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Strategic *Da'wah* Management in Building Millennial Spirituality through Social Media

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ABSTRACT

Purpose – This study aims to evaluate the extent of public perception of Koh Dennis Lim by analyzing public responses and the *da'wah* strategies used by Koh Dennis Lim in spiritually guiding millennial teenagers through *da'wah* media platforms such as YouTube.

Design/methodology/approach – The method used in this research is a qualitative method, which is an in-depth approach to understanding a phenomenon. This research adopts a virtual ethnography approach, which is designed to understand the experience of virtual and digital worlds, including digital platforms and complex public networks. This approach developed in response to advances in internet technology.

Findings – The research results show that the better Koh Dennis Lim's reputation, the more followers he will engage in. This is how millennial youth are drawn to the preaching delivered by Koh Dennis Lim, enabling them to cultivate their spirituality through the preaching messages contained in Koh Dennis Lim's preaching studies.

Research implications – The results affirm the significance of fostering Islamic principles that correspond with adaptable work policies to encourage innovative work behaviour. Institutions ought to establish value-based frameworks (trust, fairness, integrity) and incorporate them into human resource practices, leadership, performance assessment, competency enhancement, and reward mechanisms.

Originality/value – This paper presents the use of social media for preaching by analyzing the spirituality of teenage followers of Koh Dennis Lim's study using preacher (*da'i*) image theory.

Keywords *Da'wah*, Preacher Reputation, Millennial Teenagers, Social Media.

Paper type Research paper

1. Introduction

Reputation or image is an important element in shaping public perception and social acceptance. Reputation is defined as a picture of mind that exists in an individual's cognition and is formed through experiences, knowledge, and information received by society (Holt, 1996). An image can become negative when it is not supported by behavior that reflects actual conditions (Dahlan, 1992). According to Philip Henslowe, image is an impression obtained from the level of knowledge and understanding of facts concerning a person, product, or situation (Harisson, 2001). Similarly, Kasali argues that image emerges from an understanding of reality constructed through information received by individuals (Henslowe, 2000). In the context of *da'wah*, reputation becomes an important asset because it influences the willingness of audience (*mad'u*) to listen to, follow, and practice the messages delivered by a preacher (*da'i*). A positive reputation encourages greater trust and engagement, while a negative image may hinder the effectiveness of *da'wah* communication.

Several contemporary Indonesian preachers have successfully established a positive reputation among society, including Abdul Somad, Gus Baha, and Koh Dennis Lim. Among these figures, Koh Dennis Lim is particularly well known among millennials



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due to his personal transformation from a former bookmaker to a prominent preacher, a narrative that attracts considerable public attention (Dennis Lim, 2003). His simple appearance and focus on the substance of *da'wah* rather than personal image have strengthened his appeal among young audiences. The digital era has further expanded the reach of *da'wah* activities through social media platforms, enabling messages to be disseminated rapidly and widely. Platforms such as Instagram, TikTok, and YouTube facilitate interaction between preachers and audiences through comments, discussions, and audiovisual content. The use of social media has increased accessibility to religious knowledge, although it also presents challenges related to the spread of misinformation and negative content (Eko, 2016). Therefore, effective management of digital *da'wah* is increasingly important in maintaining message quality and audience engagement.

Among various digital platforms, YouTube has become one of the most effective media for delivering *da'wah* because it combines audio and visual elements that are attractive to diverse audiences (Nasrullah, 2017). Koh Dennis Lim utilizes YouTube and other social media platforms to reach thousands to millions of followers from different social backgrounds. Previous studies have highlighted the effectiveness of TikTok as a medium for *da'wah*. Research by Siregar et al., (2023) found that Koh Dennis Lim successfully integrates *da'wah* messages into entertaining content through a relaxed communication style that resonates with younger audiences. Similar findings were reported by Febriana (2021), who demonstrated that TikTok's audiovisual features enable preachers such as Ustadz Syam to effectively communicate Islamic teachings related to *aqidah*, *sharia*, and morality. Furthermore, Andriyani and Musdalifah (2023) showed that Ustadz Agam effectively utilizes TikTok features, slang language, and contemporary trends to attract young audiences and make religious messages more accessible.

