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Criteria for an Ideal Preacher in Islam: A Living Quran Analysis of Contemporary Da'wah

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Abstract

Da'wah is an important means of disseminating Islamic teachings that extends beyond the transmission of religious messages to encompass character formation and social transformation. In contemporary contexts characterized by advances in information technology, cultural plurality, and increasingly complex social issues, the personal qualities of preachers are particularly important because they serve as representatives of Quranic values in lived practice. This study aims to analyze the personal criteria of an ideal *da'i* in Islam through a Living Quran approach, focusing on how Quranic values are understood, internalized, and actualized in da'wah practices. The study employed a qualitative method using library research and a Living Quran approach. Data were drawn from Quranic verses related to da'wah, the hadiths of Prophet Muhammad, classical and contemporary Quranic commentaries, Islamic literature, and relevant scholarly articles and previous studies. The data were analyzed using thematic analysis with the assistance of NVivo through data familiarization, coding, theme development and review, interpretation, and conclusion drawing. The findings indicate that the personal criteria of an ideal *da'i* include sincerity, extensive religious knowledge, noble character, persuasive communication skills, patience, wisdom, exemplary conduct, social sensitivity, and the ability to contextualize Quranic values in accordance with community needs. These findings indicate that the personal qualities of a preacher constitute not merely a set of normative criteria but also an actualization of Quranic values in da'wah practice. Practically, the findings highlight the importance of strengthening the spiritual, intellectual, moral, social, and communicative dimensions of preacher development to support da'wah practices that remain relevant to the dynamics of contemporary Muslim societies.

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INTRODUCTION

Da'wah is a fundamental instrument in Islam that serves to convey the teachings of Allah to humankind while also functioning as a means of moral, spiritual, and social transformation within society (Hamid et al., 2023). Da'wah is not merely intended to encourage people to pursue goodness but also to establish a social order grounded in Islamic values. The importance of da'wah is emphasized in the Quran through the command to invite people to the way of Allah with wisdom and exemplary conduct, as stated in Q.S. al-Nahl [16]: 125:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

Meaning: *Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner.*

This verse indicates that da'wah is concerned not only with the substance of the message conveyed but also with the character and approach of the preacher. Accordingly, the preacher represents a central element in the transmission and actualization of Islamic values within society. Effective da'wah requires preachers who are not only capable of explaining Islamic teachings accurately but also able to embody Quranic values through their behavior and everyday lives. Such exemplary conduct is important because the public's reception of a da'wah message is closely related to the credibility and personal character of the person delivering it.

From an Islamic perspective, preachers occupy a strategic position as a link between religious teachings and the realities of people's lives. Their role extends beyond conveying religious knowledge to include fostering moral awareness, strengthening humanitarian values, and promoting harmonious social relations. The Prophet Muhammad emphasized the importance of conveying Islamic teachings through his saying:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Meaning: *Convey from me, even if it is one verse* (Sahih al-Bukhari).

This hadith highlights the importance of conveying Islamic teachings according to one's capacity. However, preachers who perform da'wah professionally require more comprehensive personal qualities and competencies to communicate religious messages appropriately within increasingly diverse communities. Therefore, examining the character and personal criteria of preachers is important, particularly in the context of social change and the development of contemporary da'wah media.

A number of studies have examined the character, competencies, and effectiveness of preachers from various perspectives. Sya'bani & Azizah (2023) explained that the effectiveness of da'wah is associated with the personal and social competencies of a *da'i*. Abdussalam et al (2021) demonstrated a relationship between preacher credibility and public acceptance of religious messages. Sebastian (2022) identified the preacher's moral character as an important aspect in establishing audience trust in the religious messages delivered. In the digital context, Muslimin, (2024) showed that the success of da'wah is related not only to mastery of information technology but also to the preacher's moral example. Yuningsih & Ghany (2024) likewise highlighted the importance of persuasive communication skills in delivering da'wah to younger generations.

