

Challenging the Ideal “Kyai” in the Digital Era 4.0: Gus Iqdam Case Study

Original Article

Agus Eko Cahyono^{1*}, Yayuk Widyastuti Herawati², Nur Latifah³

¹⁻³English and Letters Department, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang, Indonesia

Email: ¹⁾ cahyonoaguseko@bsi.uin-malang.ac.id

Received : 30 January - 2025

Accepted : 09 March - 2025

Published online : 11 March - 2025

Abstract

The present research emerges as an answer to the gap in the previous studies above that do not specify preachers who are famous and have many fans not only domestically but also abroad. The preacher perspective provides an explanation of the ideal preacher. This gives the 4.0 generation an understanding of what is worthy of emulation as an endeavour even though the results may differ. The present research was conducted to explore how the reception and rhetoric of Gus Iqdam's preaching and whether the form of mass approach in his preaching in an effort to increase the religiosity of his congregation. The method used in this research is ethnography, which focuses on understanding the culture and social context of a group of people. This process involves direct observation of behaviour and social interactions in natural settings (e.g. in the community, school or workplace). Based on the limited scope of current research, and could be a research gap for future research should examine further in terms of science, socio-cultural context, and its impact on society.

Keywords: Religious Leadership, Digital Preaching, Gus Iqdam, Ethnographic Study, Religious Rhetoric.

1. Introduction

The existence of a "Da'i" in this digital 4.0 era is crucial in terms of strengthening the religious identity of Muslims. He helps foster a sense of unity among Muslims as he emphasises general principles and Islamic values. As we know, there are many incidents in Indonesia related to the absence of moral or ethical guidelines stipulated in Islamic principles such as: suicide, gambling, corruption, bullying, illicit relationships, and others. KPK received 2,229 cases reported in June 2023. There were 971 cases of suicide, 2,530 cases of gambling, 16 cases of bullying, and 27,638 cases of infidelity. These data show the deterioration of moral and ethical development in Indonesia that urgently needs to be healed by a da'i. However, an ideal preacher is also a questionable person. There are also several cases related to a preacher who has mental disorders. They sexually abuse their students, "naudzubillahi min dzalik". There are also many preachers who are viral, accomplished, and acceptable to various groups in Indonesia, for example: Gus Iqdam, Ustadz Adi Hidayat, Ustadz Abdul Somad, Kyai Anwar Zahid, and many others. What they have done so far so that they can have many fans, not only in Indonesia but also abroad. Understanding this is necessary so that the new generation can have an ideal picture of a da'i in the future.

Language and rhetorical style play a crucial role in complementing language as a means of communication, particularly in religious gatherings such as recitations. In this context, language style significantly influences how spiritual messages are delivered and received by the audience. This is evident in the preaching of Agus Muhammad Iqdam Khalid, widely known as Gus Iqdam, a young cleric who has gained widespread attention in cyberspace and



become an influential figure among young people. *Majelis Taklim Sabilu Taubah* in Blitar is one of the da'wah platforms pioneered by Gus Iqdam. The mass communication approach used in his da'wah is able to influence the perceptions and actions of the local community. His lectures that became the talk of the community were caused by his easy-to-understand preaching style.

Gus Iqdam's presence on various da'wah media platforms, both in the social and national realms, reflects the existence of various domains of harmony in the dissemination of religious teachings, as well as supporting the formation of various identities influenced by the spirit of his da'wah style. These various attitudes can be viewed from the social aspects of society, personal branding, the education sector, economic welfare, technological progress, and other variables that display comprehensive and relevant insights in the context of the development of cultural society. Gus Iqdam is a well-known da'wah figure known for his easy-to-understand and relevant style of da'wah for the millennial generation. He conducts live broadcasts of his da'wah on his YouTube channel, which has a large following and is often shared on social media.

So far, the study of ideal preachers has been done in discussing their strategies in conveying the knowledge of Islamic principles. However, most of them do not specify the ideal da'i who has such a strategy. Along with these issues, there are three perspectives that can be found. Firstly, most studies identify the strategies used by preachers from the perspective of rhetorical elements (Baidowi & Salehudin, 2021; Masruq & Waris, 2022; Mubarokah et al., 2023) ignoring the media used to convey the message. Second, some studies examine the media used in the delivery of Islamic knowledge (Kumolo, 2021; Nurrohman & Mujahidin, 2022; Octaviani, 2022; Rosyidah, 2022; Setiyawan & Halwati, 2022; Surbakti et al., 2023; Ummah, 2020) without providing examples of ideal preachers in using the media. The third perspective is that some studies mention preachers, but they seem to have fewer fans. Therefore, previous studies do not specify examples of ideal preachers, nor are many well-known.

