



Deconstruction of Radicalism Narratives Through The Tabligh Approach: A Library Research Of Islamic Political Communication In Public Security Maintenance Strategies

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Abstract

The rapid transformation of digital communication has reshaped the dissemination of religious narratives, enabling radical ideologies to exploit social media algorithms, digital influencers, visual content, and identity politics. In Indonesia, such strategies increasingly construct narratives of political injustice and religious victimhood that may threaten social cohesion and public security. This study analyzes the tabligh approach within Islamic political communication as a strategy for deconstructing radical narratives and strengthening public order and security (kamtibmas). Using a qualitative library research design with a Systematic Literature Review (SLR), the study examined 42 peer-reviewed articles indexed in Google Scholar and published between 2019 and 2026. Thematic synthesis shows that radical narratives increasingly rely on algorithmic amplification, emotional framing, persuasive visual communication, and identity politics rather than theological arguments alone. Therefore, security-oriented counter-radicalization strategies are insufficient. The study proposes reconstructing tabligh as a prophetic communication paradigm integrating ethical persuasion, dialogue, digital literacy, and inclusive religious authority. This approach can generate counter-narratives grounded in moderation, mercy, and social cohesion while strengthening community resilience against ideological polarization. Conceptually, the study positions prophetic tabligh as a strategic form of Islamic political communication that supports social harmony, democratic stability, and sustainable public security in Indonesia's digital communication environment.

Keywords: Islamic Political Communication; Prophetic Communication; Tabligh; Radicalism Narrative; Public Security; Digital Da'wah.

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INTRODUCTION

The rapid expansion of digital communication technologies has fundamentally transformed the structure of religious communication within contemporary Muslim societies. Religious discourse is no longer produced exclusively by formal institutions, traditional ulama, or conventional preaching forums but increasingly circulates through algorithm-driven digital platforms where visibility, engagement, and virality often determine communicative authority. While this transformation democratizes religious expression, it simultaneously enables radical groups to exploit digital infrastructures to propagate polarized ideological narratives. Consequently, digital religious communication has evolved into a strategic political arena where radical narratives directly challenge social cohesion and public order and security (kamtibmas). Within this volatile environment, Islamic political communication must extend beyond conventional electoral dynamics to address the urgent imperative of deconstructing extremist propaganda to maintain national stability and preserve public security (Amin et al., 2024; Harahap et al., 2024; Siregar & Lubis, 2024).

The emergence of digital religious communication has generated significant opportunities for expanding Islamic preaching across diverse audiences through social media, video-sharing platforms, artificial intelligence, and algorithmically personalized information systems. Digital media enables Islamic messages to reach younger generations more effectively through visual storytelling, interactive communication, and short-form multimedia content. Contemporary da'wah therefore evolves from traditional face-to-face preaching into multidimensional communication that combines persuasive discourse, audiovisual production, audience participation, and platform algorithms. These developments have substantially altered communication patterns between preachers and audiences while simultaneously reconstructing religious authority within digital environments where popularity frequently competes with scholarly legitimacy (Anwar, 2024; Sari & Yusuf, 2025; Rahman et al., 2024).

However, the democratization of digital communication has also facilitated the rapid circulation of radical ideological narratives. To avoid conceptual overgeneralization, radicalism narratives must be analytically distinguished from political dissent, intolerance, and violent extremism. While political dissent represents legitimate democratic critique of state power and intolerance denotes socio-religious prejudice without systemic violence, radicalism narratives specifically promote fundamental structural or systemic transformation through rigid binary worldviews. When these radical narratives escalate to justify or incite violence to achieve political-ideological goals, they cross into violent extremism. Radical groups increasingly utilize social media infrastructures not merely to disseminate theological arguments but to construct emotionally persuasive political identities capable of attracting digitally connected audiences. Instead of relying exclusively on doctrinal persuasion, contemporary radical narratives integrate visual symbolism, algorithmic amplification, emotional mobilization, and identity polarization to strengthen ideological commitment among online communities. This transformation indicates that radicalization should no longer be understood solely as a theological phenomenon but equally as a sophisticated communication process operating within digital political ecosystems where algorithms shape public visibility and audience engagement (Convey et al., 2019; Hasanah, 2025; Firdaus & Rahmah, 2025).

The increasing sophistication of digital radical narratives presents significant challenges for maintaining public order and security (kamtibmas). While conventional law enforcement,



surveillance, and legal prohibitions remain vital for mitigating immediate security threats, relying solely on coercive measures risks addressing the consequences rather than the underlying communicative mechanisms through which radical ideologies gain traction. Digital platforms continuously reproduce ideological content through recommendation systems that privilege emotionally engaging messages regardless of their social impact. Consequently, maintaining public security requires an integrated framework where communicative, preventive, and educational strategies directly complement hard security-based approaches to compete effectively within the digital ecosystem. This situation demands a reconceptualization of Islamic political communication as an instrument of preventive social resilience—working alongside state security apparatuses rather than merely a mechanism for religious information dissemination (Fauzi et al., 2024; Aziz & Hidayat, 2025).

