

Social media trends and the development of *da'wah* in Wonosobo, Indonesia

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DOI:10.18326/ijims.v16i1. 143-176

Abstract

This study aims to critically analyze social media research trends, developments, challenges, and opportunities for da'wah in Wonosobo, Indonesia, within the context of the socio-cultural community. It employs a mixed-methods triangulation design that merges, analyzes, and interprets both qualitative and quantitative data. The results show that, in 2023, social media trends are dominated by Instagram (65%), followed by websites (4%). Instagram is effectively used for da'wah, as indicated by the ANOVA test, with a predicted $\hat{Y}_1 = 75.56 + 7.22 = 82.78$. The 95% confidence interval shows that the parameter estimate for Instagram is between 2,345 and 12,099. This parameter is significant; the p-value is $0.004 < 0.05$, so H1 is accepted. Instagram's effectiveness is due to its attractive visual content, adaptation to real conditions, easy-to-access, easy-to-understand language, interesting narratives, and rapid dissemination. Furthermore, this media is also controlled and validated by da'wah experts to ensure that the truth of da'wah content does not deviate from Islamic teachings. These results offer an opportunity to spread da'wah and Islamic understanding through various da'wah activities, social events, invitations, appeals, and the spread of goodness; however, the challenge lies in the style and approach of da'wah, as well as in segmenting the congregation by cultural background. Preachers need to maintain a balance between upholding the traditional values at the heart of their da'wah. Research recommends that social media be a strategic tool for da'wah, with its approach, strategy, and self-image, providing strong justification based on the community's socio-cultural background.

Keywords: *access to da'wah information; cultural social; da'wah technology; digital da'wah; social media*

Tujuan penelitian adalah menganalisis kritis tren penelitian media sosial dan perkembangan, tantangan dan peluang da'wah di Kabupaten Wonosobo, Indonesia, berdasarkan sosial budaya masyarakat. Metode ini menggunakan desain triangulasi metode campuran yang menggabungkan, menganalisis, dan menafsirkan data kualitatif dan kuantitatif. Hasil penelitian menunjukkan bahwa pada tahun 2023, tren media sosial didominasi oleh Instagram dengan 65%, diikuti oleh situs website dengan 4%. Instagram efektif digunakan sebagai media dakwah berdasarkan uji ANOVA dengan prediksi $\hat{Y}_1 = 75,56 + 7,22 = 82,78$. Interval kepercayaan 95% menunjukkan bahwa estimasi parameter untuk Instagram berada antara 2.345 dan

12.099. Parameter ini signifikan karena nilai p adalah $0,004 < 0,05$, sehingga H_1 diterima. Efektivitas Instagram disebabkan oleh konten visualnya yang menarik, adaptasi terhadap kondisi nyata, mudah diakses, bahasa yang mudah dipahami, narasi yang menarik dan penyebaran yang cepat. Selanjutnya media ini juga dikendalikan dan divalidasi oleh *expert* (ahli *da'wah*) untuk memastikan bahwa kebenaran konten *da'wah* tidak menyimpang dari ajaran Islam. Hasil ini menawarkan kesempatan untuk menyebarkan *da'wah* dan pemahaman keislaman melalui berbagai aktivitas *da'wah*, sosial, ajakan, himbauan, serta penyebaran kebaikan. Namun, tantangannya terletak pada gaya dan pendekatan *da'wah* serta segmentasi jama'ah berdasarkan latar belakang. Para penda'wah perlu menjaga keseimbangan dalam mempertahankan nilai-nilai tradisi yang menjadi inti dari *da'wah*. Penelitian ini merekomendasikan agar media sosial menjadi sarana strategis dakwah dengan pendekatan, strategi, dan citra diri yang menjadi alasan kuat berdasarkan latar belakang sosial budaya masyarakat.

Keywords: akses informasi *da'wah*; *da'wah* digital; media sosial; sosial budaya; teknologi *da'wah*

Introduction

In Indonesia, there are 167 million active social media users, representing 60.4% of the total population. As many as 78.5% of internet users use at least 1 social media account.¹ Previously confirmed in 2024, with a total population of 277.7 million, 204.7 million (73.7%) will be internet users, and 68.9% (191.4 million) will be active social media users. This data demonstrates the need for social media across various aspects of life, including education, business, social networking, and more.² It is not surprising that preachers go viral faster using social media than using traditional media. This factor is what makes preachers try to use

¹Kementerian Komunikasi dan Informatika RI, *Data dan Informasi Aplikasi Informatika*, Jakarta: Kominfo RI, 2023, 1-22.

²Kementerian Komunikasi dan Informatika RI, *Data dan Informasi Aplikasi Informatika*, Jakarta: Kominfo RI, 2023, 1-22.

Kirey Sarira M, and Tanty Oktavia, "An Empirical Study on The Social Media Users in Indonesia's Food Industry to Provide Social Media Marketing Strategies", *Journal of System and Management Sciences*, Volume 14, Number 1 (2024), 228-248.

social media to convey *da'wah*, which is considered more up-to-date.³ The development of *da'wah* in Indonesia to date has been marked by various social and cultural conditions. The occurrence of cultural mixing (cultural acculturation) and transculturation (attraction between cultures) cannot be avoided, especially with advances in technology and information.⁴ The advancement of the internet has enabled religious messages to reach millions of people in real time. The development of communication technology has helped establish a preaching pattern suitable for the current era,⁵ based on the community's cultural background. Community involvement in religious practices (such as *da'wah*) can also strengthen the integrity of Islamic religious values in everyday life.⁶ In practice, *da'wah* can be carried out through various methods, approaches, and patterns adapted to the needs and circumstances of the community.

The trend of preaching via social media has made many preachers interested in delivering their sermons online. Not only preaching *bil-kitabah* or *bil-kalam*, but also using audiovisual methods of images, sounds, or lectures, which depend on passion or current trends.⁷ Therefore, social media *da'wah* strategies that attract millennials emphasize interactive content, visually appealing elements, short videos, storytelling, and real-time audience engagement. It's no surprise that millennial preachers create Islamic content packaged in a casual, everyday-life style, interspersed with

³Faisol M, "Peran Pondok Pesantren dalam Membina Keberagamaan Santri", *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, Volume 1, Number 2 (2017), 37-51.

⁴Firmansyah, and Rizky "Hadis dan Media Sosial sebagai Alat Da'wah di Instagram: Study Ilmu Hadis", *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, Volume 5, Number 2 (2023), 86-97.

