DA'I COMPETENCE IN THE DIGITAL ERA
(CASE STUDY OF NING UMMI LAILA'S DA'WAH DELIVERY)

Najmy Hanifah,[1*] Wahyu Agung Prasongko,[2] Zukhrufi Izza Ramadhan,[3] Edo Ardo Arta Diansah,[3] Wahyu Agung Prasongko,[4] Moh. Ali Aziz,[5] Mualimin[6]

[1,2,3,4,5]UIN Sunan Ampel Surabaya, Indonesia
[6]Sakarya University, Türkiye
*_hanifahnajmy0@gmail.com_

Abstract

One of the biggest changes is the surge in the number of new da'i appearing on various online platforms. This phenomenon can be considered a positive outcome of the increasing global connectivity in the digital era. This research uses descriptive qualitative research with a case study approach to da'iyah Ning Ummi Lailatul Rahma Hadi as a young preacher who is in the media spotlight based on the perspective of 'Abd Karim Zaidan. The results of the study are Ning Ummi Laila has religious knowledge competence, faith and spirituality in Allah SWT, has good morals and the ability to use social media.

Keywords: Da'i, Competence, Digital Era, Da'wah, Ning Ummi Laila.

Abstrak

Salah satu perubahan terbesar adalah lonjakan jumlah da'i baru yang muncul di berbagai platform *online*. Fenomena ini dapat dianggap sebagai hasil positif dari konektivitas global yang semakin meningkat di era digital. Penelitian ini menggunakan penelitian kualitatif deskriptif dengan pendekatan studi kasus terhadap da'iyah Ning Ummi Lailatul Rahma Hadi sebagai pendakwah muda yang menjadi sorotan media berlandaskan dari perfektif 'Abd Karim Zaidan. Hasil penelitian yaitu Ning Umi Laila memiliki kompetensi keilmuan agama, keimanan dan spiritualitas kepada Allah Swt, memiliki akhlak yang baik dan kemampuan bermedia sosial dalam berdakwah.

Kata Kunci: Da'i, Kompetensi, Era Digital, Da'wah, Ning Ummi Laila.

A. INTRODUCTION

Technological advances brought about by the Industrial Revolution have erased the boundaries between countries and even individuals. The current period is characterized by a cyber-physical system that unites connectivity between humans, machines data, and other things. The biggest thing that happened during the industrial revolution was the creation of the Internet of Things (IoT).[1] Internet of Things (IoT) is a concept that connects devices as an internet-based communication medium, so the internet has a major influence on all aspects of human life starting from daily activities such as communicating with the closest people, looking for entertainment, working and doing other daily activities.[2]

Indonesia's internet users are increasing from time to time, according to the survey results of the Indonesian Internet Service Providers Association (APJII), the number of Indonesian internet users reached 210 million people in 2022 [3], out of a total Indonesian population of 275.77 million people.[4] This number increases every year, in 2024 the number of internet users will reach 221 million people out of a total population of 278 people, which in percentage terms is 79.5 percent.[5] This proves that almost every individual has the means and access to connect to the internet.

The phenomenon of human connection to the internet has resulted in the development of the digital era which presents major changes in all aspects,

---

[1] Fredy Susanto, Ni Komang Prasiani, and Putu Darmawan, "Implementasi Internet of Things Dalam Kehidupan Sehari-Hari" *Jurnal Imagine*. 2.1 (2022): 35–40.

[2] Muhlis Ismail Kasim, Sitti Muriana, and Nurfitriany Fakhri, "Pengaruh Stress Akademik dan Kecanduan Internet dengan Kualitas Tidur Pada Mahasiswa di Kota Makassar" (2018): 83–95, Available: http://prosiding.setiabudi.ac.id/id/index.php/cybereffect/article/view/1/1.

[3] Asosiasi Penyelenggara Jasa Internet Indonesia, ""APJII di Indonesia digital outlook 2022: Encouraging the acceleration of sustainable digital transformation." *Launching Indonesian internet profile 2022".* , 2022, Available: https://apjii.or.id/berita/d/apjii-di-indonesia-digital-outloook-2022_857.

[4] Badan Pusat Statistik, "Jumlah Penduduk Pertengahan Tahun" *Badan Pusat Statistik.* , 2023, Available:https://www.bps.go.id/indicator/12/1975/1/jumlah-penduduk-pertengahan-tahun.html.

[5] Damar Iradat, "Survei APJII: Pengguna Internet Indonesia Tembus 221 Juta Orang" *cnnindonenesia.com.* , 2024, Available: https://www.cnnindonesia.com/teknologi/2024013115 2906-213-1056781/survei-apjii-pengguna-internet-indonesia-tembus-221-juta-orang#:~:text= Dari laporan APJII%2C jumlah penduduk,2023 mencapai 78%2C19 persen.

ranging from education that can be accessed anywhere,[6] the phenomenon of online students,[7] including in the world of da'wah.[8] The impact is significant on the way religious messages are disseminated and accessed by the public.[9] One of the biggest changes is the surge in the number of new da'i appearing on various online platforms. This phenomenon can be considered a positive outcome of the increasing global connectivity in the digital age. These new da'is often have easier access to reach a wider audience than traditional da'is.[10] They can use social media, streaming platforms and websites to spread their religious messages instantly and effectively. This dissemination of religious messages is done to expand the teachings of Islam and to preach it.

