

The Impact of Islamic Education on Social Media on the Beliefs of the Muslim Community

Andi Najamuddin

Universitas Islam As'adiyah Sengkang, Indonesia

Article Info

Article history:

Received June 02, 2025

Revised August 03, 2025

Accepted August 17, 2025

Keywords:

Belief;

Da'wah Education;

Islamic Education;

Literature Review;

Social Media.

ABSTRACT

Social media serves as an alternative medium for disseminating da'wah messages, prompting many da'wah practitioners to utilize it as a platform. The complexity of media requires da'i to engage with it, particularly social media, which serves as an efficient medium for da'wah communication in contemporary society. This literature review seeks to assess the efficacy of da'wah messages disseminated through social media based on the beliefs of the Muslim population. A broad examination of the efficacy of da'wah media is necessary due to the rapid evolution and utilization of media. This study uses a literature review methodology, collecting various sources from journals, articles, and books related to the research variables. The literature review is analyzed based on the specifications of the last 10 years, between 2015 and 2025. The findings of this literature review indicate that the efficacy of social media da'wah depends on the frequency and intensity of one's engagement with the media, after which the message conveyed is relevant to the da'wah discourse.

Copyright © 2025 ETDCI.
All rights reserved.

Corresponding Author:

Andi Najamuddin,

Universitas Islam As'adiyah Sengkang, Indonesia

Email: andinajamuddin@unisad.ac.id

1. INTRODUCTION

Da'wah aims to transform human behavior from harmful to beneficial. In today's era of globalization, various tools and platforms for da'wah exist, including social media (Mawarni & Muthoifin, 2024; Thahir, 2023). Currently, social media has emerged as a prominent trend and phenomenon, serving as the foundation of social life. The variety of applications available on social media has become an integral part of our lives (Torous et al., 2021). Communication technology is increasingly complex and advanced, while internet connections are faster and more accessible (Garlinska et al., 2023). Society is increasingly pampered by increasingly accessible social media programs (Harahap & Adeni, 2020; Supratman, 2018).

Da'wah is a fundamental foundation for the spread of Islam (Shukri, 2021). Without da'wah, Islam will not develop and will remain unfamiliar to the general public, including Muslims in particular. Islam consistently advocates virtue and commands its followers to perform good deeds, forbid evil, increase good deeds, seek knowledge, and

practice commendable morals (Nurhidayat, 2013). Therefore, Islam is rightly called a religion of da'wah. Consequently, Islam and da'wah are closely intertwined. Islam requires da'wah to spread its teachings, while da'wah is fundamentally dependent on Islam (Ali, 2023; Kholili, 2023).

Social media is defined by its digital format, which allows users to engage, disseminate, and produce content, such as blogs, websites, social networks, and discussion groups (Van Looy, 2022). Therefore, social media is the most essential type of technological media used by individuals worldwide. Another definition states that technological media refers to online platforms that facilitate human connections through social media, using application-based technology and similar devices that transform communication into interactive discussions (AL-Zoubi, 2024; Haddock et al., 2022). Andreas Kaplan and Michael Haenlein state that social media are internet-based applications based on Web 2.0 principles and technologies, which facilitate the development and exchange of user-generated content (Nanda Finka Sabila & Lusiana Suciati Dewi, 2024; Oparaugo, 2021).

Nevertheless, preachers and their congregations facilitate connections through short messages sent through comment sections, demonstrating their involvement. Social media exhibits stratification based on age, gender, profession, occupation, and background (Matassi et al., 2022). The influence of da'wah on social media is clearly evident, producing both positive and negative consequences. One factor is that the distribution of sermons on social media makes it easier for followers to directly access the latest da'wah information at their convenience. Conversely, a negative aspect is that this da'wah medium is often used to spread messages of hate speech, anarchy, defamation, and other negative communication.