⁵Iwan Koswara, "Da'wah Organization Development Strategy Through Organizational Culture", *Academic Journal for Homiletic Studies*, Volume 14, Number 1 (2020), 21-38.

⁶Afzal Izzaz Z, Jamaliyah Said, and Roshayani Arshad, "Examining the Components of Integrity", *In Integrative Psychological and Behavioral Science*, Volume 56, Number 1 (2022), 234-265.

⁷Khairullah, and Recha Mardhianti R, "Utilisasi Media dan Komunikasi Visual dalam Dakwah di Era 5.0", *Al-Jamahiria: Jurnal Komunikasi Dan Dakwah Islam*, Volume 2, Number 2 (2024), 124-135.

humorous elements. In Indonesia, the world's most populous Muslim country, the use of digital technology has become a crucial element of everyday life.⁸

The use of social media in preaching has become increasingly effective because these platforms can reach a diverse audience, with segmentation based on age, gender, profession, and occupational background. Access to information via platforms, lectures, sermons, and religious advice can be provided in text, images, and videos.⁹ Inappropriate use of *dakwah* media is often used to convey messages of hate speech, anarchy, slander, and other negative messages.¹⁰ On the other hand, religious media also has a negative impact because it is often used to spread hate speech, anarchist provocation, slander, and various other harmful messages.

Most of the population of Wonosobo Regency is Javanese, who still hold fast to the traditions and cultural values of their ancestors. Most residents of Wonosobo Regency are Javanese, and they still preserve their ancestral traditions and cultural values. Therefore, the lives of the people of Wonosobo are deeply rooted in Javanese traditions and culture. One well-known ritual is the dreadlock haircut, a sacred ceremony characteristic of Dieng. This tradition holds profound meaning, serving as a prayer and hope for a better future for children with dreadlocks. To this day, this tradition is still frequently practiced and attracts tourists curious to

⁸Reni Dwi J, Sarmini, and Sugeng Harianto, "Pemafaatan Literasi Digital Sebagai Upaya Penguatan Integrasi Nasional dalam Pembelajaran IPS pada Siswa Di Sekolah", *Jurnal Pendidikan Riset dan Konseptual*, Volume 7, Number 2 (2023), 314-319.

Irfan Ghifari, Muhammad N. Abdurrazaq, and Sudriman Tebba, "Strategi Da'wah Melalui Lagu Mati Masuk Surga", *Journal of Islamic Studies*, Volume 1, Number 1 (2023), 33-42.

⁹Badlihisham, Yasin, and Ghani, "The role of information and communication technology (ICT) in Proselytizing the Children of Converts: A review", *J Pengaj Islam*, Volume 16, Number 2 (2023), 153-167.

¹⁰Eko Sumadi, "Da'wah dan Media Sosial: Menebar Kebaikan Tanpa Diskrimasi", *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam*, Volume 4, Number 1 (2016), 173-190.

witness the dreadlock haircutting process. Various arts, such as the *Lengger Dance and Wayang Othok-Othok*, are also preserved. This demonstrates the community's deep appreciation for traditional performing arts. The diverse socio-cultural landscape in Wonosobo is now being used to spread more contemporary religious teachings. It is steeped in noble traditions, moral teachings, and religious values reflected in every activity recorded in the media.

Digital da'wah expands the opportunities for da'wah to reach every individual and inspire them to be involved in spreading Islamic teachings through digital means, but the challenge is that not all regions have access to technology, technological literacy, ease of access, or the ability to choose da'wah content in accordance with sharia.¹¹ Therefore, it is important to use it as a research source with the following objectives: i) Analyzing social media trends used in preaching based on the socio-cultural context of the community; With a strong Javanese cultural background, including the tradition of cutting gimbal hair, Baritan, and *Lengger and Wayang Othok-Othok* arts, preachers utilize the Javanese ngapak language, local cultural symbols, and narratives of traditional wisdom in their digital content on YouTube, Instagram, and TikTok. This approach aligns with cultural communication theory, which emphasizes the relevance of messages to the values and experiences of the audience, making preaching more easily accepted and more effective in the lives of the Wonosobo community. ii) What are the opportunities and challenges in the development of da'wah in Wonosobo Regency, Indonesia? Discussing the opportunities and challenges of social media da'wah in Wonosobo is important because the high use of digital media in this region opens up a wider, faster, and more

¹¹Abdul Kodir R, and Mohd Syahal, "Digital Preaching Higher Education: Between the Needs of Preaching and Industry (Digitalization of Preaching in the Era of Industry Digital), *Da'wah World Symp*, (2021), 42-57.

culturally relevant space for *da'wah*. However, this situation also presents challenges, including the potential spread of hoaxes and hate speech, as well as the need for digital literacy among preachers and the community. This analysis helps ensure that *da'wah* is effective, contextual, and remains within ethical boundaries amid the dynamics of Wonosobo society.

Social media research trends and developments

Favorite communication media

Figure 1 demonstrates that Social Media (encompassing WhatsApp, Instagram, and Facebook) is the most prominent category, accounting for 65% of the total. This indicates that a vast majority of respondents rely on interactive digital platforms as their primary source of information. Despite the digital shift, conventional broadcasting remains relevant. Television stands as the second most used medium at 18%, followed by Radio at 12%. Print media (Magazines) shows a considerably lower engagement rate of only 4%. Meanwhile, the “Other” category collectively contributes 1% to the total distribution. As shown in the supplementary bar chart, the “Other” category is further disaggregated into Websites, Mobile phones (Handphone), and Family. However, their individual percentages are negligible, appearing as 0% when measured against the primary scale.

This study also measured the frequency of media usage across the respondent group. The data indicates a high level of active engagement, with the largest plurality of respondents (189) interacting with media platforms “occasionally” as shown in Figure 2.