The teachings of Islam are perfect for all aspects of human life, both in terms of worldly and *ukhrawi*. Viewed through a sociological perspective, Islam is a guide and an answer to all the phenomena of social reality that occur in human life. The existence of various social phenomena that occur, religious activities play an important role in disseminating Islamic teachings as a solution to social problems faced by the people. One of the religious activities that is often carried out is da'wah.[11]

Dakwah comes from Arabic, namely *da'a-yad'uu-da'watan* which is defined as a call, exclamation, and invitation to believe in the teachings of Allah SWT.[12] While the definition of da'wah according to 'Abd al-Karim Zaidan, da'wah is

---

[6] Alyan Fatwa, "Pemanfaatan Teknologi Pendidikan Di Era New Normal" *Jurnal Mahasiswa Teknologi Pendidikan*. 1.2 (2021): 0–216.

[7] Nur Faizin, Abdul Basid, and Ahmad Munjin Nasih, " Transformation of Santri (Pious Individuals) Perception about Learning via Online Media " *Proceedings of the International Seminar on Language, Education, and Culture (ISoLEC 2021)*. 612.ISoLEC (2022): 232–235.

[8] Muhammad Burham, "Bentuk Kajian Dakwah Digital di Indonesia : Sistematic Literatur Review" *Qawwam L The Leaders Writing*. 4.2 (2023): 17–45.

[9] Rila Setyaningsih, "The Phenomenon of E-Dakwah in the New Normal Era: Digital Literacy of Virtual Da'i in Da'wah Activities" *International Journal of Islamic Thought and Humanities*. 2.1 (2023): 65–75, Available: https://journal.staitaruna.ac.id/index.php/ijith/article/view/60.

[10] Jasum Pramana and Dede Indra Setiabudi, "Dakwah Di Era 4.0: Strategi Transformasi Komunikasi Dalam Pendidikan Islam Kontemporer" 2 (2024): 3–132, Available: http://jurnal.anfa.co.id/index.php/seroja.

[11] Al Azhar, "IMPLEMENTASI AMAR MA'RUF NAHIMUNKAR DALAM KEHIDUPAN SOSIAL BERDASARKAN KAJIAN Al-QUR'AN SURAH ALI IMRAN AYAT" *Jurnal Pendidikan Ar-Rashid*. 7.1 (2003): 1–16.

[12] Ropingi el Ishaq, *Pengantar Ilmu Dakwah*, vols. (Malang: Madina Press, 2017).

inviting to the religion of Allah, namely Islam.[13] In general, conveying the teachings of Islam to all people is an obligation for every Muslim, either through oral, written, or behavior by their scientific competence.[14] Based on the present, the perpetrators of da'wah need to have the ability to understand the dynamics of the times to recognize indications of change. This change occurs not only in social and religious aspects but also in technological aspects. Rapid developments in the field of technology, especially communication, should be responded to proactively by da'i.[15]

Da'i in the digital era have many better and wider-reaching opportunities in spreading Islam. Nowadays, many new da'is continuously preach on the internet, and this is an achievement in the world of da'wah. Da'i who preach on the internet are mostly young people who have good rhetorical skills, utilize social media as a platform, and have high creativity to attract the attention of the wider community. However, in addition to having the above abilities, these young da'i must be accompanied by qualified knowledge, and have the competence of a da'i so that the da'wah message they spread runs well and produces something optimal.[16]

The rapid growth of new da'i also poses challenges in terms of credibility and competence. Credibility in da'wah means having a strong understanding of the religious teachings being conveyed. Competence, on the other hand, includes the da'i's ability to communicate effectively, respect different views, and understand the challenges and developments of the changing times. A competent da'i can relate religious values to contemporary issues, provide relevant views, and answer questions and doubts wisely. Therefore, in the face of many new da'is in the digital age, it is important for society to critically evaluate the credibility and competence of these da'is.

---

[13] Moh Ali Aziz, *Ilmu Dakwah*, vols., Revisi. (Jakarta: Kencana, 2004).

[14] Ali Nurdin et.al, *Revolusi Dakwah*, Ed. Muh. Syahril Sidik Ibrahim, vols. (Yogyakarta: Lembaga Ladang Kata, 2024).

[15] M Jafar, Peluang dan Tantangan Berdakwah Melalui Media Teknologi di Era 4.0 Peluang dan Tantangan Berdakwah, *UNIVERSAL GRACE JOURNAL*. 1.1 (2023): 138.

[16] Siti Mutmainah, "Kompetensi Pendakwah Gen Z di Jawa Timur Pada Era Cyber Dakwah"Universitas Islam Sunan Ampel Surabaya, 2022.

