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## Journal of Islam and Humanities

### Divine Brews and Spiritual Insights: Exploring Islamic Preaching through Coffee Culture in Aceh

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#### Abstract

*Islamic preaching, or dawah, has gained attention for effectively conveying religious messages to modern society. One interesting phenomenon is using coffee shops as a space for dawah. These places have become inclusive spaces that invite participation from various social segments due to their relaxed and friendly atmosphere. This research aims to explore the role of coffee shops in facilitating society's spiritual growth and to understand the factors that attract people to participate in dawah activities in these places. The methodology used a qualitative approach that incorporated in-depth interviews and participatory observations. The findings suggest that dawah in coffee shops is effective due to the relaxed and amicable ambiance, opportunities for discourse on religious matters, engaging dawah strategies, and inclusive accessibility. Using everyday narratives and analogies in the dawah approach makes religious messages more understandable and memorable to the public. This research concludes that coffee shops can enhance spiritual growth in society by promoting Islamic teachings through coffee culture. It highlights the vital role of coffee shops in facilitating spiritual growth and improving the effectiveness of dawah activities.*

**Keywords:** Islamic Preaching, Dawah, Coffee Shops, Coffee Culture.

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#### Introduction

Coffee has become one of the most popular and beloved beverages among all groups. Many people consider coffee a drink that should be enjoyed every day, both by the elite and the middle-to-lower class (Lim et al., 2019). In Aceh, 'coffee culture' has become a tradition because this habit has deeply rooted itself in the lives of Acehnese society. "Coffee culture" is an Indonesian term that refers to drinking coffee or having a coffee break. In English, it can be translated as "having coffee" or "coffee time" (Bernhard et al., 2020). Aceh is a well-known coffee producer, especially premium-quality Arabica coffee from the highlands of Gayo. Aceh contributes around 40% of Indonesia's coffee production. Gayo coffee is one of



Indonesia's exceptional coffees with a unique flavor. It has earned geographical indication certification, making it one of the highest-priced coffees in the world (Saputra, 2012). An article from the Southeast Asian Geography Association's 13<sup>th</sup> Conference discusses the impact of certification on the value chain of Gayo coffee. Certification adds value to the coffee chain and identifies traders as district-level collectors. Gayo coffee is known for its premium quality, unique taste, high aroma, low acidity, and fine texture (Saputra, 2012; Damayanti and Setiadi 2019).

Aceh is a veritable haven for coffee lovers, as the region boasts plentiful coffee shops in almost every corner. Coffee has become necessary for the working class in Aceh, and it is often consumed to alleviate drowsiness (Triyanti, 2016). For that reason, Aceh is also known as "The Land of a Thousand Coffee Shops" in addition to its nickname Serambi Mekah (The Veranda of Mecca). Zulkarnaini (2023) confirmed that Acehnese people consume 3-5 cups of coffee daily, increasing coffee shops in the area.

However, many argue that the coffee culture within society represents a wasteful and unproductive use of time, particularly for the younger generation, who should allocate their time to more meaningful pursuits. As conveyed by the former rector from one of the leading universities in Aceh, "Only in Aceh, 80 percent of the younger generation sit in coffee shops day and night. Assuredly, with the statement, he is concerned about this rapidly growing phenomenon, particularly among adolescents. Its negative impacts, such as the escalation of delinquent behavior, make it a more impactful disaster than the atomic bomb (Jufridar, 2016; Perpustakaan BNN RI, 2010). The rector expressed his aspirations that the younger generation of Aceh will steer clear of unproductive activities and avoid becoming "intellectual beggars." Instead, he hopes they invest their time in activities that promote self-improvement and benefit their community.

Younger generations are encouraged to participate in activities that promote self-improvement and benefit their community. These activities encompass programs to enhance personal and professional skills, including entrepreneurship, decision-making, communication, and technical skills such as woodworking and construction technique (Dulux, 2022; Friends Peace, 2024). Additionally, ongoing education is essential for continuous learning and skill development. Furthermore, community peace programs are highlighted for their role in instilling values of peace and reducing violence (Splinter, 2014). Volunteering, community service, and cultural exploration are also highlighted as practical means of giving back to society. Splinter, (2014) stated that engaging in physical activities and sports promotes health and imparts valuable teamwork skills. At the end, creative pursuits like art and music serve as avenues for self-expression and personal growth. Younger generations should actively engage in such activities to foster personal development and community growth.