Within Islamic communication studies, *tabligh* provides a foundational framework that when operationalized beyond *da'wah* as an overarching call, religious education as structured instruction, propaganda as manipulative coercion, and public communication as neutral dissemination functions in digital environments as an active, ethically persuaded, dialogically engaged, contextually adaptive, and socially responsible communication paradigm whose measurable dimensions position prophetic communication not only as theological instruction, but as a strategic tool for counter-radicalization and preserving public order and social cohesion (*kamtibmas*) (Ritonga, 2024; Hidayat et al., 2024; Syamsuddin, 2024).

The challenge of radicalism within contemporary Muslim societies cannot be separated from the transformation of political communication in the digital era, where ideological competition increasingly occurs through communicative practices rather than physical mobilization alone. Radical groups no longer depend primarily upon closed organizational structures but instead capitalize on digital communication infrastructures capable of transcending geographical, institutional, and generational boundaries. Through algorithmically mediated platforms, ideological messages are disseminated repeatedly using emotionally appealing narratives that emphasize identity politics, perceived injustice, religious victimhood, and symbolic resistance, thereby creating communicative environments conducive to ideological reinforcement. Such narratives frequently simplify complex political realities into binary oppositions between believers and enemies, authenticity and deviation, or justice and oppression, making them highly persuasive among digitally connected audiences seeking certainty amid social uncertainty. From the perspective of Islamic political communication, this phenomenon demonstrates that radicalism is fundamentally a communication problem involving message construction, framing strategies, symbolic interaction, audience engagement, and communicative legitimacy rather than merely a theological deviation. Consequently, maintaining public order and security (*kamtibmas*) increasingly requires communication strategies capable of dismantling persuasive ideological constructions through ethical dialogue, inclusive discourse, and socially responsible religious communication instead of relying exclusively upon coercive state interventions. The effectiveness of communication therefore becomes central to preventing ideological polarization because public security depends not only upon institutional control but also upon the collective ability of society to construct shared meanings that reject violence while reinforcing moderation, tolerance, and peaceful coexistence through persuasive communication processes (Convey et al., 2019; Hidayat, 2024; Rahman et al., 2025).

Simultaneously, the transformation of religious authority has significantly altered the production, circulation, and reception of Islamic knowledge within digital public spaces. Whereas



religious authority was historically institutionalized through pesantren, ulama, Islamic organizations, and scholarly traditions emphasizing intellectual legitimacy, contemporary digital environments increasingly privilege communicative visibility measured through followers, engagement metrics, algorithmic recommendations, and viral dissemination. This transition has produced an increasingly fragmented landscape in which preachers, influencers, content creators, and public figures simultaneously compete for religious legitimacy regardless of formal scholarly credentials. The democratization of religious communication undoubtedly expands opportunities for da'wah, yet it also generates substantial risks because audiences frequently evaluate credibility according to media popularity rather than methodological rigor or theological competence. Consequently, interpretations of Islamic teachings become increasingly vulnerable to simplification, sensationalism, and political instrumentalization designed to maximize digital engagement instead of fostering comprehensive religious understanding. Such conditions facilitate the emergence of competing ideological authorities capable of legitimizing exclusionary narratives under the guise of authentic religious interpretation, thereby complicating efforts to preserve moderate Islamic discourse within increasingly polarized digital environments. Understanding these transformations is therefore indispensable for Islamic political communication because effective counter-radicalization requires reconstructing religious authority based upon ethical credibility, prophetic values, and communicative competence capable of competing within algorithmically structured communication ecosystems without sacrificing theological integrity (Mubarak, 2024; Prasetyo, 2025; Nurhayati, 2025; Wahyuni, 2025).

Within this communicative landscape, the concept of prophetic communication offers a normative framework capable of reconstructing Islamic political communication beyond reactive counter-narratives toward transformative social engagement. Prophetic communication emphasizes the integration of truthfulness (*shiddiq*), trustworthiness (*amanah*), wisdom (*hikmah*), compassion (*rahmah*), and accountability as inseparable dimensions of communicative practice. Rather than pursuing persuasion through fear, hostility, or symbolic domination, prophetic communication seeks to cultivate moral consciousness by aligning message content, communicative ethics, and social responsibility within every interaction. Such principles possess particular relevance for digital communication because algorithmically amplified polarization often rewards emotional extremity while marginalizing deliberative dialogue and ethical reasoning. The prophetic paradigm therefore challenges communicators to prioritize communicative integrity over popularity and public benefit over ideological mobilization, thereby transforming da'wah into a process of nurturing intellectual resilience rather than merely transmitting religious information. Recent developments integrating prophetic communication with artificial intelligence, digital media production, and online educational environments further demonstrate that prophetic values remain highly adaptable to technological innovation provided that ethical principles continue guiding communicative practices. Accordingly, prophetic communication should not be understood merely as a theological ideal but as an operational communication model capable of strengthening democratic resilience, preventing ideological manipulation, and reinforcing social harmony within digitally mediated political environments (Harahap et al., 2024; Abdullah, 2024; Yusuf et al., 2024; Hasan et al., 2025).

