, and foundational texts in the field of da'wah studies. Secondary data include peer-reviewed articles from national and international academic journals, conference proceedings, scholarly monographs on Islamic communication, the sociology of religion and social media, as well as pertinent research reports published within the preceding seven years.

Data collection employed a documentation technique involving the systematic identification, selection, and classification of literary sources pertaining to the core variables of the research. Source selection was guided by criteria of relevance, authorial credibility, publication reputation, and methodological soundness. Literature searches were conducted through

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<sup>6</sup> Ismail Ismail, "The Concept Of Educator Patience In The Perspective Of Islamic Education Psychology: Active And Passive Patience," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, (2025), 198–211.

academic databases including Google Scholar, DOAJ, Moraref, and other digital library repositories.<sup>7</sup>

Data analysis was carried out through descriptive-analytical and hermeneutical methods, involving the interpretation, critical evaluation, and synthesis of ideas drawn from the accumulated sources in order to construct a coherent and comprehensive scholarly argument.<sup>8</sup> A critical perspective was consistently applied to assess the relative strengths and limitations of various theoretical positions encountered. Although the methodology is library-based, the study's findings are contextualized in relation to observable phenomena in the Indonesian digital da'wah landscape, with particular attention to Muslim communities in East Java.

## RESULTS AND DISCUSSION

### A. Islamic Aqidah as the Guardian of Integrity and Truthfulness in Da'wah Messages on Social Media

Integrity stands as one of the most indispensable qualities a dai must embody, particularly when operating within the social media environment, which is replete with inducements to manipulate information in pursuit of popularity and an expanding follower base.<sup>9</sup> Within the Islamic scholarly tradition, the integrity of a communicator is inseparable from his aqidah, for truthfulness (shidq) constitutes a natural and logical consequence of genuine faith. A person who sincerely believes in Allah and maintains constant awareness that every

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<sup>7</sup> Karnika Gupta and Narendra Singh, "An Overview of Literature," *Consumption Behaviour and Social Responsibility: A Consumer Research Approach*, 2020, 47-113.

<sup>8</sup> Miswanto Miswanto et al., "Language and Cultural Adaptation of Non-Javanese Students at Mambaus Sholihin Boarding School: Islamic Education Perspective," *Kawanua International Journal of Multicultural Studies* 6, no. 1 (2025), 107-23.

<sup>9</sup> Muhammad Sulthon, "Dakwah Dan Etika Bermedia Sosial: Tinjauan Islam Atas Fenomena Hate Speech Di Kalangan Dai," *Jurnal Dakwah Tabligh*, 21, no. 1 (2020), 55-72.

utterance and action falls under divine observation (*muraqabatullah*) will be organically impelled toward honesty and authenticity in every message he delivers.

Yusuf al-Qaradhawi, in his seminal contribution to the jurisprudence of *da'wah*, asserts that the *dai* is a living embodiment of the *aqidah* he proclaims.<sup>10</sup> When *aqidah* is deeply internalized and robustly maintained, the *da'wah* message radiates truthfulness and authenticity that resonates with its audience. Conversely, a weakened *aqidah* opens the door to distortion of the *da'wah* message, driven by narrow worldly interests such as the desire for fame, financial benefit, or social pressure from particular constituencies. In the social media context, such distortion manifests in a variety of forms, ranging from excessive oversimplification of Islamic teachings for the sake of easily consumable content, to the decontextualization of Qur'anic verses or prophetic traditions in support of specific agendas.

A survey of contemporary *da'wah* literature reveals a consistent pattern: *dai* who possess a firm *aqidah* foundation tend to exhibit coherence between the content they preach and the manner in which they communicate. They are not easily seduced into producing sensational or controversial content simply to chase viewership metrics, because their *aqidah* consciousness continuously reminds them that the authentic benchmark of *da'wah* success is not determined by like counts or subscriber numbers, but by the extent to which the message generates genuine benefit for its recipients and earns divine pleasure.

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<sup>10</sup> Yusuf Al-Qaradhawi, *Fiqh Al-Awlawiyyat: Dirasah Jadidah Fi Daw' Al-Quran Wa Al-Sunnah* (Kairo: Maktabah Wahbah, 2018).

Within the framework of the sociology of da'wah, this phenomenon can be illuminated through Pierre Bourdieu's concept of habitus.<sup>11</sup> Aqidah that is deeply internalized constructs a religious habitus that subsequently generates consistent behavioral dispositions in the dai. This aqidah-habitus operates in a semi-automatic fashion, so that a dai endowed with a robust aqidah habitus will instinctively reject communicative practices that contradict Islamic values, often without requiring prolonged deliberation when confronted with specific situations. In essence, a strong aqidah transforms values of honesty and integrity from externally imposed normative prescriptions into integral and organic components of the dai's personality and character.

