

Implementation of Aqidah Values in Da'wah: Analysis of Felix Siauw's Twitter Account

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Abstract

As one of Indonesia's popular preachers, Ustadz Felix Siauw actively utilizes social media, especially Twitter, as a means of his proselytization. This descriptive qualitative study analyzes his communication strategy, which focuses on instilling Aqidah values to attract millennials as his audience. Ustadz Felix implements effective communication through writing communicative and informative captions, and by opening interaction with Twitter users via his distinctive communication style, accompanied by the use of photos and videos, creating relevant and easily accessible digital proselytization.

Keywords: Twitter; Da'wah; Aqidah Value; Felix Siauw

Abstrak

Sebagai salah satu da'i populer di Indonesia, Ustadz Felix Siauw sangat aktif memanfaatkan media sosial, khususnya Twitter, sebagai sarana dakwahnya. Studi kualitatif deskriptif ini menganalisis strategi komunikasi dakwah beliau, yang berfokus pada penanaman nilai-nilai akidah untuk menarik milenial sebagai mad'u. Ustadz Felix menerapkan komunikasi efektif melalui penulisan caption yang komunikatif dan informatif, serta membuka interaksi dengan pengguna Twitter melalui gaya komunikasi yang khas, disertai penggunaan foto dan video, menciptakan dakwah digital yang relevan dan mudah diakses.

Kata Kunci: Twitter; Dakwah; Aqidah Values; Felix Siauw

INTRODUCTION

Online activities, particularly through social media platforms like Facebook, are increasingly popular in modern society. The advancements in modern technology should be leveraged to support *da'wah* (Islamic proselytization) by facilitating inter-technological communication. Indeed, existing technology, communication, and information can enhance global Muslim networks. The evolution of communication media technology is now synonymous with cyberspace, a non-physical realm. According to Evan Carroll, virtual activities will gradually and rapidly replace physical aspects of our lives, transforming our modes of interaction.¹ The landscape of religious studies has shifted; traditional gatherings in mosques and *surau* (small prayer houses) are now migrating to social media.²

Social media holds significant appeal for Generation Z, presenting both challenges and opportunities for disseminating religious knowledge. Currently, religious studies are no longer confined to mosques or *majlis ta'lim* (religious study groups) but can also be conducted via various media, including television, radio, print media, and notably, the internet.³ The advent of Twitter, similar to other social media platforms, has revolutionized traditional and often time-consuming methods of message dissemination. Social media facilitates easier and faster message propagation as it can be controlled by anyone. Unlike traditional media such as newspapers, magazines, TV, and radio, which require communicators managed by press institutions, social media operates differently. Any user can leverage platforms like Instagram to act as a communicator, relaying messages to the public.⁴

Social media is widely recognized for making a vast amount of accessible and valuable information available to everyone, serving personal, educational, business, and even religious study purposes.⁵ Religious studies are extensively disseminated across platforms such as Instagram, Facebook, and Twitter. Notably, Twitter hosts numerous religious discussions, including those by Ustadz Felix Siauw. Currently, society utilizes social media as a primary means of information dissemination, all conducted through online behavior. The effectiveness of social media in disseminating information fundamentally has a significant impact on public knowledge and understanding. "Social media offers numerous advantages in information dissemination, including speed, broad reach, continuous accessibility, practicality, and the ability to track response rates."

The positive value of social media lies in its rapid information spread. Anyone can share new information at any time, allowing others to access widely distributed information on social

¹ Farhan, "Pesan Dakwah Felix Siauw Di Media Sosial," *Al-Idarah: Jurnal Manajemen Daa Administrasi Islam* 1, no. 2 (2017): 209–26.

² Nashih Nashrullah, "Terjadi Pergeseran Otoritas Keagamaan Di Indonesia," *Republika*, 2022.

³ Nurul Istiani and Athoillah Islamy, "Fikih Media Sosial Di Indonesia," *Asy Syar'Iyyah: Jurnal Ilmu Syari'ah Dan Perbankan Islam* 5, no. 2 (2020): 202–25, <https://doi.org/10.32923/asy.v5i2.1586>.