Clerics employ various strategies on social media. They convey their messages not only through written and oral communication but also through audiovisual media (Ibnu Kasir & Awali, 2024; Santoso et al., 2021). Follower growth depends on how mediators, both verbal and written, deliver messages in an engaging manner, in line with existing interests and trends. As a result, the number of followers has gradually increased and spread globally, encompassing young children, pre-teens, teenagers, individuals of the same age, and the elderly.

Amidst increasing general ignorance about religion, some individuals continue to strive to improve their religious understanding (Anthony & Lourdunathan, 2025; Kariuki, 2025). This is achieved through conventional approaches such as participating in religious study groups or through contemporary strategies such as engaging in Islamic da'wah (Islamic outreach) on social media. This new approach, which utilizes Islamic da'wah media, facilitates the acquisition of information regarding the Islamic faith. This accessibility prompted the authors to investigate a study phenomenon: the effectiveness of Islamic da'wah communication on social media in improving the religious understanding of the Muslim community.

This occurs when many individuals from various demographics, including teenagers, pre-teens, and the elderly, encounter Islamic da'wah messages on social media, either intentionally or unintentionally. Therefore, this study will focus on Islamic da'wah

education media, specifically investigating the impact of Islamic da'wah messages on the effectiveness of social media beliefs within the Muslim community.

2. METHOD

This article uses a literature review methodology, which consists of two stages: article selection and content analysis. The article selection process involves several activities: identifying search keywords, selecting database sources, downloading and processing texts and citation files through Mendeley (a reference management application), and establishing inclusion and exclusion criteria to refine the search results for further analysis. This article comprises two activities: descriptive analysis to explain a phenomenon and thematic analysis to understand underlying themes. Descriptive analysis involves examining biographical data, methodology, and research findings. In contrast, thematic analysis is a comprehensive literature review centered on a predetermined topic.

The author examines the effectiveness of Islamic da'wah (Islamic outreach) on social media in relation to its impact on the beliefs of the Muslim community, with the goal of understanding social media's impact on society and its role in enhancing individuals' religious understanding. Figure 1 illustrates the research flow of a literature review (Gentles et al., 2016; Onwuegbuzie et al., 2012).

