



## Digitalization and Social Da'wah: Innovative Models of Islamic Community Development in the Era of Digital Transformation



Happy Agustiani<sup>1</sup>

### \*Korespondensi :

Email :  
[happyagustiani@isimupacitan.ac.id](mailto:happyagustiani@isimupacitan.ac.id)

### Afiliasi Penulis :

<sup>1</sup>Muhammadiyah Institute of Islamic Studies, Pacitan, Indonesia

### Riwayat Artikel :

Penyerahan : 30 Oktober 2025  
Revisi : 19 Desember 2025  
Diterima : 29 Desember 2025  
Diterbitkan : 31 Desember 2025

### Kata Kunci :

Dakwah digital; Transformasi digital; Pemberdayaan masyarakat Islam; Literasi keagamaan digital; Media dakwah

### Keyword :

Digital da'wah; Digital transformation; Islamic community development; Digital religious literacy; Da'wah media

### Abstrak

Artikel ini mengkaji transformasi dakwah Islam dari praktik konvensional ke format berbasis digital sebagai respons terhadap perkembangan teknologi komunikasi, perubahan sosial, serta kebutuhan spiritual masyarakat Muslim kontemporer. Dakwah digital tidak hanya muncul sebagai medium penyebaran ajaran Islam, tetapi juga sebagai instrumen strategis dalam pemberdayaan masyarakat, termasuk peningkatan literasi keagamaan, keterlibatan generasi muda, serta penguatan sosial dan ekonomi melalui platform digital. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka yang dianalisis melalui teknik analisis isi. Artikel ini menunjukkan bahwa digitalisasi dakwah menawarkan peluang signifikan, seperti peningkatan efisiensi jangkauan, kolaborasi komunitas, serta pembentukan narasi Islam moderat di ruang digital. Namun demikian, dakwah digital juga menghadapi tantangan substansial, antara lain ketimpangan akses digital, maraknya disinformasi keagamaan, serta keterbatasan kapasitas profesional sebagian dai yang beroperasi di media sosial. Temuan penelitian ini merekomendasikan penguatan literasi keagamaan digital, pembentukan standar profesional bagi dai digital, serta penguatan platform dakwah digital berbasis komunitas guna menjamin keberlanjutan dan dampak transformatif pengembangan masyarakat Islam di era digital.

*This study examines the transformation of Islamic da'wah from conventional practices to digital-based formats in response to developments in communication technology, social change, and the evolving spiritual needs of contemporary Muslim communities. Digital da'wah has emerged not only as a medium for disseminating Islamic teachings but also as a strategic instrument for community empowerment, including enhancing religious literacy, youth engagement, and socio-economic strengthening through digital platforms. This research employs a qualitative method with a literature-based approach, analyzed using content analysis techniques. The findings indicate that the digitalization of da'wah offers significant opportunities, including greater outreach efficiency, community collaboration, and the construction of moderate Islamic narratives in digital spaces. Nevertheless, digital da'wah also faces substantial challenges, including digital inequality, the proliferation of religious misinformation, and the limited professional capacity of some preachers operating on social media. This study recommends strengthening digital religious literacy, establishing professional standards for digital preachers, and reinforcing community-based digital da'wah platforms to ensure the sustainability and transformative impact of Islamic community development in the digital era. Keywords: digital da'wah, religious literacy, Islamic moderation, da'wah technology, social transformation.*



## INTRODUCTION

Da'wah is an integral part of Islamic teachings, serving as a means of conveying religious values to humankind (Salam et al., 2024). This activity is not limited to verbal preaching in assemblies or from the pulpit, but also involves various media and approaches that evolve (Meriza et al., 2023). In general, da'wah is the process of inviting people to practice Islam as a religion of *rahmatan lil 'alamin* (a mercy to all creation) (Mohammad Irfan Farraz Haecal, 2022). Its implementation encompasses several interrelated elements: da'i (the preacher), *maddah* (the message), *thariqah* (the method), *washilah* (the medium), and *mad'u* (the audience), all of which work together to achieve the goal of attaining happiness in this world and the hereafter (Nabila & Azani, 2025). The primary objective of da'wah is to foster awareness, understanding, and practice of Islamic teachings (Yuliasih, 2023). It guides humanity back to its natural disposition, promotes a life grounded in *tawhid* (the oneness of God), and directs behavior in accordance with Islamic law (Syarifuddin et al., 2024). Islamic teachings not only govern matters of faith but also regulate harmonious relationships between humans and God (*hablum minallah*) and among humans (*hablum minannas*) (Haryono & Maryani, 2025). The transformation of Islamic da'wah into digital formats represents an inevitable response to the dynamics of modern times, as the development of information and communication technologies has reshaped patterns of social interaction, modes of thinking, and the ways people access information, including religious content (Romdoni & Wulandari, 2025).

