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Living Hadith and Character Inculturation in Contemporary Preaching: A Case Study of Gus Iqdam's Da'wah in Indonesia

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Abstract

As a communication strategy in conveying religious messages, this study discusses character inculturation in Islamic da'wah in Indonesia with a focus on the use of regional languages, especially Javanese. This research uses Research methods, literature studies and case studies with a qualitative approach. This research also analyzes the implementation of character inculturation in da'wah through YouTube media, with a case study on Gus Iqdam's da'wah through the channel "Mung Aran" This research aims to understand the concept of character inculturation in da'wah, evaluate the reality of cultural diversity in Indonesia, and analyze the implementation of Javanese language inculturation in Gus Iqdam's da'wah through YouTube media. This study finds that character inculturation in Islamic preaching, particularly through the use of Javanese language in digital platforms such as YouTube, is effective in creating emotional engagement with young audiences. Using Gus Iqdam as a case study, the research demonstrates how da'wah can bridge religious teachings with local cultural expressions, enabling prophetic values—especially those related to character—from hadith to be contextualized in everyday life. Overall, this research provides a transformative model for understanding Living Hadith in the digital age. This study offers a significant contribution to the field of Living Hadith studies by demonstrating how prophetic traditions are not only preserved but also dynamically embodied through digital preaching, particularly in the case of Gus Iqdam's da'wah on YouTube.

Keywords: *Inculturation, Character, Da'wah, Diversity, Living Hadith.*

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INTRODUCTION

Da'wah (preaching activity) in Indonesia has been developing continuously over time. Da'wah (preaching activity) in Indonesia has begun since the time of Walisongo. The

concept of Walisongo's da'wah is based on the concept of community culture including the teachings of Islam Rahmatan lil 'alamiin. in Java island, the first ones to lay the first stone were Walisongo. Da'wah in Indonesia has developed continuously since the era of Walisongo. After independence in 1945 to the 1960s, the da'wah focused more on the formation of Islamic ideology related to the newly formed government. The goal is to align the interests of the Muslim majority with the new government structure. The impact was significant on the development of Islam and the order of life of society in an independent and sovereign country (Husna & Muhid, 2021). Da'wah is a responsibility that must be carried out seriously by every Muslim. This includes various activities of conveying Islamic teachings to others in a wise manner, aiming to achieve individuals and communities understanding and practicing Islamic teachings in all aspects of life (Aziz, 2009).

Indonesia has diverse cultural forms in each region. Unconsciously, culture shapes individuals' behavior to suit the cultural norms of their place of birth. The manifestation of culture is, among others, behavior or action, creating the patterns of community habits. This implies that individuals in a social group will try to adjust their behavioral patterns to society as an effort to survive in that environment (Dody Candra H, 2018). Da'wah is always closely related to human interaction in society. Humans, as the main element in society, create culture and civilization through their thoughts, feelings, and needs. These activities drive change in society. Therefore, the condition of society always evolves and grows. The changes in society demand appropriate views and treatment on the society itself. Da'wah, as an activity interacting with society, must be able to adapt to changes and developments occurring in society. Therefore, the paradigm of da'wah must develop in line with the changes in society. This is because the application of da'wah theory and practice can vary in each society, and needs to be adjusted to the conditions and developments of society that can affect the success of da'wah (Tri, Balai, Pengembangan, Semarang, & Tengah, 2014).

In preaching (doing da'wah), character education is one of the important things because it can shape a person's personal character. Character education itself is a form of education directly emphasizing moral values to each individual, aiming to enable each individual to apply these values and to prevent bad behavior. Character education is related to the psychological aspect of the individual. Through character education, views on life values can be conveyed (Wael et al., 2021). In addition, preaching also requires a strategy, one of which is speaking skills or rhetoric. Rhetoric is a speaking skill that each individual

