

**MONETIZATION OF DAI KONDANG'S DA'WAH AS AN ISLAMIC
MARKETING STRATEGY IN IMPROVING THE UMMAH'S
ECONOMY IN THE DIGITAL AGE**

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ABSTRACT: The monetization of Islamic preaching in the digital era has rapidly expanded through the use of social media by popular preachers. This study aims to analyze how these preachers apply Islamic marketing strategies to monetize da'wah and its impact on their welfare, da'wah production teams, and the broader Muslim community. Using a descriptive qualitative method and literature study approach, this research explores monetization models such as digital advertising, sponsorship, premium memberships, crowdfunding, and the Marketing Mix 4P (Product, Price, Place, Promotion). The findings reveal that ethical monetization aligned with Islamic values can empower the ummah economically. Models emphasizing financial transparency and public benefit, such as crowdfunding and voluntary donations, are considered more in line with Islamic ethics than ad-based or exclusive paid content. However, balancing commercialization with spiritual integrity remains a challenge. Therefore, principles of *Tawhid*, *Maslahah*, *Amanah*, *Adl*, and *Ihsan* must guide da'wah monetization in the digital era.

Keyword : *Dakwah* Monetization, Prominent Preachers, Islamic Marketing, Muslim Economy, Marketing Mix.

INTRODUCTION

Da'wah has long been the main means of spreading the teachings of Islam, guiding people, and increasing religious awareness in daily life (Eko Hendro Saputra, M. Bahri Ghazali, 2021). Along with the development of digital technology, the method of delivering da'wah has undergone a significant transformation, no longer limited to direct lectures in mosques or taklim assemblies, but also utilizing various digital platforms such as YouTube, Instagram, TikTok, and podcasts (Rahmat Ilyas, 2023). This digitalization opens up opportunities for preachers to reach a global audience in a more effective way, but on the other hand also presents challenges related to financial sustainability and the essence of da'wah itself. The Indonesian Internet Service Providers Association (APJII) announced that the number of internet users in Indonesia in 2024 will reach 221,563,479 people out of a total population of 278,696,200 people in Indonesia in 2023. From the results of the 2024 Indonesian internet penetration survey released by APJII, Indonesia's internet penetration rate reached 79.5%. Compared to the previous period (Apjii, 2024).

Dawah monetization is one of the strategies that are increasingly being applied by famous preachers to ensure the sustainability of da'wah in the digital era. Through monetization models such as digital advertising, sponsorship, premium membership, and crowdfunding, preachers not only get income to support their da'wah activities, but can also contribute to the economic empowerment of the people. (Setiawan, 2012). Several studies have shown that Islamic economics-based da'wah monetization can create a more inclusive and sustainable economic ecosystem for Muslims (Fadhillah et al., 2022). The monetization model applied by famous preachers can even be a source of funding for Islamic social programs, such as providing scholarships for students, building mosques, and providing Islamic financial services for the community (Ørmen & Gregersen, 2023).

However, the phenomenon of da'wah monetization also presents a debate regarding the boundaries between da'wah as worship and da'wah as an economic industry. Some cases show that the high pricing of da'wah services, such as exclusive lectures or spiritual consultation fees, has the potential to create inequality in access to religious knowledge for middle and lower economic groups (Yuwafik & Moh. Muslimin, 2025). In addition, there are concerns that a monetization orientation may lead to dakwah content being more market-oriented than Islamic moral and spiritual values (M Fauzi, 2023). In some cases, uncontrolled monetization can reduce the credibility of the preacher and diminish the essence of da'wah as a sincere worship activity (Khairil, 2018). Nonetheless, previous research shows that if implemented with Islamic marketing strategies that comply with sharia principles, da'wah monetization can be an effective solution in improving the welfare of the preacher, the da'wah production team, as well as the wider Muslim community (Ahmed, 2023). Therefore, it is important to understand

how Islamic marketing strategies can be applied by famous preachers in da'wah monetization to ensure a balance between economic sustainability and spiritual values.

Previous studies have highlighted the changing landscape of da'wah in the digital era, including the shifting role of preachers from mere spiritual communicators to digital content creators with an economic dimension. For example, Sari & Hamzah (2020) examined how digital platforms transform da'wah communication patterns from monologic to dialogic and interactive. Hidayatullah (2021) emphasized the importance of professionalism in managing digital da'wah, particularly in personal branding and content management. Meanwhile, Marzuki (2022) explored how Islamic marketing strategies such as storytelling, emotional branding, and spiritual positioning can enhance audience engagement with da'wah content. These findings form an important foundation for understanding the transformation of da'wah as not only spiritual but also strategic and economic in nature. However, none of the previous studies have specifically addressed the monetization practices of popular preachers within the context of digital da'wah. This gap presents the novelty of the current research, which seeks to explore the extent to which monetization can be pursued by renowned da'i without compromising the spiritual essence and sharia values that underpin Islamic da'wah.

