



ISLAMIC DA'WAH STRATEGY BY THE MAJELIS TAKLIM AL-ISTIQOMAH KLENDER, EAST JAKARTA

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ABSTRACT

This study examines the da'wah strategy of the Majelis Taklim Al-Istiqomah Klender in improving basic religious understanding among adolescents through the *Tuhfatus Shibyan* medium in the digital era. *Tuhfatus Shibyan* is a text based on *nazom* (rhythmic poetic verses) containing materials on *Ilmu Tauhid* (Islamic theology), *Fiqh* (Islamic jurisprudence), *Sirah Nabawiyah* (the life of the Prophet), and *maqolah / mahfudzah* (wise sayings), designed to attract adolescents through an interactive and easily memorized approach. This research employs a descriptive qualitative approach, with data collection techniques including observation, in-depth interviews, and documentation. The findings show that *Tuhfatus Shibyan* is implemented through structured teaching that integrates religious education with character building. The study emphasizes that creative non-formal da'wah approaches, such as *Tuhfatus Shibyan*, are relevant for enhancing adolescents' basic religious understanding, with potential for further development into digital formats to address the challenges of the digital era. The implications of this research provide recommendations for *majelis taklim* administrators to integrate technology into their da'wah strategies and expand collaborative networks with other communities.

Keyword: Da'wah Strategy, Majelis Taklim, Tuhfatus Shibyan, Muslim, Youth



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INTRODUCTION

Islamic Da'wah is the process of conveying Islamic teachings aimed at inviting people toward goodness in a wise, communicative manner that aligns with the development of the times. In the modern context, da'wah is not only carried out through religious pulpits but also utilizes digital media such as social media, YouTube, and other communication platforms so that Islamic messages can reach the millennial generation more broadly and effectively (Bashori & Jalaluddin, 2021; Sodikin & Solikhah, 2022). The development of information technology presents both opportunities and challenges in da'wah practices, particularly regarding information filtering and communication ethics in digital spaces (Mujahidin, 2021; Hilabi, 2023). In addition, Islamic da'wah plays a role in fostering values of tolerance, religious moderation, and harmonious social character within society (Karimullah, 2023). The use of social media as a medium for da'wah has been proven to significantly improve the religious understanding of Generation Z (Jalaluddin et al., 2024).

The role of Islamic da'wah in enhancing basic religious understanding in the digital era has become increasingly significant with the rise of social media as a primary means of disseminating Islamic values. Platforms such as Instagram have become important media for Muslim youth to access spiritual content that can increase religious engagement, although the impact remains moderate (Makhrian et al., 2026). In addition, moderate da'wah platforms such as Islami.co and IBTimes.id contribute to shaping balanced religious perspectives and countering radical narratives among young people (Mahzumi et al., 2025). However, a major challenge arises from the spread of misinformation, making validation based on authoritative sources such as the Qur'an and Hadith essential (Kadir et al., 2019). On the other hand, the role of family, community, and religious scholars remains crucial in strengthening religious understanding, including through digital approaches integrated with traditional education (Amin et al., 2025; Yilmaz, 2026). Innovations such as artificial intelligence also expand the effectiveness of digital da'wah in disseminating Islamic values (Putra et al., 2026). Furthermore, the involvement of women in digital da'wah enriches inclusive and contextual perspectives (Sari et al., 2025). The adaptation of Islamic education in the digital era also helps maintain the relevance of religious learning amid societal changes (Ismail et al., 2025).

Adaptive da'wah strategies that utilize digital media and social approaches have proven effective in maintaining the continuity of da'wah and increasing community participation, especially during periods of restricted social activity such as the pandemic (Baidowi & Salehudin, 2021). *Majelis taklim* are non-formal da'wah institutions that play a vital role in fostering religious development in society, particularly among adolescents, through regular study sessions, Islamic discussions, and moral guidance (Sudarmawan, 2022). Various studies indicate that *majelis taklim* function not only as platforms for delivering Islamic teachings but also as social and spiritual educational media capable of shaping the religious character of younger generations (Aisyah, 2018). The da'wah strategies applied are generally persuasive, contextual, and adaptive to technological developments and the needs of youth (Rahmat, 2021). Moreover, *majelis taklim* strengthen social bonds among community members and create inclusive spaces for religious interaction (Anwar & Firdaus, 2023). In the context of youth, these institutions have proven effective in reducing deviant behavior through moral development and exemplary approaches (Deipa, 2024). Thus, *majelis taklim* serve as important instruments in developing adaptive, participatory, and sustainable Islamic da'wah amid modern social dynamics and the ongoing challenges of globalization (Sari, 2023).