The emergence of digital media not only expands the reach of da'wah but also opens new opportunities to engage younger generations who are more familiar with technology (Kasir & Awali, 2024). This makes digital da'wah an adaptive and relevant strategy for responding to the challenges and spiritual needs of modern society. According to the We Are Social & Hootsuite (2024) report, internet users in Indonesia have reached more than 215 million, with approximately 190 million active social media users. This presents a strategic opportunity to strengthen Islamic da'wah that is contextual, communicative, and adaptive to the language and spiritual needs of younger generations. Through creative and relevant approaches, social media-based da'wah can serve as an effective medium for education while fostering a positive Islamic identity (Faizah & Maftuhah, 2024). Moreover, the active engagement of preachers on digital platforms can create an open, responsive space for dialogue on contemporary Islamic issues. Platforms such as YouTube, TikTok, Instagram, and Facebook have become the most popular media for the public to access religious content.

In the digital era, the role of da'i has expanded beyond that of a traditional preacher to include being a spiritual influencer, content creator, and driver of religious public opinion in the online sphere (Abimanyu et al., 2023). Their presence in the digital space can shape public religious perceptions, particularly in addressing social and moral issues. Therefore, enhancing digital competence and media literacy has become essential for da'i to ensure that their da'wah

messages remain relevant, engaging, and impactful. However, this transformation does not occur without challenges. Behind the convenience of access and the massive distribution of da'wah content lies some fundamental issues that require serious attention.

The development of digital technology has driven significant transformation in Islamic preaching practices, particularly through the use of social media as a new space for religious communication. Ahmad Rizal and Khorina Seci Vella (2024) argue that the digitization of religion through social media serves not only as a medium for contemporary preaching but also reflects the commodification of religious values. These findings reveal the ambivalence of digital dakwah as both a means of spreading teachings and an economic and symbolic arena (Ahmad Rizal & Khorina Seci Vella, 2024). The social and cultural dimensions of digital da'wah are also addressed in the study by Bahrudin and Waehama (2024), which highlights the social implications of da'wah through social media on the patterns of religious practice in society (Bahrudin & Waehama, 2024). Digital media enables the formation of inclusive virtual religious communities but also has the potential to weaken traditional religious authority. This aligns with Faturohmi's (2022) study, which emphasises the importance of contextual and communicative da'wah messages on social media accounts to reach a diverse audience, especially the younger generation (Faturohmi, 2022). The study of the transformation of da'wah methods was explicitly discussed by Hidayat and Nuri (2024) in a literature review, which showed a shift from a monologue to a dialogical and participatory approach. Social media encourages Dai to adapt to visual, narrative, and interactive communication styles (Hidayat & Nuri, 2024).

The study by Iskandar and Habibi (2022) on Habib Jafar's communication style on Instagram reinforces this finding, showing that a moderate, humanistic, and popular approach is more effective in building digital audience engagement (Iskandar & Habibi, 2022). The aspects of da'wah communication strategy are also the focus of research by Nurjaman and Zebua (2023), which emphasises the importance of message consistency, audience segmentation, and the utilisation of digital platform features in increasing the reach of da'wah (Nurjaman & Zebua, 2023). Another empirical study by Rohman et al. (2023) shows that da'wah targeting the "strawberry generation" requires a creative approach that is relevant to young people's digital culture (Rohman et al., 2023). Meanwhile, Zabar and Permana (2024) expand the scope of digital dakwah in an institutional context, highlighting the use of information technology as a dakwah bil-hasanah strategy in Islamic boarding schools (Zabar & Permana, 2024). Overall, the literature shows that digital dakwah has excellent potential for the development of Islamic society but still faces challenges related to the professionalism of dais, dakwah ethics, and the digital literacy gap.

The primary focus of this research is to examine how the integration of social media and religious literacy shapes new patterns of da'wah; to what extent youth participation contributes to the digitalization of da'wah; and how strengthening regulations and ethical frameworks can address issues of content and

competency. In this context, da'wah is understood not only as a religious activity but also as a social instrument capable of shaping public opinion and building collective awareness. Therefore, it is essential to comprehensively explore how digital da'wah can be managed in alignment with Islamic principles of peace, inclusivity, and community empowerment. The analysis also provides space for critical reflection on contemporary da'wah practices and encourages the development of new strategies that are more responsive to digital social dynamics. The findings are expected to serve as valuable references for academics, da'wah practitioners, and policymakers in formulating the direction of Islamic da'wah in the era of digital transformation.