This research aims to analyze the phenomenon of da'wah monetization in the digital era, including the marketing models and strategies used by famous preachers. In addition, this study also aims to identify the impact of da'wah monetization on the economy of the ummah, both in terms of the welfare of preachers, the digital da'wah industry, and the economic turnover in the Muslim community. This study also examines the ethics of da'wah monetization based on Islamic economic principles, such as Tawhid, Maslahah, Amanah, 'Adl (justice), and Ihsan, to ensure that monetization remains within the limits justified by sharia. Evaluation of the potential of da'wah monetization as a tool for economic empowerment of the ummah, both on an individual and community scale, is also the focus of this research.

By understanding the Islamic marketing strategies applied in da'wah monetization, this research is expected to develop recommendations for monetization models that are in accordance with Islamic economic principles. The ideal da'wah monetization is not only profit-oriented, but also must provide social benefits for Muslims more broadly. Thus, this study not only provides academic contributions, but can also be a guide for preachers in managing the monetization of da'wah ethically, transparently, and oriented towards the sustainability of da'wah and the welfare of the people. In addition, the results of this study are also useful for famous da'i, da'wah content creators, and Islamic institutions in designing da'wah strategies that are relevant to the needs of the times without ignoring Islamic values and public accountability.

RESEARCH METHODS

This study employs a descriptive qualitative approach using library research methods to understand the phenomenon of dakwah monetization in social, economic, and ethical dimensions. The data sources in this study are classified into two main types: primary sources and secondary sources. Primary sources include accredited scholarly journals that discuss issues related to dakwah monetization, digital Islamic economics, and contemporary dakwah communication; academic books that examine dakwah theories and strategies, dakwah management, and Islamic economic principles; as well as previous research in the form of theses, dissertations, and relevant research reports.

Meanwhile, secondary sources consist of digital content from well-known preachers who are active on various social media platforms such as YouTube, Instagram, TikTok, and podcasts. The observed figures include national-level preachers such as Ustadz Hanan Attaki, Ustadz Adi Hidayat, Ustadz Abdul Somad, Ustadz Khalid Basalamah, and Ustadz Hilman Fauzi. Additionally, this research also examines the digital dakwah activities of prominent local da'i such as Muhammad Zen, who is widely recognized for his preaching on social media and has a strong local community base. The analysis also includes news articles, media interviews, and Islamic economic reports from official institutions such as Bank Indonesia, the Financial Services Authority (OJK), the National Sharia Council – Indonesian Ulema Council (DSN-MUI), and BAZNAS, which provide contextual data on the development of the sharia economy, halal industry, and digital philanthropy.

Data collection techniques include literature reviews of academic documents and official reports, non-participatory observation of digital dakwah content to identify forms of monetization such as advertising, digital donations, merchandise sales, brand collaborations, and exclusive paid programs, as well as case studies of both national and local preachers who actively engage in dakwah monetization. The data is analyzed using content analysis methods, involving data reduction, thematic presentation, and drawing conclusions to understand the relationship between dakwah monetization strategies, Islamic ethical values, and their impact on the sustainability of the ummah's economy. Data validity is strengthened through source triangulation techniques by comparing findings from academic journals, digital content observation, and media or official institutional reports. This approach enables the researcher to identify trends and patterns in digital dakwah monetization practices and formulate a monetization model that aligns with sharia economic principles, ethical dakwah, and the needs of dakwah at both national and local levels.

RESULTS AND DISCUSSION

The Phenomenon of Da'wah Monetization in the Digital Age

In the digital era, social media offers convenience for preachers to spread religious messages quickly and widely. Platforms like YouTube allow monetization through advertisements, sponsorships, and donations from the audience. Instagram and TikTok also provide paid live streaming features or product endorsements. In addition, in the offline context, some Quranic assemblies have started charging admission or selling merchandise as a source of additional funding. (Fauzi, 2023; Yuwafik & Moh. Muslimin, 2025). This monetization is often seen as a necessity to support the sustainability of da'wah. However, on the other hand, there are concerns that commercialization can shift the main purpose of da'wah from conveying religious values to simply being an activity based on material gain (Yuwafik & Moh. Muslimin, 2025). The development of digital technology has changed the way da'wah is delivered and managed by preachers. The monetization of da'wah in the digital era is a rapidly growing phenomenon along with the use of social media platforms and offline events as a source of income for preachers (Yuwafik & Moh. Muslimin, 2025). In this context, preachers not only act as deliverers of religious messages, but also as public figures who use their popularity to earn income through various means, such as endorsements, advertisements, paid live streaming, and merchandise sales. This phenomenon has sparked a debate on the essence of da'wah itself, with concerns that the purpose of da'wah may shift from spreading religious values to simply seeking material gain (budiantoro, 2017; Yuwafik & Moh. Muslimin, 2025). According to research, the digitalization of da'wah has opened up new opportunities for preachers to expand the reach of da'wah while creating a sharia-based economic ecosystem (Hermawan, 2020).

One of the main aspects of da'wah monetization is the utilization of social media algorithms to increase user engagement and interaction. Interesting and viral da'wah content can generate revenue from advertisements displayed on platforms such as YouTube. In addition, online donation features through Super Chat or Islamic crowdfunding platforms have become a trend that supports the sustainability of digital da'wah. Recent studies show that the digital economy has a significant role in creating new business models that are profitable for both individuals and religious communities (Sabirin, 2021). However, this phenomenon also presents various challenges and ethical dilemmas. Some critics say that the monetization of da'wah can lead to the commercialization of religion, where the values of da'wah begin to mix with economic interests. Dawah content that is too oriented towards financial gain can reduce its spiritual essence and risks creating inequality in access to religious knowledge for the middle and lower economic communities. In addition, regulations governing financial transparency

in the management of digital da'wah donations and revenues are still not fully clear and need to be strengthened to prevent potential abuse (Mustamin, 2022).