Furthermore, this study finds that the dimension of tawhid within Islamic aqidah carries particular relevance for the integrity of da'wah messages. A profound tawhidic consciousness the recognition that Allah alone is the ultimate purpose and supreme criterion implies that the dai must never allow public popularity or social approval to serve as the arbiter of his message's truth. This principle takes on special importance in the social media era, where platform algorithms structurally incentivize the production of popular and viral content rather than substantively truthful content. A dai with deep tawhidic awareness will be capable of resisting this algorithmic current and remaining committed to the veracity of his message, even at the cost of lower engagement or slower growth in followers. This is precisely what is meant by aqidah as a fortress: it fortifies the dai against the dictates of the digital marketplace when those dictates conflict with Islamic principles.

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<sup>11</sup> Pierre Bourdieu, *Language and Symbolic Power* (Harvard university press, 2022).

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Research conducted by Ahmad Fauzi (2022), on digital da'wah in Indonesia further corroborates the finding that dai who consistently deliver high-quality, accurate, and integrity-driven content are generally those who possess a strong aqidah education background whether acquired through pesantren learning, Islamic higher education, or intensive mentorship from trustworthy religious scholars.<sup>12</sup> This finding reinforces the argument that investment in aqidah strengthening constitutes the most critical investment in building a healthy and responsible digital da'wah ecosystem.

Integrity is essential for a preacher, especially in the age of social media, which often encourages people to chase popularity. In Islam, integrity is closely tied to faith, as honesty is an integral part of faith. A preacher with strong faith will tend to convey messages honestly and consistently, without being tempted to create sensational content for the sake of attention. Conversely, weak faith can lead to the distortion of messages for personal gain. The awareness that the primary goal is Allah's pleasure, not popularity, keeps the preacher committed to the truth. Therefore, strengthening faith is key to ensuring that da'wah on social media remains high-quality and trustworthy.

Therefore, faith plays a crucial role in guiding a preacher's communication ethics, especially in this challenging era of social media. In Islam, the ethics of speech stem from faith, so the way one communicates reflects the quality of their faith. Amid the ease of spreading content and the temptation to be rude or provocative, a preacher with a strong faith will be better able to watch their words,

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<sup>12</sup>Ahmad Fauzi, "Integritas Dai Dalam Ekosistem Dakwah Digital Indonesia," *Jurnal Komunikasi Islam*, 12, no. 2 (2022), 317–45.

remain polite, and not easily get caught up in conflicts or sensationalism for the sake of popularity. Conversely, a weak understanding of faith can lead someone to disregard ethical values in pursuit of public attention. Therefore, the awareness that every word will be accounted for before Allah is a crucial factor driving preachers to communicate wisely, respect differences, and prioritize the value of brotherhood in their preaching.

### **B. Aqidah as the Ethical Regulator of a Dai's Digital Communication**

The second dimension of aqidah's role identified in this study is its function as the ethical regulator of digital communication. In Islamic thought, communicative ethics cannot be treated as a domain separate from aqidah; rather, it represents a direct and necessary manifestation of a person's faith.<sup>13</sup> The Qur'an explicitly commands believers in Surah Al-Ahzab (33:70) to consistently speak truthful words (*qaulan sadidan*), while numerous other verses enjoin gentle and compassionate communication (*qaulan layyinan*), communication that is penetrating and impactful (*qaulan balighan*), and noble and dignified communication (*qaulan kariman*).<sup>14</sup> All of these Qur'anic principles of communicative ethics are anchored in the aqidah dimension specifically, the conviction that every spoken word will be held to account before Allah.

In the social media environment, inducements to violate communicative ethics present themselves in palpably concrete forms. The anonymity or semi-anonymity afforded by digital platforms, compounded by the psychological distance between speaker and

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<sup>13</sup>Nasharuddin Baidan dan Erwati Aziz, *Etika Islam Dalam Berbicara Dan Menulis* (Surakarta: Tiga Serangkai, 2020).

<sup>14</sup> Lc Harjani Hefni, *Komunikasi Islam* (Prenada Media, 2017).

audience mediated by screens, frequently lowers the psychological threshold for hurtful, defamatory, or provocative speech. Even for a dai who formally claims the mission of spreading Islamic teachings, the temptation to employ aggressive language, to stoke inter-group discord for the sake of controversy-driven engagement, or to deploy manipulative framing to discredit others constitutes a reality that cannot be casually dismissed.

Fathi Yakan (2019), a prominent contemporary da'wah thinker, maintains that the communicative ethics of a dai directly mirror the maturity of his aqidah.<sup>15</sup> A dai whose aqidah remains immature tends to treat quantitatively measurable da'wah success such as conversion rates, follower growth, or personal fame as the ultimate goal, and consequently becomes prone to justifying any communicative means in pursuit of that goal. In contrast, a dai with mature aqidah understands that his fundamental duty is to deliver truth through truthful means, while entrusting all outcomes entirely to Allah. This awareness produces an inner tranquility that is subsequently reflected in a communicative style characterized by courtesy, wisdom, and sound judgment.