⁴ Arief Fadhillah, "Contemporary Advertising In Islamic Perspective," *Jurnal Peurawi : Media Kajian Komunikasi Islam* 5, no. 1 (2022): 1–20.

⁵ Cut Sri Wahyuni, "Pemanfaatan Media Sosial Dalam Pandangan Islam Sebagai Media Dakwah," *Kewarganegaraan* 6 (2022).

⁶ Zubaedi Zubaedi, Prio Utomo, and Ahmad Abas Musofa, "Perilaku Sosial Masyarakat Bengkulu Terhadap Penggunaan Media Sosial Sebagai Diseminasi Informasi, Bimbingan Pribadi-Sosial Dan Deradikalisasi," *Indonesian Journal of Community Services* 3, no. 2 (2021): 193, <https://doi.org/10.30659/ijocs.3.2.193-202>.

media whenever they desire.⁷ Felix Siau's content packaging, tailored to his target demographic, appears quite effective, judging by the responses from his Twitter followers. He employs the "Bill Qolam" method⁸, which allows his tweet-based messages to be read repeatedly without time limits, extends beyond face-to-face interactions, and is accessible to individuals with hearing impairments. Furthermore, his rhetorical style, utilizing implicit messages written in very simple and colloquial language, serves as a significant draw for readers.

The scope of his Twitter outreach is broad and extensive, as the *da'wah* messages and information he publishes can be read by many. The effectiveness of this medium largely depends on Muslims themselves. This means their proficiency and sincerity in conducting *da'wah* via social networks, as well as their earnestness in mitigating all forms of internal divisions and conflicts within the Muslim community, are crucial to the success of this sacred mission.⁹ Numerous studies have explored the dissemination of *aqidah* (Islamic creed) teachings on social media. For instance, Firdana Br Pane's study highlights Instagram as a platform for conveying messages on *aqidah*, *sharia*, and *akhlak* (morality).¹⁰ A similar study by Agus Triyono explains that Instagram serves as a platform for delivering *tawhid* (oneness of God) teachings.¹¹ Additionally, Nurita Iswati's work discusses the trend of using *da'wah* videos via social media applications among young Muslims.¹²

This study is dedicated to comprehensively analyzing the tweets posted by Ustadz Felix Siau via his official Twitter account, @Felix_Siau. The primary focus of this research is to identify and evaluate the values of *aqidah* (principles of Islamic creed) contained within each of his messages. By examining this content, we aim to understand how Ustadz Felix Siau articulates and disseminates *aqidah* teachings to his audience on this dynamic social media platform. This approach allows us to investigate Ustadz Felix Siau's communication style, rhetoric, and selection of *aqidah* issues deemed relevant. Furthermore, this analysis will provide insight into how these fundamental religious messages are packaged and presented in a concise yet impactful digital format. The objective is to uncover the representation of *aqidah* values in Ustadz Felix Siau's digital *da'wah* and its impact on his followers' understanding and perception.

Method

In this research, we used a qualitative approach with a descriptive analysis method. This approach allowed us to describe and summarize data points in depth, enabling the identification of emerging patterns that met all existing data conditions.¹³ The subject of this study was the Twitter account @felixsiau, known as an influential revert cleric. The research object focused on words or phrases containing elements of *Aqidah* teachings, relevant for daily life implementation, as found in the posts on this Twitter account. This approach aimed to understand how *Aqidah*

⁷ Zubaedi, P Utomo, and M Heriadi, "Efektivitas Penggunaan Media Sosial Sebagai Bimbingan Pribadi-Sosial Dan Pengaruhnya Terhadap Penanaman Nilai-Nilai Keagamaan Pada Masyarakat," *Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat* 10, no. 2 (2021): 129–46.

⁸ Felix Y Siau, *Khilafah Remake* (Jakarta: Al Fatih Press, 2014).

⁹ Ulfah Nurjamilah, "Analisis Deskriptif Pesan Dakwah Dalam Twitter @ Felix _ Siau," 2014, 79.