The spiritual and social dimensions of preachers have also received attention in previous studies. Rahman (2023) identified sincerity as a spiritual foundation that helps maintain the orientation of da'wah away from pragmatic and commercial interests. Salam et al (2024) explained that extensive religious knowledge is one of the prerequisites for establishing a preacher's religious authority. Syahrin et al (2025) highlighted the importance of social intelligence in understanding the diverse characteristics of communities as the target of da'wah. Trimulyaningsih et al (2024)

demonstrated the relevance of empathy and a humanistic approach in multicultural societies, while Halilsoy (2024) emphasized the importance of integrating religious competence, communication skills, and media literacy in addressing the challenges of da'wah in the digital era.

Although previous studies have addressed the competencies, ethics, communication, and effectiveness of da'wah, research on the personal character of preachers as a manifestation of Quranic values embodied in social practices remains relatively limited. Much of the existing research positions preachers primarily as communication actors assessed according to professional competencies and message-delivery skills. This perspective does not fully explain how Quranic values are received, internalized, and embodied in the personal character of preachers. In da'wah practice, however, communities pay attention not only to the content of the messages conveyed but also to the behavior and exemplary conduct demonstrated by preachers in their everyday lives.

The Quran provides several important foundations concerning the characteristics that should be embodied by a preacher. Noble character, for example, represents one of the principal qualities exemplified by the Prophet Muhammad. Allah states in Q.S. al-Qalam [68]: 4:

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

Meaning: *And truly, you possess noble character*

This verse emphasizes the significance of moral character as an essential aspect of the Prophet Muhammad's exemplary conduct in conveying Islamic teachings. In addition to moral character, sincerity constitutes another important foundation of da'wah. Q.S. al-Bayyinah [98]: 5 emphasizes the importance of worshipping Allah with sincerity. In the context of da'wah, sincerity relates to devotion to Allah rather than treating da'wah merely as a means of obtaining material benefits or popularity.

Broad religious knowledge is another important aspect of preacher quality. Understanding the Quran, hadith, and social contexts enables religious messages to be conveyed appropriately and relevantly. The Prophet Muhammad said:

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّيْنِ

Meaning: *When Allah intends good for someone, He grants them understanding of the religion* (Sahih al-Bukhari and Sahih Muslim).

In addition to knowledge and moral character, communication skills constitute an important component of da'wah. Preachers need to adapt their language, methods, and approaches to the characteristics of their audiences. This principle is reflected in the Prophet Muhammad's practice of considering the circumstances, needs, and levels of understanding of the people when conveying Islamic teachings. Patience, wisdom, and social sensitivity are likewise important characteristics because da'wah may encounter rejection, criticism, and diverse responses from communities. Allah states in Q.S. al-Rum [30]: 60:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ

Meaning: *So be patient. Indeed, the promise of Allah is true.*

These characteristics have become increasingly relevant in contemporary societies characterized by social and cultural diversity, the development of digital technology, the rapid circulation of information, and the growing complexity of religious issues. Preachers are not only expected to convey religious teachings but also to understand the social conditions of their communities and present religious messages that are relevant to their needs. Accordingly, the personal character of preachers needs to be understood comprehensively as an integration of spiritual, moral, intellectual, social, and communicative dimensions.

Based on previous studies and the normative foundations discussed above, a gap remains between research on the professional competencies of preachers and

research on the actualization of Quranic values in their personal character. This gap is particularly relevant in the context of contemporary da'wah, which is shaped by changing communication patterns, the development of digital media, and increasingly complex socio-religious issues. An approach is therefore needed that not only positions the Quran as a source of norms but also examines how its values are received, internalized, and embodied in everyday practices. The Living Quran perspective provides an analytical framework for understanding this relationship by viewing the Quran not only as a text but also as a source of values that are present and actualized in the social lives of Muslim communities.