The implementation of religious extracurricular programs has been shown to be effective in shaping students' Islamic character through structured activities that instill religious values, discipline, and responsibility (Pratama, 2025). The *Merdeka Curriculum* in Islamic Religious Education is designed to strengthen religious understanding while building students' character through innovative and contextual learning strategies (Sufia & Harahap, 2025). Educational da'wah methods also demonstrate significant contributions to character formation through collaborative approaches and guided learning experiences (Syahputra, 2025). The application of da'wah management in educational institutions and orphanages shows that systematic guidance structures can strengthen children's moral and spiritual values (Safitri, 2025). Non-formal Islamic education, including youth da'wah communities, plays an essential role in reinforcing religious character through routine activities and the habituation of Islamic values (Wibowo & Darodjat, 2025). The development of Islamic extracurricular activities and educational da'wah strategies in elementary schools further strengthens the continuous and integrated formation of students' religious character in daily life (Jariyah et al., 2025; Rohman et al., 2025).

The optimization of digital technology in Islamic da'wah demonstrates that social media and digital platforms are effective tools for disseminating Islamic values widely and rapidly in the modern era (Nuraeni et al., 2025). The transformation of da'wah content through social media also reflects innovative communication strategies that integrate Islamic values with creative approaches and digital marketing (Yunita & Hasanah, 2024). The role of youth in da'wah is increasingly important, as they possess great potential to utilize technology in delivering Islamic messages in innovative and contextual ways (Widodo et al., 2024). Da'wah as a tool for social transformation shows that the integration of Islamic values can shape a more moderate and adaptive society (Muhsinah, 2024). In addition, digital Islamic economic da'wah and religious moderation on social media strengthen the dissemination of peaceful, inclusive, and relevant religious messages in modern society (Munthe et al., 2025; Zuhri, 2025). Therefore, digital da'wah has become a key strategy in expanding the reach of Islam through technological innovation and sustainable communicative approaches (Pratama et al., 2024).

Based on the problem identification, the low interest of adolescents in studying religion formally due to the dominance of digital media, along with the limited use of innovative da'wah methods, remains a major challenge in religious development. Therefore, this study formulates research questions concerning how the Majelis Taklim Al-Istiqomah Klender utilizes *Tuhfatus Shibyan* as a medium of da'wah for adolescents, the communication challenges of da'wah in the digital era, and the extent to which adolescents' basic religious understanding improves through the use of this medium. The objectives of this study are to describe the use of *Tuhfatus Shibyan*, identify the challenges encountered, and measure the improvement in adolescents' basic religious understanding. Furthermore, this research is expected to provide practical benefits in the form of creative da'wah strategies for *majelis taklim*, theoretical contributions to the development of da'wah communication studies based on creative media, and social benefits in increasing youth participation, shaping religious character, and reducing the negative impacts of digital culture through relevant, adaptive, and contemporary da'wah approaches.

RESEARCH METHODOLOGY

This study employs a qualitative approach. A qualitative approach is chosen because it enables the researcher to explore and understand in depth the phenomenon of da'wah communication

occurring at the Majelis Taklim Al-Istiqomah Klender, particularly in the use of *Tuhfatus Shibyan* as a medium of da'wah for adolescents. This approach emphasizes the collection of data in the form of words and actions obtained directly, as well as an in-depth analysis of the social, cultural, and communicative contexts within da'wah activities. The type of research used is descriptive qualitative. This type of research focuses on describing and explaining phenomena, situations, and conditions systematically and comprehensively without relying on statistical or numerical data. The data used in this study consist of primary and secondary data. Primary data are obtained directly through field observations, in-depth interviews with the leaders and students (*santri*) of Majelis Taklim Al-Istiqomah, and documentation of da'wah activities. Secondary data include relevant literature and documents that support the theoretical analysis and research context.

