



Islamic Public Speaking as an Inclusive Da'wah Strategy for Young Dai

Arif Aminin^{1*}, Rahmad Dzulfiquri Putra Hasbi², Hotmanahan Pulungan³, Mhd. Latip Kahpi⁴

^{1,2,3,4}Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia

*arifaminin88@mail.com

ABSTRACT

The transformation of digital technology has reshaped da'wah communication through increased interactivity, audience heterogeneity, rapid message dissemination, and greater risks of misinterpretation. These conditions require young preachers (dai muda) to develop communication competencies that are effective, adaptive, ethical, and grounded in Islamic values. This study aims to examine Islamic public speaking as an inclusive da'wah strategy for young preachers and to formulate a conceptual framework of competencies relevant to the digital da'wah environment. The study employs an integrative literature review with a descriptive qualitative approach. Relevant literature was retrieved from Google Scholar, Garuda, Dimensions, and national and international journal portals using keywords related to Islamic public speaking, da'wah communication, inclusive da'wah, digital da'wah, and young preachers' competencies. Thirty relevant publications, primarily from 2021–2026, were analyzed through identification, screening, eligibility assessment, qualitative content analysis, coding, categorization, cross-source comparison, and thematic synthesis. The findings demonstrate that Islamic public speaking integrates communication competence, Qur'anic communication principles, Islamic ethics, digital competence, audience understanding, and inclusive da'wah orientation. Its core competencies include communicating accurate and verified information (qaulan sadidan), delivering effective and persuasive messages (qaulan balighan), fostering empathetic and gentle communication (qaulan layyinah), using appropriate and constructive language (qaulan ma'rufan), and respecting audience dignity (qaulan kariman). These competencies are complemented by verbal and nonverbal communication skills, audience analysis, dialogical engagement, digital literacy, and constructive management of differences. Thus, Islamic public speaking should be understood not merely as a rhetorical technique but as an integrated strategic competence for developing persuasive, dialogical, moderate, adaptive, and inclusive da'wah in digitally mediated and socially diverse contexts.

Keywords : *Islamic Public Speaking; Inclusive Da'wah; Young Preachers; Digital Competence*

*Corresponding author

Copyright (c) 2026 Arif Aminin, Rahmad Dzulfiquri Putra Hasbi, Hotmanahan Pulungan, Mhd. Latip Kahpi



INTRODUCTION

The development of information and communication technology has changed the way people obtain, produce, and disseminate religious information. These changes are increasingly significant along with the increasing use of the internet in Indonesia (Muhammad Rizqy et al., 2023) The Indonesian Internet Service Providers Association (APJII) noted that the number of Indonesian internet users in 2024 will reach 221.56 million people with a penetration rate of 79.5% of the total population. This condition shows that the digital space has become an important part of people's social lives and at the same time a new space for the exchange of religious information (Zhahirah & Viola, 2026) Da'wah that was previously dominant took place through mosque pulpits, taklim assemblies, and face-to-face forums is now developing through social media, YouTube, podcasts, webinars, and various digital platforms (Syifa Hamama, 2024) This transformation provides opportunities for young dai to reach a wider audience, but at the same time changes the demands of communication competence that a dai must have. Dai is not only required to be able to deliver Islamic material, but also must be able to package messages concisely, attractively, easily understood, responsive to the audience, and in accordance with the characteristics of the media used.

These changes in the da'wah space directly affect the communication character of a dai. Face-to-face communication allows dai to read the audience's responses through facial expressions, body language, intonation, and direct interaction (Rahmawati et al., 2025) On the other hand, digital communication takes place in a more open, fast, interactive, and heterogeneous audience. Da'wah messages can be conveyed in the form of short videos, live broadcasts, podcasts, texts, images, or pieces of statements that can be commented on, shared, and redisseminated by other users (Nirwan Wahyudi AR et al., 2023) This character causes messages that are initially conveyed in a certain context to be accepted by audiences with different social, educational, cultural, age, and religious literacy backgrounds. In fact, video clips or statements of a dai can be widely circulated without the context of their initial delivery. Therefore, the ability to communicate dai in the digital space is not enough to rely only on the ability to speak, but requires the ability to systematically compose messages, choose the right diction, manage intonation and expression, understand the character of the audience, respond to comments, and anticipate possible misinterpretations.