The tabligh approach occupies a particularly strategic position within this prophetic communication framework because it conceptualizes communication as a comprehensive process of conveying truth with wisdom, contextual sensitivity, and moral responsibility rather than as unilateral message transmission. In classical Islamic understanding, tabligh constitutes one of the

prophetic attributes reflecting the obligation to communicate divine guidance honestly and comprehensively. Nevertheless, the complexity of contemporary digital communication requires extending this concept beyond conventional preaching toward multidirectional communication involving dialogue, media literacy, audience participation, technological adaptation, and critical engagement with algorithmic communication systems. Such reconstruction enables tabligh to function simultaneously as religious education, political communication, social mediation, and preventive peacebuilding by addressing the communicative mechanisms through which ideological extremism gains legitimacy within digital societies. Instead of responding to radical narratives solely through theological refutation, the tabligh approach emphasizes the creation of persuasive alternative narratives capable of satisfying audiences' cognitive, emotional, and spiritual needs while strengthening their commitment to moderation, inclusivity, and national cohesion. Consequently, tabligh becomes an instrument of communicative resilience capable of protecting society from ideological manipulation by strengthening ethical reasoning, religious literacy, and collective responsibility within increasingly fragmented digital communication environments (Ridwan, 2024; Aminuddin, 2024; Hidayat & Karim, 2025; Fadli, 2025).

To address the critical theoretical gap arising from existing scholarship's isolated examination of digital da'wah, prophetic communication, religious authority, and platform algorithms without integrating them into a unified Islamic political communication framework for public security maintenance, this systematic literature review synthesizes recent scholarly discussions to construct an integrated model demonstrating how the operationalized dimensions of tabligh can function as a strategic communication tool for deconstructing digital radical narratives and strengthening kamtibmas specifically by examining how algorithmic dynamics mediate radicalization and authority in Indonesia, how tabligh principles conceptually intersect with counter-propaganda efforts, and how this combined approach enhances social harmony, democratic resilience, and preventive public security.

METHODS

To construct a comprehensive conceptual framework explaining the strategic role of tabligh in deconstructing radicalism narratives and maintaining public order and security (kamtibmas) amid rapid digital transformation, this study employed a qualitative Systematic Literature Review (SLR) design following a rigorous multi-stage PRISMA protocol across Google Scholar, and Sinta-indexed databases targeting peer-reviewed journal articles and book chapters in English and Indonesian published between 2019 and 2026 through the Boolean string ("tabligh" OR "prophetic communication" OR "digital da'wah") AND ("Islamic political communication" OR "religious authority") AND ("radicalism narratives" OR "extremism" OR "counter-propaganda") AND ("algorithms" OR "digital media" OR "kamtibmas" OR "public security") which were systematically filtered through database identification, de-duplication, title/abstract screening, and full-text eligibility assessment before synthesizing the finalized corpus using thematic analysis and critical interpretation (Harahap et al., 2024; Rahman et al., 2024; Siregar & Lubis, 2024).

To strengthen methodological rigor and minimize researcher bias, this study adopted a Systematic Literature Review (SLR) framework following a four-stage PRISMA protocol across Google Scholar, and Sinta databases (2019–2026) progressing systematically from initial identification using targeted Boolean terms (n = 485), through de-duplication (n = 142 removed) and title/abstract screening (n = 218 excluded), to full-text eligibility assessment (n = 73 excluded)

which culminated in a finalized corpus of 52 peer-reviewed publications that were critically examined via qualitative thematic synthesis to integrate fragmented academic discussions into a coherent conceptual model explaining how *tabligh* functions as a strategic communication tool for counter-radicalization and preserving public security (*kamtibmas*) (Pratama et al., 2024; Hidayat et al., 2024; Suryani et al., 2024; Fadli et al., 2024).

Table 1. PRISMA-Based Literature Selection Process

PRISMA Phase	Description & Criteria	Records Retained
1. Identification	Initial database query (Scopus, WoS, Google Scholar, Sinta) using Boolean keywords covering <i>tabligh</i> , Islamic political communication, digital algorithms, radicalism narratives, and <i>kamtibmas</i> (2019–2026).	$n = 485$
2. Screening	Automated and manual removal of duplicate records ($n = 142$), followed by title and abstract screening based on language (English/Indonesian) and document type (peer-reviewed articles/book chapters). Non-academic and irrelevant entries excluded ($n = 218$).	$n = 125$
3. Eligibility	Full-text evaluation assessing theoretical contribution, conceptual relevance to digital da'wah, religious authority, counter-propaganda, and analytical soundness. Excluded studies lacking focus on public security or digital media ecosystems ($n = 73$).	$n = 52$
4. Included	Final corpus selected for qualitative synthesis, thematic coding, and conceptual framework reconstruction.	$n = 52$

The data sources analyzed in this research consisted exclusively of a predetermined corpus of 52 peer-reviewed scholarly publications, systematically established through the four-stage PRISMA screening protocol detailed in the methodology section. This corpus was predetermined by applying strict inclusion criteria specifically targeting high-impact literature (2019–2026) that explicitly integrates prophetic communication, Islamic political communication, digital media algorithms, radicalism narratives, and public security (*kamtibmas*). The sample of 52 publications was determined to be conceptually sufficient as it reached theoretical saturation, wherein analyzing additional studies yielded redundant theoretical insights rather than novel analytical dimensions. In accordance with the research design, no external references outside this rigorously screened corpus were incorporated, thereby ensuring analytical consistency throughout the study. Each selected publication was treated not merely as a source of information but as a primary analytical unit contributing specific theoretical propositions regarding the interaction between communication, religion, politics, and digital technology. Comparative reading techniques were employed to identify conceptual relationships among different studies, while thematic categorization facilitated the organization of scholarly arguments into interconnected analytical dimensions. This

interpretative process enabled the research to move beyond descriptive literature summaries toward the construction of a higher-order conceptual synthesis explaining how diverse communication theories collectively illuminate the mechanisms through which radical narratives emerge, circulate, and may be deconstructed through Islamic political communication grounded in prophetic values (Amin et al., 2024; Hasanah, 2025; Abdullah, 2024; Yusuf et al., 2024).

