

The Problematics of Digital Da'wah in the Perspective of Ustadz Salim A. Fillah

Fitakhun Najah¹, M. Hijaz Muhajir A², Zhahrania Oktavia A.³,
Hanum Suci R⁴

^{1,2,3,4} Universitas Islam Negeri KH. Abdurrahman Wahid Pekalongan

¹fitakhunnajah@gmail.com, ²aahijaz13@gmail.com,

³zhahrania5677@gmail.com, ⁴sucirmda551@gmail.com,



Dikirim : 08-06-2025
Diterima : 23-10-2025
Terbit : 31-10-2025
Koresponden:

Cara sitasi:



Karya ini bekerja di
bawah lisensi Creative Commons
Attribution-ShareAlike 4.0
International License
[https://creativecommons.org/licenses/
by-sa/4.0/](https://creativecommons.org/licenses/by-sa/4.0/)

Abstract

The negative aspects of da'wah through digital media remain a significant concern that demands serious attention from both da'i and scholars of Islamic communication. This qualitative study explores Ustadz Salim A. Fillah's perspectives on the negative side of digital da'wah through media observation and literature analysis. Primary data were obtained from YouTube content on the "Pro-U Channel," while secondary data were derived from relevant academic sources. The study also incorporates insights from scholars discussing the impact of digitalization on Islamic spirituality, including issues such as religious "clickbait," moral polarization, and cyber-proselytization.

The data were analyzed through the stages of reduction, presentation, and verification. The findings indicate that, according to Ustadz Salim A. Fillah, da'wah in digital spaces often

loses its spiritual depth and meaning, producing instant and viral messages that lack substantial understanding for audiences. Therefore, even positive religious messages must be designed contextually and ethically to foster meaningful understanding and spiritual transformation. This study underscores the importance of media literacy and strategic communication in da'wah, emphasizing that effective digital preaching must remain moral, contextual, and transformative to preserve the essence of Islamic teachings in the digital age.

Keywords: Ustadz Salim A. Fillah, digital da'wah, negative impact, media literacy

Abstrak

Aspek negatif da'wah melalui media digital tetap menjadi masalah serius yang memerlukan perhatian serius dari para da'i dan ahli komunikasi Islam. Studi kualitatif ini mengeksplorasi pandangan Ustadz Salim A. Fillah mengenai sisi negatif da'wah digital melalui observasi media dan analisis literatur. Data primer diperoleh dari konten YouTube di saluran "Pro-U Channel," sementara data sekunder diambil dari sumber akademik yang relevan. Studi ini juga mengintegrasikan wawasan dari para cendekiawan yang membahas dampak digitalisasi terhadap spiritualitas Islam, termasuk isu-isu seperti "clickbait" agama, polarisasi moral, dan penyebaran agama secara daring. Data dianalisis melalui tahap reduksi, presentasi, dan verifikasi. Temuan menunjukkan bahwa, menurut Ustadz Salim A. Fillah, dakwah di ruang digital seringkali kehilangan kedalaman spiritual dan maknanya, menghasilkan pesan-pesan instan dan viral yang kurang memahami substansi bagi audiens. Oleh karena itu, bahkan pesan agama yang positif harus dirancang secara kontekstual dan etis untuk memupuk pemahaman yang bermakna dan transformasi spiritual. Studi ini menekankan pentingnya literasi media dan komunikasi strategis dalam dakwah, dengan menekankan bahwa dakwah digital yang efektif harus tetap moral, kontekstual, dan transformatif untuk menjaga esensi ajaran Islam di era digital. Kata kunci: Ustadz Salim A. Fillah, dakwah digital, dampak negatif, literasi media

A. INTRODUCTION

The rapid advancement of digital technology has significantly transformed many aspects of human life, including the ways in which Islamic teachings are communicated. In today's modern era, *da'wah* is no longer confined to mosque pulpits or religious gatherings; it has expanded into digital platforms such as YouTube, Instagram, and TikTok. This shift illustrates how the digital space has become a new arena for preachers to convey Islamic values more broadly and interactively. Yet, behind this vast opportunity lies a series of challenges that cannot be ignored, particularly those concerning authenticity, communication ethics, and the true orientation of *da'wah* itself.

