



CHOLIL NAFIS' THOUGHTS ON THE URGENCY OF PREACHER CERTIFICATION

PEMIKIRAN CHOLIL NAFIS TENTANG URGENSI SERTIFIKASI KHOTBAH

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Abstrak

Perkembangan dakwah di era digital menghadirkan tantangan baru yang kompleks, termasuk persoalan otoritas keilmuan, etika komunikasi, dan dominasi popularitas di atas substansi. Penelitian ini bertujuan untuk mengkaji pemikiran KH Cholil Nafis tentang urgensi sertifikasi pendakwah sebagai strategi peningkatan kualitas dakwah yang profesional dan beretika. Dengan pendekatan kualitatif, data diperoleh melalui analisis konten ceramah digital, studi literatur, dan wawancara mendalam. Tahapan analisis dilakukan melalui proses reduksi data untuk menyaring informasi relevan, verifikasi temuan dengan teori komunikasi dakwah, serta penyusunan simpulan berdasarkan pola tematik. Hasil penelitian menunjukkan bahwa sertifikasi tidak sekadar bersifat administratif, melainkan menjadi mekanisme penting dalam memastikan pendakwah memiliki pemahaman Islam Wasathiyah, literasi digital, serta sensitivitas sosial. Sertifikasi juga membuka ruang kontrol etik yang sebelumnya minim dalam ekosistem dakwah digital. Temuan ini menegaskan pentingnya pendekatan multidisipliner dalam studi dakwah kontemporer, yang menggabungkan komunikasi dakwah, strategi branding, dan etika digital. Penelitian ini memperkaya literatur dakwah digital sekaligus memberikan rekomendasi praktis bagi institusi keagamaan untuk merumuskan kebijakan dakwah yang profesional, inklusif, dan kontekstual.

Kata kunci : dakwah digital, etika dakwah, cholil nafis.

Abstract

The development of da'wah in the digital era presents new complex challenges, including issues of scientific authority, communication ethics, and the dominance of popularity over substance. This study aims to examine KH Cholil Nafis's thoughts on the urgency of preacher certification as a strategy to improve the quality of professional and ethical da'wah. With a qualitative approach, data is obtained through content analysis of digital lectures, literature studies, and in-depth interviews. The stages of analysis are carried out through a data reduction process to filter relevant information, verify findings with da'wah communication theory, and draw conclusions based on thematic patterns. The results show that certification is not merely administrative, but an important mechanism in ensuring that preachers have an understanding of Wasathiyah Islam, digital literacy, and social sensitivity. Certification also opens up space for ethical control that was previously minimal in the digital da'wah ecosystem. The findings confirm the importance of a multidisciplinary approach in contemporary da'wah studies, combining da'wah communication, branding strategies, and digital ethics. This research enriches the digital da'wah literature while providing practical



recommendations for religious institutions to formulate professional, inclusive, and contextual da'wah policies.

Keywords: digital da'wah, da'wah ethics, cholil nafis.

INTRODUCTION

The development of da'wah in the digital era has changed the pattern of religious communication, where social media and television have become the main stage for preachers. This phenomenon creates new challenges related to scientific authority and the way of delivering da'wah messages. Some preachers emphasize the entertainment aspect more than the depth of Islamic material, causing a shift in public perception of religious values. (Zaman et al., 2023) In addition, the popularity of digital lectures is now influenced by platform algorithms and the number of followers, which does not always reflect the lecturer's scientific credibility. This phenomenon raises crucial questions about the extent to which the digitalization of religious lectures has an impact on people's Islamic understanding and what is the right strategy to maintain a balance between the educative aspect and the popularity of da'wah. (Dwi et al., 2024) This reflects the phenomenon of “algorithmic authority”, where digital popularity can replace traditional scholarly authority in audience perception. (Mannerfelt, 2022)

The development of da'wah in the digital era does present significant challenges. Social media and television are now the main means of spreading da'wah, but often the entertainment aspect is emphasized over the depth of Islamic material. This phenomenon has the potential to change the way people view religious values, which should be the main focus of da'wah. Social media platform algorithms that prioritize the number of followers and interactions often make preachers who emphasize entertainment more easily popular, even though the da'wah material delivered is not always of high quality. Therefore, it is imperative to design a da'wah strategy that not only utilizes digital media, but also ensures that the religious message delivered remains profound and in accordance with the correct Islamic principles. Popularity in da'wah must go hand in hand with the quality and accuracy of the material delivered, so that the main purpose of da'wah, namely religious education, is maintained.