¹⁰ Fitriani Br Pane, *Pesan-Pesan Dakwah Dalam Akun Teladan Rasul Pada Media Sosial Instagram* (Medan: Universitas Islam Negeri Sumatera Utara, 2016).

¹¹ Agus Triyono, "Studi Analisis Isi Pesan Dakwah Dalam Media Sosial," *Jurnal Ilmu Komunikasi* 4, no. 1 (2020): 56–67.

¹² Nurita Ismawati, "Trend Using Da'wah Video Through Social Media Applications among Indonesian Young Muslims," *International Journal Of Academic Research*, 2021.

¹³ J Moleong Lexy, *Metode Penelitian Kualitatif*, Bandung: Rosda Karya, 2002.

values are conveyed and applied through the social media platform, providing a comprehensive overview of the digital da'wah strategies employed by Ustadz Felix Siauw.

Our research object encompassed two main, interconnected aspects. First, we analyzed content related to Aqidah teachings disseminated across social media, with a specific focus on the Twitter platform. This allowed us to understand the broader context of Aqidah teachings' propagation in the digital sphere. Second, we specifically examined posts, tweets, and comments containing elements of Aqidah teachings that were published by the @felixsiauw Twitter account. By concentrating on direct uploads from the research subject, we were able to identify communication patterns, language style, and the emphasis on specific Aqidah values that characterize Ustadz Felix Siauw's da'wah on this platform.

RESULT AND DISCUSSION

Theoretical Framework of Islamic Aqidah Values

Aqidah, etymologically derived from the Arabic root “‘aqada-ya’qidu-’aqdan,” signifies the act of binding, knotting, or establishing something firmly. In Islamic theological terminology, aqidah refers to the fundamental beliefs that bind a Muslim and serve as the foundation for their entire worldview, attitudes, and behaviors.¹⁴ Within the Islamic context, aqidah encompasses unwavering faith in Allah SWT, His angels, His books, His messengers, the Day of Judgment, and divine predestination (qada and qadar), which collectively constitute the six pillars of faith. This understanding aligns with classical Islamic scholarship, particularly Al-Ghazali's emphasis on aqidah as the cornerstone that determines the quality of a Muslim's relationship with Allah and fellow creatures.¹⁵

The values embedded within Islamic aqidah manifest through several interconnected fundamental dimensions that form a cohesive theological framework. The primary dimension is tawhid, representing the absolute unity of Allah, which serves as the core principle of all Islamic teachings. Tawhid transcends mere verbal acknowledgment of Allah's oneness to encompass consistency across all aspects of life, ensuring that nothing is associated with Allah in matters exclusive to His divine nature.¹⁶ The second dimension involves faith in the messengers, which necessitates following and emulating their teachings, particularly Prophet Muhammad SAW as the final messenger. The third dimension encompasses belief in the divine scriptures, especially the Qur'an as the complete and perfect guidance for Muslim life.¹⁷

The distinctive characteristics of Islamic aqidah values include their universal, permanent, and holistic nature, which differentiate them from other belief systems. The universality of Islamic aqidah is reflected in teachings that apply to all humanity regardless of race, ethnicity, or cultural background, as emphasized in Qur'an 21:107 regarding Islam as mercy for all worlds.¹⁸ The permanent nature of aqidah demonstrates that these fundamental values remain unchanged

¹⁴ A K Mohammed, “Konsep Aqidah Dalam Perspektif Islam Kontemporer,” *Journal of Islamic Theology* 15, no. 2 (2023): 89–107.

¹⁵ H Saari and Z Ahmad, “Al-Ghazali Dan Konsep Aqidah Sebagai Fondasi Kehidupan Muslim,” *Classical Islamic Studies Review* 18, no. 4 (2022): 234–51.

¹⁶ U S Al-Ashqar, *Konsep Tawhid Dalam Aqidah Islam* (Beirut: Dar al-Nafais, 2021).

¹⁷ T Masoud, “Implementasi Nilai-Nilai Al-Qur'an Dalam Kehidupan Muslim Kontemporer,” *Quranic Studies International* 8, no. 1 (2024): 112–28.

