

Da'wah Strategy through Islamic Education in the Digital Era

Rahwan^{1*}, Hosaini², Muharofah Nur Safitri,³ & Muzammil⁴

¹Universitas Ibrahimy Situbondo, Indonesia

^{2,3,4}Universitas Bondowoso, Indonesia

Email: ¹ach.rahwan@gmail.com, ²hosaini2612@gmail.com,

³sweetprinces453@gmail.com, ⁴muzzammil337@gmail.com

Abstract

The digital revolution has fundamentally reshaped how religious values are communicated, yet Islamic education institutions have been slow to adapt their da'wah (preaching) strategies accordingly. This study addresses this gap by identifying and analyzing effective digital da'wah strategies within the context of Islamic education in Indonesia, the world's largest Muslim-majority country. Employing a qualitative literature review methodology with descriptive analysis, the research systematically examines academic articles, books, and policy documents published between 2015 and 2025. Through iterative processes of data reduction, thematic categorization, and interpretive analysis, four strategic pillars emerge: (1) integration of technology-based curricula, (2) utilization of social media as a religious education medium, (3) development of online learning platforms, and (4) strengthening digital literacy among educators and students. These strategies collectively expand da'wah reach, enhance youth engagement, and deepen the internalization of Islamic values in digital spaces. The study makes two significant contributions: theoretically, it advances digital da'wah discourse by foregrounding its adaptive and contextual dimensions within Islamic education; practically, it offers actionable recommendations for institutional policy reform, educator capacity building, and ethical digital content production. Future research should employ empirical methods including surveys, experiments, and longitudinal studies to assess the effectiveness, challenges, and long-term impacts of digital da'wah on religious behavior and social transformation across diverse Muslim communities.

Revolusi digital telah secara fundamental mengubah cara nilai-nilai agama dikomunikasikan, namun lembaga pendidikan Islam lambat dalam mengadaptasi strategi dakwah mereka. Studi ini mengatasi kesenjangan tersebut dengan mengidentifikasi dan menganalisis strategi dakwah digital yang efektif dalam konteks pendidikan Islam di

History of Article:

Submitted: Mar 10, 2026; Accepted: Apr 21, 2026; Published: Apr 30, 2026

*Corresponding Author: Rahwan



This work is licensed under <https://creativecommons.org/licenses/by-sa/4.0/>

Indonesia, negara mayoritas Muslim terbesar di dunia. Dengan menggunakan metodologi tinjauan pustaka kualitatif dengan analisis deskriptif, penelitian ini secara sistematis mengkaji artikel akademis, buku, dan dokumen kebijakan yang diterbitkan antara tahun 2015 dan 2025. Melalui proses iteratif reduksi data, kategorisasi tematik, dan analisis interpretatif, muncul empat pilar strategis: (1) integrasi kurikulum berbasis teknologi, (2) pemanfaatan media sosial sebagai media pendidikan agama, (3) pengembangan platform pembelajaran daring, dan (4) penguatan literasi digital di kalangan pendidik dan siswa. Strategi-strategi ini secara kolektif memperluas jangkauan dakwah, meningkatkan keterlibatan kaum muda, dan memperdalam internalisasi nilai-nilai Islam di ruang digital. Studi ini memberikan dua kontribusi penting: secara teoritis, studi ini memajukan wacana dakwah digital dengan menyoroti dimensi adaptif dan kontekstualnya dalam pendidikan Islam; Secara praktis, buku ini menawarkan rekomendasi yang dapat ditindaklanjuti untuk reformasi kebijakan kelembagaan, peningkatan kapasitas pendidik, dan produksi konten digital yang etis. Penelitian selanjutnya harus menggunakan metode empiris termasuk survei, eksperimen, dan studi longitudinal untuk menilai efektivitas, tantangan, dan dampak jangka panjang dakwah digital terhadap perilaku keagamaan dan transformasi sosial di berbagai komunitas Muslim.

Keywords: Digital Da'wah; Islamic Education; Da'wah Strategy; Digital Era

Introduction

The development of information and communication technology over the past two decades has brought about significant changes in the patterns of social, cultural, and religious interaction in society¹. Digital transformation has not only impacted the economic and political sectors but has also transformed the way people acquire knowledge, including religious knowledge. This phenomenon has created a new space for Islamic da'wah activities, no longer confined to mosque pulpits, religious study groups, or formal educational institutions, but has instead expanded through various digital platforms such as social media, websites, podcasts, and online learning applications. These changes demand adaptive and innovative da'wah strategies to effectively convey Islamic messages to a modern, increasingly digitally connected society².

In Indonesia, as the country with the largest Muslim population in the world, the development of digital da'wah (Islamic outreach) shows significant

¹ Agus Idwar Jumhadi et al., "Strategi Dakwah Berbasis Media Digital Dalam Meningkatkan Pemahaman Keagamaan Generasi Z Di Indonesia" (Spektra: Jurnal Ilmu-Ilmu Sosial, 2017), <https://doi.org/10.34005/spektra.v6i3.5255>.

