



## Quality Standards for Online Dakwah Content (Thematic Study in the Book *Ṣaḥīḥ Muslim*)

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### Abstract

The quality of online da'wah content is a critical determinant of its effectiveness in conveying religious messages in the digital era. Its impact is highly contingent upon the faithful application of ethical principles rooted in the teachings of Islam. This study aims to identify quality standards for online da'wah content based on the teachings of *Ṣaḥīḥ Muslim*. The research adopts a qualitative literature review (library research) approach, employing both normative-theological and sociological methods, and applies a thematic analysis of relevant hadith narratives. The findings indicate that quality standards for online da'wah content, as reflected in *Ṣaḥīḥ Muslim*, comprise core values such as honesty, politeness, gentleness, friendliness, humility, moderation, exemplary behavior, refraining from slander and conflict, and fostering an optimistic outlook. The hadiths in *Ṣaḥīḥ Muslim* underscore the vital significance of preserving the authenticity of the da'wah message and upholding ethical standards in its delivery — a matter of utmost relevance when addressing the challenges posed by digital platforms. To ensure that online da'wah has a constructive and meaningful impact in nurturing the faith and moral character of its audience, it must be grounded in these high moral and intellectual standards.

**Keywords:** content quality standards, online da'wah, *Ṣaḥīḥ Muslim*, thematic studies, hadith and da'wah

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## 1. INTRODUCTION

Da'wah, as an endeavor to disseminate the teachings of Islam, has undergone profound transformations in the rapidly evolving digital era. The increasing use of online platforms—including websites, social media, and video streaming services—has become

a primary means for preachers to communicate Islamic messages to a broader audience. This shift has significantly expanded the reach and accessibility of da'wah, aligning with its ultimate aim of facilitating the application of Islamic values in daily life, thereby seeking the pleasure of Allah and achieving true well-being in this world and the Hereafter.<sup>1</sup> At the same time, this development has introduced new challenges, particularly regarding the quality, authenticity, and reliability of the da'wah content delivered online.

A significant portion of online da'wah content appears to be more oriented toward gaining popularity and generating sensationalism than toward genuinely conveying sound religious guidance. Such an approach contradicts the essence of the Prophet's teaching, which emphasizes the gravity of responsibility associated with propagating knowledge and its impact on others. In *Ṣaḥīḥ Muslim* (no. 2674), Abū Hurairah narrates that the Messenger of Allah (peace be upon him) said: "Whoever invites others to guidance will have a reward like that of those who follow it, without detracting from their reward in the least. And whoever invites others to error will bear a sin like the sins of those who follow him, without detracting from their sins in the least."<sup>2</sup> This ḥadīth highlights the profound responsibility placed upon those engaged in preaching, reminding them that both the benefits and the burdens of their efforts multiply with the number of people influenced. It is therefore imperative that preachers ensure their online da'wah guides audiences towards sound understanding, preserves the authenticity of Islamic teachings, and steers them away from misguidance.

The quality of online da'wah content is a critical factor determining its efficacy in transmitting the intended message. Yet, it is increasingly susceptible to issues related to the validity of information, the credibility of its source, and the ethics of its delivery. In the absence of clearly defined quality standards, da'wah content is prone to distortion and misinterpretation, which can cause confusion within the Muslim community. Hence, it is vital to establish and adhere to quality standards that guarantee the integrity of online da'wah, ensuring its alignment with Sharī'ah principles and its ability to benefit society. As emphasized by Jamia, the use of social media platforms for da'wah must be balanced with caution and accountability, so that the messages communicated remain accurate, authentic, and faithful to the tenets of Islam.<sup>3</sup> In the contemporary context, lapses in quality standards arise when da'wah is presented without due regard for rigor, ethics, or precision, creating space for misguidance and misunderstanding. Such practices can distort the intended message of Islam, sow confusion, and potentially foster harmful deviations within the community.

One of the main sources in formulating standards for the quality of da'wah is the hadiths of the Prophet Muhammad, especially those contained in *Ṣaḥīḥ Muslim*, a hadith book recognized for its authenticity in Islam, which is the best hadith book after *Ṣaḥīḥ Bukhārī*, in fact this book is considered better by some hadith scholars from *Ṣaḥīḥ Bukhārī*. Scholars generally agree that the Muslim book of Ṣaḥīḥ is better in several respects, such as dividing hadith into three types, namely hadith which narrated by a fair narrator with a strong memorization, a hadith narrated by a narrator whose condition

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<sup>1</sup>Wahidin Saputra, Introduction to the Science of Da'wah (Kharisma Putra Utama Offset, 2011).

<sup>2</sup>Muhammad Fuad Abdul Baqi, Sahih Muslim Volume 4, cet 1 (Jakarta: Pustaka As-Sunnah Jakarta, 2010), p. 494.

<sup>3</sup>Ririn Jamiah et al., "The Effectiveness of Social Media in Conveying Da'wah Messages to the Community of Mulyojati Village, West Metro District," Journal of Da'wah and Communication, vol. 07, (2023): 14–26. <https://apjii.or.id/berita/d/apjii-di->

(*mastūr*) is unknown and the strength of his memorization, and a hadith narrated by a narrator whose memorization is weak and has many mistakes. So that it is easy to put the hadith in even very deep categories. In addition, matan hadiths that have the same meaning, together with their sanads are collected in one place and not divided into several chapters.<sup>4</sup>

The ḥadīths recorded in *Ṣaḥīḥ Muslim* not only provide procedural guidance for da'wah, but also underscore the vital importance of honesty, patience, wisdom, and a nuanced understanding of the audience in delivering the message. These principles are especially relevant in the context of online da'wah, where information spreads rapidly and communicators must adhere to the highest ethical standards. Hence, a thematic examination of the ḥadīths in *Ṣaḥīḥ Muslim* is essential for formulating robust quality standards for online da'wah content.

This study aims to identify quality standards for online da'wah content rooted in the teachings of the ḥadīths compiled in *Ṣaḥīḥ Muslim*, ensuring that such content is not only informative, but also faithful to Islamic teachings, ethically sound, and effective in nurturing the moral character and faith of its audience. The research adopts a qualitative, descriptive approach based on a comprehensive literature review (library research), utilizing both normative and sociological theological perspectives. The data are collected from authoritative literature, including both ḥadīth compilations and other scholarly works relevant to the quality of online da'wah. To further substantiate the findings, this study also reviews a range of relevant previous research, seeking to identify new insights and contributions to the discourse. The following section presents an overview of prior studies related to the da'wah message.