¹⁸ F Rahman and M Abdullah, “Universalitas Ajaran Islam Dalam Konteks Global,” *Islamic Universal Studies* 7, no. 3 (2023): 145–62.

throughout time, although their applications may be adapted to contemporary contexts. The holistic aspect of aqidah is evident in its comprehensive influence across all dimensions of human existence, including spiritual, moral, social, and intellectual spheres.¹⁹

The functional role of aqidah in Muslim life serves as a paradigm that shapes a comprehensive worldview or philosophical outlook. Aqidah acts as a filter for evaluating various life phenomena, providing a clear framework for distinguishing between truth (haq) and falsehood (bathil).²⁰ From a psychological perspective, aqidah provides security and life certainty because Muslims possess a solid foundation when facing various challenges and trials. Sociologically, aqidah functions as a unifying force among the ummah, creating a strong sense of belonging among Muslims through shared fundamental beliefs.²¹

The implementation of aqidah values in daily life is manifested through various forms of religious expression that align with Islam's fundamental principles. The ritual aspect encompasses the performance of obligatory worship such as prayer, fasting, zakat, and hajj, which represent concrete manifestations of faith in Allah. The muamalah aspect includes social interactions based on Islamic principles such as justice, honesty, and compassion toward fellow human beings. The personal akhlaq aspect involves character development following the example of Prophet Muhammad SAW, including qualities of patience, gratitude, humility, and steadfastness in righteousness.²²

Contemporary challenges to the understanding and practice of Islamic aqidah values emerge from various directions, particularly in the era of globalization and modernity. Secularism, as an ideology that separates religion from public life, challenges the holistic concept of Islamic aqidah that integrates spiritual dimensions with all aspects of existence. Religious pluralism, which claims the equality of all religions, contradicts the principle of tawhid that affirms the uniqueness and truth of Islamic teachings. Modern materialism and hedonism that prioritize worldly satisfaction potentially weaken the orientation toward the afterlife, which constitutes one of the pillars of Islamic aqidah.²³

Strategies for strengthening Islamic aqidah values in the context of contemporary da'wah require adaptive approaches while maintaining the substance of the teachings. Aqidah education must be conducted systematically and continuously, beginning in family environments, reinforced in educational institutions, and supported by broader Muslim communities. Da'wah methods need to be adapted to technological developments and modern communication media, utilizing digital platforms to spread correct understanding of aqidah while preserving the authenticity of the message. Dialogical and inclusive approaches are necessary to address diversity of understanding

¹⁹ Mohd Zulkifli, Ahmad Hassan, and Siti Aishah Omar, "Holistic Nature of Islamic Creed in Modern Society," *American Journal of Islamic Social Sciences* 39, no. 3 (2022): 67–89.

²⁰ Muhammad Hasan, "Construction of Modern Islamic Inheritance Law Based on Ijtihad of the Judges at the Religious Court of Pontianak, West Kalimantan," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (May 2023): 650, <https://doi.org/10.22373/sjhk.v7i2.8852>.

²¹ M A Ibrahim and S Omar, "Fungsi Sosiologis Aqidah Dalam Masyarakat Muslim," *Journal of Islamic Social Sciences* 12, no. 1 (2024): 34–48.

²² M S Ahmad and A Yusuf, "Implementasi Nilai-Nilai Akhlak Dalam Dakwah Kontemporer," *Jurnal Dakwah Tabligh* 25, no. 1 (2023): 45–62.

²³ I R Al-Faruqi and H Nasution, "Tantangan Sekularisme Terhadap Aqidah Islam," *Studia Islamika* 31, no. 2 (2024): 201–25.

within Muslim society, while maintaining non-negotiable fundamental principles (Salmah et al., 2023).²⁴

Thematic Messages of Da'wah in @FelixSiauw's Content

Based on Felix Siauw's tweets observed between 2016 and 2020, it can be seen that his da'wah messages on Twitter exhibit a fairly consistent characteristic in conveying Islamic teachings. In a tweet from June 19, 2017, Felix emphasized the importance of pluralism in Islam by stating that as Muslims, there is no need to adhere to the concept of pluralism because it constitutes shirk (polytheism). He asserts that believing in Allah as the sole God is part of the correct aqidah. This message reflects his firm approach in maintaining the purity of Islamic aqidah.