Data collection in this study is carried out through three main methods: observation, in-depth interviews, and documentation. Observation is conducted by directly examining the da'wah activities at Majelis Taklim Al-Istiqomah Klender, especially the use of *Tuhfatus Shibyan* as a medium for delivering religious messages to adolescents. Through observation, the researcher can clearly see the interaction between the *ustadz* and the students, as well as how *nazam* (poetic verses) are utilized in the religious learning process. Furthermore, in-depth interviews are conducted with the leaders of the majelis taklim and adolescent participants to obtain more detailed information regarding their experiences, understanding, and responses to the da'wah method. These interviews are open-ended, allowing informants to freely express their perspectives. In addition, documentation is used to collect supporting data such as *Tuhfatus Shibyan* materials, records of majelis taklim activities, photographs, and recordings of da'wah sessions. These three techniques complement one another to produce valid and comprehensive data.

The data analysis technique in this study is conducted qualitatively through systematic stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, the researcher selects, simplifies, and focuses the data obtained from observations, interviews, and documentation to align with the research focus. Irrelevant data are excluded, while important data are categorized based on specific themes. Next, in the data presentation stage, the reduced data are organized into descriptive narratives to facilitate understanding and analysis. This stage aims to clearly illustrate patterns of da'wah communication, the use of *Tuhfatus Shibyan*, and adolescents' responses. The final stage is conclusion drawing, which involves formulating research findings based on the analyzed data. This analysis is conducted in depth to identify communication patterns, challenges, da'wah strategies, and their impact on improving adolescents' basic religious understanding at Majelis Taklim Al-Istiqomah Klender.

RESULT AND DISCUSSION

Forms of Da'wah at Majelis Taklim Al-Istiqomah

1. Qur'an Reading and Writing (BTQ)

Qur'an Reading and Writing (Baca Tulis Al-Qur'an/BTQ) is an activity aimed at equipping students with the ability to read the Qur'an correctly in accordance with the rules of *tajwid*, as well as to recognize Arabic script as a foundation for understanding the holy text. The implementation of BTQ learning uses commonly applied methods in *majelis taklim*, including the *Talqin* method and the *Qiro'ati* method. The *Talqin* method is a teaching technique in which the *ustadz* (teacher) first recites verses of the Qur'an, and then the participants imitate them while receiving direct correction if there are mistakes in pronunciation or *tajwid*. This method is considered effective for beginners

who require intensive guidance to read correctly. In addition, the *Qiro'ati* method is used to train participants to read the Qur'an in a gradual and systematic manner, starting from short surahs to longer ones, while also understanding the rules of recitation. This method combines memorization and alternating reading practice, helping learners develop fluency.

BTQ activities are conducted regularly every afternoon until after the *Isha* prayer under the guidance of experienced ustadz. Besides technical reading instruction, participants are also given the opportunity to learn how to write Arabic letters of the Qur'an and to understand the meanings of the verses they read, enabling them to internalize the message of the Qur'an more deeply. Learning the Qur'an, particularly through *tahfidz* and BTQ programs, has significant benefits in improving students' academic achievement, as it trains concentration, discipline, and strong memory (Syafrizal & Yuslinar, 2022). From a learning theory perspective, the Qur'an emphasizes the importance of structured, meaningful, and continuous learning processes to achieve deep understanding (Wakka, 2020). Moreover, mentoring and Qur'anic learning activities in Islamic educational institutions have been shown to enhance religious habits and foster love for the holy book (Anshari, 2022). Innovative learning media also play an important role in helping young learners understand the Qur'an more effectively (Ariashinta & Zulfitria, 2023). Thus, Qur'anic education impacts not only cognitive aspects but also the comprehensive development of students' character, morality, and spirituality (Ma'mun, 2018).

2. Congregational Prayer Practice

The practice of congregational prayer (*shalat berjamaah*) is carried out daily at Maghrib and Isha as part of religious development and strengthening Islamic brotherhood (*ukhuwah Islamiyah*) among students. Congregational prayer functions not only as an obligatory act of worship but also as a means of education and reinforcement of discipline, togetherness, and solidarity among members of the *majelis*. The prayer is usually led by an imam, either an ustadz or a capable student who has the ability to lead the prayer. This activity is conducted consistently and on a scheduled basis, aiming to habituate participants to perform congregational prayers in accordance with the Sunnah of the Prophet Muhammad. Participants feel that this practice strengthens both social and spiritual bonds, while also encouraging consistency in fulfilling religious obligations. It also serves as a practical learning moment regarding the proper etiquette and procedures of prayer according to Islamic teachings.

