



## YouTube Content Review: Khanova Maulana's Da'wah Strategy as an Effort to Increase Qur'an Literacy

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### Abstract

The development of digital technology has brought about a significant transformation in the practice of da'wah, shifting from conventional media to a more interactive digital space. YouTube, as one of the largest video-sharing platforms, has become a strategic medium for disseminating Islamic messages, including efforts to enhance Qur'anic literacy. This study aims to analyze the da'wah strategies of Khanova Maulana through his YouTube channel in the context of strengthening Qur'anic literacy within society, particularly among the younger generation. This research employs a qualitative approach using content analysis of selected videos from Khanova Maulana's channel that focus on themes of tilawah (recitation), tajwid (rules of recitation), popular tafsir (interpretation), and Qur'anic motivation. Data were collected through video observation, transcript documentation, and a review of relevant literature. The analysis sought to identify messages, symbols, and da'wah communication strategies employed in the content. The findings reveal that Khanova Maulana's da'wah strategies combine the use of simple language, storytelling techniques, creative visualization, and the optimization of digital technology features. This approach proves effective in delivering Qur'anic messages in a way that is accessible, engaging, and easily understood by audiences, especially youth who are familiar with digital media. The content not only provides religious entertainment but also contributes to improving basic Qur'anic literacy in society. The main strengths lie in the creativity, consistency, and relevance of the content, although limitations remain in the academic depth of the material, as the videos are intended primarily as introductory resources. In conclusion, this study highlights that Khanova Maulana's model of digital da'wah based on Qur'anic literacy represents a relevant alternative for enhancing religious awareness and Qur'anic literacy in modern society.

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### 1. Introduction

The development of information technology has presented social media as a new space for spreading religious ideas and values. Da'wah which was initially conventional through taklim assemblies, mosque pulpits, and print media has now transformed according to the times. The presence of social media such as YouTube, Instagram, TikTok, and Facebook has changed the pattern of da'wah communication to be more interactive, broad, and flexible (Syahid & Zain, 2020) <sup>[29]</sup>. YouTube, as one of the largest video-sharing platforms in the world, has become a strategic medium for dai to convey Islamic messages. Da'wah content on YouTube is not only in the form of lectures, but also packaged in the form of short studies, podcasts, recitations, popular interpretations, and educational entertainment content. This makes da'wah more accessible to people of all ages, especially the younger generation who tend to be familiar with digital technology (Hasanah & Sos, 2025) <sup>[10]</sup>. In the context of Qur'an literacy,

YouTube provides a wide space for preachers to increase their interest in reading, understanding, and practicing the teachings of the Qur'an. According to Hidayat (2021) <sup>[13]</sup>, digital media can play a significant role in building religious literacy awareness if the communication strategies used are appropriate, attractive, and in accordance with the needs of the audience. Thus, digital da'wah through YouTube not only functions as religious entertainment, but also as a means of education and improvement of Qur'an literacy in the modern era.

Qur'an literacy is a fundamental aspect in forming a Muslim society that is knowledgeable, moral, and able to answer the challenges of the times. This literacy is not only limited to the ability to read the text of the Qur'an properly and correctly, but also includes understanding its meaning and application in social life. In the modern era marked by the rapid flow of globalization, strengthening Qur'an literacy is important as a means of internalizing moderate, tolerant, and adaptive Islamic values (Alwi, 2019) <sup>[12]</sup>. Without good Qur'an literacy, people are at risk of being trapped in the reduction of meaning and even misuse of religious texts for certain interests (Hasanah, 2020) <sup>[11]</sup>. Therefore, Qur'an literacy in modern society must be developed through various media, including digital media that are familiar to the millennial generation and Gen Z (Rohman, 2021) <sup>[23]</sup>.

The emergence of digital dai such as Khanova Maulana is an interesting phenomenon in the midst of the transformation of contemporary da'wah. He uses the YouTube platform as the main medium in conveying Islamic messages, especially related to the Qur'an. Through a simple, creative, and communicative delivery style, the content is able to attract the attention of the younger generation who tend to be closer to digital media than conventional da'wah forums (Syahid & Zain, 2020) <sup>[29]</sup>. This phenomenon shows that da'wah is no longer limited to physical space, but extends to a more interactive virtual space. According to Sutrisno (2022) <sup>[28]</sup>, YouTube has become a digital public space where religious messages are constructed, debated, and accepted by global audiences. Figures like Khanova Maulana are a representation of the success of the adaptation of da'wah strategies in the digital era.

