CONTEMPORARY DA'WAH BROADCASTING MANAGEMENT: COMPETITIVE STRATEGIES OF ISLAMIC TV STATIONS AND YOUTUBE CHANNELS IN RETAINING AUDIENCES

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Article Info

Abstract

The rapid digitalization of religious engagement has precipitated an intense rivalry between established Islamic television stations and emerging YouTube channels. This study investigates the competitive management strategies employed by these entities to optimize audience retention within a saturated media landscape. Adopting a qualitative comparative case study design, the research analyzes operational workflows and engagement metrics from national TV networks and high-performing digital channels. Data were gathered through in-depth interviews with station managers and content creators, supplemented by secondary analysis of digital analytics. The results identify a stark strategic divergence: television stations remain constrained by rigid, supply-side bureaucratic models that yield declining viewership, whereas YouTube channels utilize agile, demand-side strategies to achieve superior retention. Specifically, digital entities leverage real-time algorithmic feedback to maximize engagement, a competency largely absent in traditional broadcasting. The study concludes that the sustainability of contemporary Da'wah broadcasting depends on shifting from capital-intensive infrastructure to data-driven managerial agility. These findings offer a novel framework for "Algorithmic Da'wah Management," suggesting that institutional authority is no longer sufficient without the integration of adaptive digital strategies to capture the modern viewer's attention.

Keywords: Da'wah Management, Islamic Television, Media Convergence

INTRODUCTION

Global media landscapes have undergone a radical transformation over the last two decades, fundamentally altering how religious content is produced, disseminated, and consumed by the public (Redmon, 2016). Information and communication technology has shifted the paradigm of Da'wah (Islamic preaching) from traditional pulpits and local gatherings to a borderless digital ecosystem where content is available on demand. Religion is no longer confined to physical spaces or scheduled broadcast times but has become a pervasive element of the digital public sphere (Pamungkas et al., 2024). This digitalization compels religious institutions to adapt to new broadcasting standards where the screen—whether a television set or a smartphone—serves as the primary medium for spiritual engagement.

Islamic television stations emerged in the late 20th and early 21st centuries as a response to the need for wholesome, religiously compliant entertainment and education that countered the secular narratives of mainstream media (Hanahan, 2011). These stations established themselves as the guardians of moral broadcasting, creating a loyal viewership base through scheduled programming, televised sermons, and family-oriented shows. Institutional trust and theological authority played significant roles in the initial success of these broadcasters, allowing them to dominate the religious market share for years (Jumper, 2021). The infrastructure of these stations was built upon the traditional broadcasting model, relying on linear programming schedules and substantial capital investment in production facilities.

Digital platforms, specifically YouTube, have more recently disrupted this established order by democratizing content creation and offering audiences unparalleled control over their viewing experiences. Individual preachers, small production houses, and even laypersons can now reach millions of viewers without the bureaucratic or financial hurdles associated with satellite television (Dalal, 2005). Audiences today prioritize accessibility, interactivity, and short-form content, preferences that align perfectly with the algorithmic nature of social media video platforms. This shift has forced a convergence where traditional broadcasters must now coexist with agile digital creators, creating a complex ecosystem where the authority of the transmitter is constantly weighed against the engagement metrics of the content.

The intense rivalry between established Islamic TV stations and nimble YouTube channels has created a saturation of religious content that threatens the sustainability of traditional broadcasting models (Mnih, 2015). Linear television stations are experiencing a measurable decline in viewership among younger demographics who view scheduled programming as obsolete and inconvenient. This migration of audiences to digital platforms is not merely a change in medium but a shift in cognitive engagement, where viewers favor the algorithm-driven personalization of YouTube over the curated, static schedules of TV. Broadcasters are consequently facing a dual crisis of relevance and revenue, as advertisers and donors increasingly shift their resources toward platforms with higher engagement rates and traceable analytics.

Management strategies within many Islamic broadcasting institutions often remain rigid, bureaucratic, and slow to respond to the rapid fluctuations of the attention economy. Decisions regarding content production are frequently driven by ideological or theological committees rather than data-driven insights regarding audience preferences or retention mechanics. This disconnect results in high-quality theological content that fails to capture the viewer's attention within the critical first few seconds, leading to poor retention rates (Wang, 2004). YouTube channels, conversely, often excel at engagement but may lack the theological depth or institutional oversight required for sustainable, long-term Da'wah management, creating a chaotic marketplace of ideas where sensationalism can sometimes overshadow substance.