This study addresses the lack of focus in previous research on popular preachers with a large following both locally and internationally. Examining the perspective of these preachers will offer insight into the qualities of an ideal preacher. The purpose is to help the younger generation understand what qualities are worth emulating, even if the outcomes may vary. The study aims to investigate how Gus Iqdam's preaching is received and the rhetorical strategies he employs to increase the religiosity of his audience.

2. Methods

The method used in this research is ethnography, which focuses on understanding the culture and social context of a group of people. This process involves direct observation of behaviour and social interactions in natural settings (e.g. in the community, school or workplace). The main objective is to explore the deep meanings associated with the culture and social practices. According to Spradley (1980), ethnography is "the process of describing real social life through research involving observations and interviews in the cultural context of the group under study". In this case, the researcher acts as the main instrument collecting data through active participation and direct observation.

This study uses descriptive qualitative design of research in which the researchers as the key instrument. This research design is dealing with collecting and analysing utterances and behaviour, neglecting the numbers (Sugiyono, 2016). The object of research is Gus Iqdam as the preacher, his forum of delivering Islamic principles which is known as *Sabilu Tawba*

Forum. The instrumentation used in the study are observation, interview, and documentation. The researchers observed Gus Iqdam's preaching rhetoric and community acceptance in an effort to increase the religiosity of his congregation and forms of Gus Iqdam's mass approach in an effort to increase the religiosity of his congregation. Validity of the data is measured by using triangulation and saturation of the data. The analysis of the data will use Miles and Hubberman's Interactive Model of data analysis (Miles & Hubberman, 2019). Conclusion is drawn in the form of SWOT analysis which explains the strength, weakness, opportunities, and threats of Gus Iqdam's delivering Islamic principles.

Primary data collected directly from the research subject serves as the main data source in this study. The objective is to provide a deeper explanation of the secondary data, particularly during the interpretation process. Primary data refers to information gathered firsthand by the researcher or the relevant party. In this study, data collection involves conducting direct interviews with informants and analyzing existing materials. The collected data includes artifacts from Gus Iqdam's da'wah, as documented on his official YouTube channel and various social media platforms such as Facebook, Instagram, Twitter, and TikTok. The initial data originates from Gus Iqdam's official YouTube channel and may take the form of documentation, videos, or social media coverage.

Secondary data in this study is supporting information collected from other sources and not directly from the research subject. These sources include journals, books, scientific papers, previous research, and other data related to the topic of this research. The researcher in terms of determining the data to be studied used a purposive sampling technique in order to find research data sources. In other words, researchers deliberately select information based on scientific considerations. The main data is taken from Gus Iqdam's dakwah observations posted on the Gus Iqdam Official YouTube Channel. The primary data sources in this study were obtained from da'wah video posts published on the Gus Iqdam Official YouTube channel.

The researcher was directly involved in following Gus Iqdam's recitation both directly and indirectly online. This observation lasted for several months and researchers recorded the findings in field notes for documentation. Interviews were conducted with several worshipers who became the subject of the research to obtain information about their experiences, views, and understandings. These interviews were conducted in an unstructured or semi-structured manner to give respondents the freedom to express their opinions. Data collection is done through analysing documents, archives, or other materials relevant to the group under study, such as photos, videos, or articles. The use of voice or video recording devices to record activities and interactions in the recitation congregation, which are then analysed to gain deeper insights.

Data analysis is a process where researchers search or browse and compile data systematically. This is done by organizing the data then breaking it down into subsets, then synthesizing, and arranging it into patterns, selecting what is important and what needs to be studied, and finally making conclusions that can be communicated. Data analysis begins with raw data being processed, then interpreted using analytical tools to understand the particulars, which results in multiple perspectives. After all the data has been processed and analyzed properly, then the researcher draws conclusions that are in accordance with the research questions. In the conclusion, the researcher answers all research questions.