Thus, the phenomenon of da'wah monetization in the digital era is a complex phenomenon and has diverse impacts (Ferdin Arifin, 2019). On the one hand, the digitalization of da'wah can be an effective tool to strengthen the ummah's economy and expand the reach of da'wah (Muid et al., 2024) but on the other hand, it requires a balance between economic aspects and Islamic spiritual values. Therefore, it is important for preachers and stakeholders to develop monetization models that comply with sharia principles, and ensure transparency and accountability in the management of da'wah revenues. Preachers in the digital era adopt various strategies to monetize their da'wah activities. Some common strategies include:

1. Endorsements and Advertisements, Preachers often collaborate with brands or companies to promote their products or services to audiences. This strategy is widely applied on social media such as Instagram and YouTube, where da'wah content is also inserted in the promotion of halal products and Islamic economics (Effendy et al., 2023) This collaboration expands the reach of da'wah and provides economic benefits for both the preacher and the cooperating brand. However, transparency in choosing products that are in accordance with Islamic values is key so that da'wah still has credibility in the eyes of the congregation.
2. Paid Content, Some preachers offer exclusive content, such as online classes, paid studies, or private consultation sessions that can only be accessed for a fee. This phenomenon has developed in line with the increasing needs of the ummah for more personalized and in-depth access to da'wah (Nur & Mg, 2024). With these services, preachers can increase their professionalism in delivering da'wah material, while worshipers gain deeper access to religious knowledge that may be difficult to find on free platforms. It is important for preachers to ensure that the fees charged remain affordable and do not hinder people's access to religious knowledge.
3. Direct Donations and Support, Preachers can receive donations from their followers through platforms such as Patreon, GoFundMe, or donation features on YouTube and Facebook. These donations help preachers in carrying out da'wah without having to rely on commercial advertisements or sponsorships.(Nur, 2021) This model has also been implemented by large da'wah institutions such as LDII in virtually maintaining the sustainability of their activities (Megawati & Ihsanuddin, 2022). This system allows pilgrims to directly support the preachers they trust, creating a closer relationship between the preacher and his audience. However, transparency in the use of funds is essential to maintain trust and ensure that donations are used for the benefit of da'wah and the welfare of the ummah.

4. Merchandise Sales, Merchandise associated with the brand or image of the preacher, such as Islamic clothing, books, or accessories, is also a source of income. This strategy allows preachers to build a more loyal community, while creating economic resources for themselves and the surrounding community (Dianah & Sholeh, 2022). In addition to being a source of income, the products sold can also be a medium for wider da'wah, for example through designs that contain Islamic messages. The success of this strategy is highly dependent on the quality of the products and their relevance to the needs and values held by the congregation.

Overall, these strategies show that da'wah monetization is not just a way to gain financial benefits, but also a means to expand the reach and effectiveness of da'wah dissemination in the digital era. However, it is important for preachers to apply ethical principles in da'wah monetization so that Islamic values are maintained and do not lead to excessive commercialization that can reduce the credibility of the da'wah message itself.

Implications of Monetization of Dakwah Kondang as a Strategy to Improve the Economy of the Ummah

Monetization of da'wah by famous preachers has a broad economic impact, especially in supporting the sustainability of da'wah and improving the welfare of the ummah. With a stable source of income, preachers can focus more on delivering da'wah without relying on conventional donations (Shatzmiller, 2011). In addition, income earned from monetization is often used to fund Islamic social programs, such as santri scholarships, mosque construction, and other philanthropic activities. This creates an economic cycle based on mutual cooperation and shared prosperity. Famous preachers who succeed in monetization can improve their own welfare as well as provide economic benefits to the da'wah team involved. Many dai have established content production teams, including video editors, social media managers and graphic designers, all of whom benefit economically from the digital da'wah industry. Thus, the monetization of da'wah not only benefits individual preachers, but also creates jobs for Muslims in the digital sector.

Monetization of da'wah also contributes to the economic turnover in Islam-based industries. Famous preachers often publish books, conduct seminars, and sell Islamic products, all of which are part of the digital da'wah ecosystem. In addition, the increasing demand for quality da'wah content is driving the development of Islamic creative industries, including Islamic book publishing, podcast production, and the organization of paid online studies."(Belhaj, 2024).

Monetization of da'wah by famous preachers must be carried out with Islamic Marketing principles, which ensure that economic activities in da'wah remain based on

Islamic values. The five main principles in Islamic Marketing that must be applied in da'wah monetization are Tawhid, Maslahah, Amanah, 'Adl (justice), and Ihsan : (Nugroho, 2023)

1. Tauhid - Monetization of da'wah must be intended as worship, not merely for worldly gain.
2. Maslahah - Must provide benefits to the people, not exclusive to those who can afford to pay.
3. Shiddiq & Amanah - Transparency in pricing, use of funds, and da'wah services.
4. 'Adl (Justice) - Pricing is reasonable and not burdensome to the ummah.
5. Ihsan - The quality of da'wah must remain professional and have a positive impact on society.