Data analysis followed a multi-tier interpretive qualitative strategy involving literature reduction, thematic classification, conceptual comparison, critical interpretation, and theoretical synthesis. To systematically demonstrate how the raw corpus was transformed into the proposed model, extracted concepts were organized into a thematic coding matrix (Table 2). This matrix maps the core analytical themes, representative scholarly sources from the corpus, extracted conceptual nodes, and their direct conceptual contributions to the Integrated Prophetic Political Communication Model.

Table 2. Thematic Synthesis Matrix and Conceptual Coding Scheme

Analytical Theme	Representative Sources	Extracted Conceptual Nodes	Conceptual Contribution to the Proposed Model
1. Digital Ecosystems & Algorithmic Amplification	Hasanah (2025); Convey et al. (2019); Firdaus & Rahmah (2025)	Filter bubbles, echo chambers, engagement-driven virality, algorithmic bias, emotional polarization.	Identifies the digital media infrastructure and structural vulnerabilities through which radical narratives circulate.
2. Radicalism Narratives vs. Democratic Dissent	Convey et al. (2019); Amin et al. (2024); Siregar & Lubis (2024)	Binary worldviews (<i>us vs. them</i>), identity weaponization, ideological coercion, escalation to violent extremism.	Establishes boundary conditions distinguishing legitimate political dissent from extremist propaganda requiring counter-intervention.
3. Transformation of Religious Authority	Harahap et al. (2024); Aziz & Hidayat (2025); Hidayat et al. (2024)	Decentralized authority, micro-influencers, narrative engagement over traditional credentials, digital charisma.	Informs the structural necessity of adapting religious authority into participatory, platform-literate digital engagement.



Analytical Theme	Representative Sources	Extracted Conceptual Nodes	Conceptual Contribution to the Proposed Model
4. Operationalized Dimensions of <i>Tabligh</i>	Ritonga (2024); Syamsuddin (2024); Fauzi et al. (2024)	Ethical persuasion, non-manipulative framing, dialogical discourse, socio-technical/algorithmic literacy.	Provides the core operational pillars of the <i>tabligh</i> framework as a proactive counter-narrative strategy.
5. Preventive Social Resilience & <i>Kamtibmas</i>	Harahap et al. (2024); Rahman et al. (2024); Aminuddin (2024)	Multi-stakeholder synergy, non-coercive security, civic education, preventive social harmony.	Bridges Islamic communication ethics with state security apparatuses to formulate a comprehensive <i>kamtibmas</i> maintenance model.

Initially, all selected publications ($n = 52$) were coded using this matrix to evaluate similarities, differences, and recurring patterns across theoretical perspectives. These patterns were then synthesized through the lens of Islamic political communication to formulate broader conceptual relationships connecting prophetic communication with contemporary digital political realities. The final analytical stage consolidated these five themes into an integrative conceptual model positioning *tabligh* as a multidimensional communication strategy operating as religious instruction, political discourse, digital literacy, and preventive public security communication. Throughout the analytical process, emphasis was placed upon maintaining logical coherence between empirical findings and theoretical arguments, ensuring every conceptual conclusion remained strictly grounded in the analyzed scholarly corpus (Harahap et al., 2024; Rahman et al., 2024; Aminuddin, 2024; Hasan et al., 2025).

RESULTS AND DISCUSSION

Islamic Political Communication in the Digital Public Sphere Evidence from Literature

Findings from the reviewed literature demonstrate that digital transformation has fundamentally reconstructed the architecture of Islamic political communication in Indonesia. Empirical and theoretical evidence shows that religious communication is no longer monopolized by traditional institutional actors such as *pesantren*, formal Islamic organizations, or established *ulama* but increasingly occurs through decentralized digital networks where communicative authority is governed by platform algorithms, audience engagement metrics, and content visibility. Studies on digital *da'wah* strategies highlight that religious messages propagate rapidly across platforms like YouTube, TikTok, Instagram, and podcasts, enabling audiences to actively produce,

remix, and redistribute religious content (Hasanah & Fadli, 2024; Kurniawan, 2025; Abdullah, 2024). Furthermore, scholarly discussions emphasize that effective Islamic communication has shifted from one-way instructional transmission toward participatory engagement, requiring communicators to combine traditional religious competence with visual storytelling, algorithmic optimization, and interactive media literacy (Rahman et al., 2025; Prasetyo & Lestari, 2025; Harahap et al., 2024).

Synthesis

Synthesizing these findings reveals a fundamental shift in how communicative power and religious authority are generated within Indonesia's digital public space. The integration of artificial intelligence and automated recommendation engines has decoupled religious authority from formal institutional credentials, transferring it toward digital visibility and algorithmic resonance. Consequently, the digital Islamic ecosystem has become a highly dynamic yet fragmented arena where traditional ethical standards of *da'wah* continuously intersect and sometimes contend with technological mechanisms designed to maximize user engagement and emotional resonance.