1. The research conducted by Rina Rizki Dzakiyyatul Adha and Hendri Waluyo Lensa, entitled "Dissemination of Hadith on Social Media: A Study of the Development of *Ṣaḥīḥ al-Bukhārī* Studies via YouTube from 2011–2022", reveals a significant increase in the number of YouTube channels publishing content related to the study of *Ṣaḥīḥ al-Bukhārī* during this period. The findings demonstrate that the dissemination of these studies through digital platforms has gained considerable momentum, as evidenced by the growing number of channels that focus on this theme each year.<sup>5</sup> Whereas Rina and Hendri's study analyzes the dissemination of hadith studies on social media by employing a mixed-methods approach (combination of qualitative and quantitative analyses), this present research aims to investigate the quality standards of online da'wah content using a qualitative approach, specifically through a thematic literature review of hadith texts.
2. The study conducted by Irwan Fitri Aco, entitled "Principles of Da'wah and Communication in the Book of *Ṣaḥīḥ al-Bukhārī*", explores numerous hadiths that highlight the Prophet's principles of da'wah and communication. The results emphasize that these principles must be understood beyond their literal or textual meanings, acknowledging the vital role of contextual interpretation in responding to contemporary challenges.<sup>6</sup> In contrast, while Irwan's research focuses on the

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<sup>4</sup>Abdul Wahid Arsyad, "Study of the Superiority Aspects of the Sahih Muslim Book Against Sahih Bukhari," *Futura Islam Scientific Journal*, vol. 17 (2018): 312, <https://doi.org/doi:10.22373/jiif.v17i2.2454>.

<sup>5</sup>Rina Rizki Dzakiyyatul Adha and Hendri Waluyo Lensa, "Dissemination of Hadith on Social Media (Study of the Development of Sahih Bukhari Studies Via YouTube From 2011-2022)," *Journal of Hadith Science*, vol. 1, 2023.

<sup>6</sup>Irwan Fitri Aco, *Principles of Da'wah and Communication in the Book of Sahih Al-Bukhari* (Alauddin Makassar State Islamic University, 2017).

Prophet's da'wah and communication methods as narrated in the book of *Ṣaḥīḥ al-Bukhārī*, this present study uses the book of *Ṣaḥīḥ Muslim* as its primary source to investigate quality standards for online da'wah content, aligning its findings with the ethical and methodological requirements of the digital era.

3. Ridwan and Hijrayanti Sari conducted an in-depth study of the Prophet's da'wah communication methods, as presented in the book of *Ṣaḥīḥ Muslim*. Their thematic review identified several methods employed by the Prophet (peace be upon him), including correspondence, patience, gentleness, addressing wrongdoing appropriately, prioritization, making religion approachable, spreading glad tidings, providing clarification, and invoking prayer. These methods reflect a diverse range of strategies tailored to suit the conditions and needs of the audience (*mad'ū*).<sup>7</sup> Whereas Ridwan and Hijrayanti Sari's research focuses primarily on the Prophet's communication methods, this present study aims to establish quality standards for online da'wah content in the context of digital platforms, drawing from the teachings of *Ṣaḥīḥ Muslim*. This approach adds theoretical novelty by combining classical prophetic principles with their application in contemporary digital environments.

It is anticipated that this study will serve as a valuable reference for future researchers seeking to explore quality standards for online da'wah content, especially from an ethical perspective based on the ḥadīths of *Ṣaḥīḥ Muslim*. Moreover, it is hoped that this research can provide concrete recommendations for digital da'wah activists in formulating guidelines and criteria for producing online da'wah content that is faithful to the ethical and methodological principles derived from the Prophet's traditions.

## 2. DISCUSSION

### 2.1. Online Da'wah Content

Several groups such as Bambang S. Maarif define da'wah as an activity to invite people to the teachings of Islam which is carried out peacefully, gently, consistently and full of commitment. Da'wah is an activity that aims to invite people to the path of Allah in order to obtain happiness in this world and the hereafter.<sup>8</sup> Thus, da'wah can be interpreted as an activity carried out wisely by someone in inviting or calling people to the right path, as an effort to encourage people to do good and prevent evil in accordance with the commands of Allah to be safe and happy in this world and in the afterlife.

According to Kurniawan, da'wah content is a form of message conveyed by preachers and preachers to spread the teachings of the Islamic religion and invite other people to understand, practice and get closer to Islamic values. Da'wah content can take various forms, such as lectures, sermons, writing, videos, or other forms of media used to convey da'wah messages.<sup>9</sup> The increasing development of the current technological era makes it easier for people to access da'wah content from various digital platforms such as websites, social media, applications and so on.

The transformation of da'wah into online da'wah content is now increasingly easier to access thanks to technological developments that present various digital platforms, such

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<sup>7</sup>Ridwan Ridwan and Hijrayanti Sari, "Communication Methods of the Prophet's Da'wah (Thematic Study in the Muslim Book of Ṣaḥīḥ)," *Nukhbatul 'Ulum: Journal of Islamic Studies* 7, no. 2 (December 10, 2021): 259–78, <https://doi.org/10.36701/nukhbah.v7i2.408>.

<sup>8</sup>Bambang S Maarif, *Da'wah Communication: Paradigm for Action*, Cet. I (Bandung: Simbiosis Rekatama Media, 2010), p. 22.

<sup>9</sup>Kurniawan, A. *Da'wah Strategy in the Digital Era* (Yogyakarta: Deepublish, 2015).

as websites, social media, applications and streaming services. With these platforms, preachers or preachers can convey Islamic messages in various formats, such as lectures, sermons, articles, videos, podcasts, and infographics, which are tailored to the characteristics of each platform. For example, short, inspirational videos can be shared via platforms such as YouTube or Instagram, while educational articles are better suited to websites or blogs. This allows audiences from various backgrounds to access the message of Islam in a way that is more engaging and relevant to their needs.

