



ANALYSIS OF THE IMPLICATIONS OF USTADZ ABDUL SOMAD'S YOUTUBE CONTENT LECTURES ON THE UNDERSTANDING OF "WE WILL BE HAPPY IF WE MAINTAIN PRAYERS" IN MARENU VILLAGE, AEK NABARA BARUMUN DISTRICT

Etti Handayani Hasibuan¹, Khatibah²

^{1,2}Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Article Info

ABSTRACT

Keywords:

Digital Preaching, The Happiness of Prayer, Ustad Abdul Somad, Youtube Lecture.

This study aimed to analyze the impact of Ustadz Abdul Somad's YouTube lecture titled "We Will Be Happy If We Maintain Prayer" in Marenu Village, Aek Nabara Barumun District. The main objective was to explore how digital preaching can influence people's understanding, absorption, and practice of Islamic teachings, particularly prayer. A qualitative approach with a phenomenological method was used to understand informants' experiences. Data were collected through interviews, observations, and documentation, involving ustadz, community leaders, village heads, and residents. The data analysis included reduction, presentation, and conclusion drawing, with validation through triangulation and member checks. The findings revealed that Ustadz Abdul Somad's lecture effectively raised awareness about the importance of prayer, leading to positive changes in the community. Residents who were previously negligent became more diligent in praying, and the mosque became more active. The lecture fostered mutual cooperation, good habits, and increased concern for religious education.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Name: Etti Handayani Hasibuan
 Department: Dakwah dan Komunikasi
 University: Universitas Islam Negeri Sumatera Utara
 Email: etti0103211002@uinsu.ac.id

1. INTRODUCTION

Social media is a digital platform that allows users to interact, share information, and build networks online. Social media has become an inseparable part of modern society, especially among teenagers. (Aldan et al., 2023)

YouTube is a video sharing service site that can be accessed online. With YouTube, anyone can easily produce and distribute their videos to the wider public without having to take care of strict and complicated publishing permit regulations. (Ali Abar, 2018).

Mass media has an important role in worship, especially in the context of Islam, one of which is prayer. Prayer has a very good power to foster belief in humans that they are God's creations who are obliged to carry out Allah's commands. Prayer is the first deed that will be accounted for on the Day of Judgment. In addition to being the first deed to be accounted for, prayer also has a very important position in Islam that prayer is the pillar of religion. It is the same as a building, if the pillar is not strong, the building will not be strong and vice versa if the pillar is strong, the building will be strong. As in HR. Tirmidzi no. 413 From Abu Hurairah radhiyallahu 'anhu, he said: "I heard the Messenger of Allah ﷺ say: *“Indeed, the first deed that a servant will be reckoned with*

on the Day of Judgment is his prayer. If his prayer is good, then he has been lucky and successful. If it is damaged, then it has failed and is at a loss."

We can see this from the facts in the field that the lack of knowledge about prayer, many viewers of Ustadz Abdul Somad's Youtube Channel do not yet understand properly about the procedures for prayer, prayer times, and the virtues of prayer. And the lack of discipline in performing prayer, many viewers of Ustadz Abdul Somad's Youtube Channel are still not consistent in performing prayer, either because of being busy or because of a lack of motivation. Therefore, the importance of mass media as a conveyor of information, education, and entertainment to the public. Mass media has three main uses, namely: (1). Surveillance (Supervision): Mass media functions as a supervisor, namely providing information about events that occur at home and abroad. (2). Correlation (Connection): Mass media functions as a liaison, namely connecting the government and society, as well as connecting society and other communities. (3) Socialization (Education): Mass media functions as a means of education, namely providing information and knowledge that can help society understand current issues and develop their abilities (Lasswell, 1934)

Preaching in the modern era or the era of globalization like today has more media to convey it in order to reach more audiences, both young and old from all walks of life and even able to reach remote areas such as YouTube media. The figure who is in the spotlight on YouTube is Ustadz Abdul Somad.

