

# Analysis of the Content of Da'wah Messages in the "Sparkling Ramadan 1446 H" Ngaji Ngabuburit Program at Al Akbar National Mosque Surabaya

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## Article Information

## Abstract

This study aims to analyze the content of Islamic preaching messages delivered in the "Ngaji Ngabuburit Sparkling Ramadan 1446 H" program held at the National Al Akbar Mosque, Surabaya. The research specifically focuses on four preachers: Ustadz Nawawi, Dr. KH. Syukron Djazilan Badri, M.Pd.I, Ustadz HM Sholeh Drehem, Lc., M.Ag, and DR. KH. M. Sudjak, M.Ag, each of whom presented themes relevant to spiritual development and social awareness. This qualitative study employed observation and in-depth interviews during the pre-survey stage to explore the context and audience engagement within the program. The collected data was then analyzed using Ferdinand de Saussure's semiotic theory and the theory of preacher competence from the Usul ad-Da'wah framework by Abdul Karim Zaidan. The findings indicate that the effectiveness of Islamic preaching is significantly influenced not only by the substance of the message but also by the preacher's ability to deliver it in a relatable, contextual, and emotionally engaging manner. Each preacher employed different rhetorical and linguistic strategies to align their message with the needs of contemporary audiences, particularly Generation Z. Themes such as personal piety, social responsibility, gratitude, and the pursuit of true happiness were emphasized and presented in ways that fostered emotional resonance and reflective understanding among the congregation. The study concludes that effective Islamic preaching must be audience-oriented, contextually grounded, and spiritually transformative.

**Keywords:** Islamic preaching, semiotics, Generation Z, communication strategy, Sparkling Ramadan

## Abstrak.

Penelitian ini bertujuan untuk menganalisis isi pesan dakwah Islam yang disampaikan dalam program "Ngaji Ngabuburit Sparkling Ramadan 1446 H" yang diselenggarakan di Masjid Nasional Al Akbar Surabaya. Penelitian ini secara khusus menyoroti empat pendakwah: Ustadz Nawawi, Dr. KH. Syukron Djazilan Badri, M.Pd.I, Ustadz HM Sholeh Drehem, Lc., M.Ag, dan DR. KH. M. Sudjak, M.Ag, yang masing-masing menyampaikan tema-tema yang relevan dengan pengembangan spiritual dan kesadaran sosial. Studi kualitatif ini menggunakan metode observasi dan wawancara mendalam pada tahap pra-survei untuk menggali konteks dan keterlibatan audiens dalam program tersebut. Data yang diperoleh kemudian dianalisis dengan menggunakan teori semiotika Ferdinand de Saussure dan teori kompetensi pendakwah dari kerangka Usul ad-Da'wah yang dikemukakan oleh Abdul Karim

**Kata kunci:** Dakwah Islam, semiotika, Generasi Z, strategi komunikasi, Sparkling Ramadan

Zaidan. Temuan penelitian menunjukkan bahwa efektivitas dakwah Islam sangat dipengaruhi tidak hanya oleh substansi pesan yang disampaikan, tetapi juga oleh kemampuan pendakwah dalam menyampaikannya secara relevan, kontekstual, dan menyentuh aspek emosional. Setiap pendakwah menggunakan strategi retorik dan linguistik yang berbeda untuk menyelaraskan pesan mereka dengan kebutuhan audiens masa kini, khususnya Generasi Z. Tema-tema seperti ketakwaan pribadi, tanggung jawab sosial, rasa syukur, dan pencarian kebahagiaan sejati ditekankan dan disampaikan dengan cara yang membangkitkan resonansi emosional serta pemahaman reflektif di kalangan jamaah. Studi ini menyimpulkan bahwa dakwah Islam yang efektif harus berorientasi pada audiens, berbasis konteks, dan bersifat transformatif secara spiritual.

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## INTRODUCTION

Da'wah is one of the important pillars in the life of Muslims, functioning as a means to spread religious teachings and increase religious understanding among the community. In the modern context, da'wah is not only carried out through lectures in mosques, but also through various media and programs designed to reach a wider audience. The Ngaji Ngabuburit "Sparkling Ramadan" program at the Al Akbar National Mosque in Surabaya is one of the initiatives that emerged to meet this need. This program has been running since 2023 and aims to provide religious understanding and practice among the community during the holy month of Ramadan. Da'wah is an activity that is consciously carried out to invite people to the right path according to Islamic teachings (Adi, 2022). Etymologically, the word da'wah comes from the Arabic word "da'wah" which contains many meanings such as calling, inviting, encouraging, and calling. Da'wah can be understood as an invitation to humans to follow the path of Allah SWT, which leads them to a better life in this world and the hereafter. Along with the development of the times, da'wah has also developed with the existence of information technology, where social media has become one of the main means of spreading da'wah messages. Unlike conventional media such as "*pengajian*" or direct meetings which have limited reach, social media allows da'wah to be carried out anytime and to anyone with a very wide reach. Social media such as Facebook, YouTube, or WhatsApp make it easy for the public to access religious lectures in their spare time (Rustandi, 2024).