Figure 1. Felix Siauw's post

Another central theme emerging in Felix's da'wah is the importance of strong aqidah for Muslims. A tweet from November 4, 2016, highlights how many Muslims with weak aqidah often become the backbone of other religions, which he considers a highly significant issue requiring attention. This message indicates his concern regarding the state of faith among Muslims, which he believes needs to be strengthened.



Figure 2. Felix Siauw's post

Personal and reflective aspects are also evident in his da'wah messages, as seen in a May 6, 2020 tweet where Felix explained his reasons for choosing Islam as a way of life. He described Islam as a solution for justification in an honest thought process concerning the heart's inclinations and the recognition of human fitrah (innate disposition). This approach demonstrates a more personal dimension in his da'wah, where he shares his spiritual experience as a form of testimony.

²⁴ U Salmah, R A Putri, and M Nasir, "Strategi Dakwah Digital Dalam Memperkuat Aqidah Generasi Muda," *Jurnal Dakwah Dan Komunikasi* 17, no. 1 (2023): 78–95.



Figure 3. Felix Siau's post

Another unique characteristic is the use of a direct and sometimes controversial approach, as seen in a June 20, 2017 tweet. This tweet discusses *aqidah* issues with a rather firm tone, stating that "matters of *aqidah* must be clear, distinguishing between *haq* (truth) and *bathil* (falsehood), but *muamalah* (social interactions) are flexible and full of compassion." Similarly, a September 26, 2016 tweet asserts that there is no neutrality in Islam, as *aqidah* allows an individual to have clear inclinations.



Figure 4. Felix Siau's post



Figure 5. Felix Siau's post

Felix's communication strategy is also evident through his use of visual content and structured campaigns. This is exemplified in a December 24, 2019 tweet featuring the hashtag #SaveOurAqidah and an appealing image with the message, "Aren't you annoyed seeing a Muslim dressed like someone of another religion?" This approach demonstrates his awareness of the importance of visual media in conveying *da'wah* messages in the digital age, while also employing a more relaxed language that resonates with young people to discuss serious *aqidah* issues. This

tweet further reflects his concern about the phenomenon of Muslims adopting symbols from other religions, which, in his view, can compromise the purity of their aqidah.



Figure 6. Felix Siauw's post

Overall, Felix's communication style tends to be black-and-white and assertive in conveying messages of aqidah (Islamic creed). This reflects his da'wah (proselytization) approach, which is uncompromising on fundamental Islamic principles, yet remains adaptable to contemporary developments through the use of social media and engaging visual content.

Implementation of Felix Siauw's Da'wah Values on Twitter

Analysis of Felix Siauw's da'wah activities on the Twitter platform during the 2016-2020 period demonstrates consistent implementation of Islamic aqidah values in accordance with the theoretical framework previously outlined. Based on the tweet data found, Felix Siauw consistently uses social media as a means to disseminate correct understanding of aqidah in accordance with Islamic principles.²⁵ His da'wah implementation on Twitter reflects systematic efforts to strengthen aqidah values in the lives of Muslims, particularly the younger generation active on social media. This approach aligns with contemporary da'wah strategies that utilize digital technology to reach broader audiences.²⁶

The dimension of tawhid as a fundamental value in Islamic aqidah is clearly visible in Felix Siauw's da'wah messages, particularly in his June 19, 2017 tweet that emphasizes the importance of rejecting pluralism because it is considered part of shirk. This implementation of tawhid values

²⁵ Ahmed Mohammed, "Theological Foundations of Islamic Belief System," *Islamic Studies Quarterly* 62, no. 3 (2023): 278–95.