The application of these principles will help famous preachers maintain sincere da'wah intentions, as well as ensure that the income from monetization is truly beneficial to the ummah (Saeed, Ahmed, & Mukhtar, 2023). The first principle is Tawhid, which emphasizes that da'wah monetization should be intended as an act of worship, not just a business. Dai must ensure that the main purpose of monetization is to expand the reach of da'wah and not just for personal financial gain (Prima, Hasep Saputra, 2025). The da'wah content created must remain accessible to the entire Ummah, not just to those who can afford premium memberships or exclusive donations. Therefore, da'wah monetization must still be based on the intention of spreading Islamic knowledge, not just worldly gain. (Hassan & Abdul-Latif, 2024).

The second principle is Maslahah, which means that dawah monetization should provide benefits to the ummah. Famous preachers need to ensure that a portion of their income is allocated to Islamic social activities, such as santri scholarships, mosque construction, or Qur'an waqf. An exclusive monetization model that only benefits individual preachers can lead to unequal access to religious knowledge (Nur, 2021). Therefore, preachers need to balance between monetization and open access to da'wah so that all people, whether they can afford to pay or not, still get the same benefits (Ahmed, 2023). The third principle is Amanah, which demands transparency in the use of funds obtained from monetization. Famous preachers must be honest in managing da'wah finances, whether they come from digital advertising, sponsorship, premium membership, or audience donations (Sofiyawati, 2024). In addition, they also need to be careful in choosing advertisements and sponsors so that they do not conflict with Islamic values, such as usury-based products or businesses that harm the ummah. Failure to maintain the principle of trust can lead to a crisis of trust, which has a negative impact on digital da'wah itself (Hassan & Abdul-Latif, 2024).

The fourth principle is 'Adl (justice), which requires that the price set in the monetization of da'wah does not burden the Ummah (Qonita & Moh, 2025). The fourth principle is 'Adl (justice), which requires that the price set in the monetization of da'wah does not burden the Ummah.(Qonita & Moh, 2025) For example, the price of exclusive Islamic studies or seminars should remain within reasonable and affordable limits, so that not only certain circles can access them. Some famous preachers have implemented a hybrid da'wah model, where they provide free content on YouTube and social media, but also offer paid exclusive courses or studies for those who want to learn more about Islam. This approach ensures that da'wah remains inclusive and does not discriminate based on the economic capabilities of the Ummah (Ahmed, 2023).

The last principle is Ihsan, which means that the quality of da'wah must remain professional and have a positive impact on society (Pimay et al., 2021). Dawah monetization should not only pursue the number of impressions or virality alone, but must remain based on valid knowledge and references. A professional famous preacher will ensure that the da'wah content delivered is based on research, has strong Islamic references, and is packaged with modern digital technology. For example, Ustaz Nouman Ali Khan has built the Bayyinah Institute, which combines academic-based Islamic studies with Islamic digital marketing strategies, so that da'wah remains attractive without losing its essence (Saeed et al., 2023). By applying the principles of Islamic Marketing, da'wah monetization can continue to run ethically, transparently, and provide benefits to the people. Monetization done in the right way not only supports the sustainability of da'wah, but can also be a means of economic empowerment for Muslims. Therefore, famous preachers must ensure that every income earned remains oriented towards blessings and benefits for the wider community, not just personal gain.

Monetizing the da'wah of famous preachers is not only about earning income, but also about empowering the economy of the ummah. With the right principles, monetization can be a tool to spread da'wah widely, as well as support a sustainable Islamic industry (Fasya et al., 2023). Therefore, the monetization of da'wah must be done in good faith, transparency, and still prioritize the welfare of the ummah. In addition, famous preachers have an important role in spreading the teachings of Islam and building a wider Muslim community. In the digital era, this role is growing, not only as a deliverer of religious messages, but also as a da'wah marketing agent that can utilize technology to expand audience reach. Branding famous preachers in the promotional strategy of da'wah products has become a growing phenomenon in the digital era (Ulfa Khairina, 2022).

By utilizing digital platforms, preachers are able to package Islamic messages in a more attractive and accessible form, so that da'wah products such as books, Islamic applications, seminars, and other halal products can be better known and in demand by

the public (Rahmania Santoso, 2021). The branding strategy carried out by famous preachers includes several important aspects. First, they build a strong digital identity by maintaining consistency in delivering Islamic messages. Second, they utilize social media such as YouTube, Instagram, and TikTok to interact directly with the audience. Third, they collaborate with various Islamic brands to increase the attractiveness of the products they market. The success of this branding not only has an impact on increasing the popularity of preachers, but also contributes to the economic growth of the ummah by encouraging the consumption of sharia-based products (Arnova Witari Nidah, M. Iqbal Fasha, 2022).