To make da'wah activities successful, there are several elements that need to be considered. One of them is the da'i, namely a person who invites others to practice Islamic teachings. A da'i can convey his da'wah directly or indirectly, either verbally or in writing. In addition, there is also the element of mad'u, namely the person or group who is the target of da'wah. This mad'u can be anyone, whether close to the da'i or far away, and both from Muslim and non-Muslim circles. No less important, da'wah material is also a major factor in the success of da'wah. Da'wah material includes Islamic teachings including aqidah, sharia, and morals that need to be conveyed by the da'i to the mad'u (Efendi et al., 2024). The da'wah message itself is the main component in the da'wah activities conveyed by the da'i to Mad'u. This message includes Islamic teaching materials based on the Al-Qur'an and Hadith as well as the ijtihad of ulama. In general, da'wah messages are divided into three main categories: first, beliefs related to faith in Allah, angels, His books, His prophets and apostles, the Day of Judgment, and destiny. Second, sharia, which contains Islamic laws relating to worship and muamalah. Third, morals, which include teachings regarding ethics in acting and behaving well towards God, fellow humans and other creatures (Sya'bani et al., 2024).

Previous research, such as that conducted by Akbar et al. (2024), have studied other da'wah programs, but none have specifically studied this program. This indicates a gap in the existing literature, where in-depth analysis of the effectiveness of da'wah communication in the context of the Ngaji Ngabuburit program is still very limited. Therefore, this study aims to fill this gap by analyzing the content of the da'wah message delivered in this program and how the message is received by the congregation. In this study, the researcher will use the theory of semiotic analysis developed by Ferdinand de Saussure. This theory focuses on the relationship between signs and meaning in communication. In the context of preaching, signs can be symbols and language used in the Ngaji Ngabuburit program, while meaning is the message to be conveyed to the audience. With this approach, the researcher will analyze how the visual and verbal elements in the program contribute to the delivery of the preaching message.

The pre-survey is an important initial step in this study, aimed at understanding the context and background of the Ngaji Ngabuburit "Sparkling Ramadan" program. In this stage, the researcher collected initial data through direct observation of the program, as well as interviews with event presenters, congregations, and mosque administrators. The results of the interview with Ustadz Nawawi, who presented the study material with the theme "Being a Youth Longed for by Heaven" on the 18th Ramadan, showed that the formulation of da'wah must be fun and easy to accept by children of generation Z (Gen Z). Interviews were also conducted with Dr. KH. Syukron Djazilan Badri, M.Pd.I, who presented the theme "Individual Sholeh and Social Sholeh", emphasizing the importance of balance between personal piety and social contribution, especially for the younger generation. Then, Ustadz HM Sholeh Drehem, Lc., M.Ag, in the theme "The Key to Happiness in Islam", said that true happiness does not lie in wealth, but in gratitude and spiritual relationship with Allah. Meanwhile, Ustadz DR. KH. M. Sudjak, M.Ag, emphasized the importance of deep understanding in delivering relevant and down-to-earth preaching messages, with an approach that takes into account the psychological and social conditions of the audience.

Based on the results of this pre-survey, the researcher decided to focus on four episodes to be analyzed further, namely "Being a Youth Missed by Heaven" by Ustadz Nawawi on the 18th Ramadan, "The Key to Happiness in Islam" by Ustadz Sholeh Drehem on the 5th Ramadan, "Individual Sholeh and Social Sholeh" by Dr. KH. Syukron Djazilan Badri on the 27th Ramadan, and "Sparkling Ramadan 1446 H" by Ustadz DR. KH. M. Sudjak on the 4th Ramadan. These four episodes were chosen because they have strong relevance to the themes of happiness, piety, and innovation in preaching, and show a varied approach in conveying messages to the audience. By referring to the results of the pre-survey, the analysis of the content of the da'wah messages in these four episodes is expected to provide deeper insight into how the da'wah messages are delivered and received by the congregation, as well as provide recommendations for da'is in developing da'wah strategies that are more effective and relevant to the needs of today's society. The urgency of this research lies in the importance of understanding how the message of da'wah is delivered and received by the congregation in a relevant context. By understanding the content of the da'wah message delivered in the Ngaji Ngabuburit program, it is hoped that new ways can be found to convey religious messages that are more relevant and interesting to the community. In addition, the results of this study are expected to provide recommendations for preachers in developing a more effective da'wah strategy that is in accordance with the needs of today's society.