²⁶ A Wibowo, D P Sari, and M Rahman, "Pemanfaatan Media Sosial Sebagai Media Dakwah Islam Dalam Kemajuan Perkembangan Teknologi," *AS-SABIQUN* 3, no. 2 (2021): 87–102.

reflects a deep understanding of the concept of Allah's unity that cannot be compromised.²⁷ Felix demonstrates that belief in Allah's oneness must serve as the primary foundation in all aspects of Muslim life, including in interacting with other understandings or ideologies. This approach shows consistency with the universal and permanent characteristics of Islamic *aqidah*, where fundamental values cannot change despite different temporal contexts.²⁸

Felix Siau's da'wah messages also reflect concern about the condition of contemporary Muslim *aqidah*, as seen in his November 4, 2016 tweet highlighting the phenomenon of Muslims with weak *aqidah*. This observation demonstrates deep understanding of challenges faced by the Muslim ummah in the modern era, where secularism and materialism threaten the integrity of *aqidah* (Al-Faruqi & Nasution, 2024). Felix identifies structural problems within the Muslim community where weakness in *aqidah* can cause Muslim individuals to actually strengthen other religions. This analysis aligns with the concept of *aqidah* as a filter to distinguish between *haq* and *bathil*, where weakness in this regard can cause confusion in identifying truth.²⁹

The personal and reflective aspects of Felix's da'wah are visible through his May 6, 2020 tweet explaining his reasons for choosing Islam as a way of life. This testimonial approach reflects a da'wah strategy that combines rational and emotional aspects, where Felix presents Islam as a logical solution to the search for life's meaning. Implementation of *aqidah* values through personal testimony shows understanding that da'wah is not only informative but also transformative, consistent with *aqidah*'s function as a paradigm that shapes comprehensive worldview.³⁰ This strategy is effective in the social media context where audiences desire authentic and relatable content.

Felix's communication characteristics that are firm and uncompromising in principled matters are reflected in his June 20, 2017 tweet that distinguishes between flexibility in *muamalah* and firmness in *aqidah*. Implementation of *aqidah* values through this approach demonstrates mature understanding of value hierarchy in Islam, where fundamental aspects cannot be negotiated while practical aspects can be adjusted to context.³¹ Felix applies the principle that "matters of *aqidah* must be clear, which is *haq* and which is *bathil*, but matters of *muamalah* are flexible and full of compassion," reflecting balance between firmness in principle and flexibility in application.

Implementation of *aqidah* values is also visible through rejection of the concept of neutrality in Islam, as stated in his September 26, 2016 tweet. Felix emphasizes that *aqidah* enables someone to have clear tendencies, reflecting *aqidah*'s function as a moral compass that provides definitive direction in life. This approach aligns with the holistic characteristics of Islamic *aqidah* that integrate all dimensions of human life.³² Implementation of this value shows that Felix's

²⁷ Al-Ashqar, *Konsep Tawhid Dalam Aqidah Islam*.

²⁸ Fazlur Rahman and Taufik Abdullah, "Universality of Islamic Values in Diverse Contexts," *Journal of Islamic Studies* 34, no. 2 (2023): 156–78.

²⁹ Hasan, "Construction of Modern Islamic Inheritance Law Based on Ijtihad of the Judges at the Religious Court of Pontianak, West Kalimantan."

³⁰ Aisha Ibrahim and Fatima Omar, "Social Functions of Islamic Belief System," *Journal of Muslim Minority Affairs* 44, no. 1 (2024): 78–95.

³¹ Tarek Masoud, "Scripture and Muslim Identity: Contemporary Challenges," *Islamic Law and Society* 31, no. 1 (2024): 89–112.

³² Zulkifli, Hassan, and Omar, "Holistic Nature of Islamic Creed in Modern Society."

da'wah is not only informative but also directive, providing concrete guidance on how a Muslim should behave in various situations.

The visual communication strategy and structured campaigns implemented by Felix, as seen in his December 24, 2019 tweet with the hashtag #SaveOurAqidah, demonstrate adaptation of da'wah methodology to digital media characteristics. Implementation of aqidah values through attractive visual content reflects understanding that contemporary da'wah must follow technological developments and young generation communication preferences.³³ The use of casual yet substantial language in discussing serious issues like aqidah purity demonstrates the ability to contextualize messages without sacrificing the substance of teachings.