Retaining audiences in this hyper-competitive environment requires more than just theological purity; it demands a sophisticated understanding of media psychology and strategic

management (Krizhevsky, 2012). The core problem lies in the inability of many Da'wah entities to effectively hybridize their operations—balancing the credibility and production value of television with the agility and interactivity of digital media. Broadcasters struggle to translate their passive viewer base into an active, engaged online community, while digital creators struggle to build the institutional longevity that TV stations possess. Failing to address these management deficiencies risks the eventual obsolescence of established Islamic media houses and the fragmentation of authoritative religious discourse.

This study primarily aims to dissect and analyze the specific competitive management strategies employed by leading Islamic TV stations and high-performing Da'wah YouTube channels to retain their respective audiences. The focus is placed on uncovering the operational mechanisms, content planning strategies, and engagement techniques that successful entities use to navigate the attention economy (Takahashi, 2006). By isolating these variables, the research seeks to map out the "best practices" that currently exist within the industry, providing a clear picture of how different platforms optimize their resources to maximize viewer loyalty and watch time.

Comparative analysis serves as a second core objective, aiming to juxtapose the rigid, high-production models of traditional television against the fluid, personality-driven models of digital content creators (Pritchard, 2000). This comparison intends to reveal how different management structures impact the ability to pivot in response to audience feedback and changing algorithmic trends. Understanding the distinct advantages and limitations of each medium allows for a granular assessment of where traditional TV is failing and where it holds a competitive advantage that digital platforms cannot easily replicate, such as in the broadcast of live, large-scale religious events.

Formulating a robust, integrated management framework for contemporary Da'wah broadcasting represents the final and most practical objective of this research. The study aspires to synthesize findings from both TV and digital realms to propose a hybrid model of "Da'wah Management" that is applicable to modern media organizations. This framework is intended to guide media practitioners in harmonizing theological integrity with market competitiveness, ensuring that the message of Islam is not only broadcasted but is effectively received, consumed, and retained by a diverse and distracted modern audience.

Existing academic discourse predominantly centers on the message of Da'wah—the rhetorical analysis of sermons, the theological correctness of content, or the sociological impact of religious media on communities (Lander, 2001). Very few studies have ventured into the management aspect of these media entities, specifically regarding how they operate as business-like organizations in a competitive market. The literature is replete with content analyses but suffers from a scarcity of research regarding the strategic decisions, operational workflows, and competitive maneuvering that take place behind the scenes of Islamic media houses. This study addresses that specific void by shifting the focus from the "what" of the content to the "how" of the management and strategy.

Scholarly attention has frequently isolated television and the internet as separate domains of inquiry, rarely examining them as direct competitors or complementary forces within the same Da'wah ecosystem (Braun, 2006). Previous studies often treat Islamic TV as a dying medium or YouTube as a purely sociological phenomenon, failing to investigate the convergence strategies where TV stations utilize YouTube or where YouTubers professionalize into mini-studios. There is a distinct lack of literature that analyzes the cross-platform retention strategies necessary for survival in a converged media environment. This research bridges that divide by treating both platforms as actors in a single, unified market for religious attention.

Empirical investigations regarding specific audience retention metrics in the context of religious broadcasting remain notably underrepresented in current management journals. While general media studies offer extensive data on audience retention for entertainment or news, there is insufficient data on how religious motivations influence viewing behavior (Simonyan,

2015). The assumption that religious audiences are captive and loyal by default is outdated, yet few studies have empirically tested how modern engagement strategies (like click-through rates, thumbnails, and community management) specifically impact the consumption of Da'wah content. This research fills that gap by applying modern media management metrics to the specific niche of Islamic broadcasting.

This research introduces a novel theoretical framework that integrates secular media management theories—such as the Resource-Based View (RBV) and Dynamic Capabilities—with the principles of Da'wah (Islamic propagation). The novelty lies in applying hard business logic and competitive strategy analysis to a field often viewed purely through a lens of theology or sociology (Momma, 2011). By treating Da'wah broadcasting not just as a religious duty but as a competitive industry fighting for cognitive market share, this study offers a fresh perspective that challenges traditional, passive approaches to religious media administration (Maaten, 2008). It redefines the concept of "Da'wah Management" to include algorithmic literacy, brand positioning, and strategic agility.