This research has novelty in its approach which not only highlights the effectiveness of da'wah communication, but specifically analyzes the content of the da'wah message through the perspective of Ferdinand de Saussure's semiotics and Abdul Karim Zaidan's theory, regarding the competence of da'wah with a deep understanding (And I will grant you peace) through preaching messages (The best of the best). This approach provides a new contribution to the study of da'wah by exploring the symbolic meanings hidden in the speech, gestures, and delivery of the da'wah, and shows how the da'wah's knowledge of the audience's character influences the construction of the da'wah message. Thus, this study not only captures the message textually, but also reveals how the message is strategically designed to suit the needs and social context of the mad'u, something that has not been widely touched upon in previous da'wah research.(Alek et al., 2024). Through in-depth analysis, this study is expected to provide a significant contribution in understanding the dynamics of da'wah communication in society, especially in the context of the Ngaji Ngabuburit "Sparkling Ramadan" program. The results of this study will not only provide insight into the content of the da'wah message delivered, but will also be a reference for further studies related to the analysis of the content of da'wah messages in various contexts. Thus, this study is expected to provide benefits to society in improving religious understanding and practice during the holy month of Ramadan and beyond.

## **RESEARCH METHOD**

This study uses a qualitative approach with a content analysis method which aims to examine the messages of preaching in the "Sparkling Ramadan 1446 H" program in depth (Sari et al., 2022). The researcher used Ferdinand de Saussure's semiotic theory to analyze the relationship between the signifier and the signified in each symbol and verbal language used in the lecture (Fadhila et al., 2022). In this context, the signifier can be in the form of stage visualization, the cleric's facial expressions, voice intonation, and even the chosen diction, while the signified refers to the religious and moral meanings contained in the preaching message. This analysis aims to explore the structure of signs that shape the audience's understanding of the preaching material delivered.(Efendi et al., 2024). The researcher chose three episodes of the lecture as the object of analysis because all three have a strong religious message and are relevant to the theme of character building for the younger generation.

This study also uses the theory of preacher competence through his preaching message according to Abdul Karim Zaidan in his book *Usul Ad Da'wah* (Zaidan, 2002). This theory is not used to analyze audience characteristics, but rather to understand the extent to which the preacher's knowledge of the audience's social and psychological context is reflected in their preaching material (Fauzi, 2021). In other words, this theory helps identify the accuracy of the preacher in designing a preaching message that is appropriate to the conditions of the mad'u, although the main focus remains on the structure and meaning of the preaching message itself. Data collection techniques are carried out through video documentation of lectures, transcripts of preaching content, and visual and verbal notes. Analysis is carried out by identifying the main signs, mapping the meaning contained therein, and comparing them with the theoretical basis to gain a complete understanding of the pattern of preaching message communication from the preachers.(Rusyad, 2020).

According to Abdul Karim Zaidan, preachers must meet the competencies or provisions that must be prepared in carrying out their duties as preachers. There are several

important things that must be possessed, one of which is a deep understanding (And I will grant you peace). Because knowledge is more important before practicing, as preachers must have a deep understanding of Islamic knowledge, so that the message of preaching is in accordance with the originality of Allah SWT (Al Quran and Hadith), covers all areas of life (al-*shumuh*), General for all humans (al-*umum*), There is a reward for every action (al-*jaza fil al-islam*) and Balanced between ideality and reality (al-*mitsaliyah wa al-waqi'iyah*) (Zaidan, 2002). The message of da'wah can be understood as a message or communication symbols. In Arabic, the message of da'wah is known as *maudhu' al-da'wah* (The best of the best). This term is considered more appropriate compared to "da'wah material" which if translated into Arabic becomes *maaddah al-da'wah* (The best of the best). According to him, the use of the term "preaching material" can cause misunderstanding because it can be associated with preaching equipment or logistics. The term "preaching message" is considered more accurate to describe the content of preaching, whether in the form of words, pictures, paintings, and other media, which aims to provide understanding and encourage changes in attitudes and behavior. If preaching is done through writing, then the content of the writing is the preaching message. If done verbally, then the words of the sender become the preaching message. While if preaching is done through action, then the good deeds shown are a form of the preaching message itself (Aziz, 2024).

