

# The Use of Humor in Da'wah: A Study Based on the Qur'an

Saifulazry Mokhtar<sup>1\*</sup>, Irma Wani Othman<sup>1\*</sup>, Romzi Ationg<sup>1</sup>, Aisah Ahmad<sup>2</sup>, Kasoma Thia<sup>3</sup>, Ku Hasnan Ku Halim<sup>4</sup>

<sup>1</sup>The Centre for the Promotion of Knowledge and Language Learning (PPIB), Universiti Malaysia Sabah (UMS), Kota Kinabalu, Sabah, Malaysia

<sup>2</sup>Fakulti Pengajian Islam, Universiti Malaysia Sabah (UMS), Kota Kinabalu, Sabah, Malaysia

<sup>3</sup>SMK Tebobon, Kota Kinabalu, Sabah, Malaysia

<sup>4</sup>Pusat Pengajian Umum dan Kokurikulum, Universiti Tun Hussein Onn, Malaysia

\*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.100300588>

Received: 19 March 2026; Accepted: 26 March 2026; Published: 21 April 2026

## ABSTRACT

This study examines the concept and use of Humor in Islamic da'wah from the perspective of the Qur'an, focusing on the biography of the Prophet Muhammad (peace be upon him), the practices of the Companions, and the distinction between permissible and impermissible Humor according to the principles of Shariah. Islam recognizes Humor as part of human nature and as an effective means of communication, provided it is grounded in truth, good character, and wisdom. Through qualitative analysis of Qur'anic verses, hadith, the Prophet's biography, the views of classical and contemporary scholars, and literature on da'wah communication, the study finds that the Prophet Muhammad (peace be upon him) used Humor moderately as a medium of education, a psychological approach, and a da'wah strategy, without involving lies, insults, or negligence. The Companions also emulated this approach by maintaining a balance between religious seriousness and cheerfulness in social interactions. The findings indicate that permissible Humor in da'wah includes light jokes, educational analogies, and subtle, creative forms of constructive criticism that do not offend others. This type of Humor is effective in attracting the audience's attention, enhancing understanding of the message, strengthening moral and ethical values, and reducing the communication gap between preachers and society, especially in digital media contexts such as religious lectures, da'wah cartoons, short videos, and social media content. In contrast, impermissible Humor includes harsh mockery, insults, slander, exposing others' faults, and Humor that promotes immorality and division, as these contradict Islamic ethics and may undermine the objectives of da'wah. The study also proposes a Qur'an-based Humor in Da'wah Model that encompasses the sources of Humor, delivery strategies, objectives of da'wah, and Shariah ethics as a practical guide for preachers. In conclusion, the study emphasizes that Humor in da'wah should be applied in a balanced (wasatiyyah) manner, guided by the Qur'an and Sunnah, and tailored to the audience's context so that da'wah becomes more effective, relevant, and ethical without compromising the sanctity of the Islamic message.

**Keywords:** Humor in da'wah; Qur'an-based da'wah; Permissible Humor; Impermissible Humor; Islamic communication ethics

## INTRODUCTION

Da'wah (Islamic preaching) constitutes a central pillar in Islam, aimed at conveying the message of Allah in a manner that nurtures understanding, faith, and positive transformation within individuals and society. It is not merely the transmission of knowledge but a holistic process that integrates communication, psychology, and ethics. Traditionally, da'wah has been associated with serious and didactic approaches emphasizing moral instruction, accountability, and spiritual discipline. However, the changing dynamics of contemporary society

characterized by rapid technological advancement, diverse audiences, and shifting communication preferences necessitate adaptive and context-sensitive approaches. In this regard, humor has emerged as a potentially effective tool in enhancing the delivery of da'wah messages.

The use of humor in communication is widely recognized for its ability to attract attention, sustain engagement, and improve message retention. Within the context of da'wah, humor can function as a bridge that reduces psychological barriers between the preacher (da'i) and the audience (*mad'u*), thereby fostering a more receptive learning environment. According to Meyer (2000), humor serves multiple communicative functions, including identification, clarification, and social bonding, all of which are relevant in religious communication. Similarly, Nabi, Moyer-Gusé, and Byrne (2007) argue that humor can reduce resistance to persuasive messages, making audiences more open to internalizing ideas. These insights suggest that humor, when used appropriately, can enhance both the effectiveness and accessibility of da'wah.

Although the Qur'an does not explicitly present humor in the form of jokes or entertainment, it employs various rhetorical devices that reflect engaging and impactful communication strategies. These include parables (*amthal*), subtle satire, irony, and narrative storytelling, which stimulate reflection while maintaining respect and seriousness. For instance, Qur'anic discourse often uses analogies to simplify complex concepts and invite critical thinking (Abdul-Raof, 2006). This demonstrates that Islam encourages creativity and engagement in communication, provided that such approaches remain within the ethical boundaries of Shariah. Al-Ghazali (1995) emphasizes that gentle and pleasant communication is more effective in influencing the human heart compared to harsh and rigid methods, highlighting the importance of emotional intelligence in da'wah.

From a theoretical perspective, humor is a complex and multidimensional phenomenon involving cognitive, emotional, and social elements. Martin (2007) defines humor as the capacity to perceive, enjoy, or express what is amusing, encompassing both individual traits and social interactions. The incongruity theory, as proposed by Kant (1790) and further elaborated by Schopenhauer (1818), explains humor as arising from a mismatch between expectation and reality. This cognitive shift creates amusement when the discrepancy is perceived as non-threatening. In contrast, superiority theory (Hobbes, 1651) associates humor with a sense of dominance over others, often manifested in ridicule or satire. Meanwhile, relief theory (Freud, 1905/1960) interprets humor as a psychological mechanism that releases suppressed tension or emotions. These theoretical perspectives collectively illustrate that humor operates on multiple levels and can influence both cognition and emotion.

In addition, humor plays a significant role in linguistic and social contexts. Attardo (1994) highlights that humor is constructed through language, narrative structure, and shared knowledge between speaker and listener. Its effectiveness depends heavily on context, cultural background, and audience expectations. From a sociological standpoint, Bergson (1900/1911) argues that humor functions as a social corrective mechanism, subtly regulating behaviour and reinforcing social norms. Within da'wah, these dimensions suggest that humor can be utilized not only to entertain but also to educate, critique, and guide audiences in a manner that is engaging yet meaningful.