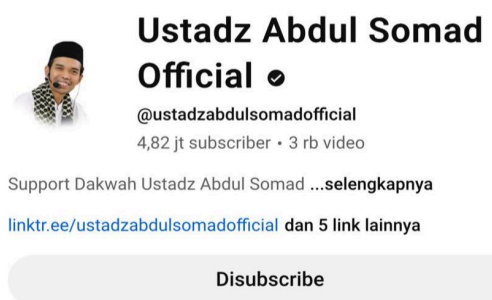


Figure 1. UAS Subscription and Upload

In the discussion on the YouTube channel "We Will Be Happy If We Maintain Prayer" with a duration of 57 minutes 49 seconds and 2.1 million viewers and 20 thousand likes. In the video, Ustadz Abdul Somad explains that what is taken with death is only prayer, and the first thing to be accounted for, the first thing to be counted, the first thing to be asked, the first thing to be responsible for is prayer.



Figure 2. lecture "we will be happy if we keep praying".



Figure 3. UAS lecture comments

In addition, Ustadz Abdul Somad also said that true happiness can be achieved by maintaining prayer, because prayer is a form of direct communication between servants and Allah, then Ustadz Abdul Somad also

said that we are introduced to our God, Allah, by worshiping Him by performing the dawn, midday, afternoon, evening, and night prayers. And we are taught to be grateful if we receive blessings and be patient when tested, then Allah will glorify us. As experienced by sister holilwa1437, she commented in the comments column in Ustadz Abdul Somad's lecture uploaded on YouTube.

Based on this phenomenon, the researcher wants to research and study the "implications of the Youtube content lecture by Ustadz Abdul Somad "We Will Be Happy If We Maintain Prayer" in Marenu Village on the YouTube Channel (lecture on January 25, 2023. The results of this study are expected to provide insight for all groups to improve the quality of prayer worship. By understanding the contents of the digital preaching content message that can increase insight and improve the quality of worship, especially prayer. Therefore, the author took the title Ethics of Islamic Preaching in the Perspective of Ustadz Abdul Somad on Youtube About "We Will Be Happy If We Maintain Prayer"

2. RESEARCH METHODS

This study uses a qualitative research type. Qualitative research is research to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, actions, etc., in a holistic way, and with descriptions in the form of words and language, in a specific natural context and by utilizing various natural methods. This study uses a phenomenological approach, namely an approach that focuses on understanding the meaning and subjective experiences contained in the content of Ustadz Abdul Somad's lecture "We Will Be Happy Keeping Prayer". (Patton, M. Q, 2020).

The phenomenological approach in the field is carried out by understanding the meaning of the direct experience of the community after watching the lecture. Researchers interact directly with informants, to reveal what they feel, think, and experience. This approach explores emotional responses after watching the lecture, changes in worship habits, and perceptions of spiritual happiness. Data collection in this study used in-depth interview techniques. This in-depth interview was conducted by researchers preparing and bringing an interview list then developing follow-up questions based on the informant's response, each interview lasted 10-15 minutes and was conducted in a place that had been agreed upon together, and the interview atmosphere was made relaxed and informal so that informants felt comfortable. field observation and documentation. Observations were carried out to directly observe the people of Marenu Village who watched Ustadz Abdul Somad's Youtube lecture. Documentation is used to complement and strengthen the results of interviews and observations.

Data Analysis Techniques in this study used qualitative descriptive analysis. Data obtained from interviews, observations, and documentation were analyzed through the stages of data reduction, data presentation, and drawing conclusions. Data reduction is done by selecting data that is relevant to the focus of the study, then the data is presented in the form of descriptive narratives after that, conclusions are drawn to get an overview of the Implications of Ustadz Abdul Somad's Youtube Content Lectures about "We Will Be Happy If We Maintain Prayer" in Marenu Village, Aek Nabara Barumun District.

Data Validity Techniques in this study use Data Triangulation, which combines the results of interviews, observations, and documentation studies to ensure the accuracy of research findings. Member check, namely providing interview results or initial findings to informants to ensure that data interpretation is in accordance with their views. Prolonged engagement, namely understanding in depth how youtube lectures are accessed, interpreted, and implemented in the daily lives of the people of Marenu Village.