## RESULT AND DISCUSSION

### Content Analysis of the Preaching Message of Ustadz DR. KH. M. Sudjak, M.Ag

In the lecture delivered by Ustadz Nawawi in the program "Ngaji Ngabuburit Sparkling Ramadan 1446 H", there are a number of preaching messages that are full of meaning and relevance to the lives of Muslims. These messages are not only delivered verbally, but also contain deep symbolic meanings if analyzed using Ferdinand de Saussure's semiotic approach. According to Saussure, a sign consists of two main components, namely *marker* (signifier) and *sign* (signified). The signifier refers to the physical form of a word or symbol, while the signified is the concept or meaning contained in the word. In addition, to reach the audience's understanding effectively, the message of preaching must also be studied through theory *competence of preachers with deep understanding* (And I will grant you peace), which is an approach that emphasizes the importance of the preacher's understanding of the preaching message conveyed by combining semiotic analysis and the approach of the *Usul Ad Da'wah* book.

In the study of the Sparkling Ramadan program at the Al Akbar Grand Mosque in Surabaya, Ustadz Nawawi said that: "As Muslims, we must understand the importance of respecting existing differences, whether in terms of ethnicity, culture, or religion. We are taught to be able to live side by side well without viewing these differences as obstacles."

From the excerpt of Ustadz Nawawi's statement above, it can be understood that he emphasized the importance of mutual respect among others, despite differences in terms of ethnicity, culture, and religion. This is in line with Islamic teachings which teach its people to live in peace and respect each other. As a reference, this can be found in Surah Al-Hujurat verse 13 which reads:

God willing God willing ﴿١﴾ إِنَّ ٱللَّهَ يَهْدَىٰ ٱلَّذَآءِ يَشَآءُ وَٱللَّهَ سَمِيعٌ ﴿٢﴾

Translation: “O mankind, indeed We have created you from male and female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most pious of you. Indeed, Allah is Knowing and Acquainted.” (QS. Al-Hujurat: 13)

In Jalalain's interpretation of this verse, it is explained that Allah created humans from a male and a female, then made humans into nations and tribes so that they would know each other. An important reminder in this verse is that the most noble in the sight of Allah is the most pious person, not because of lineage, wealth, or position. (As-Suyuthi & Al-Mahalli, 2003). Differences in ethnicity and nation are the destiny of Allah that should be used to get to know each other and not to hate or look down on each other. From this excerpt from the conversation, the message of preaching that can be taken is that Muslims must always respect differences and maintain unity among humans, and avoid discriminatory attitudes that can damage social relations. This message of preaching includes good morals towards fellow humans, regardless of their background.

**Table 1. Analysis of the Content of Ustadz Nawawi's Preaching Message**

<b>Words/Phrases (Markers)</b>	<b>Meaning (Sign)</b>	<b>Semiotic Analysis (Saussure)</b>	<b>Analysis Based on Da'wah Messages (Abdul Karim Zaidan)</b>
<b>Be patient</b>	Refrain from anger and complaints when facing exams	Signifier: “patience” is a phonetic form; Signifier: steadfastness and self-control in spirituality	Marker: “patience” is one of the behaviors of a friend that must become the morality of a preacher, as a competence of a preacher.
<b>Sincere</b>	Do something for the sake of Allah alone	Markers: “sincere”; Signs: purity of intention and inner sincerity in worship	The sign of "sincerity" is a form of the preacher's deep understanding of the attitude that shows truth and sincerity in the heart, as well as adhering to the goal, namely to achieve the pleasure of Allah SWT.
<b>Transactions</b>	Social interaction according to Islamic law	Signifier: “muamalah”; Signified: Islamic life practices in a social context	The marker "muamalah" is a form of the preacher's deep understanding of the values and traits embedded in the soul, which can be used to judge someone's actions as good or bad.
<b>Alms</b>	Give some of your wealth to those in need	Signifier: “alms”; Signified: social charity and human solidarity	The marker "Alms" in this context is a form of deep understanding of the preacher regarding actions that are sunnah, namely

actions that are recommended but not obligatory.