## **2.2. Muslim Book of Ṣaḥīḥ**

Imam Muslim originally titled his compilation *al-Musnad al-Ṣaḥīḥ*, a work later commonly known as *Ṣaḥīḥ Muslim*. This text has long been acknowledged as the second most authoritative ḥadīth collection after *Ṣaḥīḥ al-Bukhārī*. *Ṣaḥīḥ Muslim* emerged during the third century of the Hijrah, an era marked by a focus on the purification, verification, and perfection of ḥadīth literature. During this period, ḥadīth scholars undertook extensive journeys to distant regions, meticulously classified prophetic reports (*marfūʿ*, referring to narrations traced back to the Prophet), and distinguished between narrations linked to the Prophet's companions and those connected to the *tābiʿīn*. In addition, these scholars critically evaluated the quality of ḥadīth, categorizing them into *ṣaḥīḥ* (sound) and *ḍaʿīf* (weak), and compiled the criticisms posed by scholars of *kalām* and others, addressing both the reliability of the narrators and the content of the reports. They also organized the ḥadīth literature in a systematic manner.<sup>10</sup>

The contents of *Ṣaḥīḥ Muslim* revolve around authentic narrations attributed to the Prophet. The book begins with the section *al-Īmān* and concludes with *al-Tafsīr*, with each book containing a number of chapters. Compared to *Ṣaḥīḥ al-Bukhārī*, the structure of *Ṣaḥīḥ Muslim* is more orderly and coherent, making it easier for readers and researchers to understand and locate relevant ḥadīths. This meticulous arrangement stands out as one of the defining advantages of *Ṣaḥīḥ Muslim*, differentiating it from the less systematic compilation method found in *Ṣaḥīḥ al-Bukhārī*.<sup>11</sup>

The structured organization of *Ṣaḥīḥ Muslim* serves as one of its key strengths, facilitating accessibility and comprehension. As a result, *Ṣaḥīḥ Muslim* has come to function not only as a compilation of authoritative ḥadīths but also as an enduring methodological model for thematic studies in ḥadīth literature. Its meticulous and well-ordered chapters have ensured its continued relevance as a primary reference across various fields of Islamic studies, especially those that require thematic precision and structured access. In this way, *Ṣaḥīḥ Muslim* goes beyond its role as a mere ḥadīth collection; it also exemplifies a sophisticated scientific approach to the classification, verification, and presentation of ḥadīth material.

## **2.3. Quality Standards for Online Da'wah Content according to Muslim Hadith**

Basically, messages in any form can be used as da'wah messages as long as they do not conflict with the main source of da'wah, the Koran and Hadith. Ali Aziz explained that the message of da'wah is generally divided into two, namely the main message (the Koran and Hadith) and additional or supporting messages (other than the Koran and Hadith).<sup>12</sup> In practice, da'wah is a noble task, so the da'wah message conveyed has several quality

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<sup>10</sup>Dadi Nurhaedi, *The Book of Sahih Muslim in the Study of the Book of Hadith* (Yogyakarta: Teras, 2009).

<sup>11</sup>Nawir Yuslem, *The Main Book of Hadith* (Jakarta: Hijri Pustaka Utama, 2011).

<sup>12</sup>Moh Ali Aziz, *Da'wah Science*, Cet. 4th (Jakarta: Prenadamedia Group, 2015).

standards that must be guided by. These standards are general formulations which contain provisions for creating online da'wah content. Through this standard, a preacher is deemed to need to know, understand and be able to position himself as a successor in conveying religious messages in the hope that the da'wah can run well, be right on target and not cause conflict.

Da'wah of Islam is a very important activity in the overall teachings of Islam. With da'wah, the messages of Islamic teachings can be known, internalized and practiced by people from generation to generation. Da'wah is spread thoroughly, carried out through various means, such as sermons in mosques, lectures, taklim assemblies, and religious literature. However, da'wah patterns have also experienced major changes with the increasing use of digital technology, especially social media. Many religious figures and da'wah institutions currently utilize social media to spread Islamic teachings to a wider audience without being limited by time or geographical location.<sup>13</sup> The development of information technology has changed the way we interact, share information, and access various types of da'wah content.<sup>14</sup> Da'wah content that is quality, relevant, and delivered in a good way tends to be easier for audiences to remember, put into practice, and can minimize conflict.

According to A. Aziz and R. Santoso, nahi mungkar in da'wah is more directed at societal norms and traditions. Because evil acts are always related to someone's activities that harm themselves and others, so religious rules answer this problem.<sup>15</sup> This will work if the da'wah practitioner understands the quality standards of online da'wah content so that the message delivered is on target. Regarding that, in the book of *Ṣaḥīḥ Muslim*<sup>16</sup> summarized by dividing the quality standards for da'wah content into several (10) parts, namely;

1. The evils of lying and the virtues of honesty

Honesty is telling or saying something truthfully.<sup>17</sup> This implies that honesty is the attitude of conveying information, feelings or facts correctly and as is, without adding or subtracting the truth, either in words or actions. This honest nature is the basis of all good deeds and the pinnacle of noble morals. In da'wah, honesty is a fundamental principle, so that the religious message is conveyed accurately, in accordance with authentic sources such as the Koran and hadith, so that the message that reaches the people is an authentic teaching.

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا»

It means:

From 'Abd Allāh, who said: The Messenger of Allah (peace and blessings be upon him)

<sup>13</sup>Rahmi Wahyuni, Dan Siti, and Rahma Harahap, "The Effectiveness of Social Media as a Da'wah Media in the Digital Era: Study Literature Review" 29 (2023): 162–72, <https://doi.org/10.37064/nadwah.v29i2.18571>.

<sup>14</sup>N. H Ummah, "Utilization of Social Media in Increasing the Effectiveness of Da'wah in the Digital Era," *Journal of Da'wah Management* X (2022): 151–69, <http://journal.uinjkt.ac.id/index.php/jmd>.

<sup>15</sup>Abd Aziz and Rachman Santoso, "Nahi Mungkar in Da'wah (Construction of Da'wah Hadith on the Development of Da'wah)," n.d.

<sup>16</sup>Muhammad Fuad Abdul Baqi, *Shahih Muslim Volume 4*.

<sup>17</sup>Muhammad Abdul 'Aziz al-Khuli, *Al-Adab an-Nabawi* (Beirut: Dar al Fikr, n.d.), h.150

said: “Verily, truthfulness leads to righteousness, and righteousness leads to Paradise. A person continues to tell the truth until he is recorded with Allah as a truthful person. And verily, falsehood leads to wickedness, and wickedness leads to the Fire. A person continues to tell lies until he is recorded with Allah as a liar.” (Narrated by Muslim, no. 2607)

In the hadith above, there is the word "*ma yazalu*", this word indicates someone who always makes a habit of being honest in both words and deeds, so this can become a characteristic that is inherent in him. The scholars said that in this hadith there is an appeal to always be honest and forbid lying.<sup>18</sup> Based on this hadith, honesty is a very important basis as a quality standard for online da'wah content because da'wah content aims to guide people to the values of goodness and piety.

There is an important lesson that in the context of online da'wah, honest and accurate content reflects the nature of trust and integrity that a preacher should have. This quality standard ensures that the information or teachings conveyed are not only correct in fact but also direct the audience to virtue (goodness) and prevent immorality (badness). Ensure that the information disseminated via social media is accurate, based on trusted sources, and in accordance with religious teachings. Dissemination of inaccurate or misleading information can damage the reputation of da'wah and confuse the audience.<sup>19</sup> It is understood that online da'wah content that is dishonest or contains lies certainly goes against the principle of honesty taught in this hadith, and risks misleading the audience and harming confidence in the quality of the da'wah.