has based on their talents and skills (Iskandar, 2010). In preaching, the rhetoric of preaching is the skill of speaking in conveying Islamic teachings properly and correctly (Abdullah, 2009). In reality, preaching in Indonesia has developed since the time of the Walisongo until today. Gus Iqdam, as a preacher currently trending among young people, often uses Javanese to convey his preaching. Gus Iqdam's preaching is currently trending among young people with distinctive Javanese language characteristics, such as the use of the sentences "wonge teko (the one is coming)" and "dekengan pusat (God's Backing)". The phenomenon of Gus Iqdam's preaching reflects the adaptation of preaching to local culture, strengthening Islamic identity in the diversity of Indonesian culture. Gus Iqdam's preaching presents innovation in conveying religious messages through Javanese, making preaching closer and more relevant to Javanese society. Considering this, it is important for preaching in the digital era to strengthen continuously the engagement with the community, including through the use of Javanese as done by Gus Iqdam. Preaching with distinctive Javanese language characteristics such as "wonge teko" and "dekengan pusat" and other characteristics must be able to maintain Islamic values that are in line with local wisdom. The use of Javanese in preaching must be accompanied by a deep understanding of religious and cultural values, as well as an awareness of the role of preaching in shaping Islamic character in society.

From the data of research conducted by the GMI Team, there are more than 2.70 billion YouTube users worldwide per month. Meanwhile, in Indonesia itself, the number of YouTube users in 2024 has reached 139 million or around 53.8% of the total population. YouTube has become the second largest search engine in the world, with 47% of total internet users worldwide monthly (GMI's Research Team, 2024). This data shows that YouTube plays a significant role in spreading the message of da'wah to the wider community. Gus Iqdam, as a popular preacher, has utilized this platform to deliver da'wah based on local culture, increasingly acceptable to the younger generation. Gus Iqdam is one of the young preachers known for his innovative da'wah approach. By utilizing Javanese in his lectures on the YouTube channel entitled "Mung Aran", Gus Iqdam is able to reach audiences from various circles, especially young people. This phenomenon reflects the successful cultural inculturation in da'wah not only maintaining religious values but also strengthening local identity. Research on da'wah based on local culture in digital media is still limited. Most previous studies have focused on the technological aspect or the method of da'wah in general without specifically highlighting the cultural inculturation in digital media. This article fills in

the gap by examining how the inculturation of Javanese in Gus Iqdam's da'wah is implemented through YouTube and what its impact is on the reception of da'wah messages. The cultural inculturation approach in da'wah, such as Gus Iqdam's use of Javanese, has a positive impact on the reception of da'wah messages. This strategy not only strengthens Islamic identity but also increases the relevance and connectivity of da'wah messages to local audiences. In addition, YouTube, as a da'wah medium, provides a broad platform to reach people with various cultural backgrounds.

With the statement above, considering Indonesia as a multicultural nation, Indonesia represents the diversity of society with diverse characteristics and cultural customs. The real evidence of diversity is, among others, the richness of regional languages and literature in Indonesia. This wealth, although a source of pride, is also an easy responsibility, especially for maintaining and exploring the benefits, and preserving this diversity. Regional languages function as mother tongues while Indonesian is recognized as the Indonesians' national and official language. Regional languages themselves are an important part of the cultural heritage of this nation (Berlianty, 2018). Da'wah in Indonesia must develop continuously by adjusting the approach to the local cultural context. Gus Iqdam's use of Javanese shows how cultural inculturation can increase the relevance of da'wah in the digital era. By utilizing YouTube, da'wah based on local culture not only has wider reach but also is more acceptable to heterogeneous communities. This study contributes to understanding the strategy of da'wah based on cultural inculturation and the use of digital media as a means of spreading religious messages.

By maintaining and implementing character inculturation in preaching, the use of regional languages as a distinctive feature in conveying preaching messages aims to strengthen Islamic identity in cultural diversity. Using this approach, preaching not only serves as a messenger of religious messages, but also forms a deeply rooted Islamic character, so that the preaching in Indonesia will expectedly be more relevant and acceptable to culturally heterogeneous societies. Its relationship with language includes social and cultural aspects, constituting an important part of human life in interacting and understanding the context of everyday language use (Bhakti, 2017). In this study, the questions raised are: what is the concept of character inculturation in preaching?, how is the implementation of Javanese language inculturation in Gus Iqdam's preaching through YouTube media?, and how is YouTube utilized as a media for preaching in the digital era?