Ustadz Salim A. Fillah is among the contemporary scholars who critically address the problematic tendencies of digital *da'wah*. He argues that religious messages disseminated online often become superficial and fragmented, frequently presented without sufficient contextual explanation, which may distort audiences' understanding of Islam

(Estuningtiyas, 2024). The growing pursuit of popularity among online preachers, measured by followers, likes, and views, has further shifted the orientation of *da'wah* from sincerity to commercialization. This change also reflects a shift in religious authority, where the role once held by *ulama* and formal institutions is now increasingly occupied by new digital figures, some of whom may lack proper scholarly qualifications.

Furthermore, Fillah criticizes the tendency of some preachers to adopt sensational and entertainment-driven styles merely to gain virality, a practice that often blurs the spiritual essence of religious teachings. He also draws attention to the erosion of digital etiquette, visible in online hostility and moral arrogance that contradicts Islamic ethical principles. As a result, *da'wah*, which ideally functions as a medium for enlightenment and peace, risks turning into a source of division and conflict. Similar concerns are expressed by Irving V. Paputungan and other scholars, who note that digital platforms frequently facilitate the spread of misinformation and even radicalization, especially among youth who are emotionally volatile and lack critical awareness (Nawaffani, 2023; Sunarto, 2017). Moreover, excessive dependence on online communication tends to weaken the value of direct social interaction, which has always been a vital element of meaningful religious engagement.

Despite these concerns, digital *da'wah* remains an unavoidable reality of the modern age. When conducted wisely and strategically, it can serve as a powerful medium to address social issues and moral decline. Ustadz Salim A. Fillah emphasizes the necessity of the *bil hikmah* approach, delivering messages with wisdom, clarity, and gentleness grounded in the Qur'an and the Hadith. Through clear and accessible language, *da'wah* can exert a stronger moral influence, particularly on younger generations deeply immersed in digital culture.

A number of previous studies have explored the evolution of *da'wah* in the digital era. Irawan et al. (2024) observed how the Covid-19 pandemic accelerated the shift from traditional preaching to online communication. Nazar (2021) examined the rise of *live streaming da'wah*, while Ibnu Kasir and Awali (2024) highlighted how digital platforms

enable broader dissemination of Islamic values. Similarly, Pratama et al. (2024) found that digital *da'wah* positively contributes to the development of an inclusive and well-informed Muslim society. However, most of these studies emphasize the technical and positive aspects of digital preaching, leaving the ethical and spiritual dimensions, particularly those viewed through the lenses of *tasawuf* (Islamic mysticism) and *matagiyahayyah* (spiritual awareness), relatively underexplored.

Building upon this gap, the present study focuses on examining the negative aspects of digital *da'wah* through the ethical perspectives of *tasawuf* and *matagiyahayyah*. These two frameworks are essential for reintroducing sincerity, humility, and spiritual awareness into the practice of online preaching. By addressing the moral and epistemological challenges within digital religious communication, this study seeks to formulate a more authentic, responsible, and ethically grounded model of *da'wah*, one that harmonizes technological advancement with the timeless spiritual values of Islam.

B. METHODS

This research employs a qualitative descriptive approach using a library research method to analyze the views of Ustadz Salim A. Fillah regarding the *matika da'wah* problem in the context of digitalization. The qualitative design enables the researcher to interpret and describe phenomena related to the transformation of *da'wah* in a natural and contextual manner (Sopiyan et al., 2025). The library research method is appropriate for this study as it focuses on textual data such as books, journal articles, and digital *da'wah* content relevant to the research topic (Adeni et al., 2023).

