



El-Usrah: Jurnal Hukum Keluarga
<https://jurnal.ar-raniry.ac.id/index.php/usrah/index>
ISSN: 2620 – 8075 || E-ISSN: 2620 – 8083
Vol. 9. No. 1. June 2026
DOI: 10.22373/ujhk.v9i1.32943

**Negotiating Sharia Ethics in Paid Hotel Da’wah:
A Phenomenological Study of Generation Z in Makassar**

St Nasriah,¹ Audah Mannan,¹ Herman,¹ Kasjim Salenda,¹ Andi Ridwan,²

¹Universitas Islam Negeri Alauddin Makassar, Indonesia

²Universitas PTIQ Jakarta, Indonesia

Email: stnasriah@uin-alauddin.ac.id

Abstract

This study investigates the growing phenomenon of paid Islamic preaching events held in hotels across Makassar City, focusing on how this trend reflects an adaptive transformation of contemporary da’wah movements in response to modernity, digital culture, and the religious preferences of Generation Z. The research aims to analyze the motivations, spiritual orientations, and religious experiences of Gen Z participants, as well as the ways in which market logic and spatial aesthetics shape their expressions of religiosity. Using a qualitative descriptive design, the study employs in-depth interviews, participatory observation, and documentation to explore the intersection of spirituality, economy, and urban visual culture within these events. The findings indicate that paid da’wah performs a dual function: it operates as a form of modern spiritual retreat that offers emotional restoration amid digital saturation, and simultaneously as a commodified religious product professionally curated through industry standards and social media aesthetics. This dynamic produces a hybrid form of spirituality that blends traditional Islamic values with contemporary lifestyle markers. While its influence on Gen Z’s religiosity tends to be affective and short-term, paid da’wah effectively stimulates spiritual awareness and provides a space for negotiating new religious identities in the digital era. The originality of this research lies in its integrative analysis of commodification, mediatization, and youth religiosity within urban Islamic practices an area still underexplored in Indonesian scholarship. The study highlights the need for ethical, sustainable, and community-oriented da’wah models that can support deeper and more consistent spiritual development among younger generations.

Keywords: Paid Da’wah, Generation Z Religiosity, Religious Commodification, Digital Culture, Urban Islamic Practices

Abstrak

Studi ini menyelidiki fenomena yang berkembang dari acara dakwah Islam berbayar yang diadakan di hotel-hotel di seluruh Kota Makassar, dengan fokus pada bagaimana tren ini mencerminkan transformasi adaptif gerakan dakwah kontemporer dalam menanggapi modernitas, budaya digital, dan preferensi agama Generasi Z. Penelitian ini bertujuan untuk menganalisis motivasi, orientasi spiritual, dan pengalaman religius peserta Gen Z, serta cara logika pasar dan estetika spasial membentuk ekspresi religiusitas mereka. Penelitian ini menggunakan desain deskriptif kualitatif dengan menggunakan wawancara mendalam, observasi partisipatif, dan dokumentasi untuk mengeksplorasi persimpangan spiritualitas, ekonomi, dan budaya visual perkotaan dalam peristiwa ini. Hasil penelitian menunjukkan bahwa dakwah berbayar melakukan fungsi ganda: beroperasi sebagai bentuk retreat spiritual modern yang menawarkan pemulihan emosional di tengah saturasi digital, dan sekaligus sebagai produk keagamaan yang dikomodifikasi dan dikuratori secara profesional melalui standar industri dan estetika media sosial. Dinamika ini menghasilkan bentuk spiritualitas hibrida yang memadukan nilai-nilai Islam tradisional dengan penanda gaya hidup kontemporer. Meskipun pengaruhnya terhadap religiusitas Gen Z cenderung afektif dan jangka pendek, dakwah berbayar secara efektif merangsang kesadaran spiritual dan memberikan ruang untuk menegosiasikan identitas agama baru di era digital. Orisinalitas penelitian ini terletak pada analisis integratif tentang komodifikasi, mediatisasi, dan religiusitas pemuda dalam praktik Islam perkotaan sebuah bidang yang masih belum dieksplorasi dalam keilmuan Indonesia. Studi ini menyoroti perlunya model dakwah yang etis, berkelanjutan, dan berorientasi komunitas yang dapat mendukung pengembangan spiritual yang lebih dalam dan lebih konsisten di antara generasi muda.

Kata Kunci: *Dakwah Berbayar, Religiusitas Generasi Z, Komodifikasi Agama, Budaya Digital, Praktik Islam Perkotaan*

Introduction

The emergence of paid Islamic sermons held in hotels has become a new socio-religious trend among young Indonesian Muslims, particularly Generation Z.¹ This trend has grown because young people increasingly seek religious experiences that feel comfortable, modern, and aligned with their urban lifestyles. In addition, shifts in Gen Z's religious consumption patterns are influenced by digital culture, experience-driven lifestyles, and the appeal of aesthetically curated worship environments. Data from the 2020 Population Census shows that Generation Z is the largest age group, indicating that their religious preferences may shape the future

¹ Muh Rizki Zailani and Roma Ulinnuha, "Komodifikasi Agama Sebagai Identitas Kesalehan Sosial," *Jurnal Riset Agama* 3, no. 1 (2023), p. 248–265.

direction of da'wah in Indonesia.² The APJII 2024 survey reports an internet penetration rate of 79.5% or 221 million users, demonstrating that the digital ecosystem effectively supports the rapid dissemination of paid religious events.³ The 2025 We Are Social/DataReportal report confirms Indonesia as one of the world's largest social-media markets, enabling wide and efficient circulation of hotel-based da'wah promotions.⁴ The availability of large-capacity hotel ballrooms in cities such as Makassar also makes this model of paid da'wah practical and appealing to Gen Z.⁵ Therefore, these social facts indicate that paid hotel-based da'wah is not a temporary trend but an expression of a broader cultural shift among young Muslims seeking personalized, modern, and experience-driven religious engagement.