Research on YouTube-based *da'wah* also demonstrates the effectiveness of digital media in disseminating religious messages. Nuzula, Hakim, and Utama (2023) found that Koh Dennis Lim's YouTube content effectively reaches millennial audiences through concise videos, engaging presentation styles, and content relevant to contemporary youth issues. Fitriyani et al., (2023) reported that Habib Husein Ja'far successfully employs YouTube features, collaborations, and audience interaction to strengthen the dissemination of Islamic messages among millennials. Hanan Attaki's *da'wah* strategy on YouTube effectively fosters *ukhwah Islamiyah* through accessible content and a communication style that resonates with younger generations (Kamilah et al., 2023). These studies collectively indicate that social media platforms provide strategic opportunities for expanding *da'wah* outreach and strengthening religious engagement. However, limited attention has been given to how a preacher's reputation contributes to the effectiveness of digital *da'wah* and influences followers' spirituality.

Koh Dennis Lim has developed a strong reputation as a young preacher who integrates personal experience, contemporary issues, and effective communication strategies into his *da'wah* content, thereby attracting significant attention from millennial audiences (Susilawati, 2023). The positive public response reflected in high levels of views, engagement, and content sharing suggests that social media has become an effective medium for fostering spirituality and religious awareness among younger generations. Despite the growing body of literature on digital *da'wah*, there remains a need to explore how a preacher's reputation shapes audience perceptions and supports the development of spirituality through social media. Therefore, this study aims to analyze public perceptions of Koh Dennis Lim and examine the strategies employed in his digital *da'wah* activities to foster millennial spirituality through social media platforms. The study is important because it contributes to the development of *da'wah* management scholarship, particularly in understanding the relationship between reputation, digital communication strategies, and spiritual development in contemporary society.

2. Method

Researchers use qualitative research. Where a researcher must try to explain more specifically or in detail about the case to be discussed and researched later by understanding as much as possible the events to be studied. This qualitative descriptive method itself is a research method based on the philosophy of post-positivism which is used to examine the condition of natural objects where the researcher becomes the key instrument of data collection techniques carried out in triangulation (combined), data analysis is inductive / qualitative, and qualitative research results are more influential on meaning than generalization (Sugiyono, 2013).

The data collection technique used by researchers is through observation and data analysis. Miles and Huberman explained that in qualitative data analysis, activities are carried out interactively and continuously until the data reaches a point of saturation. The data collection process carried out by researchers is by observing the *da'wah* carried out by Koh Dennis Lim through his YouTube Chanel @kohdennislilim.official. Researchers also conducted a deeper analysis of the public's response to Koh Dennis Lim through comments found on his Youtube account @kohdennislilim.official and to strengthen the data that had been obtained, researchers also used literature reviews by reading more from several scientific papers and books related to what researchers would discuss. With the many literature reviews used, researchers can make them as references and to strengthen the editorial that will be presented in this journal article.

3. Results and Discussion

3.1 Koh Dennis Lim's Millennial *Da'i* Reputation

Millennial preacher (*da'i*) like koh dennis lim has a life story that motivates many people. The real name of him is Lin Jin Fu in Mandarin dialect / Kim Hok in Hokkien dialect or Dennis Setiawan who was born in the city of Bogor on November 26, 1991. The man who is often called Koh Dennis Lim is the first of four children who come from a large Chinese family. His mother is Muslim while his father is a Muslim convert. Since his birth, Dennis Lim has followed his parents' religion as a Muslim, but he lived and grew up with his Catholic grandmother, which made him completely unfamiliar with Islam. The Chinese man attended Mardi Waluya Catholic school from kindergarten to high school. He continued his diploma studies for three years while working in Bandung, then continued working and entrepreneurship in several places: Jakarta, Surabaya, Thailand and Cambodia.

Koh Dennis Lim before he studied Islam, he was a bookie when he was in Thailand because of the work he did in the casino. At that time he felt restless, uncomfortable and felt something was missing in him, but he did not know what was missing in him. He was playing gambling, but he lost, after losing he played cellphone and saw a *da'wah* study presented by K.H. Abdullah Gymnastian (Aa Gym) about the sustenance given by Allah SWT. In the advice he is likened to a fetus in the mother's womb, the fetus certainly needs nutrition to get bigger. That nutrition can be produced through the food that the mother eats. This is the question of whether the fetus is looking for sustenance or sustenance that seeks sustenance.