This problem is increasingly complex because the digital space has a different communication logic than conventional da'wah communication. The speed of information dissemination, openness of comment, potential virality, and algorithmic mechanisms allow a religious message to gain a much wider reach than its intended audience (Bridav Hayati et al., 2025) On the one hand, these

conditions expand da'wah opportunities; but on the other hand, they can magnify the impact of errors in word choice, simplification of religious messages, or disproportionate use of rhetoric. Research on digital da'wah in Indonesia shows that social media has evolved into a space for religious authority formation, two-way interaction, and participatory content production, but the same space also presents ideological polarization, emotional rhetoric, intergenerational differences, and inter-community tensions. Thus, the development of digital da'wah not only requires technical skills in using the media, but also communication competencies that are able to manage the diversity of audiences and differences of views ethically and dialogically (Nazarudin, 2026).

The issue of communication ethics is also an important challenge in digital da'wah (Firman Maulidna et al., 2025). Research on hate narratives in digital da'wah discourse shows that disinformation can trigger the emergence of hate narratives, while confrontational da'wah language can form a dichotomy of "us" and "them", strengthen social polarization, and narrow the space for religious dialogue (Khaiza et al., 2025). A similar phenomenon can be seen in the study of digital da'wah which shows that the development of social media can bring together various groups with different religious backgrounds and understandings in one communication space. This condition makes the ability of dai to choose languages, manage differences, verify information, and build non-judgmental communication increasingly important. Thus, the problem of da'wah communication in the digital era is not solely a problem of low or high speaking ability, but concerns the ability to manage the message, context, relationship with the audience, and the social consequences of the message conveyed.

In this context, the need for Islamic public speaking is becoming increasingly important. The term Islamic public speaking in this study is not understood as general public speaking that only emphasizes rhetorical skills, stage mastery, and the ability to influence the audience, but as a da'wah communication competence that integrates communication skills with Islamic ethical values. The concept has three interrelated elements, namely communication competence, the foundation of Islamic ethics, and the purpose of da'wah. Communication competence is related to the ability to compose and convey messages verbally and nonverbally; Islamic ethics are a guideline in determining methods, language, and attitudes when communicating; while the purpose of da'wah directs communication to the delivery of Islamic values, the formation of understanding, and the benefit of society. With these limitations, Islamic public speaking is placed as a concept that connects the ability to speak with moral responsibility and the purpose of da'wah.

The normative foundation of Islamic public speaking can be found in the principles of communication contained in the Qur'an. *Qaulan sadidan* emphasizes

the honesty and accuracy of messages, so that in the practice of digital communication it translates into the ability to convey correct information, verify, and avoid misleading claims. *Qaulan balighan* emphasizes the delivery of effective and memorable messages, so it is related to the ability to structure messages that are clear, argumentative, persuasive, and in accordance with the characteristics of the audience. *Qaulan layyin* emphasizes softness in communication that can be applied through empathic communication, emotional control, and the use of language that does not attack other parties. *Qaulan ma'rufan* directs the use of good and socially acceptable words, while *qaulan kariman* emphasizes respect for the dignity of others. Thus, these principles can be translated into practical communication skills in the form of information honesty, clarity of message, persuasive skills, empathy, politeness, respect for differences, listening skills, and response control in digital interactions.

The relationship between Islamic public speaking and inclusive da'wah lies in the way religious messages are conveyed to audiences who have different backgrounds (Rofiq, 2024). Inclusive da'wah in this study is limited as a da'wah communication approach that prioritizes respect for diversity, dialogue, moderation, empathy, and rejection of discriminatory or provocative communication. Meanwhile, dialogical communication is understood as the ability of dai to open up space for the exchange of ideas, listen to audience responses, and provide proportionate responses. Moderation refers to the tendency to avoid excessive, exclusive, and confrontational attitudes, while humanism is related to respect for human dignity and experience in the communication process. With these limitations, the relationship between concepts becomes more systematic: Islamic public speaking is a communication competence; Islamic communication principles are the basis of ethics; dialogical, moderate, and humanist communication is the character of its delivery; while inclusive da'wah is the orientation of the communication results that want to be built.