In addition, dai branding also has a positive impact on raising awareness of the importance of Islamic economics. The products promoted by famous preachers often have sharia elements, such as halal products, Islamic financial services, and digital waqf and zakat. Thus, this branding strategy can be a tool to encourage Muslims to be more selective in choosing products that are in accordance with Islamic values (Milhan Nur Kholiq et al., 2023). However, in practice, there are challenges that need to be faced, such as the risk of excessive commercialization of dakwah. If branding is not managed well, it is possible that the main purpose of da'wah may shift to become solely a marketing strategy. Therefore, famous preachers must maintain a balance between the spread of Islamic teachings and business interests so as not to lose the essence of da'wah itself (Idris et al., 2020).

Branding has a strategic role in da'wah, especially when carried out by famous preachers who have great influence in society. Branding is not only a tool to convey religious messages, but also as a promotional strategy for da'wah products that can help improve the economy of the people (Baharun & Niswa, 2019; Irpan et al., 2021). In this context, branding serves to create a positive image and build an emotional connection between famous preachers, da'wah products, and their audiences. One example of the effective application of branding is the use of social media by famous preachers such as Ustadz Muhamad Zen, who is one of the Economics experts at UIN Syarif Hidayatullah Jakarta, who utilizes platforms such as YouTube to develop personal branding. In addition, Habib Hasan Ja'far with a casual appearance such as t-shirts and sneakers, he managed to create emotional closeness with young audiences. His creative contents, such as Islamic discussions with artists and influencers, not only convey religious values but also discuss issues of tolerance and diversity, thus attracting the attention of a wide audience (Fadhlurrahman et al., 2022).

This branding strategy also includes the use of social media as the main means of marketing dakwah products. For example, Kaftan Collection Jakarta (KCJ) uses a hard selling approach through live streaming on TikTok to interact directly with potential buyers (Salsabila & Saiful, 2024). In addition, they also implement a soft selling strategy by creating Islamic-themed promotional content that is relevant to everyday life. This

approach is in line with Philip Kotler and Kevin Lane Keller's marketing communication theory, which emphasizes the importance of the marketing mix (4P: Product, Price, Place, Promotion) in reaching a wide target audience. (Salsabila & Saiful, 2024).

Overall, branding famous preachers in the promotional strategy of da'wah products can be an effective means to improve the economy of the ummah. With the right approach and adhering to Islamic principles, this branding will not only increase the attractiveness of Islamic products, but also strengthen the sharia-based economic ecosystem in society (Weng, 2024). Dai branding as a marketing agent of da'wah is very important to increase influence and credibility in delivering Islamic messages. Dai who have a strong image on social media tend to more easily gain the trust of the audience, so that the da'wah delivered can be more widely accepted. One example is preachers who use modern approaches in delivering da'wah, such as utilizing communication styles that are relevant to young people and adapting digital trends (Qurrota A'yuni & Nasrullah, 2022).

Implementation of Dai Kondang's Marketing Strategy in Monetizing Da'wah

In the ever-evolving digital era, da'wah has undergone a significant transformation with the presence of technology and social media. Famous preachers, who have great influence in the community, no longer only depend on direct lectures at mosques or taklim assemblies, but also utilize various digital platforms such as YouTube, Instagram, TikTok, and podcasts to spread the message of Islam more widely and interactively (Mulyana, 2025). The existence of digital platforms allows them to reach a global audience more effectively. However, the challenge that arises is how to ensure the da'wah message remains relevant, engaging, and financially sustainable. Therefore, marketing strategy becomes a key element in optimizing the spread of da'wah as well as creating a monetization model that supports the sustainability of the da'wah mission (Pratondo & Zani, 2025).

Marketing strategy in da'wah is not only related to promotion, but also how a famous preacher is able to package da'wah messages in an effective way, build a loyal community, and create value for the audience. Monetization of da'wah can now be done through various means, such as digital advertising, sponsorship, premium membership, and crowdfunding. A study by Mulyana (2025) revealed that YouTube channels managed with the right digital marketing strategy can increase audience reach while supporting sustainable da'wah funding (Mulyana, 2025). Similarly, research by Majid and Fitri (2025) found that monetization features on social media allow preachers to generate income without relying on conventional sources of funds, so they can focus more on delivering da'wah. (Abdul Majid Sobirin Ahmad Asrof Fitri, 2025).

Famous preachers who have successfully built a strong personal brand have a competitive advantage in attracting audience attention and optimizing the monetization

of their da'wah (Chotika, 2025). However, the success of this monetization depends not only on the digital platform used, but also on how the da'wah is packaged to remain valuable to the audience. In the world of marketing, there is a systematic approach that can be used to develop a more targeted da'wah monetization strategy. This approach helps in packaging da'wah as something of value, determining appropriate funding strategies, choosing effective distribution, and designing promotions to reach more people (Bari, Wazis, & Jannah, 2025).

A study by Ørmen and Gregersen (2023) highlighted how content diversification and monetization strategies on digital platforms, such as YouTube, can enhance the sustainability of faith-based content production. The study revealed that a systematic marketing strategy, including the application of the 4P Marketing Mix, plays an important role in helping preachers reach a wider audience without compromising on the essence of preaching. With this approach, famous preachers can optimize the product (da'wah content), establish an appropriate monetization model, choose effective distribution platforms, and carry out appropriate promotional strategies to increase engagement and audience growth (Ørmen & Gregersen, 2023).