In the contemporary digital era, humor has become increasingly prominent in da'wah practices, particularly through social media platforms such as YouTube, TikTok, and Instagram. Short videos, memes, and visual storytelling formats have proven effective in reaching younger audiences who may be less responsive to traditional preaching methods. According to Omar and Rahman (2020), humor-based da'wah content significantly enhances engagement and message retention among youth audiences. However, the increasing reliance on humor also raises concerns regarding its potential to overshadow the core objectives of da'wah if not properly regulated. Therefore, it is crucial to establish a balanced approach that integrates humor with Islamic ethical principles to ensure that the message remains authentic and impactful.

## Research Problem

Despite the growing popularity of humor as a da'wah strategy, existing literature reveals several critical gaps that warrant further investigation. First, most studies tend to emphasize the immediate effectiveness of humor

in attracting attention and enhancing audience engagement, while paying limited attention to its long-term impact on religious understanding and behavioural change. For example, Zulkiple and Mohd Fauzi (2014) highlight the role of humor in increasing audience interest but do not sufficiently examine whether such engagement translates into deeper comprehension or sustained religious practice. This indicates a need for more comprehensive research that evaluates humor beyond its surface-level appeal.

Second, there is a lack of clear conceptual and operational frameworks that define the appropriate use of humor in da'wah. While humor is generally viewed as a positive communication strategy, the absence of specific guidelines has led to its inconsistent application. Rahman (2018) notes that the increasing trend of entertainment-oriented da'wah, particularly on digital platforms, risks shifting the focus from education and reform (*islah*) to mere entertainment. Without clear boundaries, humor may dominate the delivery, thereby diluting the seriousness and sanctity of religious messages.

Third, from an ethical and Shariah perspective, contemporary studies often fail to integrate classical Islamic scholarship into their analyses. Scholars such as al-Ghazali (2004) and al-Qaradawi (1996) have emphasized the importance of maintaining dignity, sincerity, and seriousness in conveying religious knowledge. However, these principles are rarely incorporated into modern empirical studies on humor in da'wah. As a result, some preachers may unintentionally use humor that touches on sensitive issues, such as acts of worship or personal shortcomings, without fully considering their theological implications.

Furthermore, methodological limitations are evident in how the effectiveness of da'wah is measured. Many studies rely on quantitative indicators such as audience size, social media views, or immediate feedback, which may not accurately reflect the true impact of da'wah on individuals' beliefs, attitudes, and practices. According to Slater and Rouner (2002), persuasive communication should be evaluated based on its ability to influence cognitive and affective processes, not merely behavioural responses. This highlights the need for more robust research instruments that assess the holistic outcomes of humorous da'wah. Overall, the research problem lies in the imbalance between the need for engaging communication strategies and the fundamental objectives of da'wah as a transformative process. The absence of comprehensive guidelines and empirical evidence underscores the necessity of developing a framework that evaluates humor based on its appropriateness, context, content, and impact in alignment with the maqasid al-da'wah.

## LITERATURE REVIEW

Humor or joking is a fundamental form of human expression that permeates daily life and is closely intertwined with emotional, psychological, and social dimensions. It functions not only as a source of amusement but also as a mechanism for communication, social bonding, and meaning making within human interactions. From an Islamic perspective, humor is acknowledged as a natural and permissible human trait, if it does not transgress the ethical boundaries set by Shariah or undermine moral integrity. In this regard, classical scholars such as al-Ghazali (1995) emphasized that humor, when exercised with moderation and wisdom, can play a constructive role in educating the heart, softening attitudes, and fostering positive interpersonal relationships without inciting hostility or disrespect. This indicates that humor, rather than being contradictory to Islamic teachings, can function as a valuable pedagogical and communicative tool within the framework of da'wah.

Within the context of Islamic preaching, humor serves multiple communicative functions that extend beyond mere entertainment. It has the capacity to attract attention, sustain audience engagement, and facilitate the comprehension of complex religious teachings. Abu Bakar and Hashim (2018a) argue that humor contributes significantly to reducing psychological tension, thereby creating a more conducive environment for learning and reflection. This is particularly relevant in contemporary contexts where da'wah is often perceived as overly rigid or formal, especially among younger audiences. By incorporating humor, preachers can reshape such perceptions and present religious teachings in a manner that is both approachable and meaningful. Furthermore, Muhammad (2010) highlights that humor becomes especially effective when integrated with narrative techniques such as storytelling, parables, and moral instruction. This integrative approach enables the delivery of serious or abstract concepts in a simplified and engaging manner, while still preserving the depth and integrity of the message.

The effectiveness of humor in da'wah is also closely linked to the strategic use of language. Language functions not merely as a medium for transmitting information but as a powerful tool that shapes audience cognition, emotional response, and behavioural outcomes. Mokhtar et al. (2026a) assert that ineffective da'wah is often the result of inappropriate linguistic strategies rather than deficiencies in content. The use of overly technical terminology, culturally disconnected expressions, or harsh and judgmental tones may create barriers that hinder audience understanding and acceptance. In this context, humor can be conceptualized as an adaptive linguistic strategy that enhances clarity, softens delivery, and increases relatability. When employed appropriately, humor aligns with key Qur'anic communication principles such as *hikmah* (wisdom), *rifq* (gentleness), and contextual sensitivity, all of which are essential for fostering trust and facilitating message acceptance among diverse audiences.

In addition to its linguistic function, humor can also be situated within the broader framework of Qur'anic communication. The Qur'an outlines a comprehensive model of da'wah that encompasses the preacher (da'i), the message, the medium, the audience (mad'u), and the intended impact of communication (Mokhtar et al., 2026b). Central to this framework are principles such as *hikmah*, *maw'izhah hasanah* (good counsel), and *mujadalah billati hiya ahsan* (constructive dialogue), which emphasize ethical, empathetic, and audience-centered communication. Within this paradigm, humor can be understood as a complementary tool that enhances these principles by making communication more engaging without compromising its ethical and spiritual objectives. The integration of humor into this framework reflects the need for da'wah approaches that are not only faithful to Islamic teachings but also responsive to contemporary communicative realities.

The relevance of humor in da'wah is further amplified in the context of digital media. With the proliferation of platforms such as social media, short-form videos, and visual content, humor has become an increasingly dominant mode of communication. Omar and Rahman (2020) found that humor-based da'wah content significantly increases engagement among youth, particularly through formats such as memes, cartoons, and short videos. This aligns with broader theories of mass communication, which highlight the importance of adapting message delivery to audience preferences and media consumption habits. Similarly, Ahmad and Rosli (2017) demonstrate that humor in lectures and sermons reduces the perceived distance between preacher and audience, thereby enhancing message acceptance and retention. Their findings indicate that audiences are more likely to remember and internalize religious messages when they are delivered in an engaging and relatable manner.