A Muslim scholar from Baghdad named Abdul Karim Zaidan, he expressed in the book *ushul al-dakwah* about thoughts related to da'wah.[17] The book explains the characteristics and traits of a da'i which are divided into 4 namely knowledge, faith, spirituality, and morals. A da'i in carrying out a mission and purpose in inviting goodness certainly requires a strong and accurate understanding, deep faith, and a close relationship with Allah SWT. The three things mentioned earlier are the conditions for the success of da'wah according to Abdul Karim Zaidan and if one of these conditions is not obtained then the meaning of the other conditions is reduced. Therefore, the da'i must pay attention to these conditions, whether they already exist in him or exist but are not sufficient, the da'i should strive to continue to develop.[18] The author wants to analyze the competence of a da'i who is currently the focus of public attention, namely Ning Umi Lailatul Rahma Hadi as a young da'i whose da'wah originated from the internet, through Abdul Karim Zaidan's perspective.

B. RESEARCH METHOD

This research is descriptive qualitative research with a case study approach. According to Bagdan & Taylor, this research is a procedure that produces descriptive data in the form of written or spoken words from informants and observable behavior. Qualitative research methods are used to examine the natural state of an object where the role of the researcher is very important in it. The case study approach aims to reveal the distinctiveness or uniqueness of the characteristics contained in the case under study.

This research uses a case study of da'I Ning Ummi Lailatul Rahma Hadi as a young da'i who is in the media spotlight, and has many followers on her social media[19]. The data collection used interviews with 1 public speaking lecturer at Sunan Ampel Surabaya Islamic University, Faculty of Da'wah Communication, several Masters class friends and 1 Bachelor class friend who knew Ning Ummi Lailatul Rahma Hadi and literature review in the form of scientific articles, books, social

---

[17] Aldi Surizkika, "Pemikiran Dakwah Abdul Karim Zaidan Dalam Kitab Ushul Al Da'wah"Universitas Islam Negeri Sunan Gunung Djati, 2022.

[18] Syaikh Dr Abdul Karim Zaidan, *Kitab Al Usul A Da'wah*, vols., 2002.

[19] Muhammad Rizal Pahleviannur and Dkk, *Metode Penelitian Kualitatif*, (Pradina Pustaka, 2022).

media Ning Ummi Lailatul Rahmah Hadi. Then, it is analyzed using media text analysis, and the author draws conclusions from the analysis[20].

C. RESULTS AND DISCUSSION

Capable of Mastering Digital Media

Technological developments are also an important factor in the transformation of the world of da'wah.[21] Da'wah which used to require meetings between da'wah partners and da'is is now facilitated by the transition of da'wah on social media.[22] This change makes da'is have to innovate in giving their da'wah, because the existence of technology is an important tool in spreading da'wah.[23]

The unification of da'wah with themes often heard by gen Z is the key to the entry of da'wah information that can be well received. Of course, big changes also involve several figures who are now starting to use social media in da'wah such as Reel, Tiktok, and Youtube.[24] Credibility is no longer important in the world of da'wah delivered through social media because the majority of social media users only look at the face and delivery that when delivering da'wah they feel comfortable. Meanwhile, in the world of da'wah, components such as the credibility of a da'i are important things that must not be abandoned[25].

The presence of social media is a new civilization in da'wah communication. In addition, da'wah activities also require social media as a balanced medium, because the use of social media is the right choice to facilitate access to da'wah activities or activities that are more affordable for all groups,

---

[20] Ido Prijana Hadi, *Penelitian Media Kualitatif*, vols., 1st ed. (Depok: Rajagrafindo Persada, 2020).
[21] Ibnu Hajar Sainuddin, "Transformasi Dakwah di Masa Pandemi Covid-19" (2020): 19–21.
[22] Tomi Hendra and Sri Hartati, "Etika Dakwah Ditinjau dari Perspektif Psikologi Komunikasi" *AL MUNIR : Jurnal Komunikasi dan Penyiaran Islam*. 2.2 (2019): 67–73.
[23] Puput Puji Lestari, "Dakwah Digital Untuk Generasi Milenial" *Jurnal Dakwah*. 21.1 (2020): 41–58.
[24] E Nurkholifah, "Pengaruh Strategi Komunikasi Konten Microblog Instagram Terhadap Penolakan Tindak Kekerasan Berbasis Gender Online (KBGO)" 2023, Available: http://repository.uinbanten.ac.id/id/eprint/10916.
[25] Bukhari, "Membangun Kompetensi dan Kredibilitas Da'i" *AL MUNIR: Jurnal Komunikasi dan Penyiaran Islam*. 5.2 (2014): 83, Available: https://ejournal.uinib.ac.id/jurnal/index.php/almunir/article/view/688.

both in urban areas and those in remote village areas that already have internet networks, of course.[26]

Similarly, what Ning Ummi Laila does as a young or millennial da'i is that she also utilizes social media in her da'wah. She not only preaches face-to-face but also utilizes social media. The social media used by Ning Ummi Laila in spreading her da'wah are YouTube, Instagram, and TikTok. Her da'wah activities are uploaded on these social media, to reach a wider community as well as be efficient and effective.

Ning Ummi Laila's YouTube account is called "Ning Umi Laila", an account currently managed by Ning Ummi Laila's Official Creative Team crew. This account was created on October 26, 2018 and has over 258,000 subscribers as of September 22, 2023, despite joining within 5 years Ning Umi Laila's videos have been watched 17.5 million times and this YouTube account has been verified as official artist account.[27]

Ning Ummi Laila's other social media account is an Instagram account which is also used to spread her da'wah and salawat. Her Instagram account name is @lailaarrahmah88 which has been followed by over 1.2 million followers and has been verified since March 2023.[28] In addition to the two social media above, he also has a Tiktok account which also usually shares da'wah and *shalawat* content. His Tiktok account has been followed by more than 1.6 million followers.[29] With the evidence of social media owned by Ning Ummi Laila, it has verified that she as a young or millennial da'i can manage and utilize social media well and support her da'wah activities.