The literature indicates that paid da'wah events in hotels represent part of a wider wave of religious commodification within the Muslim urban middle class.⁶ Scholars link this phenomenon to the rise of new middle-class identities that view religious activities as both spiritual engagement and markers of social status.⁷ Furthermore, several studies argue that premium da'wah events offer spiritual experiences enhanced by comfort, exclusivity, and modern venue aesthetics. Research on religious commodification shows that premium venues, ticket systems, and professional services create added economic value within religious activities.⁸ The study by Naufal and Airlangga notes that urban da'wah events increasingly follow the logic of the event-management industry, although research specifically examining hotel venues remains limited.⁹ Nurul Khitimah's work on digital da'wah strengthens the view that young Muslims consume religious messages through modern, fast, and flexible media.¹⁰ Popular analyses of the "premium hijrah movement" also highlight the role of branding, sponsorship, and merchandising in shaping digital religious identities.¹¹ Thus, the literature concludes that hotel-based paid da'wah is an evolution of urban da'wah trends that merge spirituality, entertainment industry dynamics, and middle-class Muslim identity.

² Badan Pusat Statistik, "Jumlah Penduduk Menurut Wilayah, Klasifikasi Generasi, Dan Jenis Kelamin, Indonesia, Tahun 2020," <https://sensus.bps.go.id/>, 2020.

³ Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), "APJII Jumlah Pengguna Internet Indonesia Tembus 221 Juta Orang," <https://apjii.or.id/>, 2024.

⁴ Agung Tirta Wibawa, Ahmad Sarbini, and Iu Rusliana, "Fenomena Pengajian Berbayar Ustad Hanan Attaki," *Jurnal Komunikasi dan Penyiaran Islam* 10, no. 2 (2025), p. 123–144.

⁵ Agung Tirta Wibawa, Ahmad Sarbini, and Iu Rusliana, "Fenomena Pengajian Berbayar Ustad Hanan Attaki,"

⁶ Zailani and Ulinnuha, "Komodifikasi Agama Sebagai Identitas Kesalehan Sosial."

⁷ We Are Social, "Global Trends Shaping Marketing in 2025," *We Are Social*, 2025.

⁸ Wibawa, Sarbini, and Rusliana, "Fenomena Pengajian Berbayar Ustad Hanan Attaki."

⁹ Muhammad Naufal Al Hanif Hanif and Airlangga Bramayudha, "Manajemen Event Da'wah Pada Masyarakat Perkotaan," *JIESP Journal of Islamic Economics Studies and Practices* 3, no. 2 (December 2024), p. 165–175.

¹⁰ Nurul Khotimah et al., "Analysis of Digital Da'wa Ideology on Social Media: A Case Study of Preaching Actors on Youtube," *Ilmu Da'wah: Academic Journal for Homiletic Studies* 18, no. 2 (December 2024), p. 283–302.

¹¹ Wibawa, Sarbini, and Rusliana, "Fenomena Pengajian Berbayar Ustad Hanan Attaki."

This study aims to explore how hotel-based paid da'wah shapes the religious experience, patterns of religious consumption, and socio-economic dynamics of Generation Z Muslims in Makassar City. This objective is important because there is still no comprehensive research integrating premium venues, digital culture, Gen Z demographic characteristics, and contemporary religious behavior. In addition, the study seeks to identify the factors influencing Gen Z's motivation to attend hotel-based da'wah and its effects on their religious commitment. Evidence of a research gap is visible in the lack of empirical studies connecting hotel venues with young people's religiosity and patterns of religious consumption. Previous literature has tended to examine event management, digital da'wah, or religious commodification in isolation, without integrating these aspects. Indonesia's strong demographic and digital landscape highlights the urgency of studying the intersections between technology, da'wah experiences, and youth religiosity.¹² The hotel industry's provision of professional, comfortable venues in major cities also demonstrates strong empirical relevance. Therefore, this study seeks to fill existing gaps and produce a more comprehensive model for understanding premium da'wah among Generation Z.

The central argument of this study is that paid hotel-based da'wah has the potential to shape new forms of religiosity among Generation Z through spiritual experiences packaged in modern, comfortable, and digitally connected formats.¹³ This argument assumes that Gen Z is the generation most exposed to social media, most responsive to aesthetic spaces, and most influenced by experience-based trends. In addition, this generation exhibits consumption preferences driven by FOMO and by the search for added value such as networking, healing, or exclusive access.¹⁴ Populix's 2024 survey shows that Gen Z allocates a significant portion of their spending to leisure activities, indicating an orientation toward experiential rather than purely functional needs.¹⁵ Documentation of events such as HijrahFest, Muslim LifeFest, and Sharing Time shows strong ticket sales for premium da'wah events targeting young audiences.¹⁶ Digital statistics from APJII and We Are Social demonstrate the infrastructure that enables rapid conversion from da'wah promotion to ticket purchases. The hotel event model offering comfort, safety, and aesthetics

¹² Daisy Indira Yasmine et al., "Internet Skills, Digital Engagement, and Outcomes among Urban Youth in Jakarta, Indonesia: Incorporating a Global South Context in Measuring Digital Inequality," *Information Communication and Society*, 2025.

¹³ Soleh Hasan Wahid, "Rebuilding Ḥabā'ib Authority in the Digital Age in Indonesia: Jamā'ah Relations, Social Action, and Transparency," *Cogent Arts & Humanities* 12, no. 1 (December 2025).

¹⁴ Isma Jazilatur Rosidah et al., "Sharia Service Management of The Hospitality Industry in Indonesia (Da'wah Bil Hal Perspective)," *Journal of Islamic Economics & Finance* 12, no. 1 (2025), p. 14–30.

¹⁵ Populix, "Indonesia Digital Economic and Financial Outlook 2024," *Populix*, 2023.