Despite its benefits, the use of humor in da'wah also presents significant ethical and practical challenges. Noor (2015) cautions that humor, if used insensitively, may lead to misunderstanding, controversy, or even emotional harm. This is particularly true when humor involves elements of mockery, sarcasm, or references to sensitive religious or social issues. In such cases, the intended message of da'wah may be overshadowed by negative reactions, ultimately undermining its effectiveness. Therefore, it is essential for preachers to exercise caution and ensure that humor remains within the boundaries of Islamic ethics (*adab*). This perspective is consistent with the teachings of al-Ghazali, who emphasized that all forms of communication in da'wah must uphold dignity, respect, and moral responsibility. Humor that humiliates individuals or trivializes sacred matters not only contradicts Islamic values but also risks alienating audiences.

From a Qur'anic perspective, humor is not explicitly presented in the form of jokes but is reflected through sophisticated rhetorical techniques such as parables, irony, and subtle satire. These elements serve to engage the audience intellectually and emotionally while conveying profound moral and spiritual lessons. For instance, verses such as Surah al-Baqarah (2:13) and Surah al-An'am (6:137) illustrate forms of indirect criticism and irony that highlight the contradictions in human behaviour without resorting to harsh confrontation. Ismail (2019b) argues that such Qur'anic approaches provide a valuable model for the use of humor in da'wah, demonstrating how messages can be delivered in a manner that is both engaging and respectful. Through this lens, humor becomes a means of enhancing reflection and understanding rather than mere entertainment.

Empirical evidence further supports the effectiveness of humor in da'wah. Omar and Rahman (2020) report that humor-based da'wah videos increase youth engagement by approximately 30% compared to more formal approaches. Ahmad and Rosli (2017) similarly found that audiences exposed to humorous lectures exhibit

higher levels of message retention, particularly in relation to moral and ethical teachings. Additionally, Abu Bakar and Hashim (2018b) highlight that humor enhances interaction between preacher and audience, thereby strengthening the overall communication process. These findings collectively suggest that humor, when applied appropriately, is a powerful tool that can enhance both the reach and impact of da'wah.

In conclusion, the literature indicates that humor occupies a significant role in contemporary da'wah as a dynamic and multifaceted communication strategy. Its effectiveness lies in its ability to engage audiences, simplify complex messages, and create a conducive environment for learning and reflection. However, its application must be carefully regulated to ensure alignment with Islamic ethical principles and the overarching objectives of da'wah. The challenge, therefore, is not whether humor should be used, but how it can be integrated in a manner that balances engagement with moral responsibility, ensuring that the essence of da'wah as a transformative and spiritually grounded endeavour is preserved.

### Da'wah Studies in Social and Cultural Contexts

The study by Mokhtar et al. (2021a) aimed to examine the lifestyle landscape of the Sungai ethnic group, their reactions to Islamic teachings, the factors influencing their conversion to Islam, and suitable da'wah implementations for them in Sabah. The findings revealed that approaching the Sungai community with wisdom by understanding their daily life context, engaging in dialogue (*mujadalah*), verbal da'wah (*dakwah bil lisan*), and practical da'wah (*dakwah 'amali*) constitutes effective implementation. In relation to the use of humor in da'wah, such context-sensitive approaches reflect Qur'anic principles of delivering messages with wisdom (*hikmah*) and gentle engagement, where appropriate forms of light, respectful humor may function as a complementary tool to ease communication and build trust within the community.

Research on the prospects and challenges of da'wah implementation was also conducted by Mokhtar et al. (2021b). This study analysed the prospects and challenges of implementing da'wah through contemporary media as a benchmark for present-day success. The findings indicate various prospects and challenges faced by modern preachers, such as equipping themselves with knowledge and information technology skills, addressing the emergence of inadequately trained "instant" religious figures, and managing the overabundance of religious information. In this context, humor when aligned with Qur'anic ethics can serve as an effective digital da'wah strategy to capture attention and enhance message retention, particularly in an era of information overload.

Mokhtar et al. (2023b) examined the role of digital media in uniting multi-ethnic communities to accept diverse viewpoints. Findings revealed that digital platforms enable wider reach and inclusivity but are constrained by issues such as misinformation and lack of technological literacy. The incorporation of humor in digital da'wah, when guided by Qur'anic values such as truthfulness, respect, and moderation, can enhance engagement across diverse audiences while avoiding elements of mockery or excess that contradict Islamic teachings. In Mokhtar (2014), the study on prison da'wah highlighted structured approaches such as *Dakwah bi al-Nafs, Fardiyah*, and *bi al-Hal*. Within such sensitive contexts, the use of humor must be carefully calibrated. From a Qur'anic perspective, humor in da'wah should not undermine dignity but may instead serve as a subtle means to reduce psychological barriers, particularly among marginalized groups such as inmates, thereby facilitating receptivity to religious messages.

Other studies by Mokhtar et al. (2023a, 2021c, 2025) highlight various da'wah approaches relevant to modern times and social change, including *bil hikmah, bil akhlak*, and adaptive communication strategies such as humor. These studies emphasize that humor, when used ethically and contextually, aligns with the Qur'anic emphasis on ease (*taysir*), compassion, and effective communication. It plays a significant role in engaging youth and marginalized communities, making religious messages more relatable without compromising their authenticity. Recent studies further strengthen the discourse on community-based da'wah implementation. Mokhtar et al. (2026) demonstrated that interactive and high-impact activities in the *Dekat di Hati "Anak Malaysia" 2023* program enhanced social bonding and participation. Although humor was not explicitly identified as a primary method, elements of informal interaction, sports, and festivals inherently incorporate light-hearted engagement, which reflects the practical dimension of humor in fostering community acceptance and emotional connection consistent with Qur'anic approaches that prioritize ease and gradual guidance.

Similarly, Monib et al. (2025) found that direct community engagement and approaches such as *dakwah bil hal* and *bil lisan* improved acceptance of Islamic teachings despite communication barriers. In such contexts, humor can function as a bridging mechanism across ethnic and linguistic differences, provided it adheres to Qur'anic principles of respect and avoids sensitive or divisive content. Shukri et al. (2025a, 2025b) further emphasized wisdom, empathy, and local knowledge as key to effective da'wah. Their identification of practical programs such as *Jom Mengaji* and *Kem Bestari Solat* suggests that incorporating engaging and enjoyable elements including appropriate humor can enhance participation and learning outcomes. However, challenges such as ethical compliance and cultural sensitivity highlight the need for humor in da'wah to be guided by Qur'anic ethics, ensuring that it remains constructive, respectful, and purposeful. Overall, these studies reinforce the view that contemporary da'wah, especially when incorporating humor and approaches integrated with daily life, has a profound impact on its effectiveness across diverse segments of society. In line with technological advancement, preachers must be increasingly creative and wise in utilizing various media platforms to deliver da'wah in ways that are closer and more relevant to their audiences.

