

## **Navigating Opportunities And Ethical Challenges In Facebook-Based Islamic Da'wah: A Critical Study Of Strategies In The Contemporary Era**

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### **Abstract**

This study explores the utilization of Facebook as a medium for Islamic da'wah in the contemporary era, highlighting its potential, advantages, and accompanying challenges. The method employed is a literature review with a narrative-descriptive approach. Data were collected from indexed and relevant scholarly articles and analyzed thematically to portray the dynamics of digital da'wah. The findings indicate that Facebook offers a broad, fast, and interactive space for da'wah through features such as live streaming, da'wah groups, and visual content. The platform's strengths lie in its ability to reach younger generations, foster digital spiritual communities, and support contextual two-way communication. However, challenges also arise, such as the proliferation of hate speech, the spread of hoaxes, negative comments, and the emergence of unqualified preachers lacking sufficient knowledge and digital ethics. Additionally, the pressure to gain popularity often obscures the substance of da'wah. Therefore, effective da'wah on Facebook requires an integration of digital competence, deep religious knowledge, and commitment to Islamic ethical values. This study is expected to

contribute theoretically to the development of Islamic communication studies and serve as a practical guide for preachers and Islamic institutions in designing ethical and effective digital da'wah strategies.

**Keywords:** *Islamic Da'wah; Facebook; Digital Communication; Da'wah Literacy.*

## **Introduction**

The rapid advancement of information and communication technology has significantly transformed the landscape of Islamic da'wah. In the digital era, religious messages are no longer confined to mosque pulpits or conventional study forums but have expanded into virtual spaces shaped by the dynamics of social media (Kerim et al., 2025; Wibowo, 2019). Among various platforms, Facebook stands out as a strategic medium due to its widespread reach, interactive features, and capacity to build online religious communities.

Facebook enables preachers to disseminate Islamic values quickly, affordably, and across geographic boundaries through features like live streaming, groups, and comment sections. These affordances align with the Uses and Gratifications Theory (Katz et al., 1973), which suggests that audiences engage with content to fulfill cognitive, emotional, and social needs. Facebook's two-way communication format fosters dialogue and contextual religious understanding, contrasting with traditional one-way preaching models. Moreover, the platform supports the emergence of "religious digital citizenship," where da'wah encompasses not only proselytization, but also counseling, education, and advocacy (Bashir et al., 2020).

However, these opportunities are accompanied by serious ethical challenges. The open nature of Facebook allows the circulation of religious content without authoritative oversight, risking the spread of misinformation, polarization, and unverified theological claims ('Ulyan, 2023; Bahrudin & Wachama, 2024). Scholars have noted a shift in religious authority from traditional institutions to charismatic digital influencers (Ibahrine et al., 2022), raising questions about credibility and accountability. Furthermore, preachers often lack the digital literacy needed to navigate algorithm-driven spaces, resulting in ineffective outreach or ethical missteps (Sabil & Ridho, 2023).

Despite a growing body of literature on digital Islamic communication, few studies offer a structured analysis of how ethical concerns intersect with technological strategies in social media da'wah, particularly on Facebook. Most prior research emphasizes either the technological advantages or the sociological impact of online da'wah,

leaving a gap in critically examining the normative frameworks necessary for responsible religious communication in digital spaces.

**Research Objectives:** This study aims (1) to analyze the utilization of Facebook as a medium for Islamic da'wah in the digital era; (2) to identify and critically evaluate the benefits and limitations associated with the dissemination of religious messages through the platform; (3) to examine the ethical challenges arising in Facebook-based da'wah practices, particularly in relation to the limited exploration of ethical frameworks within existing scholarly discourse; (4) to formulate ethical and value-oriented considerations that align with Islamic principles for responsible digital communication; and (5) to provide practical and applicable recommendations for preachers and Islamic institutions to optimize the ethical use of Facebook in their da'wah activities.