In the context of digital da'wah monetization, the 4P Marketing Mix theory developed by Philip Kotler is an important foundation in analyzing how da'wah can be packaged strategically. This theory includes four main elements: Product (da'wah content as the main product), Price (ethical and sustainable monetization strategy), Place (selection of the right digital platform for distribution), and Promotion (promotion strategy to expand the reach of da'wah) (Daniah & Bakhrudin, 2025).

The monetization of dakwah by prominent preachers is increasingly developing alongside the rapid digitalization and transformation of dakwah media into digital platforms. However, in carrying out this monetization, it is important to integrate the principles of Islamic marketing so that the process is not solely oriented toward commercial aspects but also maintains fundamental Islamic values. According to Nugroho (2023), there are five main principles in Islamic marketing that must be applied in dakwah monetization: Tawhid, Maslahah, Amanah, 'Adl, and Ihsan.

The principle of Tawhid emphasizes that the monetization of dakwah must be based on the intention of worship, not merely seeking worldly profit. Prominent preachers who manage their dakwah monetization with the intention of seeking Allah's pleasure will be able to maintain the integrity of their dakwah and keep the focus on spiritual goals. Next, the principle of Maslahah requires that dakwah monetization must provide benefits widely to the community, not only limited to those who can afford to pay. An inclusive monetization model oriented toward the welfare of the ummah can expand the reach of dakwah and ensure the accessibility of dakwah messages to all layers of society.

Transparency and honesty in managing monetization reflect the principles of Amanah and Shiddiq. Preachers are obliged to be open about service prices, fund usage, and how the monetization supports the sustainability of dakwah. This builds public trust and ensures that monetization is not misused for personal interests that contradict dakwah values. In terms of pricing and costs, the principle of 'Adl demands fairness, where the prices set must be reasonable and not burdensome to the ummah. Preachers need to ensure that the monetization model applied does not become a barrier for the community to receive quality dakwah benefits.

Finally, the principle of Ihsan emphasizes the importance of maintaining professional dakwah quality that delivers positive impacts on society. Dakwah monetization must be balanced with improving the content and delivery of dakwah so that the message conveyed is not merely commercial but remains educational, inspiring, and capable of building the character of the ummah. By combining these five principles of Islamic marketing, dakwah monetization by prominent preachers can become a sustainable and ethical model that brings great benefits to the ummah while strengthening the role of dakwah in the digital era without sacrificing religious values.

In addition to referring to the principles of Islamic marketing, the monetization of dakwah by prominent preachers also applies the 4P marketing mix strategy namely Product, Price, Place, and Promotion as a framework to optimize digital dakwah. The dakwah products offered are not only quality and relevant religious content but are also packaged in various digital formats that are easily accessible to diverse audiences. Pricing is set with consideration of fairness and affordability so as not to burden the ummah, in line with the principle of 'Adl in Islamic marketing. The place or distribution channels for dakwah utilize popular digital platforms such as YouTube, Instagram, and podcast applications, enabling dakwah to reach a wider audience effectively and efficiently. Promotion is carried out strategically through collaborations with various parties, utilization of social media, and interactive activities that attract the interest of the younger generation, thus allowing dakwah monetization to be sustainable without neglecting the underlying Islamic values. Therefore, the integration of Islamic marketing principles and the 4P theory in digital dakwah monetization can create a dakwah model that is not only economical but also ethical and positively impactful for the wider community (Kotler, P., & Keller, 2016).

Product

In marketing, the product is the main element offered to the audience.(Al et al., 2025) In the context of digital da'wah, the product in question is the da'wah content itself, which is the main means for preachers to convey the message of Islam to the audience. Famous preachers have an important role in creating content that is not only informative and educative, but also interesting, relevant, and contextual according to the needs of an

increasingly dynamic digital audience (Nadhiri et al., 2024). Therefore, they need to understand the characteristics of their audience, including demographic aspects, content consumption preferences, as well as the most effective platforms used to disseminate da'wah messages. Dawah content can take various formats that are tailored to the digital platform being used. For example, long lectures on YouTube are more suitable for audiences seeking in-depth and comprehensive studies, while short studies in the form of Instagram and TikTok reels are more appealing to the younger generation who prefer quick and visual information (Bari, Wazis, & Jannah, 2023). In addition, famous preachers can also develop Islamic articles on websites and blogs, which serve as references for readers who want to gain a deeper understanding of Islam.

Not only that, famous preachers can also utilize interactive content, such as live question and answer sessions, online classes, or Islamic discussion podcasts that are packaged in a more relaxed and relatable way for today's digital audience (Diyana, 2023). This approach aims to create higher engagement, so that the audience feels more connected to the preacher and is more interested in continuing to follow the da'wah delivered. Thus, varied da'wah content can reach various audience segments, ranging from academics, students, to the general public who are just starting to be interested in Islamic learning (Dessy Kushardiyanti, 2021). The success of digital da'wah monetization is highly dependent on how famous preachers package and present their content. High-quality and attractive content will more easily gain engagement, such as increasing the number of subscribers, viewers, and audience participation in various monetization schemes, such as premium membership, voluntary donations, and sponsorship (Sari & Muhammad Alhada Fuadilah Habib, 2023). With the increasing number of active audiences, famous preachers can create a loyal community, which not only supports the sustainability of da'wah financially but also expands the spread of Islamic teachings more effectively.