## 2. Politeness (no cursing)

One of the main standards for the quality of online da'wah content is to avoid harsh words, insults or ridicule. Even if facing criticism or attacks, a preacher is advised to maintain good manners and not be provoked into using uncivilized language. Da'wah that is full of politeness shows noble character and better reflects Islamic morals. It is explained that swearing speech basically has great potential to offend, give rise to feelings of inappropriateness, according to the social context in which the language is used.<sup>20</sup> The following is a hadith which emphasizes that the content of da'wah must be carried out with etiquette and caution.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « الْمُسْتَبْتَانِ مَا قَالَا فَعَلَى الْبَادِي مَا لَمْ يَعْتَدِ الْمَظْلُومُ

It means;

From Abū Hurayrah, the Messenger of Allah (peace and blessings be upon him) said: “Two people who trade insults bear the sin, but the sin is upon the one who initiated it, as long as the one who was wronged does not transgress in responding.” (Narrated by Muslim, no. 2587)<sup>21</sup>

This hadith is a reminder for preachers that da'wah is not only about conveying the truth, but also about conveying it with noble morals, in order to maintain the dignity of da'wah and show Islam as a religion of peace and love. As adab in da'wah on social media must be maintained to reflect good morals and make da'wah a means of reconciliation and

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<sup>18</sup>Abi Zakari Yahya bin Syaraf an-Nawawi, *Shahih Muslim Bi Syarh An-Nawawi* (Beirut: Dar al-Fikr, 2000), h. 137.

<sup>19</sup>Hafizhah Najmatulhasna Sofyan, Hafilia Muzniyyah, and Ismail Mubarak, "The Role of Da'wah in the Digital Era, Exploring the Potential of Social Media in Spreading Islamic Values," *Al-Tarbiyah: Journal of Islamic Education* 2, no. 1 (November 28, 2023): 79–88, <https://doi.org/10.59059/al-tarbiyah.v2i1.725>.

<sup>20</sup>Dina Amanda Winata, and Asep Purwi Yudi Utomo Putri, "The Meaning of Swear Words on Twitter Social Media (Pragmatic Study)," *Journal of Educational Studies* 12 Vol. 2 (2021), 162-76.

<sup>21</sup>Muhammad Fuad Abdul Baqi, *Shahih Muslim Volume 4*.

inspiration.<sup>22</sup> This is to prevent da'wah from appearing forced or blasphemous, to show Islam as a religion that is rahmatan lil 'alamin, full of love, and an inspiration for everyone to do good.

In connection with this, Allah says in Quran Surah al-Isra verse 53, *"And say to My servants, 'Let them speak better (truthful) words. Verily, the devil (always) causes discord between them. Verily, the devil is a clear enemy of mankind.'" This verse teaches the importance of speaking in a good way to avoid arguments that are exploited by Satan. Apart from that, it is also emphasized in Quran Surah An-Nisa verse 148 with the context that speaking badly can only be forgiven if someone is defending themselves, as mentioned in the hadith above.*

The explanation above is certainly very relevant for establishing quality standards for online da'wah content. Signaling that online da'wah must contain advice that guides, not punishes, and reflects noble morals. As a simple example, a preacher's reply to negative comments should be done with wisdom, education without making the situation worse. This is a benchmark for the quality of online da'wah content, namely that it contains positive narratives, is full of affection, and is far from hate speech. So it teaches that defending Islam or its creed must be done in a wise way, not making matters worse through provocative or aggressive narratives.

### 3. Gentle words

A person who calls for doing good and forbids doing evil must make every effort to remain gentle when ordering and forbidding. Because this trait is a trait that Allah loves. and humans. In fact, as a very important reason for the da'wah to be accepted in the middle of society.<sup>23</sup> Da'wah is basically a gentle invitation, as an effort to convey guidance. With gentleness, the audience will feel touched and their souls will be moved to accept the da'wah message. Allah says in Quran Surah Thaha verse 44, *"Then speak to him both with Qulan Layina - gentle words..."*. This is also the case of the Prophet. describes gentle and polite behavior in all things.

عَنْ جَرِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « مَنْ يُحْرِمُ الرَّفْقَ يُحْرِمِ الْخَيْرَ

It means :

From Jarir, from the Prophet who said: "Whoever forbids gentleness on himself, then he also forbids goodness on himself." (Narrated by Muslim, no. 2592)<sup>24</sup>

The Prophet said that people who "forbid themselves to be gentle" – that is, do not be gentle or refuse to behave in a way that is affectionate and understanding – will lose kindness. In other words, a rude attitude and an unwillingness to be gentle can distance a person from various good things in life. Meekness is a noble behavior not only in theory but also from a practical perspective,<sup>25</sup> in line with the hadith of Muslim narration from Aisha, the Prophet's wife, indeed the Prophet said: "O Aisha! Indeed, Allah is Most Gentle, Allah loves gentleness, Allah will give to the gentle attitude what He does not give to the harsh attitude and He will not give to anything but a gentle attitude." (Narrated by Muslim, no. 2593)

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<sup>22</sup>Rahayu Rahmadani and Anang Anas Azhar, "Effectiveness of Social Media Da'wah in the Practice of Religion of Students at Batu Bara Tarbiyah College of Science, North Sumatra," vol. 8, n.d., <http://jurnal.uinsu.ac.id/index.php/komunika>.

<sup>23</sup>Setyo Kurniawan, "The Urgency of Gentleness in the Prophet's Da'wah Method," Al Shriyyah Journal Vol. 8, no. 01 (2022).

<sup>24</sup>Muhammad Fuad Abdul Baqi, Shahih Muslim Jild 4, cet 1, h.424.

<sup>25</sup>Wahbah Zuhaili, Ushul Fiqh Al-Islami, vol. Volume 1 (Jakarta: Noura, 2013), p.192.



The hadith above implies the meaning that actually da'wah is based on gentleness. The quality of the da'wah content should be conveyed in a kind, gentle manner and using the right words without reducing the intent of the da'wah content being conveyed so that every word spoken really touches the heart of anyone who hears it. As in this hadith it is stated "Allah will give to a gentle attitude what is not given to a harsh attitude and will not give to anything other than a gentle attitude." This means that da'wah content delivered with gentleness can penetrate the hearts of the audience in a way that cannot be achieved with harsh or patronizing delivery. Bad speaking styles, word choices and behavior only make the audience away from the da'wah itself. Bahrisy<sup>26</sup> strengthens this opinion that the gentleness in da'wah which has succeeded in bringing Islam to glory should be followed by current preachers. Dai who has a soft heart will easily build a psychological connection with the audience.

