



Digital Da'wah Strategies in The Era of Social Media and Digital Platforms: Opportunities, Challenges, and Effective Practices

Abrori^{1*}, Awaluddin Pimay², Nasihun Amin³

¹Universitas Islam Negeri Salatiga, Indonesia

Email*: abrori49@iainsalatiga.ac.id

Received: 30 March 2026

Revised: 20 May 2026

Accepted: 10 June 2026

Abstract

In the digital era, social media offers vast opportunities alongside complex challenges for Islamic broadcasting activities. This study aims to formulate and analyze effective multi-platform digital da'wah strategies in light of the current dynamics of the cyber landscape. The study employs a qualitative method with a descriptive-analytical library research approach. Data were systematically collected through a rigorous review of authoritative literature, including academic books and scientific articles, and subsequently analyzed and validated using theoretical triangulation techniques. The results indicate that an effective digital da'wah strategy is realized through a hybrid multi-platform ecosystem that integrates short-form visual content on TikTok and Instagram, flexible audio via podcasts, and scholarly texts on online portals. Based on the case study of Gus Iqdam's propagation practices, packaging religious messages using casual pesantren slang has proven successful in enhancing the engagement of millennial and Generation Z cohorts. The success of contemporary broadcasting is guided by a tactical five-stage roadmap encompassing cyber-audience analysis, platform selection, periodic content production management, interactive distribution, and routine evaluation. This study concludes that adopting multi-format strategies significantly expands the reach of Islamic propagation sustainably. Consequently, preachers are required to enhance digital literacy and communication ethics to foster harmonious relationships with virtual communities.

Keywords: Da'wah Strategy; Digital Era; Social Media; Generation Z

Publisher's Note:

Yayasan Darussalam Bengkulu stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



Copyright

2026 by the author(s).

License Yayasan Darussalam, Bengkulu, Indonesia.

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC BY-SA 4.0)

license (<https://creativecommons.org/licenses/by-sa/4.0/>).



INTRODUCTION

Da'wah is essentially a public communication process aimed at the wider community with the purpose of spreading Islamic teachings and inviting the *mad'u* to understand and practice them (Kholili, 2023; Setiawati et al., 2025). In a theoretical framework, public communication within the context of da'wah is a direct activity between the communicator or da'i and the audience without requiring personal acquaintance (Abdulsalam, 2025). In the contemporary era, this interaction pattern has experienced a methodological expansion, where the delivery of religious messages can be carried out either directly in an offline context or through the utilization of online-based social media (Hannan & Mursyidi, 2023). Strategically, the implementation of various public media is capable of expanding the reach of Islamic propagation to touch all levels of society (A. Muslim et al., 2024).

The transformation of da'wah activities utilizing internet networks has now evolved into a massive global trend. Besides being categorized as a relatively inexpensive communication instrument, the internet possesses a highly significant comparative advantage as it is capable of transcending geographical barriers as well as spatial and temporal constraints (Dodge & Nelson, 2023). The diversity of social media platforms utilized by the general public opens up golden opportunities for preachers to distribute religious materials in a more varied and dynamic manner to their audiences (Uyuni et al., 2023). Consequently, the development of information technology directly alters the landscape of Islamic broadcasting to become more open and multidimensional.

Along with the exponentially soaring number of internet users each year, the public's need for access to religious studies is also growing rapidly. Empirical data from the Indonesian Internet Service Providers Association (APJII) indicates that by 2024, the number of active internet users in Indonesia reached 221,563,479 individuals, equivalent to 79.5 percent of the total national population. This statistical reality presents an enormous opportunity for the development of Islamic da'wah, particularly in conveying substantive messages related to aspects of worship, social interactions (*muamalah*), and the internalization of Islamic values in daily community life (Salam et al., 2024).

The operational convenience offered by social media provides great efficiency for preachers in fulfilling their religious propagation obligations. Through popular digital channels such as YouTube, lecture content and religious studies can now be accessed freely, inclusively, and openly by anyone, including individuals from different faiths (Al Hadi et al., 2025). Facing the openness of cyberspace, da'wah activists are required to adopt an inclusive approach by harmonizing theoretical academic aspects with applicable practical aspects (Setiawan, 2025). The moral messages of religion must be packaged using a simple and communicative language structure so that their substance can be easily internalized by a heterogeneous target audience (Armita, 2025).