However, in the pursuit of popularity and monetization, famous preachers must still ensure that their content has a strong Islamic foundation. Although the format and delivery style can be adapted to digital trends, Islamic values must still be maintained so that the message does not lose its essence and remains in accordance with sharia guidance (Danial & Bakhrudin, 2024). Therefore, the quality of lecture content, the validity of reference sources, and effective communication approaches are the main factors in developing credible and quality digital da'wah products. According to researchers, famous preachers have a broader role than conventional preachers, because they not only function as conveyors of Islamic teachings, but also as brands that build credibility and trust in the digital society (Dita Verolyna, 2021). Da'wah as a product is not just about delivering religious messages, but also how the message is packaged with the right communication strategy, effective media, and interactive approach so that it can be

accepted by audiences from various backgrounds.

This research shows that famous preachers who understand digital strategies in presenting da'wah have a greater chance of achieving optimal monetization. However, the main challenge faced is maintaining a balance between financial interests and the purpose of da'wah itself. If monetization is not done with the right strategy and in accordance with Islamic principles, then there is a risk that da'wah becomes too commercial, which can reduce the value of sincerity and the effectiveness of message delivery. Therefore, famous preachers must be able to place da'wah content as a product that not only prioritizes economic aspects, but also remains oriented towards the benefits of the people and the sustainability of da'wah in the digital era.

Price

In digital da'wah monetization, the pricing strategy is not just about determining costs, but also how to create a monetization system that is in accordance with Islamic ethics and the principle of da'wah sustainability. Dai kondang has a wide selection of monetization models, ranging from digital advertising, sponsorship, premium membership, to crowdfunding, all of which must be done with an ethical approach so as not to reduce the value of the da'wah delivered (Kholis, 2021). In this context, the monetization of da'wah must ensure that the aspects of sincerity and service to the ummah remain a priority, while the revenue earned is used to support the sustainability of da'wah and Islamic social activities.

One of the most commonly used monetization models is digital advertising through Google AdSense on YouTube and blogs (Jefferly Helianthusonfri, 2018). This model allows dai to earn revenue based on the number of impressions and audience interactions with the ads displayed. However, there are ethical challenges in the use of digital advertising, as not all types of advertisements are compatible with Islamic values. Dai must be selective in activating or deactivating certain categories of advertisements so as not to display content that is contrary to sharia principles, such as advertisements for products that contain elements of usury or excessive exploitation (Diyan Munawaroh, 2024). Hence, well-known preachers who rely on advertisements as a source of income need to implement ad screening strategies so that monetization remains within the permissible limits in Islam. In addition to advertisements, sponsorship and endorsement of brands relevant to Islamic teachings can also be a more targeted source of income. Products such as Islamic books, digital Qur'an apps, Muslim clothing, and Hajj and Umrah services often work with well-known preachers to promote their products to a wider audience. This model has advantages over advertising

Another monetization model is premium membership, which allows audiences to subscribe to exclusive content by paying a monthly fee. This feature has been available

on various platforms, such as Patreon, YouTube Membership, as well as Super Thanks and Super Chat features. With premium membership, preachers can offer more in-depth specialized content, such as tafsir classes, exclusive studies, or private discussion sessions that can only be accessed by paying member (Ahmad, 2021). While this model can be a stable source of income, preachers need to ensure that the main content remains free and accessible to the wider community, so that the value of da'wah can still be enjoyed by everyone without economic barriers. In addition, crowdfunding and voluntary donations are also quite effective monetization strategies, especially for preachers who have a loyal community (Khudzaifah Dimyati, S. H., Bambang Setiaji, 2023) Through platforms such as Kitabisa.com, Saweria, and the direct donation feature on YouTube, audiences who want to support da'wah can donate directly to help sustain the production of digital da'wah content. This model allows for more community-based funding, so dai don't have to rely so heavily on sponsorships or advertisements that can have certain ethical restrictions (Bari, Wazis, & Jannah, 2025).

In the perspective of digital da'wah marketing, famous preachers must be able to balance between da'wah goals and monetization strategies so as not to be trapped in an excessive commercialization orientation (Yuwafik & Moh. Muslimin, 2025). Unlike general content creators, preachers have a moral responsibility to ensure that the value of sincerity and service to the people is maintained, even when adopting digital marketing strategies. This research shows that the most ideal monetization for famous preachers is a model based on audience participation, such as crowdfunding and premium membership, because it provides a more transparent source of income and does not rely on an advertising system that has ethical risks. However, advertising and sponsorship-based monetization models can also still be used, as long as the supervision and selection of the types of advertisements and brands promoted are carried out strictly.

Place

In digital da'wah, choosing the right platform is a key factor for famous preachers in reaching a wider audience (Hamzah, Amir, 2021). YouTube is one of the main media because it supports long-duration content that allows for more in-depth lectures (Warliah, Wiwin, 2024) In addition, YouTube also provides monetization features through Google AdSense and YouTube Membership that can help sustain da'wah financially. Preachers such as Ustaz Abdul Somad and Ustaz Adi Hidayat have utilized YouTube to deliver more comprehensive Islamic studies to millions of viewers (Atiqoh; Muhamad Zen, 2023).