The data sources in this study consist of two categories: (1) Primary data, obtained from Ustadz Salim A. Fillah's writings, lectures, and social media content such as videos uploaded to *Pro-U Media Channel*, which represent his thoughts on *da'wah* ethics, media strategy, and spiritual engagement in digital spaces; and (2) Secondary data, derived from scholarly articles, journals, and other publications discussing digital *da'wah*, Islamic communication, and the

adaptation of religious messages to modern media (Karimullah et al., 2023; Rahmadanti & Soiman, 2024).

The data collection technique was carried out through documentation and literature review. The researcher identified and categorized relevant texts, focusing on themes such as da'wah ethics, audience interaction, and digital influence on religious understanding. This process allowed a comprehensive analysis of the relationship between Salim A. Fillah's *matika da'wah* and current communication trends on digital platforms (Rakatiwi et al., 2023).

Data were analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. In the data reduction stage, information was selected and simplified to highlight essential elements related to *matika da'wah*. In the data display stage, the information was structured into thematic categories to provide a clear understanding of the findings. Finally, in the conclusion drawing stage, the researcher interpreted and synthesized data to draw insights about the ethical, spiritual, and communicative dimensions of digital da'wah (Rustandi, 2020).

The focus of this study is on the negative dimensions of digital da'wah, such as the dilution of religious values, the prioritization of entertainment over substance, and the commercialization of religious messages. The research aims to construct a conceptual framework for *matika da'wah* that integrates spirituality, morality, and adaptability in the digital age, thus maintaining the integrity of Islamic preaching amid the challenges of modernization.

C. RESULT AND DISCUSSION

Communication Patterns of Digital Da'wah

In the dissemination of *da'wah* messages, the fundamental science of communication can be examined through various methods, one of which involves digital *da'wah* driven by social media platforms. *Da'wah* conducted via social media has proven to be highly efficient in its delivery, both in terms of audience reach and broadcast timing (Desiana, 2024). The use of these platforms enables the expansion of *da'wah* messages to

diverse regions, including remote areas. This is particularly relevant to Indonesia, a country with one of the highest internet usage rates in the world, especially across platforms such as Instagram and YouTube. According to data reported by Tetra Pak Index in 2017, there were approximately 132 million internet users in Indonesia (Rohman, 2019).

The proportion of internet users in Indonesia indicates that more than 70 percent of the population actively uses the internet, and over 60 percent engage with social media platforms. This demonstrates that the majority of Indonesians are digitally active and utilize social media as a primary means of interaction. The Secretary of the *Da'wah* Institute of the Nahdlatul Ulama Executive Board (PBNU) emphasized that preachers must recognize cyberspace as a vital new arena for religious propagation in the current digital era. Therefore, appropriate strategies are needed to maximize the potential of this medium and to keep pace with technological advancement, transforming the internet into an efficient and accessible platform for preaching. Digital *da'wah* strategies should focus on producing meaningful content and promoting strong information exchange (Putra, 2023). Content quality is crucial, as audience perception is often shaped by initial presentation. Moreover, *da'i* must carefully consider the relevance of their messages—addressing current social issues and fostering collaboration among communities and mass organizations to establish standardized, credible preachers (Faizin, 2022).

In the digital era, *da'wah* faces increasingly complex challenges, including the transformation of its models and communication frameworks (Adeni et al., 2023). The rapid flow of information, coupled with varying levels of digital literacy among different social groups, necessitates adaptive communication strategies. Consequently, *da'wah* communication must align with the characteristics of digital media, which emphasize speed, clarity, interactivity, and a personalized approach to audience engagement (Arifin, 2018).

In this context, the interpersonal approach applied by Hidayatullah's *da'wah* network across various regions has been shown to be more effective and efficient than the use of mass media (Akbar et al., 2023).

This approach allows adaptation to the needs of *mad'u* (audiences) who may have limited access to or understanding of technology. Furthermore, innovation communication theory is relevant in analyzing how *da'wah* messages are received through digital platforms, particularly by considering factors such as time, accessibility, and information reception systems. However, the challenges of digital *da'wah* extend beyond technical aspects and encompass issues of content credibility and public trust. Hence, *da'wah* innovation should not be confined merely to digital aesthetics or technological advancement but should also prioritize community empowerment and the fulfillment of societal needs (Permana, 2013).