Nonetheless, the utilization of the social media ecosystem for da'wah purposes is not immune to complex threats and challenges. The abundant flow of continuously uploaded content at any given time often opens up opportunities for the dissemination of irresponsible and misleading fake news (*hoaxes*) (Jiang & Wang, 2024). Furthermore, digital materials shared freely by netizens are vulnerable to semantic distortion and can trigger multiple interpretations among social media users due to differing backgrounds of understanding. This condition is further exacerbated by the emergence of practical challenges in the field, such as the presentation of content that is less relevant to the real needs of the *mad'u*, highly minimal two-way interaction patterns, and the proliferation of negative responses and comments from the audience (Abdullah, 2024).



In addition to technical challenges, several controversial cases have recently surfaced due to the communication styles of preachers that are deemed inappropriate in the public sphere and are considered to spark public polemics (Akmaliah, 2025; Cooper, 2022). Digital publications frequently highlight preachers' statements that offend adherents of other religions or the display of excessive luxurious lifestyles on social media (Al-Issa et al., 2024). For instance, a statement by Ustaz Abdul Somad regarding the cross, which went viral through a video clip, briefly led to a police report over alleged blasphemy. A similar case befell Gus Muwafiq, who was reported to the police because the content of his digital sermon was considered offensive to the childhood of Prophet Muhammad (Mudhofi et al., 2025). Furthermore, the intense public scrutiny toward Ustaz Solmed, who frequently showcases a luxurious residence valued at approximately IDR 80 billion along with high-class items on social media, further complicates public perception of modern preacher figures.

These various dynamics and phenomena serve as a strong motivation for religious practitioners to formulate comprehensive da'wah strategies on social media pages to ensure that Islamic values are well-conveyed without triggering controversy (Rodiayah & Beta, 2022). Digital da'wah is no longer sufficient if it merely relies on conventional lecture models or one-way knowledge transfer; rather, it must be capable of establishing intensive interaction patterns and maintaining harmonious relationships with the virtual community as the *mad'u*. Delivering religious material in an easily understood language and using simple analogies that are adaptive to the powerful control of social media algorithms has become an urgent necessity. Therefore, this study aims to describe and analyze the forms and practices of more effective da'wah strategies amidst the current dynamics of the digital landscape.

METHODS

This study implements a qualitative method with a library research approach to systematically investigate contemporary preaching strategies in the digital landscape (Creswell, 2018). As outlined in the operational flowchart (Figure 1), the research methodology progresses through five distinct, structured stages, beginning with Stage 1: Topic Formulation, which focuses on identifying digital da'wah phenomena and establishing the urgency of strategic communication. This is immediately followed by Stage 2: Literature Searching, where the data collection technique is rigorously carried out through a comprehensive review of authoritative literature sources, including academic books, scientific articles, and digital documents relevant to the research topic.

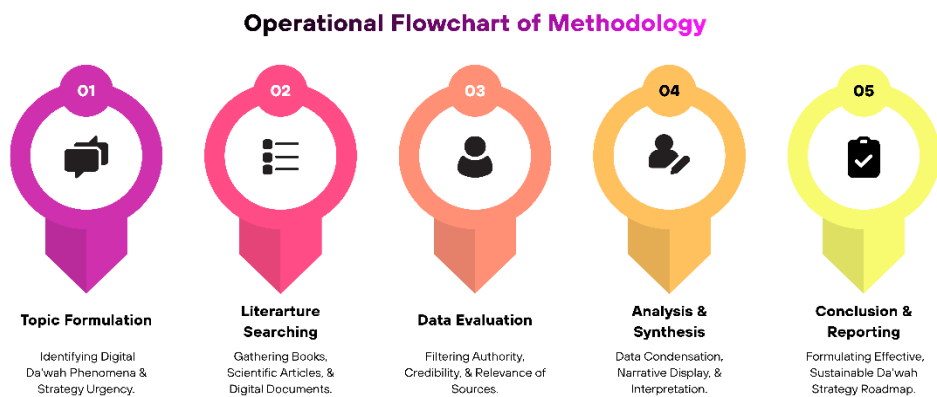


Figure 1. Operational Flowchart of the Library Research Methodology



Once the literature is gathered, the methodology transitions into Stage 3: Data Evaluation, which involves critically filtering the authority, credibility, and thematic relevance of the retrieved sources to eliminate subjective bias. Following this rigorous selection, Stage 4: Analysis and Synthesis is executed using a descriptive-analytical framework to outline da'wah strategies in the digital era. In accordance with established qualitative research principles, this analytical phase involves collecting, organizing, condensing, and interpreting the literary data through a narrative display so that complex communication phenomena can be understood in a detailed, structured, systematic, and precise manner.