Delivering da'wah messages is a very easy thing, especially supported by the existence of several supporting media that can spread information to

---

[26] Ansori Hidayat, "Dakwah Di Kalangan Masyarakat Transmigran: Studi Terhadap Kompetensi Da'i Di Dusun Cilodang Kecamatan Pelepat Kabupaten Bungo Jambi" *NALAR: Jurnal Peradaban dan Pemikiran Islam*. 2.2 (2018): 75.

[27] Youtube, "Ning Umi Laila," n.d., online, Internet, 22 Sep. 2023. , Available: https://www.youtube.com/.

[28] Instagram, "umi laila (@lailaarrahmah88)," n.d., online, Internet, 22 Sep. 2023. , Available: https://www.instagram.com/lailaarrahmah88/.

[29] "@lailaarrahmah88," n.d., online, Internet, 22 Sep. 2023. , Available: https://www.tiktok.com/search?q=%40lailaarrahmah88&t=169536703171.

everyone without having to meet between da'wah partners and da'is. The ease of communication or the process of transferring information began in the digital era, this era made a rapid transformation. Only capitalizing on material and using room plots as well as technological tools such as cameras, microphones, and several other supporting tools. After the activity is recorded on the camera, it is uploaded for broadcast on several pages such as Tiktok, Reel, and Youtube. The process of da'wah can be started anytime and anywhere with free time, freedom of expression in using social media is a reference that is considered in carrying out da'wah activities. The credibility of a da'i is one of the important supporters in carrying out da'wah activities. Because da'wah is also the true teaching of Allah SWT with wisdom and good advice that is not written, namely with the message of the treatise[30].

The language of da'wah is important, the goal is to make da'wah partners believe in what is conveyed by the da'i. The key to the process of receiving information is to convince da'wah partners through language and soft speech. Thus, da'wah partners will feel comfortable when the da'i conveys da'wah material, for the da'i must pay attention so that words and voices use polite words and soft intonation. Because Allah forbids His servants to be harsh and rude when carrying out da'wah activities. In addition to making da'wah partners more difficult to accept us, it will also result in da'wah will no longer be listened to by the people.[31] In social interaction, communication is also needed because communication itself has elements that are so closely related to the fulfillment of the meaning that will be conveyed to da'wah partners, this element aims to shape the understanding given by the da'i so that it can build effective communication.[32]

---

[30] Al-muaddib Jurnal Ilmu-ilmu Sosial et al., "Metode Penyampaian Pesan Dakwah Dennis Lim Melalui Media Sosial Tik-Tok" 8.1 (2023): 156–162.

[31] Tri Wahyuni Pebirawati, "Etika Komunikasi Islam Dalam Dakwah Koh Dennis Lim Di Media Sosial Tiktok" *Al-INSAN Jurnal Bimbingan Konseling dan Dakwah Islam* . 3.2 (2023): 48–62, Available: https://ejournal.iainh.ac.id/index.php/alinsan/article/view/327.

[32] Mifatahul Wahidah, "Pendekatan Psikologi Komunikasi Afektif Dalam Menyampaikan Pesan Dakwah Kiai Fahmi Akmaludin"Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2022.

The da'wah layer itself has several levels, the first is da'wah to face urban communities and da'wah to face rural communities. Of course, this is related to the da'i's perspective on the da'wah partner because social status affects the pattern of information transfer between the da'i and the da'wah partner. The most difficult thing to do da'wah is the understanding possessed by rural communities when they have wrong beliefs, because the information received by the da'wah partner is false information.

So that it causes errors in the understanding of the da'wah partner, the task of the da'i is to understand the old rules by starting to provide analogies as a consideration for the da'wah partner so as not to return to the old aqidah. Meanwhile, when dealing with the city community, the da'i will be very easy to find the interest of da'wah partners in seeking or receiving da'wah information. Because in the city most people already understand da'wah information so that the creed they have is in accordance with the da'wah information they always receive during the study.

The emergence of da'wah through social media, starting from the pandemic in 2019. Social media is the choice as one of the interaction tools between da'is and da'wah partners. Most people consume information that is often obtained by da'wah partners sourced from existing platforms on social media, the activeness of a da'i can be judged by how often he uploads videos on the platforms provided on social media.[33] Da'is are asked to be more creative and innovative to convey their da'wah messages and also strive so that da'wah activities during a pandemic can continue properly.

Finally, the presence of social media is a new civilization for da'wah media, because conventional media has experienced a shift in interest by today's generation. The existence of da'wah also requires social media as a balanced collaboration because the use of social media is the right choice to facilitate access

---

[33] Nidya Agustin Beni Prastyo, Erwin, and Nuris Asroatul Hasanah Abu Yazid Al Bustomi Moh. Ali Aziz, "UTILIZATION OF TIK-TOK AS A DA'WAH MEDIA OF" *Jurnal Komunikasi Penyiaran Islam*. XV.2 (2023): 107–118.

to da'wah activities so that it is more affordable to all people both in cities and in remote villages.