In response to this gap, this article examines the personal criteria of an ideal preacher through a Living Quran approach. Unlike studies that primarily emphasize communication, da'wah management, or professional competencies, this study focuses on identifying and analyzing the personal characteristics of preachers that represent Quranic values. The Living Quran approach is employed to analyze how Quranic values are received, internalized, and actualized in the character and practices of da'wah. Accordingly, the character of a preacher is understood not merely as a set of normative criteria but also as an actualization of Quranic values in social life.

Theoretically, this study contributes to the development of da'wah studies and Living Quran scholarship by constructing a conceptual framework of personal preacher characteristics as a form of actualizing Quranic values in social life. Practically, the findings may serve as a reference for Islamic educational institutions, da'wah organizations, and preachers in designing development programs that address spiritual, intellectual, moral, social, and communicative dimensions. This study may also broaden the understanding of preacher characteristics in responding to the dynamics of contemporary Muslim societies.

Based on the discussion above, this study aims to analyze the personal criteria of an ideal preacher in Islam through a Living Quran approach, with particular emphasis on how Quranic values are understood, internalized, and actualized in the character and practices of da'wah. The study is expected to contribute to the development of da'wah studies and Living Quran scholarship while enriching the understanding of personal characteristics required for conducting da'wah amid social change and the evolving conditions of contemporary Muslim societies.

METHODS

This study employed a qualitative research method to examine the criteria of an ideal *da'i* (Islamic preacher) in Islam through a Living Quran approach. The research method was designed to systematically collect, organize, interpret, and analyze relevant data to establish a comprehensive understanding of the relationship between Quranic texts and their reception in religious and social practices. The methodological components comprised the research method and design, data sources, research instrument, and data analysis technique (Aji et al., 2021; Azhar et al., 2023; Engkizar et al., 2025).

Research Method and Design

This study employed a qualitative method using library research and a Living Quran approach. The qualitative method was selected because it enables researchers to explore, interpret, and explain the meanings underlying social and religious phenomena in depth (Takona, 2024). Content analysis research was employed because the primary sources of the study were obtained from relevant scholarly literature concerning the characteristics of an ideal *da'i* in Islam.

The Living Quran approach was used to examine how Quranic values are not only understood as normative texts but are also received, internalized, and manifested through the character and practices of Islamic preaching within Muslim

communities (Ebrahimi & Yusoff, 2017). This approach was considered appropriate because the study focused not only on interpreting Quranic verses related to Islamic preaching but also on examining the actualization of Quranic values in the development of the ideal personal characteristics of a *da'i*.

Data Sources

The data consisted of primary and secondary sources. Primary data were obtained from Quranic verses related to Islamic preaching, morality, sincerity, patience, wisdom, communication, and the moral responsibilities of a *da'i*, as well as the hadiths of Prophet Muhammad that describe the characteristics of an Islamic preacher. Secondary data were obtained from classical and contemporary Quranic commentaries, books on Islamic preaching, Living Quran literature, national and international scholarly journal articles, and previous studies relevant to the research topic. The use of these sources was intended to provide a comprehensive understanding of the characteristics of an ideal *da'i* from normative, theoretical, and contextual perspectives, thereby providing a strong academic foundation for the findings (Hashimov, 2015).

Research Instrument

In qualitative research, the researcher serves as the primary research instrument or human instrument. The researcher was directly involved in determining the research focus, collecting and organizing data, interpreting the findings, and drawing conclusions based on the results of the analysis (Bryniarska, 2024; Engkizar et al., 2019; Kocaman, 2024). The role of the researcher as the primary instrument was essential because the study required an understanding of the context, meanings, and relationships between religious texts and social realities.

To support the research process, several supporting instruments were used, including documentation sheets, literature review notes, and a data categorization matrix. These instruments facilitated the organization and classification of relevant information according to themes concerning the personal characteristics of an ideal *da'i* from a Living Quran perspective.

Data Analysis

The data were analyzed using thematic analysis with the assistance of NVivo. Thematic analysis was employed to systematically identify, organize, and interpret recurring patterns and themes across the collected data. According to Forbes (2022), thematic analysis provides a systematic approach for identifying patterns of meaning within qualitative data.