This study is unique in that it not only examines the phenomenon of digital lectures from a da'wah communication perspective, but also analyzes it from the perspective of personal branding and digital marketing strategies of the preachers. Unlike previous studies that focused more on da'wah content in general, this study specifically pays attention to how preachers build their self-image online, including how they utilize social media algorithms, interact with audiences, and the impact on their popularity and scientific authority. (Ronaydi, 2023) This study is very relevant because it reflects a paradigm shift in da'wah that is now not only based on Islamic studies, but also adapts modern communication strategies that involve strong marketing and branding elements. This provides new insights into how da'wah develops amid technological advances and social change. (Nurjanah et al., 2023) Studies on personal branding on social media show that young preachers often construct identities as “religious micro-celebrities,” using strategies such as sharing daily activities and humor to connect with digital audiences. (Print et al., 2024)



RESEARCH METHODS

This research adopts a multidisciplinary approach by integrating theories of da'wah communication and digital branding strategies. To analyze how preachers build influence and audience engagement, persuasive communication theory is used, while attention economy theory is utilized to examine how audience attention in the digital era turns into a commodity that affects the popularity of preachers. In addition, social construction theory is applied to analyze how people form perceptions of preachers' credibility in a digital ecosystem dominated by social media algorithms and trends.

This research focuses on how digital media contributes to the formation of preacher popularity and its impact on the effectiveness of preaching. In addition, this study also explores strategies that preachers can implement to maintain the quality of da'wah amidst competition in the digital world. The approach used in this research is a qualitative method, with content analysis of lectures disseminated through various digital platforms as well as interviews with a number of preachers and audiences. The purpose of this analysis is to understand communication patterns, personal branding strategies, and public responses to the phenomenon of digital da'wah.

There are previous studies on preacher certification, including Choirunnisa's research, which examines preacher certification from the perspective of *maslahah mursalah* and Law Number 9 of 1998 concerning Freedom of Expression in Public, finding that as long as the purpose of preacher certification is to foster da'i and not as a tool to impose government law, this preacher certification does not conflict with the concept of *maslahah mursalah* or positive legal principles. (Choirunnisa, 2021) Furthermore, Abd Munib's research, which used a media framing approach, found that the media played an important role in shaping public perceptions of dai certification. Some media portray this policy as a good effort to ensure that preachers have the ability to deliver enlightening da'wah. (Munib, 2020) Furthermore, the study conducted by Apdil Abdilah, Muhammad Zen, and Fatmawati also shows the marketing strategies used by the Indonesian Ulema Council (MUI) and the Indonesian Dai-Daiyah Association (ADDAI) in promoting the preacher certification program. This certification is considered important to ensure that preachers have the necessary quality and abilities in the digital era. (Abdilah & Zen, 2024) In this case, Azizah Nurhaliza's study sees the Ministry of Religious Affairs of the Republic of Indonesia conducting a preacher certification program to improve the ability of da'i to deliver da'wah scientifically and in accordance with national principles. The program aims to ensure that preachers have a deep understanding of religion and a strong commitment to friendship, so that the preaching material delivered does not contain radicalism or damage national unity. (Nurhaliza, 2021) In an interview with Muchlison Rochmat, KH Chalil Nafis stated that this standardization is an effort to improve the quality of preachers and da'wah, not because of coercion. Standardized preachers must understand the teachings of moderate and tolerant Islam (*wasathiyah Islam*). He added that preachers still have the freedom to preach, but they must also follow the standardization that is expected to be an example and role model in preaching. Then, research from Abd Munib emphasizes the importance of professionalism in da'wah, considering the number of preachers who have knowledge without a background. Preacher certification is considered important as a mechanism to ensure that preachers also have adequate Islamic competence. (Umat & Dai, 2017) However, in the digital context, it is also important to consider how these certifications can enhance the credibility of the speaker in the eyes of online audiences, who often judge based on popularity and interaction on social media. (Intan, 2022) In



addition, the study also highlights the importance of using a branding strategy that is authentic and not overly curated, as audiences tend to be more trusting of preachers who show authenticity and consistency in their messages. (Chairiawaty & Zakiah, 2020) This is in line with research by Hannan and Mursyidi which shows that the massive use of social media has triggered the fragmentation of religious authority among Indonesian Muslims, with the emergence of digital preachers who have great influence even without formal scientific legitimacy. (Arafat, 2007)

The novelty of this research lies in its approach that links the phenomenon of digital lectures with branding strategies. In terms of theory, this research contributes to the study of da'wah communication by presenting a new perspective on how preachers can build credibility in the digital world without sacrificing their scientific substance. In terms of practice, this research provides recommendations for preachers and da'wah institutions to make the most of digital media, without only focusing on achieving popularity. The urgency of this research is all the more important given the rapid use of digital media as the main platform for da'wah, which requires a more structured approach to have a positive impact on people's Islamic understanding.