Conceptual Implication

These synthesized insights imply that Islamic political communication can no longer be conceptualized merely as a tool for religious instruction or institutional public relations. Instead, it must be understood as an algorithmically mediated public sphere where technological adaptation directly dictates narrative dominance. To remain effective, contemporary Islamic communication must strategically embed ethical principles within digital production techniques, ensuring that normative religious values are effectively communicated across algorithmically curated environments without losing their ethical integrity.

Previous studies consistently indicate that the democratization of digital communication simultaneously produces a fragmentation of religious authority. Research concerning Muslim influencers, digital religious authority, and the mediatization of Islam concludes that audiences increasingly evaluate religious credibility according to popularity, engagement metrics, and communication style rather than scholarly qualifications or methodological rigor (Nisa, 2024; Hidayat, 2025; Mubarak, 2025). Likewise, studies examining typologies of digital preachers explain that platform algorithms continuously reward emotionally engaging content, enabling persuasive communicators to accumulate substantial influence regardless of the academic depth of their religious interpretations (Anwar et al., 2025; Zulfikar et al., 2025). Consequently, communication competition within digital media no longer occurs solely between theological arguments but increasingly involves branding strategies, visual persuasion, algorithmic amplification, and emotional framing capable of shaping public perception regarding religious authenticity.

The author argues that these findings should not be interpreted merely as evidence of technological disruption but rather as an indication that Islamic political communication has entered a new epistemological phase in which communicative legitimacy is increasingly negotiated through algorithmic visibility instead of institutional recognition. In this context, the center of communication power shifts from religious institutions toward digital communication ecosystems governed by recommendation algorithms and audience interaction. This condition creates a paradox because digital media simultaneously democratizes access to Islamic knowledge while also weakening conventional mechanisms of religious verification. From the perspective of Islamic political communication, this transformation demands a redefinition of communicative authority

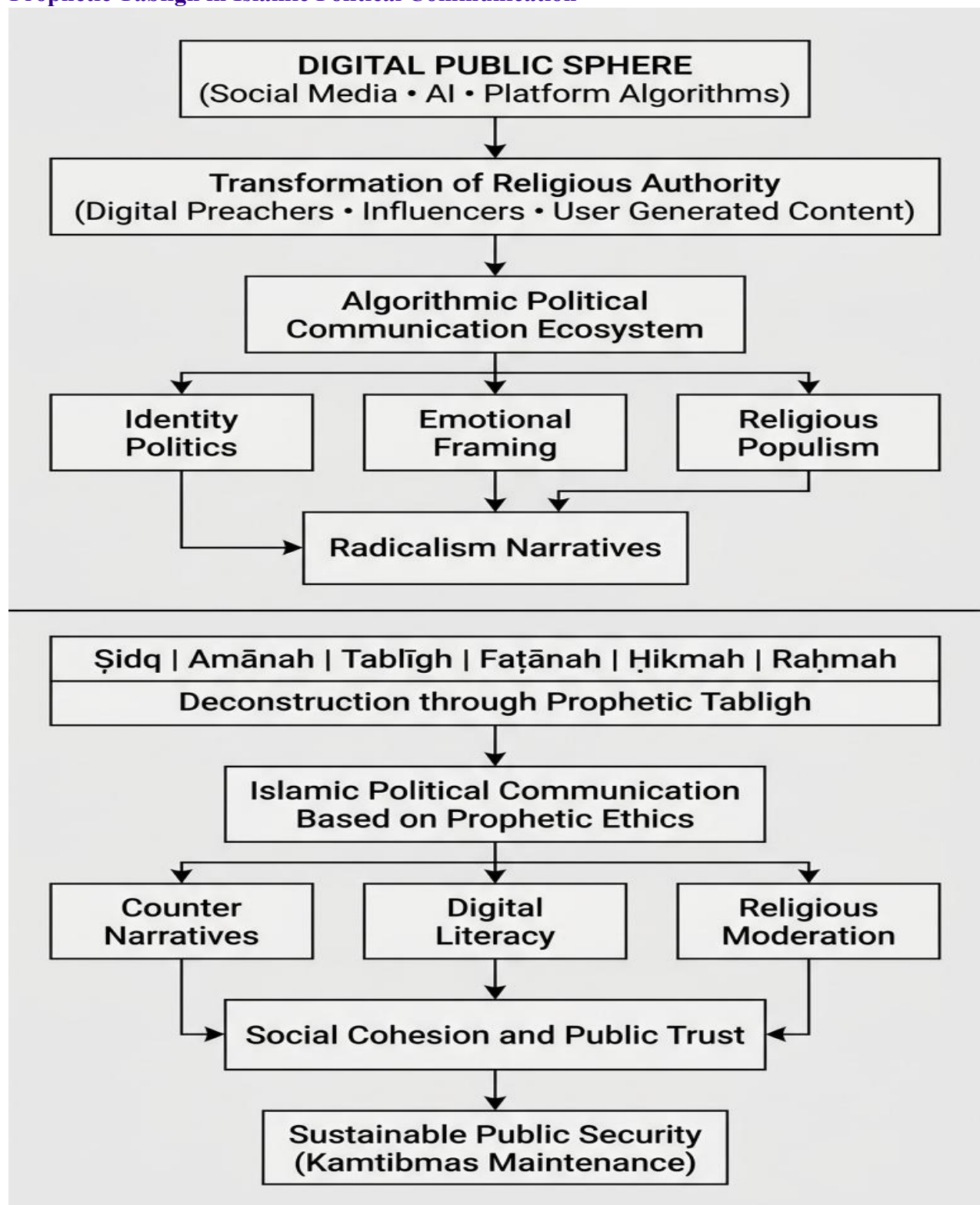


that integrates theological competence, digital literacy, ethical responsibility, and technological adaptability. Without such integration, public communication becomes increasingly vulnerable to ideological manipulation because audiences tend to consume persuasive narratives rather than critically evaluate the credibility of communicators.