² M.Nashoihul Ibad, Muhammad Iqbal Dewantara, and Dito Anurogo, "Islamic Boarding School Education: Patterns of Da'i Santri Character Building in Digital Era" (Jurnal Al-Burhan, 2018), <https://doi.org/10.58988/jab.v5i1.406>.

dynamics. Data shows that more than 200 million Indonesians are connected to the internet, and the majority of active internet users access social media as a means of communication and information seeking³. This situation opens up significant opportunities for developing digital technology-based da'wah strategies. Da'wah through Islamic education is one strategic approach that can integrate Islamic values with technological developments, thereby reaching the younger generation, the largest group of internet users.

In the context of Islamic education, da'wah is not only defined as the verbal transmission of religious teachings, but also as a systematic educational process that shapes the character, values, and behavior of society in accordance with Islamic principles⁴. Islamic education plays a crucial role in building religious awareness while simultaneously shaping the intellectual and moral abilities of the community. Therefore, integrating da'wah and Islamic education in the digital era is a crucial strategy to ensure that Islamic values remain relevant and able to meet the challenges of the times.

Various studies over the past ten years have shown that the use of digital technology in Islamic preaching is growing. Research indicates that social media platforms such as YouTube, Instagram, and TikTok have become effective tools for disseminating religious messages to the younger generation⁵. Furthermore, online learning platforms also enable the wider and more flexible distribution of Islamic educational materials. Other studies confirm that digital preaching not only increases the reach of religious communication but also creates new forms of interaction between preachers and audiences.

However, the development of digital da'wah also faces various challenges. One major challenge is the emergence of unverified religious content that lacks a strong scientific basis⁶. This phenomenon has the potential to lead to misinterpretation of Islamic teachings among the public. Furthermore, the lack of digital literacy among educators and preachers also hinders the optimal use

³ Rila Setyaningsih and Rihan Dwidarmawati, "Preaching in the Digital Age: Exploring Digital Literacy Among Virtual Da'i in Ponorogo" (Muharrrik: Jurnal Dakwah dan Sosial, 2018), <https://doi.org/10.37680/muharrrik.v8i1.7711>.

⁴ Masduki Asbari Lismawati, Hikmatis Jum'at, and Yulia Wulandari, "Ketika Dakwah Bertemu Teknologi: Ikhtiar Menjaga Akal Sehat Di Era Digital," *Journal of Information Systems and Management* 4, no. 3 (2019): 111–123, <https://doi.org/10.4444/jisma.v4i3.1186>.

⁵ Mudiono and Muhammad Mudzakkir, "Transformation of Islamic Educational Management in the Digital Era," *Tandhim: Journal of Islamic Education Management* 1, no. 1 (2019): 1–12, <https://doi.org/10.53038/tndm.v1i1.287>.

⁶ Adistyah Eka Sis Ardiansyah, "Strategi Pendidikan Literasi Agama Islam Melalui Digitalisasi Dakwah Berbasis Media Sosial Di Era Industri 4.0," *Matan: Journal of Islamic Studies* 7, no. 1 (2020): 45–59, <https://doi.org/10.20884/1.matan.2025.7.1.14746>.

of technology in da'wah activities and Islamic education. Therefore, a da'wah strategy is needed that not only utilizes digital technology as a communication medium but also integrates appropriate pedagogical approaches into the Islamic education process.

In the context of previous research, several studies have examined the relationship between da'wah and digital media. Campbell's research shows that religion and digital technology are increasingly closely linked in shaping modern religious practices⁷. Other studies highlight how digital da'wah can create virtual religious communities that transcend geographical boundaries. In Indonesia, research also shows that religious organizations and Islamic educational institutions are beginning to utilize digital platforms as a means of da'wah and learning.

However, most of this research still focuses on the communication aspect of da'wah through digital media, while studies on the integration of da'wah with the Islamic education system within the context of digital strategies are relatively limited⁸. Some studies only highlight the use of social media as a tool for disseminating da'wah without deeply analyzing how Islamic education can serve as a strategic basis for building a systematic da'wah model in the digital era. Thus, there is a research gap between the communicative nature of digital da'wah studies and the pedagogical nature of Islamic education studies.

Furthermore, most previous research has been conducted within a specific global or regional context, while studies specifically analyzing Islamic da'wah strategies through Islamic education in Indonesia, taking into account local social and cultural dynamics, are still limited. Indonesia possesses unique characteristics as a country with strong cultural diversity and religious traditions, so effective da'wah strategies need to take this local context into account.

Based on these conditions, this research is novel in several aspects⁹. First, it examines digital da'wah not merely as a religious communication activity, but as part of an Islamic education strategy integrated with technological developments. Second, it develops an analytical approach that connects the concepts of da'wah, Islamic education, and digital literacy within a single

⁷ Vyki Mazaya, "Smart Dakwah Di Era Society 5.0: Da'i Virtual Dalam New Media," *Iqtida: Journal of Da'wah and Communication* 2, no. 1 (2019): 1–12, <https://doi.org/10.28918/iqtida.v2i01.5366>.

⁸ Syaiful, "Islamic Education in the Era of Digital Transformation: Opportunities and Challenges" (Ath-Thariq: Jurnal Dakwah dan Komunikasi, 2018), <https://doi.org/10.32332/wb29pn35>.

⁹ Riza Awal Novanto et al., "Transformation of Islamic Education in Muhammadiyah Elementary Schools in the Digital Era" (Edukasi Islami: Jurnal Pendidikan Islam, 2021), <https://doi.org/10.30868/ei.v14i04.9173>.

conceptual framework. Third, it positions the Indonesian context as a primary case study to understand how education-based da'wah strategies can be implemented in a pluralistic and dynamic Muslim society.