## METHOD

This study employs a descriptive qualitative approach using the library research method. The descriptive qualitative approach is grounded in the post-positivist paradigm, which emphasizes understanding reality as it exists in its natural context, with the researcher serving as the primary instrument in the processes of data collection and analysis (Sugiyono, 2013). Meanwhile, library research is a method conducted through an in-depth review of various scholarly sources, such as books, academic journals, scientific articles, and other relevant documents, to obtain a comprehensive theoretical understanding of the topic under study. The purpose of using this approach is to explore in depth the phenomenon of the transformation of Islamic da'wah into digital formats within the context of social change, technological development, and contemporary religious challenges. Data sources were collected from a range of credible and relevant scientific literature, including academic books, indexed journal articles, research reports from ministries and religious institutions, as well as official documents discussing the theme of digital da'wah. The selection of literature was carried out purposively, taking into account the recency, substantive relevance, and validity of the data sources. The analytical technique employed in this study is content analysis, a systematic approach used to describe the content of communication in an objective, structured, and measurable manner, with an emphasis on interpreting the meaning embedded within communicative messages (Arikunto, 2019).

## RESULTS

### **The Transformation of Islamic Preaching: Integrating Social Media and Religious Literacy**

The transformation of Islamic *da'wah* into digital formats is an inevitable response to the dynamics of social change, advances in communication technology, and the growing spiritual needs of modern Muslim communities. In the past, *da'wah* was primarily associated with direct sermons delivered in mosques, *majelis taklim* (religious study groups), or other limited gatherings constrained by time and space. However, over the past decade, a significant shift

has occurred toward network-based and digitally mediated *da'wah*. Platforms such as YouTube, Instagram, Facebook Live, TikTok, and podcasts have become the primary media for conveying Islamic messages. A *da'i* today no longer speaks only to a physical congregation but can reach thousands, even millions, of audiences simultaneously, whether through live streaming or pre-recorded content accessible at any time. This model of *da'wah* serves as an effective solution to the challenges of contemporary mobility, limited time, and unequal access to formal religious institutions.

Figure 1. Variations of Digital Da'wah Content on the YouTube Platform



Figure 1 illustrates the diversity of digital *da'wah* content on the YouTube platform, featuring various preachers and creators such as Ustadz Hanan Attaki, Ustadz Adi Hidayat, and Habib Ja'far. Each video represents a distinct *da'wah* approach in terms of delivery style, thematic focus, and audience segmentation. For instance, the video titled "*Ketika Kita Merasa Lelah Dengan Hidup*" ("When We Feel Tired of Life") by Ustadz Hanan Attaki offers spiritually grounded content that appeals to the emotional and psychological experiences of young audiences, particularly those facing mental and social pressures. The visual narrative highlights expressions of fatigue and hope, aligning with the emerging *psycho-spiritual* approach adopted by many young preachers today. Meanwhile, Ustadz Adi Hidayat's content, "*Kalau Kamu Gak Mau Capek Serahin Ke Allah*" ("If You Don't Want to Be Tired, Leave It to Allah"), reflects a more intellectual

yet communicative style of *da'wah*, characterized by logical and structured language. This method resonates strongly with Muslim intellectuals who seek rational and in – depth religious argumentation.

On the other hand, videos such as “AGAMA TERBAIK DI INDONESIA?!” (“The Best Religion in Indonesia?!”) from Raymond Chin's *Escape* program present interfaith religious discussions that are both provocative and educational. This open – dialogue format signifies a new trend in *da'wah*—one that is no longer monologic but rather interactive and dialogical across faith boundaries. Such content demonstrates how digital *da'wah* can also serve as a bridge for interreligious dialogue, reinforcing the narrative of tolerance in the digital public sphere. In contrast, the “SHOWKESMAS” video featuring Habib Ja'far exemplifies *da'wah* through entertainment, combining humor, pop culture, and spiritual messages. This strategy shows that *da'wah* need not always be formal or solemn; it can be delivered in a light, entertaining, yet spiritually meaningful manner. Taken together, these examples illustrate that digital *da'wah* has entered a new phase as an adaptive and transformative socio – cultural movement. Preachers today act not only as conveyors of religious messages but also as content creators, public educators, and digital influencers who tailor *da'wah* to the psychology, needs, and media culture of their audiences. This phenomenon reflects the democratization of *da'wah*, in which anyone with media access and communicative competence can become a *da'wah* actor. However, this shift also raises important challenges regarding content validity, scholarly authority, and ethical standards in delivering religious messages within an open, institutionally unregulated digital environment.

Eka & Ardiansyah (2025) emphasize that the digitalization of *da'wah* is not merely a medium shift from offline to online, but rather the creation of an entirely new ecosystem. This ecosystem necessitates the integration of social media utilization with the enhancement of critical Islamic literacy. Today, digital *da'wah* functions not only as a channel for disseminating religious teachings but also as an educational instrument that cultivates the community's ability to think critically, write effectively, produce creative content, and filter out biased, misleading, or radical religious information. In this context, the *mad'u* (audience) is no longer a passive recipient of religious messages. They have transformed into active participants in the *da'wah* process—acting as content creators, value disseminators, and guardians of moderate Islamic narratives within digital spaces. Irawan et al. (2024) note that the rise of *da'wah* live streaming among urban preachers symbolizes a shift toward a more dialogical, open, and socially responsive form of *da'wah*. The interaction between *da'i* and *jama'ah* has become two – directional, occurring through social media comment sections and virtual discussion sessions on platforms such as Zoom and Google Meet.