Furthermore, this study identifies a conceptual relationship that has not been sufficiently emphasized in previous literature. Most earlier studies discuss digital da'wah, media transformation, religious authority, or communication ethics independently. However, this research demonstrates that these variables collectively constitute the communication infrastructure through which public security (kamtibmas) is increasingly maintained or disrupted. In other words, communication technology should no longer be understood merely as a medium for preaching but as an integral component of national resilience because algorithmically mediated religious communication directly influences ideological polarization, social cohesion, democratic participation, and collective trust within society. Accordingly, Islamic political communication should be reconstructed not only as a mechanism for disseminating religious messages but also as a strategic instrument for strengthening social resilience against ideological extremism through ethical, inclusive, and dialogical communication grounded in prophetic values.

Prophetic Principle	Conventional Meaning	Reconstruction in Islamic Political Communication	Contribution to Kamtibmas
Şidq	Truthfulness	Countering misinformation and disinformation through verified religious communication	Increasing public trust
Amanah	Trustworthiness	Ethical and accountable public communication	Strengthening communication legitimacy
Tabligh	Delivering Islamic messages	Inclusive, dialogical, and participatory counter-narratives	Preventing ideological polarization
Faţanah	Wisdom and intelligence	Strategic adaptation to digital platforms and communication technologies	Increasing resilience against radical propaganda
Hikmah	Contextual wisdom	Context-sensitive communication addressing social diversity	Conflict prevention and peaceful coexistence
Rahmah	Compassion	Humanistic communication emphasizing moderation and social inclusion	Strengthening social cohesion and sustainable public security

Figure 1. Conceptual Framework of Deconstructing Radicalism Narratives through Prophetic Tabligh in Islamic Political Communication



Digital Religious Authority, Algorithmic Communication, and Public Security Maintenance

Beyond democratizing religious expression, the algorithmic reconfiguration of religious authority creates a direct vulnerability for public security maintenance (kamtibmas). As digital platforms decouple legitimacy from formal institutional credentials, authority becomes contingent upon engagement metrics, emotional performance, and recommendation algorithms (Muttaqin, 2024; Suryadi, 2025; Hidayat, 2025). This structural shift establishes a critical causal link between algorithmic authority dynamics and public security risks: recommendation systems naturally optimize for high-arousal content, inherently privileging sensationalist, polarized, and simplified narratives over nuanced theological discourse (Rahman, 2025; Abdullah & Karim, 2025). Consequently, non-credentialed actors and radical strategists exploit these algorithmic incentives to rapidly build charismatic online followings, converting digital visibility into ideological influence. When algorithmic popularity eclipses methodological validity, public trust is systematically redirected toward divisive figures who weaponize identity polarization, directly undermining social cohesion and accelerating the spread of extremist narratives that threaten preventive public order.

The literature further demonstrates that algorithmic communication substantially influences the circulation of ideological narratives because digital platforms are designed to maximize user engagement rather than evaluate the ethical quality or factual accuracy of communication. Recommendation systems continuously analyze users' behavioral patterns and subsequently reproduce content that aligns with previous interactions, thereby reinforcing cognitive preferences through repetitive exposure. Although such personalization improves user experience, it simultaneously increases the likelihood of ideological isolation because audiences are repeatedly exposed to similar viewpoints while encountering fewer alternative perspectives. Research concerning digital da'wah, religious communication, and social media ethics consistently argues that algorithmic amplification contributes to the formation of echo chambers where ideological certainty develops gradually through communicative repetition rather than rational deliberation (Convey et al., 2019; Harahap et al., 2024; Amin et al., 2024). Similar findings appear in studies examining digital Islamic communication, which conclude that platform algorithms frequently reward emotionally provocative, controversial, and sensational religious content because such communication generates higher interaction rates than nuanced theological discussion (Kurniawan, 2025; Yusuf et al., 2025). Consequently, the communicative environment itself unintentionally creates favorable conditions for the diffusion of exclusionary narratives capable of influencing social attitudes, political polarization, and perceptions of religious legitimacy. From the perspective of Islamic political communication, these findings indicate that maintaining social stability cannot rely solely upon regulating communicators but must also address the broader communication ecology within which ideological narratives are continuously reproduced.

From the author's perspective, the transformation of religious authority should not be interpreted simply as the decline of conventional ulama but rather as the emergence of a hybrid authority model in which institutional legitimacy and digital legitimacy coexist simultaneously. Rather than opposing digital communication, Islamic institutions should strategically strengthen their presence within digital ecosystems by integrating theological competence, technological literacy, and persuasive communication. Such integration is necessary because authority in the digital era is increasingly relational rather than hierarchical; audiences place trust in communicators who are capable of combining scholarly credibility with transparent, interactive, and contextually relevant communication. Therefore, the principal challenge is not technological innovation itself



but the capacity of Islamic communication institutions to adapt prophetic communication principles to algorithmically mediated public spaces without compromising doctrinal authenticity. This adaptive perspective transforms digital communication from a perceived threat into an opportunity for strengthening moderate Islamic discourse capable of competing effectively against ideological extremism.