The millennial generation possesses immense potential as a catalyst for social transformation. Nevertheless, contemporary *da'wah* efforts have yet to fully integrate religious values into the daily lives of the community in a productive manner. Ideally, social institutions—such as law, politics, economics, education, culture, and religion—should function to enhance societal well-being. Therefore, *da'wah* communication targeting the millennial generation is expected to serve as a transformative medium that contextualizes Islamic values to meet societal needs and fosters the development of morally grounded individuals and cohesive communities.

Problematics of Digital Da'wah

Within the fields of communication and media studies, digital *da'wah* does not inherently carry a negative connotation. However, in the contemporary era, one of the most pressing issues surrounding digital *da'wah* relates to its association with propaganda. This problem arises when religious discourse is exploited as a tool for provocation and politicization by certain elites and individuals who deliberately disseminate false information or *boaxes* on a massive scale. Such actions aim to manipulate public sentiment and provoke social unrest by distorting religious narratives for political or ideological gain (Kahfi et al., 2024).

The trend of oral communication on social media platforms has become increasingly prevalent in modern society. Many private

conversations are now publicly shared without consideration for the permanence of digital footprints. This phenomenon often contributes to the spread of viral content, even when the original context may have been intended as humor or casual commentary. Once content goes viral, it not only garners popularity but also becomes a source of monetization (Sulaeman, 2019). Ariel Heryanto, in his work *Identity and Pleasure: Politics, Discourse, and the Self in Indonesia—Culture on Indonesian Screens* (2018), highlights how contemporary life has shifted toward a culture dominated by oral and visual communication. People today tend to access and process information more rapidly through images and videos rather than textual material (Muhammad & Khaerunnisa, 2020).

In the context of globalization, the emergence of the internet as a new medium has significantly advanced the transformation of Islamic *da'wah*. Nevertheless, a distinct tendency within digital journalism has surfaced, wherein more than 80 percent of the population engages with online media. Electronic journalism, however, has become increasingly individualized and fragmented across social media platforms. Consequently, the nature of *da'wah* messages has shifted from direct interpersonal communication to public digital broadcasting. This transformation has given rise to the concept of *cyber da'wah*, which utilizes the internet as a platform for promoting *amar ma'ruf nahi munkar*—encouraging good and preventing wrongdoing (Rustandi, 2020). Various online platforms illustrate this phenomenon, including *eramuslim.com*, *rumahislam.com*, *sigtabah.com*, *muslimline.com*, and *persis.or.id*, along with numerous other Islamic news portals that embody the principles of digital religious propagation. These examples reflect the extensive adoption of *cyber da'wah* practices among Muslim communities in Indonesia (Muhammad & Khaerunnisa, 2020).

Ust. Salim A. Fillah on the Positive and Negative Sides of Digital Da'wah

The development of *da'wah* in the digital era has accelerated significantly, compelling *da'i* to adapt their preaching methods to the rapid flow of information and the accessibility provided by various social media

platforms. The main challenge faced by contemporary preachers lies in their ability to reflect on and adjust to the habits of modern audiences, who often prefer instant and easily digestible content. Not all *da'i* are able to make optimal use of digital media; therefore, they must learn to attract public empathy through accessible, persuasive, and audience-oriented communication styles. Effective *da'wah* through digital media requires preachers to design strategic message delivery that can move audiences both emotionally and intellectually (Ridwan & Tasruddin, 2025). Within this context, *da'i* are also expected to be creative and interactive in developing content that sustains audience engagement.

In many cases, *da'wah* content on social media tends to normalize social problems or oversimplify complex issues, which can provoke misunderstanding and social discord. The accessibility of digital *da'wah* also risks weakening interpersonal relationships and diminishing direct, face-to-face interaction. This becomes particularly problematic when content lacks depth, nuance, or critical reflection, leading to misinterpretation and polarization. Superficial *da'wah* can distort religious values and, in extreme situations, encourage deviant attitudes (Fadhlurrahman et al., 2022). Hence, maintaining ethical standards and ensuring the quality of content are essential responsibilities for *da'i* to preserve the authenticity and integrity of Islamic messages.