3. Results and Discussion

3.1. Research Results

3.1.1. The acceptance of Gus Iqdam's preaching in the community

Comments from viewers who like and dislike Gus Iqdam's preaching can vary, depending on their individual perspectives. Gus Iqdam, as a young preacher who often gives religious teachings, has a distinctive style, which can be liked by some people and also disliked by some others. Here is an overview of the two sides of the comment:

Viewer feedback on Gus Iqdam's preaching varies. Supporters appreciate his deep and relevant understanding, charisma, authority, practical teachings, and commitment to preserving *Ahlussunnah wal Jamaah* traditions. However, critics find his style too modern or sophisticated, his approach overly relaxed, some of his opinions controversial, and his reliance on social media excessive.

Motivation of Muslim and non-Muslim audiences who come to Gus Iqdam's preaching: Seeking Understanding, Interfaith Dialogue, Universal values, Learning opportunities, Social Engagement, Personal Relationships.

3.1.2. The difference in the virality of Gus Iqdam's preaching on various social media such as Facebook, TikTok, YouTube, and Twitter

The viral difference of Gus Iqdam's preaching on various social media can be seen from several aspects:

- a) Content Format
 - 1) YouTube: More suitable for long deep videos. Gus Iqdam's preaching on YouTube can be presented in the form of a complete recording, providing more context and detail.
 - 2) TikTok: Focus on short videos that are interesting and fast. Interesting clips from the preaching, such as inspirational quotes, could easily go viral here.
 - 3) Instagram: Utilize photos, short videos, and IGTV. Stories and reels can be used to share important moments or preaching summaries.
 - 4) Facebook: more of a community. Discussions and sharing videos or long posts about preaching can be more interactive here.
 - 5) Twitter: Limited to text, but can be used to share interesting quotes or thoughts from the preaching. Threads can also be used for further discussion.
- b) Audience

Each platform has a different user demographic. For example, TikTok is more popular among young people, while Facebook and YouTube may reach an older audience.
- c) Algorithm

Each platform has a different algorithm for distributing content. Interactive and engaging content tends to go viral faster on TikTok and Instagram, while YouTube prioritizes watch time and interaction.
- d) Interaction and Engagement

Platforms like TikTok and Instagram allow for faster interaction through likes, comments, and shares. This can speed up the viral process.

YouTube, despite its high engagement, requires users to watch longer, which can affect viral speed.
- e) Visual and aesthetic

Visual platforms such as Instagram and TikTok place more emphasis on attractive visual elements, so Gus Iqdam's studies must be presented in an aesthetic way to attract attention.

Each platform has its own advantages and challenges in spreading Gus Iqdam's preaching content. A combination of different formats, audiences, and ways of interacting can affect how quickly and widely that content goes viral.

3.1.3. Aspects of fanaticism of Gus Iqdam fans/audiences

Gus Iqdam, or better known by his full name KH Iqdam Sya'roni, is one of the prominent preachers who are quite well known among his followers, especially among Nahdlatul Ulama (NU) and the public who admire preachers with charisma and affectionate approach. The existence of Gus Iqdam in the community can attract the attention of various groups, including the fanatics. Here are some reasons why many people are so fanatical about Gus Iqdam, based on the sources and views of his followers: Public relations and religious charisma, Depth of Religious Knowledge, A simple and exemplary life, A friendly and welcoming approach to all, Ability to influence and motivate, Teachings that emphasize compassion, Strong ties to NU tradition, The ability to preach on time

3.1.4. Classification of Gus Iqdam's audiences

a) Fanatic

- 1) Characteristics: Congregations who fall into this category tend to consider the teachings or views of Gus Iqdam as an absolute truth that should not be questioned. They can be very loyal and follow Gus Iqdam's opinion totally, without opening up space for dissent.
- 2) Attitude: Tend to believe strongly and firmly in everything that is conveyed by Gus Iqdam, sometimes without considering the context or differences in views from the outside. They can be very supportive of Gus Iqdam's policies or actions and find it difficult to accept criticism or differences of view. They will follow the teachings and advice of Gus Iqdam with confidence, sometimes even without questioning or evaluating further. This can make them seem less flexible or too focused on teachings that are perceived as a "single truth."