The preference of choosing a coffee shop, customers consider various factors like internet speed, ambiance, comfort, and affordability. For people over 25, accessible location, cleanliness, ample parking, prayer rooms, and a diverse menu selection are also important (Safitri et al. 2019). Research conducted by Kusno et al. 2019, Pengenggar et al., 2016, and Pramelani, 2019 suggest that location, quality of service, menu variety, pricing, and other factors all significantly influence people's choice of coffee shops.

Coffee shops in Aceh offer more than just a place to grab a drink. They also serve as information centers and a hub for the community's coffee culture (Olifia et al., 2022). It has become a lifestyle across regions, characterized by daily routines and conversations about various topics (Bringula et al., 2012). According to Currie et al. (2010) coffee shop patrons discuss everything from social life to "high politics," domestically and internationally. These discussions may include commentary on public figures, analysis of sporting events, and

debates surrounding popular television programs (I. Said, 2017). Coffee shops offer many other benefits as well. Professors can use them as a space to hold discussions, and students can use them as an alternative venue to study (Mohajan, 2018; Sakina et al., 2008). Local officials tired of meetings can unwind by hanging out in coffee shops. Moreover, for those who prefer being around people instead of working in the quiet atmosphere of a room, coffee shops are a great place to find peace amid the hustle and bustle.

In contrast to previous studies, this research focuses on Aceh's "coffee culture" tradition, which has merged with dawah activity. Dawah activities in Aceh are known to be dynamic and involve the local communities in various events. The locals have adopted coffee shops as a medium for dawah, particularly the younger generations who frequently spend time in these places (Mauvizar et al., 2022). This raises questions about the potential of dawah studies in coffee shops to positively impact coffee culture and how the communities perceive coffee culture as a viable medium for dawah. Through coffee culture, dawah can also serve as a reference for future activities that uphold Islamic principles while promoting the enjoyment of coffee (Mukhsinuddin et al., 2023).

### Method

This research used qualitative methods to gain a holistic understanding of the phenomenon, focusing on the experiences of the research subjects regarding their behavior, perceptions, motivations, actions, and relevant factors. Data in qualitative research is described as words and language in a unique and natural context (Mohajan, 2018). According to Crabtree and Miller (2022), qualitative research posits that individuals actively interpret and assign meaning to their experiences. This research methodology involved a descriptive qualitative approach encompassing primary and secondary data sources. Primary data includes firsthand observations of expressions, events, and community activities in Aceh and information collected from interviews with subjects. Secondary data sources comprise media outlets, historical documents, books, and research reports (Pandey & Pandey, 2021).

In this study, the researcher acted as the key instrument. The primary data sources comprised individuals from the communities of Banda Aceh, Bireuen, and East Aceh, selected deliberately to ensure representativeness and depth of insight. The key informants were purposively chosen, encompassing individuals from various demographic strata, such as elders, adults, and younger generations who had maintained residence exclusively within Aceh for a duration not exceeding two years. To enrich the research findings, the researcher meticulously identified and engaged five informants to partake in structured interviews, thereby contributing essential perspectives to the data collection process. The methodologies employed for data collection encompassed three principal strategies such as in-depth interviews conducted with informants, employing open-ended questions to elicit nuanced insights. Then, passive and active observation, enabling the researcher to immerse in the research milieu and discern subtleties. In addition, the analysis of pertinent documents, including research reports and academic articles, to glean additional insights and contextual understanding.