## RESEARCH METHODOLOGY

This study adopts a qualitative research design grounded in a descriptive-analytical approach to explore the role of humor as a communication strategy in da'wah from both Qur'anic and contemporary perspectives. The qualitative approach is deemed appropriate as the study aims to develop an in-depth understanding of meanings, values, and interpretative dimensions related to humor in da'wah rather than focusing on numerical measurement. As highlighted by Creswell (2014), qualitative research is particularly suitable for examining complex social and cultural phenomena holistically, including communication practices, belief systems, and value orientations. Through this approach, the study not only describes the forms and functions of humor in da'wah but also critically analyses their implications in relation to Islamic ethical and theological principles, ultimately contributing to the formulation of Qur'an-based guidelines.

The study relies exclusively on secondary data derived from three principal sources: Qur'anic texts, scholarly literature, and contemporary da'wah media. The Qur'an serves as the primary and authoritative source, with particular attention given to verses that contain rhetorical elements such as parables (*amthal*), irony, satire, and implicit criticism, which may inform the conceptualization of humor in da'wah. Selected verses, including Surah al-Baqarah (2:13) and Surah al-An'am (6:137), were identified through purposive sampling based on their relevance to communicative style and rhetorical features. In addition, the study incorporates a wide range of academic sources, including peer-reviewed journal articles, books, theses, and research reports related to humor theory, Islamic communication, da'wah methodology, and media studies. These sources were selected using a criterion-based approach to ensure relevance, credibility, and scholarly rigor. Furthermore, examples of humor in contemporary da'wah media such as lecture videos, short-form digital content, Islamic cartoons, and social media materials were purposively selected to represent diverse formats and communicative contexts.

Data collection was conducted through three systematic procedures. First, Qur'anic textual analysis was undertaken using both linguistic (*balaghah*) and exegetical (*tafsir*) approaches to identify rhetorical strategies that may serve as conceptual foundations for humor in da'wah. Second, a systematic literature review was carried out to synthesize theoretical and empirical insights on the nature, functions, and ethical dimensions of humor within Islamic and communication studies. Third, content analysis of contemporary da'wah media was performed to examine how humor is constructed and utilized in practice, including aspects such as language use, delivery style, visual representation, and audience engagement. These procedures enabled the study to capture both normative and practical dimensions of humor in da'wah.

The data were analysed using thematic analysis based on the framework proposed by Braun and Clarke (2006), which involves a structured process of familiarization, coding, theme development, review, and interpretation. Through this process, several key themes were identified, including humor as a tool for engagement, as a medium for moral and ethical instruction, as a form of Qur'anic rhetorical expression, and as a contemporary communication strategy in digital da'wah. These themes were analysed comparatively across the different data sources to identify patterns, relationships, and underlying principles. The synthesis of these findings enabled the development of a comprehensive framework for understanding the role of humor in da'wah and for formulating practical guidelines grounded in Islamic teachings.

To ensure the rigor and trustworthiness of the study, several validation strategies were employed in line with established qualitative research standards (Lincoln & Guba, 1985). Credibility was enhanced through data triangulation, integrating insights from Qur’anic analysis, literature review, and media content to ensure consistency and depth of interpretation. Dependability was achieved through systematic documentation of the research procedures, allowing for transparency and replicability. Confirmability was ensured by grounding interpretations in established scholarly works and minimizing researcher bias through cross-referencing. Transferability was addressed by providing detailed contextual descriptions, enabling readers to assess the applicability of the findings in other da’wah settings. In addition, expert validation was conducted by consulting scholars in tafsir and Islamic communication to ensure both theological accuracy and academic integrity.

The scope of this study is limited to the conceptual and content-based analysis of humor in da’wah, focusing specifically on verbal and visual forms as reflected in Qur’anic discourse and contemporary media. The study does not involve primary data collection methods such as surveys or interviews, as its primary objective is to explore theoretical foundations and develop conceptual guidelines. While this limitation restricts the ability to generalize findings statistically, it allows for a deeper and more nuanced understanding of the ethical and communicative dimensions of humor in da’wah. Overall, the integration of textual analysis, literature synthesis, and thematic analysis provides a robust methodological framework that enables the study to generate comprehensive and contextually relevant insights, ultimately contributing to the development of systematic and ethically grounded approaches to the use of humor in da’wah (Miles, Huberman, & Saldaña, 2014).

## DISCUSSION

In this discussion, the researcher highlights several matters related to the research topic to address the objectives and research questions. A summary of the discussion is illustrated in Figure 1 below.

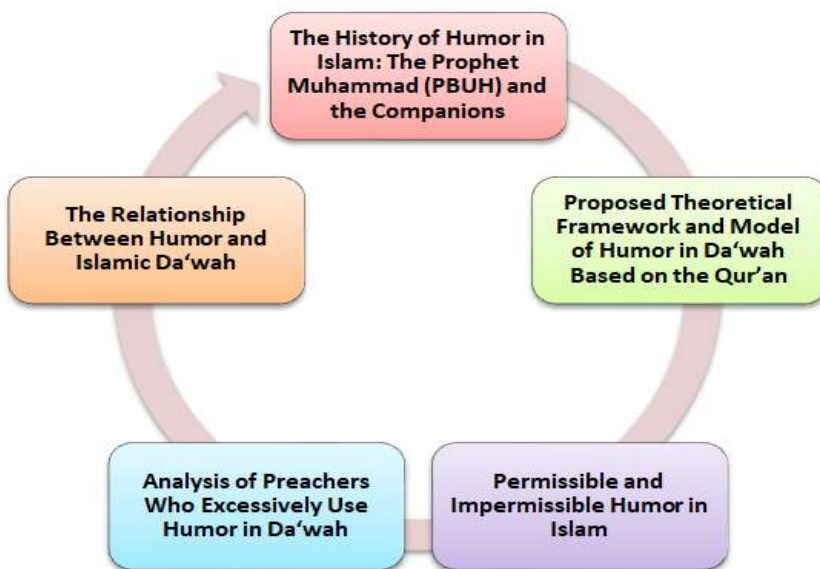


Figure 1: Summary of the discussion of research findings

Source: Research Study (2026)

### The History of Humor in Islam: The Prophet Muhammad (PBUH) and the Companions

In Islam, humor is recognized as part of human nature (*fitrah*) and is not categorically rejected if it remains within the boundaries of moral conduct and Shariah. From the Islamic perspective, humor functions as a social and psychological medium that strengthens interpersonal relationships, relieves emotional tension, and conveys truth with wisdom. The history of humor in Islam can be clearly traced through the biography (*sirah*)

of Prophet Muhammad (PBUH) and the lives of his companions, which demonstrate a balance between seriousness in worship and cheerfulness in social interaction.