The final phase of the methodology culminates in Stage 5: Conclusion and Reporting, which is dedicated to formulating an effective, sustainable, and multi-format digital da'wah strategy roadmap based on the synthesized evidence. To guarantee the reliability, dependability, and conceptual validity of these findings, the analyzed data are subjected to strict multi-source literature triangulation, cross-examining traditional Islamic communication principles with modern media convergence theories. This collaborative framework ensures that the resulting strategic roadmap remains completely objective, conceptually sound, and highly adaptive to the changing dynamics of the digital ecosystem.

RESULTS AND DISCUSSION

The Digital Era and Media Transformation

The digital era marks a crucial phase in human civilization through a massive shift from mechanical and analog technology to a digital-based ecosystem (Ramawardhani et al., 2025). This phase is not merely a technical transformation of hardware, but rather a fundamental change in the way humans interact, manage information, and communicate within a global network (Castells, 2013). Nicholas Negroponte describes this era with the term "shift from atoms to bits," signifying the transition from processing physical matter to the rapid distribution of digital information without geographical boundaries (Negroponte, 2015). The digitalization process encompasses the production, distribution, and consumption of information, thereby driving media convergence and increased interactivity (Putra & Sajdahfath, 2025). The integration of various media forms such as text, sound, images, and video into a single unified platform is fully enabled by the efficiency of this technology (Manovich, 2016).

Media convergence integrates various conventional forms of communication that were previously separate, such as television, radio, and newspapers, into a single integrated digital platform (Jenkins, 2018). This development carries profound cultural impacts as audiences are no longer present as passive message recipients, but instead become active consumers who search for, connect, and create meaning from the existing content (Song, 2026). Geographical distance no longer acts as a meaningful communication barrier due to the occurrence of space-time compression (Šveda & Madajová, 2023). The phenomenon of ubiquitous computing is strengthened by the presence of smart mobile devices, enabling internet users to access information and data services at any time without spatial or temporal constraints (Diraco et al., 2023).

Social media within the digital landscape transforms into the primary instrument of public communication that facilitates broad participation from diverse backgrounds of society (Puspita & Edvra, 2022). There are three main pillars supporting the existence of social media, including the



availability of information tools and infrastructure, digital content packaged in an online format, and active consumers who utilize and modify the content (Akareem et al., 2021). Social networking platforms provide a space for users to build online networks, create personal profiles, share videos or photos, and socialize communication digitally (Gebremariam et al., 2024). The characteristics of social media center on openness and participation, encouraging users to engage in two-way conversations, provide feedback, and accelerate virtual community formation.

Social media possesses its own unique characteristics that distinguish it sharply from conventional media models (Luttrell, 2025). The structure of social media is built by the network aspect that connects computers for data exchange, as well as the information aspect that serves as the basis for user interactions. The archive aspect ensures that all digital data is permanently stored and available for re-access at any time using various devices (Martin & Cendrowski, 2023). Relationships between users are strengthened through the interaction aspect and the simulation of society in cyberspace. The messages circulating within this ecosystem are user-generated content, which reflects the level of creativity and active participation of the cyber audience.

The utilization of social media as a public communication channel holds a number of highly crucial functional roles (Ohara, 2023). This digital platform serves as a communication media to express views while influencing others, as well as a collaboration media that accommodates online content modification. The role as a connecting media facilitates individuals to introduce themselves and build social relationships in cyberspace. Features within it act as a completing media to enrich, filter, and connect one piece of information to another. Social media becomes a combining media that opens a creative space for users to unify various contents from different applications into a new interactive experience.

Urgency of Da'wah Strategy in the Digital Era

Da'wah is essentially a communication activity aimed at spreading Islamic teachings by inviting people to understand and practice them (Rahman & Muhit, 2025). The primary goal of implementing da'wah is to form faithful individuals, families, and societies to achieve salvation both in this world and the hereafter (J. Muslim, 2022). The complexity of modern life demands that this propagation activity be adaptive and capable of providing concrete solutions to various problems faced by the *ummah* (community). The actual implementation of Islamic da'wah has utilized the development of information and digital technology, one of which is through the optimization of podcast-based media and other audio-visual platforms.