Table 1. of initials of research informants

Informant	Initials	Age	Information	work
Nur Halimah	N1	24 years old	Young women	Student
Ali Tanjung	A	33 years old	Community Farmer/gardener	
Taufik Tanjung	T	38 years old	Village head	village
Naufal Siregar	N2	17 years old	head	
Umar Tanjung	U	52 years old	Young men	Student
JH. Hasibuan	J	61 years old	Community figures	
Leli Damayanti	L	40 years old	Farmer/gardener	
Fifi Dewi jayanti	F	47 years old	Ustadz	Teacher
Suliswati	S	60 years old	Ustadzah	Teacher
Tilanna Tjg	T	58 years old	Community Farmer/gardener	
			Community	Housewife
			Community	Teacher

3. RESULT AND ANALYSIS

Understanding of the Marenu Village Community regarding the Contents of Ustadz Abdul Somad's Sermon

The understanding of the Marenu Village community towards the contents of Ustadz Abdul Somad's lecture entitled "We Will Be Happy If We Maintain Prayer" showed a fairly deep, broad, and diverse response. A young woman (N1) stated that she had watched the lecture via YouTube and felt very inspired. According to her, the contents of Ustadz Abdul Somad's lecture were very encouraging and motivating for teenagers because Ustadz Abdul Somad delivered it in a language that was easy to understand and comprehend and was clearly not convoluted, she admitted that the lecture had changed her perspective on prayer, which was originally seen as an obligation alone, but now sees it as a source of peace of mind and the key to true happiness. This is in line with what was said by a young man (N2), who felt that Ustadz Abdul Somad's lecture was very related to the problems he currently faces as a teenager today. He admitted that before watching the lecture, he often underestimated prayer, but after understanding that prayer is a pillar of religion and a form of direct communication with Allah SWT, he began to try to be more regular and punctual in carrying out prayer worship. This is in line with the word of Allah in the Al-Qur'an Qs. Al-Ankabut: 45 which mean

"Read the Book (Al-Qur'an) which has been revealed to you (Muhammad), and perform prayer. Indeed, prayer prevents evil and evil (actions). And indeed, remembering Allah (prayer) is greater (in virtue). And Allah knows what you do." (QS. Al-Ankabut: 45)

Positive responses came not only from teenagers, but also from the general public such as A, F, S, and T. They stated that the content of Ustadz Abdul Somad's sermon touched their hearts and raised awareness of the importance of prayer as a meaningful foundation for life. The spirit of worship that had faded has been revived by watching sermons via mobile media devices or replays in local religious studies. A number of residents also admitted that they are now more diligent in inviting their children to pray in congregation at home, and have started to involve their families in religious activities such as attending religious studies every week. One informant from the housewife community said that since knowing Ustadz Abdul Somad's sermon, she has reminded her husband and children more often to maintain prayer times because she feels that prayer is not only an obligation, but also a necessity.

The Village Head (T) also acknowledged that religious awareness in the village environment increased after many of his residents watched Ustadz Abdul Somad's lecture. He saw that the community's interest in digital da'wah content was very enthusiastic, especially among teenagers, although not all of them were included due to network constraints and not having a cellphone due to economic factors. The Village Head (T) also said that the lecture not only increased Islamic insight, but also had an impact on community habits where the number of Maghrib and Shubuh prayer congregations at the mosque increased and routine Friday night religious studies and al-barjanji training emerged, which had previously disappeared but are now continued every week.

Community leaders (U) are of the opinion that Ustadz Abdul Somad's lecture entitled "We Will Be Happy If We Maintain Prayer" is very suitable for the lives of village communities because it reminds us to always maintain prayer so that life is more peaceful and focused. According to him, Ustadz Abdul Somad has succeeded in conveying religious messages with an approach that is easy to understand that connects religious guidance with the problems of everyday life. In addition, he stated that this lecture has helped many residents to see religion as a guide to life and a solution rather than a burden and as a community leader, he also participated in disseminating the lecture and even made it a discussion topic in community religious studies, so that the values conveyed are not just a spectacle, but become material for reflection and real action.