## 2. Method

This research uses a qualitative approach with a content analysis method, which aims to explore in depth the meaning, strategy, and message of da'wah contained in Khanova Maulana's YouTube video. The qualitative approach was chosen because this study does not focus on quantitative measurement, but on efforts to understand the construction of meaning, symbols, and communication strategies of da'wah represented through digital media. Thus, researchers can gain a more comprehensive understanding of how religious messages are packaged, interpreted, and received by audiences in the context of social media. The research subject was determined on the Khanova Maulana YouTube channel as the main medium that presented da'wah content, while the object of the research was focused on da'wah videos which specifically raised the theme of Qur'anic literacy. The selection of the object is based on the consideration that Qur'an literacy is a fundamental aspect of Islamic da'wah, as well as relevant to the needs of contemporary Muslim society to understand sacred texts in the context of daily life. The videos that were used as samples were selected purposively, namely based on the suitability of the theme, the consistency

of the da'wah content, and the level of audience interaction (number of impressions, comments, and responses).

The data collection technique is carried out through several stages. First, observation of video content to identify the narrative, visualization, and communication style used in conveying the message. Second, documentation was carried out in the form of transcripts of video content, screenshots, and observation notes related to the context of the presentation of da'wah. Third, the researcher complements the data with relevant literature studies, including books, journals, and previous research on content analysis, da'wah communication, Qur'anic literacy, and the use of digital media in da'wah. This data triangulation is carried out so that the results of the analysis have stronger validity and do not solely rely on the interpretation of the researcher. The data analysis technique uses a content analysis model as formulated by Krippendorff (2019) <sup>[17]</sup>.

Content analysis was chosen because it was able to reveal the structure of messages, symbols, and implicit meanings contained in text and visuals. This analysis includes several stages: (1) identification of the unit of analysis in the form of pieces of text, symbols, or visual scenes; (2) categorization of messages into certain themes; (3) the interpretation of the meaning contained in each category; and (4) drawing conclusions about the da'wah strategy used. To deepen understanding, this content analysis is combined with a semiotic approach, in order to read signs, symbols, and visual representations that contain da'wah messages. This approach is also equipped with a theoretical framework of da'wah communication, so that the analysis does not only stop at the descriptive level, but is also able to explain the message delivery strategy, persuasion, and effectiveness of communication.

In addition, the researcher applies the principles of qualitative analysis from Miles *et al.* (2014) <sup>[20]</sup> which include three main stages: Data reduction, data presentation, and conclusion drawn/verification. Data reduction is carried out by sorting out important information that is relevant to the focus of the research. The presentation of data is arranged in the form of narratives, tables, and thematic categories to make it easier to understand. Furthermore, conclusions are drawn iteratively, namely by constantly comparing the data findings with existing theories and literature. This process allows researchers to produce comprehensive, critical, and contextual analysis. With a combination of content analysis methods, semiotic approaches, and da'wah communication theory, this research is expected to be able to provide an in-depth picture of how Khanova Maulana constructs the Qur'an-literacy-based da'wah message through YouTube media. This analysis not only reveals the content of the message textually, but also the rhetorical, symbolic, and visual strategies used, so that it can contribute to the study of da'wah communication in the digital era.

## Results and Discussion

### The Concept of Digital Communication and Da'wah

The development of digital technology has given birth to a new da'wah phenomenon that utilizes social media as the main channel for message delivery. Digital da'wah combines Islamic values with modern communication strategies in order to reach a wider audience. According to (Alim, 2021) <sup>[1]</sup>, the transformation of da'wah into the digital realm occurred due to a shift in people's lifestyles that are increasingly connected to the internet. Da'wah that was once

limited to physical assemblies is now transforming into more interactive and flexible through platforms such as YouTube, Instagram, and podcasts. Religious literacy is the ability to understand, internalize, and practice religious values in daily life. Qur'an literacy includes three main dimensions: the ability to read texts (recitation), understand meaning (tafhim), and practice teachings (tatbiq) (Jayana & Mansur, 2023) <sup>[16]</sup>. Religious literacy, including Qur'an literacy, is important as the moral foundation of modern society that is vulnerable to spiritual crises due to the influence of globalization (Sholihah, 2024) <sup>[25]</sup>.