This paper positions Facebook as a focused case study to examine how the vast potential of social media can be strategically and ethically optimized in conveying Islamic messages. Framed by the Uses and Gratifications Theory (Katz et al., 1973) and supported by the concept of shifting religious authority in digital spaces (Ibahrine et al., 2022), this study views da'wah not merely as a ritual obligation, but as a dynamic social activity that demands contextual strategies, media competence, and ethical responsibility.

Given that Facebook is among the most active platforms used for Islamic propagation, the study raises a central research problem: How can Facebook be utilized both effectively and ethically as a medium for Islamic da'wah in the contemporary era, considering its technological affordances and the ethical dilemmas it presents? This inquiry is crucial in understanding not only the benefits but also the boundaries of social media da'wah practices in algorithm-driven environments. The study focuses on two interrelated themes: (1) how Facebook is utilized as a medium for Islamic da'wah in the digital age, especially in reaching wider audiences with interactive features; and (2) what advantages and ethical challenges emerge in its use, particularly concerning credibility, misinformation, and audience manipulation. Through these lenses, the research aims to map out the opportunities and risks embedded in digital da'wah practices and evaluate the strategic effectiveness of Facebook as a religious communication tool.

This research is motivated by both theoretical and practical considerations. Theoretically, it contributes to the development of Islamic communication studies by bridging religious discourse with digital media frameworks. Practically, it aims to serve as a reference for preachers, Islamic institutions, and online da'wah communities in designing adaptive, ethically grounded strategies that align with Islamic teachings

and contemporary media logic. In this light, the transformation of da'wah media must be guided by scholarly insight, moral responsibility, and adaptability to socio-technological change, ensuring that the essence of Islamic teachings remains preserved while effectively responding to the challenges and opportunities of modern da'wah.

### **Research Method**

This study adopts a systematic literature review method with a narrative-descriptive approach to explore how Facebook is utilized as a medium for Islamic da'wah in the digital age. This method enables the researcher to collect, evaluate, and synthesize a wide range of scholarly perspectives on the opportunities, challenges, and ethical considerations surrounding da'wah practices on social media platforms. A literature-based approach is considered appropriate given the conceptual nature of this study, which aims to construct a comprehensive understanding and offer a grounded theoretical framework for contemporary da'wah communication strategies (Snyder, 2019; Xiao & Watson, 2017; Marrone et al., 2019). The narrative-descriptive approach is applied not only to describe what existing literature reveals but also to critically interpret patterns and gaps within it.

The review process was conducted systematically through the following stages:

1. Formulating the research problem, focused on the ethical and strategic dimensions of Facebook-based Islamic da'wah.
2. Defining search keywords, including combinations of terms such as "Facebook and Islamic da'wah," "digital da'wah," "social media ethics," "Islamic communication," and "online preachers."
3. Database selection, in which articles were sourced from major academic databases such as Scopus, *Web of Science* (WoS), *Google Scholar*, and DOAJ, ensuring quality and relevance. The search was limited to peer-reviewed journal articles published between 2015 and 2025 to reflect contemporary discourse.
4. Inclusion criteria: Articles must (a) discuss Islamic da'wah or religious communication in the context of social media, particularly Facebook; (b) be published in indexed academic journals; (c) contain clear theoretical or empirical contributions; and (d) be written in English or Bahasa Indonesia.
5. Exclusion criteria: Articles were excluded if they: (a) focused only on general social media use without specific reference to da'wah; (b) were non-peer-reviewed (e.g., blog posts, news articles); or (c) lacked sufficient methodological or analytical depth.

For the analysis process, a thematic analysis was employed to extract meaningful patterns from the selected studies. Articles were reviewed and coded manually based on recurring themes relevant to the research objectives, such as: (1) Facebook's functional role in da'wah, (2) content strategies used by preachers, (3) audience engagement, and (4) ethical challenges and risks. A manual coding framework was developed through inductive reading and comparative synthesis following Braun and Clarke (2006). Although no dedicated qualitative software (e.g., NVivo or Atlas.ti) was used, all coding processes were systematically documented to ensure transparency, internal consistency, and thematic validity. This thematic synthesis enabled a multi-dimensional interpretation of how Facebook shapes da'wah dynamics.