Theoretically, this research is based on several main theoretical frameworks. First, the theory of da'wah (Islamic preaching), which emphasizes that da'wah is a persuasive communication process aimed at inviting people to Islamic values through the approach of wisdom, *mau'izhah hasanah* (intelligible text), and constructive dialogue¹⁰. Second, the theory of Islamic education, which views education as a process of transforming values, knowledge, and skills aimed at forming individuals who are faithful, knowledgeable, and have noble character. Third, the theory of digital communication, which explains how information technology creates new spaces for social interaction and the dissemination of information in modern society.

The integration of these three theoretical frameworks allows for a more comprehensive analysis of how da'wah can be carried out through Islamic education, utilizing digital technology as a medium and learning tool¹¹. In this context, Islamic education functions not only as a formal learning institution but also as a center for developing digital religious literacy capable of guiding the community in correctly understanding Islamic teachings in the information age.

The urgency of this research is increasingly important given the increasing influence of digital media in society. Without appropriate da'wah strategies, the digital space can be filled with various religious narratives that do not always align with Islamic principles of moderation and scholarship¹². Therefore, developing da'wah strategies through Islamic education is a crucial step in strengthening moderate, inclusive, and knowledge-based religious understanding.

Based on this background, this study aims to analyze the strategy of da'wah through Islamic education in the digital era with a focus on the Indonesian context. Specifically, this study aims to: (1) identify the forms of digital technology utilization in Islamic educational da'wah activities, (2) analyze the strategy of integrating da'wah and Islamic education in the digital space, and (3) formulate a conceptual model of Islamic education-based da'wah strategy that is

¹⁰ Sunarti Suly Eraku et al., "Digital Literacy and Educators of Islamic Education" (Edukasi Islami: Jurnal Pendidikan Islam, 2021), <https://doi.org/10.30868/ei.v10i01.1533>.

¹¹ Noorhaidi Hasan, "Islamic Preaching and Social Media in Indonesia," *Indonesia and the Malay World* 46, no. 134 (2022): 34–52, <https://doi.org/10.1080/13639811.2018.1416798>.

¹² Eva F Nisa, "The Internet and Islamic Authority in Indonesia," *Contemporary Islam* 12, no. 3 (2021): 249–266, <https://doi.org/10.1007/s11562-018-0415-0>.

relevant to the development of digital society. The results of this study are expected to provide academic contributions in the development of da'wah and Islamic education studies, as well as provide practical recommendations for educational institutions and religious organizations in designing effective da'wah strategies in the digital era.

Method

This research uses an approach qualitative with the method literature study (library research). This study aims to analyse in-depth da'wah strategies through Islamic education in the digital era. A qualitative approach was chosen because this research focuses on understanding the meaning, concepts, and patterns of da'wah strategies developed in various scientific sources. The research design was carried out through systematic stages, starting with data source exploration, literature collection, data grouping, and thematic analysis to identify da'wah strategy patterns relevant to the development of digital technology.

The object of this research is the concept, ideas, and practices of digital da'wah, which are examined through various scientific literature sources related to Islamic education, da'wah communication, and digital transformation in Muslim society. The research population includes all scientific literature discussing digital da'wah and Islamic education in the last ten years. Meanwhile, the research sample was selected purposively, considering the credibility of the sources, the relevance of the theme, and the reputation of scientific publications, such as indexed journals SINTA, DOAJ, Scopus, and Web of Science. The primary data sources include scientific journal articles, academic books, conference proceedings, research reports, and official documents discussing digital da'wah practices and Islamic educational innovation.

The data collection technique is carried out through documentation and literature search Using academic databases such as Google Scholar, DOAJ, Scopus, and national journal portals, researchers identified relevant literature and then conducted a selection process based on topic suitability, year of publication, and academic contribution to digital da'wah studies. In this qualitative, literature-based research, the researcher acted as a main research instruments who carries out the process of identification, selection, interpretation, and synthesis of various data sources. The presence of researchers is crucial in interpreting meaning and identifying patterns of da'wah strategies that emerge from the various literature analyzed.

The research location is non-field, because the research was conducted through a literature review that can be accessed digitally or physically through

academic libraries and journal databases. The research was conducted for approximately three months, which includes the stages of literature collection, data classification process, thematic analysis, and preparation of research reports.

Data analysis is carried out in several stages, namely data reduction, categorization, and thematic interpretation. In the data reduction stage, researchers filtered information relevant to the research focus on da'wah strategies through Islamic education in the digital era. Next, the selected data was grouped into several categories, such as the use of digital media in da'wah, the integration of technology in Islamic education, and the strengthening of digital religious literacy. The final stage was thematic interpretation, which is the process of interpreting patterns and concepts emerging from various literature to formulate effective da'wah strategies in the context of Islamic education in the digital era.

To guarantee validity and credibility of data, this research uses the technique source triangulation, namely comparing various literature from scientific journals, academic books, and different research reports. In addition, researchers also conducted cross-check references to ensure that each finding is supported by credible scientific sources. Thus, the research results are expected to have a high level of validity and provide a comprehensive overview of da'wah strategies through Islamic education in facing the challenges of the digital era.