In this regard, Ust. Salim A. Fillah integrates the instrumental communication method into his approach to digital *da'wah*. This method aims not only to inform and educate but also to inspire behavioral change, strengthen moral awareness, and encourage reflection on human purpose. Accordingly, *da'i* must adapt their methods to the evolving digital landscape while paying close attention to the tone, reinforcement, and delivery of their messages. Such adaptation ensures that *mad'u* (audiences) can easily understand and internalize the content presented (Amal, 2021).

Digital *da'wah* today demands that preachers effectively utilize technology, employ refined language, and select preaching strategies suited to the characteristics of their audience. However, the growing amount of superficial or provocative content across social media presents

a challenge, as it can distort understanding and foster division. For this reason, *da'i* must uphold ethical communication principles and prioritize quality in their delivery, maintaining *da'wah*'s spiritual essence as a moral safeguard for the community and a model for *mad'u* (Maun, 2021).

An adaptive communication strategy can be seen in Ust. Salim A. Fillah's own practice, which applies the instrumental communication method to deliver *da'wah* messages. His strategy not only conveys information but also shapes attitudes, directs behavior, and appeals to emotions in an engaging and pleasant manner. His preaching style is marked by an informal yet communicative tone that fosters closeness with audiences, making religious teachings more relatable and easier to absorb. Consequently, *da'i* are encouraged to develop message strategies that are contextually relevant, culturally sensitive, and socially impactful (Qodir, 2019).

Qualitative analysis of Ust. Salim A. Fillah's *da'wah*—particularly through his “Pro-U Channel” on YouTube—demonstrates his adaptability to contemporary media environments. His approach parallels that of Sunan Kalijaga, one of the *Walisongo*, who historically employed *wayang* (shadow puppetry) as a medium for religious communication. Just as Kalijaga contextualized Islamic messages through traditional arts, modern preachers must ensure that their content not only attracts visual attention but also inspires practical application in everyday life. Digital *da'wah* plays a crucial role in this regard by transcending the limitations of time and geography, allowing preachers to reach audiences worldwide. Even those who are ill, traveling, or physically restricted can now access religious knowledge conveniently through online platforms (Nawaffani, 2023).

Modern technology has therefore opened new opportunities to deliver religious messages more widely, effectively, and adaptively. It enriches traditional preaching methods by strengthening communication between preachers and their audiences (Hanif & Agusman, 2023). Nonetheless, the digital environment introduces fresh challenges concerning content depth, legitimacy, and ethics. Oversimplifying

religion for viral appeal risks encouraging shallow understanding, while social media algorithms often prioritize popularity over authenticity. This trend gives rise to “instant preachers” who prioritize aesthetics over substance. Ethical issues also emerge in online debates and unilateral truth claims that undermine the compassionate and inclusive spirit of Islam.

Digital preaching may also contribute to social fragmentation by reinforcing echo chambers that perpetuate narrow perspectives and hinder constructive dialogue. In response, Ust. Salim A. Fillah has consistently criticized the growing emphasis on style over substance in digital *da'wah*. Rather than rejecting digital media, he advocates reform through stronger methodology and communication ethics. He urges *da'i* to improve their media literacy, develop pedagogical and ethical skills, and collaborate across disciplines so that *da'wah* remains grounded, contextual, and spiritually uplifting. When managed responsibly, social media can become a source of guidance and moral reflection, helping individuals navigate modern challenges while avoiding harmful behavior (Agus, 2023).

Digital *da'wah* must therefore remain responsive and solution-oriented in addressing social issues. Preachers and scholars are expected to deliver relevant messages supported by credible evidence and sound reasoning. To achieve this, *da'wah* content should focus on themes that resonate with community concerns and present them from multiple perspectives to promote deeper understanding (Nawaffani, 2023).