¹⁶ Muhammad Suhadi and Azis Muslim, 'Islam Dan Produk Halal: Muslimah, Komodifikasi Agama Dan Konsolidasi Identitas Keagamaan Di Indonesia', *Profetika: Jurnal Studi Islam*, 23.1 (2021), p. 164–176.

further strengthens the appeal of experience-based spirituality for Gen Z.¹⁷ Thus, the argument of this study is that hotel-based paid da'wah significantly influences Gen Z's motivation, religious behavior, and patterns of religious consumption in Makassar City.¹⁸

This study employs a qualitative descriptive research design combined with a phenomenological approach to examine how Generation Z in Makassar interprets and experiences hotel-based paid da'wah as an emerging urban religious practice. This design and approach are selected because they enable the researcher to uncover subjective meanings, emotional engagements, and consumption-oriented religious behaviors that cannot be captured through numerical measurement. A phenomenological orientation is widely used in contemporary Islamic studies to analyze new modes of religiosity particularly those shaped by digital mediation, event culture, and premium urban spaces while qualitative descriptive studies are frequently applied to map patterns of practice among young Muslim communities. Existing scholarship on hijrah movements, middle-class Islamic consumption, and digital da'wah similarly emphasizes the importance of qualitative inquiry supported by direct encounters with participants to understand how religious meaning is constructed within commercialized settings. Furthermore, methodological precedents show that young audiences, especially Gen Z, are best studied through approaches that capture lived experiences using naturalistic data sources such as interviews, field observations, and digital artifacts. Therefore, this study draws on primary data—including semi-structured interviews with Gen Z participants and event organizers, participant observation during hotel-based da'wah events, and documentation of digital promotional materials supported by secondary data from academic literature, journalistic reports, and statistical datasets, all of which align with the chosen qualitative phenomenological framework and collectively provide a robust foundation for analyzing the phenomenon.

The Transformation of Da'wah into a Digital-Religious Lifestyle Among Generation Z

The motivations and spiritual orientations of Generation Z in attending paid Da'wah (religious preaching) events in hotels in Makassar City can be categorized into four main dimensions. These dimensions indicate that their participation is not solely rooted in religious needs, but is also influenced by social context, digital culture, and the search for self-identity amid rapid societal changes experienced by Gen Z. This phenomenon can be understood as part of the transformation of modern religiosity, in which religious practice is no longer perceived merely as ritual worship but also as a form of self-expression, lifestyle, and existential need in the digital era.¹⁹

¹⁷ Oren Golan, "Introduction: Digital Youth and Religion," *Religions* 14, no. 6 (2023).

¹⁸ Rizkika Lhena Darwin and Melly Masni, "Assessing Local Hijrah Movement's Persistence: Rabbani Generation Community in Langsa, Aceh, Indonesia," *VOX POPULI* 7, no. 2 (September 2024), p. 72–93.

¹⁹ Zailani and Ulinnuha, "Komodifikasi Agama Sebagai Identitas Kesalehan Sosial."

a. Spiritual Needs and Self-Identity

Generation Z demonstrates a strong tendency to seek spiritual meaning in the midst of a fast-paced, competitive life full of digital distractions.²⁰ Many respondents admitted attending Da'wah events because they felt a spiritual void—a psychological condition commonly referred to in the psychology of religion as *spiritual emptiness* or an *existential vacuum*.²¹ Modern individuals often lose meaning in life as their orientation becomes overly materialistic and technologically driven.²² Thus, spiritual engagement functions as a *meaning restoration mechanism*.

Paid Da'wah held in hotel settings in Makassar, with their comfortable and modern atmosphere, offer a distinct space compared to traditional-conventional Da'wah activities. These events serve as a spiritual retreat amid the noise of digital life dominated by Generation Z. The combination of religious values with a contemporary environment provides a balance between spiritual warmth and modern aesthetics. In the framework of religious coping theory, this phenomenon can be understood as an adaptive effort by young people to deal with psychological and existential pressures through religious practices that align with their cultural context.²³ Hence, hotel-based Da'wah represents a new model of spiritual expression among urban Gen Z communities.

b. Social Class and Religious Self-Image

The second major dimension shows that some Gen Z participants view attendance at paid Da'wah events as a form of self-improvement (*self-upgrading*) and affirmation of an exclusive religious identity. In this context, premium Da'wah becomes a new social symbol representing a modern and professional *taste of piety*. This reflects how religious actions are not only perceived as acts of worship but also as representations of identity in social spaces.²⁴ Generation Z showcases their religiosity through participation in exclusive events, modest-fashion attire, and social media documentation. Da'wah becomes part of a religious lifestyle—not only as spiritual nourishment but also as a tool to build a modern Muslim self-branding.²⁵

Sociologically, this illustrates a shift from substantive religiosity toward symbolic and representational religiosity, where visual aesthetics, event professionalism, and economic status shape the meaning of religious presence. However, this dimension cannot simply be reduced to spiritual hypocrisy; instead, it

²⁰ M A Harahap, 'Religious Commodification: The Performance of 'Ustādha Halimah Al-Alaydrus' on Da'wah Stage in Targeting Indonesian ...', ... *International Seminar on Islamic Studies Vol*, 5.1 (2024), p. 1158–1172

²¹ Mohammed H. Abood and Thaer A. Ghbari, "The Existential Vacuum and Its Relationship to Pessimism and Optimism among Undergraduate Students," *Islamic Guidance and Counseling Journal* 7, no. 2 (2024).

²² Abood and Ghbari.

²³ Stig Hjarvard, "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change," *Northern Lights: Film & Media Studies Yearbook* 6, no. 1 (June 2008), p. 9–26.

²⁴ Zailani and Ulinnuha, "Komodifikasi Agama Sebagai Identitas Kesalehan Sosial."

²⁵ Syamsul Rijal, "Pursuing Hijrah to Salafi Path: Urban Muslim Youth and the Quest for Self-Transformation in Indonesia," *Contemporary Islam* 19, no. 1 (April 2025), p. 101–121.

represents an adaptation of religious movements to the dynamics of consumerist and digital society.

c. Influence of Social Media and Public Figures

The findings indicate that social media strongly influences Gen Z's decision to attend paid Da'wah. Many respondents participated because they were inspired by digital religious public figures such as Ustadz Hanan Attaki, Ustadz Hilmi Fauzi, and Ustadz Felix Siauw. This reflects a shift in religious authority from traditional clerics to digital religious influencers. This aligns with the theory of the *mediatization of religion*, which explains that modern media not only disseminates religious messages but also transforms how religion is communicated, understood, and internalized.²⁶ In the context of digital Da'wah, religious messages are packaged visually, narratively, and emotionally to fit the logic of social media. Generation Z—accustomed to scrolling culture and short attention spans connects more easily with content that is simple, inspirational, and relatable.

This trend also reflects the emergence of a new form of *digital charismatic authority*.²⁷ Preachers are not only conveyors of religious knowledge but also aspirational figures perceived as relatable, friendly, and non-judgmental. Thus, social media serves as a bridge between spirituality and popular culture, making Da'wah more inclusive and appealing to Gen Z.

d. Community Belonging (Collective Spirituality)

The final dimension reveals that participation is also driven by a social need for belonging and togetherness. Many Gen Z participants attended events with hijrah-based communities such as *Hijrah Makassar*, *Muslimah Talk*, or *Pemuda Hijrah Movement*.²⁸ They described the atmosphere as warm, positive, emotionally affirming, and spiritually uplifting.