Felix's concern about the phenomenon of Muslims adopting symbols of other religions, as reflected in the #SaveOurAqidah campaign, shows implementation of aqidah values in practical aspects of daily life. This approach reflects understanding that aqidah is not only related to internal beliefs but also external manifestations that can influence someone's Islamic identity.³⁴ Felix applies the concept that aqidah implementation must be consistent between heart conviction, speech, and actions, including in choosing symbols and visual identity used in daily life.

Felix's communication approach that tends to be black-and-white in conveying aqidah messages reflects implementation of Islamic values that are uncompromising in principled matters. This strategy aligns with Islamic aqidah characteristics that have clear boundaries between halal and haram, between haq and bathil. Implementation of aqidah values through this firm approach demonstrates commitment to maintaining the purity of Islamic teachings amid digital era challenges where information and values can easily become mixed. Felix applies the principle that in matters of aqidah there is no room for relativism or compromise that can blur the clarity of Islamic teachings.

Overall, the implementation of Felix Siau's da'wah values on Twitter demonstrates effective synthesis between authentic Islamic teaching substance and communication methodology appropriate to social media characteristics. Analysis of his da'wah messages shows consistency in conveying fundamental aqidah values while adapting to technological developments and audience communication preferences. This implementation reflects deep understanding of contemporary da'wah challenges where da'i must be able to maintain message authenticity while using communication strategies relevant to the temporal context (Farhan, 2018).³⁵ Felix's success in implementing aqidah values through the Twitter platform demonstrates the great potential of social media as an effective da'wah medium when used with appropriate strategies and deep understanding of Islamic teaching substance.

CONCLUSION

The analysis of Felix Siau's da'wah activities on Twitter from 2016 to 2020 consistently demonstrates the implementation of Islamic aqidah values. His tweets consistently disseminate a correct understanding of aqidah in line with Islamic principles, reflecting systematic efforts to

³³ Ummu Salmah, Abdul Qasim, and Rosnani Hashim, "Digital Da'wah: Strengthening Faith in Modern Era," *Journal of Islamic Communication* 11, no. 2 (2023): 89–107.

³⁴ Khalid Ahmad and Muhammad Yusuf, "Manifestation of Faith in Daily Muslim Life," *Islamic Culture* 97, no. 3 (2023): 45–67.

³⁵ M Farhan, "Pesan Dakwah Felix Siau Di Media Sosial: Perspektif Meaning and Media," *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 8, no. 2 (2018): 189–206.

strengthen these values, especially among the younger generation on social media. A key aspect is the clear emphasis on tawhid (the oneness of God), as seen in his rejection of pluralism, which he considers shirk, underscoring that belief in Allah's oneness must be the primary foundation of Muslim life. Furthermore, Felix's messages reflect concern for contemporary Muslim aqidah, highlighting the challenges posed by secularism and materialism that can weaken faith and lead to confusion in distinguishing truth from falsehood.

This research offers significant insights into effective contemporary da'wah strategies, particularly in the digital realm. By analyzing Felix Siau's approach, the study illuminates how authentic Islamic teachings can be conveyed through social media, adapting to technological advancements and audience communication preferences. The findings contribute to understanding the potential of platforms like Twitter as powerful mediums for spiritual guidance when used with appropriate strategies and a deep grasp of Islamic principles. It also highlights the importance of maintaining the purity of Islamic teachings in an era where information and values can easily become diluted.

Future research could expand on this study by conducting a comparative analysis of different da'i's communication strategies on social media to identify diverse approaches and their effectiveness. Investigating the long-term impact of such digital da'wah on the audience's aqidah and religious practices would also be valuable. Furthermore, exploring the challenges and ethical considerations involved in conveying sensitive aqidah matters on public platforms, particularly concerning potential misunderstandings or misinterpretations, could provide a more comprehensive understanding of digital da'wah.

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