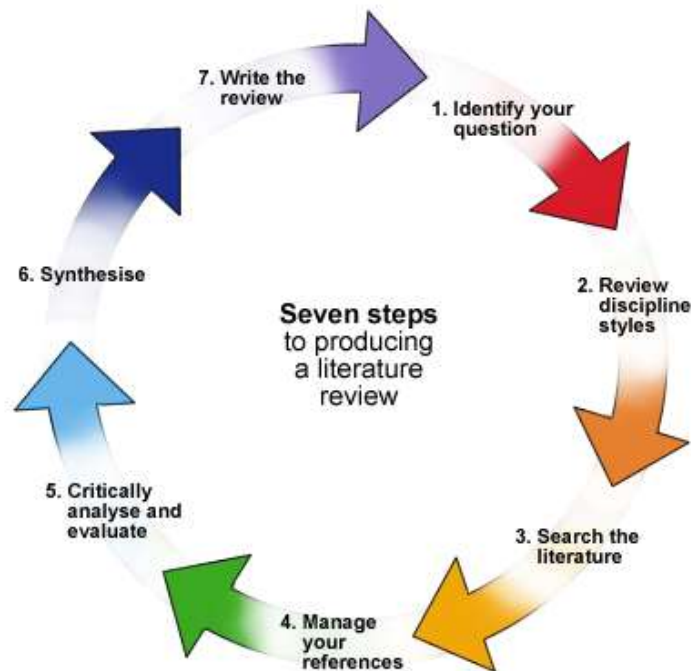


Figure 1. Literature Review Flow

3. RESULTS AND DISCUSSION

Beliefs of Muslim Communities in Indonesia

Indonesia has significant religious diversity, as Islam emerged after Hinduism and Buddhism. The Walisongo (Nahdlatul Ulama) modified their teachings, promoting a form of Islam characterized by gentleness, peace, and tranquility. This diversity manifests as an outward expression of the religious community, and the characteristics of diversity among Indonesian Muslims can be observed in three aspects (Utama & Mubarak, 2024). First, mosques; then, religious ceremonies; and finally, Islamic educational institutions, including Islamic boarding schools (pesantren). Mosques serve as focal points of Islamic faith, serving as places of worship for Muslims. Examining mosques will shed light on the nature of societal diversity. Mosques serve as catalysts for societal transformation, facilitating the transition from less devout Muslims to more devout Muslims (Hasan & Al Fajar, 2025; Rafifah Qanita et al., 2024). To understand the nature and attributes of Indonesian Islam, one must adopt a perspective that examines social society. Indonesian Muslims are characterized as pious and actively involved in improving the understanding, interpretation, and teachings of Islam in their daily lives. The development of unique Islamic traditions is the result of historical, socio-cultural, economic, and political influences (Ansari, 2024; Aslinda et al., 2024). Faith is a process of human engagement with God, which enhances piety. This type of faith includes adherence to religious mandates and avoiding religious prohibitions in accordance with God's directives. Personality and mentality are attributes of a religious framework based on the ideals of belief and awareness of God, which are replaced by faith, which is the essence of religion (Naragatti, 2025). Faith can also enhance an individual's psychological well-being and peace. Enhanced religious attributes will influence an individual's capacity for self-reflection on their strengths and weaknesses, thus encouraging self-improvement (Zaqiah et al., 2024).

Dubard Barbosa and Smith (2024) assert that faith is reflected in an individual's perception of objects, which is imbued with religious fervor. Their speech, thought processes, and daily behavior demonstrate a significant level of faith. A hallmark of this strong faith is their consistency in performing the five daily prayers. Normative diversity, an additional manifestation of faith, relates to the empirical aspects or religious activities carried out by individuals according to their views (Suryadi & Hayat, 2021). The faith of Muslims can usually be assessed through their level of religious knowledge and emotional involvement in spiritual practices (El-Menouar, 2014; Olufadi, 2017).

A person's level of faith will continue to develop. The level of faith and piety varies and can change based on emotional factors (Hafifah & Anggraeni, 2022). Self-confidence and belief in God's providence, along with self-awareness and personality traits, reflect belief in the oneness of God. One manifestation of this personality is the adoption of a clean and healthy lifestyle, which contributes to the development of human faith. The characteristics and development of human faith are examined through five specific aspects. First, a person's belief in their faith. Second, the practice of religious spirituality. Third, the individual's alignment with religion, manifested in spiritual

appreciation. Second, the depth of the individual's understanding of their faith. Fifth, the individual's socialization with the surrounding environment influences this ([Nasikhah & Prihastuti, 2013](#)).

Social Media Da'wah Education Strategy

Rapid technological advances, particularly in information and communication technology, are difficult to stem ([Mondolo, 2022](#)). This progress facilitates the spread of information between cities, countries, and even across global regions. Da'wah during the time of the Prophet and today is very different; the da'wah of the Prophet and Messenger was guided and given time by Allah to invite others to His path. The evolution of contemporary society has complicated the issue of da'wah, encompassing both internal and external factors ([Rahmah & Chidayah, 2025](#)). Accessibility to harmful media is increasing, as are sin, gambling, and other transgressions, accompanied by a decline in shame and ethical standards. The challenges of da'wah require solutions by enhancing faith and conviction through increasingly sophisticated technical means, ensuring that the younger generation maintains their morality, faith, and knowledge ([Gusti et al., 2025](#)). The advantages of the internet are evident, facilitating contact across distances, regardless of time and location. Imagine if this medium were used for da'wah; audiences would no longer have to wait long to get the answers they desire regarding religion.