In Émile Durkheim's sociological theory, religious practice functions to build collective solidarity. Modern Da'wah in hotel settings strengthens this function by creating temporary spiritual communities and social spaces in which Gen Z feels part of a broader religious movement. Additionally, this aligns with Victor Turner's concept of *communitas*, where individuals participating in shared ritual experiences enter a liminal space temporarily separated from everyday life and experience spiritual brotherhood beyond social boundaries.²⁹ Hotel-based Da'wah, with its organized and intimate setting, creates a modern form of *communitas*, reinforcing faith not only as a personal matter but also as a shared emotional and social experience.

²⁶ Hjarvard, "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change."

²⁷ Arnis Rachmadhani, "Otoritas Keagamaan Di Era Media Baru," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 5, no. 2 (2021), p. 150–169.

²⁸ Syahrir Karim et al., "Jejaring, Kolektivitas Dan Penetrasi Ideologi Pada Komunitas Hijrah Di Kota Makassar," *Jurnal Aqidah-Ta* IX, no. 1 (2023), p. 1–22.

²⁹ Santri Sahar, "Kebudayaan Simbolik Etnografi Religi Victor Turner," *Sosioireligius* 2, no. 4 (2019), p. 1–12.

Through such Da'wah activities, Gen Z finds a space to strengthen religious identity, share spiritual experiences, and build emotional support networks. Da'wah becomes not merely a transfer of knowledge but a collective spiritual experience that strengthens moral and social solidarity amid rising digital-age individualism.

Overall, the four motivational dimensions illustrate that Gen Z spirituality is multidimensional, personal, social, digital, and aesthetic. They are not rejecting conventional Da'wah, but rather adapting it to modern life. Paid Da'wah in Makassar hotels serves as a medium integrating faith, identity, and lifestyle. Theoretically, this phenomenon represents *hybrid religiosity*, blending traditional Islamic values with modern popular culture as experienced by Generation Z. In other words, this reflects an *Islam of experience* religion not only learned intellectually but lived emotionally and aesthetically, facilitated through paid hotel Da'wah events.³⁰ Thus, Gen Z's motivation and spiritual orientation in attending paid Da'wah in hotels is not merely about acquiring Islamic knowledge in a new format; it is also an attempt to reconstruct religious identity in an increasingly complex, digital, and fragmented world.

Religious Commodification and Market Logic in Contemporary Da'wah Practices

The phenomenon of paid Da'wah events in Makassar reflects a significant shift in how modern society understands and practices Islamic religious activities. Field findings indicate that Da'wah is no longer perceived solely as a forum for delivering Islamic moral and spiritual messages, but has evolved into a component of the cultural industry, managed professionally and operating according to market logic.³¹ Each Da'wah event now carries a structured branding concept, attractive promotional posters, online ticketing systems, sponsorship collaborations, and even the sale of official merchandise.

These elements illustrate that Da'wah has transformed into a cultural product designed and consumed in a manner similar to commercial events. Organizers explained that the paid system was implemented not primarily for profit, but to cover production costs and ensure sustainability especially considering hotel venue fees, audiovisual equipment, and other technical requirements that demand high expenses. Nonetheless, this practice inadvertently generates new forms of social stratification within Islamic religious spaces,³² producing spiritual class distinctions between those

³⁰ Sunaryanto dan Ahmad Rofi Syamsuri, "Hibriditas Keislaman Generasi Z Dan Fenomena Hijrah Pop," *Ulmuna: Jurnal Studi Keislaman* 8, no. 1 (2022), p. 61–85.

³¹ Wahyu Eko Pujianto, Mochamad Rizal Yulianto, and Hidayatulloh Hidayatulloh, 'Commodification Of Religion: Between Religion And Manipulation (A Literature REVIEW)', *Journal of Economic and Economic Policy*, 1.4 (2024), p. 1–23.

³² Nadia, Ahmad Arief, and Juraev Abror Turobovich, "Sharia Legal Certainty in Boycotts: Assessing the Implications of Fatwas on Socio-Economic Justice," *Mazahibuna: Jurnal Perbandingan Mazhab* 7, no. 1 (2025), p. 19–37.

who can afford VIP tickets with more exclusive privileges and those who can only access standard tickets.³³

This development signals that market logic has begun to permeate the religious sphere. From the perspective of religious commodification theory, this trend demonstrates that religious activities and spiritual values are increasingly packaged and marketed as cultural commodities. Da'wah is no longer merely worship or moral service; it becomes a product with commercial value, market segmentation, and brand identity. Organizers employ marketing strategies commonly found in the entertainment industry, including social media promotion, endorsements by religious influencers, and visually appealing designs to build emotional and aesthetic appeal. Thus, Da'wah becomes part of modern consumer culture providing a curated religious experience that can be purchased.

However, the commodification of Da'wah should not be interpreted solely as negative. Within the framework of reflexive modernization, this development may also be seen as part of the rationalization and professionalization of religious movements.³⁴ In modern societies, religious institutions must adapt to increasingly rational, organized, and market-driven social structures. Therefore, the implementation of paid systems, sponsorship partnerships, and transparent financial management can be viewed as necessary adaptations to changing economic and technological realities.³⁵ This professionalization reduces dependency on traditional donations and supports sustainable and accountable funding. In this sense, commodification becomes a strategic adaptation rather than merely a form of religious capitalism.

Even so, the field data reveal that the entry of market logic into Da'wah creates ethical and social dilemmas. As noted by Pierre Bourdieu (1984) in his theory of cultural capital, social arenas naturally produce hierarchy and symbolic differentiation.³⁶ When Da'wah events are structured through tiered ticket systems—VIP, regular, and so on spiritual access becomes indirectly tied to economic capacity. Da'wah, which should be inclusive, becomes stratified.³⁷ For some participants, VIP tickets offer comfort and closer interaction with preachers; for others, they represent symbolic distance between “those who can afford” and “those who merely attend.” This shift signals the emergence of a new spiritual hierarchy within paid Da'wah

³³ Zailani and Ulinnuha, “Komodifikasi Agama Sebagai Identitas Kesalehan Sosial.”