Figure 1. Favorite Communication Media

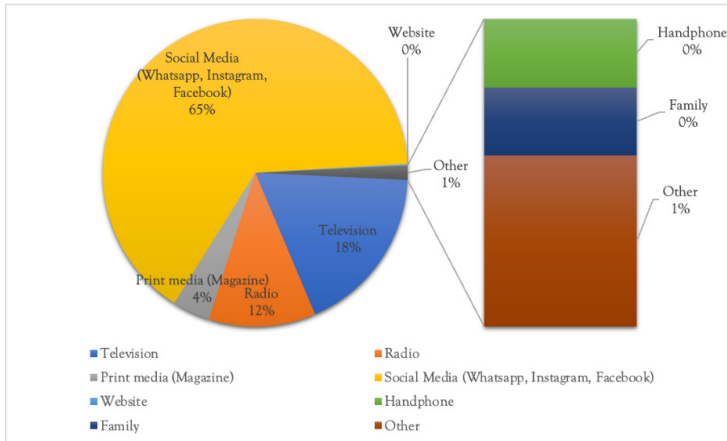
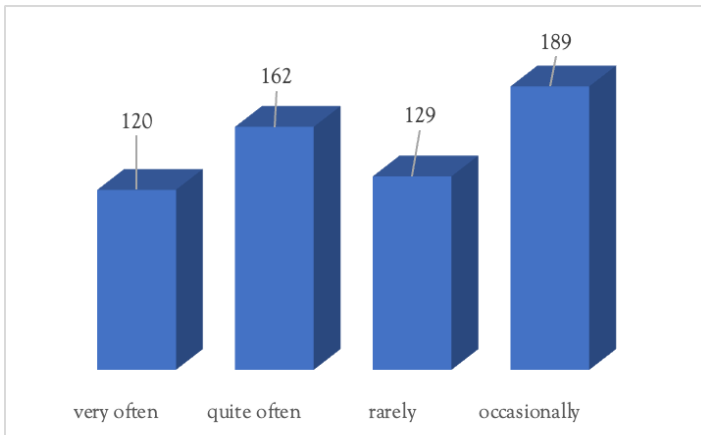


Figure 2. Frequency of Use of Da'wah Communication Media



This study also reveals a high level of public engagement with religious outreach through modern communication channels. Figure 3 demonstrates that 79% of respondents ('Once') have accessed da'wah communication media, underscoring the media's critical role as a central pillar of religious dissemination and engagement in contemporary Muslim society. This

also signifies the normalization of religious discourse in the public digital sphere. *Da'wah* is no longer confined to traditional, physical spaces such as mosques; everyone, regardless of social background, can access spiritual guidance without the barriers of physical distance. So far, research on digital *da'wah* has tended to focus on technical aspects, such as analyzing the use of specific platforms, the effectiveness of communication strategies, or increasing audience numbers. However, studies on the social and cultural impacts of the digital transformation process in Islamic *da'wah* are still relatively limited.¹²

Figure 3. Involvement in Accessing *Da'wah* Communication Media

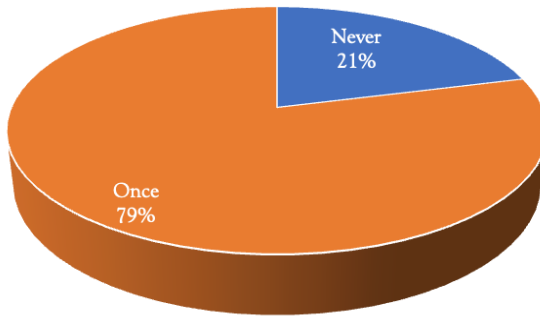


Figure 4 demonstrates a clear shift towards a digital-centric approach to religious engagement within the Wonosobo community. Instagram becomes the most dominant medium for religious engagement (43%). Facebook ranks second in significance (31%), indicating that these platforms account for nearly three-quarters of all digital *da'wah* in Wonosobo. Platforms with messaging and video-sharing, such as WhatsApp (10%) and YouTube (5%), are supplementary engagement. Meanwhile, TikTok, with its short-form

¹²Achmad Baidowi, and Moh Salehudin, “Strategi Dakwah Di Era New Normal”, *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies*, Volume 2, Number 1 (2021), 58-74

video content, accounts for a marginal 3% share. The categories of the da'wah information format in this study are identified by content modality, including writing (text), voice (auditory), video (visual), photos (visual), and their combinations (Figure 5).

Figure 4. Use of Social Media to Access Da'wah Communication

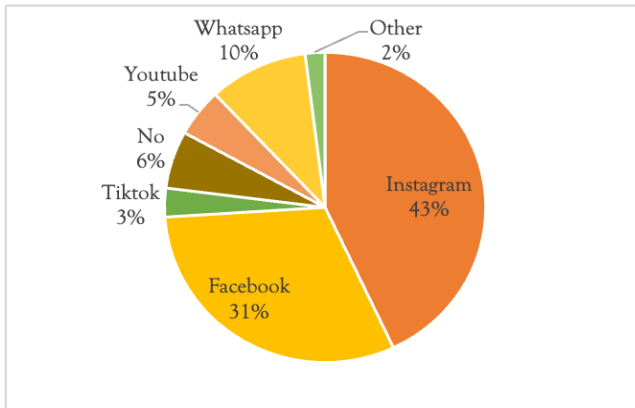
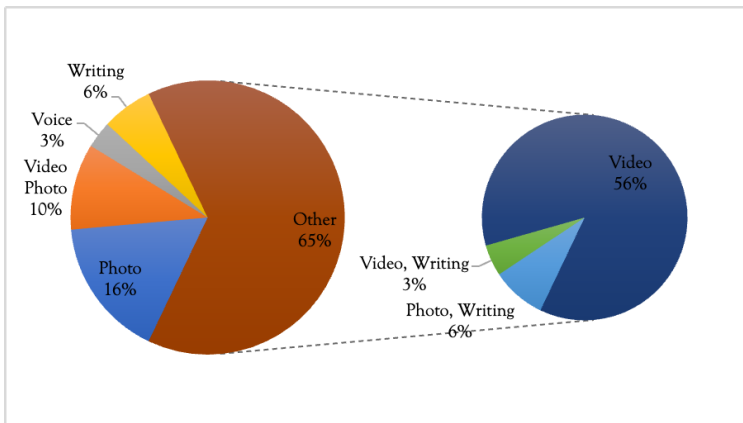


Figure 5. The Most Preferred Da'wah Information Format for Accessing Da'wah Communication



The rapid advancement of digital technology has completely transformed the landscape for spreading Islamic teachings. Platforms like YouTube, Instagram, and TikTok have opened new doors that are not only more efficient but also more appealing to a broader audience. The development of digital technology has brought about significant changes in the way Islamic *da'wah* is delivered.¹³