RESULTS AND DISCUSSION

Ethical Theory Of Digital Da'wah.

Ethics in da'wah is a normative foundation that guides the process of delivering Islamic teachings to stay within the corridors of truth, gentleness, and benefit. In the scientific treasury, ethics comes from the Greek ethos, which means habit, character, or disposition, and in its terminological development refers to a value system about what is considered good and bad in a community. (Amin, 2017) In the context of Islamic da'wah, ethics does not only include da'i personal morals, but also concerns the manner of delivery, message content, and how to interact with mad'u. This ethics is reflected in the basic principles inspired by the teachings of the Qur'an and the example of the Prophet Muhammad SAW, such as the principles of qaulan sadīdan (correct speech), qaulan layyinan (gentle speech), and qaulan ma'rūfan (good speech). (Munib, 2020)

The application of ethics in da'wah is very important, especially in today's digital era, where social media is the main channel in delivering religious messages. In this situation, da'i are not only required to master religious substance, but also required to understand digital communication ethics. As described by Firman Maulidna and his colleagues, the ease of accessing and disseminating information through digital media presents the risk of spreading provocative content, misleading information, or even hate speech in the name of religion, all of which can damage the image of Islamic da'wah. (Setiawan, 2020)

Da'wah based on ethics is able to arouse public awareness to "thirst for truth" so as to encourage changes towards a more just and meaningful life. In this case, Siti Rohmatul Fatihah emphasizes that a da'i must have traits such as honesty (shidq), trustworthiness, patience (shabr), humility (tawadhu'), and compassion (rahmah), because without noble morals, the da'wah message will lose its meaning and moral strength. Ethical da'wah does not only convey messages verbally, but also evokes emotions, forms social relationships, and instills spiritual values through shared experiences. Such a da'wah process is able to configure social forces and build a deeper collective consciousness in society. (Setiawan, 2020) In practice, da'wah that prioritizes ethics is also a means to build a moderate attitude, resolve conflicts, and foster social harmony, as reflected in the



prophetic communication of religious leaders who emphasize ethical principles in every da'wah interaction. (Setiawan, 2020)

Therefore, the ethics of digital da'wah include the principles of information verification (tabayyun), respect for differences, and the use of polite and educative language. Furthermore, ethics also touches on the personal integrity of the da'i as a representation of Islamic teachings. Thus, da'wah ethics is not just a complement, but the core of the da'wah process itself-which determines the quality, acceptability, and influence of da'wah in shaping the spiritual awareness of the community at large. (Televisi, 2016) The application of da'wah ethics in social media includes polite message delivery and wise interaction according to Islamic communication principles. (Sukayat, 2023) that the ethics of da'wah on social media must be based on Qur'anic values such as objective honesty, justice, and politeness in delivering messages, to ensure effective and dignified da'wah. (Sukayat, 2023)

The Role Of Da'wah In Building Islamic Civilization In Indonesia

Islamic Da'wah has a deep meaning in the history of Indonesia. From the beginning, the spread of Islam in the archipelago was carried out in peaceful and friendly ways. The preachers, such as Walisongo, especially Sunan Kalijaga, used local arts such as wayang as a medium to convey the teachings of Islam. This approach made new teachings easily accepted by the community without having to leave the culture they already knew and loved. (Ummah, 2019) By promoting universal Islamic values and combining them with local culture, Islam can be accepted and recognized by Javanese society and Indonesian society in general, without losing its cultural identity and local wisdom. (Abbas et al., 2023)

During the Dutch colonial period, da'wah became an important part of the people's struggle. Through pesantren and religious lectures, the ulama not only taught Islamic values, but also awakened the spirit of nationality and resistance to colonialism. Figures such as KH Hasyim Asy'ari and KH Ahmad Dahlan provided great inspiration in fostering national awareness amidst colonial pressure. (Wafiyah, 2017) After Indonesia's independence, da'wah continued to grow. It is not only carried out in mosques or pesantren, but also through educational institutions, mass media, and community organizations such as Muhammadiyah and Nahdlatul Ulama. Da'wah is not only a matter of worship, but also touches on social life, nation building, and the development of Islamic thought that is relevant to the times. (M. Nasihudin ali, 2022) The spirit of nationalism that grew through da'wah helped unite the Indonesian people against colonial oppression. (Syukur et al., 2024) Resistance to colonialism was not only done physically, but also through strengthening religious and national values.. (Ismah, n.d.)