b) Moderate

- 1) Characteristic: moderate congregations tend to have a more balanced attitude. They respect the teachings of Gus Iqdam but still open space for differences of opinion and thought. They can accept or disagree with certain opinions expressed by Gus Iqdam, but still maintain a respectful and critical attitude constructively.
- 2) Attitude: usually more open to discussion and do not feel that they have to follow everything dogmatically. They are more flexible in understanding the teachings and can adapt the teachings to their social and personal context.
- 3) Return to approach: moderate worshippers may take the middle ground, supporting Gus Iqdam's ideas that fit with their values, but keeping an open mind to changes or other views that are not entirely appropriate.

c) Critical

- 1) The mission is characteristic: critical congregations not only follow the teachings of Gus Iqdam, but also question and analyze them. They often seek more in-depth explanations and criticize things that they feel are not right or less in line with their understanding.
- 2) Attitude: They do not hesitate to ask questions or oppose some of Gus Iqdam's views that they consider less relevant or inappropriate to the current context. This critical attitude is more often directed towards improvement or to sharpen mutual understanding.

- 3) A critical approach: congregations can more often engage in discussions, read other references, or seek additional explanations to better understand Gus Iqdam's perspective, as well as try to provide constructive input or suggest changes to some aspects.
- d) Conclusion
 - 1) Fanatic: considers the teachings of Gus Iqdam as absolute truth and not much questioning. Moderate: respect the teachings of Gus Iqdam but remain open to differences and discussions. Critical thinking: analyzing and questioning the teachings of Gus Iqdam to ensure conformity to a wider context or understanding.
 - 2) Each of these categories has its own value and contribution in the development of religious and social understanding, and can enrich intellectual discourse in the Gus Iqdam community.

3.1.5. Linguistic factors from the preaching of Gus Iqdam

The linguistic factor of Gus Iqdam's preaching can refer to the way he uses language in delivering preaching or lecture material. In general, there are several aspects of language that may appear in his study, which relate to the style of communication and the application of language in the context of religious discourse. Here are some linguistic factors that can generally be found in the preaching of Gus Iqdam, or similar preachings: Easy to understand language, Use of Indonesian and Arabic, Diversity of dialects and accents, Relaxed and understated language style, Language oriented to Moral messages and real action, Use of metaphor and allegory, References to classical books Overall, the linguistic factor in Gus Iqdam's preaching reflects efforts to bridge communication between religious messages with a diverse audience, facilitate understanding, and invite to charity.

3.1.6. Some influences emerging on the preaching of Gus Iqdam

The preaching conducted by Gus Iqdam, like that of many preachers or clerics, has a significant influence in shaping religious understanding and practice, especially among the Nahdlatul Ulama (NU) community. Gus Iqdam, as one of the important figures in the NU tradition, usually focuses on in-depth studies related to Islamic teachings, both in terms of Sufism, *fiqh*, and creed, with a typical approach in the tradition of *Ahlussunnah wal Jama'ah*. Here are some of the influences that emerge from the preaching of Gus Iqdam on efforts in the community: The spread of a moderate and tolerant understanding of Islam, Spiritual empowerment and local wisdom, Encouraging religious education efforts, The spread of Universal religious insight, Strengthening communities and social networks

3.1.7. Building the likeness of the audiences with the presence of artists

Building the audience's liking for a preaching event such as that organized by Gus Iqdam can be done by involving popular artists such as Shoimah and others. Artists who are well known by the public can be a special attraction, and they can act as a "magnet" to attract the attention of the audience. However, in the context of preaching events, it is necessary to take the right approach so that religious and cultural values are well preserved. Here are some ways that can be used to build audience liking through the presence of artists such as Shoimah and others: Collaboration between entertainment and Religious Education, Selection of artists who have a religious commitment, Approach with Humor and inspiring stories, Direct interaction with the audience, Showing Positive Messages through Social Media, Invite artists as speakers or hosts, Creating a cozy and familiar atmosphere, Social Activities with Artists.

Gus Iqdam's preaching rhetoric in an effort to increase the religiosity of his congregation includes Use of easy- to-understand language, Interactive Teaching, Storytelling and Give

Analogies, Humorous Preaching, The language of Gus Iqdam. Analysis style the language found in studies Gus Iqdam is as here: Comparison Language Style Parables or simile, Metaphor, Personification, Opposition Language Style: Hyperbole, Litotes, Antithesis, Affirmation, Language Style Pleonasm, Repetition. Forms of Gus Iqdam's mass approach in an effort to increase the religiosity of his congregation covers Social Media Utilization; Involvement Active in Community; Culture: Tattoo Remove Movement, Compensation; Symbol: Sarong Batik ala Gus Iqdam Series, Expression "Dekengan Pusat".