From this advice, Koh Dennis Lim was guided and decided to repent and return to Indonesia to emigrate by studying the teachings of Islam and converting to Islam in 2009. Since returning to being a Muslim, Koh Dennis Lim deepened his knowledge of Islam in 2017 at a Foundation for K.H. Abdullah Gymnastiar (Aa Gym), namely the Daarut Tauhid Islamic Boarding School. Apart from reciting the Quran, he also studied literacy and became a young activist. In addition, Koh Dennis Lim also established an informal education called Bee Quran Islamic Home schooling. This school is focused on learning the Koran, literacy and leadership. Currently, Koh Dennis Lim has been married to Yunda Faisyah since 2020. Apart from being an educator, Koh Dennis is also busy with giving recitations, managing businesses, receiving endorsements from several brands to be uploaded on his personal social accounts and is often invited on television and podcasts of famous artists (Lim, 2023).

Koh Dennis Lim is a young preacher who focuses on spreading *da'wah* messages and inspiring his audience (*mad'u*) by telling their life stories. He uses a simple appearance, such as dressing in the style of young people and sometimes wearing batik clothes, which attracts mainly millennial teenagers. Koh Dennis Lim delivers his *da'wah* in a polite and courteous manner, focusing more on the *da'wah* message than his appearance. His good reputation in the eyes of the community plays an important role in influencing and nurturing the spirituality of his *mad'unas*. His good reputation allows him to capture the attention of his *mad'u* and help them understand religious values more deeply. By listening to *da'wah* studies and following Koh Dennis Lim's example, *mad'u* can nurture spirituality in themselves and become better people.

3.2 Dennis Lim's Da'wah Strategy in Fostering Millennial Youth Spirituality

A *da'wah* strategy is a plan that includes a series of activities designed to achieve specific *da'wah* goals. Strategy involves the preparation of work plans, methods, and the use of resources to achieve these goals. It is important to have clear goals and measurable success before determining the strategy, because the strategy is aimed at achieving the goals that have been formulated (Sanjaya, 2006). *Da'wah* strategy as an activity plan formulated to achieve certain *da'wah* goals. He divided the *da'wah* strategy into three main forms. First, Sentimental Strategy, which emphasizes the emotional aspects and feelings of *mad'u*, using impressive advice, gentleness, and satisfying opportunities, especially for marginalized *mad'u* such as women, children, converts, and the poor. Second, the Rational Strategy, which invites the *mad'u* to think and ponder, using logic, discussion, and historical evidence, for example in topics such as jihad, alcohol consumption, and polygamy. Third, the sensory strategy, also known as the experimental or scientific strategy, uses methods that are oriented towards human sensory experience, research results, and experiments, such as religious practices, role models, and drama performances. This strategy provides a solid foundation for effective and diverse *da'wah* approaches according to the needs of different *mad'u* (Al-Bayanuni, 1993).

The determination of *da'wah* strategies can refer to several *Qur'anic* verses, including surah Al-Baqarah verses 129 and 151, Ali Imran verse 164, and Al-Jumu'ah verse 2. These three verses provide similar messages, which can be interpreted as *da'wah* strategies. First, the *tilawah* strategy involves reading the verses of Allah SWT, either through the oral explanation of the preacher or the *mad'u* reading the message written by the preacher. It involves the transfer of the *da'wah* message through oral and written means. Second, the *tazkiyah* strategy focuses on purifying the human soul. This method involves psychological aspects and aims to clean the dirty soul, overcome individual and social problems caused by defilement of the soul, and fight despicable morals such as greed and arrogance. Finally, the *ta'lim* Strategy involves teaching the *Qur'an* and *al-Hikmah*. Although similar to the recitation strategy, *ta'lim* is more in-depth, conducted formally and systematically with a designed curriculum, aims at a fixed *mad'u*, and has specific targets and objectives.

In institutional *da'wah*, strategic planning involves SWOT (strength, weakness, opportunity, threat) analysis to minimize weaknesses and threats and magnify advantages and opportunities. This adjustment pattern is called *da'wah bi al-hikmah*, which involves being wise in knowing the group, choosing the time to speak, establishing thought contact, choosing the right words, and showing a good example. A well-thought-out *da'wah* strategy is important for success in *da'wah*. Koh Dennis Lim uses the *Bil Hikmah* method in preaching, managing the message lightly and connecting it to social reality. In the midst of controversies and deviations in the *da'wah* environment and the spiritual difficulties of millennial teenagers, the use of the *Bil Hikmah* method is important to foster teenagers' spirituality. Koh Dennis Lim, as a viral preacher, represents millennial youth and has inspiring life experiences, including *hijrah* from working in casinos and gambling. His *hijrah* story motivates many millennial teens to learn Islam and get closer to God.