Effective digital *da'wah* also requires careful planning and management of communication. Since language serves as the primary medium in this process, the success of any *da'wah* effort depends largely on how messages are designed and articulated. A *da'i* must be competent in crafting messages that are persuasive, coherent, and aligned with their intended purpose (Amal, 2021).

Understanding audience motivations and needs is equally vital for producing engaging and relevant content. The interactive nature of digital media enables real-time communication between *da'i* and *mad'u* through comments, messages, and online discussions. This interactivity fosters

engagement and strengthens relationships between preachers and their followers (Kasir & Awali, 2024). However, the widespread circulation of misinformation highlights the need for media and communication literacy. Audiences must learn to verify sources and detect bias, while *da'i* must uphold professional integrity in sharing truthful information. Therefore, digital *da'wah* should prioritize ethical and moral communication rather than rhetorical sensationalism (Muhammad & Khaerunnisa, 2020).

Although digital *da'wah* enables the rapid dissemination of religious teachings, it also risks oversimplifying them. Social media algorithms tend to favor popularity over depth, amplifying superficial content while marginalizing scholarly discourse. The proliferation of “instant preachers” intensifies this issue, while online echo chambers reinforce polarization and discourage open discussion. For these reasons, *da'wah* in the digital realm must be managed prudently by integrating ethical awareness and media literacy to preserve theological depth and moral substance.

Based on this analysis, *da'wah* in the digital age requires not only technical proficiency in media use but also strategic, ethical, and contextual communication skills. Digital preachers must deliver profound religious messages without succumbing to the temptations of oversimplification or provocation. The success of digital *da'wah* depends on the preacher's ability to communicate persuasively and educationally while preserving the authenticity of Islamic teachings (Hamlan, 2017). Ust. Salim A. Fillah's instrumental communication strategy exemplifies an effective model for contemporary preachers, offering a balanced and relevant approach for modern audiences.

These findings reaffirm the importance of digital *da'wah* as a continuation of traditional preaching that adapts to modern developments, similar to the methods employed by historical figures such as Sunan Kalijaga. Moreover, this study highlights the growing urgency of media literacy and communication ethics in navigating algorithmic bias and viral culture on social media. The ideal digital *da'wah* framework must

respond to contemporary challenges while remaining firmly rooted in scholarly knowledge and the moral principles of Islamic communication. Such an approach provides a strong foundation for modern *da'i* to ensure that their preaching remains relevant, impactful, and transformative rather than merely entertaining or provocative (Nuriana & Salwa, 2024).

D. CONCLUSION

Referring to the subject matter of this study, it can be concluded that, in the perspective of Ustadz Salim A. Fillah, digital *da'wah* has both positive and negative implications. On the one hand, digital media offers ease of access and the ability to reach vast audiences across geographical boundaries. On the other hand, it also opens opportunities for the uncontrolled dissemination of information, including religious messages without verified sources. As a result, irresponsible individuals can easily dominate digital spaces with content that lacks authenticity or credibility. Furthermore, many *da'wah* contents are created merely as instruments to gain popularity, where greater attention is given to appearance and virality rather than the substance of the message itself.

This study affirms that digital *da'wah* must be grounded in strategic, ethical, and media-literacy-based communication to ensure alignment with Islamic values while maintaining the depth of its substance. The findings contribute to the development of digital literacy theory within the Islamic framework by showing that contemporary religious understanding is shaped through a complex process — one that no longer relies solely on traditional authorities but is increasingly influenced by exposure and interaction within social media environments.

In addition, this research highlights the importance of developing renewed *da'wah* strategies suited to the dynamics of digital communication in the information age. Such strategies must integrate ethical responsibility, critical media literacy, and contextual awareness to enable *da'wah* to function as a medium of enlightenment rather than mere entertainment. In doing so, digital *da'wah* can become an effective means of guiding society, fostering inclusivity, and preserving the authenticity of Islamic teachings in the digital era.