Prophet Muhammad (PBUH) was the best example of ethical and well-mannered humor. Although he was a prophet and leader of the ummah, he was neither gloomy nor harsh in his interactions. Numerous authentic hadiths show that he joked with his family and companions, yet he emphasized that his jokes never contained falsehood. This is clearly stated in a hadith: *“Indeed, I also joke, but I only speak the truth”* (al-Tirmidhi, no. 1990). This hadith indicates that humor in Islam must be grounded in truth and honesty.

Among the well-known examples of the Prophet’s humor is the incident of an elderly woman who asked whether she would enter Paradise. The Prophet replied that no old woman would enter Paradise, causing her to feel sad. He then clarified that all the people of Paradise would enter it in a youthful state (al-Tirmidhi, no. 2549). This humor not only lightened the atmosphere but also conveyed an important theological lesson about the blessings of the Hereafter and the nature of Paradise.

In another narration, the Prophet once joked with a companion who requested a mount. He replied that he would give him the “child of a camel.” The companion was confused, thinking that a baby camel was unsuitable for riding. The Prophet then explained that every camel is the child of a camel (Abu Dawud, no. 4998). This humor reflects the Prophet’s linguistic wit and subtle humor that harmed no one. The Prophet’s humor also functioned as a psychological approach in da‘wah and education. He used gentle jokes to draw closer to companions, children, and those in need of emotional attention. Al-Ghazali (2005) explains that the Prophet’s character reflected a balance between seriousness and leniency, where humor was used moderately to prevent hardness of heart and boredom in religious life.

The companions followed this example in practicing ethical humor. Although they were known for their seriousness and strong commitment to religion, they still joked and laughed in daily life. Abdullah ibn Umar (RA) narrated that the companions of the Prophet would joke and laugh, but when it came to matters of religion and truth, they were the most serious of people (al-Nawawi, 2001). This demonstrates that humor does not undermine faith or piety if it does not exceed its limits. Abu Bakr (RA) was known for his gentleness and subtle humor, while Umar ibn al-Khattab (RA), despite his firmness, occasionally joked to build closeness with the community. Ali ibn Abi Talib (RA) was renowned for his intelligence and wise humor, often containing profound lessons (Ibn Kathir, 2003). The companions’ humor was generally spontaneous, based on real-life situations, and free from insult or exposure of others’ faults.

From the sirah of the Prophet (PBUH) and the lives of the companions, scholars derived several foundational principles of humor in Islam: humor must not contain lies, must not hurt others’ feelings, must not degrade human dignity, and must not distract from the remembrance of Allah. Ibn al-Jawzi (2001) warned that excessive humor may lead to heedlessness and harden the heart; therefore, Islam advocates moderation (wasatiyyah) in joking. Overall, the history of humor in Islam proves that the religion does not reject joy and laughter; rather, it recognizes them as part of human life. The Prophet (PBUH) and his companions demonstrated humor that was ethical, educational, and served as a tool for da‘wah and social development. Humor in Islam is not merely entertainment but a medium for conveying moral values, strengthening social bonds, and reflecting the balanced beauty of Islamic teachings.

### **Proposed Theoretical Framework and Model of Humor in Da‘wah Based on the Qur’an**

Research on the use of humor in da‘wah based on the Qur’an requires a comprehensive approach grounded in Islamic principles. The proposed theoretical framework integrates three main elements: Islamic communication theory, humor theory, and Qur’an-based principles of da‘wah. This approach enables a detailed evaluation of how humor can serve as an engaging and effective tool while remaining aligned with Islamic values and ethics. Muhammad (2010) states that da‘wah communication must employ methods capable of attracting attention, enhancing understanding, and building moral awareness. Humor, as a communication strategy, effectively achieves these aims, particularly among youth who are inclined toward light and entertaining communication styles. Thus, humor is not merely entertainment but an effective medium for facilitating deeper understanding of Islamic values (Abu Bakar & Hashim, 2018b).

From the perspective of humor theory, this study highlights two key types: educational humor and critical humor. Educational humor refers to jokes or parables used to convey moral and ethical lessons subtly yet effectively. Critical humor, on the other hand, employs satire or irony to correct negative attitudes or ignorance, with the aim of guidance rather than hostility (Ismail, 2019b). Both forms can be observed in Qur'anic verses that use subtle satire and parables, such as Surah Al-Baqarah (2:13) and Surah Al-An'am (6:137). Based on this integration, the study proposes a Qur'an-based Humor Model in Da'wah with four main components:

1. Source of Humor – Derived from authentic texts such as the Qur'an, hadith, stories of the companions, and relevant contemporary examples.
2. Delivery Strategy – Including verbal techniques (jokes, subtle satire, parables) and visual techniques (cartoons, videos, memes), particularly effective for younger audiences.
3. Purpose of Humor – To attract attention, reduce tension, and deliver moral lessons that enhance understanding.
4. Ethics and Shariah Principles – Ensuring humor does not contradict Islamic values, contain slander or insult, and maintains the sanctity of da'wah (Noor, 2015; Al-Ghazali, 1995).

The model also emphasizes contextual adaptation according to audience age, education level, faith maturity, and cultural sensitivity. For instance, Islamic memes highlighting exemplary stories of the Prophet or companions may effectively engage youth on social media (Omar & Rahman, 2020). Overall, this framework provides systematic guidance for preachers to use humor creatively yet ethically in accordance with Islamic principles.

### **Permissible and Impermissible Humor in Islam**

Islam permits humor that is light, educational, and socially beneficial, provided it does not harm others or violate Shariah. Permissible humor includes stories of the Prophet and companions that bring joy while conveying moral lessons (Al-Ghazali, 1995). Self-deprecating or general humor that does not insult anyone is also acceptable and can serve as an effective communication strategy (Ismail, 2019b). However, impermissible humor includes slander, harsh mockery, humiliation, or jokes that incite hostility (Noor, 2015). Mocking others based on lineage, religion, or physical traits contradicts Islamic ethics. Humor promoting sinful behaviour or ridiculing sacred matters is strictly prohibited. Excessive humor that causes division or resentment also contradicts the principle of wise and gentle da'wah (Abu Bakar & Hashim, 2018b).