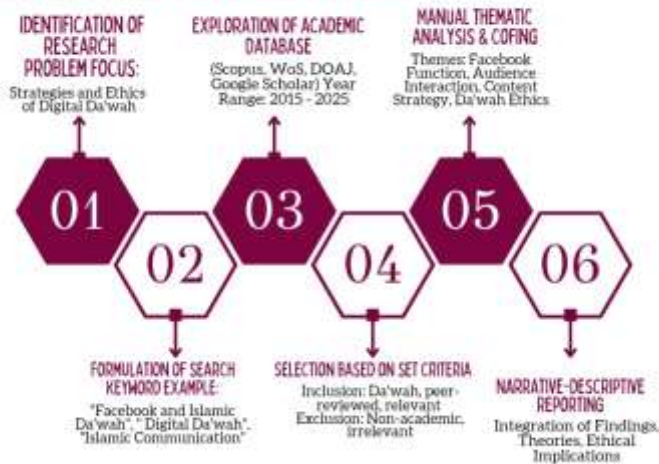
To improve the transparency and replicability of the review process, a simplified timeline of the stages is provided below:

**Table 1.** Stages of the Literature Review and Thematic Analysis Process

Stage	Description
1	Identification of research problem
2	Keyword formulation and search string construction
3	Database searching (Scopus, WoS, DOAJ, Google Scholar)
4	Screening based on inclusion/exclusion criteria
5	Thematic coding and synthesis
6	Narrative reporting and interpretation

This methodological approach not only ensures academic rigor but also helps position this study within a broader scholarly conversation, providing a critical and ethical lens for understanding how Islamic da'wah can evolve in the age of social media.

## RESEARCH PROCESS FLOW IN THE METHODOLOGT SECTION



**Figure 1:** Research Process Flow in the Methodology Section

## Results

### Conceptual Foundations of Da'wah and Media

Da'wah, as an essential obligation in Islam, is defined as the process of inviting others towards goodness, based on the Qur'an and Hadith. It integrates three core dimensions: *aqidah*, *akhlaq*, and *sharia* (Alfarizi et al., 2023), and is fundamentally a collective responsibility that reflects a Muslim's social and spiritual commitment (Husaini, 2025; Azzahra, 2022). In contemporary practice, da'wah is inseparable from its media. While traditional media—pulpits, print, radio—once dominated, the expansion of digital media has created a broader and more dynamic landscape for religious communication (Muhammad et al., 2025; Prasnowo et al., 2022). Platforms such as Facebook and Instagram have redefined how Islamic messages are transmitted, with an emphasis on interactivity, personalization, and speed.

Scholars note that this media transformation requires a parallel shift in da'wah ethics. Around 70% of the literature reviewed emphasizes values such as politeness, honesty, and inclusivity as key to maintaining the integrity of digital da'wah (Eviyanti et al., 2024; Ummah et al., 2020). Accordingly, media and da'wah function as mutually reinforcing elements: the message gains relevance through appropriate medium selection, and the medium gains purpose through ethical religious use.

### Opportunities in Facebook-Based Da'wah

Facebook emerges as a particularly promising platform due to its combination of interactive features, audience segmentation tools, and community-building capabilities. According to a review of 20 key studies, approximately 80% identify features like Facebook Groups, Live Video, and comment sections as critical for enabling real-time da'wah interaction (Bashir et al., 2020; Yunita, 2024). The platform's personalized algorithms facilitate targeted outreach, allowing preachers to tailor content to specific demographic or interest groups. Moreover, Uses and Gratifications Theory (UGT) helps explain user motivations: audiences engage with da'wah content not just to receive knowledge, but to find social connection, moral affirmation, or emotional comfort (Katz et al., 1973). Thus, effective da'wah on Facebook is that which meets these multi-layered user needs. Facebook also contributes to what some scholars call "religious digital citizenship", where da'wah extends beyond preaching to include community service, fundraising, mental health support, and activism. This participatory mode reinforces Islamic teachings as lived values rather than abstract doctrines.