The rapid advancement of global information and technology has produced a constantly expanding body of knowledge, including Islamic da'wah. The introduction of new methodologies and conceptual terminology in the field of da'wah requires da'wah studies to adapt to these ongoing and increasingly complex challenges ([Hasanah & Sos, 2025](#)). As media integration advances, da'wah methodology must also adapt. Da'wah has evolved from something boring and simple to one that incorporates advances in media technology, facilitating its dissemination and acceptance by a wider audience ([Kahfi & Mahmudi, 2024](#)). As media becomes increasingly important to society, tactics and approaches that are in keeping with the times are required. Digital da'wah must incorporate humanistic principles. Da'wah practitioners can convey their messages by documenting them through media, ensuring public accessibility and retention without compromising their effectiveness. Da'wah practitioners are obligated to convey da'wah messages in a comprehensive, contemporary, and pragmatic manner for all audiences ([Nursiva & Latifah, 2023](#); [Yusuf, 2020](#)).

Muslims must recognize that media utilization is crucial for communicating the goals of da'wah ([Nurhayati et al., 2023](#); [Rajab, 2014](#)). The press is becoming increasingly complex as it presents foreign cultural products and values in an appealing format, potentially transforming deeply rooted cultural beliefs within Islamic culture.

The Impact of Da'wah Education on Social Media on the Beliefs of the Muslim Community

The emergence of media has facilitated access to religious studies, such as those related to the obligation to cover women's aurat ([Saada, 2023](#); [Zain et al., 2023](#)). This has encouraged many Muslim women to cover their aurat in accordance with Islamic

law. Research cited by Tech Crunch reveals a significant increase in social media users, with WhatsApp penetration reaching 76%, particularly among individuals aged 18 to 34. Facebook and Instagram have seen a 40% increase (Crunch, 2020). Consequently, preachers must be attuned to their social environment. Firdaus et al. (2025) argue that media serves as an impartial instrument for disseminating ideas among Muslims, a crucial component that serves as the foundation for a holistic approach to da'wah, which conveys messages through written text, visual art, audiovisual media, and ethical principles. Da'wah on social media is a contemporary approach used by preachers to remain relevant (Uyuni et al., 2023). The Quran and Hadith serve as primary guides to encourage individuals to improve their situations. Social media significantly facilitates the spread of da'wah. The development of da'wah and media enables preachers to communicate messages effectively, ensuring their relevance. Consequently, social media can enhance the sustainability of da'wah and its beneficiaries (Siregar & Rasyid, 2023). However, the impact of modern media undeniably affects one's spirituality and faith. The media has transformed into a platform for expressing grievances, rather than a platform for demonstrating faith as a form of devotion (Zhang, 2025).

Furthermore, internet-based da'wah has emerged as a common option in contemporary society, allowing individuals to freely seek out their preferred da'wah sources (Ibnu Kasir & Awali, 2024). Broad segmentation is a method of disseminating messages through diverse media, enabling Muslims to benefit from Islamic advancement, social engagement, and academic research. Therefore, the effectiveness of da'wah media is crucial in evaluating and measuring the success of da'wah practitioners (Rusdi & Aisyah, 2024). The effectiveness of da'wah media can be assessed through the frequency and intensity of media use, as well as the implementation of the message conveyed, in relation to previous da'wah research. This illustrates the concept of effective da'wah media exposure.

A study revealed that 90% of participants used mobile phones to search for information related to Islamic da'wah studies, demonstrating the media's effectiveness in conveying material (Putri et al., 2025). The effectiveness of da'wah educational tools depends on the quality of the da'wah deliverer and the diversity of media used, thus ensuring acceptance by the target audience (Sopiyan et al., 2025). Therefore, causal synergy is necessary. The widespread use of media is undeniable, along with the increasing number of individuals dedicating their time to social media. Therefore, it can be assessed that, in terms of da'wah communication, social media is highly effective due to its broad reach and accessibility.

Practical Implications

1. Implementation of Islamic Education on Social Media: This research can serve as a reference for implementing Islamic education on social media to improve Muslims' understanding of their faith.
2. Development of Islamic Education Content: The results of this research can be used to develop more effective Islamic education content on social media to improve Muslims' understanding of their faith.

3. Improvement of Media Literacy: This research can improve Muslims' media literacy in understanding and filtering religious information on social media.