Ustadz (J) as a religious leader in the village also stated that Ustadz Abdul Somad's lecture was one of the most quoted and used as a reference in the religious studies that were held routinely. He said that the language used by Ustadz Abdul Somad was very straightforward and also accompanied by clear arguments from the Qur'an and hadith. Ustadzah (L) also added that the community, especially mothers and young women, responded enthusiastically to this lecture because Ustadz Abdul Somad was able to build emotional closeness between listeners and Islamic values. He stated that the increase in awareness of the importance of prayer was not only seen from attendance at the mosque, but also from the way residents lived their daily lives, where they became more patient, cared for others, and were better able to control themselves. As Allah SWT says in QS. Al-Baqarah verse 153:

O you who believe! Ask for help (from Allah) with patience and prayer. Indeed, Allah is with those who are patient." Apart from that, the Prophet Muhammad SAW said which mean The agreement between us and them is prayer, so whoever abandons it has truly disbelieved." (HR. Bukhari and Muslim)

However, not all people have the same understanding in accepting the contents of the lecture. Some residents, especially the elderly and those with limited education or access to digital technology, have not fully understood the messages of the lecture in depth. They only get information from oral stories or short video clips that are spread among families. However, the presence of religious leaders and community leaders is an

important bridge in explaining the contents of the lecture well to community groups who are not yet familiar with digital media.

With the presence of these figures, the religious values conveyed in Ustadz Abdul Somad's lecture can be strengthened and disseminated widely in the community. In general, it can be concluded that the understanding of the people of Marenu Village regarding the contents of the lecture "We Will Be Happy If We Maintain Prayer" is very good and shows that they are open to digital preaching. The lecture not only functions as a passive preaching medium, but they also have the ability to inspire others to do things that are more religious, peaceful, and meaningful in their daily lives.

Implications of performing prayers from Ustadz Abdul Somad's lecture

Ustadz Abdul Somad's lecture entitled "We Will Be Happy If We Maintain Prayer" has proven to have significant implications for the awareness and practice of prayer among the people of Marenu Village. Based on the results of interviews with various informants from various backgrounds ranging from teenagers, community leaders, village heads, to ustadz and ustadzah, it can be concluded that Ustadz Abdul Somad's lecture has had a real impact in forming a deeper religious understanding of the people of Marenu Village and encouraging changes in their behavior, especially in terms of maintaining the five daily prayers.

A young woman (N1) stated that her view of prayer had changed drastically, previously rarely performing prayers is now more diligent and realizes that prayer is a means of direct communication with Allah SWT. Likewise, a young man (N2) who was touched by Ustadz Abdul Somad's delivery, expressed his determination to be more consistent and regular in maintaining the five daily prayers.

The village head (T) added that he observed an increase in interest in digital da'wah content among the community, especially teenagers. He saw an increase in the number of worshipers in the mosque and a growing religious awareness along with the increasing frequency of residents watching Ustadz Abdul Somad's sermons on YouTube. According to him, Ustadz Abdul Somad's da'wah messages are very appropriate for the conditions of the village community who need practical motivation. Community leaders (U) also acknowledged that the sermons not only provided enlightenment, but were also able to raise the religious spirit of the community to remind each other to maintain prayer, as well as being a moral solution amidst modern social challenges.

Meanwhile, Ustadz (J) as a local religious leader stated that he often quoted the contents of UAS's lecture in his religious studies because according to him the lecture contained a strong, structured, and easy-to-understand Islamic message. He observed that many congregants began to improve the quality of their prayers after being inspired by the lecture. Ustadzah (L) also said that UAS's lecture strengthened the argument that maintaining prayer can bring physical and spiritual happiness, and this began to be seen from the increasing enthusiasm of residents in participating in religious activities, especially among mothers and young people.

From the perspective of the general public, informants A, F, S, and T showed that they felt the direct benefits of the lecture in their daily lives. They said that prayer is now a more meaningful activity because it is done with awareness and sincerity, not just a routine. Even in their home environment, they began to get used to reminding each other of prayer times, and strengthening the habit of congregational prayer. The lecture also motivated them to care more about their children's religious education and improve the religious atmosphere in their families and the surrounding environment.

However, although the positive impacts are very pronounced, informants are also aware of the challenges in implementing the values of the sermon, such as limited internet access in some areas, minimal follow-up assistance from religious leaders, and environmental influences that are not always supportive. For this reason, synergy is needed between religious leaders, village governments, and the community to form a forum for ongoing study so that the values of digital preaching are not just a momentary spectacle, but are truly embedded as part of the community's lifestyle.