The shift toward digital da'wah has become a primary choice driven by the expansion of internet networks and the various operational advantages it offers. Determining factors for the effectiveness of this medium include the ease with which preachers deliver material, time efficiency, cost affordability, and a very wide reach of access for multicultural societies. The presence of the internet opens up a golden opportunity for the massive, rapid, and progressive internalization of Islamic values to millions of netizens worldwide. Utilizing this technology is no longer an alternative choice, but rather an urgent necessity to spread Islamic principles that bring blessings to the universe (*Rahmatan lil 'Alamin*). Da'wah communication in cyberspace is fundamentally a process of interaction between the messenger and the receiver with the aim of building mutual understanding and encouraging the practice of religious teachings (Khosiin et al., 2023). The high volume of social media users in Indonesia strengthens the appeal of digital propagation activities in fostering a spirit of worship and reinforcing public religious awareness (Topan, 2025). For the



congregation or *mad'u*, the existence of digital platforms such as YouTube eases the reception of religious messages in an inclusive and open manner, even transcending the boundaries of different faiths.

Formulating a mature strategy is an absolute prerequisite for the execution of da'wah through social media to run optimally. The preparation of this comprehensive strategy must consider several core elements, including a deep understanding of audience characteristics, the substance of the message delivered, the method of broadcasting, the choice of media type, and the competence of the communicator (Thahir, 2023). An effective da'wah strategy must be built on the foundations of philosophical principles, the capabilities of the da'i, and social and psychological considerations of the community (Nurhalifa et al., 2026). Religious messages will be more easily accepted by the audience if delivered by a communicator who possesses high credibility and a pleasant personality. The design of broadcasting strategies on social media must also stem from ethical communication values derived from the Quran and Hadith, allowing da'wah to motivate the public to consistently perform good deeds (Hakim, 2023).

The application of strategic steps in the digital era must consistently integrate three main aspects in the study of da'wah science, namely *hikmah* (wisdom), *mauidhah hasanah* (good advice), and *mujadalah* (polite dialogue) (Nurbini & Putri, 2025). The approach of *hikmah* is realized by adapting the delivery of teachings to the objective conditions of the recipients so that they do not feel burdened or forced when practicing Islamic teachings. The aspect of *mauidhah hasanah* emphasizes presenting religious counsel in a polite, gentle manner, free from narratives of hatred, ensuring the message resonates within the hearts of the recipients (Maspul, 2025). The *mujadalah* approach demands that the process of dialogue and exchange of ideas be conducted in a respectful and polite manner without demeaning other parties in cyberspace. Amidst the deluge of digital information, preachers bear a significant responsibility to ensure that all distributed materials originate from valid, authentic, and authoritative religious references to avoid public misconceptions. The community needs to be provided with a comprehensive understanding regarding the importance of referring to experts or competent religious authorities when acquiring religious information.

Escalating digital literacy among the wider public acts as an important instrument to filter the spread of deviant content and counteract potential radicalism in cyberspace (Diepeveen & Pinet, 2022). Intellectual-based ethical guidelines for digital da'wah are necessary to stem the virality of information inconsistent with Islamic teachings caused by low public digital literacy. Da'wah practitioners must remain sensitive to the realities of Indonesia's diverse and multicultural society by prioritizing the dissemination of moderate da'wah messages (Campbell, 2005). The values of Islamic moderation can be effectively disseminated through social media platforms given the familiarity of today's younger generation with the virtual world. Digital phenomena indicate the presence of religious commodification, where promotional accounts on social media frequently utilize themed propaganda videos, such as gender issues, to attract followers (Juliansyahzen, 2023). Islamic broadcasting on the internet demands high creativity from preachers to generate engaging, accessible, and interactive content across various platforms to increase the active participation of the cyber congregation (Rafisqy, 2024).

Digital Media Channels and Gus Iqdam's Da'wah Practices



Da'wah practices in the contemporary era are required to adapt rapidly to the changing behavior patterns and social trends of the cyber society, which demands a supply of practical, fast-paced, and easily applicable information. The utilization of various digital platforms becomes a highly strategic step for preachers to distribute religious messages massively in order to reach millions of audience members effectively. A comprehensive mapping regarding the variety of digital media instruments, main strategies, concrete examples in Gus Iqdam's da'wah practices, along with their broadcasting results is structured and summarized in Table 1.