This study uses the Literature study and case study research methods with a qualitative approach. Literature analysis was conducted to understand the concept of character inculturation in preaching, cultural diversity in Indonesia, and the use of YouTube media as a means of preaching. The case study was carried out on Gus Iqdam's preaching through the "Mung Aran" channel on YouTube. Data were collected through observation of preaching videos, content analysis, and audience responses. The data collected were analyzed using a qualitative approach by distributing questionnaires through Google Form. The results of the analysis were used to draw conclusions regarding the concept of character inculturation in preaching, and the effectiveness of implementing Javanese language inculturation in preaching through YouTube. This study is aimed at understanding the concept of character inculturation in preaching, and analyzing the implementation of Javanese language inculturation in Gus Iqdam's preaching through YouTube media. This study is expected to contribute to understanding the concept of character inculturation in Gus Iqdam's preaching using Javanese and to provide a clearer view of the use of YouTube media as a means of preaching in the digital era.

DISCUSSION

1. The Concept of Character Inculturation in Islamic Preaching

Inculturation is a process by which religious messages and values are integrated into a particular culture in a way appropriate and meaningful to the local community. This process involves introducing and adapting the religious messages so that they can be interpreted and experienced in the context of that culture without reducing the essence of the truth of religious teachings (Crollius, 1978). Inculturation emphasizes the process of adapting, maintaining, and developing a tradition or culture. The use of prepositions 'en' and 'in' has a degree of similarity (in comes from Greek, while en comes from Latin, both of which means into). Although the terminology of cultural inculturation is still not commonly understood, in the social sciences, this process is also known as acculturation. Acculturation occurs when cultural elements of one society interact with cultural elements of another society. Over time, these foreign cultural elements can be absorbed and integrated into the acceptance of culture without losing the culture's identity and uniqueness. Essentially, inculturation deals with cultural differences harmoniously (Azizah, 2021).

Etymologically, the term character comes from the Greek *charassein*, meaning “to engrave” (Marini et.al., 2019). It includes the meaning of “to engrave” or “to paint.” This understanding can be associated with a conception that character is a representation of a person's inner self or soul that reflected on behavior (Mintz dkk., 1991). In the Indonesian Big Dictionary (KBBI), character is defined as nature, mental traits, morals, or manners constituting the characteristic of a person, distinguishing him from other individuals, and reflecting their nature (Pusat Bahasa Departemen Pendidikan Nasional, 2018).

A book, entitled *Models of Contextual Theology* by Stephen B. Bevans (2002), discusses various models of contextual theology, adapting religious teachings to the cultural, social, and historical background of society. Bevans introduces some models: the translation model, focusing on translating religious teachings into local symbols and languages, and the synthesis model, harmonizing religious values with local culture without sacrificing the theological core (Bevans, 2002). This approach is relevant to Islamic preaching because it allows the integration of Islamic values with local culture, making preaching more inclusive and effective in diverse societies. Bevans also emphasizes the importance of cultural sensitivity in preaching, so that it not only communicates the religious message well, but also maintains local wisdom as part of the community's identity. This book is an important theoretical foundation in culture-based preaching. Character inculturation in preaching is an attempt of delivering religious teachings by paying attention to and integrating local values or culture where the preaching is carried out. This aims to make the message of preaching more easily accepted and experienced by the target community. The followings are some stages of inculturation in preaching:

- a. Changes the Concept of Culture and understanding local culture. There is a shift in the concept of culture from philosophical perspective to more descriptive one, involving cultural anthropology, sociology, and ethnology. In this regard, it is important to understand the local culture where da'wah is carried out. This includes the local people's values, traditions, social norms, and ways of thinking of.
- b. Interacting with the community and using language they understand: Engaging actively with the life of the local community and Participating in local activities, such as festivals, community meetings, or other social activities. This helps gain a deeper understanding of the community's daily life. Deliver the message of da'wah using language understandable

to the local community. Avoid using language or terms difficult to understand or less relevant to them.