In the interpretation of Al-Qurthubi it is explained that "Then speak to him both with gentle words" showing that it is permissible to enjoin good and evil, and that it is done with gentle words (not harsh) towards people who have strength (against rulers or people of rank), and for that there is a guarantee of protection.<sup>27</sup> As Allah said in Surah Ali Imron verse 159 which means that it is because of the mercy of God that you (Prophet Muhammad peace be upon him) behave gently towards them. If you are harsh and rude, of course they will stay away from you".

There is also a hadith that teaches that gentleness is the key to beauty and success in all aspects. From Aisha, the Prophet's wife, from the Prophet who said: "Indeed, if tenderness is present in something, it will be beautiful, and on the contrary, if tenderness is not present in something, then it will make it bad." (Narrated by Muslim, no. 2594)<sup>28</sup> In the context of quality standards for online da'wah content, this hadith accommodates that gentleness in delivering messages is a fundamental element that makes content more effective and interesting. This hadith explains that softness will decorate something, while the loss of softness makes something no longer beautiful. Among the things that require gentleness is da'wah, because da'wah is the art of tapping hearts.

#### 4. Do not exaggerate in giving advice

Rasulullah saw. exemplifies that in giving advice, we must take care not to go beyond the limits so that it can damage the goal of da'wah. As in the *Ṣaḥīḥ Muslim* book<sup>29</sup> from Syaqq, he said: 'We were sitting in front of Abdullah's house, we were waiting for him, suddenly Yazid bin Muawiyah an-Nakha'i passed in front of us. Then he went in to meet Abdullah. Not long after, Abdullah came out to meet us. He said: I was told about you here, there is nothing preventing me from meeting you except that I am worried that you will get bored, in fact the Messenger of Allah gave advice to us (the companions) by giving us a break (pause for rest), because he was worried that we would feel bored. ' (Narrated by Muslim, no. 2821)

This hadith was narrated by Syaqq about the attitude of Abdullah bin Mas'ud (one of the leading companions) in giving advice, which is based on the principles and sunnah taught by the Messenger of Allah. The hadith shows the importance of giving advice with appropriate pauses so as not to cause boredom or boredom in the recipient of the advice. This is an important key in maintaining the quality and sustainability of online da'wah.

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<sup>26</sup>Ahmad Bahrisy, The Concept of Softness of Da'wah in the Al-Qur'an (Sunan Ampel State Islamic University, 2018), p.63.

<sup>27</sup>Qurthubi, Tafsir Al-Qurthubi Volume 11 (Jakarta: Pustaka Azzam, 2008), p535.

<sup>28</sup>Muhammad Fuad Abdul Baqi, Shahi Muslim Jild 4, cet 1, h. 425.

<sup>29</sup>Muhammad Fuad Abdul Baqi, Shahi Muslim Jild 4, cet 1, h. 663.

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثًا

It means :

On the authority of Abdullah, he said: "The Messenger of God said: 'Perish those who are excessive,' he said it three times." (Narrated by Muslim, no. 2670)<sup>30</sup>

The quality of good da'wah content should still pay attention to the human side, maintain empathy, provide pause for understanding, and emphasize the positive side of the recommended behavior changes. In this hadith, Rasulullah SAW warned that excesses in religion, such as being too burdensome, can plunge a person into difficulty, even destruction. Therefore, paying attention to the frequency and intensity of online da'wah content that is distributed is absolutely necessary to meet the quality standards of da'wah content. This means that content that is delivered consistently and in the right portions will be more easily accessed, understood and internalized by the audience in their life practices. Rasulullah saw. repeating this sentence three times to give special emphasis to the dangers posed by exaggeration, so that a preacher is reminded to completely avoid this. Because advice that is too frequent will lose its power and actually make people bored. Aziz also explained that the introduction phase is the most important phase in da'wah, because if a preacher is good at explaining the beginning of his da'wah in the form of an introduction, then the audience will easily accept it and be happy to carry it out.<sup>31</sup>

In the context of online da'wah content, the principle of "not exaggerating" means following the rule of wisdom, namely conveying da'wah according to the conditions and situations faced, slowly and not excessively, starting from the introduction phase. As mentioned in the Koran: "Call to the path of your Lord with wisdom and good lessons, and refute them with better means..." (Quran Surah al-Nahl verse 125). Applying wisdom in online da'wah means making room for empathy, gentleness, and awareness that each individual needs different time and understanding in their spiritual journey.

Manhaj Al Qur'an in educating people starts from the basics, according to the words of Allah in Quran Surah Ali Imran verse 7,<sup>32</sup> in this verse explains that the verses convey the message of da'wah *mahkamat* preferred over the verses *advice*, the problem of monotheism above other problems. Similarly, in the case of obligatory practices, before the sunnah, the root problem takes precedence over the branch problem. So it is not the same when the da'wah content that is presented is excessive in explaining the branch problem before the main problem, which of course can make *audience* confused and makes their worship flow without strong faith.

##### 5. Sweet-faced encouragement (hospitality)

Every online da'wah content that is created must be based on paying attention to the small things in doing good, including a friendly attitude and a radiant face. In the *Ṣaḥīḥ Muslim* book<sup>33</sup> mentioned from Abu Dzat, he said: "The Prophet said to me: 'Don't take the slightest kindness for granted, even if you look at your friend with a radiant face.'" (Narrated by Muslim, no. 2626) Thus, the quality of online da'wah content is not only assessed from the information conveyed, but prioritizes a positive and pleasant attitude, namely creating a positive relationship between the preacher (messenger) and the audience. This contributes to the spiritual quality of the content, making da'wah a pure invitation without any other

<sup>30</sup>Muhammad Fuad Abdul Baqi, *Shahi Muslim* Jild 4, cet 1, h. 490.

<sup>31</sup>Jum'ah Amin Abdul Aziz, *Fiqh Da'wah, Study of Various Principles and Rules that Must Be Used as Reference in Islamic Da'wah* (Trans. Abdus Salam Masykur., n.d.), p. 207-285.

<sup>32</sup>Republic of Indonesia Ministry of Religion, *Al-Qur'an and its translation* (CV. Diponegoro, 2005).

<sup>33</sup>Muhammad Fuad Abdul Baqi, *Shahih Muslim Volume 4*.

motivation.