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<b>Simplicity</b>	Do not overdo it in consumption and lifestyle	Signifier: "simplicity"; Signified: minimalist, efficient, and spiritual living	"Tawadu" Marker is a form of the preacher's in-depth understanding of humility, which is a reflection of the morals of a believer
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### 1. Be patient

In Saussure's semiotic approach, "patience" is a signifier, namely the form of the word that is heard and read by the audience. The signifier is the conceptual meaning of the ability to restrain oneself and remain steadfast in facing trials. In Ustadz Nawawi's lectures, this word often appears in the context of spiritual motivation during fasting. From the perspective of the book *Usul ad Da'wah*, patience is part of the obligation in Islam, and part of faith. Signifier: "patience" is one of the behaviors of a friend who must become the morality of a preacher, as the competence of a preacher.

### 2. Sincere

Semiotically, "sincerity" is a marker that conveys the abstract meaning of sincerity. The sign is sincerity in charity and worship without expecting worldly rewards. Saussure explained that meaning emerges from the relationship between sounds and concepts that are understood collectively in society. According to Abdul Karim Zaidan, The sign of "sincerity" is a form of the preacher's deep understanding of the attitude that shows truth and sincerity in the heart, as well as adhering to the goal, namely to achieve the pleasure of Allah SWT.

### 3. Transactions

"Muamalah" as a marker refers to the term *fiqh* which is often associated with social law in Islam. The marker is the interaction or relationship between humans based on Islamic values. This reflects how religion not only regulates ritual worship, but also social life. According to Abdul Karim Zaidan, The marker "muamalah" is a form of the preacher's deep understanding of the values and traits embedded in the soul, which can be used to judge someone's actions as good or bad.

### 4. Alms

In Saussure's semiotics, "alms" is a signifier that has social and spiritual meaning as a signified. It does not only mean giving wealth, but also giving goodness. The signifier is social solidarity, empathy, and siding with the weak. In the context of *mad'u* who have economic limitations, Ustadz Nawawi said that alms can be in the form of energy, time, even a smile. According to Abdul Karim Zaidan, The marker "Alms" in this context is a form of deep understanding of the preacher regarding actions that are *sunnah*, namely actions that are recommended but not obligatory.

### 5. Simplicity

"Simplicity" as a marker represents a lifestyle that avoids luxury. The signs are self-control, spiritual awareness, and moral firmness. In semiotics, this meaning is formed by the social values associated with the word in religious culture. In the book *Usul ad*

Da'wah, the marker "Tawadu" is a form of the preacher's in-depth understanding of humility, which is a reflection of the morals of a believer

### Content Analysis of the Preaching Message of Ustadz DR. KH. M. Sudjak, M.Ag

The message of da'wah delivered by Ustadz DR. KH. M. Sudjak, M.Ag, in the Ngaji Ngabuburit Sparkling Ramadan 1446 H program contains a number of elements that are very relevant to the spiritual life of Muslims. The use of language in this lecture is filled with words that have symbolic meaning and can be analyzed more deeply using Ferdinand de Saussure's semiotic theory. In this case, every word spoken by Ustadz Sudjak can be viewed as a sign, consisting of a signifier and a signified, where the meaning of the word appears in the context of da'wah communication. In addition, this da'wah message can also be analyzed further using the approach of the Usul ad Da'wah Book and Da'wah Science, which emphasizes the importance of understanding the characteristics of the audience (mad'u). Ustadz Sudjak adapts messages that are in accordance with the social and psychological conditions of his audience, many of whom come from Muslims who are undergoing Ramadan worship with various life challenges. Through this approach, the message of preaching is not only instructional, but also becomes a means to build emotional and spiritual closeness with the audience.

In a study of the Sparkling Ramadan program at the Great Al Akbar Mosque in Surabaya, Ustadz Sudjak said that "In carrying out da'wah, we must always use a wise and loving approach. As a da'i, we not only convey the truth, but also set an example of good behavior." From Ustadz Sudjak's statement, it can be concluded that he emphasized the importance of a wise and loving approach in preaching. Effective da'wah is not only about conveying information or teachings, but also about how a da'i becomes a role model in his daily life. This is in line with the teachings in the Qur'an, especially in surah Al-Ahzab verse 21, which reads:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Translation: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much." (QS. Al-Ahzab: 21).

This verse teaches that the Messenger of Allah SAW is a good example in all things, including in the way of preaching. He did not only teach with words, but also with actions. From the conversation above, the message of preaching that can be taken is the importance of preachers to provide good examples in their lives, both in daily behavior and in delivering preaching messages. This message of preaching is a moral message that emphasizes the need to provide good examples to Muslims.