3.2. Discussion

Public acceptance of Gus Iqdam's teachings is generally quite positive, especially among NU (Nahdlatul Ulama) citizens and those who are steeped in traditional Islamic teachings. Gus Iqdam, who was a young preacher and a figure known for his moderate and friendly approach, often held preachings in various regions. This preaching usually raises themes that are close to people's daily lives, such as Islam, morals, jurisprudence, and social and spiritual life.

Some aspects that are often of concern to the public related to the preaching of Gus Iqdam:

1. **Relatable and familiar approach:** Gus Iqdam is known for his straightforward and easy-to-understand delivery style. This made him a figure well received by various circles, from young to Old. With a way of delivery that touches the problems of everyday life, Gus Iqdam's preaching feels closer to the reality faced by the community.
2. **Moderation and tolerance:** Gus Iqdam often emphasizes the importance of moderation in religion and tolerance for differences. This is very relevant to the plural social context of Indonesia. Many people appreciate this view because it helps create an atmosphere of peace and mutual respect between religious communities.
3. **Refreshing Religious Understanding:** Gus Iqdam's preaching often invites congregations not to be trapped in a narrow or rigid religious understanding. It tends to encourage people to be more open to interpretation or a broader and contextual understanding of the teachings of Islam.
4. **Build Moral Qualities:** In addition to *fiqh* and Sufism materials, Gus Iqdam also often emphasizes the importance of improving morals and personal character. In this case, Gus Iqdam's preaching is also seen as a container for the formation of a better personality and more integrity.

However, as is the case with other religious figures or preachers, public acceptance of Gus Iqdam can certainly vary depending on the location and cultural background of the community. In some areas, especially among the younger generation who tend to be more critical, the teachings of Gus Iqdam may have a greater influence than in other areas that are more conservative. In general, Gus Iqdam was well received by many who appreciated the balance between tradition and moderate thinking in religion.

The satisfaction of the congregations to the preaching of Gus Iqdam, or better known as the preaching led by Gus Iqdam (a young preacher from Indonesia), can be seen from several aspects that are generally felt by the congregations in the preaching activities. Some of the factors that usually determine the satisfaction of congregations include:

1. **Quality of Study Materials:** Congregations tend to be satisfied if the material presented by Gus Iqdam is relevant, easy to understand, and useful in everyday life. Studies that combine religious knowledge with contemporary themes or actual socio-political usually get a good reception from the congregation.

2. Relaxed and familiar approach: Gus Iqdam is known to have a more relaxed but still in-depth teaching style. This makes congregations feel closer and does not seem stiff. These advantages often make congregations feel comfortable and can be more active in interacting, both in question and answer and discussion.
3. Presence in the Life of the congregation: Many congregations are satisfied because Gus Iqdam is not only present in formal preaching, but also in their social lives, providing guidance and instructions in matters of daily life. This strengthens the bond between preachers and worshippers.
4. Conducive atmosphere of preaching: the atmosphere of preaching that is full of peace, not in a hurry, and open to discussion often makes congregations feel at home and satisfied. Many congregations who feel spiritual peace after following this preaching.
5. Benefits of The Program: The preaching carried out by Gus Iqdam is often also accompanied by social programs and Preaching that have a direct impact on congregations, such as social activities, strengthening religious values in everyday life, and assistance to people in need. This adds satisfaction because the study is not only academic but also action-oriented.

In general, the satisfaction of congregations to the preaching of Gus Iqdam can be considered high if you see the enthusiasm and commitment of congregations to follow the preaching activities that he held.

Gus Iqdam's approaches in improving the religiosity of his congregation are often holistic and prioritize spiritual, moral, and social development. Some forms of approach applied by Gus Iqdam include:

1. Approach *Tasfiyah* (purification) and *Tarbiyah* (Education)

Gus Iqdam often emphasizes the importance of refining the teachings of Islam and fostering good morals for the congregation. It involves a process of purification of the heart and the strengthening of a comprehensive religious education. In this case, Gus Iqdam teaches congregations to understand and practice the teachings of Islam properly, through the study of the Yellow Book, tafsir, Hadith, and *fiqh* deeper. This approach aims to improve the quality of faith and religious discipline.