The need for these competencies is getting stronger because the digital da'wah audience is not homogeneous. A young dai can deal with audiences of different ages, education, culture, religious organizations, digital literacy levels, and understanding of Islam on the same platform. Therefore, dai need to have *audience analysis* skills before delivering messages, choose appropriate language, provide context-based explanations, and manage differences of opinion constructively. These competencies also include digital literacy, namely the ability to understand the characteristics of platforms, verify information, manage content, and consider the impact of message dissemination. Thus, the competencies of young dai in the digital era cannot be separated between mastery of Islamic knowledge, communication skills, personal integrity, and digital skills.

A number of previous studies have provided an important basis for this

study, but have a different focus. (Sari, 2020)for example, discusses public speaking in the context of developing communication skills, thus providing a basis for the importance of speaking skills, but has not specifically placed it within the framework of Islamic communication ethics and inclusive da'wah. (Rani, 2023) examines the transformation of da'wah communication in the digital era by emphasizing changes in communication patterns and opportunities and challenges of Islamic education, but has not formulated Islamic public speaking as a model of communication competencies for young people. (Bahtiar & Rohimi, 2024) discusses the public speaking of religious figures, which shows the importance of public communication skills in the delivery of religious messages, but the focus has not specifically integrated the principles of Qur'anic communication with the characteristics of digital da'wah. (Santono et al., 2025) highlight the shift of da'wah from one-way communication to two-way interaction, thus reinforcing the importance of dialogical communication, but has not yet comprehensively linked it to Islamic public speaking competence.

More recent research also shows that the digital da'wah space faces increasingly complex problems. (Khaiza et al., 2025) shows that digital da'wah in the context of multi-sectarianism is faced with polarization of exclusive and provocative religious opinions and narratives. (Faqih et al., 2026) digital-based da'wah management strategies in the management of religious content, while research (Nasoha et al., 2025) shows that there is a relationship between digital da'wah, religious polarization, and Islamic moderation in social media communities. Meanwhile, (Santono et al., 2025) show that confrontational da'wah narratives in the digital space can strengthen polarization and narrow the space for dialogue. These findings show that digital da'wah requires communication competencies that are not only effective in attracting attention, but also able to maintain information accuracy, politeness, empathy, dialogue, and inclusivity.

Based on this description, this study aims to analyze the concept of Islamic public speaking from the perspective of da'wah, identify the principles and indicators of communication skills that distinguish it from public speaking in general, analyze its relationship with inclusive da'wah, and formulate a relevant public speaking competency framework for young dai in the digital era. This research is expected to make a conceptual contribution to the development of da'wah communication studies by offering a systematic relationship between Qur'anic communication principles, public speaking skills, digital competence, and inclusive da'wah. Thus, Islamic public speaking is not only positioned as a technical ability to speak, but as a strategic competence that allows young dai to convey religious messages correctly, effectively, empathic, dialogically, moderately, adaptively, and responsibly in dealing with the diversity of society and the dynamics of the digital space.

METHOD

This study employed an *integrative literature review* with a descriptive qualitative approach to identify, compare, evaluate, and synthesize empirical and conceptual studies on Islamic public speaking, da'wah communication, Islamic communication, inclusive da'wah, young preachers' competencies, and digital da'wah (Nuralimah et al., 2025). An integrative review was selected because it allows the synthesis of diverse types of literature and perspectives to develop a conceptual understanding of Islamic public speaking as an inclusive da'wah strategy. The literature was retrieved from Google Scholar, Garuda, Dimensions, and relevant national and international journal portals using combinations of keywords such as "Islamic public speaking," "public speaking" AND Islam, "public speaking" AND da'wah, "Islamic communication," "da'wah communication," "inclusive da'wah," "digital da'wah," "young preachers," "dai muda," and "kompetensi dai." Boolean operators AND and OR were used to combine concepts and accommodate variations in terminology.