Marketable Da'is

Every da'i has a characteristic in delivering material to da'wah partners, with the character brought or owned by the da'i, da'wah partners will feel comfortable. Moreover, a calm character is accompanied by several jokes inserted in each material. In this era, the level that influences the figure of a da'i can be famous and quickly get many worshipers, one of which is the most effective, namely by uploading his da'wah videos on social media platforms, such as TikTok, Instagram, and YouTube.

In this media, it will be processed with an editor so that it can appear many times or what is called FYP (for your page), from this FYP, the video finally experienced a significant increase and caused it to go viral. One of the da'i figures who is still experiencing virality is Ning Ummi Laila, a da'i who is still relatively young but is so famous in all circles[34]. Ning Ummi Lalila is an example of a da'i who has marketing power that is quite in demand and also has privileges. Apart from the material he conveys, he is also an entertaining figure with jokes given in every da'wah material he brings or delivers[35].

Competent Da'is

Competence is one of the important benchmarks, to find out how extensive knowledge, insight, and most importantly the method used by the da'i to convince da'wah partners[36]. So that da'is who already have competence not only provide da'wah material to carry out daily life but also provide solutions to all problems being suffered by da'wah partners. Usually, this competent da'i comes from academics and one of the da'is who has special expertise in the field

---

[34] Syaifullah, "Ning Umi Laila, Daiyah yang Digandrungi Berbagai Kalangan" *jatim.nu.or.id.* , 2023, Available: https://jatim.nu.or.id/rehat/ning-umi-laila-daiyah-yang-digandrungi-berbagai-kalangan-Nl4w1.

[35] Helmiliya Putri, "Metode Dakwah Ning Umi Laila dalam Video Youtube (Ning Umi Laila Jula Ludruk Suroboyoan)" *Jurnal Dakwah Tabligh.* 17.2 (2023): 1–22, Available: http://digilib.uinkhas.ac.id/id/eprint/24173.

[36] Nawawi Nawawi, "Kompetensi Juru Dakwah" *KOMUNIKA: Jurnal Dakwah dan Komunikasi.* 3.2 (2009): 287–297.

of da'wah. Because it not only conveys da'wah material, but also conducts research and proves the problems faced by da'is when facing several layers or diversity of society.[37]

In addition to being marketable and competent in da'wah skills, the da'i in processing material is also seen from how many flying hours he has and which layers of society the da'i has encountered. Indeed, this cannot be used as something definite, but many people's perspectives recognize this view[38].

The Da'wah Competencies of Ning Ummi Laila

The competence of da'is in the book Ushulud Da'wah by Abdul Karim Zaidan, is classified into four, namely knowledge, faith, spirituality, and morals. In this case, Ning Ummi Laila as a young contemporary da'i in this digital era, has these four competencies, which will be explained in detail below:

First, **Knowledge**. Knowledge means knowledge in a particular field. In this context, namely knowledge in delivering da'wah. Science, according to Amar, is knowledge that is systematically arranged and organized through observation and testing of facts about humans and the universe.[39] Knowledge is the initial provision that must be owned by the da'i, because with qualified knowledge, the da'wah message delivered will be easily accepted by da'wah partners. The sciences that are owned must be sourced from the Al-Quran and hadith or not contradict them, as well as ijma' and qiyas.[40]

Ning Ummi Laila's knowledge is unquestionable. In terms of Islamic knowledge. This is evidenced by her history of living in a boarding school and her parents being scholars, as well as Ning Ummi Laila's education since she was

---

[37] Moch Tri Nurhuda, Tri Fahad Lukman Hakim, and Akhmad Mubarok, "Program Pelatihan Santri Dalam meningkatkan Kompetensi Dakwah Pondok Pesantren Jami'atul Ulum Probolinggo" *Invention*. 1.1 (2020): 33–43.

[38] Firman Nugraha, Balai Diklat, and Keagamaan Bandung, "The Role of Majelis Taklim in Social Dynamic of Muslims Peran Majlis Taklim dalam Dinamika Sosial Umat Islam" (n.d.): 469–498.

[39] Abu Amar, "Model Integrasi Ilmu Pengetahuan dan Agama Antara Dikotomi Naif dan Valid" *Cendekia*. 13.01 (2021): 85.

[40] Robi Aditya Putra. Muhamad Solihin, Akhmad Rifa'I, "Analisis Isi Pesan Dakwah Ustadz Hanan Attaki Tema 'suka nunda terus sampai kapan' via youtube" *Al-Balagh*. 6, no.2 (2022): 19, Available: http://jurnal.uinsu.ac.id/index.php/balagh/article/view/15293.

a child in a boarding school. This shows that Ning Ummi Laila certainly has excellent religious knowledge.