2. An Islamic approach to local culture

Gus Iqdam understands the importance of understanding and appreciating local wisdom in religious life. He often combines Islamic values with local traditions and cultures that already exist in the community, so that the process of teaching religion feels closer to everyday life. It also helps congregations not to feel alienated from religious teachings and to more easily apply them in their cultural context.

3. Cultural approach through the study and Assembly of Science

Gus Iqdam encourages the community to continue to be involved in the activities of preaching and assembly of science, both formal and informal. In this study, he emphasizes an approach that focuses not only on theory, but also on the practice of everyday life. Gus Iqdam often delivers *tausiyah* or lectures in a simple and easy to understand way, so as to touch the hearts of congregations and encourage them to be more passionate in increasing religiosity.

4. Personal and intimate approach

Gus Iqdam is known to have a personal affinity with his congregation. He often gives advice and guidance directly, both in formal meetings and through private conversations. With this personal approach, Gus Iqdam can more easily understand the problems faced by congregations and provide the right solution, both in spiritual and social aspects of their lives.

5. Growing love for Allah and His Messenger

One of the approaches that Gus Iqdam often uses is to cultivate love for Allah and His Messenger. He strives to awaken the spirit of the congregation in love with the teachings of Islam, by introducing the noble values of Islam through exemplary stories from friends, guardians, and great preachers. Gus Iqdam believes that love for Allah and His Messenger will be the main foundation in improving the quality of one's religiosity.

6. Prayer and fasting as a form of worship

Gus Iqdam often invites congregations to multiply prayer and dhikr as a means of getting closer to God. By involving the congregation in joint dhikr activities and fervent prayers, he hopes that the community will become closer to God and can feel the spiritual benefits of the practice. This approach also helps worshippers to always remember Allah in every aspect of their lives.

7. Strengthening social life and the benefit of the people

Gus Iqdam not only focuses on spiritual development, but also encourages people to play an active role in social life, promoting the values of togetherness and mutual assistance. He taught the importance of upholding social solidarity, mutual respect, and doing good to others. This is part of the manifestation of religiosity that is not only limited to ritual worship, but also to social practices that bring good to society at large.

8. Approach with emphasis on Love and harmony

In every Preaching and interaction, Gus Iqdam always put forward the principle of compassion and harmony among others. He often reminds that preaching is done in a gentle and respectful way, and avoids harsh and harsh attitudes that can damage relations between Muslims. He emphasized the importance of respecting each other's differences and trying to unite people in the common goal of worshiping God.

Overall, Gus Iqdam's approach in improving the religiosity of his congregation is to emphasize the balance between understanding the science of religion, the practice of Islamic teachings in everyday life, and building harmonious social relationships. This approach is effective in guiding the Ummah to become a better person spiritually and socially.

The preaching led by Gus Iqdam usually has a very distinctive nuance, both in the way the material is delivered and in its approach to religious understanding. Gus Iqdam, known as a preacher and caregiver of Islamic boarding schools, often delivers material in a simple but profound way, combining spiritual and intellectual aspects of Islamic teachings. To analyze his reflections and conclusions, we can see from several important aspects of the preaching that he conveyed:

1. Open and comprehensive material delivery

- 1) Gus Iqdam usually focuses on teaching that emphasizes religious understanding that is not only textual, but also contextual. He often invited congregations to not only accept the teachings of religion in its raw form, but to understand the depth of the meaning of religious texts, such as the Qur'an and Hadith, using logic and common sense.
- 2) In the study, Gus Iqdam also invited participants to always seek peace and wisdom in their daily lives. He tends to avoid fanaticism and emphasizes the importance of tolerance and diversity in social life.

2. Spiritual and social integration

- 1) One of the conclusions that can be drawn from the study of Gus Iqdam is the importance of integrating religious teachings with social life. He often emphasizes that

religion is not only a matter of personal worship, but must be able to have a positive impact on society, both in the context of family, work, and in the wider community.

- 2) Gus Iqdam teaches that the balance between this world and the hereafter is very important. He reminded that we must strive to improve the quality of ourselves spiritually, but also must be active in contributing to the benefit of the people.
3. Importance of Depth of Knowledge
Gus Iqdam always encourages congregations to continue to seek knowledge, be it Religious Science or general science. He believed that science is the light that can help humanity out of the darkness of ignorance and lead to a better life.