Changes in Society after Watching a Lecture

After the people of Marenu Village watched Ustadz Abdul Somad's lecture entitled "We Will Be Happy If We Maintain Prayer" via the YouTube platform, there was a significant change. Based on interviews with various groups of people who were informants for this study, such as N1 (adolescent girl), A (community), T (village head), N2 (adolescent boy), U (community figure), J (cleric), L (cleric), F, S, and T (community), it was found that the content of Ustadz Abdul Somad's lecture was considered touching and able to arouse individual awareness of the importance of maintaining prayer as the main foundation in religious life. N1, a teenage girl, said that she felt very inspired by the lecture, because it was delivered in a light language, and accompanied by humor that made the message easy to understand. She also realized that prayer is not just an obligation, but a need that can bring peace of mind, and closeness to God. Likewise, N2 (a teenage boy) who initially only watched out of curiosity, but eventually became interested and determined to be more disciplined in performing the five daily prayers, because he understood that true happiness does not come from worldly things alone, but from inner peace obtained through worship.

A, F, S, and T, who are members of the general public, said that since they routinely listen to Ustadz Abdul Somad's lectures, they feel more inspired to invite family members to jointly improve the quality of prayer at home. In fact, some of them admitted that they have started to get used to reminding their neighbors or friends not to neglect their worship. For example, saying that he now makes prayer time a sacred time that must be prioritized, even though he is busy taking care of household chores. Meanwhile, T said that the existence of Ustadz Abdul Somad's lectures on YouTube is not only for viewing, but also a source that is easily accessible at any time, and is very suitable for people who have limited time to attend face-to-face religious studies. T (village head) also shared his view that the phenomenon of increasing religious awareness among his residents cannot be separated from the influence of digital preaching content as conveyed by Ustadz Abdul Somad. He observed community participation in religious activities, such as an increase in the number of mosque congregations, more teenagers attending religious studies, and a new spirit in participating in mosque-based mutual cooperation activities.

The social impact that emerged after the community watched this lecture was not only limited to increasing personal worship practices, but also to strengthening social relations in the community. There was an increase in mutual respect between residents, the habit of reminding each other to pray, and the growth of small study groups initiated by young people. The lectures that were initially only watched personally, turned into discussion material within the family circle, religious study groups, and informant forums such as village activities. The community also began to use social media to re-distribute excerpts from Ustadz Abdul Somad's lectures that were considered inspiring. However, some informants also mentioned challenges in this transformation process. Not all residents have stable internet access, especially in Marenu Lombang and Marenu Tran. In addition, for residents who have low levels of education or are elderly, understanding the message of the lecture in depth is still a challenge.

Nevertheless, in general it can be concluded that Ustadz Abdul Somad's lecture via the YouTube platform really has a strong impact on the lives of the people of Marenu Village. This lecture not only makes people aware of the importance of prayer, but also encourages the formation of a more religious, peaceful, and mutually supportive social environment in Islamic values. The lecture is real evidence that digital preaching can be an effective tool to shape the character of society, encourage behavioral change, and strengthen the solidarity of the community, especially amidst the onslaught of challenges in the modern and digital era today. For this reason, the existence of preaching on digital media such as YouTube needs to continue to be encouraged and utilized by religious leaders and the wider community as a means of transforming Islamic values in real life.

Uses and Gratification Theory

The Uses and Gratification Theory is a theory developed by Elihu Katz, Jay Blumber, and Michael Gurevitch in 1974. This theory focuses on how audiences use media to fulfill their needs and desires. This theory also states that audiences use media to fulfill their needs and desires, such as: information needs, entertainment needs, social needs, and personal needs so that audiences can have control over media use and can choose media that suits their needs and desires.