Da'wah communication is the process of conveying Islamic messages with the aim of changing the attitudes, behaviors, and thoughts of the audience in accordance with the values of the Qur'an. Da'wah communication is effective if it pays attention to the elements of strategy (planning), methods (delivery methods), and approaches (psychological and cultural) (Hibrizi, 2024) <sup>[12]</sup>. Da'wah communication in the digital era requires media creativity so that religious messages are not only informative but also persuasive and entertaining (Choirin & Idris, 2019) <sup>[6]</sup>. Several studies show that YouTube is one of the most effective da'wah media in the digital era. The variety of content, visual quality, and communication style of preachers have a great influence on audience acceptance (Bari, 2023) <sup>[5]</sup>. Similar research confirms that YouTube can increase da'wah engagement through comments, likes, and real-time interactions, so that da'wah is not one-way like conventional media (Putra, 2021) <sup>[22]</sup>.

### **Khanova Maulana and His Da'wah Strategy**

Khanova Maulana was born on November 8, 1987, is a dai as well as an expert in the science of the Qur'an and Qiraat from Indonesia. He is known as one of the highest holders of the Qur'an sanad in Indonesia and the founder of the Indonesian Al-Qur'an Center (IAC) in West Bandung since 2014. The institution focuses on fostering recitation, tahfizh, tafsir, and teaching the tahsin method of Fashahatul Lisan which has international sanad standards until the Prophet PBUH (Indonesian Al-Qur'an Center, 2024) <sup>[15]</sup>.

His official YouTube channel, Sheikh Khanova Maulana Lc Official, has around 7.94 thousand subscribers with a total of more than 164,000 video views (as of October-November 2024). Although it is still classified as a medium channel, this data shows his consistency in utilizing digital media as a means of da'wah (Social Blade, 2024) <sup>[26]</sup>. The content produced by Khanova Maulana is characterized by strengthening Qur'anic literacy through qira'at, tahsin, and the study of popular interpretation. He emphasized the authority of sanad, simple language style, and personal approach in conveying da'wah messages. This makes the content not only full of academic value but also communicative for digital audiences, especially the younger generation.

Khanova Maulana's da'wah strategy on his YouTube channel can be seen from the way he packages the message of the Qur'an so that it is relevant and easily accepted by digital audiences. First, in terms of the form of delivery, his da'wah content is not only in the form of formal lectures, but also uses storytelling, recitations, and simple visualizations that make it easier for the audience to understand. A variety of da'wah methods such as lectures, inspirational stories, and recitations of the Qur'an are able to increase attention while presenting a deeper spiritual nuance (Wahyudi, 2020) <sup>[30]</sup>. Second, from the aspect of communication style, Khanova

Maulana uses language that is simple, communicative, and close to people's daily lives.

An approach that combines rational (scientific explanations and arguments of the Qur'an) and emotional (touching the heart through prayer, recitation, and stories) makes it easier for the audience to receive the message of da'wah (Ghifary, 2024) <sup>[8]</sup>. Third, in terms of the use of technology, he utilizes video editing techniques, adding text to sentences, and using thumbnails and titles that are educational but still attract the attention of the audience. This is in line with the findings that visual design, editing, and packaging of video titles have a great influence on digital da'wah engagement on YouTube (Anshari, 2021) <sup>[3]</sup>. Fourth, in terms of upload consistency and audience management, although the frequency of uploads on the Khanova Maulana channel is not as intense as other popular digital dai, he still maintains the continuity of content to maintain interaction with the audience. Consistency in content production is the key to the success of digital da'wah because the platform's algorithm is highly dependent on the rhythm of uploads and audience interaction (Fitri, 2025) <sup>[7]</sup>.

With these strategies, Khanova Maulana seeks to make YouTube not only a means of spreading da'wah, but also a medium to increase Qur'anic literacy that is sanad-based, easily accessible, and relevant to the needs of modern society. In line with this, Gunawan *et al.* (2023) <sup>[9]</sup> emphasized that the proliferation of podcasts and a relaxed style in the delivery of digital da'wah shows a shift in the da'wah format that is more in line with the interests of the younger generation.