Some of his messages invite to carry out the commands and stay away from Allah's prohibitions called *amar ma'ruf nahi 'mungkar*. One of his messages that wants to foster the spirituality of millennial teenagers through the *amar ma'ruf nahi 'mungkar* strategy. The *da'wah* messages that can foster the spirituality of millennial teenagers are:

"What is the easiest way to enter heaven, ask if you have parents or not if you have it, it is the easiest door. Yes, to the parents, we already can't discuss right and wrong anymore if the parents say son, one plus one is five, yes, it's true, don't argue as long as it's not the laws of Allah that are violated, don't argue. In the science of fiqh, if our parents suddenly come home, our safe-deposit box were broken into so we called and found out that it was our parents who took it, the child has no right to collect anything from his parents because the child and what the child has belongs to his parents if there are parents who throw away their children from babies from childhood from birth one day the child independently by Allah's permission he becomes a conglomerate. The parents who threw him away again ask for money, we are your parents according to Islam..... (@Kohdennislilm.official, Youtube)"

In the *da'wah* quote above, it can make teenagers respect and obey their parents' orders while not violating religious law. In the *Qur'an* it is explained about *wabil walidaini ihsana*, parents who have the highest position before Allah. In this case a child is ordered to prioritize the order of devotion to parents after devotion to Allah SWT. From this *da'wah* quote it is also explained that if doing *sunnah* things, it is important to prioritize your parents' orders, such as if you are doing *dhuha* prayers and when praying your parents call you, then cancelling the *sunnah* prayer is recommended to immediately fulfill your parents' call. There is also a *hadith* that tells of a friend of the prophet who wanted to join the war in defense of religion but the friend was not allowed to join the war. The Prophet Muhammad forbade one of the companions to fight because there were still parents who had to be cared for. So the friend was ordered by the Prophet Muhammad to take care of his parents because it was a form of *jihad*.

In addition, there is also Koh Dennis Lim's *da'wah* message that reminds millennial teenagers about the importance of parents' approval

In another Hadith, the Prophet said "How despicable it is, how despicable it is, how despicable it is three times Allah said the companions of him who found his parents in his care but this child failed to enter this heaven. If our language is you do anything like that, because parents are the easiest entrance to heaven, for example 7 Your child who was chosen for your mother wants to live with you even though it is hard to take care of it, for example, but we fail to enter heaven even though we have got the practice, said the prophet hina hina hina I did anything to fail to enter heaven, it is the most extraordinary reward. Know for the sake of Allah that one world hates you but your parents are happy Heaven can still belong to know that one world loves you but your parents have been sick and have not forgiven you for the sake of Allah there is no heaven worthy of you knowing that the place is already there the knowledge claimants claim to be knowledgeable claiming to be Kiai to his mother hurtful talk (@Kohdennislilm.official, Youtube)

From the contents of the fragment of the *da'wah* message above, it can be concluded that in other hadiths it also explains that it is really contemptible for a child when he can be in the position of taking care of his parents but the child fails to enter heaven. This is very despicable because it has been given the opportunity to enter heaven easily with the intermediary of his parents but wasted. People who fail to enter heaven in this easy way, have wasted the opportunity when given the trust to take care of their parents. Just like an old man has 7 children but the old man chooses to live with you. Even though it's hard to take care of your parents, you have to be sincere. If you have been given the opportunity to take care of your parents but you fail to enter heaven, it is a despicable thing because you have been given the opportunity to enter heaven more easily because of your parents but the opportunity is wasted. It should be questioned what things have been done when ordered to take care of his parents. Even if one world will hate you but if your parents are pleased then you can enter heaven. Because the pleasure of parents is the pleasure of Allah SWT.

Therefore, we are asked to carry out the mandate by being good for others. We must continue to give advice, even if someone refuses or feels we are too chatty. We must not be tired of preaching the truth. Our hope is to be able to gather with our loved ones in the afterlife. Therefore, we must continue to improve ourselves, obey our parents and carry out their orders, even if we are busy with other activities. Every order of our parents should be given precedence, and anything that hinders the implementation of such orders should be stopped immediately to fulfill the demands of obedience to them.