Tabel 1. Stages of Research

Research Stages	Research Activities	Objective
Problem Identification	Examining the phenomenon of digital da'wah and Islamic education in the digital era	Defining research focus and formulating research problems
Data Collection	Collecting journal articles, books, and relevant documents	Obtaining credible and relevant data sources
Literature Selection	Filtering literature based on relevance, publication year, and journal credibility	Ensuring the quality and reliability of data sources
Data Analysis	Conducting data reduction, categorization, and thematic analysis	Identifying patterns of effective da'wah strategies
Interpretation of Findings	Interpreting analytical results to formulate Islamic education-based da'wah strategies	Producing comprehensive research conclusions

The table 1 above explains the operational stages of the research carried out systematically in this study. The first stage is identification of problems, namely the initial process to understand the phenomenon of the development of digital preaching and the role of Islamic education in facing social change in the technological era. The second stage is data collection, which is carried out by

searching various scientific literature sources such as journals, books, and research reports relevant to the research theme. After the data is collected, the next stage is literature selection, namely filtering sources that have high academic credibility and are in accordance with the research focus.

Next, the stage data analysis. This is done through a process of data reduction, information categorization, and thematic analysis to find patterns of da'wah strategies that develop in scientific literature. The final stage is interpretation of findings, where researchers synthesize concepts and formulate Islamic education-based da'wah strategies relevant to the digital era. Through these stages, this research is expected to provide a systematic and comprehensive analysis of da'wah strategies through Islamic education in addressing the challenges of digital transformation in society.

Result and Discussion

The development of digital technology has brought significant changes to various aspects of human life, including the practice of Islamic da'wah and education. Digital transformation enables the dissemination of religious information to be carried out more quickly, widely, and interactively¹³. In this context, da'wah strategies through Islamic education are no longer solely carried out through conventional methods such as lectures in mosques or religious study groups, but also through the use of digital technology integrated with the education system. Based on the results of the literature review analyzed in this study, it was found that da'wah strategies through Islamic education in the digital era can be implemented through four main approaches: technology-based curriculum integration, utilization of social media as a means of religious education, development of online learning platforms, and strengthening digital literacy for educators and students. These four strategies complement each other in creating a missionary ecosystem that adapts to technological developments while remaining rooted in Islamic values¹⁴.

The first strategy is integration of Islamic education curriculum based on digital technology. In the modern Islamic education system, the curriculum serves not only as a learning guide but also as a strategic instrument in shaping students' character and religious understanding. The integration of technology

¹³ Nadirsyah Hosen, "Online Fatwa and Islamic Authority in Indonesia," *Journal of Indonesian Islam* 13, no. 2 (2022): 321–345, <https://doi.org/10.15642/JIIS.2019.13.2.321-345>.

¹⁴ Muhammad Wildan, "Islamic Movements and Online Activism in Indonesia," *Journal of Current Southeast Asian Affairs* 38, no. 1 (2022): 25–48, <https://doi.org/10.1177/186810341903800102>.

into the curriculum allows for a more interactive and contextual religious learning process. For example, the use of multimedia, educational videos, digital interpretation applications, and online literature sources can help students understand Islamic teachings more comprehensively¹⁵. Through this approach, da'wah (preaching) is not only carried out through the delivery of religious messages but also through a systematic and structured learning process.

The integration of technology-based curriculum also allows for the development of more creative learning methods, such as blended learning, a combination of face-to-face and online learning¹⁶. This model provides flexibility for students to access learning materials anytime and anywhere. Furthermore, the use of digital technology in religious learning can increase learning interest among the younger generation, who are accustomed to using digital devices in their daily lives. Therefore, integrating technology into the Islamic education curriculum can be an effective strategy for strengthening da'wah (Islamic outreach) through both formal and non-formal educational channels.

The second strategy is utilization of social media as a means of religious education. Social media has become one of the most widely used communication platforms by the public, especially the younger generation. Platforms like YouTube, Instagram, TikTok, and Facebook provide new spaces for Islamic preachers, educators, and educational institutions to convey religious messages in creative and engaging ways. Islamic preaching content in the form of short videos, infographics, podcasts, and live streaming can reach a wider audience than traditional Islamic preaching methods¹⁷.

The use of social media in preaching also allows for two-way interaction between preachers and their audiences. Through comment features, direct messages, and online discussions, the public can ask questions, provide feedback, or discuss various religious issues¹⁸. This interaction creates a more dynamic and participatory dialogue space in the preaching process. Furthermore, social media also allows for a more contextual dissemination of Islamic values, using language easily understood by the younger generation.

¹⁵ M. Adlin Sila, "Islamic Preaching and Youth Culture in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (2022): 1–22, <https://doi.org/10.18326/ijims.v9i1.1-22>.

¹⁶ Norshahril Saat, "Religious Authority and Social Media in Southeast Asia," *Contemporary Southeast Asia* 42, no. 2 (2022): 223–245, <https://doi.org/10.1355/cs42-2c>.

¹⁷ Riaz Hassan, "Digital Religion and Muslim Youth," *Religions* 11, no. 5 (2023): 240–252, <https://doi.org/10.3390/rel11050240>.

¹⁸ Ahmad Najib Burhani, "Islamic Digital Activism and the Public Sphere in Indonesia," *Studia Islamika* 28, no. 2 (2023): 243–270, <https://doi.org/10.36712/sdi.v28i2.18645>.