Moreover, this digitalization process has opened new avenues for economic empowerment, particularly through media – based promotion of religious tourism. In this regard, Manuel Castells' network society theory becomes highly

relevant. Castells argues that in a networked society, informational power shifts to individuals and digitally connected communities, thereby creating participatory spaces across various aspects of life—including *da'wah* (Rizal et al., 2024). This trend aligns closely with the needs and characteristics of millennial and Generation Z Muslims, who were born and raised in digital environments. These generations tend to prefer *da'wah* content that is concise, interactive, visually engaging, and easily shareable. Conversely, monotonous or contextually detached religious communication is perceived as less relevant. Therefore, *da'i* in the digital era must not only master Islamic knowledge but also understand social media algorithms, visual communication design, user psychology, and the dynamics of digital pop culture to effectively reach and engage modern audiences.

In line with these developments, Muhammadiyah, one of the largest Islamic organizations in Indonesia, has responded progressively to the challenges of globalization and the digital era. Muhammadiyah has strengthened its model of moderate, technology-based *da'wah* that is grounded in the values of *Islam Berkemajuan* (Progressive Islam). The organization has also advanced digitalization within its educational system through curriculum innovation, teacher training in technology, and the development of *tauhid*-based educational models aligned with the Society 5.0 framework (Ramdhan & Sahman, 2025). Muhammadiyah's strategic initiatives include establishing a global network through its *Pimpinan Cabang Istimewa Muhammadiyah* (PCIM), utilizing digital media platforms such as websites and YouTube, and enhancing the professionalism of preachers and educators through systematic training and cadre development. These efforts form part of Muhammadiyah's broader strategy to maintain the relevance of its moderate Islamic ideology, while simultaneously fostering a generation that is morally grounded, intellectually capable, and adaptive to technological and social transformations.

Consequently, the transformation of digital *da'wah* represents a shifting paradigm in the landscape of Islamic preaching. *Da'wah* is no longer confined to conventional spaces; it has evolved into a collaborative, participatory, and network-based movement. Through *da'wah* digitalization, Muslims are not only enriched spiritually but also empowered socially, intellectually, and economically to face global challenges. The presence of digital media allows Islamic values to be disseminated more widely—across geographical and cultural boundaries—opening spaces for interfaith dialogue that are more inclusive and constructive. Furthermore, digital platforms have given rise to a new generation of *da'wah* actors who are creative, responsive, and closely attuned to contemporary social realities. Therefore, digital *da'wah* must continue to be developed through intelligent, moderate, and sustainable approaches, ensuring that it serves as a vital pillar in shaping an adaptive and transformative Islamic civilization for the modern era.

## Strategic Opportunities of Digital Da'wah in Community Development

The digital transformation of *da'wah* (Islamic preaching) has not only revolutionized the delivery of religious messages but has also opened strategic opportunities for comprehensive community development within Muslim societies. Digital *da'wah* is no longer confined to the spiritual domain; it has evolved into an instrument of social, educational, and even economic empowerment. The following four key dimensions illustrate how *da'wah* digitalization has become an integral part of building an inclusive and competitive Islamic society.

### 1. Enhancement of Religious Literacy

One of the primary contributions of digital *da'wah* is the enhancement of religious literacy among the Muslim community. In the past, access to Islamic knowledge was largely limited to physical gatherings, formal educational institutions, or local religious authorities. Today, individuals can easily access diverse Islamic materials from credible sources through digital platforms such as YouTube, Islamic podcasts, mobile applications, e-books, and institutional websites. This transformation has also led to innovative models of religious content presentation—no longer limited to traditional one-way sermons, but expanded to interactive videos, infographics, educational animations, and online learning modules. The use of visual storytelling and *user-friendly* interfaces makes *da'wah* content more comprehensible, especially to younger generations accustomed to visual communication. As noted by Eka & Ardiansyah (2025), such approaches encourage audiences not only to consume religious information passively but also to engage critically, reflectively, and dialogically within their social contexts. Furthermore, digital religious content serves as a bridge between Islamic teachings and contemporary global issues such as tolerance, environmental ethics, mental health, and human rights. This broadens the scope of *da'wah*, integrating it into previously overlooked areas of mainstream religious discourse.