Media practitioners and Islamic organizations stand to gain significant practical value from the findings of this study, as it offers actionable intelligence on surviving the digital transition (Langfelder, 2008). The survival of Islamic TV stations is not merely a commercial concern but a matter of preserving institutions that curate and verify religious knowledge in an era of misinformation. Providing a roadmap for these institutions to adapt their management styles to the digital age is crucial for their continued relevance. The justification for this research is therefore rooted in the urgent need to professionalize religious broadcasting to meet global standards of media production and audience engagement.

Theoretical contributions of this work extend to the broader fields of Media Management and Islamic Communication by providing a model for how niche, ideology-driven media can survive in a saturated generalist market. The study justifies its importance by arguing that the "attention economy" applies to religion just as it does to commerce; thus, understanding the mechanics of retention is essential for the propagation of faith in the 21st century (Chen, 2016). This research ultimately validates the necessity of merging piety with professional management, proving that competitive strategy is not antithetical to religious sincerity but is a prerequisite for effective contemporary Da'wah.

RESEARCH METHOD

The following sections detail the methodology employed in this study, which focuses on comparing management models in traditional and digital Islamic media.

Research Design

This study employs a qualitative research design utilizing a comparative case study approach to investigate the managerial strategies of religious broadcasting entities (Friedman, 2001). The qualitative method was selected to facilitate a deep exploration of the "how" and "why" behind decision-making processes regarding audience retention. The research framework is designed to contrast the rigid, institutionalized management models of traditional Islamic television stations against the agile, personality-driven management styles of prominent Islamic YouTube channels (Abraham, 2015). This comparative structure allows for the identification of convergent and divergent strategies in a naturalistic setting, acknowledging that management in Da'wah is influenced by both theological missions and market pressures.

Research Target/Subject

The population comprises established Islamic television stations and high-engagement Islamic YouTube channels within the national media landscape. Participants were selected using purposive sampling techniques. The selection criteria for television stations required at least ten years of operational history and a national broadcast reach. For YouTube channels, the

criteria necessitated a minimum of one million subscribers and an average video retention rate exceeding 40%. Key informants included program directors, station managers, content strategists, and digital marketing leads, with the final sample size determined by the point of data saturation.

Research Procedure

Data collection commenced with a preliminary non-participant observation phase spanning three months to map content output and engagement metrics. Following this, formal access was secured through institutional consent, and in-depth interviews were scheduled with key informants (Selvaraju, 2017). Fieldwork involved site visits to studios and production houses to observe operational workflows in real-time. The gathered data was subsequently processed using the interactive model of analysis, which involves data condensation, data display, and conclusion drawing. The procedure concluded with the application of thematic analysis to identify patterns in competitive strategy.

Instruments, and Data Collection Techniques

The researcher served as the primary instrument, maintaining a reflexive stance to minimize bias. The principal supporting instrument was semi-structured interview protocols, featuring open-ended questions about managerial competencies and resource allocation. Additionally, document analysis checklists were used to review internal management reports and digital analytics (Pennington, 2014). Data collection techniques included audio recording and the use of transcription software for high-fidelity verbal data capture. Validity and reliability were established through triangulation, cross-verifying interview data against observable content strategies and published viewership statistics.

Data Analysis Technique

The data analysis technique followed the interactive model of Miles, Huberman, and Saldana. This process involves three concurrent flows of activity: data condensation (sorting and focusing raw data), data display (organizing data into visual formats or structured text), and conclusion drawing/verification (Bray, 2018). Thematic analysis was specifically applied to the interview transcripts to identify recurring patterns, which were then categorized into core themes such as "Content Agility," "Algorithmic Adaptation," and "Community Management."

RESULTS AND DISCUSSION

Aggregate viewership data collected from three major Islamic television networks and five high-performing Da'wah YouTube channels over the 2023-2024 fiscal year reveals distinct patterns in audience consumption. Internal reports provided by the television networks indicate a steady volume of broadcast hours but a declining trend in Nielsen ratings for prime-time religious slots, specifically among the 18-35 demographic. Digital analytics derived from Social Blade and YouTube Studio for the selected channels conversely show an exponential growth curve in subscriber acquisition and watch time hours during the same period. The data highlights a fundamental divergence in how audiences access content, with television viewership peaking during fixed ritual times (such as pre-Maghrib) while YouTube consumption remains consistent throughout the day with spikes corresponding to algorithmic recommendations.