- c. Integrating Local Values into Religious Teachings and Education and Dialogue: Identifying local values in line with religious teachings. Using these similarities to strengthen the message of da'wah and explaining religious concepts with relevant examples. In addition, always being open to dialogue and discussion. Education about religious teachings through open discussion can help people understand these values and how they can be applied in the local context.
- d. Adapting Preaching Style: Adapting the style of preaching to the preferences and culture of the local community. For example, in some cultures, stories or analogies can be more effective than formal approaches.
- e. Respecting Diversity and being a role model: Respecting and honoring the community's diverse cultures, beliefs, and religious practices. Avoiding to criticize or to reject local values without sufficient understanding. Demonstrating good character and role models in accordance with religious teachings. Through good behavior, preaching can be more convincing and motivate the community to adopt these values.
- f. Participating Actively in Social Issues: Engaging with solving social problems faced by the local community. This can increase the relevance of da'wah message to their daily lives.

Many studies on da'wah tend to focus on digital technical aspects, such as social media or da'wah applications, without considering the cultural dimension as an important element of a successful da'wah. Another shortcoming is the lack of studies discussing the harmonization of Islamic values with local traditions, so that the da'wah approach often seems homogeneous and non-contextual. Considering this, it is necessary to remember that this approach needs precision and sensitivity to local culture so as not to cause discomfort or controversy. This is mainly intended to build understanding and commonality between religious teachings and local culture to achieve a more positive influence. The process of inculturation in da'wah refers to the integration of religious values into local culture to ensure that da'wah messages are more easily understood and accepted by the community. The stages of inculturation, such as changes in cultural concepts, interacting with the community, integrating local values into religious teachings, adapting da'wah styles, respecting diversity, and participating in social issues, serve as guidelines in developing da'wah strategies relevant to the local cultural context.

2. Implementation of Character Inculturation in Da'wah

The implementation of character inculturation in preaching refers to the attempt of delivering Islamic teachings by paying attention to and integrating local cultural values or cultural characteristics of the community where the preaching is carried out. This process aims to make the preaching message more relevant, understandable, and acceptable to the target community. Character inculturation in preaching recognizes cultural diversity as part of the preaching strategy to bridge the gap between religious teachings and the reality of local community life. In Indonesia, majority of its people are Islam adherents and the language often used as the language of preaching is Javanese.

Javanese, as a means of preaching, brings great advantages, considering its status as the mother tongue of the Javanese people. The emotional familiarity inherent to this language is the main basis for why its use is very appropriate and effective in delivering religious messages. Adopting Javanese, preachers can establish closer relationship with the local community, create a more intimate atmosphere, and facilitate the understanding and acceptance of religious messages. Additionally, Javanese is also rich in unique language variations and expressions, allowing the preachers to present religious messages interestingly and directly related to the Javanese people's daily lives.

This approach not only increases the appeal of religious messages but also makes them more relevant to the local cultural context. Thus, people can easily understand and absorb the religious messages conveyed. Thus, the choice of Javanese as a medium of preaching not only accommodates local wisdom but also facilitates the process of communication and acceptance of religious messages among Javanese society. In addition to regional languages, in da'wah activities the role of art and culture can also integrate local culture and can create an emotional atmosphere between religious teachings and Javanese society itself.

Considering this, Integrating local arts and culture into da'wah activities can be an effective strategy to create an emotional attachment between religious teachings and society. This approach utilizes artistic and cultural expressions known and appreciated by the local community, so that da'wah messages can be accepted and absorbed more easily. The followings are some steps that can be taken to integrate arts and culture into da'wah activities below:

- a. Using Local Language and Symbols: Da'Is can utilize Javanese language and local symbols in delivering religious messages. Thus, an emotional atmosphere can be created because the religious message is delivered in a familiar language and involves symbols known to the Javanese people.
- b. Using Traditional Arts: Javanese traditional arts, such as wayang kulit, dance, and traditional music, can be used as a means of delivering religious messages. Utilizing these traditional arts, religious messages can be delivered in a more interesting way, creating a deep emotional atmosphere.
- c. Using Local Stories: Preachers can utilize local stories or Javanese legends in delivering religious messages. Linking religious messages with stories known to the Javanese people, a deeper emotional attachment can be established.
- d. Using Traditional Ceremonies: Religious messages can also be integrated into Javanese traditional ceremonies that have been adapted to Islamic teachings. This approach can create an emotional bond between religious teachings and Javanese people's daily lives.