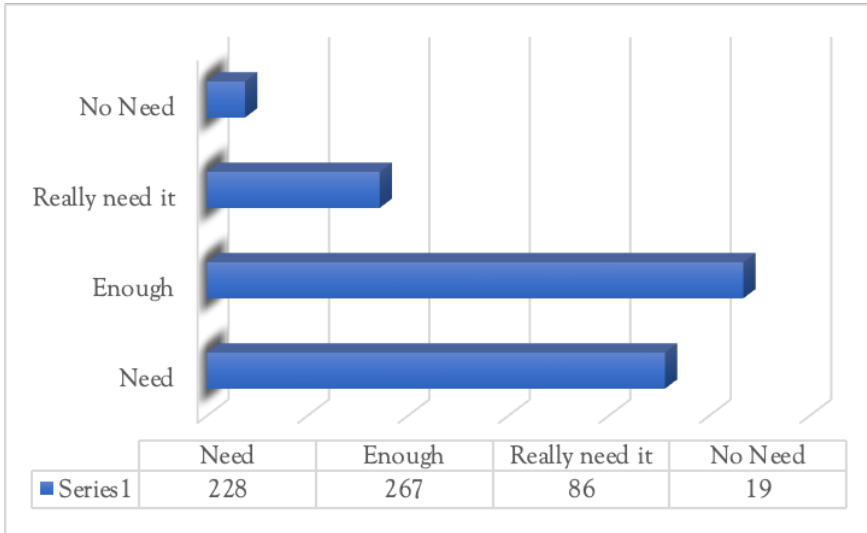
Wonosobo Information Development Needs

Figure 6 shows that the Wonosobo community is truly seeking information, not just for the data itself, but also for a deeper understanding of Islam through how its teachings are conveyed. Digital media conveys Islamic teachings through various types of *da'wah* content, such as short videos, infographics, and live broadcasts. The Wonosobo community's needs are categorized as urgent; this data reflects not only access to information but also the extent to which Islamic understanding, through *da'wah*, has been transformed. This transformation offers a valuable strategic advantage, particularly in reaching a broader audience. Furthermore, the cross-cultural nature of digital media broadens the reach of *da'wah* messages, making them relevant not only locally but also globally.¹⁴

¹³Ibnu Kasir, and Syahrol Awali, "Peran Dakwah Digital dalam Menyebarkan Pesan Islam di Era Modern", *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta*, Volume 11, Number 1 (2024), 59-68.

¹⁴Umar Farisal, Tantry Widiyanarti, Mei Krismonica Sianturi, Anindha Jelita Ningrum, and Yulia Fatimah, "Menghubungkan Dunia: Peran Media Digital dalam Mengatasi Kesenjangan Budaya", *Indonesian Culture and Religion Issues*, Volume 1, Number 4 (2024), 1-10.

Figure 6. Information Needs for Da’wah Development

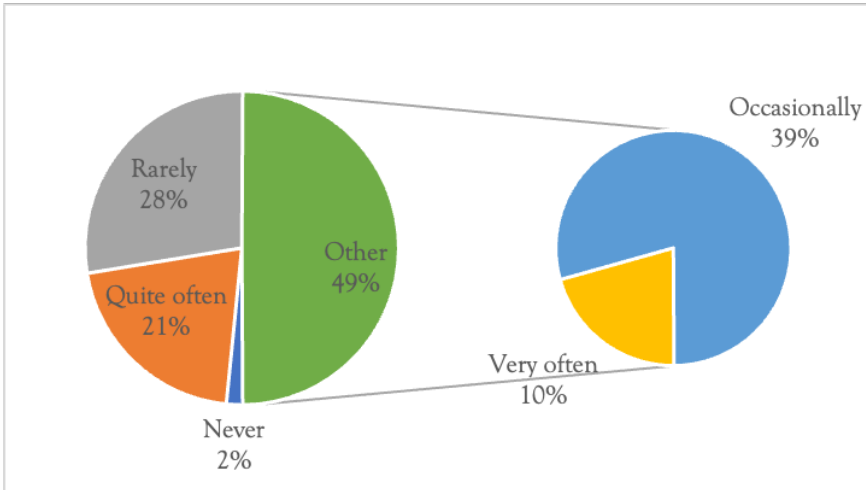


Willingness to Access Developments in Da’wah Information

The proportion of respondents is based on the intensity of willingness to access information (Figure 7). The very low percentage of the ‘Never’ (2%) demonstrates that there is almost no active resistance to da’wah information among the Wonosobo community. Da’wah through cyberspace has changed many aspects of social interaction in today’s society.¹⁵ One impact is the formation of online associations based on Islamic teachings, allowing people from anywhere to unite, exchange religious knowledge, and strengthen a sense of brotherhood. Another impact is the emergence of virtual communities based on Islamic values, which enable individuals from diverse backgrounds to connect, share religious understanding, and strengthen spiritual solidarity.

¹⁵Fadlan Delasta B, Mahmuddin, and Muh Wahid A, “Integrasi Teknologi Digital Dalam Da’wah: Proses dan Tantangan”, *Jurnal Pendidikan Tambusai*, Volume 8, Number 3 (2024), 41-46.

Figure 7. Community Willingness to Access Information on Da'wah Developments



The impact of social media preaching trends on the existence of religious life

Determining social media users

The data source is primary cross-sectional data because it was collected at a single point in time, specifically, 2023. The sample calculation in this research was taken using the Slovin formula.¹⁶ The minimum sample size according to the Slovin formula is 399.83, rounded up to 400 respondents. The number of respondents was 600; the sampling technique was purposive, namely a sampling method with a specific purpose in the survey, based on respondent segmentation by age, gender, education level, type of work, and others. The digital world has not only changed the way messages are delivered but also influenced how people receive, digest, and

¹⁶John Creswel, *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar, 2013, 151.

apply them in their daily lives.¹⁷ Wonosobo’s diverse culture, language, and technological literacy present unique challenges for preachers. Research into the social and cultural impacts of digital preaching is essential to ensure that preaching is not only effective but also relevant to the needs and characteristics of today’s society.¹⁸

Good preaching must convey religious teachings in harmony with the local community’s culture and embody humanitarian values and community welfare. There is an implementation of preaching in everyday life to be more useful. Islamic preaching content can be accessed on social networking sites such as Facebook, Instagram, Twitter, and YouTube. Furthermore, indicators of the effectiveness of using social media for da’wah in increasing the community’s religious understanding are presented in Table 1.