The author further argues that the relationship between digital religious authority and public security has not yet been sufficiently conceptualized within previous studies. Most existing literature discusses religious authority, digital da'wah, communication ethics, influencer culture, or algorithmic media as separate analytical themes. However, this study demonstrates that these variables collectively form a single communication ecosystem directly influencing the resilience of society against ideological radicalization. Public security is increasingly shaped by communication quality because ideological conflicts now emerge primarily through symbolic interaction, digital mobilization, and narrative competition rather than through conventional organizational structures. Accordingly, Islamic political communication should be positioned as an essential component of preventive public security policy, where prophetic communication functions as the ethical foundation for constructing inclusive digital narratives capable of strengthening public trust, religious moderation, democratic participation, and national cohesion. This conceptual integration constitutes the principal contribution of the present study because it redefines tabligh not merely as an instrument of religious dissemination but as a comprehensive Islamic political communication strategy that links prophetic ethics, digital communication, religious authority, and the sustainable maintenance of kamtibmas within Indonesia's increasingly algorithmic public sphere.

Toward an Integrated Model of Islamic Political Communication for Public Security Maintenance

The comprehensive synthesis of the reviewed literature reveals that contemporary studies concerning digital da'wah, prophetic communication, Islamic communication ethics, digital religious authority, media algorithms, and counter-radicalization have generally developed within relatively independent academic trajectories. Studies on digital da'wah predominantly emphasize communication media and technological adaptation (Amin et al., 2024; Kurniawan, 2025), whereas research concerning prophetic communication primarily focuses on ethical principles derived from the prophetic characteristics of *ṣidq*, *amānah*, *tabligh*, and *faṭānah* (Harahap et al., 2024; Ridwan, 2024). Likewise, investigations into digital religious authority examine the transformation of legitimacy resulting from social media, influencer culture, and algorithmic communication (Muttaqin, 2024; Hidayat, 2025), while studies addressing radical narratives generally concentrate on ideological dissemination, visual persuasion, and digital propaganda (Convey et al., 2019). Although each stream of research contributes important theoretical insights, very few studies attempt to integrate these diverse perspectives into a unified framework capable of explaining how Islamic political communication may simultaneously function as religious communication, preventive security communication, ideological resilience, and democratic civic engagement. Consequently, the present review identifies a significant conceptual gap concerning the absence of an integrative communication model linking prophetic ethics, digital communication ecosystems, religious authority transformation, and public security maintenance within a single analytical



framework.

The systematic comparison of the reviewed studies further demonstrates that radicalization in the digital era increasingly develops through cumulative communication processes rather than through isolated ideological indoctrination. Contemporary extremist narratives exploit algorithmic recommendation systems, emotional framing, identity politics, selective religious interpretation, and digital influencer networks to establish communicative legitimacy before ideological commitment is fully internalized by audiences (Convey et al., 2019; Rahman et al., 2025; Suryadi, 2025). Accordingly, ideological resilience cannot be strengthened exclusively through legal regulation or theological refutation because both approaches generally intervene only after radical narratives have already achieved substantial communicative influence. Instead, preventive communication must begin by strengthening digital literacy, religious literacy, ethical communication, and participatory dialogue capable of disrupting the communicative mechanisms through which extremist narratives become socially normalized. This finding indicates that the strategic focus of Islamic political communication should shift from reactive communication toward anticipatory communication emphasizing resilience-building, civic education, collaborative engagement, and continuous narrative competition within algorithmically mediated public spaces. Such a preventive orientation corresponds more closely with the concept of *kamtibmas*, which prioritizes maintaining social order through early prevention rather than solely responding to security disturbances after conflict emerges.

From the perspective developed in this study, *tabligh* should therefore be repositioned as the central communication mechanism connecting Islamic normative values with contemporary political communication practices. Unlike conventional interpretations that primarily associate *tabligh* with one-way preaching activities, this research conceptualizes *tabligh* as a multidimensional communication system integrating ethical persuasion, dialogical participation, adaptive technological competence, digital literacy, strategic media utilization, and civic responsibility. Within this framework, prophetic communication becomes operationalized not merely through the transmission of Islamic teachings but through the systematic production of credible alternative narratives capable of competing effectively against digital extremism within the same communication ecosystem. Such an interpretation substantially expands the theoretical scope of *tabligh* because communication effectiveness is evaluated not only according to message dissemination but also according to its capacity to cultivate critical thinking, strengthen social trust, encourage democratic participation, reinforce moderate religious identity, and preserve harmonious social interaction among diverse communities. Consequently, prophetic *tabligh* emerges as a strategic communication paradigm that simultaneously integrates theological authenticity, communication professionalism, technological adaptation, and national resilience.

The principal novelty of this study lies in formulating the Integrated Prophetic Political Communication Model (IPPCM) as an operational framework for deconstructing radical narratives and maintaining public order and security (*kamtibmas*). The core theoretical proposition of IPPCM asserts that **sustainable public security (\$Y\$) is a cumulative function of prophetic communication interventions (\$X_4\$) operating upon algorithmically mediated authority and narrative ecosystems (\$X_1, X_2, X_3\$) to generate cognitive-behavioral social resilience (\$X_5\$)**. To enable empirical testing, operational adaptation, and hypothesis formulation in future research, the six interconnected dimensions of IPPCM are operationalized through specific analytical indicators (Table 3).