Integrating local arts and culture into preaching activities, the preachers can emotionally harmonize religious teachings and Javanese society. This facilitates the understanding and acceptance of religious messages, resulting in a more positive impact in the preaching process (Bakri S, 2014). Therefore, Gus Iqdam uses Javanese as a medium to deliver his preaching through the YouTube platform, aiming to make religious messages closer and more relevant to Javanese society. The use of Javanese allows Gus Iqdam to establish a closer relationship with his audience, create a friendly atmosphere, and facilitate the understanding and acceptance of religious messages.

3. Inculturation of Javanese Language in Gus Iqdam's Preaching through Youtube Media

In the era of globalization that we are currently experiencing, more and more people are utilizing social media as a means of communication and a source of information. Social media such as WhatsApp, Instagram, Facebook, Path, Line, Twitter, YouTube, and so on have become popular spaces and are often used for various purposes. Rulli Nasrullah, as cited by Lister et al., explained that YouTube, as a video sharing platform, is one of the most popular social media, where users can search for and disseminate information through available channels. YouTube, known as the largest video sharing site in the world, is not only

a space for entertainment but also an effective medium for delivering the messages of da'wah. In the context of da'wah, YouTube is an accessible medium providing various video contents, including religious lectures. Most people cannot escape from visiting YouTube every day, making it one of the most visited sites in the world, following Google.

Considering this, da'wah through social media can be called e-da'wah. E-da'wah is a da'wah (preaching) method carried out through online media by utilizing information and communication technology, especially the internet. E-da'wah is important as it allows da'wah to be carried out more widely and comprehensively regardless spatial and temporal borders. The use of social media in e-da'wah allows for active participation among internet users in spreading da'wah messages and sharing content easily. Social media is a platform facilitating the online exchange of information and interaction between users, and has a variety of features developing continuously to meet the needs of its users. With various types of social media available, ranging from platforms for daily updates to media for sharing photos and knowledge, e-da'wah can be spread more effectively and evenly to various levels of society (Ali et.al., 2021).

One of them is YouTube. YouTube provides visual and audio visual displays, so that mad'u (target of da'wah) can understand more easily the da'wah delivered by the da'i. Therefore, YouTube is important to be one of the platforms serving as a da'wah media. YouTube in the context of da'wah lies not only in its popularity, but also in its ability of delivering religious messages to an audience with a very wide reach. YouTube is not only audio, but also visual, allowing viewers not only to hear but also to see the contents of da'wah message. In this context, YouTube becomes the main entertainment medium and source of information for the Indonesian people, on which many people spend time watching various content.

Da'wah as a call or invitation requires an effective communication strategy, especially when dealing with the wider community in this era of globalization. YouTube, as an audio-visual media, provides the possibility to present religious messages in an interesting and understandable way to various segments of society. Utilizing YouTube, da'wah can reach various groups, including millennials, by adapting strategies suiting their interests and conditions (Hamdan & Mahmuddin, 2021).