Theoretical Implications

1. Development of Islamic Education Theory: This research can contribute to the development of Islamic education theory and its application in the context of social media.
2. Application of Islamic Education in the Digital Era: The results of this research can provide examples of the application of Islamic education in the digital era to improve Muslims' understanding of their faith.
3. Development of a Social Media-Based Islamic Education Model: This research can serve as a reference for developing a more effective social media-based Islamic education model to improve Muslims' understanding of their faith.

4. CONCLUSION

The significance of global information and technological advances has resulted in a continuously expanding body of knowledge, including Islamic da'wah education. The introduction of new methodologies and conceptual terminology in da'wah studies has catalyzed its efforts to adapt to these persistent and increasingly complex challenges. Da'wah education initiatives are fundamental to the spread of Islam. Without da'wah, Islam would not develop and would remain unfamiliar to both the general public and the Muslim community in particular. Islam consistently encourages virtuous behavior, obliging its adherents to perform positive deeds, forbidding evil, cultivating virtue, seeking knowledge, and upholding ethical standards. Therefore, Islam is rightly called a religion of da'wah. Consequently, Islam and da'wah are closely intertwined. Islam requires da'wah to disseminate its doctrines, and da'wah is based on Islamic principles.

In the contemporary era, internet-based da'wah education has gained popularity, as the medium allows unlimited access to desired da'wah resources. Broad segmentation is a method of disseminating messages using various media, enabling Muslims to benefit from Islam, build relationships, and develop scientific research. Therefore, the effectiveness of Islamic da'wah media is crucial for evaluating and measuring the success of da'wah activities carried out by da'wah practitioners. The efficacy of Islamic da'wah media is proven by the frequency and intensity of media use, as well as the implementation of the messages conveyed in accordance with existing Islamic da'wah research. This study demonstrates the concept of disseminating Islamic da'wah media that has an impact.

As a recommendation, the results of this study can serve as a reference for implementing Islamic education on social media to improve Muslims' understanding of their faith. This research can improve Muslims' media literacy in understanding and filtering religious information on social media. Further research can be conducted to develop a more effective social media-based Islamic education model to improve Muslims' understanding of their faith. Furthermore, further research can be conducted to develop strategies to address challenges in implementing Islamic education on social media, such as the spread of false information or radicalism.