In addition to YouTube, platforms such as TikTok and Instagram are increasingly popular for short-form da'wah that is easily accepted by the younger generation (Rahmadani & Amalia, 2023). Short-form content on these platforms has a high viral potential and is able to capture the attention of the audience in a short time. Famous

preachers such as Hanan Attaki utilize TikTok and Instagram Reels to deliver Islamic messages in a more relaxed and modern style (Setyowati, 2024). Despite the advantage of rapid dissemination, the challenge in using this platform is the limited duration that requires preachers to deliver messages effectively in a short time (Bari, Wazis, & Jannah, 2021). Podcasts are also an alternative for famous preachers who want to deliver da'wah in a more relaxed and in-depth format (Al kahfi, Kholis Ali Mahmud, 2024). Through platforms such as Spotify and Apple Podcast, preachers can reach audiences who prefer audio-based content, especially for those who want to listen to dawah while on the move. This format allows for more interactive and in-depth discussions without visual limitations. However, building a loyal audience on podcasts requires a strong marketing strategy to compete with other types of content.

Famous preachers must be able to utilize a combination of various digital platforms to ensure their da'wah can reach various audience segments. YouTube is used for long lectures, TikTok and Instagram for short and viral dawahs, while podcasts offer a more in-depth discussion approach. With the right distribution strategy, preachers can expand their reach, increase engagement, and build a stronger and more sustainable digital community.

Promotion

The promotional strategies used in digital da'wah are very relevant for famous preachers, given their position as public figures who have a wide reach and loyal audience (Yasin et al., 2023). SEO (Search Engine Optimization) is an important tool for famous preachers because the higher their content ranks on search engines, the greater the chance that the content will be found by Islamic knowledge seekers. Dai such as Ustaz Abdul Somad and Ustaz Adi Hidayat have implemented this strategy by optimizing lecture titles, descriptions, and video tags on YouTube, making it easier to be found by audiences looking for specific Islamic studies (Mulyana, 2025). Collaboration with Islamic influencers is also an effective strategy for famous preachers because it helps expand audience segmentation. By collaborating with Muslim figures from various fields, such as Islamic musicians, Muslim entrepreneurs, or public figures who are active in Islamic social movements, famous preachers can attract more audiences who may have previously been less familiar with da'wah content. This collaboration increases audience engagement and trust in the message conveyed, while strengthening the preacher's personal branding as a preacher who is adaptive to the times (Majid & Fitri, 2025).

The implications of implementing this strategy not only affect the sustainability of da'wah, but also have a significant impact on the economic empowerment of the ummah. Ethical monetization enables preachers to build an independent da'wah system without relying on conventional sources of funding. Moreover, the growth of the digital da'wah industry creates job opportunities for various parties, ranging from content production

teams to Islamic marketing service providers. When implemented in accordance with sharia principles, da'wah monetization can serve as an effective tool for economic empowerment, while ensuring that da'wah continues to thrive in the digital era without losing its essence and sincerity. Compared to the study by Hidayatullah (2021), which emphasizes the importance of professionalism in managing digital da'wah particularly in aspects such as personal branding and content management this research presents a more specific focus on monetization and its impact on the economic sustainability of da'wah. Thus, this study contributes new insights to the discourse on digital da'wah by highlighting the potential of ethical monetization as a means of empowering the ummah and strengthening a sustainable da'wah ecosystem.

CONCLUSION

Monetization of da'wah in the digital era is a growing phenomenon that has a significant impact on the sustainability of da'wah and the improvement of the people's economy. By utilizing digital platforms such as YouTube, Instagram, and TikTok, famous preachers are able to reach a wider audience and create a source of income that can support their da'wah activities. The 4P Marketing Mix-based marketing strategy is a key factor in the success of da'wah monetization, where da'wah content as the main product must be packaged attractively, the pricing strategy must be fair and affordable, the selection of digital platforms must be in accordance with the target audience, and promotions must be carried out by utilizing SEO optimization and collaboration with Islamic influencers. The implications of da'wah monetization on the ummah's economy are vast, including the improvement of the welfare of preachers and da'wah production teams, economic turnover in the Islamic da'wah industry, and the creation of new jobs in the Islamic digital sector. Shariah-compliant monetization models, such as crowdfunding and voluntary donations, are more ideal in maintaining a balance between da'wah objectives and financial sustainability.

However, the biggest challenge in monetizing da'wah is to keep the orientation of da'wah from shifting into mere profit-oriented economic activity. Therefore, it is important for famous preachers to apply Islamic Marketing principles to ensure that da'wah monetization is carried out transparently, fairly, and provides benefits to the people. With the application of the right strategy and in accordance with Islamic values, da'wah monetization can be an effective means of strengthening the ummah's economy, supporting the digital da'wah ecosystem, and ensuring that the message of Islam remains widespread in the digital era without losing its spiritual essence. For this reason, awareness is needed from famous preachers and the Muslim community to jointly create a digital da'wah ecosystem that is sustainable, inclusive, and brings maslahat to the entire ummah.

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