An examination of the social media da'wah landscape in Indonesia reveals patterns entirely consistent with this argument.<sup>16</sup> Observers of digital da'wah have noted that the most ethically problematic da'wah content such as that which carries elements of takfir, inter-madhab hostility, or agitation against particular communities is generally produced by dai who hold a partial, incomplete, or ideologically

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<sup>15</sup> Fathi Yakan, *Madzihia Al-Islam Ila Al-Alami* (Beirut: Muassasah al-Risalah, 2019).

<sup>16</sup> Heryanto, "Dakwah Digital Dan Perubahan Ekspresi Keislaman Kaum Muda Indonesia."

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distorted understanding of aqidah that is incompatible with the moderate tradition of Indonesian Islam (Islam Nusantara). Conversely, dai with a comprehensive and deep grounding in the Ahl al-Sunnah wal Jama'ah aqidah tradition tend to exhibit more balanced, inclusive, and dialogue-oriented communication rather than confrontational approaches.<sup>17</sup>

More specifically, this study identifies three concrete mechanisms through which aqidah functions as an ethical regulator of the dai's communication. First, the awareness that the tongue and the typing fingers are a trust from Allah (*al-amanah al-lughawiyah*) encourages the dai to exercise greater care and selectivity in content production. Second, the belief in the angels Raqib and Atid, who continuously record every utterance, serves as an effective moral brake when the temptation to communicate unethically arises. Third, the understanding of Islamic brotherhood (*ukhuwah Islamiyah*) rooted in *tawhid* motivates the dai to treat fellow Muslims even those who hold differing views with respect and compassion, rather than with hostility or contempt.

A study by Wahyu Ilaihi (2020), on digital da'wah ethics reinforces these findings by demonstrating that dai training programs that have succeeded in cultivating sound digital communicative ethics are those which integrate aqidah strengthening as a core component not merely as a technical supplement to social media literacy or content strategy training.<sup>18</sup> This finding carries significant practical implications for Islamic educational institutions, including *pesantren* and Islamic

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<sup>17</sup> Aripudin Acep, *Sosiologi Dakwah* (Bandung: Remaja Rosdakarya, 2018).

<sup>18</sup> Wahyu Ilaihi, *Komunikasi Dakwah* (Bandung: Remaja Rosdakarya, 2020).

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universities, in designing holistic and contextually relevant curricula for dai development.

### **C. Aqidah as the Source of Psycho-Spiritual Resilience for the Dai in the Social Media Era**

The third and equally significant dimension of aqidah's role in the social media da'wah context is its function as the source of psycho-spiritual resilience for the dai. Da'wah activity on social media constitutes a psychologically demanding endeavor that consumes considerable energy.<sup>19</sup> A dai must not only consistently produce high-quality content, but must also be prepared to confront a wide array of negative responses from the public ranging from constructive criticism to vicious and groundless personal attacks. The phenomena commonly referred to as hate speech, trolling, and cyber-bullying represent a lived reality familiar to dai who are active on social media, particularly those who deliver bold messages that run counter to prevailing opinion.<sup>20</sup>

In such circumstances, Islamic aqidah serves as an inexhaustible source of resilience, precisely because it is anchored in convictions that transcend the worldly dimension entirely. The belief that Allah alone holds the prerogative of delivering the ultimate and final judgment on a person's worth (expressed through tawakkal and ridha) liberates the dai from excessive psychological dependency on public evaluation.<sup>21</sup> A dai who genuinely places his trust in Allah will not succumb to prolonged

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<sup>19</sup>Akmalun Najmi and Ismail Ismail, "Eksplorasi Makna Hidup Anak Gen Z Di Era Digital," *Abdurrauf Journal of Education and Islamic Studies* 2, no. 1 (2025), 25-35.

<sup>20</sup>Moh Wardi et al., "Digital Transformation of Islamic Boarding School Financial System; Formulation, Implementation and Evaluation," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 4 (2024), 461-82.

<sup>21</sup>Ismail Ismail and Moh Wardi Moh Wardi, "Transforming Elementary School Students' Science Literacy through Scratch-Based E-Modules Integrated with Islamic Value," *International Journal of Elementary Education* 9, no. 2 (2025), 237-47.

depression when his content is subjected to severe criticism, will not experience debilitating anxiety when his follower count stagnates, and will not lose his orientation when facing pressure to alter the substantive content of his da'wah message in order to satisfy the demands of the market.<sup>22</sup>

The concept of tawakkal can theoretically be understood within the framework of positive psychology as a form of transcendently oriented internal locus of control. Viktor Frankl, the psychiatrist renowned for his logotherapy, discovered that transcendent meaning constitutes the most powerful source of psychological resilience in the face of suffering. From an Islamic standpoint, aqidah supplies a transcendent meaning that not only answers the question "for what purpose do I engage in da'wah, but also provides a clear and consistent value orientation to navigate every challenge encountered. Consequently, aqidah does not merely fortify the dai against external pressures but actively protects his psychological and spiritual well-being from within.