The meaning of having a sweet face in this hadith is a sad appearance and a wide smile. This is the style that the Prophet wanted when a Muslim met his brother.<sup>34</sup> In the Al-Azhar commentary, it is said that the Messenger of Allah, peace be upon him, don't be sour-faced to the person who comes to him to ask, should keep a sweet face so that the communicant feels appreciated.<sup>35</sup> Also explained in Quran Surah Abasa, this verse is Allah has reprimanded or given the Messenger of God, a warning not to be sour. In the meaning of mukholafah1 of the sentence is friendly and smiling.<sup>36</sup> In the digital era, da'wah content is also expected to reflect friendliness, as suggested by the hadith. Sincere delivery and focusing on building emotional closeness can make the da'wah message feel more sincere and inspire the audience to do good. By adopting a friendly attitude, the quality of online da'wah content can be maintained, making it relevant, relatable, and able to spread goodness effectively.

#### 6. Not arrogant

One of the despicable morals that every Muslim, especially preachers, must avoid is arrogance. An arrogant attitude is seeing oneself as being above the truth and feeling superior to other people. As according to Nurdin, arrogance shows a weak function of common sense.<sup>37</sup> In online da'wah, discrepancies in quality standards often arise when preachers or content creators are caught up in arrogance, such as prioritizing personal popularity rather than the sincere essence of da'wah. This phenomenon can be seen in da'wah content that is dominated by personal appearance, claims of absolute truth, or which not only distances the audience from the substance of Islam, but also conveys an inappropriate arrogance in conveying religion.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « الْعِزُّ إِزَارَةٌ، وَالْكَِبْرِيَاءُ رِدَائَةٌ فَمَنْ يُنَازِعُنِي عَذِّبْتُهُ

It means :

From Abu Sa'id al-Khudri and Abu Hurairah, both said; "The Messenger of God said: 'Arrogance is His (Allah's) lower garment, arrogance is His (Allah's) upper garment, whoever rivals Me (Allah) then I (Allah) will punish him.'" (Narrated by Muslim, no. 2620)<sup>38</sup>

According to Ibn Hajar al-'Asqalani, in his book *Faith al-Bari*, states that this hadith contains a warning that Allah will punish anyone who tries to rival Him in the qualities that are worthy of only Him. The arrogant nature referred to here is the attitude of condescending or despising other people, as well as considering oneself to be the most righteous or the highest.<sup>39</sup> The hadith warns that humans do not have the right to feel superior or look down on others. In accordance with the teachings of the Messenger of God, in the *Ṣaḥīḥ Muslim* book which teaches tawadhu' and forgiveness in every aspect of life, from Abu Huraerah, from the Messenger of Allah said: "Alms will not reduce a

<sup>34</sup>Abdullah bin Hamoud Al-Furaih, *Everyday Sunnah of the Prophet* (Jakarta: Pustaka Al- Kautsar, 2016), p.214.

<sup>35</sup>Abdul Malik (Hamka), *Tafsir Al-Azhar* (Surabaya: Bina ilmu, 1982), p.39.

<sup>36</sup>Wahbah Zuhaili, *Ushul Fiqh Al-Islami*, Volume 1, p.362.

<sup>37</sup>Nurdin.M, Abdulhak, I., Alma, B., Syahidin, Suryana, T., Rahmat, M., et al., *Islamic Morals and Cognition* (Bandung: CV. Alfabeta, 2001), p. 250.

<sup>38</sup>Muhammad Fuad Abdul Baqi, *Shahi Muslim Jild 4*, cet 1, h. 447.

<sup>39</sup>Ibn Hajar al-Asqalani, *Fath Al-Bari Fi Sharh Sahih al-Bukhari* (Cairo: al-Maktabah al- Salafiyyah, 1960).

person's wealth, God will increase the glory of those who forgive and God will raise the status of someone who is humble" (lower self) before God." (Narrated by Muslim, no. 2588)<sup>40</sup> Therefore, the quality of good online da'wah content must avoid elements of showing off, feeling self-righteous, or demeaning others, and instead, display a humble attitude to invite people to the path of Allah without personal ambition, thereby inviting blessings and motivating others to follow the path. kindness.

Through the digital thematic approach of the Quran, it is recorded that there are 28 verses of the Quran that mention the term sombong.<sup>41</sup> Some of them are Allah said in Quran Surah al-Nissa [4]: 36 that God does not like those who act arrogantly and pride themselves, Quran Surah Al-Israa [17] : 4 about people who do damage on the face of the earth will boast of their great arrogance, Quran Surah al-Israa [17] : 37 that humans living on earth should not behave arrogantly, Quran Surah al-Naml [27] ie man can deny the truth because of his cruelty and arrogance, and Quran Surah Lukman [31] : 18 about the prohibition to be arrogant towards people on earth.

There is an important message conveyed through these verses, that Allah doesn't like people who brag about themselves, walk arrogantly, and turn their faces away (because they are arrogant) in front of other people.<sup>42</sup> In the context of online da'wah, content quality standards should prioritize the values of respect for the audience, ensuring that the message is conveyed without positioning oneself above others. Likewise, this also provides a framework for preachers to convey Islamic messages wisely, avoiding elements of feeling self-righteous, or demeaning others, and claiming absolute truth.

#### 7. Does not contain slanderous elements

Much online da'wah content still contains elements of satire, sometimes even explicitly discussing other people's shortcomings, either in the form of open criticism or ridicule. This practice is contrary to the principles of da'wah which should encourage peace and improve morals, not the other way around. This is in line with the aim of da'wah, which is to save the people from destruction and to realize the main ideals of society towards happiness and prosperity in life in this world and in the afterlife.<sup>43</sup>

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « أَتَدْرُونَ مَا الْغِيْبَةُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَّتُهُ

It means :

From Abu Huraerah, the Messenger of Allah said: "Do you know what backbiting is?" They replied: "Allah and His Messenger know better." The Messenger of Allah said: "You are telling something that your brother does not like." He was asked: "What if what I said is indeed my sister?" He replied: "If what you say is in him, then you have slandered him (slander) and if what you say is not in him, then you have indeed slandered him." (Narrated by Muslim, no. 2589)<sup>44</sup>

The views of scholars regarding hadith regarding backbiting are very relevant in determining quality standards for online da'wah content. This hadith shows that spreading information that is not liked by other people, even if it is true, falls into the category of

<sup>40</sup>Muhammad Fuad Abdul Baqi, *Shahi Muslim* Jild 4, cet 1, h. 422.

<sup>41</sup>Digital Quran Version 3.2, 2013.

<sup>42</sup>M. A. Hasyimi, *Are You a Muslim?* (Jakarta: Gema Insani Press, 1998), p.82.

<sup>43</sup>"Islamic Encyclopedia" (Ichtiar Baru Van Hoeve., 1993).