On many occasions, he also reminded the importance of maintaining manners in seeking knowledge, that is, in a way that is *tawadhu* and humble, and always adhere to the principle of not being arrogant even though the knowledge he has is already a lot.

4. Conclusion

Gus Iqdam's preaching, which aligns with the teachings and studies of pesantren figures, is generally well received among those affiliated with pesantren and traditional Islamic traditions, particularly within Nahdlatul Ulama (NU). However, its acceptance varies depending on social and geographical contexts, as well as the characteristics of the community. Key aspects of this reception include acceptance among NU followers, reception by the general public, influence on youth, its role in preserving traditions, and the challenges and discussions it generates.

The acceptance of Gus Iqdam's preaching in the community is largely influenced by traditional values, community background, and the approach used in delivering his teachings. Those rooted in the pesantren tradition generally receive his preaching well, while other groups may have varying responses depending on their perspectives and beliefs. As a preacher and religious figure, Gus Iqdam employs effective rhetorical techniques to enhance communication and ensure his messages resonate with the audience. Several rhetorical factors contribute to the acceptance of his preaching, including compatibility with social and cultural contexts, the use of metaphors and symbols, fluency and language style, emotional and spiritual appeal, logical and rational arguments, audience interaction, message consistency and sustainability, and relevance to social issues.

Gus Iqdam, a widely recognized ulama, leads preaching that delves deeply into various aspects of Islamic teachings. His success namely spiritually, intellectually, and socially can be attributed to several key factors: a contextual and adaptive approach, teachings rooted in the Qur'an and Hadith, character and moral development, strong communication skills, social awareness and religious activism, emphasis on unity and brotherhood, simplicity and exemplary conduct, flexibility in teaching methods, a deep understanding of Sufism, and efforts to build networks and communities.

Gus Iqdam's effectiveness in preaching stems from his profound religious knowledge, adaptability to the needs of his congregation, and exemplary daily life. He not only teaches Islamic principles but also embodies them in practice, inspiring many to live with peace, compassion, and mutual respect.

5. References

- Baidowi, A., & Salehudin, M. (2021). Strategi dakwah di era new normal. *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies*, 2(1), 58–74.
- Kumolo, I. C. (2021). Strategi dakwah program “Bincang Ringan Angkringan” di Yufid TV. *Jurnal Audiens*, 2(1), 94–105.
- Masruq, M., & Waris, M. (2022). Pengembangan strategi dakwah pada masyarakat marginal. *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 4(1), 11–18.
- Miles, & Hubberman. (2019). *Qualitative Data Analysis a Methods Sourcebook* (4th ed.). In SAGE Publication.
- Mubarokah, A., Albian, A., & Faristiana, A. R. (2023). Strategi Dakwah Bil Lisan Gus Iqdam dalam Meningkatkan Religiusitas Mad'u Melalui Majelis Ta'lim Sabilu Taubah. *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora*, 4(2), 112–122.
- Nurrohman, A. S., & Mujahidin, A. (2022). Strategi dakwah digital dalam meningkatkan viewers di channel YouTube Jeda Nulis. *JUSMA: Jurnal Studi Islam Dan Masyarakat*, 1(1), 20–32.
- Octaviani, A. (2022). From Cafe to the Mosque: The Construction of Dakwah Digital Communication of Shift Community. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 21(2), 275–296.
- Rosyidah, A. (2022). Tantangan dan Strategi Da'i Muda Dalam Berdakwah di Era Digital. *Al-Tsiqoh: Jurnal Ekonomi Dan Dakwah Islam*, 7(2), 1–11.
- Setiyawan, B. A., & Halwati, U. (2022). Manajemen Strategi Dakwah Radio Di Era Digital. *Lisyabab: Jurnal Studi Islam Dan Sosial*, 3(2), 237–243.
- Spradley, B. W. (1980). Managing change creatively. *JONA: The Journal of Nursing Administration*, 10(5), 32–36.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. PT Alfabet.
- Surbakti, M. F. A., Mutiawati, M., & Ritonga, H. J. (2023). Membangun Koneksi dengan Generasi Milenial: Strategi Dakwah yang Efektif dalam Era Digital. *Al-DYAS*, 2, 298–306.
- Ummah, A. H. (2020). Dakwah digital dan generasi milenial (menelisik strategi dakwah komunitas arus informasi santri nusantara). *Tasâmuh*, 18(1), 54–78.