**Table 2. Content Analysis of the Preaching Message of Ustadz DR. KH. M. Sudjak, M.Ag**

Words/Phrases (Markers)	Meaning (Sign)	Semiotic (Saussure)	Analysis	Analysis Based on Da'wah Messages (Abdul Karim Zaidan)
Devout	Carry out Allah's commands and stay	Signifier: "taqwa" is a word form that describes		Marker: "taqwa" is a word form that describes the

	away from His prohibitions	His closeness to Allah; Signifier: awareness of piety in life	originality of the message of da'wah which comes from Allah SWT (annahu min indillah) in the Al Quran, Surah Al Baqoroh 282.
<b>Trust</b>	Fulfill responsibilities honestly and accurately	Markers: "trust"; Signs: trust given by God and humans in various aspects of life	Marker: "Amanah" is a word form that describes the originality of the message of da'wah which comes from Allah SWT (annahu min indillah) in the Al Quran, Surah An Nisa 58
<b>Prayer</b>	The main worship that connects the servant with Allah	Markers: "prayer"; Significance: a profound ritual practice that connects the soul to God	Marker: "Amanah" is a word form that describes the originality of the message of da'wah which comes from Allah SWT (annahu min indillah) in the Al Quran, Surah Al Ankabut verse 45
<b>Continuous charity</b>	Alms that continue to flow with rewards even though the doer has died.	Marker: "sadaqah jariyah"; Sign: charity whose benefits are endless	Marker: "Sodaqoh Jariah" is a word form that describes the originality of the message of da'wah which comes from Allah SWT (annahu min indillah) inHR. Muslim, no. 1631
<b>Consistency</b>	Consistency in worship and carrying out God's commands	Marker: "istiqamah"; Sign: steadfast in carrying out religious commands with full perseverance	Marker: "Istiqomah" is a word form that describes the originality of the message of da'wah which comes from Allah SWT (annahu min indillah) inAl Quran, Surah Al Ahqaf, verses 13-14.

## 1. Devout

In Saussure's semiotic analysis, "taqwa" is a signifier, namely a word form that is phonetically pronounced in Ustadz Sudjak's lecture. The signifier is full awareness of Allah, which is reflected in the attitude of the heart that always remembers Allah's commands and prohibitions. Through the analysis of Abdul Karim Zaidan's theory of preacher competence by paying attention to the message of preaching, the signifier: "taqwa" is a word form that describes the originality of the message of preaching that comes from Allah SWT (annahu min indillah) in the Al Quran, Surah Al Baqoroh 282.

## 2. Trust

The word "trust" in a semiotic perspective is a marker that describes the concept of trust

given by God and humans. The sign of this word is maintaining trust in all actions of life. In this lecture, Ustadz Sudjak connects trust with social and moral responsibility. Through an analysis of Abdul Karim Zaidan's theory of preacher competence by paying attention to the message of da'wah, Marker: "Trust" is a form of word that describes the originality of the message of da'wah originating from Allah SWT (annahu min indillah) in the Al Quran, Surah An Nisa 58.

### **3. Prayer**

"Prayer" in semiotics is a marker that describes ritual worship which is very fundamental in Islam. The sign is a direct relationship between a servant and Allah which is required five times a day. Prayer as a marker has a deep meaning in the context of Muslim spirituality. Through an analysis of Abdul Karim Zaidan's theory of preacher competence by paying attention to the message of da'wah, Marker: "Trust" is a form of word that describes the originality of the message of da'wah originating from Allah SWT (annahu min indillah) in the Koran, Surah Al Ankabut verse 45.

### **4. Continuous charity**

In Saussure's semiotics, "sadaqah jariyah" as a signifier refers to charity that continues to flow in rewards. The signifier of this word is charity that provides long-term benefits, such as building public facilities that are useful for many people. Through the analysis of Abdul Karim Zaidan's theory of preacher competence by paying attention to the message of preaching, the Signifier: "Sodaqoh Jariah" is a word form that describes the originality of the message of preaching that comes from Allah SWT (annahu min indillah) in HR. Muslim, no. 1631.

### **5. Consistency**

The word "istiqamah" in Saussure's semiotic perspective is a signifier that refers to steadfastness and consistency in carrying out religious commands. The signifier of this word is perseverance in worship and life, which shows that a Muslim must remain steadfast in practicing religion, even though facing various challenges. Through the analysis of Abdul Karim Zaidan's theory of preacher competence by paying attention to the message of preaching, the Signifier: "Istiqomah" is a form of word that describes the originality of the message of preaching that comes from Allah SWT (annahu min indillah) in Al Quran, Surah Al Ahqaf, verses 13-14.