Subsequently, the amassed data underwent a meticulous and iterative analytical process, characterized by three sequential stages; first, data reduction, involving the meticulous curation and simplification of raw field notes to distill essential information. Second, data display, entailing the structured presentation of collated data through narrative exposition and tabular formats to facilitate comprehension. Third, conclusion drawing, wherein the researcher engaged in a comprehensive synthesis process to discern underlying patterns, elucidate causal relationships, and formulate substantiated propositions (Grbich, 2012). Throughout this analytical journey, rigorous scrutiny of field notes ensured data

integrity and fidelity, with meticulous attention devoted to validating the acquired insights.

### **The Development of Coffee Culture in Aceh**

The historical account of Acehnese coffee in the context of the Turkish Sultanate is a rich and dynamic one that traces back to the arrival of the Turkish people in the region (Cowan, 2005). During the 16th century, the Ottoman Empire played a pivotal role in developing and disseminating the coffee culture in Aceh. Under the rule of the Sultanate, the coffee trade thrived, making it one of the most sought-after commodities in the global market. Due to its strategic location on international trade routes, Aceh became a crucial transit point for coffee originating from Southeast Asia, particularly Sumatra.

The arrival of the Turkish people in Aceh brought coffee beans and introduced new cultures, knowledge, and techniques in coffee processing. They introduced more sophisticated processing and roasting methods, subsequently enhancing the quality and taste of Acehnese coffee. Under Turkey's influence, the coffee-drinking culture thrived, with coffee becoming an integral part of daily life and social culture in Acehnese society (Puteh, 2020). The history of Acehnese coffee with the Turkish Sultanate paved the way for cultural exchange and trade between Aceh and other Muslim regions. It enriched the coffee culture in Aceh and strengthened diplomatic and trade relations between Aceh and the Ottoman Empire and other Muslim regions. This cultural interaction increased awareness of cultural diversity and enriched Acehnese cultural heritage with new knowledge, traditions, and practices related to coffee (Mohammad, 2007).

Despite facing challenges due to changes in political and global trade dynamics, the cultural heritage of coffee left by the relationship between Aceh and the Turkish Sultanate persists to this day, becoming an inseparable part of the identity and pride of the Acehnese people. Its existence serves as a reminder of the rich history of Acehnese coffee and the critical role of the Turkish Sultanate in shaping it. Thus, through this cultural heritage, the people of Aceh continue to preserve and celebrate their diversity and rich history (Universitas Syiah Kuala, 2020).

The coffee culture in Aceh has evolved alongside its development as one of the leading coffee-producing regions in the world. Since the Dutch colonial era, Aceh has had two main coffee-producing areas, Ulee Kareng and Gayo. Ulee Kareng produces Robusta coffee, while Gayo coffee originated from plants brought by the Dutch to Aceh in the early 19th century. Arabica Coffee, renowned for its prominence in the global market, has attained the esteemed classification of premium coffee (Bowen, 1991). The cultivation of these two coffee varieties has cemented Aceh's reputation as a distinguished coffee-producing region within the nation, commanding a substantial 40% share of the domestic market (Saputra, 2012).

Based on the Ministry of Finance article (Putra, 2017), the coffee industry in Aceh serves as more than just a producer; it functions as a catalyst, fostering an ecosystem that supports various other sectors. This industry plays a pivotal role in Aceh's economy, significantly contributing to its Gross Domestic Product (GDP). Being among the primary commodities exported from the region, coffee substantially bolsters the local government's revenue and enhances the income of local coffee farmers. Moreover, it creates a spectrum of employment opportunities, directly and indirectly benefiting numerous individuals in Aceh, from farmers and plantation laborers to coffee processors and traders.

According to Amadanom et.al., (2022), the coffee industry bears immense significance for both the economy and the welfare of coffee farmers. It contributes a staggering 68% to the region's economy, positioning it as a fitting primary source of income and showcasing promising prospects for further expansion. Furthermore, it positively impacts the standard of



living, particularly in rural areas, where coffee farmers utilize their harvests to meet essential family needs like education, healthcare, and housing. Additionally, the coffee industry is crucial in curbing migration rates to larger urban centers by fostering a sense of ownership and investment among the youth. However, the coffee industry's pivotal role in Aceh's economy comes with challenges. Global climate change, price fluctuations of commodities, and fierce competition in the global market are formidable factors that can impede the stability and growth of the coffee industry in Aceh (Kembaren & Windirah, 2021). Hence, the local government and other stakeholders must adopt strategic and sustainable measures to ensure the industry's viability and maximize its potential to drive Aceh's economic growth.