The Uses and Gratification Theory can be used to analyze how audiences use Ustadz Abdul Somad's Youtube Channel as a source of inspirational information to fulfill their spiritual needs. Ustadz Abdul Somad's Youtube Content Lecture "We Will Be Happy If We Keep Prayer" can be considered as one way to fulfill the needs of the audience. The role of the Uses and Gratification Theory in this study is to identify the desires of the audience who use Ustadz Abdul Somad's Youtube Channel and analyze how Ustadz Abdul Somad's Youtube content lecture "We Will Be Happy If We Keep Prayer" and develop effective communication strategies to fulfill the needs and desires of the audience

In this study, the Uses and Gratification Theory serves as the main lens to understand how the people of Marenu Village use Ustadz Abdul Somad's lectures on YouTube as an effective media for preaching in their lives. Based on interview data from ten informants representing groups of religious leaders, ustadz, village heads, teenagers, and the general public, it was found that the lecture "We Will Be Happy If We Maintain Prayer" has been used with various motivations that are diverse but complementary. An informant with the initials N, who is a teenage girl, said that she used Ustadz Abdul Somad's lecture as a means of seeking a pleasant and non-rigid understanding of religion. She admitted that Ustadz Abdul Somad's preaching message helped her understand the importance of prayer not only as an obligation, but also as a source of inner peace. This shows the fulfillment of cognitive and affective needs simultaneously. A similar thing was also expressed by N, a teenage boy, who felt that UAS's lecture touched his feelings as a young man who had previously often neglected prayer. He began to reorganize his worship habits after absorbing the message of the lecture which was delivered in a straightforward and touching style.

Meanwhile, A, F, S, and T, who are members of the general public from among farmers and housewives, revealed that they used the lecture as a source of motivation in carrying out their challenging daily activities. They felt that the lecture was able to provide peace, especially when facing life's difficulties such as economic burdens, family conflicts, or fatigue due to daily work. Not only that, they also gained religious understanding that was previously difficult for them to access through the media due to limited time to attend regular religious studies.

This proves that digital media such as YouTube is an effective solution for rural communities in obtaining religious knowledge anytime and anywhere.

From the village leadership perspective, (T) as the village head considers that Ustadz Abdul Somad's lectures not only have an impact on individuals, but also on the whole. According to him, after the community routinely watched the lectures, real social changes emerged, such as increased participation in mosque activities, religious studies, and an increase in the spirit of mutual cooperation between residents. In this case, the lectures fulfill the social needs of the community, namely the desire to build a sense of togetherness and solidarity based on faith. (U), a community leader, also supports this view. He sees that Ustadz Abdul Somad's lectures have succeeded in creating a shared space, where residents can discuss, practice, and even disseminate religious values more actively and participatively. (U) stated that the lectures are often replayed in religious study groups and community meetings, which means that there is an expansion of the function of the media from merely personal consumption to a tool for community preaching. From the perspective of J and L, namely ustad and ustadzah, they not only use the lectures for personal consumption, but also use them as references in conveying religious material to their congregations.

In practice, they often quote the main messages from Ustadz Abdul Somad's lectures in Friday sermons and women's religious studies. This shows that digital preaching content not only fulfills integrative personal needs (strengthening identity as preachers) but also increases their credibility as agents of social change in the village.

Interestingly, in several interviews, there is a similarity that Ustadz Abdul Somad's relaxed, enthusiastic, and occasionally humorous delivery style makes the lecture more down to earth. Many people feel that the message conveyed by Ustadz Abdul Somad is not judgmental, but motivating. Thus, the effective needs of the community are also met, namely the need for spiritual entertainment that is not only informative, but also enjoyable. However, the application of this theory also shows that the effectiveness of media utilization still depends on the individual's ability to access, assess, and internalize information.

Some residents who are not yet accustomed to using digital media or have limited internet access tend to get these messages indirectly through other people's stories or video clips. This shows that the gratification obtained is not evenly distributed, depending on the level of digital literacy of each individual.

4. CONCLUSION

Ustadz Abdul Somad's lecture entitled "We Will Be Happy If We Maintain Prayer" has succeeded in providing a deep understanding to the people of Marenu Village, especially because of his simple, inspiring, and meaningful delivery style. Both teenagers, parents, community leaders, and religious leaders showed that the lecture was able to raise awareness and enrich the community's Islamic insight. Understanding of prayer is no longer just an obligation, but as a source of true peace and happiness.