Table 1. Digital Media Forms for Da'wah Strategy

Digital Media	Main Strategy	Examples of Gus Iqdam's Practice	Results
Social Media (Instagram, TikTok, FB, Twitter)	Interactive preaching, visual creative content, digital literacy	Short Reels/TikTok in Islamic boarding school slang, captions that are close to young people	Increasing the interest of the younger generation in prayer & recitation
Podcast	Flexible audio, modernizing preaching	Lecture clips converted into podcasts (Spotify/YouTube audio)	Reaching workers & students who are not present in person
YouTube / Video Channel	Long/short videos, Qur'an studies, discussions	Gus Iqdam Official Channel with unique thumbnails, interesting titles, regular broadcasts	Main media for fans outside the area
Blog / Website / Online Portal	Text articles, scientific studies, preaching references	Article on NU Online/Aswaja NU from the transcript of the lecture	Documented da'wah as digital Islamic literacy
Application & Newsletter	Da'wah application (reminders, daily content), reflection email	Gus Iqdam's content on the NU Online Superapp	NU's digital preaching culture & the morals of students
Hybrid & Multi-Platform	Cross-media integration (text, audio, video)	One lecture becomes content on YouTube, IG, TikTok, Spotify, Blog, Telegram	Extensive transmedia preaching network

Social media platforms (Instagram, Facebook, Twitter, TikTok) provide a space for interactive two-way propagation that is proven capable of strengthening emotional bonds between the da'i and their followers through comment features and live broadcasts. Creative, aesthetic, and narrative-based short visual content is highly favored by millennials and Generation Z groups who spend hours in cyberspace every day. The utilization of video channels such as YouTube supports the dissemination of long-form and short-form lecture documentation that is inclusive for viewers across regions (Rabyn et al., 2025). Meanwhile, podcast media offers audio flexibility for workers and students while representing a form of modernization through the smart mashup da'wah model that combines the authenticity of conventional lectures with the digital ecosystem (Farid et al., 2025). This integrated broadcasting strategy is clearly manifested by Gus Iqdam through the



distribution of casual lecture video clips using pesantren slang on social media alongside the conversion of live lecture audio into the Spotify platform.

Religious websites, blogs, and mobile applications act as instruments to reinforce the credibility of religious message dissemination based on scientific text references and automated notification systems in cyberspace. Documenting oral transcripts of Gus Iqdam's lectures into narrative articles on online portals such as NU Online or Aswaja NU contributes significantly to providing valid digital Islamic literacy for academic consumption (Mufrida & Pratiwi, 2025). Integrating all these media formats into a hybrid multi-platform strategy creates transmedia synergy that enriches the learning methods of cross-generational communities. Processing a single live lecture material into various digital formats ranging from YouTube videos, social media infographics, audio podcasts, to daily quotes on applications like the NU Online Superapp successfully embraces all segments of the cyber congregation massively and sustainably.

The Multi-Format Digital Da'wah Roadmap

The formulation of a multi-format digital media strategic roadmap serves as a crucial operational guideline to ensure the sustainability and effectiveness of Islamic propagation in cyberspace. This strategic process is systematically designed into five integrated and interactive stages. Stage 1 focuses on audience analysis, which aims to map out the demographics, locations, interests, and religious understanding of the targeted cyber congregation. Identifying the characteristics of the *mad'u* in this initial phase utilizes objective digital instruments, such as distributing surveys via Google Forms, tracking website analytics, and monitoring built-in social media insights.

Stage 2 centers on determining the platforms and content formats that are highly adaptive to the preferences and mobility convenience of cyber audiences. The distribution of religious messages is tailored to the technical architecture of each medium, including short visual videos for Instagram and TikTok, long-form thematic studies on YouTube, and flexible audio studies via Spotify. The publication of referential and academic texts is optimized through blogs, while virtual community consolidation and daily reminders are managed via Telegram channels and mobile applications. Stage 3 proceeds with periodic content production, divided into daily curations of motivational scriptural quotes, weekly in-depth articles, and monthly interactive live streams using creative tools such as Canva, CapCut, WordPress, and Anchor.

Stage 4 implements distribution and active engagement strategies to inclusively enhance cyber audience involvement. Upload schedules are routinely adjusted to prime-time hours, maintaining responsiveness toward comment sections or direct messages, and executing multi-platform integration such as embedding podcast links into official websites. Finally, Stage 5 culminates in periodic evaluation and the reinforcement of digital literacy through monitoring audience retention, conducting satisfaction surveys regarding congregational engagement, and fostering digital collaborations among religious figures. This structured approach ensures that contemporary da'wah messages are received in a highly relevant, massive, and sustainable manner by millennial and Generation Z cohorts.