An examination of the testimonies and narratives of dai who have maintained long-term consistency and vitality in their social media da'wah reveals a compelling pattern. Such individuals typically possess strong spiritual disciplines that function as regular replenishment of their psychological and spiritual energy including the habitual practice of tahajjud prayer, regular recitation of the Qur'an, dhikr and sustained

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<sup>22</sup> Siti Nuri Nurhaidah and Nabila Lubis, "The Role of Cyber-Creation in Da'wah for the Development of Urban Muslim Communities," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 9, no. 2 (2025), 259-80.

contemplation of the deeper meanings embedded in aqidah.<sup>23</sup> These practices are not mere formalities; they represent active mechanisms that continuously reinforce and renew the internalization of aqidah, sustaining it as a living and dynamic force rather than allowing it to become passive knowledge stored inertly in memory.

The sociology of religion also offers important insights for understanding this dimension. Emile Durkheim demonstrated that religious beliefs and practices function to build and sustain social solidarity while providing individuals with a sense of existential security and meaning.<sup>24</sup> In the context of social media da'wah, aqidah operates not only at the individual level but also at the communal level: a dai who is embedded in a strong aqidah-based community network will receive the social and spiritual support necessary to withstand the pressures and attacks emanating from the digital world. Aqidah thus constitutes not merely an internal resource but also a form of social capital connecting the dai to a community sharing the same values and vision.

Research by Moh. Ali Aziz (2019), in the field of da'wah psychology found that cases of dai experiencing burnout, depression, or abandonment of da'wah mid-journey generally correlate with weak aqidah foundations and deficient spiritual practices that should otherwise serve as sources of continuous spiritual renewal.<sup>25</sup> By contrast, dai who remain consistent and enthusiastic in their da'wah despite facing numerous obstacles are those who maintain rich and

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<sup>23</sup> Akmalun Najmi, "PERAN KESABARAN PENDIDIK DALAM MENCIPTAKAN KEPERIBADIAN SISWA BERKUALITAS PSIKOLOGI PENDIDIKAN ISLAM," *Istifkar* 4, no. 2 (2024), 200-212.

<sup>24</sup> Acep, *Sosiologi Dakwah*.

<sup>25</sup> Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Prenada Media Group, 2019).

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vibrant spiritual lives deeply rooted in strong aqidah. This finding affirms that investment in aqidah strengthening is critical not only for safeguarding the quality of the da'wah message but also for ensuring the long-term sustainability of da'wah itself.

Taken as a whole, the three dimensions of aqidah's role analyzed in this study as guardian of message integrity, ethical regulator of communication, and source of psycho-spiritual resilience constitute a mutually reinforcing and interconnected system. All three are grounded in a single shared foundation, namely firm faith in Allah, and all three converge upon a single shared goal: da'wah that is qualitative, dignified, and productive of genuine benefit for the Muslim community. Accordingly, strengthening the dai's aqidah represents the most fundamental and effective strategy for building a digital da'wah ecosystem that is healthy, responsible, and capable of delivering positive transformative impact upon contemporary Muslim society.

## CONCLUSION

This study has successfully identified and analyzed three principal dimensions of the role of Islamic aqidah as a fortress of the dai's character in delivering da'wah messages through social media. First, aqidah functions as the guardian of integrity and truthfulness in the da'wah message, wherein tawhidic consciousness and muraqabatullah protect the dai from the temptations of information manipulation and digital popularity-seeking. Second, aqidah operates as the ethical regulator of digital communication, ensuring that the manner and style of da'wah consistently align with Qur'anic principles such as qaulan sadidan, qaulan layyinan, and qaulan balighan. Third, aqidah serves as the wellspring of psycho-spiritual resilience, enabling the dai to remain consistent, motivated, and mentally

sound in the face of diverse pressures and challenges inherent in digital da'wah practice.

On the basis of these findings, this study concludes that the strengthening of aqidah constitutes the most fundamental strategic investment in building a generation of dai who are professional, ethically grounded, and positively impactful in the social media era. Islamic educational institutions, da'wah organizations, and all stakeholders within the digital da'wah ecosystem must treat aqidah formation not as a supplementary element but as an irreplaceable priority in every capacity-building program for dai. Only upon the foundation of a robust aqidah can social media da'wah genuinely emerge as a transformative force that brings lasting benefit to the Muslim community and elevates the image of Islam as a universal faith of mercy and compassion for all of creation.

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