The coffee industry plays a vital role in Aceh's economy. It promotes tourism and ecotourism by showcasing the province's rich natural resources and unique local culture ((Fauziyah et al., 2023). Aceh, a province in Indonesia, is a popular destination for tourists who want to experience its natural beauty. Tourists can enrich their travel experience by visiting coffee plantations to gain insights into the coffee-making process and sample authentic Acehese coffee. This value-added experience enhances the tourism experience and provides a unique opportunity to learn about the local culture and traditions. Particularly in the case of Ulee Kareng coffee, an intriguing phenomenon unfolds as nearly every coffee shop in Banda Aceh showcases the produce from this region. What sets apart the coffee experience here is not merely the act of brewing with hot water but a meticulous process of cooking the coffee powder. According to Zarwinda and Sartika (2019), culminating in a brew that boasts a remarkably robust aroma and flavor profile. This unique approach is followed by a series of filtration stages employing cone-shaped filters, ensuring a pristine cup with every pour.

Exploring the coffee options in these establishments will reveal four unique ways of serving: black coffee, coffee milk, *kopi boh manok weng*, and *sanger*. While the first two might seem familiar in other parts of Indonesia, the latter pair truly showcases the Acehese creativity and originality in their coffee-making.

*Kopi boh manok weng* derives from the words *boh manok*, meaning chicken egg, while *weng* signifies beating or whipping (Aldevan, 2018). *Kopi boh manok weng*, with its intriguing name steeped in the local vernacular, evokes a sense of curiosity and tradition intertwined. Beyond its linguistic roots, this captivating brew synthesizes age-old customs and modern culinary craftsmanship. The use of free-range chicken eggs, sourced from the verdant landscapes of Aceh, imparts a velvety texture and a subtle richness to the beverage, elevating it beyond the realm of ordinary coffee drinks. Each egg, imbued with the essence of its pastoral origins, contributes to the robustness and depth of flavor that defines *kopi boh manok weng*.

Whipping coffee is a time-honored tradition, meticulously refined over generations to produce a brew of unparalleled quality. As skilled artisans dedicate themselves to this craft, the coffee undergoes a remarkable transformation, gradually acquiring a frothy texture that delights both the eye and the palate. This delicate process, according to Aldevan (2018) taking approximately 3 minutes to master, is a testament to the dedication and expertise of those who practice it.

However, the whipped coffee embodies a more profound significance beyond its visual appeal. It serves as a symbol of the rich cultural heritage of Aceh, a province steeped in tradition and history. Each sip of *kopi boh manok weng* carries the essence of this heritage, evoking a sense of pride and connection to the land. Moreover, the cultural importance of this beverage extends far beyond its gustatory pleasures. It is believed that *kopi boh manok weng* possesses the power to infuse vitality and vigor into those who partake in it. This belief passed down through generations, underscores the reverence with which the brew is

regarded in Acehese society. Indeed, *kopi boh manok weng* transcends its role as a mere drink; it is a tradition that serves as a unifying force within communities. Whether shared among family members during morning gatherings or enjoyed among friends at local cafes, this beverage fosters connections. It strengthens bonds, reaffirming the shared identity and values of the Acehese people.

In essence, *kopi boh manok weng* is more than just a beverage—it manifests cultural pride, tradition, and communal spirit. With each sip, it offers a glimpse into the rich tapestry of Acehese heritage, inviting all who partake to become part of its enduring story. *Sanger*, on the other hand, distinguishes itself by achieving a delicate balance where the richness of milk and sweetness of sugar harmonize with the bold essence of coffee without overpowering it. A meticulous blend of filtered coffee, condensed milk, and sugar is whipped to a frothy perfection, delivering a sensory experience that resonates with the discerning palate.