In addition to excellent religious knowledge, she also has knowledge in the field of communication, especially Islamic communication. This is shown that she has graduated from the Bachelor of Communication and Islamic Broadcasting study program, UIN Sunan Ampel Surabaya and currently she is also continuing her studies, namely S2-Master of Communication and Islamic Broadcasting, Postgraduate, UIN Suana Ampel Surabaya.[41]

While studying at UINSA, one of the lecturers of the Faculty of Da'wah Communication at Sunan Ampel Surabaya State Islamic University who taught Ning Ummi Laila public speaking testified that Ning Ummi in scientific learning was still not very prominent, but the advantage of Ning Ummi Laila was her confidence. This was also conveyed to some of her master and undergraduate friends who testified that when in class Ning Ummi Laila became someone who was quiet but very friendly when socializing.

Second, **faith**. Faith is a strong and sincere belief in Allah SWT and the teachings of Islam. Faith involves belief in the existence of Allah as the only One God, belief in holy books such as the Quran as His revelation, and belief in His messengers, including Muhammad SAW as the last messenger. This faith means believing in the six pillars of faith, namely faith in Allah SWT, angels, books, messengers, the last day, and qada and qodar.[42]

Faith is not only mental or theoretical, but also involves attitudes and actions that are by religious teachings, such as practicing worship, doing good, and staying away from His prohibitions. The purpose of this faith is that the da'i

---

[41] Aulia, "NING UMMI LAILA RAIH GELAR SARJANA DI UINSA" *https://uinsa.ac.id/blog/ning-ummi-laila-raih-gelar-sarjana-di-uinsa*. , 2023, Available: https://uinsa.ac.id/blog/ning-ummi-laila-raih-gelar-sarjana-di-uinsa.

[42] Silakhudin, "Pendidikan Keimanan" *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan dan Kemasyarakatan*. 10.2 (2019): 156.

is also able to pump the faith of asking for da'wah and can bring da'wah partners closer to the teachings of Islam. Faith is also a requirement for being a good da'i.[43]

In terms of faith, Ning Ummi Laila has proven to have a strong faith. This is evidenced by an adequate environment, namely a clerical family environment, and a boarding school environment. Therefore, it can be concluded that Ning Ummi Laila has a strong faith in Allah SWT and of course, obeys His commands and stays away from His prohibitions.

Third, **Spirituality**. Islamic teachings cannot be separated from the relationship with Allah SWT. The majority of da'wah messages are on the spiritual side, this is the obligation of a da'i to have a good level of spirituality. Spirituality is a dimension of life that involves the search for meaning, connection with the higher, and holistic self-development. Spirituality is the way a person understands and experiences relationships with himself, others, the universe, and Allah SWT. In addition to having strong faith in Allah and His Messenger. Ning Ummi Laila also has a strong level of spirituality or connection to Allah SWT.

Fourth, **morality**. Morals are the main mission of Islamic teachings. Rasulullah SAW as the first and main da'i was more emphasized on improving and perfecting the morals of mankind. This involves actions and attitudes of good values, namely honesty, patience, compassion, humility, and having good social relations or respect for others. It also includes behavior that stays away from things that are considered bad, such as lying, violence, and greed.

Ning Ummi Laila has good morals religiously and socially. She is honest about everything she says in her da'wah. In addition, she has patience in dealing with the behavior of religious da'wah partners. Humbleness is also shown by Ning Ummi Laila when delivering da'wah and in everyday life. As a young da'i, Ning Ummi Laila also has good social relations with da'wah partners or the community.

---

[43] Hany Paturrochmah, "Konsep Keimanan dalam Surat Al Hujurat Ayat 14-15 dan Implementasinya terhadap kesehatan Mental"Universitas Islam Negeri Raden Intan Lampung, 2018, Available: http://repository.radenintan.ac.id/5604/1/SKRIPSI.pdf.

The results of interviews conducted by researchers at the lecturer Ning Ummi Laila at Sunan Ampel State Islamic University One of the lecturers teaching public speaking at the Faculty of Da'wah Communication has the view that Ning Ummi Laila is indeed in terms of science not too prominent but has a uniqueness that can be packaged well and displayed on social media, namely with her confidence, coupled with a beautiful face, and has a melodious voice in the world of nasyid.

The lecturer gave information that there was a conversation with Ning Ummi Laila, that when her mother was sick, Ning Ummi Laila continued to pray to be able to help the family economy, and Allah showed her the way through this da'wah path. Then added by several friends who were in the same class with Ning Ummi Laila said that Ning Ummi Laila was a quiet person, but friendly, Ning Ummi Laila studied in the UINSA postgraduate building and once she served students who wanted to take pictures and communicate with dai who was being loved by young people.

The four competencies of the da'i owned by Ning Ummi Laila above, it is by the theory in the book Ushulud Da'wah by Prof. Dr. Abdul Karim Zaidan. However, based on the results (data) described above, it turns out that Ning Ummi Laila is a young contemporary da'i in addition to having the four da'i competencies above, it turns out that she also has other competencies that support the activities and delivery of her da'wah messages. This competency is that Ning Ummi Laila is able to properly manage and utilize social media as a medium to convey her da'wah messages.

From the explanation above, the competence of da'is in this digital or contemporary era must have a good level of knowledge, strong faith, a relationship with Allah SWT. good (spirituality), have good morals as a good example for their da'wah partners, and have the ability to manage social media well. By managing social media well, it allows da'wah to reach a wider audience and influence them positively.