REFERENCES

- AL-Zoubi, A. (2024). Digital Technology and Changes in Media Consumption: A Case Study of Smartphone and App Usage. In *International Conference on Business and Technology* (pp. 433–444). Springer. https://doi.org/10.1007/978-3-031-54019-6_39
- Ali, B. (2023). *The Faces Of Islam (International Conference Of BKMT And As-Syafiiyah Islamic University. 1(1)*, 494–513.
- Ansari, A. (2024). Islam Nusantara: Keanekaragaman Budaya Dan Tradisi. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 18(2), 226–247. <https://doi.org/10.35316/lisanalhal.v18i2.226-247>
- Anthony, F.-V., & Lourdunathan, A. C. (2025). Public Religious Pedagogy Amidst Religious Pluralism: Qualitative Study Among Hindu and Muslim Educators in Salesian Institutions of Tamil Nadu, India. *Religions*, 16(5), 646. <https://doi.org/10.3390/rel16050646>
- Aslinda, A., Elhusen, S. K., Ahmad Lahmi, Asmaret, D., & Dahlan, D. (2024). Islam Indonesia: Telaah Kontruksi Identitas Muslim Tradisional dan Muslim Modernis. *Progressive of Cognitive and Ability*, 3(3), 219–229. <https://doi.org/10.56855/jpr.v3i3.1150>
- Crunch, T. (2020). Answers to your burning questions about how ‘Sign in with Apple’ works. *Retrieved from the Internet At*.
- Dubard Barbosa, S., & Smith, B. R. (2024). Specifying the role of religion in entrepreneurial action: a cognitive perspective. *Small Business Economics*, 62(4), 1315–1336. <https://doi.org/10.1007/s11187-023-00839-2>
- El-Menouar, Y. (2014). The five dimensions of Muslim religiosity. Results of an empirical study. *Methods, Data, Analyses*, 8(1), 26. <https://doi.org/10.12758/mda.2014.003>
- Firdaus, Y., Azizurrochman, M. N., & Siswanto, A. H. (2025). Dakwah Digital: Optimalisasi Media Sosial Sebagai Sarana Transformasi Sosial Islam. *Menulis: Jurnal Penelitian Nusantara*, 1, 746–755. <https://doi.org/10.59435/menulis.v1i6.426>
- Garlinska, M., Osial, M., Proniewska, K., & Pregowska, A. (2023). The Influence of Emerging Technologies on Distance Education. *Electronics*, 12(7), 1550. <https://doi.org/10.3390/electronics12071550>
- Gentles, S. J., Charles, C., Nicholas, D. B., Ploeg, J., & McKibbin, K. A. (2016). Reviewing the research methods literature: Principles and strategies illustrated by a systematic overview of sampling in qualitative research. *Systematic Reviews*, 5(1), 1–11. <https://doi.org/10.1186/s13643-016-0343-0>
- Gusti, R., Mishbahuddin, A., & Palenti, C. D. (2025). Peran Dakwah Dalam Membangun Moralitas Generasi Milenial. *Jurnal Khabar: Komunikasi Dan Penyiaran Islam*, 7(1), 1–15.
- Haddock, A., Ward, N., Yu, R., & O’Dea, N. (2022). Positive Effects of Digital Technology Use by Adolescents: A Scoping Review of the Literature. *International Journal of Environmental Research and Public Health*, 19(21), 14009. <https://doi.org/10.3390/ijerph192114009>
- Hafifah, N., & Anggraeni, F. (2022). Kematangan Emosi, Keyakinan Dan Perilaku Agresif. *Jurnal At-Taujih*, 2(1), 19. <https://doi.org/10.30739/jbkid.v2i1.1476>
- Harahap, M. A., & Adeni, S. (2020). Tren Penggunaan Media Sosial Selama Pandemi Di Indonesia. *Jurnal Professional FIS UNIVED*, 7(2), 13–23.
- Hasan, M. L., & Al Fajar, A. H. (2025). Pendidikan Islam berbasis Masjid: Studi Literatur atas Fungsi Masjid sebagai Institusi Edukasi. *Journal Islamic Studies*, 6(01), 116–133. <https://doi.org/10.32478/r82yx419>
- Hasanah, R., & Sos, M. (2025). *Revitalisasi Dakwah Dalam Era Pop Culture Pada Gen Z*.