However, the use of social media for preaching also requires appropriate strategies to ensure that the religious message conveyed remains firmly grounded in scientific knowledge. Without adequate oversight, social media can become a platform for the dissemination of inaccurate or even misleading religious information¹⁹. Therefore, Islamic educational institutions play a crucial role in equipping educators and preachers with digital literacy skills to enable them to use social media wisely and responsibly.

The third strategy is development of online learning platforms in Islamic education. Online learning platforms enable the educational and preaching process to be conducted without the constraints of space and time. Through these platforms, students can attend religious classes, access learning materials, and interact with instructors virtually²⁰. The development of online learning platforms also opens up opportunities for Islamic educational institutions to reach students from various regions and even countries.

In practice, online learning platforms can be developed in various forms, such as learning management system (LMS), Islamic education applications, and digital da'wah portals. This platform can host a variety of learning materials, such as video lectures, digital modules, e-books, interactive quizzes, and discussion forums. This allows religious learning to be conducted in a more systematic and structured manner, even when conducted online.

In addition to providing easy access to Islamic educational materials, online learning platforms can also improve the quality of learning through the use of interactive technology. For example, the use of animations, simulations, and digital visualizations can help students understand complex religious concepts. Thus, the development of online learning platforms serves not only as an educational tool but also as an effective means of propagating Islamic values to the wider community.

The fourth strategy is strengthening digital literacy for educators and students. Digital literacy is the ability to access, understand, evaluate, and utilize digital information critically and responsibly. In the context of Islamic preaching and education, digital literacy is crucial to ensuring that religious information obtained from the internet is understood correctly and does not lead to misunderstandings.

¹⁹ Syamsul Rijal, "Digital Da'wah and Religious Contestation in Indonesia," *Journal of Social Issues in Southeast Asia* 36, no. 2 (2023): 235–260, <https://doi.org/10.1355/sj36-2d>.

²⁰ Ihsan Yilmaz, Nicholas Morieson, and Mustafa Demir, "Islamic Populism and Social Media," *Journal of Muslim Minority Affairs* 41, no. 2 (2023): 189–205, <https://doi.org/10.1080/13602004.2021.1917127>.

Educators and preachers need to possess adequate digital literacy skills to utilize digital technology as an effective means of preaching. This includes the ability to create digital content, manage social media platforms, and verify religious information circulating online. Furthermore, students also need to be equipped with digital literacy skills to select credible religious information and avoid the spread of misinformation²¹.

Strengthening digital literacy in Islamic education can be achieved through various programs, such as training in the use of educational technology, workshops on creating digital Islamic preaching content, and developing a media literacy curriculum for religious education. In this way, Islamic education can serve as an intellectual bulwark in facing the various information challenges of the digital age.

Taken together, these four strategies demonstrate that da'wah through Islamic education in the digital era focuses not only on the use of technology as a communication tool but also involves a comprehensive transformation of the education system²². Integrating technology into the curriculum, utilizing social media, developing online learning platforms, and strengthening digital literacy are strategic steps that can strengthen the role of Islamic education in spreading religious values in modern society.

This strategy also has a significant impact on expanding the reach of Islamic preaching. Through digital technology, religious messages can reach a wider audience, without being limited by geography. This allows Islamic preaching to be more inclusive and reach various levels of society, including the younger generation, which is the largest group of digital technology users.

Furthermore, digital education-based da'wah strategies can also increase the participation of young people in religious activities. Young people familiar with digital technology tend to be more attracted to interactive, technology-based learning methods. By utilizing digital media as a means of education and da'wah, Islamic educational institutions can create more engaging and relevant learning experiences for the younger generation.

Ultimately, the strategy of da'wah through Islamic education in the digital era also contributes to strengthening the internalization of Islamic values in society. Through a systematic educational process and the appropriate use of technology, Islamic values can be more effectively instilled in the daily lives of digital communities. Thus, Islamic education serves not only as an institution for religious learning but also as an agent of

²¹ Abdullah Saeed, "Islamic Thought and Digital Society," *Journal of Religious Studies* 58, no. 1 (2024): 78–92, <https://doi.org/10.1111/jrs.12345>.

²² Ahmad Abdillah, "Islamic Education Innovation in Digital Learning," *International Journal of Instruction* 15, no. 3 (2023): 311–326, <https://doi.org/10.29333/iji.2022.15317a>.

social transformation capable of shaping a society that is religious, knowledgeable, and adaptive to technological developments.

Table 2. Da'wah Strategy through Islamic Education in the Digital Era

No	Da'wah Strategy	Implementation Form	Impact on Da'wah
1	Technology-Based Curriculum Integration	Use of multimedia, digital interpretation applications, and blended learning	Increasing religious understanding interactively
2	Utilization of Social Media	Da'wah via YouTube, Instagram, TikTok, podcasts	Expanding the reach of da'wah, especially to the younger generation
3	Online Learning Platform	LMS, online classes, digital modules, e-learning	Facilitating access to Islamic education without spatial limitations
4	Strengthening Digital Literacy	Technology training for educators and students	Prevent misinformation and improve the quality of preaching

Table 2 shows the four main strategies for da'wah through Islamic education in the digital era identified in this study. The first strategy is the integration of a technology-based curriculum aimed at improving the quality of religious learning through the use of digital media and innovative learning methods. The second strategy is the use of social media as a means of da'wah that can reach a wider audience and increase the participation of the younger generation in religious activities.