In modern media, permissible humor may appear in cartoons, memes, or creative videos that maintain ethical values. Content creators must evaluate humor based on Shariah criteria: it must educate, avoid offense, align with Islamic morals, and promote constructive messages (Omar & Rahman, 2020). Thus, Islam allows humor that is light, educational, and socially constructive, while prohibiting humor that insults, slanders, or promotes immorality.

### **Analysis of Preachers Who Excessively Use Humor in Da'wah**

Da'wah aims to convey Allah's teachings with wisdom and good counsel, as commanded in Surah al-Nahl (16:125). While humor is recognized and practiced by the Prophet (PBUH), excessive use may undermine the purpose of da'wah. Excessive humor occurs when jokes dominate lectures, turning religious talks into entertainment performances where laughter becomes the primary goal and scholarly content is minimized. Al-Ghazali (2005) warned that excessive laughter may harden the heart and lead to heedlessness. Ibn al-Jawzi (2001) criticized those who trivialize religion through humor, as it diminishes the dignity of Islamic knowledge.

Such excess may include mockery, harsh language, or exposing others' faults under the guise of joking, which contradicts the Prophet's noble character and the Qur'anic prohibition against ridicule (Surah al-Hujurat 49:11). Psychologically and socially, excessive humor may lead audiences to remember jokes rather than

lessons, trivializing religion and discouraging deeper study (Yusuf al-Qaradawi, 1996). Moreover, excessive humor may undermine the preacher's authority, reducing them to mere entertainers rather than inheritors of prophetic mission. Al-Nawawi (2001) stressed that scholars must maintain dignity to preserve the respect and impact of knowledge.

Nevertheless, criticism of excessive humor does not imply rejection of humor entirely. Islam advocates moderation (*wasatiyyah*). Humor should serve as a supportive tool not the core of da'wah. When used wisely, it softens hearts and enhances understanding without compromising truth or ethics (Al-Qaradawi, 1996). In conclusion, balance between seriousness and cheerfulness exemplified by Prophet Muhammad (PBUH) remains the best model for preachers across all times.

### **The Relationship Between Humor and Islamic Da'wah**

The use of humor in Islamic da'wah represents a significant communication approach in conveying religious messages in a more effective and contextual manner. The Qur'an emphasizes that da'wah should be carried out with wisdom, good counsel, and thoughtful dialogue (Qur'an, 16:125). This principle allows for the use of various communication strategies, including humor, if it aligns with the values of truth and does not deviate from the primary objectives of da'wah. In this regard, humor can be viewed as part of the *hikmah* (wisdom-based) approach that facilitates a gentler and more effective delivery of messages (Ibn Kathir, 2000).

Humor also functions as a medium to strengthen the relationship between the preacher (*da'i*) and the audience. An overly formal or rigid approach often hinders communication effectiveness, particularly among modern societies that tend to prefer a more relaxed style of delivery. Studies indicate that appropriate use of humor can enhance the audience's level of trust and comfort toward the message communicator (Meyer, 2000). In the context of da'wah, this helps create a conducive environment for the acceptance of Islamic teachings without feelings of pressure or alienation.

In addition, humor contributes to improved comprehension and retention of da'wah messages. Approaches that incorporate positive emotional elements such as joy and ease are found to be more memorable compared to purely serious delivery methods (Banas et al., 2011). This aligns with the Islamic communication approach, which emphasizes not only the content of the message but also the manner of its delivery to ensure a meaningful impact on the audience. Therefore, the moderate use of humor can assist in explaining complex religious concepts in a more accessible and understandable way.

However, the use of humor in da'wah must be carefully regulated to avoid violating Islamic principles. The Qur'an prohibits ridicule, mockery, and the humiliation of others (Qur'an, 49:11). Therefore, humor in da'wah must be constructive, sensitive to religious and cultural boundaries, and must not compromise the sanctity of Islamic teachings. Al-Ghazali (2005) emphasized that permissible humor is that which does not involve falsehood, does not hurt others, and is not excessive to the point of distraction. This principle is essential to ensure that humor remains an ethical tool in da'wah.

In today's digital era, humor plays an important role in attracting public attention through social media. Da'wah content that is presented creatively and entertainingly is more likely to spread widely and gain engagement. Nevertheless, challenges such as the dissemination of inaccurate information and the tendency toward excessive entertainment require preachers to exercise caution in employing humor (Ali & Hassan, 2019). Thus, a balance between entertainment and knowledge accuracy must be maintained to ensure that the message of da'wah remains authentic and reliable.

In conclusion, humor is a potentially powerful approach in enhancing the effectiveness of Islamic da'wah when applied wisely and in accordance with Qur'anic principles. It not only attracts audience interest but also strengthens social relationships and facilitates a better understanding of religious messages. Therefore, the strategic and controlled application of humor should be considered an integral part of contemporary da'wah approaches that are dynamic and responsive to current societal needs.

---

## CONCLUSION

The findings of this study affirm that humor is an effective and relevant tool in da'wah when used wisely and guided by Qur'anic principles. Humor is not merely entertainment, but a strategic medium capable of capturing the audience's attention, facilitating understanding of the message, and enhancing the internalization of moral and ethical values. Elements such as satire, irony, and educational yet light-hearted parables found in the Qur'an can serve as guidance for delivering humor in da'wah ethically and constructively. The use of humor tailored to the audience's context especially among youth has proven to enhance the effectiveness of da'wah, particularly through digital media such as lecture videos, da'wah cartoons, and Islamic memes. Humor can also foster positive relationships between preachers and audiences, reduce communication gaps, and increase audience engagement. This study further emphasizes the importance of ethics in the use of humor in da'wah. Insensitive or offensive humor may lead to misunderstandings and conflict, thereby undermining the objectives of da'wah. Therefore, preachers must ensure that the humor they employ aligns with Shariah principles and is free from slander, harsh mockery, or insults toward individuals or specific groups. Educational humor, critical humor, and motivational humor are the most appropriate forms, as they convey lessons in a relaxed manner while still emphasizing moral and spiritual values. Analysis of modern media indicates that humor can enhance audience engagement, strengthen retention of da'wah messages, and build positive rapport between the preacher and the public.