However, there are challenges in its implementation, such as difficulties in aligning the busy schedules of youth with school or other activities, as well as varying levels of motivation and discipline among participants. Nevertheless, the organizers continuously strive to provide motivation and reminders so that congregational prayer remains a top priority. The practice of congregational prayer in Islamic Religious Education plays an important role in improving students' worship skills through structured and experiential approaches. The use of instructional video media has proven effective in helping students better understand prayer movements and recitations, thereby significantly enhancing their practical worship skills (Kadir, 2021). Furthermore, the habituation of congregational prayer in schools and Islamic boarding schools contributes to the development of religious character traits such as discipline, responsibility, and togetherness (Yunus et al., 2024). Practice-based and demonstration methods enable students to internalize worship values more easily in their daily lives (Rahmah et al., 2024). Habitual practices such as *dhuha* prayer in congregation have also been shown to improve memorization of recitations and understanding of prayer movements consistently (Fatoni & Rokhimah, 2024). In conclusion, the integration of innovative learning strategies and

congregational worship practices not only enhances ritual skills but also fosters the continuous development of students' spiritual and social character within a holistic Islamic educational environment (Amin, 2021).

Da'wah Strategy "Tuhfatus Shibyan" of Majelis Taklim Al-Istiqomah

1. The Urgency of Tuhfatus Shibyan in the Da'wah Strategy of Majelis Taklim Al-Istiqomah

Tuhfatus Shibyan is a religious educational book specifically designed for children and serves as one of the main pillars of the da'wah strategy at Majelis Taklim Al-Istiqomah Klender. According to Ustadz Khoiruddin, the author of the book, *Tuhfatus Shibyan* means "A Pearl for Children," reflecting its purpose as a valuable learning medium to build religious awareness among young students (*santri*). This book contains essential foundational Islamic materials, including *Aqidah* (Islamic theology), *Fiqh* (Islamic jurisprudence), *Sirah Nabawiyah* (the life of the Prophet), and *maqolah* or *mahfudzat* (collections of sayings from scholars, companions, and hadith). These materials are systematically arranged to instill strong religious understanding from an early age. The background of its development began in 2010, when Ustadz Khoiruddin observed that religious education in many Qur'anic learning centers (*TPA*) tended to be monotonous. Conventional approaches focusing mainly on writing and assessment often left little room for in-depth explanation, making learning less engaging for children. To address this issue, *Tuhfatus Shibyan* adopts the *nadzom* method delivering material in rhythmic poetic verses. This approach enables children to memorize and understand lessons without relying heavily on writing, making learning more efficient, lively, and enjoyable.

Religious education for children plays a crucial role in shaping Islamic character from an early age through structured and systematic learning. It not only focuses on cognitive aspects but also emphasizes moral and spiritual values derived from Islamic teachings (Zainuddin & Mustafiyanti, 2024). In primary education, religious instruction is often combined with classical text studies to introduce basic Islamic knowledge gradually (Kholifah et al., 2025). Approaches based on classical texts such as *Tarbiyatul Aulad* and *Ad-Diyanah* are also used to design learning strategies aligned with children's developmental stages (Suprayitno & Mujahidin, 2020; Wulandari et al., 2026). Moreover, religious education should consider the diversity of learners, including children with special needs, to ensure inclusivity and effectiveness (Adriannor & Hasanah, 2023). Therefore, innovative and contextual religious education design is key to shaping a morally grounded and character-driven generation in today's modern era (Simatupang et al., 2020).

The primary reason for developing *Tuhfatus Shibyan* was to overcome the limitations of religious teaching methods around 2010–2011. At that time, many TPA institutions relied on repetitive writing and evaluation methods that were less effective in attracting children's interest. As a solution, this book was designed as a da'wah medium that allows children to learn through rhythmic recitation (*nadzom*), making the learning process more dynamic, interactive, and engaging. Although the name *Tuhfatus Shibyan* literally means "A Pearl for Children" and was initially intended for TPA-level students, Ustadz Khoiruddin emphasized its long-term goal as a da'wah medium for all age groups from children to adults. The initial focus on children reflected the institution's priority on foundational religious education during that period. However, the flexibility of its materials and the *nadzom* method allows it to be adapted for broader audiences, making it an inclusive and sustainable tool of da'wah.