Table 1. Parameter Estimates

Parameter	Dependent Variable: Da’wah media					95% Confidence Interval	
	B	Std. Error	t	Sig.	Lower	Upper	
					Bound	Bound	
Intercept	75.565	1.867	40.472	.000	71.886	79.243	
[Instagram=1,00]	7.222	2.475	2.918	.004	2.345	12.099	
[Youtube=2,00]	.614	2.591	.237	.813	-4.491	5.719	
[Facebook=3,00]	3.803	2.528	1.504	.134	-1.178	8.784	
[Tiktok =4,00]	4.353	2.697	1.614	.108	-.961	9.668	
[Radio=5,00]	5.544	2.640	2.099	.037	.341	10.746	

¹⁷Safrudin, Siti, and Priwanti, “Research Trends on Writing Skill in Arabic Language; A Bibliometric Analysis Ramadhan”, *Aphorisme: Journal of Arabic Language, Literature, and Education*, Volume 5, Number 2 (2024), 94-114.

¹⁸Sudirman Tebba, “Da’wah Online Melalui Media Sosial”, *Jurnal Sosial dan Budaya Syar-I*, Volume 10, Number 3 (2024), 787-800.

[Web TV Wonosobo =6,00]	9.442	2.729	3.460	.001	4.065	14.819
[Website=7,00]	4.046	2.591	1.561	.120	-1.059	9.151
[Billboard=8,00]	7.764	2.548	3.047	.003	2.744	12.784
[Whatsapps=9,00] 0a

This parameter is set to zero because it is redundant.

Table 1 shows that \hat{Y} is the predicted *da'wah* medium. For example, for Instagram, the predicted *da'wah* medium is $\hat{Y}_1 = 75.56 + 7.22 = 82.78$. The 95% confidence interval indicates that the parameter estimate for Instagram is between 2,345 and 12,099. This parameter is significant because the p-value is $0.004 < 0.05$, indicating acceptance of H1. The 95% confidence interval for [WhatsApps=9.00] is not calculated because WhatsApp is used as the reference in this ANOVA equation. This prediction makes an effective contribution to the media use, with $\hat{Y}_1 = 75.56 + 7.22 = 82.78$. This means that as Instagram use and frequency increase, the community's religious understanding improves, with a control factor of $7.22X$. This suggests a strong correlation between media use and the prevalence of *da'wah* content on social media. However, this is not yet fully optimal due to other factors that must be considered, not just the content or engaging material of *da'wah*, but also the varying abilities and needs of the community (see Table 2).

Table 2. Da’wah Media

Media type	N	Tukey HSDa,b,c	
		Subset	
		1	2
Instagram	25	75.56	
Youtube	27	76.17	
Tiktok	30	79.36	79.36
Facebook	27	79.61	79.61
Radio	23	79.91	79.91
Web TV Wonosobo	25	81.10	81.10
Website	33	82.78	82.78
Billboard	29	83.32	83.32
Whatsapps	22		85.0068
Sig.		.068	.413

Means for groups in homogeneous subsets are displayed.

Based on observed means.

The error term is Mean Squared Error (MSE) = 87,14.

a. Uses Harmonic Mean Sample Size = 26,38.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

c. Alpha = ,05.

Table 2 shows that values within the same subset do not differ, whereas values across different subsets do (Instagram, YouTube, and WhatsApp). These three media are more effective than other media for da’wah. This assessment is multidimensional and does not only focus on one aspect. Determine the effectiveness of da’wah media based on the results of research analysis: 1) Impact and Behavior Change are the most important indicators of da’wah effectiveness, in terms of the extent to which the audience understands the religious message conveyed. 2) The effectiveness

is measured by how widely the message is spread, how many people are exposed to or access the *da'wah* media, as well as appropriate segmentation reaching the intended target audience, and Accessibility of the media without geographical or technological barriers. 3) Quality of content, the relevance of the *da'wah* message to contemporary issues, and the real needs of today's society. Sharia Compliance must be accurate, sourced from authentic sources of Islamic teachings, and delivered with the correct methodology. creativity, interesting packaging, and not boring will increase audience interest. 4) Delivery methods greatly influence their acceptability. Easy to understand language that is polite, clear, and appropriate to the level of understanding of the audience, as well as the use of appropriate technology by optimally utilizing social media, applications, or digital platforms. The credibility of the Da'i or the institution that delivers the message greatly determines the effectiveness of his preaching. 5) Feedback and Interaction show the audience's interest in the material delivered.

The use of social media as a medium for *da'wah* enables outreach to a broader audience, especially millennials and Generation Z. Research on smartphones as a tool for seeking information on Islamic *da'wah* studies shows that material delivered through social media is highly effective.¹⁹ The use of social media in *da'wah* is also a development from classical to modern *da'wah* activities, given that the current generation prefers using gadgets to seek information, including religious details. The results of in-depth interviews were used to strengthen the findings from previously conducted surveys (Tables 3 and 4).

¹⁹Winarno, Muh Zuhri, Agus Waluyo, and Noor Malihah, "Design and Implementation of the Hadith Search System Based on Android." *International Journal of Recent Technology and Engineering*, Volume 7, Numbet 6 (2019).

Table 3. Results of interviews with elements of preachers

Question (Q)	Answer (A)
Q1: The role of <i>Da'wah</i> media in the digital era?	A1: <i>Da'wah</i> requires the formulation of the right technology strategy. It depends on the target segment of <i>da'wah</i> to whom it is directed.
Q2: Effective <i>da'wah</i> media strategies	A2: The <i>da'wah</i> strategy determines the purpose of <i>da'wah</i> , what kind of <i>da'wah</i> planning, the approach and adjustment to the community, and the evaluation of the <i>da'wah</i> media used.
Q3: What kind of wisdom is there in choosing the right preaching media?	A3: <i>Da'wah</i> media is very diverse; do not get caught up in broadcasts that mislead the public. The wisdom of choosing media with the presentation of <i>da'wah</i> content that is relevant, interesting, and easy to understand by the public as media users.
Q4: Good methods of preaching	A4: There are many different methods of preaching, but in principle, you must know the object of the preaching (such as children, teenagers, mothers, community groups, and others).
Q5: Types of <i>da'wah</i> methods that are often used	A5: 2 methods of <i>da'wah</i> are often used, namely: 1. Al-hikmah, a <i>da'wah</i> method that considers the <i>da'wah</i> object based on the level of reason, language, and environment. 2. Al-Mauidzah al-Hasanah, a <i>da'wah</i> method that can melt the soul of the <i>da'wah</i> object through moral messages, motivation, self-reflection, and others
Q6: Indicators of success of <i>da'wah</i> using social media	A6: Indicators of success can be determined based on the number of followers of the <i>da'wah</i> channel, subscribers, likes, viewers, and comments, indicating <i>da'wah</i> activities that are responded to by the <i>da'wah</i> object.