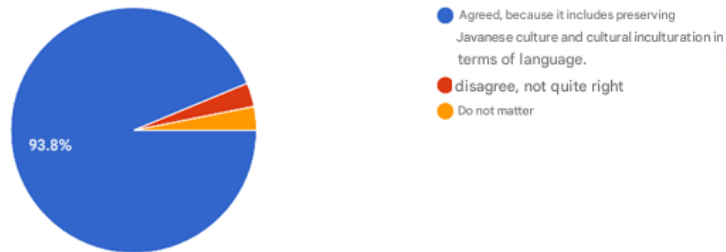
Picture 1. Gus Iqdam's Preaching
 Source: "Mung Aran" Youtube Channel

Da'wah methods have changed and improved along with technological developments, but the essence of da'wah remains intact. Recalling the use of YouTube by several well-known ustadz in Indonesia, including Gus Iqdam having an assembly called Sabilu Taubah usually referred to as ST Nyell, Gus Iqdam uses Javanese in his preaching. With the inculturation of the da'wah style of language, Javanese has become an attractive language to young people, because it is acceptable and understandable. This can be an example of how this media can be used as an effective means of da'wah. Thus, YouTube can be not only a place for entertainment and information but also a tool for expanding the reach of da'wah in influencing and guiding society. Using Javanese, Gus Iqdam is able to persuade young people to convene and recite Qur'an together.

Data collection carried out through distributing questionnaire rights via Google Form depicts varying responses from the community, including young and old people. Most of the responses agree with Gus Iqdam's preaching because Gus Iqdam uses Javanese to preach in such a way that is closer and more understandable to the Javanese people. This is a good strategy to reach a wider audience and strengthen the understanding of religious values in local culture. Social media plays an important role in supporting the spread of Gus Iqdam's preaching message. Gus Iqdam himself uses social media platforms effectively and therefore can reach a wider audience, build more personal relationships with his congregation, and deliver his preaching message in a more interesting and understandable way, especially by using Javanese. However, it is also important to be aware of the potential negative impacts of social media, such as misinformation, cyberbullying, and video clips that are intended to destroy someone.

What do you think about Gus Iqdam's use of Javanese as a medium of communication in his da'wah today?

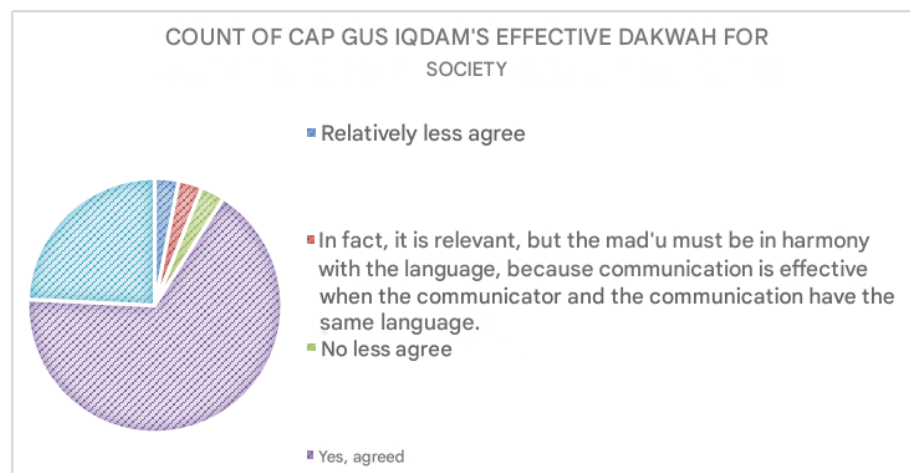
32 answers



Picture 2. Results of the Distribution of the Right to Question the Community Among Young People and Parents.

Description:

What do you think about the use of Javanese as a medium of communication in preaching performed by Gus Iqdam in the present? 32 replies Agree, because it belongs to an attempt of conserving Javanese culture and a cultural inculturation in language aspect. 4 Disagree, because it is less appropriate. 4 It does not matter.



Picture 3. Results of the Distribution of the Right to Question the Community Among Young and Old People.

Description:

2 Relatively disagree. It is actually relevant, but mad'u should be in line with the language, because the effectiveness of a communication can be achieved when communicator communicates in the same language, 14 Less agree, and 24 Yes agree.