<sup>44</sup>Muhammad Fuad Abdul Baqi, *Shahih Muslim* Jild 4, cet 1, h.422.

backbiting and is strictly prohibited in Islam. The ulama, such as Imam al-Nawawi in *Syarah Ṣaḥīḥ Muslim*<sup>45</sup> and Ibn Hajar al-Asqalani in *Fath al-Bari*<sup>46</sup>, emphasized that avoiding backbiting is the essence of maintaining the honor and unity of the Ummah. The scholars agree that the quality of good da'wah content must have the qualities of respecting and maintaining ethics, both in speaking and writing, and avoiding the spread of evil that can cause division. Therefore, privacy and security rules for using social media in da'wah need to be adhered to, namely not publishing personal or sensitive information without permission, and always being aware of cyber security risks. With a wise and responsible approach, social media can be a very effective tool in supporting and expanding da'wah, helping more people understand and practice religious teachings in their lives.<sup>47</sup>

In the context of online da'wah, content quality standards must ensure that the messages conveyed do not contain elements that demean, embarrass or backbite other parties, whether individuals or groups. Therefore, every preacher needs to be careful not to include information that has the potential to harm other people's honor, such as personal information, by ensuring that the content of the da'wah does not offend or reveal the shortcomings of other parties, either directly or implicitly.

#### 8. The prohibition says the termination of Allah's Grace

عَنْ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ « أَنَّ رَجُلًا قَالَ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِغُلَّانٍ، وَإِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِغُلَّانٍ، فَإِنِّي قَدْ غَفَرْتُ لِغُلَّانٍ، وَأَحْبَطْتُ عَمَلَكَ أَوْ كَمَا قَالَ

It means:

On the authority of Jundub, the Messenger of Allah (peace and blessings be upon him) said: "A man said, 'By Allah, Allah will not forgive so-and-so.' But Allah Almighty said, 'Who is he who swears by Me that I will not forgive so-and-so? Verily, I have forgiven him and rendered your deeds worthless (or as he said)'." (Narrated by Muslim, no. 2621)<sup>48</sup>

This hadith narrated by Jundab contains a deep message regarding arrogance and the attitude of feeling that one knows better about Allah's will, especially deciding one's fate before Allah. In the context of online da'wah, this hadith teaches the importance of maintaining the quality of content by avoiding the attitude of condemning others in absolute terms. It can be interpreted that the ideal da'wah content is one that does not lock the door of mercy for other people.

As according to Muhiddin<sup>49</sup> by borrowing rules that are commonly used in the rules *uṣūl*, then the principles of the rules of da'wah can be formulated, namely first *adam al-ikrah fi al-dīn*, namely respecting the freedom and human rights of each individual; second *adam al-haraj* namely avoiding difficulties, narrowness, and pettiness; third *daf'ul al-fasid*, namely developing a spirit of avoiding harm and damage, as a reflection of present and future responsibilities; and the fourth namely *al-tadarruj*, gradual, programmed and systematic.

In connection with this, there is also hadith *Ṣaḥīḥ Muslim* no. 2623 which warns against saying "woe is man". From Abu Huraera, the Messenger of Allah said: if someone

<sup>45</sup>Yahya ibn Sharaf Al-Nawawi, *Syarah Shahih Muslim* (Beirut: Dar al-Ma'rifah, 1996), 142.

<sup>46</sup>Ibn Hajar al-Asqalani, *Fath Al-Bari Fi Sharh Sahih al-Bukhari*, h. 456.

<sup>47</sup>Hafizhah Najmatulhasna Sofyan, Hafilia Muzniyyah, and Ismail Mubarak, "The Role of Da'wah in the Digital Era, Exploring the Potential of Social Media in Spreading Islamic Values"; Muhammad Fuad Abdul Baqi, *Shahih Muslim Volume 4*.

<sup>48</sup>Muhammad Fuad Abdul Baqi, *Shahih Muslim Jild 4*, h. 422.

<sup>49</sup>Asep Muhiddin, *Da'wah in the Perspective of the Qur'an* (Bandung: Pustaka Setia, 2002), p.181.

says: 'Woe to mankind, then he is actually the most wretched person.'<sup>50</sup> This hadith highlights that bad things in a person's views, attitudes or words can reflect that person's personal condition. In the context of online da'wah, this hadith is closely related to content quality standards which must maintain a positive attitude, optimism and etiquette in conveying religious messages. As Allah has said, "And speak good words to people." (Qs. al-Baqarah [2]: 83).

The quality standard for good da'wah content is one that can convey the message of Islam without giving the impression of judging or belittling other parties, and encourages openness for anyone to return to Allah, always remembering that guidance and forgiveness are Allah's prerogative. Content that focuses on inclusive messages and Allah's expansive mercy will be more effective in capturing the hearts of audiences and reflects true Islamic values.

#### 9. Give an example

عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: « قِيلَ لَهُ: أَلَا تَدْخُلُ عَلَى عُثْمَانَ فُتُكَلِّمُهُ؟ فَقَالَ: أَتَرَوْنَ أَنِّي لَا أُكَلِّمُهُ إِلَّا أُسْمِعُكُمْ، وَاللَّهِ لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ، مَا ذُوَنَ أَنْ أَفْتِيحَ أَمْرًا لَا أَحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ، وَلَا أَقُولُ لِأَحَدٍ يَكُونُ عَلَيَّ أَمِيرًا، إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلَانُ، مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى، قَدْ كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ

It means :

From Usāmah ibn Zayd, who said: "It was said to him, 'Why don't you go and speak to 'Uthmān?' He replied, 'Do you think that if I speak to him, I must make it known to you? By Allah, I have spoken to him privately, without initiating any matter I would not wish to be the first to open. Nor will I call any person my ruler 'the best of people,' after having heard the Messenger of Allah (peace and blessings be upon him) say: 'On the Day of Resurrection, a man will be brought forth and thrown into the Fire, and his intestines will spill out, and he will circle around with them as a donkey circles a millstone. The people of the Fire will gather around him and say, "O so-and-so, what is the matter with you? Did you not command us to do right and forbid us from doing wrong?" He will reply, "Yes, I used to command you to do right, but I myself did not do it, and I used to forbid you from doing wrong, yet I engaged in it myself." (Narrated by Muslim, no. 2989)<sup>51</sup>

This hadith makes clear the need for conformity between content and the behavior of the spreader (dai), not just to gain recognition or virality, build self-image, but to provide real benefits to the audience. As according to Susono, da'wah must start from oneself (*sometimes personally*) and then make his family an example for the community. One person *da'i* must first carry out religious guidance before giving guidance to others.<sup>52</sup> This is also explained in Quran Surah At-Tahrim verse 6 states that humans are commanded to look after themselves and their families. In turn, da'wah has become a necessity that must exist for each individual before being disseminated to the surrounding environment. A preacher should have harmony between words and actions regarding the content of the

<sup>50</sup>Muhammad Fuad Abdul Baqi, *Shahi Muslim* Jild 4, cet 1, h. 448-449.