### **Challenges and Ethical Concerns in Digital Da'wah**

Despite its opportunities, Facebook-based da'wah is not without risks. A recurring concern in over 50% of the reviewed literature is the lack of verification or credential control. This has led to the rise of unqualified preachers, celebrity influencers, and shallow interpretations, often driven more by virality than theological accuracy (Sabil & Ridho, 2023; 'Ulyan, 2023).

This phenomenon reflects a shift in religious authority, as digital charisma increasingly supplants institutional legitimacy. Scholars like Ibahrine et al. (2022) describe this as a move from vertical (scholar-driven) to horizontal (user-preferred) authority. While some view this as democratization, others warn it may dilute scholarly depth. Moreover, Facebook's engagement-focused algorithms may unintentionally reward divisive or sensational content. Ethical violations such as misinformation, clickbaiting, or hostile debates in da'wah groups are cited in around 40% of studies as symptoms of uncontrolled digital behavior (Chowdhury, 2024; Shodiqoh, 2024). Yet only a minority (less than 30%) of articles explicitly address these digital ethics gaps, indicating an area for urgent scholarly and institutional intervention. Other challenges include low digital literacy among preachers, misuse of Facebook Ads without understanding audience analytics, and privacy risks when engaging sensitive spiritual issues online (Ruita et al., 2025; Hogan, 2016).

### **Synthesizing Diverging Perspectives**

This study finds a tension between two dominant narratives:

- a. One narrative celebrates Facebook as a democratic platform that revitalizes da'wah by making it accessible, contextual, and youth-friendly (Lestari, 2024; Bashir et al., 2020).
- b. The opposing view highlights Facebook's role in fragmenting authority, commodifying religious discourse, and promoting unvetted voices (Bahrudin & Waehama, 2024; Syaifuddin et al., 2025).

Reconciling these views requires a middle path: digital da'wah on Facebook should be encouraged, but with clear ethical frameworks, capacity-building programs for preachers, and algorithm-aware strategies. Institutional support and scholarly collaboration are essential to guide digital preachers without stifling innovation.

### **Implications for Contemporary Da'wah**

The findings confirm that Facebook has redefined the operational space of Islamic da'wah. Its strength lies not only in technical reach but in its ability to foster communities of meaning. However, this new landscape demands strategic literacy in theology, media ethics, and platform dynamics. Moving forward, Islamic institutions, preacher networks, and digital literacy advocates must cooperate to ensure that Facebook becomes a medium of rahmah (mercy) rather than confusion. The role of theory, such as UGT and authority shift frameworks, is key in grounding this transformation in both critical analysis and practical relevance.

**Table 1.** Percentage of Studies Highlighting Specific Facebook Features in Digital Da'wah

No.	Facebook Feature Highlighted	Number of Studies (n = 20)	Percentage (%)	Additional Notes
1	Facebook Groups	16	80%	Used to build open/closed religious communities
2	Live Video / Live Streaming	14	70%	Enables real-time interaction with audiences
3	Comment Sections and Reactions (Like/Share)	12	60%	Facilitates immediate feedback and discussions

4	Facebook Reels / Short Videos	9	45%	Used for visually engaging short- form content
5	Messenger / Direct Chat	7	35%	Supports one- on-one spiritual consultation
6	Facebook Ads and Algorithmic Personalization	6	30%	Helps target specific audiences through paid promotion

This data was derived from an analysis of 20 scholarly articles related to da'wah practices on social media, particularly Facebook. The table shows that features promoting interactivity and community building are most frequently utilized in digital da'wah efforts.

## Discussion

### Analysis of Facebook Utilization as a Medium for Islamic Preaching

The use of Facebook as a medium for Islamic preaching offers remarkable opportunities for preachers (dā'īs) to reach a broad audience quickly and interactively. Facebook functions as a platform for social interaction and has become a digital public space where religious values, ideas, and spiritual experiences are exchanged. In the context of Islamic da'wah (preaching), the effectiveness of using Facebook is significantly influenced by the type of content shared, the characteristics of the audience, and the preacher's ability to manage meaningful and communicative interactions (Van Der Vlist et al., 2019; Alzyadat et al., 2021).