BIBLIOGRAPHY

- Adeni, A., Hakim, L., & Hasanah, S. (2023). Rethinking Islamic Da'wah Model in the Context of Digital Space. *Proceeding of Saizru International Conference on Transdisciplinary Religious Studies*, 285–294. <https://doi.org/10.24090/icontrees.2023.348>
- Agus, A. (2023). Reaching The Millenial Generation Through Da'wah on Social Media. *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan*, 6(2), 129–144. <https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.186>
- Akbar, F., Mailin, M., & Ritonga, H. J. (2023). The Effectiveness of Da'wah Through Social-Media in Fostering the Interest of Da'wah Students of Islamic Communication and Broadcasting at North Sumatra State Islamic University. *International Journal of Science and Society*, 5(5), 775–785. <https://doi.org/10.54783/ijssoc.v5i5.944>
- Amal, K. (2021). Strategi Komunikasi Dakwah Ustadz Salim A. Fillah. *Jurnal Studi Islam Dan Kemuhammadiyahan (JASIKA)*, 1(2). <https://doi.org/10.18196/jasika.v1i2.9>
- Arifin, B. (2018). Strategi Komunikasi Dakwah Da'i Hidayatullah dalam Membina Masyarakat Pedesaan. *Communicatus: Jurnal Ilmu Komunikasi*, 2(2), 159–178. <https://doi.org/10.15575/cjik.v2i2.4940>
- Desiana, D. (2024). Transformation of Islamic Communication: Optimizing Blockchain Technology for Digital Da'wah Content. *Isblab: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 6(2), 263–277. <https://doi.org/10.32939/ishlah.v6i2.367>
- Estuningtiyas, R. D. (2024). Dakwah Digital Sebagai Sarana Penguatan Moderasi Beragama. *The International Journal of Pegon: Islam Nusantara Civilization*, 12(01), 135–153. <https://doi.org/10.51925/inc.v12i01.113>
- Fadhlurrahman, M. B., Munawir, R. S. W., & Mundzir, M. (2022). Kontekstualisasi Makna Hikmah dalam Q.S. Al-Nahl: 125. *Jurnal Kajian Islam Interdisipliner (JKII)*, 7(1). <https://ejournal.uin-suka.ac.id/pasca/jkii/article/view/1288>
- Faizin, M. (2022). Empat Strategi Dakwah di Era Digital menurut Lembaga Dakwah PBNU. In *NU Online*. <https://www.nu.or.id/nasional/empat-strategi-dakwah-di-era-digital-menurut-lembaga-dakwah-pbnu-tLTJ4>
- Hamlan, H. (2017). Urgensi Penelitian dalam Keberhasilan Dakwah. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 3(2), 243–256. <https://doi.org/10.24952/fitrah.v3i2.772>

- Hanif, M., & Agusman. (2023). Innovative Strategies in Contemporary Da'wah: Initiating a Technology-Based Approach. *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan*, 6(2), 59–71. <https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.212>
- Irawan, D., Lukman, D., & Imanuddin Effendi, D. (2024). Transformasi Dakwah Live Streaming pada Masyarakat Urban di Kota Bandung. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 24(1), 79–100. <https://doi.org/10.15575/anida.v24i1.35549>
- Kahfi, A., Mahmudi, K. A., & Arjuna. (2024). Transformation of Da'wah in the Digital Era: Modern Strategies in Optimizing Technology Based Da'wah Management. *Jurnal Dakwah Dan Komunikasi*, 9(2). <https://doi.org/https://doi.org/10.29240/jdk.v9i2.11611>
- Karimullah, S. S., Rahman, R., Rahmah, S., & Elmurtadho, F. (2023). Reflections of Prophetic Values on Strengthening Da'wah in the Digitalisation Era. *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSLAAN*, 14(2), 31–51. <https://doi.org/10.32923/maw.v14i2.3279>
- Kasir, I., & Awali, S. (2024). Peran Dakwah Digital dalam Menyebarkan Pesan Islam di Era Modern. *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta*, 11(1), 59–68. <https://doi.org/10.54621/jn.v11i1.842>
- Maun, M. (2021). Etika Sabar Dalam Berdakwah Perspektif Syaikh Ali Mahfudz. *JASNA: Journal For Aswaja Studies*, 1(2), 55–64. <https://doi.org/10.34001/jasna.v1i2.2755>
- Muhammad, F., & Khaerunnisa, K. (2020). Problematika Dakwah di Tengah Propaganda Agama di Media Sosial (Perspektif Komunikasi Politik Islam). *Jurnal Jurnalisa*, 6(1), 31–44.
- Nawaffani, M. M. (2023). Dakwah Digital dan Dakwah Mimbar: Analisis Peran dan Dampak dalam Era Digitalisasi. *Sanaamul Quran: Jurnal Wawasan Keislaman*, 4(2), 143–161. <https://doi.org/10.62096/sq.v4i2.57>
- Nazar, N. (2021). Transformasi Sosial Dakwah Tuan Guru: Dari Tradisional Menuju Era Digital. *Jurnal Widya Balina*, 6(1).
- Nuriana, Z. I., & Salwa, N. (2024). Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion. *Sinergi International Journal of Islamic Studies*, 2(4), 242–256. <https://doi.org/10.61194/ijis.v2i4.706>
- Permana, R. (2013). Strategi Komunikasi Dakwah Band Wali dalam Lagu Cari Berkah. *Jurnal Komunikasi Islam*, 3(1).