Despite the relentless march of time, the bedrock of coffee culture remains firmly entrenched in Acehese society, serving as a conduit for tradition, community, and the celebration of culinary heritage. Coffee shop popularity in Aceh hinges on various factors, notably comfort and amenities. Modern establishments offering cozy environments and complimentary internet access appeal to the younger crowd seeking a relaxed ambiance. Nevertheless, for connoisseurs valuing genuine coffee experiences, traditional coffee shops such as Kedai Kopi Solong and Kedai Kopi Cut Zein stand out for serving some of the region's most exceptional coffee blends. These establishments remain the favored choice among coffee enthusiasts when visiting Aceh's capital city.

The evolution of coffee shops in Aceh reflects a dynamic shift in social dynamics, transitioning from mere beverage outlets to multifaceted hubs catering to many social and professional activities. With the advent of widespread Wi-Fi networks, these establishments have transformed into bustling workspaces, especially favored by the younger demographic seeking flexible environments to pursue various occupations and tasks. From graphic designers and freelance writers to digital marketers and consultants, coffee shops have become versatile venues accommodating diverse professional endeavors, often witnessing individuals engrossed in their work well beyond regular business hours, sometimes extending into the early morning.

In addition to professionals, coffee shops also attract students seeking a conducive environment for academic pursuits. Blog management, content creation, and online advertising are among the tasks students undertake, utilizing the café ambiance to enhance their productivity and creativity. Furthermore, the café setting offers an ideal backdrop for collaborative projects, group discussions, and brainstorming sessions, fostering a sense of community and camaraderie among patrons.

Despite the relatively higher cost associated with coffee consumption in these establishments, which may demand a minimum expenditure of 4,000 rupiahs for just half a glass, the potential return on investment in creative output and professional networking opportunities is deemed substantial. However, it is essential to acknowledge that not all professions or tasks thrive equally in the lively atmosphere of coffee shops. While some individuals find solace and inspiration amidst the hustle and bustle, others may struggle to maintain focus amid the constant social interactions and ambient noise.

Nevertheless, in a society like Aceh, where social connections are highly valued, and networking plays a pivotal role in career advancement, the interactions fostered within coffee shops often serve as invaluable sources of inspiration, collaboration, and motivation. Griffiths & Gilly(2012) underscored the positive correlation between social engagement and productivity, highlighting the significance of social dynamics in shaping the professional

landscape of coffee shops in Aceh. Thus, these establishments cater to patrons' cravings for caffeine and serve as vibrant hubs for socializing, networking, and professional growth.

### **The Transformation of Islamic Preaching and Propagation in Aceh**

According to Aziz (1997), *dawah*, in linguistic terms, can mean calling, summoning, affirming, or defending specific actions or words to attract people towards something. It can also refer to pleading or requesting. In the context of Islam, *dawah* means the effort of calling, summoning, and inviting people towards Allah and His religion, Islam. This notion is consistent with Surah Ali Imran 3:19 in the Quran. Another verse in the Quran, Ali Imran 3:104, uses the word *al-khayr* to command Muslims to preach to Allah (Islam). *Mufasssir* (the translator) suggest that *al-khayr* refers to Islam in its broadest sense, which is the religion of all prophets throughout time. Therefore, *dawah* is often understood as inviting individuals toward the path of salvation, essentially the process of Islamization (Basit, 2005).

*Dawah*, in essence, is the act of reminding humans to remember the sacred covenant they made with Allah SWT in the realm of the spirit (*'ahd al-Fitri fi 'alam al-Ruh*). This covenant is in the form of the testimony of divine Oneness or human acknowledgment of the existence of Allah SWT as the Lord (Surah al-A'raf 7: 172). According to Islamic teachings, all humans are born into the world in a state of nature, i.e., the Oneness of Allah, as explained in Surah Ar-Rum (30:30). However, due to the world's distractions, humans often forget or overlook this sacred covenant. Thus, the purpose of *dawah* is to remind humans of this sacred covenant so that they may remain in the purity of the Oneness of Allah.