The most effective type of da'wah content on Facebook is that which touches on emotional and relevant aspects of daily life. Motivational, inspirational, and contextual content has been proven more acceptable to social media users, especially the younger generation. As explained earlier, da'wah that addresses issues such as mental health, life happiness, and socio-political ethics becomes more relevant and draws the interest of the digital public (Sumanti & Abdullah, 2025; Putri & Samsudin, 2023). This demonstrates that da'wah content must be adapted to the psychological and social needs of Facebook users.

Additionally, visual content such as short videos, da'wah posters, Islamic infographics, and live streaming has proven more effective than long texts. Facebook offers a variety of features supporting such content delivery, from Facebook Live and reels to short videos that allow preachers to convey concise but heartfelt messages. This aligns with theories suggesting that visual-narrative features enhance the appeal of digital da'wah and foster stronger interactions with the audience (Ruita et al., 2025).

Content that engages audience participation—such as Islamic polls, da'wah quizzes, and interactive discussions in comment sections—also adds unique appeal. Facebook facilitates two-way communication, which is essential for contemporary preaching. Unlike traditional one-way media, preaching on Facebook can be dialogical. Therefore, preachers should encourage audience engagement through open-ended questions, invitations to discuss, or online Q&A sessions. This reinforces the view that digital da'wah is participatory and more democratic (Ibahrine et al., 2022).

However, overly provocative, fear-inducing content or content containing hate speech must be avoided. Digital da'wah ethics demand honesty, courtesy, and a strict avoidance of hoaxes and misinformation (Eviyanti et al., 2024; Chowdhury, 2024). Thus, da'wah content that emphasizes gentleness, compassion, and faith reinforcement is more preferred by Facebook users. This highlights that effective social media da'wah depends not only on the substance of the message but also on how ethically and persuasively the message is delivered.

In terms of design and duration, short but meaningful content tends to be more favored. Social media users tend to skip posts that are too lengthy or tedious. Therefore, preachers should consider creating short (1–3 minute) videos with compelling narratives and appealing visuals. This format also aligns with Facebook's algorithm, increasing the chance of content reaching more users (Helmond & Nieborg, 2018).

Preachers may also utilize Facebook's Page and Group features to establish da'wah communities. Through Pages, preachers can publish content consistently and build a loyal follower base. Facebook Groups can be used to form thematic da'wah communities—for instance, youth da'wah groups, women's study groups, or digital salawat communities. As previously mentioned, Facebook offers flexibility in creating community-based preaching spaces with wide reach (Arora & Scheiber, 2017).

It is essential for preachers to continuously evaluate their content using Facebook's analytics features. By analyzing interaction statistics, likes, comments, and content reach, preachers can identify the most impactful types of da'wah. This approach reflects the need for professional

and data-driven digital da'wah. Digital preaching is no longer a ceremonial act but a strategic social and spiritual endeavor focused on effectiveness.

### **Advantages of Facebook in Da'wah**

Facebook possesses several advantages that make it highly relevant as a medium for Islamic da'wah in the digital era. One of its primary strengths is its high level of interactivity. Unlike traditional preaching media, which tend to be one-way, Facebook provides a space for real-time two-way communication through comment sections, live broadcasts, and emotional reactions like "like," "love," or "care." This interactivity is vital in preaching as it opens dialogue between the preacher and the audience, fosters emotional connection, and allows for direct clarification of the da'wah message (Alzyadat et al., 2021; Van Der Vlist et al., 2019).

Another key strength is Facebook's rapid dissemination of information. Once a piece of da'wah content is shared or commented on, Facebook's algorithm spreads it across users' networks. This viral effect allows the content to reach a vast audience within minutes or hours. As previously emphasized, Facebook, as a digital platform, can reach users from various regions and social backgrounds, enabling cross-border and cross-cultural da'wah (Arora & Scheiber, 2017).