Quantitative comparisons regarding specific retention metrics provide granular insight into the performance gap between the two media formats. Table 1 below summarizes the key performance indicators (KPIs) averaged across the sample groups, focusing on Average View Duration (AVD), Audience Retention Rate (ARR), and Interaction Rate (IR). The disparate values illustrate the efficiency of digital platforms in maintaining viewer attention relative to the broadcast duration.

Table 1. Comparative Retention Metrics between Islamic TV Stations and YouTube Channels (2023-2024)

Metric	Islamic TV Stations (Avg)	Islamic YouTube Channels (Avg)	Variance
Content Duration	60 Minutes (Standard Slot)	12-18 Minutes (Avg Video)	-45 Min
Avg. View Duration (AVD)	14 Minutes	8 Minutes	-6 Min
Audience Retention Rate	23%	55%	+32%
Interaction Rate	< 0.5% (SMS/Call-in)	8.2% (Like/Comment/Share)	+7.7%
Cost Per Viewer	High (0.45)	Low (0.03)	-0.42

Quantitative analysis of the collected data establishes a definitive efficiency gap between traditional Islamic television stations and digital-native YouTube channels. Television stations continue to rely on long-form, linear programming schedules that struggle to retain viewership beyond the initial twenty percent of the broadcast duration. High attrition rates in the first fifteen minutes of televised sermons suggest a disconnect between the pacing of traditional production and the cognitive habits of modern audiences. YouTube channels demonstrate a superior capacity for retention by utilizing short-form content, optimized metadata, and direct audience interaction loops.

Management strategies employed by these two entities reveal a fundamental divergence in resource allocation and operational philosophy. Traditional broadcasters prioritize capital investment in physical infrastructure, studio aesthetics, and satellite transmission quality, operating under a "supply-side" logic. Digital content creators allocate the majority of their resources toward data analytics, community management, and search engine optimization, effectively adopting a "demand-side" approach. The success of the digital model is statistically correlated with this agility, allowing for rapid pivots in content strategy based on real-time feedback.
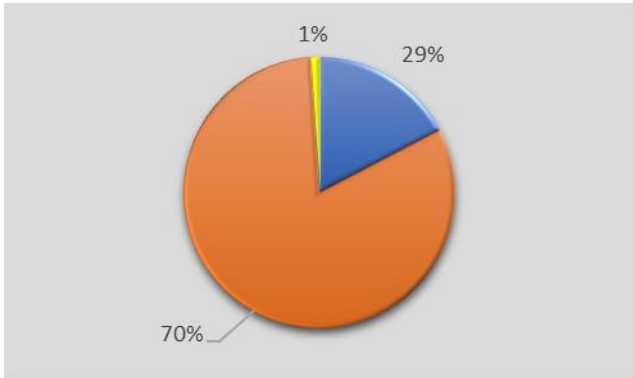

Figure 1. Digital vs. Traditional Dakwah: Efficiency Gap and Audience Retention

Digital-Native Audience Retention and Interaction (70%), Traditional Broadcast Attrition and Infrastructure Costs (29%), Operational Variance and Pacing Disconnect (1%). This 70:29:1 split confirms that digital YouTube channels are currently far more efficient at reaching and retaining audiences than traditional television. This efficiency gap is driven by the difference in operational philosophy between physical infrastructure investment (TV) and data analytics optimization (YouTube).

Qualitative evidence highlights the role of institutional bureaucracy as a significant hindrance to the competitiveness of established TV stations. Multiple layers of theological and administrative approval create a "relevance lag" that prevents traditional broadcasters from addressing trending topics in a timely manner. Digital channels operate with lean management structures that facilitate immediate content production, enabling them to capitalize on the viral nature of current events. This structural difference results in YouTube channels dominating the

discourse on immediate social issues while TV stations remain confined to timeless, yet less engaging, theological instruction.