### **Analysis of Efforts to Improve Qur'an Literacy**

The da'wah content produced by Khanova Maulana on YouTube has the main focus on improving Qur'anic literacy, both through aspects of recitation, understanding, and practice. First, in terms of content themes, he raised many topics around popular interpretation, tajweed, manners of reading the Qur'an, and spiritual motivation. The presentation of thematic content that is directly related to the needs of Qur'an readers is very effective in encouraging audiences to gradually improve Qur'anic literacy skills (Arifin & Tambunan, 2024) <sup>[4]</sup>.

Second, the main messages conveyed emphasized the importance of reading the Qur'an carefully, understanding the meaning of the verses contextually, and using the Qur'an as a guide for life. This is in line with findings that show that Qur'an-based digital da'wah is more acceptable when presenting practical messages that are relevant to daily life (Lubis, 2025) <sup>[18]</sup>. Third, from the aspect of audience involvement, Khanova Maulana's YouTube channel displays responses in the form of comments, testimonials, and short discussions from the audience. This interaction shows the active participation of the audience in appreciating, asking questions, or even sharing their experiences after following the content. The level of engagement such as comments and testimonials is an important indicator of the success of religious literacy in digital media (Suryanto *et al.*, 2025) <sup>[27]</sup>. Fourth, from the results of the impact analysis, Khanova Maulana's da'wah content can increase awareness of Qur'anic literacy, especially in the aspects of basic understanding of tajweed, the spirit of reading the Qur'an, and the awareness to learn tafsir. Although the scale is still limited, the content serves as an alternative educational tool that supports Qur'anic literacy programs in the community. Da'wah based



on digital media is able to encourage people towards Qur'an literacy in a faster and broader way than traditional methods (Hasanah, 2020) <sup>[11]</sup>. Khanova Maulana's da'wah strategy that emphasizes storytelling, visualization, and the use of simple language has proven to be able to bring the message of the Qur'an closer to a heterogeneous audience, especially the younger generation. Through this approach, the audience is not only invited to read the Qur'an, but also to understand the context and practical value in daily life. Da'wah strategies based on personal narratives are more effective in improving religious literacy because the message is easier to understand and remember (Hidayat & Kurniawan, 2021) <sup>[14]</sup>.

The main strength of Khanova Maulana's strategy lies in its ability to make optimal use of digital technology, including video editing, educational title selection, and upload consistency. This strengthens the positioning of its channel as a credible and sustainable da'wah media. However, the weakness that arises is the limitation of the depth of the material, because the light delivery sometimes reduces the academic aspect of Qur'anic literacy. Digital da'wah content is often faced with a dilemma between popularity (high accessibility) and depth (scientific substance) (Lubis, 2020) <sup>[19]</sup>.

When compared to other digital dai, such as Ustadz Hanan Attaki who prioritizes an emotional approach, Khanova Maulana emphasizes the literacy aspect of the Qur'an in an applicative manner. This model distinguishes it from dai that only focuses on spiritual motivation or da'wah entertainment. The variety of da'wah styles on YouTube shows a diversity of complementary strategies in expanding access to digital da'wah in Indonesia (Nisa, 2022) <sup>[21]</sup>. The implication of Khanova Maulana's da'wah strategy is the emergence of a digital da'wah model based on Qur'an literacy. This can be an inspiration for other dai to not only be oriented to the number of spectators, but also to the quality of religious literacy instilled. Digital da'wah should be directed at strengthening people's religious literacy in line with the vision of sustainable Islamic education in the technological era (Rosyid, 2021) <sup>[24]</sup>.

## Conclusion

This study shows that Khanova Maulana's da'wah strategy on YouTube contributes significantly to increasing Qur'an literacy in modern society. Through the use of simple language, storytelling, visualization, and the use of digital technology, Khanova has succeeded in presenting da'wah that is easy to understand and relevant for the younger generation. This strategy shows the strength of reaching a wide audience with the consistency of interesting content, although it still has weaknesses in terms of depth of academic material. The implication of these findings is the need to develop a digital da'wah model that not only focuses on popularity, but also strengthens people's religious literacy. Digital da'wah based on Qur'an literacy as done by Khanova Maulana can be an alternative as well as an inspiration for other da'wah in presenting da'wah that is relevant to the needs of the times while maintaining the substance of Islamic teachings. Thus, social media such as YouTube not only functions as an entertainment space, but also as an effective means to improve the quality of understanding and practice of the Qur'an in the community.

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