Literature selection was conducted through identification, screening, eligibility assessment, and final inclusion. Sources were included when they had substantive relevance to the research focus, provided verifiable bibliographic information, were available in full text, and offered empirical findings or conceptual contributions relevant to the study (Sugiyono, 2019). Publications from 2021–2026 were prioritized to capture recent developments, while earlier publications were retained selectively when they provided fundamental theoretical or conceptual foundations. Duplicate records, non-academic materials, sources without verifiable bibliographic information, and studies addressing public speaking or communication without sufficient relevance to Islamic communication and da'wah were excluded. Source quality was assessed based on methodological clarity, relevance, credibility of the publication venue, and contribution to the research objectives. For journal articles, indexing or accreditation status was considered alongside substantive relevance and methodological quality (Hendrayadi et al., 2023). The final literature set consisted of 30 sources that met the established criteria.

The selected literature was analyzed using qualitative content analysis and thematic synthesis. Relevant information was extracted and organized according to the authors and publication year, research objectives, methodological approach, theoretical concepts, main findings, limitations, and contribution to the present study. The analysis involved coding and categorizing recurring concepts, comparing similarities and differences across sources, identifying research gaps, and synthesizing related findings into broader themes. Three themes were identified: (1) the concepts and characteristics of Islamic public speaking in da'wah; (2) the contribution of Islamic public speaking to inclusive da'wah; and

(3) the competencies required for Islamic public speaking among young preachers in the digital era. Source triangulation and cross-study comparison were used to strengthen the credibility of the synthesis and ensure that the conceptual framework was grounded in converging evidence rather than a single perspective. The final synthesis integrated Islamic communication principles, public communication skills, digital competence, audience understanding, and an inclusive da'wah orientation into a conceptual framework for young preachers.

RESULT AND DISCUSSION

The Concept of Islamic Public Speaking in Da'wah

The results of the literature review show that Islamic public speaking is the ability to convey da'wah messages effectively by integrating modern communication principles and Islamic teaching values. From the perspective of da'wah communication, the success of message delivery is not only determined by mastery of Islamic material, but is also influenced by the communicator's ability to build persuasive, ethical interactions, and be able to adjust the characteristics of the audience. Thus, Islamic public speaking is not only interpreted as a public speaking skill, but as a communication process oriented towards conveying the truth (tabligh) while upholding the values of morality, wisdom (hikmah), and benefit.

Conceptually, communication in Islam has a normative foundation that is sourced from the Qur'an. The Qur'an teaches various communication principles that serve as a guideline for a dai in delivering da'wah, including *qaulan sadidan* (the right words), the *qaulan balighan* (the effective and lasting words), the *qaulan layyinan* (the gentle words), *the ma'rufan* (the good words), *the qaulan kariman* (the noble words), and the *maysuran* (the words that are easy to understand) (Afifi, 2021). These principles show that the effectiveness of da'wah does not only depend on the content of the message, but also on the way of delivery that is polite, argumentative, respectful of the interlocutor, and able to create a conducive communication atmosphere. Therefore, Islamic public speaking is a practical implementation of Islamic communication ethics in da'wah activities.

This study also shows that Islamic public speaking has characteristics that distinguish it from conventional public speaking concepts (Mutiarra et al., 2025). In public communication in general, success is often measured based on the ability to influence the audience through rhetorical techniques, stage mastery, and verbal and nonverbal skills. On the other hand, in an Islamic perspective, the success of communication is not only measured by the response of the audience, but also by the suitability of the delivery with sharia values, honesty, exemplary, and intentional that are oriented towards worship and the benefit of the ummah. Thus, the competence of a dai not only includes the technical aspects of communication,

but also moral and spiritual integrity as the main foundation in building credibility in front of the public.