3.3 Community Responses

In Koh Dennis Lim's preaching through YouTube, it can be seen that many people respond to his preaching through comments on his YouTube channel. From the responses of the community there are positive and negative ones, positive responses can be seen from some of the comments below

The figure of a person who is wealthy, successful in business and but can get out of the sea of wealth, so that out of the sea it survives a strong storm that threatens drowning, now a righteous person. I am amazed and emotioned, until now my heart wants to meet but I am only an OB / sweeper who wants to improve myself and how to become *Zuhud* like you, I am materially poor but my heart cannot be *Zuhud* still greedy and cannot be *qona'ah*. If I can meet ustad I want to *tabarukan* (@riskywahyudha4783 , Youtube)

It can be understood that the lectures or *da'wah* studies presented by Koh Dennis Lim are very influential for *mad'u*, especially millennial teenagers. From this comment there are also some *mad'u* who already understand religion enough and add their opinions in the comments on Koh Dennis Lim's *da'wah* account. From the additions given by *mad'u*, Koh Dennis is well received because he has a very high humility, it can be seen from his *da'wah* which often reveals that he is a person who is still not entirely good and still has mistakes, in every story there must also be a word asking for permission. In this case Koh Dennis Lim feels that he is still less good than other people, he also respects his *mad'unas* in this way. From this comment, it can be concluded that Koh Dennis has a good response in the community (followers).

There are also comments that show the favorability of the audience towards Koh Dennis Lim's *da'wah* about discussing both parents

MashaAllah always love to see and hear this lecture from Koh Dennis. It's soothing and adds knowledge so I know more about how a child should treat our parents. May Koh Dennis always and *istiqomah* spread knowledge to the people / us. *amiin ya robbal alaminn*. (@sophieisabel3108, YouTube).

No matter how rich and successful a child is, he will never be able to repay the favor of parents, especially our mothers. No matter how much material we give to our parents, especially to our mothers, we will not be able to pay off their debt of gratitude. *Subhanallah*, Koh Dennis's lecture is very true and that is if there is a saying that heaven is on the soles of the mother's feet (@judykorompis2752.7, Youtube)

Many audience are aware of the importance of respecting parents and obeying parental orders if what is ordered does not violate *Sharia*. From here many *mad'u* like his *da'wah* seen from the response of public comments in his *da'wah*. His study, which was delivered in a soft way, made the audience touched and the message of his *da'wah* touched the hearts of the *mad'u* so that the *mad'u* shed tears because they realized what had been conveyed. As for the comments that say that Koh Dennis' lecture is true because it is proven from what parents have done to their children, the struggle of parents to their children from childhood to growing up. If measured, children will not be able to repay all that their parents have given to them.

From the public response seen through the comments of Koh Dennis lim's YouTube account, many have a good response, although there are some who have a bad response to this millennial *da'i*. Most of the comments about Koh Dennis are inspiring teenagers to be a better person and can lead them to foster spirituality in themselves. Most comments about Koh Dennis are an inspiration for teenagers to

starting from Koh Dennis Lim's life story which is used as a life motivation for those who listen and read his life story. From his gentle delivery of *da'wah*, his attitude to others who are polite, his non-watching *da'wah* speakers to giving examples in the content of his *da'wah* to make it easier for *mad'u*, especially millennial teenagers to understand the *da'wah* message contained in his lectures or *da'wah* studies. From these things that make *mad'u*, especially millennial teenagers, touched and can touch their hearts to be able to always follow Koh Dennis Lim's *da'wah* studies so that they can foster a spiritual attitude in themselves and improve themselves.

4. Conclusion

This research highlights the changing views of society towards *da'i*, especially with the emergence of millennial *da'i* figures who bring pure religious teachings. The focus of the research is on the reputation of *da'i*, particularly Koh Dennis Lim, a millennial *da'i* who is known among teenagers and respected by the community. Koh Dennis Lim built his reputation through his simple appearance and millennial youth-style clothing, as well as his gentle and clear delivery of *da'wah*. The community's positive view of him made him famous and enabled him to invite people to listen to his preaching lectures or studies. Koh Dennis Lim uses sentimental, rational, and *tazkiyah* strategies in spiritually nurturing millennial youth. He combines the *bil hikmah* and *amar ma'ruf nahi' mungkar* methods to focus his *da'wah* on the messages he wants to convey.

The researcher felt the positive impact of Koh Dennis Lim's *da'wah* that touched the hearts of millennial teenagers. This experience made them feel moved to be better and get closer to Allah SWT. Koh Dennis Lim's reputation as a millennial *da'i* caught the attention of millennial teenagers, motivating them to follow his *da'wah* through social media. Through his *da'wah*, Koh Dennis Lim delivers messages that make teenagers realize their mistakes. After realizing, they have a strong intention to change themselves for the better, driven by the guidance of Allah SWT that they receive through the *da'wah* message. As a result, millennial teenagers can foster spirituality and get closer to the creator, Allah SWT.

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