Early childhood religious education holds a strategic role in shaping character, spirituality, and understanding of Islamic values from the earliest stages of development. The implementation of psychological and moral values in teaching classical texts such as *arbiyatul Aulad fil Islam* emphasizes

character-building aligned with children's natural disposition (*fitrah*) (Yahya, 2024). Strengthening Qur'anic literacy through community-based religious activities also increases children's attachment to the holy book (Jaya, 2023). In Islamic boarding schools (*pesantren*), curricula are designed to systematically integrate religious values (Aufin, 2016). Learning approaches must also accommodate children with special needs to remain inclusive and effective (Rahmawati et al., 2020). At the elementary and early childhood levels, religious education emphasizes simple and structured learning (Ali, 2016), while Qur'an-based educational principles highlight alignment with developmental stages (Hikmah & Alam, 2022). Behavioral and role-model-based approaches further strengthen the internalization of religious values in children's daily lives (Maâ, 2017; Kurniawan, 2017).

The development of *Tuhfatus Shibyan* also carries deep spiritual value. Published in 2011, the book was dedicated as a charitable endowment (*waqf*) of religious knowledge, with its spiritual rewards intended for the late Hj. Masani binti H. Abdul Muttalib, the mother of Ustadz Khoiruddin. Thus, it functions not only as a medium of education and da'wah but also as a form of devotion to Islamic values and filial respect. Overall, the creation of *Tuhfatus Shibyan* reflects an innovative and responsive da'wah strategy. By emphasizing engaging, accessible, and adaptable methods, it demonstrates the commitment of Majelis Taklim Al-Istiqomah to address the shortcomings of traditional teaching approaches while expanding the reach and impact of Islamic preaching. This strategy highlights the importance of careful planning and effective utilization of resources to achieve long-term educational and spiritual goals.

2. Communication Challenges of Da'wah through "Tuhfatus Shibyan"

The challenges of teaching *Tuhfatus Shibyan* in the digital era are essentially aligned with the broader challenges faced by preachers and religious leaders in conveying Islamic knowledge to modern society. Changes in the behavior of younger generations who are increasingly attached to gadgets have led to a decline in interest in reading classical religious texts, as information is now more easily accessed through the internet and social media, which are highly engaging. The dominance of digital entertainment content also presents a significant challenge, as it can divert students' attention away from studying classical texts like *Tuhfatus Shibyan*, which require patience and consistency. However, this condition simultaneously opens opportunities for innovation in teaching methods to become more adaptive to technological developments. *Tuhfatus Shibyan* can be developed into digital formats such as learning applications, interactive videos, or online platforms that make it easier for students to understand its content. Through the use of such technologies, *majelis taklim* institutions can expand the reach of their da'wah while preserving the traditional values embedded in the text. This highlights that communication challenges in da'wah require adaptive strategies to remain relevant, effective, and responsive to the needs of the younger generation without losing the essential teachings passed down by earlier scholars.

In the digital era, da'wah communication challenges are marked by rapid changes in how religious information is accessed through technology and the internet. This development demands adaptive, technology-based strategies to ensure that religious messages are effectively delivered to digital-native audiences (Ridwan, 2022). The integration of social media and artificial intelligence also offers new opportunities to expand the reach of da'wah and enhance audience engagement (Syukur et al., 2025). However, the increasing digital engagement of youth creates challenges in maintaining interest in classical Islamic texts (Rani, 2023). Globalization further reinforces the need for innovative, inclusive, and culturally adaptive da'wah communication strategies (Marfu'ah, 2017). Therefore,

strengthening digital literacy and developing modern da'wah methods are crucial to maintaining the relevance of Islamic teachings in today's technological landscape.