In the digital era, the concept of Islamic public speaking has experienced a more dynamic development. Dai no longer delivers da'wah directly on the pulpit, but also through social media, podcasts, webinars, and various other digital platforms (Dinata et al., 2025). These changes require the ability to adapt to the characteristics of digital audiences who tend to be critical, interactive, and have wide access to various sources of information. Therefore, a dai needs to develop a communicative, data-based communication style and be able to package Islamic messages in simple language without reducing the substance of Islamic teachings. The ability to manage intonation, body language, delivery structure, and the use of visual media is also an important part in increasing the effectiveness of da'wah communication in the digital space.

Based on the results of the synthesis of various literature, it can be understood that the concept of Islamic public speaking is an integration between communication competence, Islamic ethics, and the purpose of da'wah. These three aspects complement each other in forming effective, persuasive, and educational communication. A dai who has Islamic public speaking skills is not only able to convey religious messages clearly and systematically, but also able to build trust, present examples, and create dialogue spaces that respect diversity. Thus, Islamic public speaking is the main foundation in the development of da'wah strategies that are relevant to the challenges of contemporary society and become the basic capital for the birth of young dai who are professional, moderate, and adaptive to the development of the times.

The Role of Islamic Public Speaking in Realizing Inclusive Da'wah

The results of the literature review show that Islamic public speaking has a strategic role in realizing inclusive da'wah in an increasingly plural, dynamic, and digitized society. Inclusive da'wah is understood as the process of delivering Islamic teachings that prioritize the values of moderation, tolerance, dialogue, and respect for the social, cultural, and background diversity of the audience. In this context, the ability to speak in front of the public no longer only functions as a means of delivering religious information, but develops into a communication instrument that is able to build understanding, strengthen social relations, and create a space for constructive dialogue between the public and the community.

A review of various literature by researchers (Faqih et al., 2026) shows that the effectiveness of da'wah is greatly influenced by the way a dai manages communication with the audience. Communication approaches that are persuasive, empathetic, and humanist have proven to be more acceptable than approaches that tend to be judgmental or confrontational. From an Islamic perspective, the da'wah method based on *bil hikmah*, *mau'izhah hasanah*, and

mujadalah billati hiya ahsan emphasizes the importance of delivering messages wisely, politely, and argumentatively. Therefore, Islamic public speaking is a means of implementing these values through the use of easy-to-understand language, soothing intonation, non-discriminatory diction choices, and the ability to listen and respond to the audience proportionally.

The role of Islamic public speaking is also seen in its ability to bridge the differences in the characteristics of modern society (Bahtiar & Rohimi, 2024). The audience of da'wah today comes from various age groups, educational levels, cultures, and social backgrounds who have different communication needs. This condition requires a dai to be able to conduct audience analysis before delivering da'wah material. Through this ability, Islamic messages can be adjusted to the social context without reducing the substance of Islamic teachings. This approach shows that inclusive da'wah does not mean changing religious values, but packaging its delivery to be more relevant, communicative, and easily accepted by diverse communities.

Digital transformation further strengthens the importance of Islamic public speaking as an inclusive da'wah strategy (Yusuf, 2025). Social media, podcasts, webinars, and various digital platforms have become new public spaces that bring together dai with a large number of audiences without being limited by space and time. On the one hand, these developments open up wide opportunities for the spread of Islamic values. However, on the other hand, the digital space also presents challenges in the form of the dissemination of unverified information, polarization of opinions, hate speech, and provocative religious content. In such a situation, the ability of Islamic public speaking is an important factor to build educational, argumentative, and soothing communication so that da'wah continues to function as a medium of enlightenment, not as a source of conflict in the digital public space.

The results of the literature synthesis also show that the success of inclusive da'wah is greatly influenced by the credibility of a dai. This credibility is not only built through mastery of religious knowledge, but also through the ability to communicate that is consistent with Islamic moral values. Humility, respect for differences of opinion, openness to dialogue, and the ability to convey criticism politely are important elements that strengthen public trust in a dai. Thus, Islamic public speaking plays a role as a medium for the formation of a positive image of da'wah that is more moderate, adaptive, and solutive in answering various socio-religious problems.