³⁴ Johan Faladhin, Destita Mutiara, and Ulmi Marsya, “Branding Piety and the Mediatization of Da'wah through Digital Content,” *Proceeding Jogjakarta Communication Conference* 3, no. 1 (2025), p. 175–188.

³⁵ Muhammed Umar Dikko et al., “The Moderating Effect of Corporate Governance in the Relationship Women Owned Enterprises: A Proposed Conceptual Framework,” *Fudma Journal of Manag2Ement Sciences* 6, no. 2 (24AD), p. 167–186.

³⁶ Yenni Melia and Romi Mesra, “Transformasi Nilai-Nilai Budaya Dan Identitas Sosial Di Era Globalisasi: Perspektif Sosiologis,” *COMTE: Journal of Sociology Research and Education* 1, no. 6 (2025), p. 268–176.

³⁷ Dikko et al., “The Moderating Effect of Corporate Governance in the Relationship Women Owned Enterprises: A Proposed Conceptual Framework.”

movements. This pattern echoes Bryan S. Turner (2011), who argues that religion can function as a medium for asserting social class and lifestyle within modern society.

At the same time, paid Da'wah demonstrates how religion negotiates with media culture and industry. Media no longer merely disseminates religious content—it reshapes how religion is communicated and consumed.³⁸ Hotel-based paid Da'wah, complete with professional lighting, Islamic music, and aesthetic spatial design, represents a new mode of Da'wah tailored for younger audiences, especially Generation Z.³⁹ Religious experience thus becomes visual, emotional, and impression-centered. In this context, meaning is not transmitted solely through sermons, but also through atmosphere, symbols, and aesthetic sensations. Da'wah becomes a cultural performance, a symbolic presentation combining spirituality with entertainment, efficiency, and modern lifestyle values.

Viewed more broadly, this phenomenon reflects the rise of an Islamic cultural industry in Indonesia.⁴⁰ Da'wah becomes part of a wider Islamic creative economy involving content production, fashion, music, and events.⁴¹ The success of Da'wah is no longer measured solely by depth of content, but also by audience turnout, digital engagement, and participant satisfaction. This indicates a shift from substantive spirituality to performative spirituality, where religious value is communicated through the language of aesthetics and popular culture.

Nonetheless, this phenomenon should not be seen merely as religious decline. Within contemporary sociology of religion,⁴² it may be interpreted as an expression of hybrid religiosity, where traditional Islamic values coexist with modern forms of expression.⁴³ Paid hotel-based Da'wah may contain commercial elements, yet it also reflects the attempt of younger generations especially Gen Z to seek a form of religiosity relevant to their lived realities. They desire Da'wah that is professional, engaging, and dynamic, without abandoning spiritual substance. Here, a dialectic emerges between faith and industry, between spiritual value and market logic.

³⁸ Hjarvard, "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change."

³⁹ Harwis Alimuddin, Syaifuddin, and Sucipto, "The Comparison of Marital Property Division Between Indonesia and Malaysia from the Perspective of Fiqh Rules," *PAREWA SARAQ: Journal of Islamic Law and Fatwa Review* 4, no. 1 (2025), p. 1–13.

⁴⁰ Faladhin, Mutiara, and Marsya, "Branding Piety and the Mediatization of Da'wah through Digital Content."

⁴¹ Roni Tabroni, Naditha Rizkya Hantoro, and Amin Shabana, "Da'wah and Commodification of Religion in West Java Broadcasting Institutions," *Ilmu Da'wah: Academic Journal for Homiletic Studies* 19, no. 1 (June 2025), p. 117–1140.

⁴² Yusuf Sani Abubakar, Rajali Haji Aji, and Mpawenimana Abdallah Saidi, "The Principles of Natural Justice: A Comparative Analysis between Secular and Islamic Law in Administrative Decision-Making," *Mazahibuna: Jurnal Perbandingan Mazhab* 7, no. 2 (2025), p. 176–192.

⁴³ Sunaryanto dan Ahmad Rofi Syamsuri, "Hibriditas Keislaman Generasi Z Dan Fenomena Hijrah Pop."

Da'wah becomes a mirror of how religion continues to transform in the face of modernity.

Analytically, it can be concluded that the commodification of Da'wah in Makassar embodies the interplay between spirituality, economics, and media culture. Rather than weakening Islamic Da'wah, this transformation shows how it adapts, survives, and evolves within a modern and enjoyable format. Yet ethical challenges remain ensuring that professionalism and aesthetics do not overshadow the authentic purpose of Da'wah as a path to spiritual enlightenment.⁴⁴ In an era of consumption, Da'wah can easily shift toward instant spirituality soothing but lacking moral depth. Therefore, critical reflection and ethical governance are essential so that modern Da'wah remains a medium for inner transformation and social change rather than merely another cultural commodity.

Paid hotel-based Da'wah in Makassar cannot be understood solely as a commodification of religion, but rather as a negotiated expression between faith and modernity. It illustrates that Islamic Da'wah in the digital era is not disappearing rather, it is adapting, innovating, and producing new forms of religious engagement aligned with the needs and language of today's urban Gen Z.

Sharia Ethical Evaluation of Aestheticized and Commercialized Da'wah Practices

The findings indicate that the transformation of paid da'wah spaces in Makassar has introduced a new form of religious engagement among Generation Z. In the past, da'wah movements were primarily associated with simple gatherings in mosques or *majelis taklim* focused on knowledge transmission. Today, however, da'wah has evolved into a social and cultural religious movement that emphasizes aesthetic elements and spatial comfort. Field observations reveal a striking contrast between mosque-based da'wah activities and paid da'wah events held in hotels.

In hotel venues, the stage layout is professionally designed, lighting is adjusted to create a soft and calming atmosphere, large LED screens display Qur'anic verses or motivational visuals, and religious background music accompanies each session with strong emotional nuance. These features are not merely additional components; rather, they constitute an integral part of the da'wah experience. Such aesthetics successfully generate emotional engagement among participants, allowing them to feel more focused, comfortable, and free from disruptions such as heat, noise, or limited facilities commonly experienced in traditional da'wah settings.