An effective strategy is needed in *da'wah* to avoid malpractice and conflict with community values and culture. The *da'wah* media used must reflect the social media trends commonly used by the Wonosobo Regency community. The right method in preaching must consider the object or target of the preaching so that it is easy to understand and can be conveyed well (Table 3).

Table 4. Results of interviews with *da'wah* objects

Question (Q)	Answer (A)
Q1: Use of <i>da'wah</i> media	A1: Most of them answered according to the needs of the <i>da'wah</i> material required by the <i>da'wah</i> object. By utilizing this approach, values can reach all levels of society holistically and comprehensively, without appearing foreign or new.
Q2: Delivery of <i>da'wah</i> material through media	A2: The way of delivering <i>da'wah</i> must be creative, interesting, and use language that is easy to understand. Increasing literacy and mentoring for preachers, missionaries, and religious teachers about the cultural treasures and local nuances of Wonosobo Regency.
Q3: Selection of language and <i>da'wah</i> material	A3: The language used is straightforward and easy to understand in conveying the contents of the <i>da'wah</i> message. Distributing cultural preaching through delivering preaching materials in regional languages, using cultural analogies, or engaging with traditional leaders.
Q4: The response of the object of <i>da'wah</i> to the message uploaded in the media	A4: A good response is directed by the object of <i>da'wah</i> through the content of the uploaded <i>da'wah</i> messages. This psychosocial-cultural approach not only makes preaching more engaging but also relevant to communities already accustomed to these traditions.

Question (Q)	Answer (A)
Q5: Implementation of <i>da'wah</i> in life	A5: Implementation after participating in <i>da'wah</i> activities that can be applied in daily life, such as carrying out sunnah prayers, thinking positively and openly in solving problems, having good attitudes and morals, carrying out Allah's commands, and staying away from his prohibitions.

Table 4 shows that effective religious messages cannot be applied to all groups; they must be tailored to each target group's characteristics. Based on interviews, effective *da'wah* is not uniform for all, but rather adaptable to the specific characteristics of each group.

Preserving traditional values, control, validation, and opportunities

Efforts to preserve traditional values in Islamic *da'wah* pose a serious challenge that requires careful attention. Technological advancements have transformed the way religious messages are conveyed, with social media and online applications now serving as the primary means of reaching audiences. While technology offers convenience and efficiency, concerns arise about the loss of essential dimensions of traditional *da'wah*. This can be achieved through message delivery that emphasizes gentle language, respect for local traditions and culture, and the reinforcement of authentic Islamic values relevant to the audience's context.

Direct observations were also made of the socio-cultural activities of the Dieng Culture Festival, where the ritual of cleansing dreadlocks for children holds moral, social, cultural, and religious values that must be preserved. This tradition aims to integrate Islamic values into local traditions. It serves to strengthen faith through prayer and gratitude to God, teaches patience and acceptance of the condition of children with dreadlocks, and

strengthens Islamic brotherhood among residents through shared activities, such as reciting salawat (prayers) and offering thanksgiving. Strengthening faith and religiosity through prayer and gratitude: During the ruwatan process, people pray, recite shalawat, engage in forms of worship, and express gratitude to God for blessings and protection. The act of bathing the dreadlocked child in seven springs and reciting prayers symbolizes self-purification and surrender to God's will, as taught in religious texts.

Da'wah values regarding Character and Moral Education, in the form of Patience and acceptance, are exemplified through Ruwatan. This practice enables parents to educate themselves and their children to develop patience and acceptance of God's destiny, as dreadlocks are considered a symbol of "*sesuker*". Instagram media validation includes Verification status which shows Instagram has confirmed the identity of the account owner, which increases initial trust in the authenticity of the source, trusted sources affiliated with official accounts or organizations such as: Kemenag Wonosobo (@kemenag_wonosobo); PCNU Wonosobo (@pcnuwonosobo); Masjid Muhammad Al-Fatih Wonosobo (@masjidmaf); PD Rifa'iyah Wonosobo (@rifaiyahwonosobo); Da'wah Wonosobo (@dakwah_wonosobo); Muhammadiyah Wonosobo (@muhammadiyahwonosobo); LDII Wonosobo Regency (@ldii_wonosobo); PDPM Wonosobo (@pdpm.wonosobo); Info Kajian Wonosobo (@infokajian.wonosobo).

This media is also controlled and validated by da'wah experts to ensure that the truth of da'wah content does not deviate from Islamic teachings. This validation and control aim to ensure that these accounts maintain the consistency and accuracy of their information in da'wah and rarely publish hoax news. Positive interactions and a reputation for credible da'wah information are built, and transparency is maintained in loading da'wah news or information. The Instagram accounts of da'wah media in Wonosobo Regency are owned by several official government

organizations, such as the Ministry of Religion, organizational centers, NU, Muhammadiyah, LDII, Rifaiyah, as well as mosque study communities, study information, and others that are active in the social sector, charity actions, mosque movements and others that adapt to the conditions of the Wonosobo community.

The most significant opportunity for social da'wah media lies in Instagram. Instagram is considered adequate due to its attractive visual content, easy to access, personalized and interesting narratives, and its rapid distribution such as on several platforms consist to: this is an opportunity to spread da'wah and Islamic understanding with various da'wah activities, social, invitations, appeals, and the spread of policies, but the challenge of da'wah development lies in the style and style of da'wah and the segmentation of congregations based on cultural backgrounds that can influence popular culture to dominate the digital space. Preachers need to maintain balance while upholding the traditional values at the heart of their mission. Research suggests that social media can be used as a strategic tool for missionary work, with a strong argument grounded in the community's sociocultural context.