Based on the results of this analysis, it can be understood that Islamic public speaking has a broader function than just rhetorical skills. This ability is a da'wah communication strategy that is able to connect Islamic values with the reality of pluralistic people's lives. Through the delivery of ethical, dialogical, and wisdom-

based messages, a dai can build inclusive da'wah, strengthen social unity, and foster moderate religious understanding. Therefore, strengthening Islamic public speaking competence is one of the important prerequisites in creating young da'wah who is able to carry out da'wah professionally, is responsive to social changes, and is relevant to communication challenges in the digital era.

Development of Public Speaking Competency for Young Dai

The results of the literature review show that the development of public speaking competencies is an increasingly urgent need for young dai in facing the dynamics of da'wah in the digital era. Changes in public communication patterns, the development of information technology, and the increasing diversity of audience characteristics require dai not only to master Islamic science, but also to have professional, adaptive, and oriented public communication skills based on Islamic values. This competence is the main capital in building da'wah that is able to reach various levels of society without losing the substance of Islamic teachings. Thus, strengthening communication capacity for young dai is no longer seen as an additional skill (*soft skills*), but as an integral part of da'wah competence that must be developed sustainably.

The results of the synthesis of various studies show that public speaking competence for young dai consists of several interrelated dimensions, namely scientific competence, communication competence, personal competence, and digital competence. Scientific competence is related to the mastery of da'wah material sourced from the Qur'an, Sunnah, and authoritative Islamic studies so that every message conveyed has a strong scientific basis. Communication competence includes the ability to systematically compile material, choose communicative language, manage voice intonation, use body language proportionally, and build effective interaction with the audience. Meanwhile, personal competence is reflected through integrity, example, confidence, empathy, and good morals as the foundation for the formation of a dai's credibility. Digital competence is related to the ability to utilize various media platforms as a means of effective and responsible da'wah dissemination.

A literature review by research (Mintawati et al., 2026) also shows that the development of public speaking competencies cannot be done instantly, but requires a systematic and continuous learning process. Communication training, public speaking practices, da'wah simulations, performance evaluations, and mentoring by senior dai are effective strategies in improving the quality of communication by young dai. In addition, involvement in student organizations, campus da'wah institutions, taklim assemblies, and digital da'wah communities provides ample space for young dai to hone communication skills through real experience. The practice-based learning process not only improves rhetorical skills, but also forms critical thinking skills, solves communication problems, and

adapts delivery styles to the characteristics of diverse audiences.

In the era of digital transformation, the development of public speaking competencies must also be integrated with digital literacy skills (Fasha et al., 2024). Young dai are required to be able to produce informative, educational, and interesting da'wah content through social media, podcasts, short videos, webinars, and other digital platforms. However, the use of technology should not only be oriented towards increasing the number of followers or popularity, but must be directed to expand the reach of moderate da'wah, build community Islamic literacy, and counteract the spread of hoaxes, hate speech, and extreme religious narratives. Therefore, digital communication skills must go hand in hand with strengthening Islamic communication ethics so that da'wah messages still reflect the values of honesty, politeness, and responsibility.

The results of the analysis also show that Islamic educational institutions, universities, da'wah organizations, and religious communities have a strategic role in building public speaking competencies for young dai. The dai coaching curriculum needs to integrate public communication materials, communication psychology, Islamic rhetoric, media literacy, and digital da'wah practices as part of professional competency development. This approach will produce dai that not only has a depth of religious knowledge, but is also able to communicate Islamic teachings effectively to an increasingly heterogeneous society. The synergy between academic capacity building, character development, and communication training is an important foundation in producing young dai who are able to answer the challenges of contemporary da'wah.

Based on the results of the study, it can be understood that the development of public speaking competencies is a strategic investment in improving the quality of Islamic da'wah in the modern era. Communication competencies supported by mastery of Islamic science, moral integrity, adaptability to technological developments, and dialogue building skills will strengthen the position of young da'wah communicators as professional and inclusive da'wah communicators. Thus, the development of public speaking not only increases the effectiveness of religious message delivery, but also contributes to the realization of moderate, adaptive, and responsive da'wah in the midst of ongoing social changes.