Paid da'wah in hotels illustrates a form of religious practice that adapts to the logic of visual culture and the experience economy characteristic of modern

⁴⁴ Akhmad Kastalani Sirun and Surawan Surawan, "Konsumsi Konten Da'wah Digital Dan Kesejahteraan Spiritual Mahasiswa: Kajian Empiris Di Kalangan Generasi Z," *Indonesian Journal of Islamic Studies (IJIS)* 1, no. 2 (2025), p. 220–226.

society.⁴⁵ Contemporary life tends to place aesthetic experience as an essential value in various social domains, including religious activities. The artistic stage design and serene ambiance demonstrate that spirituality is now sought not only through the content of religious messages but also through sensory experiences that evoke emotional resonance.

Spatial beauty and lighting design function as mediums that construct a religious atmosphere, facilitating emotional proximity between the audience and the conveyed message. Da'wah in this context is no longer solely a cognitive process but also an aesthetic and emotional event designed to create a deep religious experience.⁴⁶ However, alongside the success in producing a modern spiritual atmosphere, concerns have emerged among religious scholars that such changes may shift da'wah into a superficial form of spiritual entertainment. The highly stylized presentation may overshadow the essence of the message, making it resemble a religious performance more than a process of learning and enlightenment. This criticism aligns with views that when religion or art enters cultural industry mechanisms, its intrinsic values are at risk of standardization and commodification.⁴⁷ In the context of paid da'wah, excessive aesthetics may reduce spiritual depth into temporary visual consumption beautiful in appearance but lacking transformative substance rooted in Islamic values.

Nevertheless, it is undeniable that the professionalization of da'wah spaces also brings positive outcomes. Based on Hjarvard's theory of the mediatization of religion, modern media and technology not only serve as tools of dissemination but also shape how religion is experienced.⁴⁸ Hotel-based da'wah events represent a concrete form of this process: Islamic teachings are no longer delivered monotonously but presented through communicative visual language and technological integration aligned with the digital nature of Generation Z. Visual aesthetics are not merely decorative; they form part of an effective religious communication strategy. Soft lighting, comfortable seating arrangements, and soothing music strengthen message absorption, cultivate contemplative atmospheres, and reduce fatigue associated with conventional da'wah formats.

Furthermore, this transformation can be understood through Henri Lefebvre's concept in *The Production of Space*, which posits that space is never neutral but

⁴⁵ Ratna Noviani and Elok Santi Jesica, "Selling Spectacular Urban Life: Urban Space and Lifestyle in the Promotion Media of Apartment in Yogyakarta," *Journal of Urban Society's Arts* 8, no. 1 (2021), p. 36–48.

⁴⁶ Lida Maulida and Doli Witro, "Komodifikasi Simbol-Simbol Agama Di Kalangan Kelas Menengah Muslim Di Indonesia," *SOSEBI Jurnal Penelitian Mahasiswa Ilmu Sosial Ekonomi Dan Bisnis Islam* 2, no. 2 (2022), p. 137–152.

⁴⁷ Arie Setyaningrum Pamungkas, "Mediatisasi Da'wah, Moralitas Publik Dan Komodifikasi Islam Di Era Neoliberalisme," *MAARIF* 13, no. 1 (June 2018), p. 55–75.

⁴⁸ Hjarvard, "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change."

socially produced and symbolically meaningful.⁴⁹ In modern da'wah practice, commercial hotel venues are temporarily transformed into sacred spaces that merge economic and spiritual dimensions. This creates a compelling paradox: spaces typically associated with consumption and worldliness become arenas for spiritual exploration. The interplay between sacredness and profanity forms a transformative spatial model where da'wah extends beyond traditional religious institutions into modern public environments. Thus, the transformation of da'wah space is not merely physical but also reflects broader socio-religious negotiations within urban Muslim communities seeking piety in an increasingly aestheticized and capitalist world.⁵⁰

The aesthetic shift in da'wah is also closely connected to the emergence of what Campbell describes as *digital spiritualism* religious practices that integrate technology, media, and emotion.⁵¹ Hotel-based da'wah utilizes technology as a medium of religious experience: LED screens display animated calligraphy, projectors play inspirational videos, and lighting adjusts to match thematic narratives. These elements create an immersive experience that encourages participants to *feel* religion rather than merely listen to it. This represents a form of *embodied spirituality*, where faith is experienced through bodily engagement, space, and sensory perception. For Generation Z, accustomed to visual stimulation and digital interfaces, this approach effectively sustains emotional engagement and strengthens religious identity in a way compatible with modern lifestyles.

Despite this, it is emphasized that the professionalization and aestheticization of da'wah should not compromise its sacred essence. Da'wah is fundamentally a process of profound inner transformation rather than an emotional performance. Thus, maintaining balance between content and packaging becomes essential. Modern Islam requires an approach that harmonizes aesthetic beauty with meaningful substance without diminishing spiritual depth. In other words, aesthetics in paid da'wah should not merely remain on the visual surface, but act as a bridge toward deeper moral and spiritual consciousness.

The transformation of space and aesthetics in paid hotel-based da'wah in Makassar reflects the adaptation of da'wah to modernity and contemporary visual culture. Da'wah has become a collective experience involving emotion, space, and technology. Yet despite these advancements, one critical challenge remains: ensuring that modern packaging does not overshadow the spiritual core of da'wah, and that behind the stage lights and soft music, da'wah continues to serve as a path

⁴⁹ Yildiz Sumeyye, "Heidi A. Campbell & Ruth Tsuria (Eds.), 'Digital Religion: Understanding Religious Practice in Digital Media (2nd Edition)', Routledge, 2022. ISBN 978-0-367-25775-7," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 17, no. 2 (2022), p. 123–129.

⁵⁰ Omar Aghbalou, "Family Law , Maqāsid Al- Shari'ah , and State Resilience : A Comparative Study of Legislative Reform in Muslim Jurisdictions In the Discourse of Contemporary Islamic Family Law , the Family Is No Longer," *Mazahibuna: Jurnal Perbandingan Mazhab* 8, no. 1 (2026), p. 39–56.

⁵¹ Ika Selviana, "Peran Estetika Dalam Da'wah Bagi Generasi Milenial," *Ath Thariq Jurnal Da'wah Dan Komunikasi* 3, no. 2 (2019), p. 161.

toward *tazkiyatun nafs* (purification of the soul) and the cultivation of noble character.