### 2. Participation of Millennial and Gen Z Audiences

Millennials and Generation Z—often referred to as digital natives—constitute a crucial segment in the evolution of digital *da'wah*. Having grown up in the internet era, they are accustomed to virtual interaction and tend to prefer short, visual, and interactive content. Hence, digital *da'wah* represents a highly relevant medium to engage this demographic. According to Alhasbi, Sofiananda, Faraba, Effendi, & Utomo (2024), young Muslims today act not only as content consumers but also as active producers of *da'wah* content. In numerous mosque and *pesantran* communities, youth are now directly involved in managing social media accounts, producing short sermon videos, designing visual *da'wah* materials, and organizing online discussions through platforms such as Zoom or Google Meet. This shift marks a transition from passive recipients (*mad'u*) to active *da'wah* actors, promoting values of moderation, tolerance, and universal

Islamic ethics. Their involvement also reflects the rise of creative and collaborative digital *da'wah* communities, generating humanist, dialogical, and contextual approaches through campaigns such as *#IslamRahmatan*, *#DakwahCerdas*, and the broader movement of Muslim social media influencers.

### 3. Efficiency and Global Outreach in Da'wah

Digital transformation has also improved the efficiency and global reach of *da'wah*, optimizing both time and resources. With a single device, a preacher can reach thousands—or even millions—of audiences across regions, nations, and continents. Platforms such as YouTube, Facebook Live, and TikTok enable messages to be disseminated rapidly, widely, and sustainably, without the need for large logistical operations or physical travel. This model is particularly effective for reaching previously marginalized or inaccessible groups, including Muslim minorities abroad, migrant workers, remote communities, or individuals with limited mobility. The growing phenomenon of diasporic digital *da'wah* now serves as a significant tool for strengthening cross-cultural Islamic identity and fostering global solidarity among Muslims. Moreover, through technologies such as content distribution algorithms, *da'wah* messages can be tailored to specific user profiles—enhancing engagement rates and accelerating the spread of peaceful and inclusive Islamic values.

### 4. Digital-Based Social and Economic Empowerment

Beyond its spiritual dimensions, digital *da'wah* also contributes to strengthening the socio-economic capacity of Muslim communities. Hakim (2025) demonstrates that integrating *da'wah* activities with digital Islamic economic platforms has fostered organized and impactful models of social empowerment. Some notable examples include:

- Online charity and *zakat* initiatives via platforms such as Dompot Dhuafa, BAZNAS GoZakat, and Kitabisa Syariah;
- Utilization of Islamic financial applications for managing social-religious funds;
- *Da'wah* programs that educate audiences about halal economics, Islamic SMEs, and Sharia-based investments.

Digitalization enhances transparency, speed, and accuracy in managing communal funds. Initiatives such as digital *waqf* crowdfunding, the “*Digital Subuh Charity*” campaign, and online Islamic entrepreneurship training exemplify how *da'wah* can directly influence community welfare—not only spiritually but also economically. Thus, the four aspects above demonstrate that digital *da'wah* is not merely a medium of religious communication but also a strategic instrument of social transformation. It bridges Islamic teachings with the realities of contemporary life, empowers communities economically, and fosters intergenerational and cross-cultural connections through a more open, relevant, and empowering Islamic narrative.

## Challenges in the Actualization of Digital Da'wah

Although digital *da'wah* offers tremendous opportunities to spread Islamic teachings and strengthen community empowerment, its practical realization in the field is not without significant challenges. These challenges are not only technical but also touch ideological, social, and cultural dimensions. If not addressed through systematic and collaborative approaches, they may disrupt the very essence of *da'wah* itself. The following are three major challenges that stand out in the actualization of digital *da'wah* in Indonesia.

### 1. The Digital Divide and Digital Literacy Gap

One of the fundamental challenges in the digitalization of *da'wah* is the unequal access to digital infrastructure, particularly in rural, underdeveloped, and marginalized communities. According to recent data from the Central Bureau of Statistics (BPS) and the Ministry of Communication and Informatics, around 37% of Indonesia's rural population still lacks adequate internet access. This problem is not only about the availability of internet signals or networks but also involves access costs, ownership of digital devices such as smartphones and laptops, and users' technical ability to operate them. This situation is further complicated by the low level of digital literacy among local religious leaders. As noted by Eka & Ardiansyah (2025), many *da'i* in rural areas are not yet familiar with digital production tools such as cameras, microphones, or editing software. As a result, despite having high scholarly competence, they are unable to transform their *da'wah* into digital formats that reach wider audiences. This creates a stark disparity between *da'wah* content produced in urban areas—which tends to be more professional and massive—and those in rural regions with limited access and technological support. Moreover, without adequate digital literacy, ordinary audiences often find it difficult to distinguish between authentic and moderate religious content and manipulative or provocative materials. Hence, this digital gap is not merely technological; it also risks widening the divide in Islamic knowledge and understanding between the *digital-ready* and the digitally marginalized groups.