CONCLUSION

Islamic public speaking is a strategic competency that not only functions as a public speaking skill, but also as an instrument of da'wah communication based on the values of the Qur'an and Sunnah. Based on the results of a literature review, the concept of Islamic public speaking integrates aspects of rhetoric,

communication ethics, and morals of a dai in conveying Islamic messages effectively, persuasively, and humanistically. This ability plays an important role in realizing inclusive da'wah through a dialogical, moderate communication approach, respects diversity, and is able to adjust the characteristics of the audience in the midst of a pluralistic society and the development of digital communication spaces. Thus, Islamic public speaking is one of the relevant strategies in strengthening the effectiveness of contemporary da'wah without reducing the substance of Islamic teachings.

The development of public speaking competencies for young dai needs to be carried out systematically through strengthening the mastery of Islamic knowledge, communication skills, digital literacy, and character development. Synergy between Islamic educational institutions, universities, da'wah organizations, and religious communities has an important role in forming young dai who are professional, adaptive, and with integrity. This article makes a conceptual contribution by integrating the concepts of Islamic public speaking, inclusive da'wah, and the development of young dai competencies in one study framework. In the future, further research is recommended to use an empirical approach through field studies or mixed methods to test the implementation and effectiveness of Islamic public speaking in improving the quality of da'wah in various social contexts and digital media.

REFERENCES

- Afifi, S. (2021). *Ragam Komunikasi Verbal Dalam Al- Qur ' an*. 15, 153–171. <https://doi.org/10.20885/komunikasi.vol15.iss2.art6>
- Bahtiar, M. B., & Rohimi, P. (2024). Public Speaking Tokoh Agama dalam. *Journal of Da'wah*, 3(2), 195–215.
- Bridav Hayati, M. Alawy Farhan Yahya, Reva Intan Zakiah, & Ali Hasan Siswanto. (2025). Kredibilitas Dakwah dalam Ruang Publik Digital Berbasis Algoritma Studi Penguatan Literasi Digital bagi Da'i dan Masyarakat. *Ashfiya Journal of Qualitative Insight in Islamic Studies*, 1(2), 107–118. <https://doi.org/10.65729/ashfiya.v1i2.359>
- Dinata, F. R., Kuswadi, A., Liana, R., Ilmu, T., Al, T., Bumi, H., Way, A., & Diri, K. (2025). *Implementasi Pelatihan Public Speaking sebagai Upaya Membangun Kepercayaan Diri Santri Mahasiswa Ma ' had al—Jami ' ah Al -Hikmah*. 1(1), 8–16.
- Faqih, A., Zulvikar, R., Aulia, N., Safitri, R., & Ilham, M. (2026). *Strategi Manajemen Dakwah Berbasis Digital dalam Pengelolaan Konten Keagamaan*. 141–157.