D. CONCLUSION

Based on the results and discussion above, it can be concluded that there are several abilities or competencies possessed by Ning Ummi Lailatul Rahmah Hadi as a da'i. First, religious knowledge. He has deep religious abilities and has high self-confidence. Second, good faith and spirituality because he was born and raised in a pesantren education. Fourth, morals. He has good attitude such as honesty, patience, and humility. In addition to these four competencies, he has other competencies, namely being able to master or manage social media to support the spread or delivery of da'wah messages.

E. REFERENCES

Asosiasi Penyelenggara Jasa Internet Indonesia. ""APJII di Indonesia digital outlook 2022: Encouraging the acceleration of sustainable digital transformation." *Launching Indonesian internet profile 2022".*, 2022. Available: https://apjii.or.id/berita/d/apjii-di-indonesia-digital-outloook-2022_857.

Aulia. "NING UMMI LAILA RAIH GELAR SARJANA DI UINSA." *https://uinsa.ac.id/blog/ning-ummi-laila-raih-gelar-sarjana-di-uinsa*, 2023. Available: https://uinsa.ac.id/blog/ning-ummi-laila-raih-gelar-sarjana-di-uinsa.

Azhar, Al. "IMPLEMENTASI AMAR MA'RUF NAHIMUNKAR DALAM KEHIDUPAN SOSIAL BERDASARKAN KAJIAN Al-QUR'AN SURAH ALI IMRAN AYAT." *Jurnal Pendidikan Ar-Rashid* 7.1 (2003): 1–16.

Aziz, Moh Ali. *ilmu Dakwah*. Revisi. Jakarta: Kencana, 2004.

Bukhari. "Membangun Kompetensi dan Kredibilitas Da'i." *AL MUNIR: Jurnal Komunikasi dan Penyiaran Islam* 5.2 (2014): 83. Available: https://ejournal.uinib.ac.id/jurnal/index.php/almunir/article/view/688.

Burham, Muhammad. "Bentuk Kajian Dakwah Digital di Indonesia : Sistematic Literatur Review." *Qawwam L The Leaders Writing* 4.2 (2023): 17–45.

Faizin, Nur, Abdul Basid, and Ahmad Munjin Nasih. " Transformation of Santri (Pious Individuals) Perception about Learning via Online Media ." *Proceedings of the International Seminar on Language, Education, and Culture (ISoLEC 2021)* 612.ISoLEC (2022): 232–235.

Fatwa, Alyan. "Pemanfaatan Teknologi Pendidikan Di Era New Normal." *Jurnal Mahasiswa Teknologi Pendidikan* 1.2 (2021): 0–216.

Hadi, Ido Prijana. *Penelitian Media Kualitatif*. 1st ed. Depok: Rajagrafindo Persada, 2020.

Hendra, Tomi, and Sri Hartati. "Etika Dakwah Ditinjau dari Perspektif Psikologi Komunikasi." *AL MUNIR : Jurnal Komunikasi dan Penyiaran Islam* 2.2 (2019): 67–73.

Hidayat, Ansori. "Dakwah Di Kalangan Masyarakat Transmigran: Studi Terhadap Kompetensi Da'i Di Dusun Cilodang Kecamatan Pelepat Kabupaten Bungo Jambi." *NALAR: Jurnal Peradaban dan Pemikiran Islam* 2.2 (2018): 75.

Instagram. "umi laila (@lailaarrahmah88)," n.d. Online. Internet. 22 Sep. 2023. . Available: https://www.instagram.com/lailaarrahmah88/.

Iradat, Damar. "Survei APJII: Pengguna Internet Indonesia Tembus 221 Juta Orang." *cnnindonenesia.com*, 2024. Available: https://www.cnnindonesia.com/teknologi/20240131152906-213-1056781/survei-apjii-pengguna-internet-indonesia-tembus-221-juta-orang#:~:text=Dari laporan APJII%2C jumlah penduduk,2023 mencapai 78%2C19 persen.

Ishaq, Ropingi el. *Pengantar Ilmu Dakwah*. Malang: Madina Press, 2017.

Jafar, M. "Peluang dan Tantangan Berdakwah Melalui Media Teknologi di Era 4.0." *Peluang dan Tantangan Berdakwah UNIVERSAL GRACE JOURNAL* 1.1 (2023): 138.

Kasim, Muhlis Ismail, Sitti Muriana, and Nurfitriany Fakhri. "Pengaruh Stress Akademik dan Kecanduan Internet dengan Kualitas Tidur Pada Mahasiswa di Kota Makassar" (2018): 83–95. Available: http://prosiding.setiabudi.ac.id/id/index.php/cybereffect/article/view/1/1.

Lestari, Puput Puji. "Dakwah Digital Untuk Generasi Milenial." *Jurnal Dakwah* 21.1 (2020): 41–58.

Muhamad Solihin, Akhmad Rifa'I, Robi Aditya Putra. "Analisis Isi Pesan Dakwah Ustadz Hanan Attaki Tema 'suka nunda terus sampai kapan' via youtube." *Al-Balagh* 6, no.2 (2022): 19. Available: http://jurnal.uinsu.ac.id/index.php/balagh/article/view/15293.

Mutmainah, Siti. "Kompetensi Pendakwah Gen Z di Jawa Timur Pada Era Cyber Dakwah." Universitas Islam Sunan Ampel Surabaya, 2022.