In the context of national life, da'wah has an important role as a bridge that unites differences. Through messages of tolerance, justice, and unity, da'wah becomes a moral force that strengthens harmony in the midst of diversity. The delivery of da'wah that is friendly, open, and embraces all groups helps create a peaceful atmosphere in society. (Agama et al., 2023) Of course, da'wah in the modern era faces various challenges. Social change, the influence of secularization, and the emergence of extreme views are tests in themselves. Therefore, da'wah needs to continue to innovate using a contextual approach, be moderate, and utilize technology so that it remains relevant and can reach the hearts of people in various times. (Usman et al., 2021) In addition, da'wah must also be able to become an inclusive space for dialogue, where various views and cultural



backgrounds meet in a spirit of mutual respect. In this context, da'wah not only functions as a conveyor of religious teachings, but also as an agent of social change that encourages the creation of a just, harmonious and civilized society. (Usman et al., 2021)

The Role Of Preacher Certification As A Conducive Media For Da'wah In The View Of Cholil Nafis

In today's digital era, various problems related to da'wah content often arise on a number of social media platforms. One of them is the case of a preacher who made fun of an iced tea seller with inappropriate remarks in front of the congregation. The incident drew criticism from the wider community and led to a debate about the ethics of preaching, as well as highlighting the importance of monitoring the content of lectures delivered in public spaces. This incident highlights the lack of control mechanisms over proselytizers, especially regarding lectures delivered in public spaces or through broadcast media. The absence of standards or official certification opens up opportunities for the emergence of da'wah messages that are not in line with religious values and social norms, which in turn can damage the image of da'wah and cause unrest in the community. (Aziz & Fahmi, 2021)

Responding to the case, MUI Chairman for Da'wah and Ukhuwah, KH Cholil Nafis, expressed support for the discourse on certification for preachers, especially in the context of official events and public broadcasts such as television. He emphasized that certification is important to ensure the competence of preachers in understanding the teachings of Islam, the basis of the state, and in using constructive preaching methods. However, the implementation of certification as a whole faces various obstacles, especially because many religious activities are held independently by the community. In addition, Maman Imanulhaq also encouraged the Ministry of Religious Affairs to implement a certification program for preachers as a preventive measure so that the content of lectures remains in line with religious values. He highlighted the importance of effective supervision from the community and authorities to reprimand preachers who violate ethical norms and public decency. This effort is expected to maintain the honor of da'wah activities and prevent similar cases in the future.

Or in the delivery by the Chairman of the Indonesian Ulema Council (MUI) for Da'wah and Ukhuwah, KH. Cholil Nafis, mentioned that there are several stratifications of basic abilities that must be possessed by a preacher, namely about Wasathiyah Islam, namely the same Islam, the same teaching, but different ways of understanding it. And the strategy of Islam's relationship with the state, Kyai Cholil explained, the Unitary State of the Republic of Indonesia (NKRI) agreed that religion is the spirit of nationality with its inclusion in the first principle in Pancasila, namely Belief in One God. And preachers must be able to understand the social and community conditions. According to Kyai Cholil, preachers must understand the dynamics and differences that exist. Thus, knowing what kind of da'wah is suitable for field conditions.

Above explaining the stratification that a preacher must have, KH Cholil Nafis emphasizes the importance of preachers having a solid understanding of Wasathiyah Islam or moderate Islam. Differences in how to understand even though the teachings of Islam are one, the way to understand them can be different depending on the approach, school of thought, cultural and social context. So, preachers must be open to differences in thought and school of thought in Islam without easily judging. The moderate and tolerant attitude of Wasathiyah Islam emphasizes a middle attitude, not



extreme to the right or left. A preacher must deliver da'wah wisely, peacefully, and embrace all groups.