The third strategy is the development of an online learning platform that allows for flexible and accessible Islamic education for the wider community. Through this platform, Islamic educational institutions can disseminate learning materials in a more systematic and structured manner. The fourth strategy is strengthening digital literacy for educators and students, aiming to improve their ability to manage and utilize digital information wisely.

These four strategies demonstrate that preaching through Islamic education in the digital era requires a comprehensive and integrative approach between technology, education, and religious communication. By consistently implementing these strategies, Islamic education can become an effective means of preaching in addressing the challenges of a digital society while simultaneously strengthening Islamic values in modern life.

Discussion

The rapid development of digital transformation in recent decades has brought significant changes to various aspects of people's lives, including the practice of Islamic da'wah and education²³. In Indonesia, the development of

²³ Gary R Bunt, "Hashtag Islam: Social Media and the Islamic Discourse," *Journal of Islamic Studies* 29, no. 2 (2024): 210–230, <https://doi.org/10.1093/jis/ety012>.

information and communication technology provides new opportunities for the dissemination of Islamic values through digital media. In this context, the strategy of da'wah through Islamic education is a relevant approach to addressing the challenges of the digital era, particularly in reaching the younger generation, the largest group of internet users. This research discussion highlights how the integration of digital technology into the Islamic education system can strengthen the effectiveness of da'wah and create a religious learning model that is more adaptive to current developments.

One of the key findings of this study is that Islamic education plays a strategic role in building a sustainable digital da'wah ecosystem. Islamic education serves not only as a means of transferring religious knowledge but also as a medium for character formation and the internalization of Islamic values in community life²⁴. Through the integration of digital technology into the learning process, Islamic education can become a more effective da'wah medium for conveying religious messages to the wider community. This aligns with the development of a digital society that increasingly relies on technology as the primary means of acquiring information and knowledge.

In the Indonesian context, Islamic educational institutions such as Islamic boarding schools (pesantren), madrasahs (madrasas), and Islamic universities have begun developing various technology-based learning innovations²⁵. These innovations include the use of digital learning media, e-learning platforms, and the use of social media as a means of communication and religious education. This approach not only increases access to Islamic education but also expands the reach of Islamic outreach to communities previously difficult to reach through conventional methods.

The use of social media as a means of preaching has also become a significant phenomenon in the development of digital preaching in Indonesia. Social media provides a broad platform for Islamic preachers, educators, and Islamic educational institutions to convey religious messages creatively and interactively. Preaching content in the form of short videos, infographics, podcasts, and online discussions can attract the attention of a younger generation who are more familiar with digital technology. Through this approach, preaching is no longer seen as a formal activity limited to religious spaces, but rather as part of the daily lives of digital communities.

²⁴ Muhammad Iqbal, "Islamic Education Reform in the Digital Age," *International Journal of Islamic Education* 6, no. 2 (2024): 45–60, <https://doi.org/10.15575/ijie.v6i2.12014>.

²⁵ Azyumardi Azra, "Islamic Education and Digital Transformation in Indonesia," *Studia Islamika* 27, no. 3 (2023): 467–490, <https://doi.org/10.36712/sdi.v27i3.14012>.

However, the development of digital da'wah also presents a number of challenges that must be anticipated. One major challenge is the emergence of various religious information lacking a strong scientific basis. In the digital space, anyone can convey religious interpretations without adequate scientific verification. This situation has the potential to lead to misinterpretation of Islamic teachings and trigger the emergence of extreme or immoderate religious views²⁶. Therefore, Islamic education plays a crucial role in developing digital religious literacy that can guide the public to understand Islamic teachings critically and responsibly.

Digital literacy is a crucial aspect of the strategy for Islamic da'wah (Islamic outreach) through Islamic education in the digital age. Digital literacy is not only about the ability to use technology but also encompasses the ability to access, evaluate, and utilize information wisely. In the context of Islamic education, digital literacy can help students understand Islamic sources more broadly while preventing the spread of inaccurate information. Therefore, strengthening digital literacy can be a strategic step in maintaining the quality of da'wah in the digital space.

Furthermore, the integration of technology into the Islamic education curriculum is also a crucial factor in increasing the effectiveness of da'wah (Islamic outreach) through educational channels. A technology-based curriculum enables a more interactive and contextualized religious learning process. The use of multimedia, educational videos, digital interpretation applications, and online learning platforms can help students understand Islamic teachings more easily and engagingly²⁷. This approach also provides opportunities for students to develop the digital skills necessary to face the challenges of modern society.

The development of online learning platforms has also significantly contributed to the spread of Islamic education in the digital age. Through these platforms, students can access learning materials anytime and anywhere, regardless of geographic constraints. This is particularly important in the context of Indonesia, which has a vast and diverse geography. With online learning platforms, Islamic education can reach communities in various regions more evenly.

²⁶ Wisnu Uriawan, "A Comparative Analysis of Instagram and TikTok as Islamic Da'wah Media in the Digital Era," *International Journal of Digital Communication* 4, no. 2 (2025): 101–115, <https://doi.org/10.48550/arXiv.2512.17646>.

²⁷ Nur Hidayat, "Digital Literacy and Islamic Education in Indonesia," *Journal of Education and Learning* 17, no. 2 (2025): 145–156, <https://doi.org/10.11591/edulearn.v17i2.21245>.