Nawawi, Nawawi. "Kompetensi Juru Dakwah." *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 3.2 (2009): 287–297.

Nugraha, Firman, Balai Diklat, and Keagamaan Bandung. "The Role of Majelis Taklim in Social Dynamic of Muslims Peran Majlis Taklim dalam Dinamika Sosial Umat Islam" (n.d.): 469–498.

Nurdin, Ali, and Dkk. *Revolusi Dakwah*. Ed. Muh. Syahril Sidik Ibrahim. Yogyakarta: Lembaga Ladang Kata, 2024.

Nurhuda, Moch Tri, Tri Fahad Lukman Hakim, and Akhmad Mubarok. "Program Pelatihan Santri Dalam meningkatkan Kompetensi Dakwah Pondok Pesantren Jami'atul Ulum Probolinggo." *Invention* 1.1 (2020): 33–43.

Nurkholifah, E. "Pengaruh Strategi Komunikasi Konten Microblog Instagram Terhadap Penolakan Tindak Kekerasan Berbasis Gender Online (KBGO)," 2023. Available: http://repository.uinbanten.ac.id/id/eprint/10916.

Pahleviannur, Muhammad Rizal, and Dkk. *Metode Penelitian Kualitatif*. Ed. Fatma Sukmawati. Pradina Pustaka, 2022.

Paturrochmah, Hany. "Konsep Keimanan dalam Surat Al Hujurat Ayat 14-15 dan Implementasinya terhadap kesehatan Mental." Universitas Islam Negeri Raden Intan Lampung, 2018. Available: http://repository.radenintan.ac.id/5604/1/SKRIPSI.pdf.

Pebirawati, Tri Wahyuni. "Etika Komunikasi Islam Dalam Dakwah Koh Dennis Lim Di Media Sosial Tiktok." *Al-INSAN Jurnal Bimbingan Konseling dan Dakwah Islam* 3.2 (2023): 48–62. Available: https://ejournal.iainh.ac.id/index.php/alinsan/article/view/327.

Pramana, Jasum, and Dede Indra Setiabudi. "Dakwah Di Era 4.0: Strategi Transformasi Komunikasi Dalam Pendidikan Islam Kontemporer" 2 (2024): 3–132. Available: http://jurnal.anfa.co.id/index.php/seroja.

Prastyo, Nidya Agustin Beni, Erwin, and Nuris Asroatul Hasanah Abu Yazid Al Bustomi Moh. Ali Aziz. "UTILIZATION OF TIK-TOK AS A DA ' WAH MEDIA OF." *Jurnal Komunikasi Penyiaran Islam* XV.2 (2023): 107–118.

Putri, Helmiliya. "Metode Dakwah Ning Umi Laila dalam Video Youtube (Ning Umi Laila Jula Ludruk Suroboyoan)." *Jurnal Dakwah Tabligh* 17.2 (2023): 1–22. Available: http://digilib.uinkhas.ac.id/id/eprint/24173.

Sainuddin, Ibnu Hajar. "Transformasi Dakwah di Masa Pandemi Covid-19" (2020): 19–21.

Setyaningsih, Rila. "The Phenomenon of E-Dakwah in the New Normal Era: Digital Literacy of Virtual Da'i in Da'wah Activities." *International Journal of Islamic Thought and Humanities* 2.1 (2023): 65–75. Available: https://journal.staitaruna.ac.id/index.php/ijith/article/view/60.

Sosial, Al-muaddib Jurnal Ilmu-ilmu et al. "Metode Penyampaian Pesan Dakwah Dennis Lim Melalui Media Sosial Tik-Tok" 8.1 (2023): 156–162.

Statistik, Badan Pusat. "Jumlah Penduduk Pertengahan Tahun." *Badan Pusat Statistik*, 2023. Available: https://www.bps.go.id/indicator/12/1975/1/jumlah-penduduk-pertengahan-tahun.html.

Surizkika, Aldi. "Pemikiran Dakwah Abdul Karim Zaidan Dalam Kitab Ushul Al Da'wah." Universitas Islam Negeri Sunan Gunung Djati, 2022.

Susanto, Fredy, Ni Komang Prasiani, and Putu Darmawan. "Implementasi Internet of Things Dalam Kehidupan Sehari-Hari." *Jurnal Imagine* 2.1 (2022): 35–40.

Syaifullah. "Ning Umi Laila, Daiyah yang Digandrungi Berbagai Kalangan." *jatim.nu.or.id*, 2023. Available: https://jatim.nu.or.id/rehat/ning-umi-laila-daiyah-yang-digandrungi-berbagai-kalangan-Nl4w1.

Wahidah, Mifatahul. "Pendekatan Psikologi Komunikasi Afektif Dalam Menyampaikan Pesan Dakwah Kiai Fahmi Akmaludin." Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2022.

Youtube. "Ning Umi Laila," n.d. Online. Internet. 22 Sep. 2023. . Available: https://www.youtube.com/.

Zaidan, Syaikh Dr Abdul Karim. *Kitab Al Usul A Da'wah*, 2002.

"@lailaarrahmah88," n.d. Online. Internet. 22 Sep. 2023. . Available: https://www.tiktok.com/search?q=%40lailaarrahmah88&t=169536703171