Conclusion

This study concludes that the transformation of paid da'wah spaces in Makassar represents a significant shift in how contemporary Muslim audiences—particularly Generation Z engage with religious messages, as da'wah is no longer experienced solely as a cognitive process of learning but also as an aesthetic, emotional, and multisensory encounter shaped by visual culture, technology, and modern spatial preferences. This conclusion is supported by the finding that hotel-based da'wah events employ professional staging, mood lighting, curated sound systems, and digital screens, thereby creating immersive religious experiences that differ substantially from conventional mosque-based preaching. The strength of this study lies in its interdisciplinary analytical framework, which integrates perspectives from the sociology of religion, media theory, Islamic ethics, and spatial studies to critically examine the intersection between commercialization, religiosity, and cultural expression in contemporary Islamic preaching practices. Beyond its theoretical contribution, this study also offers practical implications. Da'wah institutions, Islamic organizations, and event organizers are encouraged to maintain a careful balance between aesthetic professionalism and substantive spiritual content to ensure that the message of Islam is not overshadowed by its commercial packaging. Policymakers and religious authorities, including local offices of the Ministry of Religious Affairs, may consider developing ethical guidelines or best-practice frameworks for commercial da'wah events, particularly those targeting young urban audiences, in order to preserve theological integrity while accommodating contemporary modes of religious engagement. However, this study acknowledges its limitations, including its focus on a single geographic context and its reliance on qualitative field data, which may not fully capture broader variations across communities or the long-term spiritual impact of such practices. Therefore, future research should adopt comparative, longitudinal, or mixed-method approaches to assess whether these modern forms of da'wah genuinely deepen spiritual awareness or risk transforming Islamic preaching into a consumable cultural product.

Acknowledgements

The authors would like to acknowledge and express their deepest gratitude to the Indonesia Endowment Fund for Education (LPDP) for the scholarship grant and support provided for this research.

References

Journals and Books

- Abood, Mohammed H., and Thaer A. Ghbari. "The Existential Vacuum and Its Relationship to Pessimism and Optimism among Undergraduate Students." *Islamic Guidance and Counseling Journal* 7, no. 2 (2024). <https://doi.org/10.25217/0020247487500>.
- Abubakar, Yusuf Sani, Rajali Haji Aji, and Mpawenimana Abdallah Saidi. "The Principles of Natural Justice: A Comparative Analysis between Secular and Islamic Law in Administrative Decision-Making." *Mazahibuna: Jurnal Perbandingan Mazhab* 7, no. 2 (2025). <https://doi.org/10.24252/mazahibuna.vi.56855>.
- Aghbalou, Omar. "Family Law , Maqāsid Al- Sharī'ah , and State Resilience : A Comparative Study of Legislative Reform in Muslim Jurisdictions In the Discourse of Contemporary Islamic Family Law , the Family Is No Longer." *Mazahibuna: Jurnal Perbandingan Mazhab* 8, no. 1 (2026). <https://doi.org/10.24252/mazahibuna.vi.64188>.
- Alimuddin, Harwis, Syaifuddin, and Sucipto. "The Comparison of Marital Property Division Between Indonesia and Malaysia from the Perspective of Fiqh Rules." *PAREWA SARAQ : Journal of Islamic Law and Fatwa Review* 4, no. 1 (2025): 1–13. <https://doi.org/10.64016/parewasaraq.v4i1.30>.
- Asosiasi Penyelenggara Jasa Internet Indonesia (APJII). "APJII Jumlah Pengguna Internet Indonesia Tembus 221 Juta Orang." <https://apjii.or.id/>. 2024.
- Badan Pusat Statistik. "Jumlah Penduduk Menurut Wilayah, Klasifikasi Generasi, dan Jenis Kelamin, Indonesia, Tahun 2020." <https://sensus.bps.go.id/>. 2020.
- Darwin, Rizkika Lhena, and Melly Masni. "Assessing Local Hijrah Movement's Persistance: Rabbani Generation Community in Langsa, Aceh, Indonesia." *VOX POPULI* 7, no. 2 (2024). <https://doi.org/10.24252/vp.v7i2.51042>.
- Dikko, Muhammed Umar, Umaru Hussaini, Zainab Attahiru Alkali, Monde Aliyu Muhammad Bandiya, and Mukhtar Abdullahi. "The Moderating Effect of Corporate Governance in the Relationship Women Owned Enterprises: A Proposed Conceptual Framework." *Fudma Journal of Management Sciences* 6, no. 2 (24AD).
- Faladhin, Johan, Destita Mutiara, and Ulmi Marsya. "Branding Piety and the Mediatization of Da'wah through Digital Content." *Proceedings Jogjakarta Communication Conference* 3, no. 1 (2025).
- Golan, Oren. "Introduction: Digital Youth and Religion." *Religions* 14, no. 6 (2023). <https://doi.org/10.3390/rel14060704>.
- Hanif, Muhammad Naufal Al Hanif, and Airlangga Bramayudha. "Manajemen Event Dakwah Pada Masyarakat Perkotaan." *JIESP Journal of Islamic Economics Studies and Practices* 3, no. 2 (2024). <https://doi.org/10.54180/jiesp.2024.3.2.165-175>.
- Harahap, M A. "Religious Commodification: The Performance of 'Ustādha Halimah