<https://doi.org/https://doi.org/10.15642/jki.2013.3.1.119-136>

- Qodir, Z. (2019). Islam Berkemajuan dan Strategi Dakwah Pencerahan Umat. *Jurnal Sosiologi Reflektif*, 13(2), 209–234. <https://doi.org/10.14421/jsr.v13i12.1630>
- Rahmadanti, D. R., & Soiman. (2024). Da'i Da'wah Method in Instilling Moral Values Anti-Promiscuity for Adolescents in Hutarimbaru Village. *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam*, 7(02), 239–252. <https://doi.org/10.38073/wasilatuna.v7i02.1741>
- Rakatiwi, Y., Halwati, U., & Nawawi, N. (2023). Tik Tok Users' Opinions About Da'wah Religious Moderation In Tik Tok Conversation. *Jurnal Dakwah Dan Komunikasi*, 8(2), 287. <https://doi.org/10.29240/jdk.v8i2.8604>
- Ridwan, R., & Tasruddin, R. (2025). Optimalisasi Media Sosial untuk Dakwah Islam: Tantangan dan Strategi. *AL-QIBLAH: Jurnal Studi Islam Dan Bahasa Arab*, 4(1), 32–44. <https://doi.org/10.36701/qiblah.v4i1.1969>
- Riski Pratama, A., Aprison, W., Yulius, Y., Latifa, N., & Syafrudin, S. (2024). Dakwah Digital Dalam Penyebaran Nilai-Nilai Islam di Era Digital. *Tabayyun*, 5(1). <https://doi.org/10.61519/tby.v5i1.68>
- Rohman, D. A. (2019). Komunikasi Dakwah melalui Media Sosial. *Tatar Pasundan*, 13(2).
- Rustandi, R. (2020). Cyberdakwah: Internet Sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam. *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 3(2), 84–95. <https://doi.org/10.23971/njppi.v3i2.1678>
- Sopiyan, W., Ramdhani, R., & Sihabudin, D. (2025). Transformasi Komunikasi Dakwah di Era Digital (Analisis Strategi dan Tantangan dalam Penyebaran Pesan Islami). *Jurnal Khabar: Komunikasi Dan Penyiaran Islam*, 7(1), 199–208. <https://doi.org/10.37092/khabar.v7i1.1147>
- Sulaeman, A. R. (2019). Peluang Jurnalisme Dakwah di Era Digital. *Stimulus: International Journal of Communication and Social Sciences*, 1(2), 39–54. <https://jurnal.ar-raniry.ac.id/index.php/stimulus/article/view/5332>
- Sunarto, A. (2017). Dampak Media Sosial terhadap Paham Radikalisme. *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 10(2). <https://doi.org/10.29300/nuansa.v10i2.647>