In contemporary times, Islamic *dawah* must adapt to the era's needs and tackle the challenges arising in our ever-evolving environment. While Islamic *dawah* endeavors to guide individuals toward goodness and piety, it faces many complex issues in human life. Particularly in this disruptive era, various humanitarian issues related to psychological, socio-political, economic, and cultural aspects have surfaced (Adam, 2022). These include the rising prevalence of societal diseases, family conflicts, psychological stress, behavioral challenges, substance abuse, and more. Alongside socio-economic pressures that disrupt peace, the decline in religious experiences presents a significant concern to be overcome (H. M. Said, 2009).

The practical approach is introducing a culturally grounded *dawah* model that utilizes coffee shops and culture. This entails disseminating and reinforcing specific Islamic teachings among targeted audiences. Utilizing coffee shops as venues for *dawah* efforts presents a fresh and engaging method for conveying religious messages. These spaces have evolved into inclusive and welcoming environments, fostering comfort and openness among community members to engage with *da'wah* initiatives (Ilaihi, 2010).

Moreover, relaxed discussions in coffee shops allow the community to understand better and internalize religious teachings. Utilizing relatable stories and analogies makes these messages more comprehensible and appealing to the audience. The accessibility of coffee shops is pivotal in engaging the community in religious activities, particularly for individuals who may not have the opportunity to attend formal events. However, it is essential to ensure that *da'wah* efforts in coffee shops adhere to Islamic principles, as emphasized by Machendrawaty (2004). This includes tailoring messages to specific groups and progressively working towards predefined objectives.

### **Community Perspectives on *Da'wah* at Coffee Shops**

In Aceh, several coffee shops regularly provide religious studies or *da'wah*, namely Kupi Nanggroe, located in Banda Aceh, and Dubai Coffee in East Aceh (serambinews, 2020). Abiya Jeunieb in Realitasinline.id (2023), as an Islamic figure, mentioned in the opening

remarks of the religious study session at Dubai Coffee that the event "*Ngaji Sambil Ngopi*" (Religious Study While Having Coffee) is held to ensure that the impression of seeking Islamic knowledge remains ingrained in daily activities. "People in Aceh find it hard to detach from coffee; almost every day, there is time spent at coffee shops. So, we bring religious study sessions to coffee shops." (Realitasinline.id, 2023)

Based on field observations and interviews with respondents (coffee shop customers from various social backgrounds and ages), the author outlines several reasons that serve as considerations for consumers attending dawah sessions at coffee shops in Aceh. These consumer considerations can be seen in the themes or sub-discussions below. This research was conducted to explore public perspectives on dawah at coffee shops. The results indicate several factors that drive public acceptance and interest in attending dawah at coffee shops. Below are the findings of this study.

### **The Inclusivity of Dawah in Coffee Shops**

The majority of participants expressed their optimism towards dawah in coffee shops. These places are known for their openness and friendly atmosphere, where people from all walks of life are welcome without any discrimination based on religion, ethnicity, or social status. Moreover, coffee shops are usually located in easily accessible areas, making them convenient for the public to gather. The informal setting of these places also creates a more relaxed and comfortable environment for people to understand dawah, regardless of their background.

"Having religious discussions at coffee shops is a novel concept. As we live in the 21st century, we must be flexible and stay updated with the latest trends. This practice offers an alternative way of exploring religious studies while enjoying the comfort of sipping coffee. It is beneficial for those who are reluctant to participate in formal religious studies". (Participant 2)

The coffee shops in Aceh are known for their accessibility and hospitable ambiance, which makes them ideal platforms for disseminating *da'wah* among people from diverse backgrounds. The informal setting of these coffee shops facilitates an easy flow of communication, enhancing the message's effectiveness.

"We are flexible and relaxed about what the *ustadz* conveys". (Participant 4)

The findings of this study indicate that dawah in coffee shops receives positive perceptions from the community, particularly among the younger generations. Coffee culture plays a significant role as an engaging venue for dawah activities. Coffee shops provide a relaxed and friendly atmosphere, fostering comfort among the community to participate in dawah activities. Signifying the importance of respecting and accepting others' opinions and fostering inclusivity within the community through dawah can serve as a concept to address such social issues (Atmaja & Rahmawati, 2021). Therefore, the success of dawah in coffee shops in Aceh can be attributed to the atmosphere of openness, simplicity, and courtesy, which appeals to people from various segments of Acehnese society.