Table 3. Dimensions, Operational Definitions, and Empirical Indicators of the IPPCM

Dimension	Operational Definition	Observable/Empirical Indicators
D1: Digital Communication Ecosystem	The socio-technical infrastructure governing content distribution and visibility.	Algorithmic amplification, engagement metrics (shares/likes), filter bubble intensity, platform recommendation bias.
D2: Religious Authority Dynamics	The shifting mechanisms through which religious legitimacy and influence are established online.	Credentialing vs. micro-influencers, audience reach, engagement-driven trust, participatory authority network centrality.
D3: Ideological Narrative Production	The communicative construction of competing political-religious worldviews.	Binary framing (<i>us vs. them</i>), emotional mobilization level, identity weaponization, narrative polarization index.
D4: Prophetic Tabligh Intervention	The ethical intervention mechanism applying prophetic communicative values into digital discourse.	Narrative truthfulness (<i>ṣidq</i>), data integrity (<i>amānah</i>), interactive outreach (<i>tablīgh</i>), algorithmic/critical literacy (<i>faṭānah</i>), contextual wisdom (<i>hikmah</i>), and empathetic framing (<i>rahmah</i>).
D5: Communicative Outcomes	The immediate cognitive and social shifts generated by counter-narrative strategies.	Public counter-narrative engagement, digital literacy scores, critical narrative reception, online social trust metrics.
D6: Sustainable Kamtibmas	The long-term societal stability and resilience against ideological radicalization.	Ideological resilience index, polarization reduction rate, religious moderation scores, community-level social cohesion.

By structuring the IPPCM through these six operational dimensions and testable propositions, the model bridges the gap between Islamic communication ethics and security studies. Unlike previous conceptualizations that analyze these variables in isolation, the IPPCM provides a holistic, empirically verifiable framework demonstrating how ethical digital communication systematically deconstructs extremist propaganda while reinforcing democratic resilience and public security (*kamtibmas*) (Amin et al., 2024; Hasanah, 2025; Abdullah, 2024; Yusuf et al., 2024).

To operationalize preventive communication and maintain *kamtibmas*, the Integrated Prophetic Political Communication Model (IPPCM) offers concrete recommendations by positioning Islamic political communication as a collaborative, multi-stakeholder instrument that requires Islamic organizations to institutionalize digital literacy and establish dedicated media labs, da'wah content creators to shift from reactive polematics toward algorithmically optimized and

ethically framed storytelling based on *ṣidq* and *rahmah*, public security agencies to transition from purely reactive law enforcement toward proactive counter-propaganda partnerships with moderate networks, and digital literacy educators to design civic modules on algorithmic bias and critical narrative reception, thereby transforming public security maintenance from an exclusive state responsibility into a shared democratic process committed to countering extremism while preserving prophetic values.

Overall, the findings of this systematic literature review confirm that the deconstruction of radicalism narratives cannot rely solely upon ideological rebuttal or technological regulation. Instead, sustainable public security requires a comprehensive communication strategy that simultaneously addresses digital ecosystems, religious authority, communication ethics, technological adaptation, and civic participation through the normative framework of prophetic *tabligh*. By integrating these dimensions into a unified conceptual model, this study contributes theoretically to the development of Islamic political communication while also offering a practical framework that may guide future research, public policy, and digital *da'wah* initiatives aimed at strengthening religious moderation and maintaining public order within Indonesia's increasingly complex digital communication environment.

CONCLUSION

This study demonstrates that digital transformation has relocated the contestation of Islamic political communication from traditional institutions to algorithmically mediated public spheres, where religious authority is negotiated through engagement, visibility, and platform mechanics rather than scholarly credentials alone. Within this ecosystem, radicalism must be conceptualized not merely as a theological or security threat, but as an algorithmically amplified communication phenomenon. The primary theoretical contribution of this research is the formulation of the Integrated Prophetic Political Communication Model (IPPCM), which synthesizes six dimensions: digital media ecosystems, religious authority transformation, narrative production, prophetic *tabligh* intervention, communicative outcomes, and sustainable *kamtibmas* into a unified analytical framework. Practically, the study highlights that maintaining public security requires shifting from purely coercive measures toward collaborative, preventive digital communication involving Islamic organizations, content creators, security agencies, and educators to deploy ethically grounded, algorithmically adaptive counter-narratives.

While this study provides significant conceptual contributions, its primary limitation lies in its reliance on qualitative library research leaving the proposed Integrated Prophetic Political Communication Model (IPPCM) unvalidated in real-world settings which necessitates future empirical research to test and refine the framework through semi-structured interviews with digital *da'wah* practitioners, Islamic organization media strategists, and public security communicators to evaluate the feasibility of operationalizing prophetic ethics, computational and qualitative content analyses of digital counter-narratives across platforms like TikTok, YouTube, and Instagram to assess how algorithmically optimized *tabligh* messaging competes against extremist propaganda, and quantitative audience surveys to measure how exposure to prophetically framed content directly influences cognitive resilience, social trust, and susceptibility to radicalization.



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