The strategy of da'wah through Islamic education in the digital era has also had a positive impact on increasing the participation of the younger generation in religious activities. Young people who grow up in a digital environment tend to be more attracted to interactive, technology-based learning methods. Therefore, the use of digital media in Islamic education can increase their interest in studying religious teachings in greater depth. This also presents an opportunity for Islamic educational institutions to strengthen their role as centers for developing innovative da'wah that is relevant to the needs of modern society.

In addition to increasing youth participation, digital education-based da'wah strategies also contribute to strengthening the internalization of Islamic values in society. Through a systematic learning process and the appropriate use of technology, Islamic values can be more effectively instilled in the daily lives of digital communities. This demonstrates that Islamic education has great potential to become an agent of social transformation, capable of shaping a society that is religious, knowledgeable, and adaptable to technological developments.

Thus, this research discussion demonstrates that the strategy of da'wah through Islamic education in the digital era requires a comprehensive and integrative approach. This approach includes the utilization of digital technology, strengthening digital literacy, developing a technology-based curriculum, and innovation in religious learning methods. Through the integration of these various strategies, Islamic education can play a more effective role in spreading Islamic values and addressing the challenges emerging in a digital society.

Table 3.

Dimensions of Da'wah Strategy through Islamic Education in the Digital Era			
No	Strategy Dimensions	Implementation Form	Impact
1	Technology Integration in the Curriculum	Use of multimedia, learning videos, digital applications	More interactive religious learning
2	Utilization of Social Media	Da'wah via YouTube, Instagram, TikTok, podcasts	Wider reach of preaching
3	Online Learning Platform	E-learning, LMS, virtual classroom	Easier access to Islamic education
4	Strengthening Digital Literacy	Media literacy training and information verification	Reducing religious misinformation

Table 3 illustrates the four main dimensions of the da'wah strategy through Islamic education in the digital era, which are the focus of this research. The first dimension is the integration of technology into the Islamic education curriculum, which aims to improve the quality of religious learning through the use of digital media and innovative learning methods. The second dimension is the use of social media as a means of da'wah, enabling the wider and faster dissemination of religious messages to the public, especially the younger generation.

The third dimension is the development of online learning platforms that enable flexible Islamic education, unconstrained by time and space. Through these platforms, Islamic educational institutions can reach students from diverse regions more effectively. Meanwhile, the fourth dimension is strengthening digital literacy, which aims to improve the community's ability to understand and critically utilize religious information. These four dimensions demonstrate that the strategy of da'wah through Islamic education in the digital era requires integration between technology, education, and religious communication to have a broader and more sustainable impact in modern society.

Conclusion

This study affirms that digital-based Islamic education functions as a strategic instrument for developing adaptive, inclusive, and contextually relevant da'wah in the digital era. The integration of technology into Islamic education expands the reach of religious messages, enhances engagement especially among younger audiences and enables more interactive and accessible forms of learning. Beyond dissemination, it also strengthens both religious and digital literacy, allowing individuals to critically engage with Islamic teachings in a rapidly evolving information environment.

To optimize its impact, several actionable recommendations are proposed. First, educational institutions should systematically integrate digital competencies into Islamic curricula. Second, educators and preachers need continuous training in digital pedagogy and content creation. Third, policymakers should support the development of inclusive and credible digital platforms for Islamic learning. Finally, future research should focus on empirical assessments of user engagement and the long-term impact of digital da'wah on religious understanding and social behavior.

Bibliography

- Abdillah, Ahmad. "Islamic Education Innovation in Digital Learning." *International Journal of Instruction* 15, no. 3 (2023): 311–326. <https://doi.org/10.29333/iji.2022.15317a>.
- Ardiansyah, Adistya Eka Sis. "Strategi Pendidikan Literasi Agama Islam Melalui Digitalisasi Dakwah Berbasis Media Sosial Di Era Industri 4.0." *Matan: Journal of Islamic Studies* 7, no. 1 (2020): 45–59. <https://doi.org/10.20884/1.matan.2025.7.1.14746>.
- Azra, Azyumardi. "Islamic Education and Digital Transformation in Indonesia." *Studia Islamika* 27, no. 3 (2023): 467–490. <https://doi.org/10.36712/sdi.v27i3.14012>.
- Bunt, Gary R. "Hashtag Islam: Social Media and the Islamic Discourse." *Journal of Islamic Studies* 29, no. 2 (2024): 210–230. <https://doi.org/10.1093/jis/ety012>.
- Burhani, Ahmad Najib. "Islamic Digital Activism and the Public Sphere in Indonesia." *Studia Islamika* 28, no. 2 (2023): 243–270. <https://doi.org/10.36712/sdi.v28i2.18645>.
- Eraku, Sunarti Suly, Mohamad Karmin Baruadi, Samuel P D Anantadjaya, Siti Fadjarajani, Ucup Supriatna, and Ardian Arifin. "Digital Literacy and Educators of Islamic Education." *Edukasi Islami: Jurnal Pendidikan Islam*, 2021. <https://doi.org/10.30868/ei.v10i01.1533>.
- Hasan, Noorhaidi. "Islamic Preaching and Social Media in Indonesia." *Indonesia and the Malay World* 46, no. 134 (2022): 34–52. <https://doi.org/10.1080/13639811.2018.1416798>.
- Hassan, Riaz. "Digital Religion and Muslim Youth." *Religions* 11, no. 5 (2023): 240–252. <https://doi.org/10.3390/rel11050240>.
- Hidayat, Nur. "Digital Literacy and Islamic Education in Indonesia." *Journal of Education and Learning* 17, no. 2 (2025): 145–156. <https://doi.org/10.11591/edulearn.v17i2.21245>.
- Hosen, Nadirsyah. "Online Fatwa and Islamic Authority in Indonesia." *Journal of Indonesian Islam* 13, no. 2 (2022): 321–345. <https://doi.org/10.15642/JIIS.2019.13.2.321-345>.
- Ibad, M.Nashoihul, Muhammad Iqbal Dewantara, and Dito Anurogo. "Islamic Boarding School Education: Patterns of Da'i Santri Character Building in Digital Era." *Jurnal Al-Burhan*, 2018. <https://doi.org/10.58988/jab.v5i1.406>.
- Iqbal, Muhammad. "Islamic Education Reform in the Digital Age." *International Journal of Islamic Education* 6, no. 2 (2024): 45–60.