The analysis proceeded through several stages, including data familiarization, data organization, coding, theme development, theme review, interpretation, and conclusion drawing. NVivo was used to facilitate the systematic management, coding, categorization, and visualization of data derived from Quranic verses, hadiths, scholarly interpretations, and relevant academic literature. The coding process enabled the researchers to identify recurring concepts and establish relationships among categories associated with the personal characteristics of an ideal *da'i*.

Within the Living Quran framework, the analysis focused on identifying the ways in which Quranic values are reflected in the personal character and practices of Islamic preachers. The coded data were subsequently grouped into broader thematic categories and interpreted by connecting Quranic verses, hadiths, scholarly perspectives, and findings from previous studies. This process resulted in a conceptual construction of the criteria for an ideal *da'i* in Islam based on the integration of textual, scholarly, and contextual perspectives. Through the systematic application of thematic analysis and NVivo-assisted data management, the study sought to produce findings that were organized, transparent, and academically

grounded, while contributing to the development of Islamic preaching studies and Living Quran research (Adi et al., 2025).

RESULT AND DISCUSSION

Criteria for an Ideal Islamic Preacher

A thematic analysis of Islamic sources, including the Quran, hadith, and scholarly perspectives, was conducted using NVivo to identify recurring themes related to the characteristics of an ideal Islamic preacher. The analysis identified eight major criteria: sincerity of intention, breadth of knowledge, noble character, effective communication, patience, empathy toward society, adaptation to changing times, and consistency and commitment in da'wah. These themes indicate that the characteristics of an ideal preacher extend beyond religious knowledge to encompass spiritual, moral, communicative, social, and adaptive dimensions.

Figure 1 presents the thematic map generated from the NVivo analysis. The central concept represents the criteria for an ideal Islamic preacher, while the surrounding themes represent the eight criteria identified through the analysis.

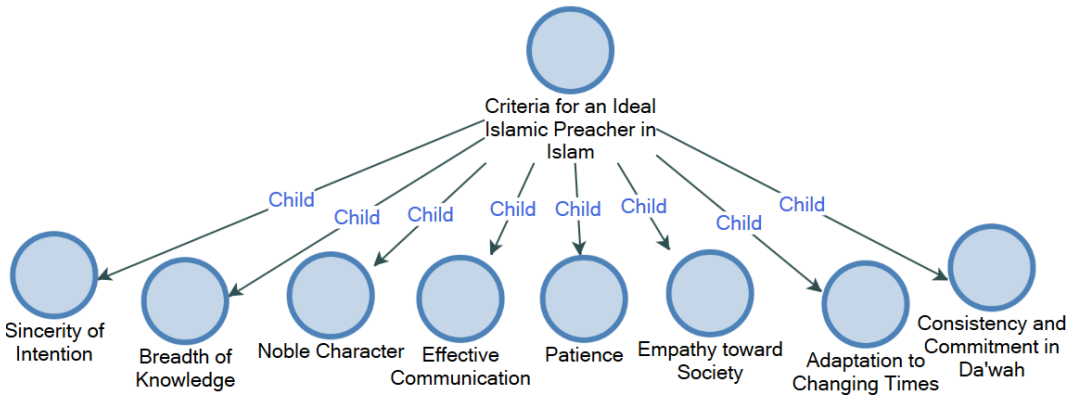


Fig 1. NVivo Thematic Map of the Criteria for an Ideal Islamic Preacher

The thematic map provides an overview of the relationship between the central concept of an ideal Islamic preacher and the eight identified criteria. The findings are further elaborated according to each theme below.

Sincerity of Intention

Sincerity of intention represents the spiritual foundation of da'wah. In Islamic teachings, da'wah is regarded as an act of worship and a responsibility before Allah SWT; therefore, its primary orientation should not be popularity, material gain, or social recognition. This principle is emphasized in the Quran:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ

Meaning: *And they were not commanded except to worship Allah, being sincere to Him in religion* (QS. Al-Bayyinah, 98:5).