### 2. Digital Disinformation and Online Radicalism

Another critical challenge in digital *da'wah* is the proliferation of religious disinformation and the spread of radical ideologies through social media. The openness of digital platforms has resulted in minimal content curation—anyone can upload sermons, fatwas, or interpretations without proper scholarly validation. This situation provides space for actors who exploit religion for propaganda, hate speech, or even recruitment into extremist movements. A study by Qury & Mualif (2025) revealed that more than 1,200 pieces of radical and intolerant *da'wah* content were detected across various digital platforms during 2022–2023. This finding aligns with reports from the Indonesian Ulema Council (MUI), which warn of an increasing spread of religious narratives promoting symbolic violence, *takfiri* ideologies, and divisive rhetoric that pits religion

against nationalism. Such content often comes in appealing forms—with modern graphic designs, dramatic music, and persuasive rhetoric—making it particularly attractive to younger audiences who may lack strong theological grounding. Without systematic efforts to build alternative, contextual, and constructive narratives, digital *da'wah* risks becoming an ideological battleground that threatens social cohesion and the unity of the *ummah*

### 3. The Quality and Professionalism of Digital Preachers

The third challenge concerns the quality and professionalism of *da'i* (Islamic preachers) operating in digital spaces. Digital *da'wah* differs from conventional *da'wah* not only in its medium but also in the competencies and ethical standards it demands. Many popular preachers on social media lack a solid academic background in Islamic studies or deliver sermons without a sound methodological framework. Findings by Irawan et al. (2024) indicate that many viral preachers prioritize sensationalism, controversy, or rhetorical uniqueness over the depth and accuracy of Islamic messages. This trend carries two key risks: first, the oversimplification of Islamic teachings, and second, the formation of distorted public perceptions about religious principles. Over time, such tendencies may undermine public trust in legitimate religious authorities and reinforce algorithm-driven religious bias based solely on virality. Additionally, a portion of *da'wah* content fails to reflect Indonesia's pluralistic social context. In some cases, preachers even promote exclusive narratives or discriminatory messages against minority groups, contradicting national values of *Pancasila* and *Bhinneka Tunggal Ika* (unity in diversity). Therefore, the digital transformation of *da'wah* must be accompanied by professionalization efforts—through formal education, digital communication training, and ethical certification based on the principles of religious moderation and responsible *da'wah* practice.

## DISCUSSION

The findings of this study indicate that the transformation of Islamic *da'wah* into digital formats represents a structural response to social change, advances in communication technology, and the shifting characteristics of contemporary Muslim audiences. *Da'wah*, which was traditionally conducted through face-to-face sermons in mosques or limited religious gatherings, has increasingly evolved into a network-based digital practice that transcends spatial and temporal boundaries. This finding supports Hidayat and Nuri (2024), who argue that digital *da'wah* signifies not merely a change of medium but a paradigmatic shift from monologic religious communication toward dialogical, interactive, and participatory models. The diversity of digital *da'wah* content—ranging from psycho-spiritual narratives and rational-intellectual approaches to religious entertainment and interfaith dialogue—demonstrates the adaptive capacity of *da'wah* in responding to audience segmentation. As observed in this study, digital preachers tailor their messages to specific psychological, social, and cultural contexts, particularly those of millennials and Generation Z. This

aligns with Rohman et al. (2023), who emphasize that younger audiences prefer da'wah content that is concise, visually engaging, emotionally resonant, and relevant to everyday experiences. Consequently, the role of the da'i has expanded beyond that of a traditional religious authority to include content creator, public educator, and digital influencer.

Nevertheless, the transformation of da'wah into digital spaces also introduces complex challenges. Ahmad Rizal and Khorina Seci Vella (2024) highlight that the digitization of religion is closely intertwined with processes of commodification, where media logic, algorithms, popularity metrics, and monetization strategies shape religious messages. The findings of this study reveal similar tendencies, particularly in da'wah content that prioritizes virality and audience engagement over theological depth. This condition underscores the importance of ethical considerations in digital da'wah, ensuring that creative packaging does not compromise the integrity and substance of Islamic teachings. From a socio-cultural perspective, digital da'wah significantly enhances religious literacy and encourages active participation among Muslim communities. Digital platforms enable audiences not only to consume religious messages but also to interact with, reinterpret, and disseminate them within their networks. This participatory dynamic reflects the democratization of da'wah, in which religious authority becomes more dispersed and dialogical. However, while this openness fosters inclusivity, it simultaneously raises concerns regarding the validity of religious knowledge and the erosion of scholarly authority, particularly in unregulated digital environments. The study also identifies structural challenges that may hinder the transformative potential of digital da'wah. First, disparities in digital access and literacy continue to limit the reach of digital da'wah, especially in rural and marginalized communities. Second, the abundance of unverified religious content in digital spaces increases the risk of misinformation and ideological distortion. Third, the professionalism of digital preachers remains uneven, as social media popularity is not always accompanied by adequate religious competence or methodological rigor. These challenges suggest that digital da'wah requires not only technological adaptation but also systematic efforts toward standardization, ethical guidance, and capacity building.