### **Diversity of *Da'wah* Topics**

In general, participants of dawah at coffee shops positively evaluated the diversity of dawah topics. They conveyed that dawah encompasses religious practices, responsibilities, and pertinent aspects of daily life applicable to their social environment. This wide range of topics

makes dawah in coffee shops more engaging and relevant to the community's needs in Aceh. As Participant 3 articulated

I attended *da'wah* at both the formal religious center and the coffee shop. However, I found the atmosphere at the coffee shop more appealing. Although the topics discussed there may not be as profound as in the religious center, they frequently address current social issues from an Islamic perspective, which I find fascinating. As a result, I enjoy the discussions more at the coffee shop. (Participant 3)

While the concept of *da'wah* through coffee culture is rising, it is essential to acknowledge certain limitations. One such limitation is that the discussions during these sessions may need more depth, leading to a superficial grasp of the subject matter among the audience. As a result, the *da'wah* delivered in coffee shops can be considered preliminary, covering various light topics. One of the attendees voiced this concern.

The sessions fall short when the material presented is too general and brief. There are specific topics that I would like to discuss, but they cannot be covered owing to the need for more depth and time. I suppose this is to ensure the audience does not misinterpret the material (*da'wah*) halfway.” (Participant 1)

Coffee shops provide a comfortable environment for people to freely express their opinions and discuss *da'wah*-related topics. This creates a positive atmosphere of mutual respect and encourages exchanging ideas.

I think it's great when someone asks questions and shares their ideas with the preacher, even if they don't fully understand the topic. This creates an opportunity to discuss current issues based on the congregation's input. When I encounter issues related to Islam, I seek guidance from the preacher. (Participant 2)

Additionally, during their activities, dawah conducted in coffee shops is also recorded and broadcasted on YouTube as a digital media platform. Based on the results above align with Winengan's (2018) statement in his book *The Art of Managing Dawah* that the diversity of dawah topics in coffee shops is also an added value because the people of Aceh are pleased with dawah that covers various aspects of their lives.

### **The Influence of Social Relationships**

People often attend dawah sessions at coffee shops because of social connections. Knowing that their friends are attending encourages them to join in, creating a friendly atmosphere during the sessions. Participants 3 and 4 shared this sentiment:

“I initially learned about the dawah sessions here (at the coffee shop) from a friend. Many friends invited me to have coffee at the place while discussing and enjoying the drinks served. I admit that if I did not have friends, sometimes I would not feel like coming (to have coffee while listening to the dawah).” (Participant 4)

“My schedule did not allow me to attend dawah sessions at the mosque. I could not find a suitable place with a regular meeting system and con-

tinuous topics either. My friends suggested I listen to dawah at a coffee shop with them. They felt that the informal atmosphere and the presence of many young people would make me feel more comfortable in such settings.” (Participant 3)

Based on the findings, most locals visit coffee shops to meet their friends. When a dawah is held at the coffee shop, they perceive it as an accessible opportunity to participate in a familiar environment surrounded by people they know. It corresponds with the observations made by Hakim and Amir, who noted that the social connections present at the coffee shop also facilitate the community’s interest in attending dawah, as they feel more connected to the venue and the messages conveyed by *ustadz* (Hakim & Amir, 2022).

### **The Captivating dawah Approach**

The participants found the dawah approach used in coffee shops to be effective. They appreciated that the dawah speakers used simple language that avoided religious jargon. Additionally, the application of storytelling and analogies in dawah was well-received, as it enabled the participants to comprehend the religious messages imparted by the *ustadz*.