The importance of intention is also emphasized in the hadith:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

Meaning: *Actions are judged by intentions, and every person will have what they intended* (Sahih al-Bukhari; Sahih Muslim).

Within the context of da'wah, sincerity functions as a foundation that maintains the preacher's orientation toward conveying Islamic teachings and promoting the well-being of society. Sincerity also enables preachers to remain committed when facing limited resources, rejection, criticism, or other challenges without making public recognition the primary measure of success.

The example of Prophet Muhammad demonstrates that da'wah was undertaken with perseverance and sacrifice despite rejection and opposition. Accordingly, sincerity requires continuous self-reflection and *muhasabah* (Makmudi, 2021; Nasril et al., 2025). Preachers also need to avoid *riya'*, or the tendency to

perform religious activities for human recognition, because such an orientation may shift the spiritual purpose of da'wah toward personal interests.

Breadth of Knowledge

Breadth of knowledge constitutes a fundamental dimension of an ideal preacher because it supports the accuracy, credibility, and contextual relevance of religious messages. A preacher is expected to possess adequate knowledge of the Quran, hadith, Islamic jurisprudence, ethics, and other relevant Islamic disciplines. The Quran states:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ

Meaning: *Say, 'Are those who know equal to those who do not know?* (QS. Az-Zumar, 39:9).

The importance of religious understanding is further reflected in the saying of the Prophet Muhammad:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Meaning: *When Allah intends good for someone, He grants that person understanding of the religion* (Sahih al-Bukhari; Sahih Muslim).

The analysis indicates that knowledge enables preachers to convey Islamic teachings accurately, provide sound arguments, and respond appropriately to diverse audiences. This dimension becomes particularly important when preachers engage with audiences who have different educational backgrounds, intellectual orientations, and levels of religious literacy. Limited knowledge, by contrast, may increase the possibility of inaccurate or insufficiently contextualized religious explanations (Hayi et al., 2025).

The breadth of knowledge identified in the analysis is not restricted to religious disciplines. Preachers also need to understand social and cultural conditions and develop supporting competencies in areas such as communication, psychology, and technology. Such multidimensional knowledge enables Islamic messages to be contextualized while maintaining their fundamental principles. Continuous learning through religious study, academic literature, scholarly discussions, and engagement with Islamic scholars is therefore an important component of an ideal preacher's development.

Noble Character

Noble character represents a central moral dimension of an ideal preacher because da'wah is communicated not only through words but also through conduct. The Quran describes the character of Prophet Muhammad:

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

Meaning: *And indeed, you are of a great moral character* (QS. Al-Qalam, 68:4).

The Prophet Muhammad is also reported to have said:

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَقِ

Meaning: *I was sent to perfect noble character* (HR. Ahmad).

The analysis shows that noble character encompasses honesty, patience, gentleness, humility, self-control, and respect for others. These qualities constitute an important form of practical religious representation because the credibility of a preacher is influenced not only by the content of religious explanations but also by the consistency between the values communicated and the behavior demonstrated (Hakim & Herlina, 2018; Kulsum & Muhid, 2022; Pakpahan et al., 2023).

Noble character also requires preachers to avoid arrogance, excessive anger, humiliation, and other forms of behavior that may undermine the dignity of their audiences. This dimension is particularly relevant in digital communication, where a preacher's statements and behavior can reach a broad audience (Setiawan et al.,

2023). Ethical conduct and emotional self-control therefore need to be maintained in both face-to-face and online interactions (Luthfia, 2024).

Effective Communication

Effective communication is an essential competency because it determines how clearly and appropriately Islamic messages can be understood by audiences. Religious messages need to be conveyed in language that is clear, respectful, accessible, and appropriate to the characteristics of the audience. The Quran states:

…وَقُولُوا لِلنَّاسِ …

Meaning: *And speak to people good words* (QS. Al-Baqarah, 2:83).