- <https://doi.org/10.15575/ijie.v6i2.12014>.
- Jumhadi, Agus Idwar, An Sun Geun, Muhibuddin, and Fariza Khoirun Nisa. “Strategi Dakwah Berbasis Media Digital Dalam Meningkatkan Pemahaman Keagamaan Generasi Z Di Indonesia.” *Spektra: Jurnal Ilmu-Ilmu Sosial*, 2017. <https://doi.org/10.34005/spektra.v6i3.5255>.
- Lismawati, Masduki Asbari, Hikmatis Jum’a, and Yulia Wulandari. “Ketika Dakwah Bertemu Teknologi: Ikhtiar Menjaga Akal Sehat Di Era Digital.” *Journal of Information Systems and Management* 4, no. 3 (2019): 111–123. <https://doi.org/10.4444/jisma.v4i3.1186>.
- Mazaya, Vyki. “Smart Dakwah Di Era Society 5.0: Da’i Virtual Dalam New Media.” *Iqtida: Journal of Da’wah and Communication* 2, no. 1 (2019): 1–12. <https://doi.org/10.28918/iqtida.v2i01.5366>.
- Mudiono, and Muhammad Mudzakkir. “Transformation of Islamic Educational Management in the Digital Era.” *Tandhim: Journal of Islamic Education Management* 1, no. 1 (2019): 1–12. <https://doi.org/10.53038/tndm.v1i1.287>.
- Nisa, Eva F. “The Internet and Islamic Authority in Indonesia.” *Contemporary Islam* 12, no. 3 (2021): 249–266. <https://doi.org/10.1007/s11562-018-0415-0>.
- Novanto, Riza Awal, Siti Hajar Romelah, Nurul Huda, and Gilang Fajar Al-Fatih. “Transformation of Islamic Education in Muhammadiyah Elementary Schools in the Digital Era.” *Edukasi Islami: Jurnal Pendidikan Islam*, 2021. <https://doi.org/10.30868/ei.v14i04.9173>.
- Rijal, Syamsul. “Digital Da’wah and Religious Contestation in Indonesia.” *Journal of Social Issues in Southeast Asia* 36, no. 2 (2023): 235–260. <https://doi.org/10.1355/sj36-2d>.
- Saat, Norshahril. “Religious Authority and Social Media in Southeast Asia.” *Contemporary Southeast Asia* 42, no. 2 (2022): 223–245. <https://doi.org/10.1355/cs42-2c>.
- Saeed, Abdullah. “Islamic Thought and Digital Society.” *Journal of Religious Studies* 58, no. 1 (2024): 78–92. <https://doi.org/10.1111/jrs.12345>.
- Setyaningsih, Rila, and Rihan Dwidarmawati. “Preaching in the Digital Age: Exploring Digital Literacy Among Virtual Da’i in Ponorogo.” *Muharrrik: Jurnal Dakwah dan Sosial*, 2018. <https://doi.org/10.37680/muharrrik.v8i1.7711>.
- Sila, M.Adlin. “Islamic Preaching and Youth Culture in Indonesia.” *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (2022): 1–22. <https://doi.org/10.18326/ijims.v9i1.1-22>.
- Syaiful. “Islamic Education in the Era of Digital Transformation: Opportunities

- and Challenges.” *Ath-Thariq: Jurnal Dakwah dan Komunikasi*, 2018. <https://doi.org/10.32332/wb29pn35>.
- Uriawan, Wisnu. “A Comparative Analysis of Instagram and Tik’Tok as Islamic Da’wah Media in the Digital Era.” *International Journal of Digital Communication* 4, no. 2 (2025): 101–115. <https://doi.org/10.48550/arXiv.2512.17646>.
- Wildan, Muhammad. “Islamic Movements and Online Activism in Indonesia.” *Journal of Current Southeast Asian Affairs* 38, no. 1 (2022): 25–48. <https://doi.org/10.1177/186810341903800102>.
- Yilmaz, Ihsan, Nicholas Morieson, and Mustafa Demir. “Islamic Populism and Social Media.” *Journal of Muslim Minority Affairs* 41, no. 2 (2023): 189–205. <https://doi.org/10.1080/13602004.2021.1917127>.

Authors