CONCLUSION

This study concludes that an effective digital da'wah strategy in the contemporary media landscape requires a systematic, multi-format, and highly interactive cross-platform framework rather than relying on traditional one-way knowledge transfer. By examining the digital ecosystem and the successful transmedia propagation network of Gus Iqdam, the research demonstrates that the strategic integration of short-form visual content on social media, flexible audio programming via podcasts, and documented referential texts on web portals successfully captures the attention of millennial and Generation Z cohorts while accommodating their rapid content consumption habits. The primary implication of these findings is the urgent need for religious practitioners to elevate their digital literacy, master platform algorithms, and adhere to strict communicative ethics to propagate moderate Islamic values without triggering public controversy or semantic distortion. This study significantly contributes to the existing body of knowledge by bridging classical da'wah science with modern media convergence theories, offering an operational five-stage tactical roadmap—encompassing audience analysis, platform selection, content production, distribution, and periodic evaluation—as a sustainable model for contemporary religious broadcasters. Future research should expand upon these literary insights by incorporating empirical field investigations, mixed-method audience reception analyses, and algorithmic tracking to assess the long-term cognitive and behavioral impacts of digital religious discourses across diverse demographic segments.

REFERENCES

- Abdullah, I. (2024). *Serenading Silence*. Puteh Press.
- Abdulsalam, D. O. (2025). Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication. *Suhuf: International Journal of Islamic Studies*, 37(2), 403–414. <https://doi.org/10.23917/suhuf.v37i2.12779>
- Akareem, H. S., Wiese, M., & Hammedi, W. (2021). Patients' experience sharing with online social media communities: a bottom-of-the-pyramid perspective. *Journal of Services Marketing*, 36(2), 168–184. <https://doi.org/10.1108/JSM-12-2020-0512>
- Akmaliah, W. (2025). Algorithmic Religious Authority: Digital Islamic Preachers and Mainstreaming the Meaning of Jihad. *Journal of Religion, Media and Digital Culture*, 14(3), 430–453. <https://doi.org/https://doi.org/10.1163/21659214-bja10157>
- Al-Issa, N., Dens, N., & Kwiatek, P. (2024). The interplay of culture, religion and luxury consumption: a cross-national investigation. *Journal of Islamic Marketing*, 15(6), 1608–1631. <https://doi.org/10.1108/JIMA-05-2023-0153>
- Al Hadi, A. F. M. Q., Anggraini, F. N., Jinan, M., Maksum, M. N. R., & Jamaludin, R. B. (2025). Digital pedagogy in action: Enhancing critical thinking through YouTube in Islamic Religious Education. *Tadibia Islamika*, 5(2), 60–70. <https://doi.org/10.28918/tadibia.v5i2.12751>
- Armita, P. (2025). Digital Da'wah and Quranic Interpretation: Opportunities, Distortions, and Ethics in the Spread of Interpretations on Social Media. *International Journal of Islamic Thought and Humanities*, 4(1), 154–164. <https://doi.org/10.54298/ijith.v4i1.421>
- Campbell, H. (2005). Making space for religion in Internet studies. *Information Society*, 21(4), 309–



315. <https://doi.org/10.1080/01972240591007625>

Castells, M. (2013). *Communication power*. OUP Oxford.

Cooper, T. W. (2022). *The digital evangelicals: Contesting authority and authenticity after the new media turn*. Indiana University Press.

Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5 ed.). SAGE Publications.

Diepeveen, S., & Pinet, M. (2022). User perspectives on digital literacy as a response to misinformation. *Development Policy Review*, 40(S2), e12671. <https://doi.org/https://doi.org/10.1111/dpr.12671>

Diraco, G., Rescio, G., Siciliano, P., & Leone, A. (2023). Review on Human Action Recognition in Smart Living: Sensing Technology, Multimodality, Real-Time Processing, Interoperability, and Resource-Constrained Processing. In *Sensors* (Vol. 23, Nomor 11, hal. 5281). <https://doi.org/10.3390/s23115281>

Dodge, S., & Nelson, T. A. (2023). A framework for modern time geography: emphasizing diverse constraints on accessibility. *Journal of Geographical Systems*, 25(3), 357–375. <https://doi.org/10.1007/s10109-023-00404-1>