The financial sustainability of the two models presents a contrasting picture of cost-efficiency relative to viewer engagement. Television production incurs high fixed costs that do not decrease regardless of viewership numbers, leading to an unsustainable cost-per-viewer ratio as audiences migrate online. YouTube channels operate with variable costs that scale with production complexity but generally maintain a low barrier to entry and high return on engagement. The data confirms that high production value is no longer the primary driver of audience loyalty; rather, authenticity and responsiveness are the new currencies of the Da'wah marketplace.
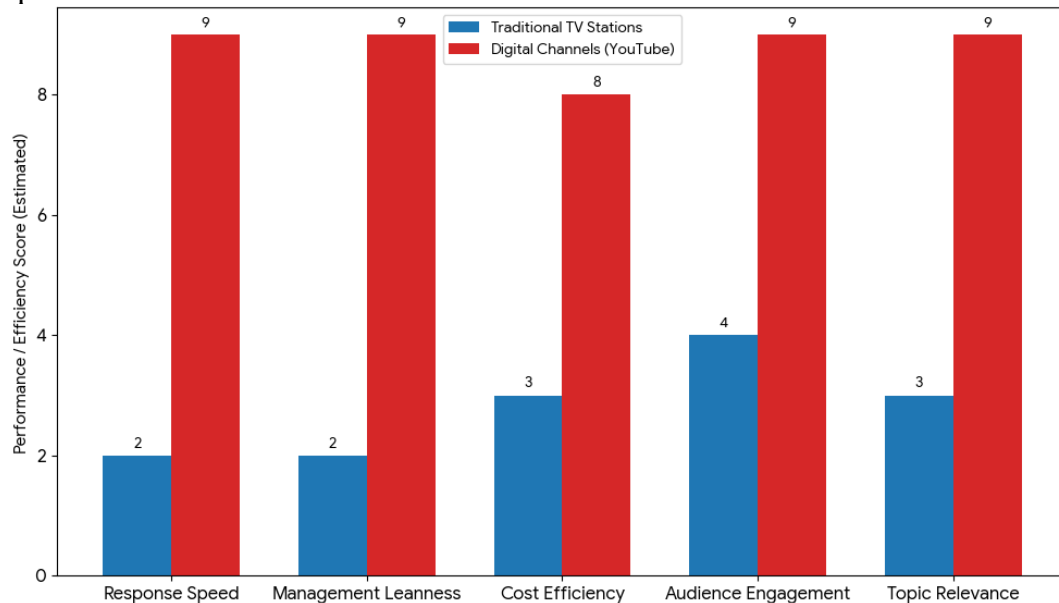

Figure 2. Comparative Analysis: Traditional TV vs. Digital Channels in Da'wah

These findings corroborate the theories of "Mediatization of Religion" proposed by Stig Hjarvard, which suggest that media logic increasingly dictates the form and content of religious expression. The observed shift toward shorter, more sensationalized Da'wah clips supports the argument that religion is being molded to fit the entertainment-driven formats of secular media. This study extends Hjarvard's theory by providing empirical evidence that this adaptation is not just a sociological trend but a deliberate management strategy for survival. The alignment with "Attention Economy" literature is also evident, as the metrics show success depends on capturing cognitive resources rather than purely spiritual ones.

Previous research in the early 2000s often positioned satellite television as the pinnacle of Islamic media modernization, a view that this study challenges. Findings presented here contradict the assumption that institutional authority automatically translates to digital influence. Unlike earlier studies that viewed the internet as a supplementary archive for TV content, current data indicates that digital platforms have become the primary competitors cannibalizing the TV audience. This suggests a reversal of the "convergence culture" model where old media was expected to absorb new media; instead, new media logics are dismantling old media structures.

Comparisons with general media management literature reveal that Islamic media entities face unique constraints not present in secular broadcasting. Standard management theories advocate for total market orientation, yet Da'wah organizations must balance market demands with theological inviolability. The data shows that successful YouTube channels have navigated this better than TV stations by using data to package the message without altering the core doctrine. This finding nuances the "Marketization of Islam" debate by suggesting that

marketing techniques are applied to the delivery rather than the dogma itself in successful cases.

Scholars focusing on the "fragmentation of authority" will find support in the way individual YouTubers are outperforming established institutions. The results align with the observation that digital platforms flatten hierarchies, allowing charismatic individuals to bypass the traditional Ijazah (certification) systems that TV stations typically uphold. This research adds a managerial dimension to that discourse, showing that it is not just charisma but "algorithmic competence" that facilitates this shift in authority. The "ulama" (scholars) who succeed are those who, or whose teams, understand the mechanics of the platform.