The analysis indicates that effective da'wah communication extends beyond speaking ability. It includes understanding the audience, active listening, selecting appropriate language, using relevant illustrations, and presenting messages persuasively. The communication practices of Prophet Muhammad demonstrate the importance of clarity and, in certain circumstances, repetition to ensure that messages were properly understood (Ismail et al., 2024; Setiawati & Romli, 2023).

Preachers may employ various communication strategies, including storytelling, analogy, dialogue, and appropriate forms of humor. The selection of these strategies should consider the audience's age, educational background, social context, and specific needs. Criticism and correction should likewise be communicated constructively so that da'wah remains oriented toward improvement rather than condemnation (Aini & Don, 2022).

The development of digital media has further expanded the channels available for da'wah through video, podcasts, social media, and online platforms. This development requires preachers to possess digital literacy and the ability to produce and evaluate responsible religious content. Effective communication therefore involves the integration of accurate religious messages, appropriate language, audience awareness, and suitable communication media.

Patience

Patience is another essential characteristic because da'wah frequently involves challenges, including rejection, criticism, hostility, and delayed responses to religious messages. The Quran states:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ

Meaning: *So be patient. Indeed, the promise of Allah is true* (QS. Ar-Rum, 30:60).

The example of Prophet Muhammad demonstrates the importance of perseverance when confronting difficulties in the process of da'wah. Patience in this context involves more than enduring hardship; it also includes maintaining commitment, regulating emotions, and continuing constructive efforts even when the results of da'wah are not immediately visible (Hanafi & Yasin, 2023).

The analysis further indicates that patience is closely related to the ability to respond proportionately to disagreement and criticism. Preachers need to avoid emotional responses that may divert attention from the objectives of da'wah. The Prophet's response to rejection at *Ta'if* illustrates an approach that did not center on personal retaliation. In contemporary contexts, this principle remains relevant when preachers encounter criticism, disagreement, or negative comments in digital spaces.

Empathy toward Society

Empathy refers to the ability of preachers to understand the conditions, needs, feelings, and problems experienced by the communities they address. This dimension is reflected in the Quranic description of Prophet Muhammad:

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

Meaning: *There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and is kind and merciful to the believers* (QS. At-Taubah, 9:128).

This verse illustrates the relational dimension of da'wah and the importance of concern for people's conditions. A preacher's role therefore extends beyond transmitting religious information to understanding the social realities within which religious messages are received. Da'wah approaches need to consider differences in age, education, cultural background, social conditions, and the specific challenges experienced by audiences (Husni & Rahman, 2020; Sya'bani & Azizah, 2023).

Empathy is also expressed through listening. Preachers need to provide opportunities for audiences to express questions, concerns, experiences, and criticism. Such interaction enables preachers to develop a more accurate understanding of audience needs and to select appropriate approaches. In socially and culturally diverse communities, empathy also involves respect for differences. Islamic messages should therefore be communicated with sensitivity to social and cultural contexts. This approach can contribute to the development of relationships based on trust and mutual respect between preachers and their audiences (Fauzi & Indah, 2021; Saepuloh, 2014).

Adaptation to Changing Times

Technological developments, changing communication patterns, and transformations in social interaction have created new contexts for contemporary da'wah. The analysis indicates that an ideal preacher needs to adapt to these changes without abandoning the fundamental principles of Islamic teachings. The Quran states:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Meaning: *Indeed, Allah will not change the condition of a people until they change what is within themselves* (QS. Ar-Ra'du, 13:11).

Adaptation in da'wah can be manifested through the ability to select media, methods, and approaches that correspond to changing audience characteristics. Digital platforms, for example, provide additional spaces for disseminating Islamic messages through videos, podcasts, social media, and online forums. These platforms can facilitate access to religious content among audiences who may not regularly participate in conventional forms of religious communication. Adaptation also requires awareness of contemporary issues affecting society, including environmental concerns, social justice, technological developments, and other emerging social issues. Such awareness enables preachers to relate Islamic principles to real-world problems experienced by their audiences (Rouf, 2025; Ummah et al., 2020).