Social challenges in digital da'wah

The rise of technological modernization presents both opportunities and dilemmas for Muslim communities. While technology offers new tools for communication, education, and governance, it also challenges long-standing cultural norms and religious traditions. The rapid pace of digital innovation can sometimes outstrip the capabilities of religious institutions.²⁰ Digital da'wah, while offering extensive opportunities to spread Islamic values, also faces complex social challenges. Beyond the

²⁰Brian Salter, "Assisted Reproductive Technology and the Politics of Emergence: When Markets and Hegemonies Collide", *Sociology of Health and Illness*, Volume 4, Issue 6 (2024), 1119-1135.

risk of message distortion, the digital space also presents opportunities for the spread of inaccurate information that can sometimes contradict Islamic values and principles.²¹

Based on Figure 5, most people use Instagram more than TikTok, YouTube, or other media.²² Instagram dominates more because it is considered capable of providing interactive and efficient learning.²³ Although social media, specifically TikTok, is also in high demand among the public.²⁴ Furthermore, in the Era of Society 5.0, the challenges faced by preachers in preaching were diverse due to technological developments, which require preachers to adapt to users as a form of religious moderation.²⁵ The methods used in preaching are, of course, different for each preacher. As the spearhead in spreading religious values worldwide, it indeed required additional time and further analysis.²⁶ The trend of *da'wah* on social media must, of course, be based on the development of

²¹Mansyur, "Model Literasi Digital untuk Melawan Ujaran Kebencian di Media Sosial Digital Literacy: Model to Counter Hate Speech on Social Media", *Jurnal IPTEK-KOM (Jurnal Ilmu Pengetahuan dan Teknologi Komunikasi)*, Volume 22, Number 2 (2020), 125-142.

²²Fajar Feriansyah, "Analisis Semiotik Unsur Budaya Populer Pada Poster Kajian Da'wah Online Di Media Sosial Instagram @Yukngajiid", *Journal of Communication Science and Islamic Da'wah*, Volume 6, Number 2 (2022), 33-46.

²³Firmansyah, and Rizky, "Hadis dan Media Sosial sebagai Alat Da'wah di Instagram: Study Ilmu Hadis", *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, Volume 5, Number 2, (2023), 86-97.

Ida Selviana M, "Da'wah And Digitalization: Nurul Azka Comedy's Da'wah Strategy Through the Instagram Platform", *Jurnal Komunikasi Penyiaran Islam*, Volume 2, Number 1 (2023), 93-104

²⁴Tania, and Ida, "Analisis Konten Aqidah Akun Tiktok Husain Basyaiban", *Conference Series: Islamic Broadcast Communication*, Volume 4, Number 1 (2024).

²⁵Nur Khairiyah, and Bukhari Muslim, "Analysis of the Concept of Religious Moderation According to the Interfaith Council's Leader", *Media Komunikasi Sosial dan Keagamaan*, Volume 17, Number 1 (2024).

²⁶Fijri, Sesilia, Pratama, Rista, Ragil Pratama A, Ikhsan, Raden, and Palembang, "Peran Media Sosial dalam Da'wah dan Komunikasi di Era Society 5.0. *Da'wah And Communication Studies*, Volume 2, Number 1 (2023), 57-61; Muhammad Roslan, Ashaari, Muhamad Zulkifli, Ghani, and Hussien, "Analysis Criteria of Newsworthiness on Viral Video Instagram by Da'wa Influencer", *In BITARA International Journal of Civilizational Studies and Human Sciences*, Volume 7, Number 1 (2024).

da'wah science, which always pays attention to the basic normative-intuitive and empirical-rationalistic paradigms.²⁷ Therefore, *da'wah* science needs to adopt and modify modern scientific paradigms, while also correctly understanding the normative-intuitive paradigm through contextual and textual explanations of specific problems, rather than merely relying on appearances on social media to improve followers or the congregation (Figures 5 to 7).

The global era is in all fields, including communication and information technology.²⁸ The current era of globalization requires Indonesian people to be able to use convenience in carrying out their activities across all fields, one of which is accessing *da'wah* studies relevant to their life needs, based on *da'wah* education and knowledge.²⁹ It is hoped that technological developments will not drown out the roles, duties, and functions of parents, educators, and preachers.³⁰ Technology determines society's culture. Technology cannot be separated from conversations, ideologies, organizations, and even the culture that develops in society.³¹ This activity can be used as an actualization for Muslims regarding information about Islam, so that the use of information technology at this time can provide information about their needs and an easy way to preach.³² Nowadays,

²⁷Fajrussalam, Dwiyantri, Salsabila, Aprillionita, and Auliakhasanah, "Pemanfaatan Media Sosial Sebagai Media *Da'wah* Islam dalam Kemajuan Perkembangan Teknologi", *As Sabiqun*, Volume 4, Number 1 (2023), 102-114.

²⁸Erni Herawati, "Komunikasi dalam Era Teknologi Informasi dan Komunikasi", *Humaniora*, Volume 2, Number 9 (2011), 100-109.

²⁹Muhamad Hamka, Agusman, and Muh Arbiansyah Nur, "Building Civilization in the Era of Globalization Based on Knowledge Through Education and *Da'wah*", *International Journal of Islamic Thought and Humanities*, Volume 3, Number 1 (2024), 36-48.

³⁰Nurul Humaidi, "Institutional Dynamics of Islamic Religious Education (Integrated Islamic Schools) In Indonesia Iwantoro STIT Muhammadiyah Bangil, Indonesia", *POTENSIA: Jurnal Kependidikan Islam*, Volume 9, Number 2 (2024).

³¹Trisakti, "Cyber-*Da'wah*: Narasi Konten Video Sebagai Metode *Da'wah* Non-Ulama Pada Media Sosial Tiktok", *Idarotuna*, Volume 3, Number 3 (2022), 258.

³²Imamul Arifin, Ramadhan Tegar I, and Achmad Bagus O, "The Influence of *Da'wah* Through Social Media Toward Student Understanding of Islam", *Digital Press Social Sciences*

da'wah must take advantage of the sophistication of modern technology. The modern lifestyle of society is often dominated by technology, which tends to shift beliefs in God and elevate technology, leading to a weakening of faith. Therefore, *dawah* media must utilize appropriate social media platforms and capture people's attention.