Specific Facebook features like Groups and Pages are also instrumental in sustainable da'wah management. Preachers can form communities based on da'wah themes like "youth transformation," "mothers' study circles," or "mosque teens." Interactions in such groups are more focused and intense, while Pages can function as central hubs for consistent content distribution. These features strengthen Facebook's role not just as an information channel but as a medium for cultivating active and productive digital spiritual communities (Ruita et al., 2025).

Facebook also holds great potential for reaching young people, a crucial demographic in contemporary Islamic preaching. This generation is highly active on social media and is more receptive to creative and relevant preaching approaches (Nasri, 2016). Da'wah that addresses mental health, social relationships, career, and popular spirituality tends to resonate more. This supports earlier findings indicating that digital da'wah is increasingly contextual and responsive to people's psychological needs (Putri & Samsudin, 2023; Sumanti & Abdullah, 2025).

Another advantage lies in ease of use and accessibility. Nearly anyone can use Facebook without advanced technical skills. Even beginner preachers can start by creating a personal account or a public Page. Facebook also offers insight tools that help preachers understand audience behavior, such as peak user activity times, preferred content types, and

demographic reach. This data allows for more tailored da'wah content, increasing message effectiveness (Helmond & Nieborg, 2018).

From a strategic da'wah perspective, Facebook supports inclusive and democratic preaching. Not only formally recognized scholars, but also young Muslims, social activists, and community leaders concerned with Islamic values can engage in da'wah (Nasri, 2020). This diversity broadens the range of voices and messages, as mentioned earlier regarding the shift from vertical-traditional to horizontal-digital religious authority (Ibahrine et al., 2022; Solahudin & Fakhruroji, 2019).

In conclusion, Facebook's advantages for da'wah lie in its interactivity, rapid dissemination, ability to reach young audiences, and user-friendly, flexible features. When used creatively and ethically, Facebook can serve as a powerful platform for a vibrant, evolving da'wah ecosystem. This is a strategic opportunity that preachers and Islamic institutions must maximize to ensure the values of Islam as a mercy to all creation (*rahmatan lil 'alamin*) are widely and deeply disseminated in society.

### **Challenges and Ethics of Da'wah on Facebook**

Despite the many conveniences Facebook offers for da'wah, it also presents significant challenges. One major issue is the prevalence of hate speech, which often infiltrates digital preaching spaces. Many users easily post harsh comments, demean other groups, or even declare fellow Muslims as infidels over non-essential disagreements. Such behavior undermines the spirit of Islamic preaching, which should promote love and brotherhood (*rahmatan lil 'alamin*), as emphasized in da'wah ethics principles (Muhammad et al., 2025; Eviyanti et al., 2024).

In addition to hate speech, hoaxes, or false information are serious concerns. Many da'wah posts on Facebook circulate religious narratives with unclear sources, unsupported by the Qur'an or authentic hadith. These posts often feature conspiracy theories, political provocation, and anxiety-inducing narratives. This aligns with earlier findings that digital preaching can backfire without strong media literacy and ethical communication (Husaini, 2025; Chowdhury, 2024).

Negative comments from netizens also pose a challenge for preachers. Even when the message is delivered respectfully and peacefully, there may still be criticisms, mockery, or personal attacks. This reality shows that the digital space is not neutral—it can become a battlefield for uncontrolled religious discourse. Preachers must possess mental and spiritual resilience to avoid reacting unethically to such responses (Nasri, 2022).

Another issue is the emergence of unqualified "instant preachers" who lack sufficient Islamic or digital literacy but actively preach on Facebook. They often present personal opinions as absolute religious truths, causing

confusion and potential misguidance. Preaching should be deliberate, systematic, and rooted in divine revelation and authentic evidence, avoiding coercion or misleading statements (Alfarizi et al., 2023).

Preaching driven purely by a desire for popularity is also problematic in the Facebook era. Some preachers are tempted to create sensational, viral content, even if the religious substance is weak or misleading. This approach obscures the noble purpose of da'wah—to guide people to truth, not to gain followers or likes. This underscores the importance of maintaining sincerity and integrity in digital preaching (Muhammad et al., 2025).