Based on these findings, the study proposes several practical guidelines for the use of humor in da'wah. Preachers should select authentic and relevant sources of humor, such as stories of the Prophet, the companions, or Qur'anic parables that are educational in nature. The delivery strategy should be adapted to the communication medium and audience context for example, cartoons or memes for youth audiences and subtle verbal humor for adult audiences. The humor employed should emphasize education, reminder, and guidance rather than mere entertainment. Preachers must consistently adhere to Shariah principles and Islamic ethics to ensure that da'wah messages are conveyed positively, constructively, and effectively. With these guidelines, humor can become an innovative da'wah approach that is relevant to modern generations and capable of strengthening the delivery of Islamic messages effectively. Overall, this study concludes that humor in da'wah is not simply entertainment but a strategic communication medium that can enhance message effectiveness, build positive relationships with audiences, and reinforce moral and ethical values. When applied wisely, contextually, and ethically, humor has strong potential to serve as an effective da'wah method in the modern era particularly in attracting young audiences exposed to digital media and visual culture. This study also opens avenues for further empirical research on the use of humor in da'wah to develop a more systematic and evidence-based model of humor-driven da'wah.

## ACKNOWLEDGEMENTS

Many thanks to the Centre for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah, Fakulti Pengajian Islam, Universiti Malaysia Sabah, SMK Tebobon, Kota Kinabalu, Pusat Pengajian Umum dan Kokurikulum, Universiti Tun Hussein Onn Malaysia (UTHM) and the International Journal of Research and Innovation in Social Science (IJRISS) for publishing this article.

## REFERENCES

1. Abdul-Raof, H. (2006). *Arabic rhetoric: A pragmatic analysis*. Routledge.
2. Abu Bakar, A. H., & Hashim, M. (2018a). The effectiveness of humor as a communication strategy in Islamic preaching. *Journal of Islamic Communication*, 7(2), 75-90.
3. Abu Bakar, M. A., & Hashim, R. (2018b). "Penggunaan Humor dalam Dakwah Kontemporari: Analisis dari Perspektif Islam." *Jurnal Dakwah dan Pengurusan Islam*, 15(2), 45-68.
4. Abu Dawud, S. (n.d.). *Sunan Abi Dawud*. Beirut: Dar al-Risalah.
5. Ahmad, N., & Rosli, S. (2017). Humor dalam penyampaian ceramah: Kajian keberkesanan terhadap audiens. *Jurnal Komunikasi Islam*, 10(1), 12-30.
6. Ahmad, R., & Rosli, A. R. (2017). Humor in Islamic lectures: Enhancing audience engagement and message retention. *Journal of Islamic Studies and Communication*, 14(1), 45-63.

7. Ahmad, R., & Rosli, N. (2017). The effectiveness of humor in Islamic lectures. *International Journal of Islamic Studies*, 9(2), 88–102.
8. Al-Bukhari, M. I. (n.d.). *Sahih al-Bukhari*. Beirut: Dar Ibn Kathir.
9. Al-Ghazali, A. H. (1995). *The Alchemy of Happiness*. Tehran: Islamic Publications.
10. Al-Ghazali, A. H. (2004). *Ihya' 'Ulum al-Din (Jilid 3)*. Beirut: Dar al-Kutub al-'Ilmiyyah.
11. Al-Ghazali, A. H. (2005). *Ihya' 'Ulum al-Din (Vols. 1–4)*. Beirut: Dar al-Ma'rifah.
12. Al-Ghazali. (1995). *Ihya' 'ulum al-din (Revival of the religious sciences)*. Dar al-Fikr.
13. Ali, A., & Hassan, S. (2019). The role of social media in contemporary Islamic da'wah. *Journal of Islamic Communication*, 5(1), 45–60.
14. Al-Nawawi, Y. S. (2001). *Riyadh al-Salihin*. Beirut: Dar al-Minhaj.
15. Al-Qadi 'Iyad. (2002). *Al-Shifa bi Ta'rif Huquq al-Mustafa*. Beirut: Dar al-Fikr.
16. Al-Qaradawi, Y. (1996). *Fiqh al-da'wah*. Cairo: Maktabah Wahbah.
17. Al-Tirmizi, M. I. (n.d.). *Sunan al-Tirmizi*. Beirut: Dar al-Gharb al-Islami.
18. Attardo, S. (1994). *Linguistic Theories of Humor*. Berlin & New York: Mouton de Gruyter.
19. Banas, J. A., Dunbar, N., Rodriguez, D., & Liu, S. J. (2011). A review of humor in educational settings: Four decades of research. *Communication Education*, 60(1), 115–144.
20. Bergson, H. (1900). *Laughter: An Essay on the Meaning of the Comic*. Paris: Félix Alcan.
21. Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
22. Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (4th ed.)*. Thousand Oaks, CA: Sage Publications.
23. Freud, S. (1905). *Jokes and Their Relation to the Unconscious*. Vienna: Franz Deuticke.
24. Hafifi H. Horace dan Musirin Mosin. (2021). Kaedah Humor dalam Pengajaran oleh Guru Bahasa Melayu di Sekolah Rendah : Satu Kajian Fenomenologi. *Malaysian Journal of Social Sciences and Humanities (MJSSH) Volume 6, Issue 7, July 2021*. 63-70.
25. Hobbes, T. (1651). *Leviathan*. London.
26. Horace, S., & Mosin, F. (2021). Kaedah humor dalam pengajaran guru Bahasa Melayu di Sekolah Rendah: Satu kajian kualitatif. *Jurnal Pendidikan Bahasa Melayu*, 8(1), 23-40.
27. Ibn al-Jawzi, A. R. (2001). *Talbis Iblis*. Beirut: Dar al-Kutub al-'Ilmiyyah.
28. Ibn Kathir, I. (2000). *Tafsir al-Qur'an al-'Azim*. Riyadh: Dar Tayyibah.
29. Ibn Kathir, I. U. (2003). *Al-Sirah al-Nabawiyah*. Beirut: Dar al-Ma'rifah.
30. Ismail, M. F. (2019a). Humor in Islamic communication: A critical review. *Islamic Studies Journal*, 32(1), 50-68.
31. Ismail, M. F. (2019b). Humor dalam Al-Quran: Kajian konseptual dan aplikasinya dalam dakwah moden. *Jurnal Islam dan Masyarakat*, 6(1), 55-72.
32. Kant, I. (1790). *Critique of Judgment*. Berlin.
33. Koestler, A. (1964). *The Act of Creation*. London: Hutchinson.
34. Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
35. Martin, R. A. (2007). *The Psychology of Humor: An Integrative Approach*. Burlington, MA: Elsevier Academic Press.
36. Meyer, J. C. (2000). Humor as a double-edged sword: Four functions of humor in communication. *Communication Theory*, 10(3), 310–331.
37. Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (3rd ed.)*. Thousand Oaks, CA: Sage Publications.
38. Mokhtar, S. (2014). Strategi Pelaksanaan Dakwah Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS) dan Penilaian Modul Kerohanian di Penjara Sandakan. Tesis Doktor Falsafah. Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia.
39. Mokhtar, S., Ahmad Shukri, J. A., Norudin, M. H., Rahmat, S. N., Thia, K. & Jupiter, H. (2026c). Analysis of Dakwah Approaches in the “Dekat Di Hati Anak Malaysia” Program at Kampung Pahu Sarayo, Ranau, Sabah. , 10(3), 799-813.
40. Mokhtar, S., Japkin, S., Thia, K., Mohd Talib, M. N., Abdullah, M. A., Lebai Ahmad, M. K. (2026a). Language Approaches in Da'wah: A Review from an Islamic Perspective. 10(1).
41. Mokhtar, S., Othman, I. W., Ationg, R., & Esa, M. S. (2021a). Implementasi Dakwah Terhadap Etnik Sungai Di Sabah: Satu Analisis Awal. *Journal of Islamic, Social, Economics and Development*