Overall, this discussion demonstrates that digital da'wah holds substantial potential as a strategic instrument for Islamic community development, encompassing spiritual enrichment, social engagement, and cultural relevance. However, the sustainability and transformative impact of digital da'wah depend on the integration of digital literacy, religious literacy, and the professionalization of da'i. Without such integration, digital da'wah risks being reduced to symbolic performance and market-driven religiosity rather than serving as a meaningful vehicle for ethical and intellectual transformation. This study has several limitations. First, the qualitative literature-based approach restricts the ability to capture empirical dynamics and lived experiences of digital da'wah practitioners and audiences. Second, the analysis focuses

primarily on prominent digital platforms and popular da'wah figures, which may not fully represent grassroots or local digital da'wah practices. Third, this study does not quantitatively assess the social or behavioral impacts of digital da'wah on Muslim communities. Future research is therefore encouraged to employ mixed – method approaches and broader empirical scopes to provide a more comprehensive understanding of digital da'wah in diverse socio – cultural contexts.

## CONCLUSION

This study concludes that the digital transformation of Islamic da'wah constitutes a fundamental shift in religious communication rather than a mere technological adjustment. Digital da'wah has evolved into a network – based, participatory practice that transcends spatial and temporal boundaries, enabling broader engagement with contemporary Muslim audiences. The findings indicate that digital da'wah plays a strategic role in enhancing religious literacy, encouraging youth participation, and strengthening moderate Islamic narratives within digital public spaces. Through adaptive communication strategies, da'i and religious institutions can present Islamic teachings in more contextually and culturally relevant ways, particularly for millennials and Generation Z. Nevertheless, the expansion of digital da'wah also poses significant challenges. Algorithm – driven visibility and media logic risk commodifying religious messages, while unequal digital access, religious misinformation, and variations in preacher professionalism threaten the credibility and sustainability of digital da'wah. Therefore, this study emphasizes the importance of integrating religious literacy, digital competence, and the professionalization of da'i. With systematic ethical guidance and institutional support, digital da'wah can function as an effective instrument for spiritual enrichment, social cohesion, and transformative Islamic community development in the digital era.

## REFERENCES

- Abimanyu, H., Fatiha, W. H. H., & Supardi, H. A. (2023). *Strategi Dakwah di Era Digital*. Universitas Islam Indonesia.
- Ahmad Rizal, D., & Khorina Seci Vella, N. (2024). Commodification of Social Media: Digitization of Religion as a Contemporary Da'wah Media. *BELIEF: Sociology of Religion Journal*, 2(1), 55 – 65. <https://doi.org/10.30983/belief.v2i1.7888>
- Alhasbi, F., Sofiananda, K., Faraba, A., Effendi, A., & Utomo, B. I. (2024). Dakwah Digital: Publikasi Kegiatan Masjid Memanfaatkan Jejaring Sosial. *Ngarsa: Journal of Dedication Based on Local Wisdom*, 4(2), 99 – 114. <https://doi.org/https://doi.org/10.35719/ngarsa.v4i2.517>
- Arikunto, S. (2019). *Prosedur Penelitian: Suatu Pendekatan Praktik*. Rineka Cipta.
- Bahrudin, M. I., & Waehama, M. R. (2024). Social and Cultural Implications of Da'wah Through Social Media. *Jurnal Iman Dan Spiritualitas*, 4(4), 337 – 346. <https://doi.org/10.15575/jis.v4i4.36728>