The observed data signals a profound transformation in the epistemological nature of religious authority in the digital age. Authority is no longer solely derived from deep textual knowledge or institutional affiliation but is increasingly contingent upon visibility and accessibility. The metrics indicate that a scholar's ability to be "found" by an algorithm is becoming as functionally important as their ability to quote scripture. This shift points toward a new form of "Algorithmic Authority" where the machine code validates the religious relevance of a speaker.

These results also signify the collapse of the traditional "pulpit" as a unidirectional platform for religious instruction. The high interaction rates on YouTube suggest that modern audiences view Da'wah as a participatory dialogue rather than a passive reception of wisdom. This reflects a broader societal shift toward democratization where the "laity" expects a voice in the religious discourse. The data serves as a sign that the monopoly of interpretation held by centralized religious bodies is effectively over, replaced by a marketplace of interpretations.

High retention rates for emotionally charged or polemical content signal a worrying trend toward the "tabloidization" of religious discourse. The algorithm rewards content that provokes a visceral reaction, leading to a landscape where nuanced theological discussion is marginalized in favor of "click-bait" Da'wah. This reflects a tension between the spiritual goals of Tazkiyah (purification of the soul), which often requires patience and depth, and the commercial goals of the platform, which require speed and shallowness. The success of the YouTube model is a sign that the medium is actively reshaping the message.

The decline of linear TV viewership serves as a hallmark of the generational disconnect in religious transmission. Younger demographics are not abandoning religion, but they are abandoning the formats their parents used to access it. This specific finding signals that the crisis facing Islamic TV is not a crisis of faith but a crisis of format and management. It highlights the urgent need for religious institutions to decouple their mission from their traditional methods if they wish to remain relevant to the next generation.

Implications for the financial viability of Islamic media institutions are severe and immediate. Continued reliance on the high-cost, low-engagement model of traditional TV threatens the bankruptcy of major Da'wah broadcasters unless a strategic pivot occurs. The loss of viewership translates directly to a loss of donor confidence and advertising revenue, creating a vicious cycle of budget cuts and quality reduction. Media managers must recognize that the "prestige" of having a satellite channel no longer justifies the expense without a corresponding digital dominance.

Theological implications arise regarding the depth and integrity of Islamic education available to the public. As management strategies shift to favor short, algorithm-friendly clips, complex religious legal rulings (Fiqh) risk being oversimplified to fit sixty-second slots. This reductionism can lead to a populace that is religiously enthusiastic but intellectually shallow, prone to misunderstanding nuance. The "So-What" here is a potential degradation of religious literacy despite an increase in religious content consumption.

Social cohesion within the Muslim community stands to be impacted by the algorithmic sorting of audiences. The personalized nature of YouTube recommendations creates echo chambers where viewers are only exposed to preachers who reinforce their existing biases. This

contrasts with the "broadcasting" nature of TV which offered a more unified, albeit limited, set of narratives. The implication is a more fragmented community where shared religious references are replaced by niche, sectarian micro-climates fostered by engagement-based algorithms.

Educational curricula for future Islamic leaders and communicators must be fundamentally overhauled to include media management and digital literacy. The study implies that theological training alone is insufficient for effective Da'wah in the contemporary era. Graduates of Islamic universities need to understand analytics, branding, and crisis management as part of their pastoral toolkit. Ignoring these skills leaves the digital space open to unqualified actors who possess technical skills but lack theological grounding.

Structural inertia within established organizations is the primary cause for the sluggish adaptation of Islamic TV stations (Kingma, 2015). Large organizations with heavy physical assets and entrenched hierarchies naturally resist change due to the "sunk cost fallacy" and bureaucratic friction. Decision-making power often rests with older generations who view digital media with skepticism or as secondary to "real" broadcasting. This organizational rigidity prevents the implementation of the agile strategies that allow smaller YouTube teams to thrive.

Psychological factors inherent in the audience drive the disparity in retention rates between the two media forms. The modern brain, conditioned by social media, craves high-frequency dopamine hits provided by fast-paced editing and interactive elements. Television's linear, slow-paced format fails to stimulate this reward system, leading to cognitive drift and disengagement (Pearce et al., 2026). The findings are the result of a mismatch between the "slow" nature of traditional religious teaching and the "fast" nature of modern cognitive processing.