Understanding the Relationship between Islam and the State Kyai Cholil explained that in the context of Indonesia. Religion and the state are not separated absolutely. The state does not regulate religion in detail, but religious values become the spirit of nationality. The first principle of "Belief in One God" shows that Indonesia upholds the value of religiosity. Preachers must instill a spirit of nationalism and love for the country in their preaching. They should not instill radical ideas that could threaten national unity. Ability to Read Social and Community Conditions KH Cholil emphasized the importance of preachers understanding the social context in which they preach Each region has different characteristics and culture. So the da'wah approach must be adjusted both in terms of language, examples used, and delivery methods. Understand the needs and problems of society. Effective da'wah is da'wah that is able to touch the reality of society and provide solutions according to sharia. Dai must be able to be a unifier and solution provider, not a trigger for conflict or division.

Strategy in Da'wah due to differences in understanding and community conditions, preachers need to be adaptive in da'wah methods, Kh Cholil Nafis emphasized that da'wah is not only a matter of conveying Islamic teachings, but also a matter of wisdom, understanding the context, and active involvement in building society. A preacher must be a moderate, nationalist, and empathetic figure towards the people. (Posha, 2015) An analysis of the urgency of preacher certification as stated by KH Cholil Nafis shows that the challenge of da'wah in the digital era lies not only in the delivery of Islamic material, but also in the ability of preachers to manage images, understand social dynamics, and maintain communication ethics in the public sphere. Certification, in this context, serves as a systematic effort to improve the professionalism of preachers so that they not only master Islamic content, but are also skilled in utilizing digital media without violating ethical norms. This reinforces the finding that communicative competence and social sensitivity must be an integral part of today's da'wah standards. (Asyura, 2023) As the digital era develops, we can not only get da'wah when we are in a crowd of taklim. The da'wah process basically also contains communication activities in da'wah. (Hidayat & Nuri, 2024)

Furthermore, preacher certification also creates a space for ethical and quality control, which has been minimal in the digital da'wah ecosystem. In the context of a multicultural and heterogeneous society like Indonesia, the presence of certified preachers allows the realization of inclusive, peaceful, and solution-based da'wah. This approach is in line with the principle of wasathiyah Islam which KH Cholil Nafis used as a foundation in responding to the phenomenon of extremism and provocative da'wah. Thus, the certification discourse is not merely administrative, but is part of the restructuring of ethical, professional, and contextual da'wah. (Muhammad et al., 2023) The findings of this study enrich the digital da'wah literature by integrating personal branding approaches and religious professionalism. Unlike previous studies that mostly highlighted da'wah content and message effectiveness, this research places preachers as strategic communication actors who must combine Islamic substance with ethical digital communication skills. (Mahya, 2023) Therefore, the main contribution of this study lies in offering a new format in assessing the quality of da'wah: from mere scientific content to social performativity and public communication ethics. (Samsudin & Putri, 2023)



In the academic landscape, this research occupies an important position between two poles of study: first, the study of da'wah communication that focuses on message content; second, the study of the digitalization of Islam that highlights the transformation of the form of da'wah in new media. (Zaman et al., 2023) The findings recommend the importance of institutional strengthening through regulations such as certification and training of preachers in the field of digital communication. This affirms the need for a multidisciplinary approach in da'wah studies, as developed by researchers such as Saifuddin and Prasajo in the context of moderate Islam and Indonesianness in the digital space. (Choirin et al., 2024) This research uses a critical public relations perspective to reveal the image of Islam represented by Muslimah Media Center in their social media. The social media generates da'wah activism in its content and displays an image of Islam. (Jauhari et al., 2023).

CONCLUSIONS

This research states that in Cholil Nafis' view, certification is positioned not as a limiting tool, but as a systematic effort to ensure the quality, ethics, and relevance of da'wah messages amid the swift flow of digital information. Therefore, preachers are now not only required to master religious substance, but also to be able to build an image, understand social dynamics, and adapt to social media algorithms that shape public opinion. In this context, certification can be a competency standard that includes an understanding of moderate Islam (wasathiyah), communication skills, and sensitivity to the diversity of society.

Preachers have an urgency in realizing effective and conducive da'wah activities. Reflections from the results of the analysis show that da'wah can no longer be judged only by scientific content, but must include ethical performance and adaptive skills to the social and technological context. The limitation of this research lies in the scope of the da'wah actors studied, which is still limited to public figures and has not touched the grassroots community at large. Theoretical recommendations are addressed to future researchers to expand the scope of analysis to various layers of preachers and explore the impact of preaching.

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