- Al-Alaydrus' on Dakwah Stage in Targeting Indonesian" ... *International Seminar on Islamic Studies Vol 5*, no. 1 (2024).
- Hjarvard, Stig. "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change." *Northern Lights: Film & Media Studies Yearbook* 6, no. 1 (June 2008): 9–26. https://doi.org/10.1386/nl.6.1.9_1.
- Karim, Syahrir, Yusti Ramadani, Wahdaniah Wahdaniah, and Adriana Adrawid. "Jejaring, Kolektivitas Dan Penetrasi Ideologi Pada Komunitas Hijrah Di Kota Makassar." *Jurnal Aqidah-Ta IX*, no. 1 (2023).
- Khotimah, Nurul, Ilyas Supena, Nasihun Amin, Pandika Adi Putra, and Ari Setyawan. "Analysis of Digital Da'wa Ideology on Social Media: A Case Study of Preaching Actors on Youtube." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 18, no. 2 (2024). <https://doi.org/10.15575/idajhs.v18i2.33698>.
- Maulida, Lida, and Doli Witro. "Komodifikasi Simbol-Simbol Agama Di Kalangan Kelas Menengah Muslim Di Indonesia." *SOSEBI Jurnal Penelitian Mahasiswa Ilmu Sosial Ekonomi Dan Bisnis Islam* 2, no. 2 (2022). <https://doi.org/10.21274/sosebi.v2i2.6299>.
- Melia, Yenni, and Romi Mesra. "Transformasi Nilai-Nilai Budaya Dan Identitas Sosial Di Era Globalisasi: Perspektif Sosiologis." *COMTE: Journal of Sociology Research and Education* 1, no. 6 (2025). <https://doi.org/10.64924/09z86417>.
- Nadia, Ahmad Arief, and Juraev Abror Turobovich. "Sharia Legal Certainty in Boycotts: Assessing the Implications of Fatwas on Socio-Economic Justice." *Mazahibuna: Jurnal Perbandingan Mazhab* 7, no. 1 (2025). <https://doi.org/10.24252/mazahibuna.vi.52254>.
- Noviani, Ratna, and Elok Santi Jesica. "Selling Spectacular Urban Life: Urban Space and Lifestyle in the Promotion Media of Apartment in Yogyakarta." *Journal of Urban Society's Arts* 8, no. 1 (2021): 36–48. <https://doi.org/10.24821/jousa.v8i1.5223>.
- Pamungkas, Arie Setyaningrum. "Mediatisasi Dakwah, Moralitas Publik Dan Komodifikasi Islam Di Era Neoliberalisme." *MAARIF* 13, no. 1 (June 2018): 55–75. <https://doi.org/10.47651/mrf.v13i1.12>.
- Populix. "Indonesia Digital Economic and Financial Outlook 2024." *Populix*. 2023.
- Pujianto, Wahyu Eko, Mochamad Rizal Yulianto, and Hidayatulloh Hidayatulloh. "Commodification Of Religion: Between Religion And Manipulation (A Literature Review)." *Journal of Economic and Economic Policy* 1, no. 4 (October 2024): 1–23. <https://doi.org/10.61796/ijecep.v1i4.38>.
- Rachmadhani, Arnis. "Otoritas Keagamaan Di Era Media Baru." *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 5, no. 2 (2021). <https://doi.org/10.14421/panangkaran.v5i2.2636>.
- Rijal, Syamsul. "Pursuing Hijrah to Salafi Path: Urban Muslim Youth and the Quest for Self-Transformation in Indonesia." *Contemporary Islam* 19, no. 1 (April 2025). <https://doi.org/10.1007/s11562-024-00564-x>.

- Rosidah, Isma Jazilatur, Fania Mutiara Savitri, Dedy Susanto, and Lukmanul Hakim. "Sharia Service Management of The Hospitality Industry in Indonesia (Dakwah Bil Hal Perspective)." *Journal of Islamic Economics & Finance* 12, no. 1 (2025).
- Sahar, Santri. "Kebudayaan Simbolik Etnografi Religi Victor Turner." *Sosioreligius* 2, no. 4 (2019).
- Selviana, Ika. "Peran Estetika Dalam Dakwah Bagi Generasi Milenial." *Ath Thariq Jurnal Dakwah Dan Komunikasi* 3, no. 2 (2019): 161. https://doi.org/10.32332/ath_thariq.v3i2.1724.
- Sirun, Akhmad Kastalani, and Surawan Surawan. "Konsumsi Konten Dakwah Digital Dan Kesejahteraan Spiritual Mahasiswa: Kajian Empiris Di Kalangan Generasi Z." *Indonesian Journal of Islamic Studies (IJIS)* 1, no. 2 (2025): 220–26. <https://doi.org/10.62567/ijis.v1i2.905>.
- Suhadi, Muhammad, and Azis Muslim. "Islam Dan Produk Halal: Muslimah, Komodifikasi Agama Dan Konsolidasi Identitas Keagamaan Di Indonesia." *Profetika: Jurnal Studi Islam* 23, no. 1 (December 2021): 164–76. <https://doi.org/10.23917/profetika.v23i1.18082>.
- Sumeyye, Yildiz. "Heidi A. Campbell & Ruth Tsuria (Eds.), 'Digital Religion: Understanding Religious Practice in Digital Media (2nd Edition)', Routledge, 2022. ISBN 978-0-367-25775-7." *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 17, no. 2 (2022). <https://doi.org/10.37680/adabiya.v17i2.1316>.
- Sunaryanto dan Ahmad Rofi Syamsuri. "Hibriditas Keislaman Generasi Z Dan Fenomena Hijrah Pop." *Ulumuna: Jurnal Studi Keislaman* 8, no. 1 (2022).
- Tabroni, Roni, Naditha Rizkya Hantoro, and Amin Shabana. "Da'wah and Commodification of Religion in West Java Broadcasting Institutions." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 19, no. 1 (June 2025): 117–40. <https://doi.org/10.15575/idajhs.v19i1.45005>.
- Wahid, Soleh Hasan. "Rebuilding Ḥabā'ib Authority in the Digital Age in Indonesia: Jamā'ah Relations, Social Action, and Transparency." *Cogent Arts & Humanities* 12, no. 1 (2025). <https://doi.org/10.1080/23311983.2025.2508025>.
- We Are Social. "Global Trends Shaping Marketing in 2025." *We Are Social*. 2025.
- Wibawa, Agung Tirta, Ahmad Sarbini, and Iu Rusliana. "Fenomena Pengajian Berbayar Ustad Hanan Attaki." *Jurnal Komunikasi dan Penyiaran Islam* 10, no. 2 (2025).
- Yasmine, Daisy Indira, Freek Colombijn, Alexander J.A.M. van Deursen, and Erik van Ingen. "Internet Skills, Digital Engagement, and Outcomes among Urban Youth in Jakarta, Indonesia: Incorporating a Global South Context in Measuring Digital Inequality." *Information Communication and Society*, 2025. <https://doi.org/10.1080/1369118X.2025.2479778>.
- Zailani, Muh Rizki, and Roma Ulinnuha. "Komodifikasi Agama Sebagai Identitas Kesalehan Sosial." *Jurnal Riset Agama* 3, no. 1 (2023): 248–65. <https://doi.org/10.15575/jra.v3i1.23519>.