At the methodological level, adaptation may involve the use of discussions, workshops, online forums, and other interactive approaches. However, adaptation does not imply changing the substance of Islamic teachings. Rather, it concerns the adjustment of media, strategies, and modes of delivery so that Islamic messages remain accessible and relevant within changing social contexts.

Consistency and Commitment in Da'wah

Consistency and commitment constitute the final dimension identified in the thematic analysis. Da'wah requires continuity because changes in knowledge, attitudes, and behavior generally do not occur instantaneously. The Quran describes the perseverance of Prophet Noah:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

Meaning: *And he remained among them for a thousand years minus fifty years* (QS. Al-Ankabut, 29:14).

The perseverance of Prophet Muhammad is likewise reflected in his continued commitment to da'wah despite rejection, social pressure, displacement, and other challenges. In this context, consistency refers not merely to the frequency of

preaching activities but to sustained commitment to the values and objectives of da'wah (Aziz, 2018; Busral et al., 2025).

The analysis further indicates that commitment involves maintaining fundamental Islamic principles when facing social pressure or demands to compromise religious teachings for particular interests. Nevertheless, commitment should not be equated with rigidity. Preachers are expected to exercise wisdom and flexibility in selecting strategies and methods while maintaining the fundamental principles of Islam. Thus, consistency and flexibility can operate together: the principles remain stable, while the approaches used to communicate them may change according to context.

The eight themes identified through the NVivo analysis demonstrate that the concept of an ideal Islamic preacher is multidimensional. Sincerity of intention constitutes the spiritual foundation, while breadth of knowledge provides the epistemic foundation and noble character establishes the moral foundation. These dimensions are complemented by effective communication, patience, and empathy, which represent important interpersonal and social competencies. Meanwhile, adaptation to changing times and consistency and commitment in da'wah provide the contextual and sustainability dimensions necessary for contemporary religious communication.

Taken together, the findings indicate that an ideal Islamic preacher cannot be defined solely by the ability to transmit religious knowledge. Rather, the concept integrates spiritual orientation, religious knowledge, moral conduct, communication competence, social sensitivity, contextual adaptability, and sustained commitment to da'wah. The NVivo thematic map consequently illustrates an integrated framework in which these eight dimensions collectively constitute the characteristics of an ideal Islamic preacher.

CONCLUSION

Based on the results of the analysis conducted, this article successfully addresses its objective, which is to identify and analyze the personal criteria for the ideal preacher in Islam through the Living Quran approach. The findings indicate that the ideal preacher is not only required to possess extensive knowledge of Islam but must also be able to actualize the values of the Quran in daily life through sincerity, noble character, patience, wisdom, effective communication skills, social sensitivity, and the ability to adapt to the dynamics of contemporary society. These characteristics indicate that the success of da'wah is not solely determined by the quality of the material presented, but also by the personal qualities of the preacher as a tangible representation of Quranic teachings in social life.

The novelty of this article lies in the use of the "Living Quran" approach to understand the character of the preacher as a form of actualizing Quranic values that are alive and evolving in the da'wah practices of contemporary Muslim societies. Unlike previous studies that have focused more on aspects of communication, strategy, or professional competence, this article positions personal character as the core of da'wah's success. These findings offer theoretical implications for strengthening research on da'wah and the "Living Quran" through a conceptual framework of the ideal da'wah practitioner grounded in Quranic values. Practically, the results of this study can serve as a reference for Islamic educational institutions, da'wah organizations, and da'wah practitioners in developing spiritual, intellectual, social, and communicative competencies to realize a da'wah that is more humanistic, moderate, contextual, and relevant to the challenges faced by society in the contemporary era.

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Author contribution
Muhammad Hakim Parta: writing-original draft preparation and visualization, **Muhammad Yazid Ahda:** data curation, and editing, **Muhammad Rayhan Hidayatullah:** analysis, conceptualization, **Anushka Mardhiah binti Mohd Nafi:** methodology.

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