Da'wah in the modern era must consider material, method, and media, which is a focus that is adapted from contemporary *da'wah* to its *mad'u* because interesting theme material does not guarantee that it can increase the efficiency of the *da'wah* message. However, the media and delivery methods adapt to the conditions of modern society, which determines the success of contemporary *da'wah*. *Da'wah* material in the contemporary era must be presented clearly and sequentially, addressing the problems arising in modern life one by one. One study shows that the message of muamalah sharia *da'wah* is, more precisely, an effort to address issues that often occur among humans. The lifestyle of modern humans tends to involve a detailed understanding of religion in response to every situation that arises; therefore, the material used in every *da'wah* must be able to solve these problems.³³ Apart from that, *da'wah* media is currently very widespread and easy for everyone to use, as technology becomes more sophisticated, making it easier to access *da'wah* material on the internet, for example, TikTok.³⁴

A new phenomenon in society to understand and study Islam requires a new paradigm dimension that is in accordance with global and national issues to shape Muslims into a core for developing human civilization

and *Humanities*, Volume 8, Number 3 (2023), 1-10.

³³Agusman, "Reaching the Millennial Generation Through *Da'wah* on Social Media", *As Sabiqun*, Volume 4, Number 1 (2024), 112-114.

³⁴Salma Humaira Supratman, Rodliyah Khuza'I, and Hendi Suhendi, "Efektivitas *Da'wah* Melalui Media Sosial Tiktok dalam Meningkatkan Nilai-Nilai Keberagamaan", *Jurnal Riset Komunikasi Penyiaran Islam*, Volume 1, Number 1 (2022), 10-14.

in harmony with the will of Islam as a form of Islamic mobilization in Indonesia.³⁵ The research results indicate the need for a new direction in the da'wah model or da'wah reform, aligned with the eras of Revolution 4.0 and Society 5.0, so that Islamic values are readily accepted and absorbed across all aspects of society. The widespread use of the internet and social networks means that spreading goodness (preaching) is highly effective when you use the internet as a social network, greatly benefiting society. Therefore, a distinction must be made between *da'wah* as a science and *da'wah* as an activity, even though the two influence and complement each other.³⁶

In the study of *da'wah* science, it must be understood in its entirety by examining its internal and external nature.³⁷ The connection with internal essence is that it emphasizes the basics of building and developing the science of *da'wah* through a philosophical basis.³⁸ Meanwhile, external essence emphasizes the study of the connection and intertwining of the science of *da'wah* with ethics, religion, and other related sciences that keep pace with the times.³⁹ In building and developing the science of *da'wah*, it must be studied in its entirety, with attention to its departure (empirical rationalistic and normative intuitive), and to its most basic internal and

³⁵Pelletier, "Competition for Religious Authority and Islamist Mobilization in Indonesia", *Comparative Politics*, Volume 53, Number 3 (2022), 525-547.

³⁶Andy Rizky P, Wedra Aprison, Yulius, Nurahmi Latifa, and Syafrudin, "Dakwah Digital dalam Penyebaran Nilai-Nilai Islam di Era Digital", *Tabayyun*, Volume 5, Number 1 (2024), 45-53; Adi Widodo, "Penggunaan Media Sosial Sebagai Trend Media Da'wah Pendidikan Islam Di Era Digital", *Jurnal Islam Nusantara*, Volume 3, Number 2 (2019), 339-356.

³⁷Tsania Mishbahun N, and Primi Rohimi, "Konsumsi Media dan Identitas Budaya di Kalangan Remaja Juwana, Kabupaten Pati", *AlJamahiria: Jurnal Komunikasi dan Dakwah Islam*, Volume 2, Number 2 (2024), 136-147.

³⁸Fauzi, "Strategi Dakwah di Era Digital dalam Meningkatkan Pemahaman Agama Islam", *Liwaul Dakwah: Jurnal Kajian Dakwah dan Masyarakat Islam*, Volume 13, Number 1 (2023), 35-55.

³⁹Nurul Huda, "Tantangan Dakwah NU di Era Digital dan Disrupsi Teknologi", *J-KI: Jurnal Komunikasi Islam*, Number 5, Volume 1 (2024), 45-54.

external nature, along with its various dimensions. Studying the dynamics of scientific development from this perspective will contribute to the completeness of the scientific study of *da'wah*. It is expected that it will be able to address various problems related to the existence of *da'wah* science, as well as address its obsessions.⁴⁰

Conclusion

The research results indicate that Instagram dominated social media trends in 2023. The most popular medium for *da'wah* communication is 65% via Instagram, and the least popular is 4% via websites and other sources. The use of social media among the people of Wonosobo is 92%. The most popular social media are Instagram, Facebook, WhatsApp, and YouTube, with 36%, while the least popular is Twitter at 1%. Instagram's effectiveness stems from its engaging visual content, adaptability to real-world situations, ease of access, clear and concise language, engaging narratives, and rapid dissemination. Furthermore, this platform is supervised and validated by Islamic preaching experts to ensure its content remains accurate and in line with Islamic teachings.

Digital *da'wah* offers vast opportunities to disseminate the message of Islam to diverse audiences across geographic and demographic boundaries. Utilizing digital media enables *da'wah* practitioners to reach the younger generation through an interactive approach that is relevant to their cultural context. However, despite these opportunities, digital *da'wah* also faces several challenges, including the potential for message distortion, the circulation of unreliable information, and increasing polarization in cyberspace.

⁴⁰Zakiyah, "Pengembangan Karya Tulis Kreatif Santri Sebagai Media Dakwah di Pondok Pesantren Al-Musyawwir", *Jurnal Pengabdian Indonesia*, Volume 2, Number 3 (2025), 53-64.

Andy Rizky P, Wedra Aprison, Yulius, Nurahmi Latifa, and Syafrudin, "Dakwah Digital dalam Penyebaran Nilai-Nilai Islam di Era Digital", *Tabayyun*, Volume 5, Number 1 (2024), 45-53

This study confirms that the success of digital da'wah is primarily determined by the da'wah practitioner's ability to integrate technological innovation with traditional Islamic values, while strategically using digital platforms. Instagram's effectiveness is attributed to its visually appealing content, ease of access, personalized and engaging narratives, and rapid distribution. This is an opportunity to spread da'wah and Islamic understanding with various da'wah activities, social events, invitations, appeals, and the spread of policies. Still, the challenge of da'wah development lies in the lifestyle and style of da'wah, as well as in the segmentation of congregations based on cultural backgrounds, which can influence popular culture to dominate the digital space. Preachers need to maintain balance while upholding the traditional values at the heart of their mission. Research suggests that social media can be used as a strategic tool for missionary work, with a strong argument grounded in the community's sociocultural context.

Acknowledgements

The researchers would like to thank the journal team that published this article and the Collaboration Research International between UNSIQ, UIN Salatiga, and Universiti Teknologi Mara Malaysia.

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