- Fasha, A. N., Hidayah, N., & Wahyuni, F. (2024). *Pendekatan Komunikasi Adaptif melalui Problem-Based Learning untuk Meningkatkan Kompetensi Konselor dalam Public Speaking*. 15(3), 337–347.
- Firman Maulidna, Khairatul Ulfi, Annisa Mulia, Ahmad Zuhri Ramadhan, & Muhammad Saleh. (2025). Etika Dakwah di Media Digital: Tantangan dan Solusi. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(2), 315–336. <https://doi.org/10.61132/jmpai.v3i2.1005>
- Hendrayadi, Kustati, M., & Sepriyanti, N. (2023). Mixed methode research. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 6(4), 2402–2410.
- Khaiza, Ulya, H., Al-karim, M. F. A., Kurniawan, B., & Siswanto, A. H. (2025). Jurnal Penelitian Nusantara Dakwah Digital Multimazhab: Analisis Strategi Komunikasi Islam. *Jurnal Penelitian Nusantara*, 1(2), 682–687.
- Mintawati, H., Luckieta, M., Aris, B., & Putra, M. (2026). *Penguatan Kompetensi Public Speaking Universitas Nusa Putra melalui Model Microteaching dan Peer Feedback Terstruktur Berbasis Video*. 4(2), 84–96.
- Muhammad Rizqy, Nur Salsa Auliya Zachani, Saniyatul Fajri, & Meity Suryandari. (2023). Pengaruh Media Teknologi Informasi Modern Terhadap Aktivitas Dakwah di Era Revolusi Industri 4.0. *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1(1), 22–42. <https://doi.org/10.59246/aladalah.v1i1.146>
- Mutiara, I., Hanafi, L., Saputra, M. Z. A., Agama, I., Negeri, I., Agama, I., Negeri, I., Agama, I., & Negeri, I. (2025). *Strategi Public Relations SMA IT Khairu Ummah dalam Meningkatkan Jumlah Pendaftar Siswa-Siswi Baru Angkatan 2025 Agama Islam Negeri Curup , Indonesia 2 Institut Agama Islam Negeri Curup , Indonesia*. 12.
- Nasoha, A. M. M., Atqiya, A. N., Thohir, H. K., Ramadhani, N. A., & Sabilaa, R. A. (2025). Etika Komunikasi dalam Islam: Analisis terhadap Konsep Tabayyun dalam Media Sosial Pascasarjana Universitas Sebelas Maret Surakarta , Indonesia Universitas Islam Negeri Raden Mas Surakarta , Indonesia literatur. Menurut Nazaruddin dan Alfiansyah (2023). *Aladalah*, 3(2), 226.
- Nirwan Wahyudi AR, M. Said, N., & Fitra Siagian, H. (2023). Digitalisasi Dakwah Berbasis Kearifan Lokal. *Al-Mutsla*, 5(2), 322–344. <https://doi.org/10.46870/jstain.v5i2.637>
- Nuralimah, St., Alamsyah, Muh. N., & Ningsih, N. W. (2025). Strategi Integratif Pendekatan Psikologis dan Pendidikan Islam dalam Membentuk Karakter Generasi Alpha. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 3(2), 626–643. <https://doi.org/10.61104/jq.v3i2.1027>
- Rahmawati, A., Cahyani, D., Fratama, H., Az Zahra, R., Pratama, D. A. P., Nasution, N. A., & Khotimah, K. (2025). Pemahaman Makna dalam
-

- Interaksi Lisan dan Tulisan dalam Studi Kasus Conversation, Speech, and Written Text. *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 1(6), 4087–4094.
- Rani, S. (2023). Transformasi Komunikasi Dakwah dalam Era Digital: Peluang dan Tantangan dalam Pendidikan Islam Kontemporer. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 4(1), 207–216. <https://doi.org/10.37680/almikraj.v4i1.3513>
- Rofiq, M. (2024). Strategi Komunikasi Dakwah melalui Public Speaking KH. Abdul Ghofur Lamongan Jawa Timur. *JADID: Journal of Quranic Studies and Islamic Communication*, 4(02), 18–42. <https://doi.org/10.33754/jadid.v4i02.1286>
- Santono, A. N. R., Sukataman, S., Ni'am, A. M., & Chamdan, U. (2025). Dakwah Interaktif: Pergeseran dari Ceramah Satu Arah ke Diskusi Dua Arah. *Jurnal Selasar KPI : Referensi Media Komunikasi Dan Dakwah*, 5(1), 77–99.
- Sari, A. F. (2020). Etika Komunikasi. *TANJAK: Journal of Education and Teaching*, 1(2), 127–135. <https://doi.org/10.35961/tanjak.v1i2.152>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Syifa Hamama. (2024). Etika Komunikasi dalam Media Sosial: Tantangan dan Solusinya. *Selasar KPI : Referensi Media Komunikasi Dan Dakwah*, 4(2), 182–197.
- Yusuf, I. A. (2025). Inovasi Penguatan Keterampilan Public Speaking Santri melalui Program Dakwah Digital di Pondok Pesantren Sukahideng Tasikmalaya. 2(1), 42–53.
- Zhahirah, F. A., & Viola, D. (2026). Manfaat Internet Sebagai Sumber Belajar dalam Meningkatkan Kualitas Pendidikan Digital anecdotal , kajian ilmiah yang secara sistematis dan kritis memetakan dimensi-dimensi manfaat terakhir , kajian ini bertujuan untuk menyajikan analisis yang komprehensi. 3(April).