## **Analysis of the Content of the Preaching Message of Dr. KH. Syukron Djazilan Badri, M.Pd.I**

In his lecture, Dr. KH. Syukron Djazilan raised the theme "Individual Sholeh and Social Sholeh" as a response to the spiritual and social challenges faced by generation Z today. Through a communicative, light, and adaptive da'wah approach to the millennial audience, he conveyed messages that were full of Islamic meaning, and raised awareness of the importance of the dual role of humans as 'abdullah (servants of Allah) and khalifatullah (representatives of Allah on earth).

According to Ferdinand de Saussure's semiotic approach, the message of da'wah can be read through two main elements: the signifier, namely the word or physical symbol used, and the signified, namely the meaning or concept it contains. This analysis is then enriched with the da'wah competence approach in the book *Usul ad-Da'wah*, which emphasizes a deep

understanding (fahm daqiq) of the values conveyed in order to be right on target in reaching the mad'u (object of da'wah). (Zaidan, 2002)

One of the central quotes from his lecture is: "Humans have two duties: as Abdullah (servant of Allah) and as Khalifatullah (representative of Allah on earth). Therefore, do not only be diligent in personal worship, but also must care for nature and fellow human beings."

From this statement, it is clear that he wants to build collective awareness so that Muslims, especially teenagers, are not only ritually obedient, but also socially and morally active.

**Table 3. Analysis of the Content of the Preaching Message of Dr. KH. Syukron Djazilan Badri**

<b>Words/Phrases (Markers)</b>	<b>Meaning (Sign)</b>	<b>Semiotic (Saussure)</b>	<b>Analysis</b>	<b>Analysis Based on Da'wah Messages (Abdul Karim Zaidan)</b>
Abdullah	A devout servant of God who worships	Marker: "Abdullah"; Signifier: human spiritual identity in servanthood to God		The preacher's understanding of the position of humans as servants who are obliged to maintain a vertical relationship with Allah
The Caliph of Allah	God's representative who protects and cares for the earth	Signifier: "Khalifatullah"; Signified: social and ecological responsibility		The competence of preachers in building collective awareness of the community to maintain social and environmental mandates
Sholeh Individual	Personal piety (worship, morals, ethics)	Signifier: "Sholeh Individual"; Signified: upright, disciplined, and spiritual person		Shows that preaching must foster individual faith and awareness in worship.
Social Sholeh	Piety that impacts society	Signifier: "Socially Sholeh"; Signified: caring, positive contribution, and social ethics		A deep understanding that mad'u need to be directed so that their faith does not stop in the private sphere, but provides social benefits
Consistency	Consistency in worship and positive attitude	Marker: "Istiqomah"; Signified: steadfastness in carrying out goodness		The competence of preaching in developing a character that is resilient and continuous in goodness
Jokes	Humor in preaching reach the audience	Signifier: "Joke"; Signified: down-to-earth communicative approach		Contextual preaching that touches the psychological side of the congregation so that the message is conveyed effectively.

### 1. **Abdullah**

Semiotically, this word contains the meaning of complete devotion and submission to Allah. In the context of da'wah, "Abdullah" becomes the spiritual basis of the individual.

According to Abdul Karim Zaidan, this devotion is not only in ritual worship, but in all aspects of life as a consistent manifestation of faith.

**2. The Caliph of Allah**

This marker shows the concept of leadership and social responsibility. The marker is the ability of humans to maintain and manage God's creation. In the perspective of Usul ad-Da'wah, a da'i must instill the understanding that social responsibility is part of faith.

**3. Individual Sholeh vs Social Sholeh**

The semiotic approach sees both as two sides of one meaning: "Sholeh" is not only a personal matter (prayer, fasting), but also how a person has a positive impact on his society. This da'wah emphasizes spiritual transformation towards social contribution.

**4. Millennial Jokes and Language**

As a marker, Ustadz Syukron's humorous and flexible lecture style with Javanese, Madurese, and Indonesian languages is a sign of openness to communicative preaching. This is in accordance with the principle of balaghah in Usul ad-Da'wah: conveying messages in a way that suits the characteristics of the mad'u.

**Content Analysis of the Preaching Message of Ustadz HM Sholeh Drehem, Lc., M.Ag**

Ustadz Sholeh Drehem's lecture discusses the key to happiness from an Islamic perspective, emphasizing that happiness does not lie in material things or worldly achievements, but in a heart that is grateful, pleased, and close to Allah. This message is very relevant for modern society which often makes the standard of happiness only from the economic aspect.