- (JISED), 6(40), 164 - 178.
42. Mokhtar, S., Othman, I. W., Moharam, M. M., & Maidin, I. (2021c). Dakwah Bil Akhlak Kontemporari: Satu Pendekatan Dalam Konsep Keusahawanan Islam. *International Journal of Accounting, Finance and Business (IJAFB)*, 6 (37), 111 - 123.
  43. Mokhtar, S., Othman, I. W., Thia, K., Abdullah, M. A., Mohd Talib, M. N., Japkin, S. (2026b). Prospects of the Islamic Communication Model in the Qur'an as a Theoretical Framework for Da'wah. 10(2).
  44. Mokhtar, S., Thia, K., & Ramlie, H. (2019). Pendekatan Dakwah JHEAINS terhadap Banduan di Penjara Sandakan: Satu Tinjauan Awal. *Jurnal al-Hikmah*. 11(2). 68-87.
  45. Mokhtar, S., Thia, K., Esa, M. S., Ibrahim, M. A., Talib, M. N. M. (2023b). Peranan Media Digital Dalam Dakwah Kontemporari Bagi Membentuk Kesepaduan Nasional Masyarakat Di Malaysia. *International Journal of Law, Government and Communication*, 8 (31), 47-60.
  46. Mokhtar, S., Thia, K., Jampadin, A., Ibrahim, M. A., Shukri, J. A. A. (2025). Rekayasa Dakwah Terhadap Masyarakat Suku Kaum Murut Di Sabah: Satu Analisis. *International Journal of Law, Government and Communication*, 10 (41), 210-227.
  47. Mokhtar, S., Thia, K., Othman, I. W., Mohd Mokhtar, R. A., Abd Rahim, S., & Zaini, M. S. (2023a). Dakwah Bi Al-Nafs: Pemangkin Penularan Virus Mazmumah Dalam Kepimpinan Kendiri. *Journal of Islamic, Social, Economics and Development (JISED)*, 8 (53), 230 - 241
  48. Mokhtar, S., Thia, K., Othman, I.W., & Moharam, M.M.H. (2021b). Prospek dan Cabaran Implementasi Dakwah dalam Media Kontemporari: Satu Analisis. *Prosiding 5th International Conference on Teacher Learning and Development (ICTLD) 2021*. 03 – 05 August 2021. 408-418.
  49. Monib, S. A., Yasim, M. A. A., Jamari, M. N. T., Nurodin, M. H., Sattar, A. A. A., Talib, M. N. M., & Mokhtar, S. (2025). Cabaran Dan Implementasi Dakwah Dalam Program Amali Dakwah IPDAS 2024 Di Beaufort, Sabah. *International Journal of Modern Education*, 7 (25), 895-910.
  50. Muhammad, A. S. (2010). Islamic communication: Principles and practices in dawah. *Islamic Studies Quarterly*, 22(4), 142-160.
  51. Muhammad, S. (2010). *Communication Techniques in Islamic Da'wah*. Kuala Lumpur: Penerbit Universiti Malaya.
  52. Muslim, I. H. (n.d.). *Sahih Muslim*. Beirut: Dar Ihya' al-Turath al-'Arabi.
  53. Nabi, R. L., Moyer-Gusé, E., & Byrne, S. (2007). All joking aside: A serious investigation into humor. *Communication Monographs*, 74(1), 29–54.
  54. Noor, H. (2015). Cabaran penggunaan humor dalam dakwah: Perspektif etika dan syariah. *Jurnal Dakwah Kontemporari*, 4(2), 33-49.
  55. Noor, N. M. (2015). The role of wisdom in Islamic preaching. *Journal of Islamic Thought and Culture*, 14(3), 30-45.
  56. Omar, M. N., & Rahman, A. S. (2020). Islamic memes as a modern approach in religious preaching. *International Journal of Social Media and Religion*, 5(1), 101-115.
  57. Omar, N., & Rahman, A. (2020). "Humor as a Tool in Religious Preaching: A Study of Its Impact on Youth Engagement." *International Journal of Islamic Studies*, 12(1), 23-39.
  58. Rahman, N. A. (2018). Pendekatan komunikasi dakwah dalam masyarakat moden. *Jurnal Dakwah dan Pembangunan Insan*, 5(2), 45–58.
  59. Schopenhauer, A. (1818). *The World as Will and Representation*. Leipzig.
  60. Shukri, J. A. A., Matarsat, D. E. A., Nayai, M. I. M., Rahmat, S. N., Salleh, M. S., Talib, M. N. M., & Mokhtar, S. (2025a). Pendekatan Dakwah Dalam Program Amali Dakwah IPDAS Tahun 2022 -2024 Di Sabah. *International Journal of Modern Education*, 7 (25), 847-863.
  61. Shukri, J. A. A., Zainal, A. N., Ismail, M. S., Talib, M. N. M., & Mokhtar, S. (2025b). Implementasi Dakwah Menerusi Program Dekat Di Hati 'Anak Malaysia' Di Kampung Mesilou Kundasang, Sabah: Satu Analisis. *International Journal of Modern Education*, 7 (25), 864-882.
  62. Slater, M. D., & Rouner, D. (2002). Entertainment-education and elaboration likelihood. *Communication Theory*, 12(2), 173–191.
  63. Zulkiple, A. G., & Mohd Fauzi, H. (2014). Humor sebagai elemen komunikasi berkesan dalam dakwah. *Jurnal Komunikasi Islam*, 3(1), 23–35.