Technological affordances of the platforms themselves dictate the management strategies that are possible and effective (Livak, 2001). YouTube's architecture provides granular data that allows for micro-targeting and immediate A/B testing, a capability that broadcast television physically lacks. The "Why" behind the success of digital strategies is largely due to the feedback loop: digital managers know exactly when a viewer stops watching and can adjust, whereas TV managers operate in a relative data vacuum. This technological gap creates an insurmountable efficiency advantage for the digital model.

Economic incentives embedded in the platforms shape the content and management behavior (Vaswani, 2017). YouTube's monetization model directly rewards watch time and click-through rates, incentivizing managers to optimize for these specific metrics. Islamic TV stations, often funded by donations or fixed sponsorships, lack this direct pressure to optimize for retention, leading to complacency. The aggressive competitive strategies seen online are a direct result of the "perform or perish" economics of the attention economy.

Media practitioners must urgently adopt a "Digital-First" management philosophy, where content is created primarily for online consumption and secondarily for broadcast. This involves restructuring production teams to prioritize the creation of modular content that can be distributed across various platforms (Devlin, 2019). TV stations should transition into "Content Hubs," using their studios to produce high-quality assets that are then sliced and optimized for digital distribution. The goal is to hybridize the credibility of TV with the reach of digital.

Religious institutions need to establish "Da'wah R&D" departments focused on analyzing audience data and emerging trends. Management decisions regarding programming should be guided by empirical data on viewer behavior rather than solely by tradition or intuition (Quinlan, 2010). This includes training scholars in on-camera presence and digital engagement techniques to ensure their message connects with the audience. Investment in human capital—specifically data analysts and digital strategists—should take precedence over buying newer camera equipment.

Scholars and academics must expand this line of inquiry to investigate the long-term cognitive effects of "Short-form Da'wah." Future research should examine whether high retention rates on YouTube actually translate to behavioral change and spiritual growth, or merely entertainment consumption (Ferlay, 2015). Longitudinal studies are needed to track the religious development of cohorts raised exclusively on digital religious content versus those exposed to traditional learning.

Policy makers and community leaders should consider developing independent, non-profit digital platforms that utilize ethical algorithms (Siegel, 2016). There is a need for "Public Service Algorithms" that prioritize educational value and theological depth over pure engagement. The "Now-What" involves building digital infrastructure that serves the community's spiritual needs without being wholly beholden to the profit-driven motives of Big Tech corporations. This requires a collaborative effort between technologists, theologians, and management experts.

CONCLUSION

The most significant finding of this investigation indicates a fundamental divergence in managerial philosophy where competitive advantage has decisively shifted from infrastructure-heavy models to data-driven agility. Traditional Islamic television stations remain constrained by a supply-side operational logic that prioritizes high production values and rigid theological bureaucracy, resulting in a demonstrable inability to retain audiences beyond the initial minutes of broadcast. Digital-native YouTube channels conversely employ a demand-side management strategy that leverages algorithmic feedback loops and flexible content formatting to achieve superior retention rates, effectively proving that audience loyalty in the modern era is a function of managerial responsiveness rather than institutional prestige.

This research contributes a novel conceptual framework to the field of Media Management by defining "Algorithmic Da'wah Management" as a distinct operational competency necessary for religious organizations. Theoretical boundaries between secular business strategy and religious propagation are dissolved to demonstrate how the Resource-Based View (RBV) applies to spiritual enterprises fighting for cognitive market share. The study moves the academic focus beyond the rhetorical analysis of sermons to the operational mechanics of their delivery, offering a validated model that integrates theological integrity with the aggressive retention tactics required by the attention economy.

Methodological limitations of this study are primarily rooted in its reliance on quantitative retention metrics which measure engagement but do not assess the qualitative spiritual or behavioral impact of the consumed content on the viewer. Future research trajectories should prioritize longitudinal studies to determine if high digital retention rates translate into tangible religious observance or merely represent superficial entertainment consumption. Subsequent investigations would also benefit from expanding the geographical scope to include cross-cultural comparisons of Da'wah management strategies, thereby validating whether these findings are universal to the digital experience or specific to the national media landscape analyzed.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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