Ustadz Abdul Somad's lecture had a real impact on improving the quality of community worship. Residents who were previously negligent in praying began to show changes by being more diligent in carrying it out. The growth of collective awareness can be seen from the increase in mosque congregations, the emergence of religious study activities, and the habit of reminding each other in terms of worship. In fact, this lecture became the material for further preaching by the ustadz and ustadzah in the village, as well as a reference in religious studies and community discussions.

After watching the lecture, the community experienced positive changes in their social lives. The emergence of mosque-based mutual cooperation, the habit of reprimanding each other in goodness, and increased concern for religious education in the context of the Uses and Gratification Theory, the people of Marenu Village use YouTube as an active media to meet their needs. Ustadz Abdul Somad's lectures are used as a means of information, motivation, spiritual entertainment, and strengthening religious identity. However, the effectiveness of this lecture still depends on the access to technology and the digital literacy skills of the residents. Therefore, the role of religious figures, village heads, is very important in bridging the limitations of access and expanding the reach of the benefits of digital preaching.

5. REFERENCES

- [1] Ahmad, R. (2022). *Dakwah Digital: Transformasi Komunikasi Islam di Era Modern*. Jakarta: Prenada Media.
- [2] Aldan Nur Zen, M., & Sitanggang, A. S, “ Analisis Dampak Sosial Dalam Pengembangan Sistem Informa”, (Crdika, Jurnal Ilmiah: 2023), hal 671-682.
- [3] Al-Qur'an Al-Karim
- [4] Baihaqi. (2020). *Sunan Al-Baihaqi*. Beirut: Darul Kutub.
- [5] Berawi, Muliawati, “Etika Dakwah Pada Masyarakat Global”, *Jurnal Ilmu Dakwah dan Pembangunan*, Vol. 14 No. 1, 2020, hlm. 39-58.
- [6] Bungin, B. (2021). *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer*. Jakarta: Rajawali Pers.
- [7] Ceramah Ustadz Abdul Shomad, https://youtu.be/Pdl4mdS3HBo?si=I_iCdLFQ5UTScjl
- [8] Creswell, J. W. (2022). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage Publications.
- [9] Dakwah Ustadz Abdul Somad, Lc., MA.”, *Jurnal Intelktualitas Keislaman, Sosial dan Sains*, Vol. 7 No. 2, 2018, hlm. 157-172.
- [10] [Fitriani, L. (2021). “Peran Media Sosial dalam Perubahan Sosial Keagamaan.” *Jurnal Komunikasi Islam*, 13(2), 155–172.
- [11] Hasibuan, M. (2023). “Psikologi Sholat dalam Perspektif Islam.” *Jurnal Studi Islam dan Psikologi*, 8(1), 22–34.
- [12] Iaswell, “The Structure and Function Of Communication in Society”, (1948), hal 23.
- [13] Nurhayati, S. (2020). *Ceramah Islam dan Kebahagiaan Batin*. Bandung: CV Widya Buana.
- [14] Patton, M. Q, ” Metode penelitian kualitatif”, (Yogyakarta: Pustaka Pelajar: 2020), hal . 23
- [15] Pro-Kontra Penolakan Dakwah Ustadz Abdul Somad)”, *Jurnal Dakwah Tabligh*, Vol. 20 No. 1, 2019, hlm. 126-144.
- [16] Rahmawati, T. (2022). “Kebahagiaan Spiritual dalam Perspektif Islam.” *Jurnal Tasawuf dan Psikologi*, 6(2), 134–149
- [17] Somad, A. (2021). “Kita Akan Bahagia Jika Menjaga Sholat.” YouTube: <https://youtube.com/watch?v=xxxxx>
- [18] Sugiyono. (2023). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- [19] [Tim Redaksi Qultummedia, Ustadz Abdul Somad Ustaz Zaman Now, (Jakarta: QultumMedia, 2020).
- [20] Tirmidzi, Jami' at-Tirmidzi, *Kitab Ash-Shalah*, Hadis No. 413
- [21] Yusuf, A. (2024). “Pengaruh Sholat terhadap Kesehatan Mental.” *Jurnal Dakwah dan Pengembangan Masyarakat*, 15(1), 88–103.
- [22] Zarkasyi, H. (2025). *Media Dakwah di Era 5.0*. Yogyakarta: UII Press.