Farid, A. S., Ardiansyah, M., & Ibrahim, A. T. (2025). A Refresh Of The Institutional Mindset In Campus-Based Islamic Broadcasting Through The Synergy Of Da'wah. *Komunika*, 8(2). <https://doi.org/10.24042/htn3tr43>

Gebremariam, H. T., Dea, P., & Gonta, M. (2024). Digital socialization: Insights into interpersonal communication motives for socialization in social networks among undergraduate students. *Heliyon*, 10(20). <https://doi.org/10.1016/j.heliyon.2024.e39507>

Hakim, L. (2023). The Importance of Da'wa Ethics in Social Media: A Quranic Perspective. *QOF: Jurnal Studi Al-Qur'an dan Tafsir*, 7(1), 103–116. <https://doi.org/10.30762/qof.v7i1.901>

Hannan, A., & Mursyidi, A. F. (2023). Social media and the fragmentation of religious authority among Muslims in contemporary Indonesia. *Digital Muslim Review*, 1(2), 84–104. <https://doi.org/10.32678/dmr.v1i2.10>

Jenkins, H. (2018). Convergence culture, revisited. *Etkileşim*, 2, 10–19.

Jiang, B., & Wang, D. (2024). Perception of misinformation on social media among Chinese college students. *Frontiers in Psychology*, 15.

Juliansyahzen, M. I. (2023). Ideologization of hijrah in social media: Digital activism, religious commodification, and conservative domination. *Millah: Journal of Religious Studies*, 155–180. <https://doi.org/10.20885/millah.vol22.iss1.art6>

Kholili, H. M. (2023). Reconceptualization of the da'wah movement in indonesia: perspectives on da'wah communication. *Interdisciplinary Journal and Humanity (INJURITY)*, 2(3), 219–238. <https://doi.org/10.58631/injury.v2i3.40>

Khosiin, K., Tobroni, T., & Khozin, K. (2023). The Rahmatan Lil-'Alamin Paradigm as an Approach to Islamic Education in Muhammadiyah Institutions. *Progresiva : Jurnal Pemikiran dan Pendidikan Islam*, 12(01), 133–146. <https://doi.org/10.22219/progresiva.v12i01.29382>



- Luttrell, R. (2025). *Social media: How to engage, share, and connect*. Bloomsbury Publishing USA.
- Manovich, L. (2016). *Designing and living Instagram photography: Themes, feeds, sequences, branding, faces, bodies*.
- Martin, J. P., & Cendrowski, H. (2023). *Cloud computing and electronic discovery*.
- Maspul, K. A. (2025). *Sacred Resilience: The Islamic Wisdom of Soul Healing*. Deepublish.
- Mudhofi, H. M., Supena, H. I., Adeni, S., & bin Hj Suyurno, M. D. S. (2025). *Shaping the Ahl al-Sunnah wa al-Jama'ah thoughts in the online realm: The case of Indonesia and Malaysia*. Penerbit NEM.
- Mufrida, I., & Pratiwi, C. S. (2025). Analisis Dampak Dakwah Gus Iqdam terhadap Dinamika Sosial dan Keagamaan: Studi Kasus pada Masyarakat Karanggayam Blitar. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, 2(3), 302–319. <https://doi.org/10.61132/ikhlas.v2i3.1176>
- Muslim, A., Nurmasari, Y., & Kamila, L. (2024). Digital Media and Islamic Matchmaking in Indonesia: The Case of “Kelas Jodoh.” *Journal of Media and Religion Studies*, 7(2), 23–39. <https://doi.org/10.47951/mediad.1526896>
- Muslim, J. (2022). Implementation of Da'wah Management in Developing the Professionalism of Islamic Religious Educators. *Al-Hayat: Journal of Islamic Education*, 6(1), 240–252. <https://doi.org/10.35723/ajie.v6i1.300>
- Negroponte, N. (2015). *Being Digital*. Alfred A. Knopf.
- Nurbini, & Putri, N. R. (2025). Persuasive Da'wah Approach from the Perspective of the Qur'an. *Munazzama: Journal of Islamic Management and Pilgrimage*, 5(2), 176–190. <https://doi.org/10.21580/mz.v5i2.29171>
- Nurhalifa, A., Ramadhan, M. A., Ilham, M., & Siola, M. N. (2026). Philosophy of Science as the Foundation for the Development of Islamic Da'wah. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 3(6), 383–389. <https://doi.org/10.5281/zenodo.18257914>
- Ohara, M. R. (2023). The Role of Social Media in Educational Communication Management. *Journal of Contemporary Administration and Management (ADMAN)*, 1(2), 70–76. <https://doi.org/10.61100/adman.v1i2.25>
- Puspita, B. B., & Edvra, P. A. (2022). The Use of YouTube and Apps by Digital Moms to Support Early Childhood Learning. *Athens Journal of Mass Media and Communications*. <https://doi.org/10.30958/ajmmc.8-4-2>
- Putra, A. M., & Sajdahfath, T. (2025). The Activating of Digitalization and Media Convergence of Vision+ by MNC Group. *Al-i'lam - Journal of Contemporary Islamic Communication and Media*, 5(1), 1–17. <https://doi.org/10.33102/jcicom.vol5no1.115>
- Rabyn, A. A., Muttaqin, N., Baskara, D. S., & Purwodani, D. L. (2025). Examining The Impact of Short-Form Video Content on Brand Perception for Higher Education Institutions Across Different Social Media Platforms: A Systematic Literature Review. *Mukasi: Jurnal Ilmu Komunikasi*, 4(3), 839–849. <https://doi.org/10.54259/mukasi.v4i3.4878>
- Rafisqy, A. (2024). The Effectiveness of Islamic Broadcasting via Streaming Radio in Promoting the Values of Tolerance. *Journal on Islamic Studies*, 1(2), 100–109. <https://doi.org/10.35335/96je5v30>