- Pena Cendekia Pustaka.
- Ibnu Kasir, & 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/10.54621/jn.v11i1.842>
- Kahfi, A., & Mahmudi, K. A. (2024). Transformation of da'wah in the digital era: modern strategies in optimizing technology based da'wah management. *Jurnal Dakwah Dan Komunikasi*, 9(2), 63–79.
- Kariuki, F. (2025). Fear of Death, Ignorance of What It is Really About, Are Major Contributing Factors to Dual Allegiance and Religious Syncretism. *Journal of Philosophy and Religion (JPR)*, 4(1), 16–31. <https://doi.org/10.51317/jpr.v4i1.716>
- Kholili, H. M. (2023). Reconceptualization of the Da'wah Movement in Indonesia: Perspectives on Da'wah Communication. *Interdisciplinary Journal & Humanity (INJURITY)*, 2(3).
- Matassi, M., Mitchelstein, E., & Boczkowski, P. (2022). Social media repertoires: Social structure and platform use. *The Information Society*, 38(2), 133–146. <https://doi.org/10.1080/01972243.2022.2028208>
- Mawarni, S., & Muthoifin. (2024). Da'wah in the Modern Era: Adapting Tradition with Innovation. *Solo International Collaboration and Publication of Social Sciences and Humanities*, 2(02), 181–192. <https://doi.org/10.61455/sicopus.v2i02.150>
- Mondolo, J. (2022). The composite link between technological change and employment: A survey of the literature. *Journal of Economic Surveys*, 36(4), 1027–1068. <https://doi.org/10.1111/joes.12469>
- Nanda Finka Sabila, & Lusiana Suciati Dewi. (2024). The Effects of Social Media on Motivating Second Language Learners. *Sintaksis : Publikasi Para Ahli Bahasa Dan Sastra Inggris*, 2(4), 189–195. <https://doi.org/10.61132/sintaksis.v2i4.873>
- Naragatti, S. (2025). A Critical Analysis of the Ideological Foundations of Faith and Belief: Exploring Psychological, Cultural, and Spiritual Perspectives. *International Journal on Science and Technology*, 16(2), 1–17. <https://doi.org/10.71097/IJSAT.v16.i2.3603>
- Nasikhah, D., & Prihastuti, S. U. (2013). Relationship Between Levels Religiosity With Juvenile Delinquency Behavior In Early Adolescence. *Journal of Educational and Developmental Psychology*, 2(2).
- Nurhayati, M. A., Wirayudha, A. P., Fahrezi, A., Pasama, D. R., & Noor, A. M. (2023). Islam Dan Tantangan Dalam Era Digital: Mengembangkan Koneksi Spiritual Dalam Dunia Maya. *Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman*, 5(1), 1–27. <https://doi.org/10.32665/alaufa.v5i1.1618>
- Nurhidayat, M. S. (2013). Dakwah dan Problematika Umat Islam. *Jurnal Dakwah Tabligh*, 14(1), 1–23. <https://doi.org/10.24252/jdt.v14i1.311>
- Nursiva, R. E., & Latifah, S. (2023). Pragmatisme Dakwah Perspektif Filsafat Komunikasi. *LANTERA: Jurnal Komunikasi Dan Penyiaran Islam*, 1(2), 178–188.
- Olufadi, Y. (2017). Muslim Daily Religiosity Assessment Scale (MUDRAS): A new instrument for Muslim religiosity research and practice. *Psychology of Religion and Spirituality*, 9(2), 165–179. <https://doi.org/10.1037/rel0000074>
- Onwuegbuzie, A. J., Leech, N. L., & Collins, K. M. T. (2012). Qualitative analysis techniques for the review of the literature. *Qualitative Report*, 17(28), 1–28. <https://doi.org/10.46743/2160-3715/2012.1754>
- Oparaugo, B. (2021). Social media and politics in Nigeria: A conceptual framework. *International Journal of Research and Scholarly Communication*, 4(1), 7–19.
- Putri, D. A., Triyono, A., & Sos, S. (2025). Pengaruh Komunikasi Dakwah Habib Husein Ja'far Al Hadar Melalui Media Baru (Podcast Login Youtube) Terhadap Tingkat Keyakinan Mahasiswa UMS. Universitas Muhammadiyah Surakarta.