Video of an activity of studying Qu’ran with Gus Iqdam entitled NGUBER DUNYO Yen Tak Pikir - Pikir Nikmatku Ngeri uploaded on the Mung Aran YouTube channel has shown wide acceptance to Gus Iqdam’s preaching. The following is a direct analysis based on the indicators of the effectiveness of digital preaching. With more than 492,278 views and 32.5 thousand subscribers, this video has successfully attracted a large audience, especially young people interested in Gus Iqdam’s preaching. This indicates that preaching through YouTube can reach many people effectively. The video content, commemorating the Prophet Muhammad's Birthday using Javanese, displays preaching that is not only relevant to local audiences but also easy understandable to the people familiar with the language. This strengthens the emotional relation between Gus Iqdam and the audience. With 3,300 likes and 271 comments, this video shows a significant level of interaction, indicating that the audience is not only watching but also actively participating in conversations around the preaching content. The relaxed preaching style and the Javanese language used have the potential to influence the audience’s behavior, encouraging them to delve deeper into religion and participate in religious activities such as attending religious studies or attending assemblies. The surge in the number of subscribers and the active participation of audience in Gus Iqdam’s da’wah community indicate a good conversion. Audiences who were initially just ordinary viewers are now part of a more engaged community. Utilizing YouTube - a digital platform that does not require large costs-, Gus Iqdam has successfully achieved extraordinary results, the wide audience reach and the high levels of interaction, demonstrating the cost-effectiveness of digital da’wah. The use of Javanese in da’wah accommodates local culture, while YouTube provides a platform to reach a wider audience. These two elements support each other in increasing the effectiveness of Gus Iqdam’s da’wah.

In comparison to previous studies, the difference mainly lies in the emphasis of this study on the use of local language (Javanese) as an effective strategy in digital da’wah not only delivering religious messages but also fostering emotional relationship with the audience, something to which many previous studies paid inadequate attention. This study confirms the theory of cross-cultural communication and contextual da’wah, by emphasizing the importance of adapting da’wah messages to local culture. Gus Iqdam’s use of Javanese creates a deeper understanding, especially among Javanese people, strengthening the relationship between religion and culture. The use of social media, such as YouTube, allows

for da'wah that is relevant to the younger generation, with an interesting audio-visual approach. Culture-based da'wah can expand reach and improve religious understanding. Da'wah should utilize social media to deliver religious messages in accordance with local cultural values to increase the effectiveness of da'wah in the digital era.

Overall, Gus Iqdam's preaching on YouTube evidently has effectively attracted a wide audience, created active interactions, and provided a positive impact on audience understanding and behavior. In the study, the use of regional languages, in this case Javanese, can provide easy understanding to all groups, especially young people. YouTube is one of the effective platforms for spreading the preaching messages in the digital era, because it can reach a wide audience. The audio-visual features of YouTube allow preaching to be delivered in an interesting and understandable way, allowing religious messages to be more easily accepted by various segments of society. The application of inculturation in preaching can provide harmony between culture and religion. Thus, preaching can be accepted and can establish a stronger emotional relation with the community's daily lives.

4. Challenges and Future Prospects with Inculturation in Da'wah

Da'wah, or the attempt of delivering Islamic teachings, also faces a number of challenges and has certain prospects for future. Using social media and technology effectively to reach a younger audience. The Future Prospects are as follows:

- a. Further Use of Technology: Leveraging technological advances such as artificial intelligence and virtual reality to enhance the preaching experience. Adapting to the evolving technology trends.
- b. Empowering Women in Da'wah: Empowering women as active agents of da'wah. Recognizing the role of women in delivering religious teachings and strengthening their contribution to society.
- c. Interfaith Collaboration: Building interfaith cooperation to promote interfaith dialogue. Encouraging better understanding between religious communities to create social harmony.
- d. Preaching Education: Emphasizing an educational approach in preaching. Providing an understanding of religion in an informative and educational way. Using a preaching method based on knowledge and science.

- e. Building the Preaching Cadres: Involving the younger generation as quality preaching cadres. Providing preaching training and education to young people to make them strong preaching leaders.

Character inculturation in preaching will remain a relevant strategy in facing challenges and optimizing the future prospects. By understanding cultural diversity and using language and approaches that are appropriate to the local context, preaching can be more effectively delivered and acceptable to the community. The use of media, especially YouTube, can be a powerful tool in achieving the goals of preaching in this digital era.