<sup>51</sup>Muhammad Fuad Abdul Baqi, *Shahi Muslim* Jild 4, cet 1, h. 825.

<sup>52</sup>Munir and Wahyu Divine, *Da'wah Management* (Jakarta: Kencana, 2006), p. 22-23.

da'wah conveyed so that he can be an example for humanity who listens.

The above means that the da'wah content he wants starts from the da'wah preacher himself, Islam advocates when inviting others, then you must first carry it out yourself. This is also confirmed in Quran Surah Al-Baqarah verse 44 about threats to those who invite good and forbid evil, but their words contradict their actions.

#### 10. No fighting

The role of preachers on social media is expected to provide benefits to society<sup>53</sup>, both by conveying the da'wah teachings themselves and acting as clarification of the truth in conveying the news. The role of this clarification is to explain the current phenomenon of the spread of fake news (hoaxes). In line with this, in the *Ṣaḥīḥ Muslim* hadith<sup>54</sup> from Abdullah bin Mas'ud, he said: "Indeed Muhammad said:" Do you want me to tell you the meaning of 'al-Adh-hu? That is Namimah (shame) that is spread among people. Indeed, Muhammad said: "There are people who are always honest, so they are recorded as honest people and there are people who always lie, so they are recorded as liars." (Narrated by Muslim, no. 2606).

Through this hadith, Rasulullah warned about the dangers of namimah, namely spreading disgrace or information that could damage human relations. Quality da'wah content should avoid namimah and prioritize advice in a polite and wise manner. Spreading slander or raising unfounded controversial issues will only disturb peace and cause discord among Muslims. This hadith requires preachers or da'wah content creators to always uphold integrity in every content they create. Thus, the role of preachers is expected to be able to make efforts *check- recheck*, confirmation, and accuracy.<sup>55</sup> This is to avoid this happening *defamation* (defamation), such as: *libel* (written incitement) and slander (slander).<sup>56</sup>

Al-Qurthubi in his interpretation explained that the sin of namimah is very great, even in the Qur'an it is mentioned as a reprehensible trait (Quran Surah Al-Qalam: 11). According to Al-Qurthubi, spreading namimah not only creates slander but can also destroy the community. He stressed the importance of maintaining integrity and harmony in the Muslim community by avoiding acts like this.<sup>57</sup> In *Ihya' 'Ulum al-Din*, Al-Ghazali discusses namimah and gives advice to every Muslim to guard their tongue and be wise in communicating, avoiding actions that damage relationships between people in order to achieve peace and tranquility in social life.<sup>58</sup>

Overall, this suggests that the ideal quality of online da'wah content requires preachers to be careful not to fall into actions that have the potential to damage a person's or group's reputation, such as *defamation* (defamation), *libel* (written incitement), or *slander* (verbal slander) as highlighted by Potter. Thus, preachers need to maintain da'wah ethics by not only emphasizing the accuracy of the content, but also considering the social impact of the content being distributed. This includes avoiding content that could incite

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<sup>53</sup>Sasono A. et al, *Islamic Solutions to Community Problems: Economy, Education and Da'wah* (Jakarta: Fauzan, 1998), p. 154.

<sup>54</sup>Muhammad Fuad Abdul Baqi, *Shahih Muslim* Jild 4, cet 1, h. 434.

<sup>55</sup>McQuail D, *Media Performance: Mass Communication and the Public Interest* (New Dehli: Sage Publications, 1992), h.96.

<sup>56</sup>Potter D, *Handbook of Independent Journalism*. (Jakarta: US Department of State International Information Program Bureau, 2006), p.60.

<sup>57</sup>Al-Qurthubi, Abu Abdullah Muhammad bin Ahmad Al-Ansari, *Al-Jami' Li Ahkam al- Qur'an* (Beirut: Dar al-Kutub al-Ilmiyyah, 2006), p. 348.

<sup>58</sup>Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Kutub al-Ilmiyyah, 2004).

hatred or slander against certain individuals or groups.

Quality standards for da'wah content are essential for maintaining the integrity and goals of da'wah itself. So the use of provocative or sensational content to attract attention needs to be avoided. Because content like this can cause division and conflict among people, as well as damage the goal of da'wah which should bring peace and unity.<sup>59</sup> By holding high quality standards in online da'wah content, da'wah can strengthen the message of Islam as a religion that brings peace and truth, while maintaining the credibility of da'wah in the digital era.

### 3. CONCLUSION

The quality of online da'wah content heavily relies on the application of ethical principles in accordance with Islamic teachings. This research formulates quality standards for da'wah content based on internal hadiths *Ṣaḥīḥ Muslim*, includes the principles of honesty, politeness, gentleness, example and humility, avoiding backbiting, and not exaggerating in conveying messages, all of which play an important role in maintaining the honor of da'wah. By applying these principles, online da'wah can be delivered in a more effective and wise manner, so that it can grow people's understanding and faith without causing conflict or division.

The contribution of the meaning of the hadith summary in the *Ṣaḥīḥ Muslim* book explains the importance for preachers in the digital era to always maintain noble manners and morals in conveying religious messages, avoiding mistakes such as spreading evil or slander which can damage human relations, and maintaining an attitude of optimism. All of these standards aim to ensure that online da'wah not only conveys correct information, but also builds positive relationships with the audience and reflects good morals, which are the core of Islamic teachings. With these quality standards, da'wah content can be more easily accepted by the wider community and function as an effective means of spreading peaceful and harmonious Islamic values.

The practical implication of this research is as a guide for digital da'wah activists to pay attention to content quality standards so that da'wah can become a peaceful, positive and inspiring medium. The author also recommends further research in a more specific context to explore the dynamics and challenges of digital da'wah in various media platforms. With the increase in social media users, this kind of research can provide valuable insights for preachers in dealing with differences in religious understanding, diversity of audiences, and maintaining the quality and effectiveness of da'wah in a dynamic digital space. In the end, it is hoped that digital da'wah can play a positive role in building a society that is more tolerant, faithful and has noble morals.

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<sup>59</sup>Yuda Sastra Janata, Fauzi Fauzi, and Ivan Sunata, "Tahfidz Teacher's Da'wah Method in Fostering Santri Morals at Home Tahfidz Al-Qur'an Habibah Tapan," *Journal of Da'wah* 1, no. 1 (July 8, 2022): 42–53, <https://doi.org/10.32939/jd.v1i1.1291>.



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