The use of everyday stories as examples is of interest. The Islamic messages must be able to answer social problems to facilitate understanding, and the delivery becomes relaxed. Furthermore, for young people who are new to or seldom involved, they require language and terms that align with their understanding. Therefore, in my opinion, the use of this approach is an engaging and highly effective method.” (Participant 2)

Regarding dawah, a friendly and easy-to-understand approach can encourage community participation through coffee culture. This approach is seen as an effective dawah strategy. Ilaihi (2010) stresses that the times require a strategy for dawah that aligns with them. While people generally view dawah in coffee shops positively, it is essential to note that this research is descriptive and does not reflect the community's overall views. Cultural differences and social contexts across different regions can also affect how people perceive dawah in coffee shops.

In the religious context, coffee shops are increasingly being utilized as a means of communication and information dissemination to spread Islamic teachings. The religious information available covers creed and worship practices and addresses social issues that can be addressed with the appropriate religious perspective. The multitude of social challenges is attributed to the lack of religious understanding, especially among the younger generation, who are susceptible to radical interpretations that diverge from religious teachings. This concern is shared among the government, society, religious academics, business sectors, and other stakeholders, who aim to address it through communication and information conveyed to the public (Mauvizar et al., 2022).

People enjoy gathering at coffee shops, not only to enjoy coffee but also to discuss current events and even to debate policies or regulations in groups and as a collective need. Therefore, coffee shops need to accommodate communication and information regarding the sociology of religion to the public. Utilizing the coffee culture as a positive platform for preaching can counter the stigma of coffee shops as places of time wastage.

While coffee shops are increasingly becoming attractive venues for dawah, sustained efforts and appropriate approaches are necessary to maintain public interest. Involving respected community figures and collaborating with local youth can enhance the appeal and participation of the public in preaching events through the coffee culture at coffee shops

(Mauvizar et al., 2022). However, it's essential to approach dawah in coffee shops with sensitivity and respect for the diverse backgrounds and beliefs of patrons. The goal should be to facilitate meaningful conversations and promote understanding rather than imposing religious beliefs on others. By fostering an atmosphere of mutual respect and dialogue, dawah in coffee shops can contribute to building bridges between communities and fostering greater religious literacy and understanding.

### Conclusion

Dawah in coffee shops has evolved into an effective method of reaching people in contemporary society. In Aceh, coffee shops have emerged as valuable platforms for discussing the future of civilization while upholding Islamic principles. The community has embraced the integration of coffee culture into dawah efforts, finding these establishments to offer a relaxed and convivial atmosphere conducive to meaningful discussions. Consequently, they serve as ideal settings for exploring the various facets crucial to Aceh's societal advancement. Coffee shops have gained recognition for their role in dawah particularly in welcoming it for inclusive environments. Unlike formal settings like mosques, coffee shops provide a casual and informal ambiance that fosters a sense of comfort and openness among attendees. The practice of dawah through coffee culture often entails engaging discussion sessions where individuals feel free to express their thoughts, pose inquiries, and share their viewpoints on religious matters with the preacher. These conversations facilitate a deeper understanding of the dawah's message and provide clarity on any uncertainties. This approach fosters an environment conducive to open dialogue, allowing participants to express themselves freely and gain clarity on their understanding.

Dawah in coffee shops extends beyond discussions of religious obligations and worship, encompassing a diverse array of social, moral, and spiritual topics relevant to the community's context. This broad spectrum of subjects offers a holistic view of Islam that individuals can apply to their daily lives. Moreover, dawah in coffee shops underscores the significance of these establishments as public spaces that foster spiritual growth in society. By offering an alternative setting for individuals to engage with religious teachings, coffee shops provide a free space from the formality of traditional places of worship. Conversations and idea exchanges about religion in coffee shops can serve as sources of inspiration and spiritual reinforcement for those involved. Furthermore, incorporating Islamic teaching into coffee shop settings holds the potential to reach a wider audience. Given the accessibility of coffee shops to individuals from diverse social backgrounds, they offer an alternative avenue for those who may find it challenging to attend formal preaching events. By optimizing coffee shops' role as venues for *da'wah*, religious messages can reach a broader audience and influence society to reengage with religious teachings.

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