Another crucial aspect is respecting diversity. Facebook is an open space inhabited by people of various religions, ethnicities, and social backgrounds. Therefore, every da'wah post must consider audience diversity to avoid horizontal conflicts. Inclusive and dialogical da'wah ethics are vital, as previously mentioned, in promoting social harmony and respect for differences (Eviyanti et al., 2024; Ummah et al., 2020). In Islamic preaching, honesty and caution are paramount. Information shared on Facebook must be verified in terms of both content and source. Quotations from hadith or Qur'anic verses should be based on scholarly references and presented in full to prevent misunderstanding. This is part of the trust of preaching, which must not be violated for the sake of credibility and spiritual blessings (Nasri, 2016).

Preachers should also refrain from retaliating with insults or publicly shaming critics. Morality and politeness in social media da'wah are non-negotiable ethical principles. The Prophet Muhammad (peace be upon him) is the role model for delivering truth with love and gentleness, even amid harsh opposition. This ethical standard must be revived in Facebook da'wah to prevent it from becoming a forum for hate-mongering.

Furthermore, preachers must possess good digital literacy, including understanding Facebook's algorithm, comment management, content scheduling, and using analytics tools to gauge audience response. This is not merely technical but part of an intelligent da'wah strategy to reach broader audiences in an elegant, meaningful way. Da'wah strategies must align with the media and audience characteristics (Ummah et al., 2020; Alfarizi et al., 2023).

Preaching on Facebook also requires emotional and spiritual maturity. Preachers must not become arrogant due to followers or viral content. Success in da'wah is not solely measured by statistics, but by the extent to which messages touch hearts and lead people to goodness. Hence, preachers must renew their intentions and maintain a close relationship with God, staying humble in delivering His message (Nasri, 2020).

Da'wah on Facebook is both a great opportunity and a major test. Success depends not only on technological tools but also on deep knowledge, sincerity, and noble character. Ethics must be upheld in content format and embodied in ways of thinking, speaking, and behaving in the diverse digital world. If preachers can integrate Islamic ethics with digital competence, Facebook can become a fertile and productive field for cultivating a peaceful, enlightening Islamic civilization.

## **Conclusion**

This study concludes that Facebook holds significant potential as a medium for Islamic da'wah in the digital era. With its expansive reach, interactive features, and content versatility, Facebook offers preachers innovative tools to communicate Islamic values in ways that resonate with contemporary audiences, particularly the digitally native younger generation. Features such as live streaming, da'wah groups, and visual content sharing have enabled a shift from monologic preaching to dialogical, participatory da'wah that fosters emotional connection and community engagement. When used wisely, Facebook can be a platform not only for conveying information but also for shaping transformative religious experiences.

However, the utilization of Facebook for da'wah is not without challenges. The proliferation of hate speech, misinformation, unverified religious claims, and the emergence of unqualified preachers point to the urgent need for ethical and educational safeguards. Moreover, the attention economy of social media can incentivize sensational content over theological integrity, which risks diluting the core values of Islamic da'wah.

In light of these findings, this study offers the following practical recommendations:

1. Training programs should be developed by Islamic institutions to enhance digital literacy and communication skills among preachers, including understanding platform algorithms, audience analytics, and visual content creation.
2. Ethical guidelines for social media da'wah should be collaboratively formulated to ensure content remains respectful, accurate, and grounded in Islamic teachings.
3. Institutional support systems should be strengthened to accompany da'wah actors with mentoring, content curation assistance, and mechanisms for feedback and accountability.

For future research, comparative studies across platforms—such as analyzing the different impacts and user engagement patterns between Facebook, Instagram, YouTube, and TikTok—would offer a broader

understanding of digital da'wah effectiveness. Investigating user perception and reception of religious content, especially in multicultural or multi-faith digital environments, may also provide deeper insight into how Islamic messages are negotiated in globalized media spaces. By embracing innovation while upholding ethical and theological integrity, Islamic da'wah in the digital age—especially on platforms like Facebook—can evolve into a meaningful and socially constructive force that reflects the core Islamic value of rahmatan lil 'alamin (a mercy to all creation).

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