- Eka, A., & Ardiansyah, S. (2025). Strategi Pendidikan Literasi Agama Islam Melalui Digitalisasi Dakwah Berbasis Media Sosial di Era Industri 4.0. *Malan: Journal of Islam and Muslim Society*, 34(1), 34–45. <https://doi.org/10.4324/9781315693934.2>
- Faizah, R., & Maftuhah. (2024). Peran Media Sosial dalam Meningkatkan Pemahaman Agama Islam di Kalangan Generasi Milenial. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 4(1). <https://doi.org/10.69552/mumtaz.v4i1.2889>
- Faturohmi, I. (2022). Pesan Dakwah dalam Akun@ Basyasman00. *Jurnal Riset Komunikasi Penyiaran Islam*. <https://journals.unisba.ac.id/index.php/JRKPI/article/view/861>
- Hakim, A. (2025). Peran Teknologi dalam Memperkuat Dakwah Islam di Era Digital. *Al-Mishbah Jurnal Ilmu Dakwah Dan Komunikasi*, 21(1), 68–79. <https://doi.org/https://doi.org/10.24239/al-mishbah.Vol0.Iss0.457>
- Haryono, P., & Maryani, M. (2025). Reconstruction of Contemporary Islamic Education: Between Reality, Strategic Issues, and Progressive Solutions. *Turabian: Jurnal Pendidikan Islam*, 3(1), 1–17. <https://doi.org/10.33558/turabian.v3i1.10898>
- Hidayat, Y. F., & Nuri, N. (2024). Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah Approach. *IJoIS: Indonesian Journal of Islamic Studies*, 4(2 SE-), 67–76. <https://doi.org/10.59525/ijois.v4i2.493>
- Irawan, D., Lukman, D., & Effendi, D. I. (2024). Transformasi Dakwah Live Streaming pada Masyarakat Urban di Kota Bandung. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 24(1), 79–100. <https://doi.org/10.15575/anida.v24i1.35549>
- Iskandar, A., & Habibi, M. (2022). Gaya Komunikasi Dakwah Habib Jafar Di Media Sosial (Studi Akun Instagram @Husein\_Hadar). *Jurnal Kemuhmadiyah dan Integrasi Ilmu*, 1(1), 33–37. <https://jurnal.umj.ac.id/index.php/JKII/article/view/17675/9048>
- Kasir, I., & Awali, S. (2024). Peran Dakwah Digital dalam Menyebarkan Pesan Islam di Era Modern. *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta*, 11(1), 59–68. <https://doi.org/https://doi.org/10.54621/jn.v11i1.842>
- Meriza, I., Febriani, A., Tisa, M., & Nurdin, M. R. (2023). Dakwah Via Youtube? Evolving Dynamics of Religious Communication in Aceh Islamic Society. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 9(2), 329–362. <https://doi.org/10.24952/fitrah.v9i2.9422>
- Mohammad Irfan Farraz Haecal. (2022). Dakwah Rahmat Lil Al-Alamin As Solutive Da'Wah: a Study of the Study of Tafsir Science With the Approach of Sharah Hadith. *Ar-Raniry: International Journal of Islamic Studies*, 9(2), 102–119. <https://www.cnnindonesia.com/nasional/20181103182540-32-343764/ustaz-abdul-somad-bahas->
- Nabila, H., & Azani, M. Z. (2025). The Role Of The Muhammadiyah Preachers Corps In The Development Of Islamic Da'wah Education In The Blimbing Branch. *Eduvest - Journal of Universal Studies*, 5(8), 10425–10432. <https://doi.org/10.59188/eduvest.v5i8.51803>
- Nurjaman, D., & Zebua, V. R. (2023). Communication Strategy in Delivering Da'Wah Messages and Increasing the Number of Followers. *Jurnal Da'wah:*

- Risalah Merintis, Da'wah Melanjutkan*, 5(2), 57 – 67.  
<https://doi.org/10.38214/jurnaldawahstidnatsir.v5i2.140>
- Qury, S., & Mualif. (2025). Dakwah Kontemporer dan Teknologi Informasi dalam Pandangan Islam. *HOLD: Jurnal Studi Islam*, 2(1), 48 – 59.
- Ramdhan, L., & Sahman, Z. (2025). Muhammadiyah dan Dinamika Pengembangan Agama: Studi atas Strategi Dakwah, Pendidikan, dan Sosial Keagamaan. *Integrating Religion, Social Economy, and Law: Conference Series*, 1(2), 85 – 90.
- Rizal, D. A., Maula, R. A., & Idamatussilmi, N. (2024). Transformasi Media Sosial dalam Digitalisasi Agama; Media Dakwah dan Wisata Religi Derry. *Mukaddimah: Jurnal Studi Islam*, 9(2), 206 – 230.  
<https://doi.org/https://doi.org/10.14421/mjsi.v9i2.3909>
- Rohman, A. N., Nurdin, A., Eken, M., & Bax, W. B. (2023). Da'wah approach to the strawberry generation: A study on Yuk Ngaji TV channel. *Islamic Communication Journal*, 8(2), 303 – 228.  
<https://doi.org/10.21580/icj.2023.8.2.16331>
- Romdoni, N. H., & Wulandari, M. P. (2025). Dakwah Islam di Era Digital: Perspektif Sosial dan Budaya. *At Tawasul: Jurnal Komunikasi Dan Penyiaran Islam*, 4(1), 59 – 73. <https://doi.org/10.51192/ja.v4i1.1511>
- Salam, M. A., AN, A. N., Rhain, A., Azizah, 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 ...*, 7(3), 1120 – 1141.  
<https://doi.org/10.31943/afkarjournal.v7i3.1604.Abstract>.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Syarifuddin, M., Riyadi, A., & Ali, M. (2024). Da'wah strategy of the Indonesian Ulema Council in broadcasting wasathiyah islamic values in Wonogiri. *Jurnal Ilmu Dakwah*, 44(1), 129 – 148.  
<https://doi.org/10.21580/jid.v44.1.20462>
- Yuliasih, M. (2023). Cultivating Da'Wah Management for Religious Moderation in Multicultural Areas: a Systematic Literature Review. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 6(2), 17 – 30.  
<https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.208>
- Zabar, A., & Permana, I. M. (2024). Utilization Of Information Technology As A Dakwah Bil-Hasanah Strategy In Islamic Boarding Schools To Produce Nahdatul Ulama . *UFUQ International Journal of Arts and Science Research*, 4(1). <https://jurnal.nun-g.com/index.php/ufuq/article/download/421/421>