- Rahman, M., & Muhit, M. A. (2025). Da'wah Strategies of the Prophet Muhammad (SAW) and His Companions: Lessons for Contemporary Muslim Preachers. *British Journal of Arts and Humanities*, 7(2), 419–428. <https://doi.org/10.34104/bjah.02504190428>
- Ramawardhani, O. V., Olimpia, E., & Sari, D. F. (2025). Gerakan Kepemimpinan Dakwah di Era Digital. *DAWUH: Islamic Communication Journal*, 6(1), 17–22. <https://doi.org/10.62159/dawuh.v5i3.1599>
- Rodiyah, R., & Beta, H. J. (2022). Sejarah Dakwah Dan Metode Dakwah Walisongo Di Indonesia. *DAWUH: Islamic Communication Journal*, 3(1), 1–6.
- Salam, M. A., Nirwana, A., Rhain, A., Azizah, A., Dahliana, Y., & Nurrohim, A. (2024). Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change. *al-Afkar, Journal For Islamic Studies*, 7(3), 1120–1141. <https://doi.org/10.31943/afkarjournal.v7i3.1604>
- Setiawan, D. (2025). Multicultural da'wah strategy: An inclusive approach in promoting tolerance and social harmony in plural societies. *Islamic perspective on Communication and Psychology*, 2(1), 56–67. <https://doi.org/10.61511/ipercop.v2i1.2025.1677>
- Setiawati, R., Hidayat, R., & Syaripuddin, M. A. (2025). Orientation of Da'wah Development Through Inclusive Mass Communication (Mass Media). *KnE Social Sciences*, 10(14), 458–476. <https://doi.org/10.18502/kss.v10i14.19110>
- Song, D. (2026). Hall's encoding/decoding model revisited in the digital platform age: de/encoding, lincoding, affordecoding, and en/decoding. *Information, Communication & Society*, 29(2), 546–564. <https://doi.org/10.1080/1369118X.2025.2524571>
- Šveda, M., & Madajová, M. S. (2023). Estimating distance decay of intra-urban trips using mobile phone data: The case of Bratislava, Slovakia. *Journal of Transport Geography*, 107, 103552. <https://doi.org/https://doi.org/10.1016/j.jtrangeo.2023.103552>
- Thahir, M. (2023). Da'wah and the Dynamics of Modern Communication. *Al-Ulum*, 23(1), 74–90. <https://doi.org/10.30603/au.v23i1.3484>
- Topan, A. (2025). Social Media as a Means of Strengthening Religious Moderation in Indonesia (2018-2024). *An Nur: Jurnal Studi Islam*, 17(1), 74–93. <https://doi.org/10.37252/annur.v17i1.1525>
- Uyuni, B., Rodhiyana, M., & Soraya, S. (2023). The potential of daiyah (woman religious preachers) to harness the power of religious preaching on social media. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 6(2), 167–182. <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.256>