According to Ferdinand de Saussure, meaning is formed through the relationship between the signifier (word/symbol) and the signified (the meaning it contains). This message of preaching can be analyzed through symbols such as "gratitude", "happiness", and "family", which contain deep messages when associated with the values of Islamic preaching.(Fauzi, 2021).

From a quote from his sermon: "If we want to be happy, be grateful for God's blessings. If we want a happy household, be grateful for our husband, be grateful for our wife, be grateful for our children. Be grateful for our life."

This message reflects a deep understanding of the position of the preacher as a guide of hearts and builder of the spiritual and social character of the people, as outlined in the book Usul ad-Da'wah.

**Table 4. Analysis of the Content of Ustadz HM Sholeh Drehem's Preaching Message**

<b>Words/Phrases (Markers)</b>	<b>Meaning (Sign)</b>	<b>Semiotic Analysis (Saussure)</b>	<b>Analysis Based on Da'wah Messages (Abdul Karim Zaidan)</b>
I'm grateful	Gratitude and acknowledgment of God's blessings	Signifier: "gratitude"; Signified: a state of mind that is aware of blessings	Shows the level of spiritual awareness of a believer and preacher to accept with pleasure what Allah has ordained
Happy	A state of mind that is peaceful and full of pleasure	Markers: "happy"; Sign: inner peace, not just external pleasure	Preachers must instill the true meaning of happiness as part of the path of faith.
Family	Sacred institution	Markers: "family"; Sign: a	The preacher's competence is to

	where life values are processed	place of love, learning, and trust	develop mad'u to make the family a field for da'wah and good deeds
A pious child	The next generation who are faithful and pious	Signifier: "pious child"; Signifier: result of parental guidance and example	Da'wah is directed at forming spiritual and social resilience in the family.
Parents' Consent	The key to blessings and happiness in life	Marker: "parents' blessing"; Sign: God's pleasure reflected in the prayers and blessings of parents	The preacher emphasized the importance of the ethics of birrul walidain as the foundation of happiness in this world and the hereafter.

### 1. I'm grateful

In semiotics, "gratitude" is a simple-sounding marker but has a signifier in the form of a sense of submission and high appreciation for the grace of Allah. Ustadz Sholeh reminded that gratitude is not only for great blessings, but also for small and simple things. In Usul ad-Da'wah, gratitude is the basis of the morals and beliefs of a dai and mad'u.

### 2. Happy

"Happiness" semiotically is not just a feeling of pleasure, but refers to a state of soul that is close to Allah. He emphasized that happiness is not about the amount of money, but about the blessings of life. This is in accordance with the preaching that educates people not to be deceived by the world.

### 3. Family and Children

In the message of da'wah, the family becomes an important symbol of moral and spiritual stability. He invites the congregation to make spouses and children a field of charity, not a burden. In the book Usul ad-Da'wah, the family is the primary da'wah media that must be maintained with full awareness.

### 4. Parents' Consent

Ustadz Sholeh emphasized that success in life often comes from the prayers and consent of parents. In semiotics, this word contains strong signs: the gates of heaven, blessings, and the remover of difficulties. The preacher needs to emphasize the importance of manners in the relationship between children and parents.

## CONCLUSION

This study aims to analyze the content of the preaching message in the Ngaji Ngabuburit program "Sparkling Ramadan 1446 H" at the Al Akbar National Mosque in Surabaya, focusing on four preachers who each convey different themes but complement each other in building the spirituality and social awareness of Muslims. Through the process of direct observation and in-depth interviews, it was understood that each preacher has a unique approach and communication style in delivering the preaching message, but still based on the same goal, namely to form a Muslim character that is spiritually strong and empowered in social life. Analysis of the four episodes of the sermon shows that the success of the preaching message is not only determined by the content of the material, but also by the method of delivery, the

choice of language that is appropriate to the audience, and the relevance of the theme to the reality of the congregation's life. Ustadz Nawawi presents an approach that touches the spiritual spirit of young people; Ustadz Sholeh Drehem directs attention to the meaning of true happiness in Islam; Dr. KH. Syukron Djazilan invites the audience to balance personal and social piety; while Ustadz DR. KH. M. Sudjak emphasizes the depth of the meaning of preaching which is delivered with full empathy. All four show that an effective preaching message is one that is able to reach the intellectual, emotional, and spiritual aspects of the audience.

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