- Rafifah Qanita, Nursyafna Nursyafna, Muhammad Fadhly, & Wismanto Wismanto. (2024). Peran Masjid sebagai Lembaga Kaderisasi Umat di Tengah Dinamika Sosial : Sebuah Tinjauan Historis dan Kontemporer. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, 2(1), 01–11. <https://doi.org/10.61132/ikhlas.v2i1.216>
- Rahmah, T. A., & Chidayah, P. P. N. (2025). Digitalisasi Radio Dakwah. *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam*, 10(1), 103–122. <https://doi.org/10.15575/tabligh.v10i1.39780>
- Rajab, M. (2014). Dakwah Dan Tantangannya Dalam Media Teknologi Komunikasi Jurnal Dakwah Tabligh, 15(1), 69–90. *Dakwah Dan Tantangannya Dalam Media Teknologi Komunikasi Jurnal Dakwah Tabligh*, 15(1), 69–90, 69–90. <https://doi.org/10.24252/jdt.v15i1.339>
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Santoso, B. R., Fatmasari, L., & Nurcholis, A. (2021). Strategi Dakwah Multimedia Nahdlatul Ulama melalui Instagram @nuonline_id. *Al-Insyiroh: Jurnal Studi Keislaman*, 7(1), 115–135. <https://doi.org/10.35309/alinsyiroh.v7i1.4244>
- Shukri, A. S. M. (2021). An overview of the concept, meanings, nature and significance of Islamic Da'wah. *Al-Itqan: Journal of Islamic Sciences and Comparative Studies*, 5(1), 19–49.
- Siregar, A., & Rasyid, A. (2023). Pemanfaatan Media Sosial dalam Membangun Brand Image Lembaga Dakwah Kampus Al-Izzah UINSU. *Reslaj : Religion Education Social Laa Roiba Journal*, 6(1), 728–739. <https://doi.org/10.47467/reslaj.v6i1.4853>
- Sopiyan, W., Ramdhani, R., & Sihabudin, D. (2025). Transformasi Komunikasi Dakwah Di Era Digital (Analisis Strategi dan Tantangan dalam Penyebaran Pesan Islami). *Jurnal Khabar: Komunikasi Dan Penyiaran Islam*, 7(1), 199–208.
- Supratman, L. P. (2018). Penggunaan media sosial oleh digital native. *Jurnal ILMU KOMUNIKASI*, 15(1), 47–60. <https://doi.org/10.24002/jik.v15i1.1243>
- Suryadi, B., & Hayat, B. (2021). *Keyakinan Konsep, Pengukuran, dan Implementasi di Indonesia*. Bibliosmia Karya Indonesia.
- Thahir, M. (2023). Da'wah and the Dynamics of Modern Communication. *Al-Ulum*, 23(1), 74–90.
- Torous, J., Bucci, S., Bell, I. H., Kessing, L. V., Faurholt-Jepsen, M., Whelan, P., Carvalho, A. F., Keshavan, M., Linardon, J., & Firth, J. (2021). The growing field of digital psychiatry: current evidence and the future of apps, social media, chatbots, and virtual reality. *World Psychiatry*, 20(3), 318–335. <https://doi.org/10.1002/wps.20883>
- Utama, M. S., & Mubarak, M. Z. (2024). Social Studies in Education Integrating the Concept of Unity in Diversity and Quranic Values in Multicultural Education to Foster Tolerance-Based Character in Indonesia A . Introduction. *Social Studies in Education*, 02(01), 45–58. <https://doi.org/10.15642/sse.2024.2.1.45-58>
- Uyuni, B., Mu'allimah, R., & Syarifah, S. (2023). The Potential of Daiyah (Woman Religious Preachers) To Harness the Power of Religious Preaching on Social Media. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 6(2), 167–182. <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.256>
- Van Looy, A. (2022). Definitions, Social Media Types, and Tools. In *Social media management: Using social media as a business instrument* (pp. 21–50). Springer. https://doi.org/10.1007/978-3-030-99094-7_2
- Yusuf, M. A. (2020). *Konsep Komunikasi Dakwah dalam Riset Kajian Kontemporer*. Guepedia.
- Zain, M., Aaisyah, S., Alimuddin, A., Abdillah, A. M., & Fauzi, M. F. B. (2023). Hijab

- Discourse in Indonesia: The Battle of Meaning Between Sharia and Culture in Public Space. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(3), 1661. <https://doi.org/10.22373/sjhk.v7i3.19383>
- Zaqiah, Q. Y., Hasanah, A., Heryati, Y., & Rohmatulloh, R. (2024). The Impact of In-Service Teacher Education Program on Competency Improvement Among Islamic Religious Education Teachers Using Self-Assessment. *Education Sciences*, 14(11), 1257. <https://doi.org/10.3390/educsci14111257>
- Zhang, L. (2025). The Digital Age of Religious Communication: The Shaping and Challenges of Religious Beliefs through Social Media. *Studies on Religion and Philosophy*, 1(1), 25–41. <https://doi.org/10.71204/de63mn10>