3. Students' Responses to the "Tuhfatus Shibyan" Strategy

Tuhfatus Shibyan, as a teaching medium based on *nadzom* (rhythmic poetic verses) at Majelis Taklim Al-Istiqomah Klender, has received diverse responses from students, reflecting its effectiveness as a da'wah tool. According to Ustadz Syahrul, students' responses vary depending on their level of seriousness in learning. For those who are highly motivated and eager for knowledge, this method has proven to be engaging and impactful sometimes even inspiring them to become preachers themselves. One indicator of the success of *Tuhfatus Shibyan* is the emergence of former students who have become teachers and now use the book as a medium of da'wah in their own communities. For instance, a teacher named Ustadzah Ira from Majelis Taklim Al-Istiqomah has successfully introduced *Tuhfatus Shibyan* in her hometown. This demonstrates that the method has broad appeal and can be adopted beyond its original setting.

The use of poetic-based learning such as *nadzom* plays an important role in enhancing the effectiveness of Islamic education and da'wah. This method utilizes rhythm and rhyme patterns that make it easier to memorize and understand religious material in an engaging way (Syafe'i et al., 2021). In the *pesantren* tradition, rhythmic poetry also serves as a cultural identity that not only functions as a learning medium but also as a tool for internalizing moral values (Khoiruzzabidi et al., 2026). Additionally, the *nadzom* approach in teaching Islamic jurisprudence (*fiqh*) strengthens students' religious character through repetition and structured recitation (Wafi & Muta'allim, 2025). Its effectiveness is also evident in conveying Sufi teachings (*tasawuf*), which become more accessible when presented in artistic and rhythmic forms (Arifin, 2024). In the context of modern da'wah, *nadzom* can serve as a creative medium to increase interest in religious learning amid the challenges of digitalization (Habudin & Holilah, 2025).

Ustadz Khoiruddin also noted that the book shares similarities with poetic recitations such as *qasidah* (e.g., *Burdah*), making it easy to memorize and enjoyable. This is supported by the testimony of Salman, a 17-year-old student, who finds the rhythmic approach engaging. The use of melody and rhythm allows students especially children to feel emotionally connected to the material. The positive responses from dedicated students, along with the spread of *Tuhfatus Shibyan* to other regions such as Cianjur, highlight the strength of this da'wah strategy. It proves effective not only locally but also in expanding outreach. However, the variation in student responses indicates the need for additional strategies to engage less enthusiastic learners. This underscores the importance of adapting teaching methods to the needs and characteristics of the audience in order to achieve educational and organizational goals. The use of art-based learning media such as singing, movement, poetry, and rhythm has been shown to enhance understanding and engagement in Islamic education.

Approaches like *nyanyi dan tari* (singing and movement) integrated with Islamic values can create a joyful and meaningful learning environment (Hidayat, 2024). In *pesantren* traditions, poetic chanting (*lalaran*) is commonly used to strengthen memorization and comprehension of classical texts (Anraistida, 2024; Amin, 2024). Furthermore, religious arts such as *shalawat* and performances like *al-banjari* help reinforce students' religious character while serving as effective tools of da'wah in the era of globalization (Jazilah et al., 2024). Traditions like *barzanji* and Islamic poetic recitations also contribute to shaping social and moral values within communities (Wahyudin, 2024). In conclusion, rhythm- and art-based learning approaches not only improve comprehension but also

contribute significantly to the development of students' character and spirituality in a sustainable manner within modern Islamic educational contexts (Rosyidi & Rahman, 2026).

CONCLUSION

The communication strategy of da'wah implemented by Majelis Taklim Al-Istiqomah Klender through the use of the *nadzom* media *Tuhfatus Shibyan* is effective in improving basic religious understanding among adolescents. The Majelis Taklim is able to utilize traditional learning methods that are packaged in a creative and innovative way, thereby attracting the interest and attention of the younger generation amid the rapid development of digital technology. Learning activities such as Qur'an reading and writing (BTQ), congregational prayer practice, and annual routine programs play an important role in shaping discipline, independence, and the religious character of the participants. Despite facing various challenges, such as competition with digital entertainment content and limited facilities, the Majelis Taklim continues to carry out its non-formal da'wah function in a contextual and applicable manner in accordance with current conditions. The use of *nadzom* as a medium of da'wah communication provides an enjoyable learning experience and fosters love for religion, which in turn has a positive impact on behavioral change and a deeper understanding of religion among adolescents. Future researchers are advised to expand the study to other *majelis taklim*, use quantitative approaches, and further examine the integration of traditional and digital da'wah in more depth in order to find the most effective and relevant da'wah model in today's modern era.

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