The effectiveness of da'wah through social media can be measured in several ways. Firstly, it can be measured through monitoring and counting the number of users involved in da'wah activities through social media. Secondly, it can be measured through evaluating the quality of content presented and how the content is received by the audience. Thirdly, it can be measured through monitoring the interactions occurring between users and da'wah through social media, including the number of comments, likes, and shares. Fourthly, it can also be measured through evaluating how da'wah through social media affects the audience's behavior and beliefs. Fifthly, monitoring and counting the number of conversions occurring, such as the number of people who change their behavior or beliefs after being involved in da'wah through social media, is another way to measure its effectiveness. And finally, it can be measured through monitoring and counting the costs incurred for da'wah through social media and calculating the ratio of costs to results achieved. The effectiveness of da'wah through social media is also measured using the following indicators:

- a. Number of Users: The number of users involved in da'wah activities through social media.
- b. Content Quality: The quality of the content presented and how it is received by the audience.
- c. Interaction: The number of interactions occurring between users and preaching through social media, such as the number of comments, likes, and shares.
- d. Influence: How preaching through social media influences the audience's behavior and belief.
- e. Conversions: The number of conversions occurring, such as the number of people who change their behavior or belief after engaging in preaching through social media.

- f. Cost: The amount of costs incurred for preaching through social media and calculating the ratio of costs to results achieved.

Islamic preaching faces challenges and has certain prospects for the future. In facing these challenges, the strategy of character inculturation in preaching remains relevant. Understanding cultural diversity and using an approach that is appropriate to the local context, preaching can be more effectively delivered and more acceptable to the community. The future prospects of preaching through social media, such as YouTube, show the potential to utilize further technology, empower women in preaching, build interfaith collaboration, emphasize an educational approach, and develop quality preaching cadres. To measure the effectiveness of preaching through social media, several indicators are used: the number of users involved, content quality, user interaction, influence on behavior and beliefs, number of conversions, and costs incurred. Using these indicators, preaching through social media can be measured and assessed more effectively to achieve the goals of preaching better in this digital era. Using these indicators as well, preaching through social media can be measured and assessed more effectively, so that it can be optimized to achieve the goals of preaching goals better.

CONCLUSION

This study highlights the importance of character inculturation in Islamic preaching in Indonesia, especially through the use of regional languages such as Javanese in social media such as YouTube. Gus Iqdam, as a case study, has successfully created emotional attachment with his audience, especially young people, through preaching in Javanese. This study shows that this approach is relevant to bridge the gap between religious teachings and local community life, while acknowledging the challenges and future prospects of Islamic preaching, including women empowerment, interfaith collaboration, and building the preaching cadres. Through a proper evaluation, preaching through social media can be more effective in achieving the goals of preaching in the digital era.

This study offers a significant contribution to the field of Living Hadith studies by demonstrating how prophetic traditions are not only preserved but also dynamically embodied through digital preaching, particularly in the case of Gus Iqdam's da'wah on YouTube. By contextualizing hadith-based values of character within the cultural expressions of Javanese society, the research presents a transformative model for Islamic communication

in the digital age. However, this study is not without limitations. The focus on a single preacher limits the generalizability of the findings across broader dakwah practices in Indonesia. In addition, the analysis centers primarily on the content and delivery of da'wah, while the audience's perspectives—such as how young viewers interpret and apply the messages—remain underexplored. The discussion of gender-related themes, although acknowledged, has not been sufficiently unpacked as a core analytical focus. Furthermore, the study could benefit from deeper textual engagement with specific hadiths used by the preacher to reinforce the Living Hadith framework. Future research is recommended to include comparative studies of multiple preachers across diverse cultural and linguistic contexts, deeper exploration of audience reception and behavioral change, and focused analysis on the role of gender in digital da'wah. These directions will help to strengthen the sociological understanding of how hadith continues to live and evolve within the complexities of modern Muslim societies shaped by technology, media, and cultural diversity.

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