

# From Surau to Social Media: Nusantara Ulama's Da'wah Transformation in the Society 5.0 Era

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## ABSTRACT

The transformation of Islamic da'wah in Indonesia has shifted from traditional spaces such as surau and pesantren to digital platforms in line with the development of the Society 5.0 era. This shift has influenced patterns of religious authority and modes of conveying Islamic messages, giving rise to challenges in preserving the moderate, locally rooted values of Nusantara ulama da'wah. **This study explicitly aims to analyze** the transformation of da'wah into the digital sphere, identify the enduring values of Nusantara ulama da'wah, and examine the challenges and opportunities of Islamic da'wah within the context of Society 5.0. **The research employs a qualitative literature review method** using thematic analysis. **The findings** indicate that digital da'wah expands outreach and innovation, yet also presents challenges in the form of fragmented religious authority and the commercialization of religious content. **The novelty** of this study lies in the formulation of a model for recontextualizing Nusantara ulama values such as hikmah, tawazun, and tasamuh within a human-centered digital da'wah ecosystem as a foundation for ethical and moderate da'wah in the contemporary era.

**Keywords:** Digital Da'wah, Nusantara Ulama, Society 5.0

## ABSTRAK

Transformasi dakwah Islam di Indonesia mengalami pergeseran dari ruang tradisional seperti surau dan pesantren menuju platform digital seiring berkembangnya era Masyarakat 5.0. Perubahan ini mempengaruhi pola otoritas keagamaan dan cara penyampaian pesan Islam, sehingga menimbulkan tantangan dalam menjaga nilai-nilai dakwah ulama Nusantara yang moderat dan berakar pada kearifan lokal. **Penelitian ini secara eksplisit bertujuan** menganalisis transformasi dakwah ke ruang digital, mengidentifikasi nilai-nilai dakwah ulama Nusantara yang tetap relevan, serta menelaah tantangan dan peluang dakwah Islam dalam konteks Masyarakat 5.0. Penelitian ini menggunakan **metode studi literatur** dengan pendekatan kualitatif melalui analisis tematik. **Hasil kajian menunjukkan** bahwa dakwah digital memperluas jangkauan dan inovasi, namun juga menghadirkan tantangan berupa fragmentasi otoritas keagamaan dan komersialisasi konten.

*Kebaruan penelitian ini terletak pada perumusan model rekontekstualisasi nilai-nilai ulama Nusantara seperti hikmah, tawazun, dan tasamuh dalam ekosistem dakwah digital yang human-centered sebagai landasan dakwah yang etis dan moderat di era kontemporer.*

**Kata Kunci:** *Dakwah Digital, Ulama Nusantara, Society 5.0*

## INTRODUCTION

Islamic da'wah in the Nusantara holds a significant historical position in shaping the moderate, adaptive, and culturally attuned religious character of Indonesian society. For centuries, the surau, pesantren, and langgar have served as centers of spiritual education, transmission of religious knowledge, and character formation grounded in humanistic Islamic values. However, entering the twenty-first century, the rapid development of information and communication technologies has introduced new theoretical and practical challenges that cannot be overlooked. The emergence of Society 5.0, which integrates the physical and digital worlds into an intelligent ecosystem, has drastically transformed how people communicate, learn, and access religious information (Anhar et al., 2025; Anwar et al., 2025; Chamid et al., 2025; Firdaus & Fuad, 2025; Fuadi, 2025; Labibah et al., 2025; Makassar & Information, 2025; Wahyu et al., 2025). This transformation raises a fundamental question: how can da'wah, as a form of religious communication, preserve its essence when practiced within a digital sphere that is fast-paced, competitive, and susceptible to knowledge distortion? The issue becomes increasingly urgent as younger generations now learn about religion more frequently through social media than through traditional study circles, positioning the digital realm as a primary arena for shaping contemporary Islamic understanding.

Within this context, several studies have attempted to capture the dynamics of digital da'wah in Indonesia. Hermawan (2022) emphasizes that the shift from conventional to digital da'wah represents an unavoidable transformation in communication alongside technological progress. Meanwhile, Rahmat and Rafiudin (2023) identify the rise of da'i influencers who utilize social media algorithms to expand their reach and build more flexible engagement with audiences. On the other hand, Hasan (2021) highlights the shifting locus of religious authority, which no longer resides solely within traditional institutions but increasingly includes individuals with strong communication skills, even if they lack rigorous scholarly credentials. Setiawan (2020) notes that digital da'wah is vulnerable to commercialization and clickbait tendencies, which may shift its function from conveying spiritual values to merely producing consumable content. Furthermore, Hidayat and Sari (2022) observe that digital spaces facilitate the formation of cyber-ummah, a virtual religious community with its own social and spiritual dynamics.

Although these studies have provided valuable insights into the development of digital da'wah in Indonesia, several theoretical and empirical gaps remain underexplored. First, most research focuses on phenomenological aspects such as patterns of social media use, content

characteristics, or da'wah actors without seriously examining how traditional da'wah values of the Nusantara ulama can be recontextualized within digital spaces. In fact, values such as hikmah (wisdom), tawazun (balance), tasamuh (tolerance), and culturally grounded approaches are essential foundations that have historically shaped peaceful and inclusive da'wah in the region. Second, few studies analyze how the shift to digital platforms affects the structure of religious authority and public perceptions regarding the scholarly legitimacy of preachers. Third, existing research has not systematically addressed the epistemological challenges of digital da'wah, including issues of source validity, the overwhelming flow of religious information, and the emergence of fragmented or even contradictory Islamic narratives. These gaps highlight the need for research that not only observes phenomena but also integrates the historical legacy of Nusantara da'wah with the ethical and epistemological demands of da'wah in the era of 5.0.

In response to these gaps, this study seeks to answer several key questions: how has the transformation of da'wah from surau-based traditions to social media platforms unfolded in Indonesia? Which values of the Nusantara ulama remain relevant and can serve as ethical foundations for digital da'wah? And how do the challenges and opportunities of digital da'wah in the Society 5.0 era influence the continuity of religious authority and the quality of Islamic knowledge transmission? The novelty of this research lies in its systematic attempt to connect the heritage of traditional da'wah rooted in local wisdom with the dynamics of modern digital da'wah. By combining historical and analytical approaches, this study aims to contribute theoretically to the literature on digital da'wah and offer a more comprehensive framework for understanding how Islamic values can be preserved while remaining relevant in the digital society of the twenty-first century.

## METHODS

This study employs a qualitative approach using a literature review (library research) method aimed at examining and synthesizing scholarly sources related to the transformation of Nusantara ulama's da'wah in the digital era. This method was selected because it is suitable for analyzing concepts, models, and findings from previous research without involving direct human subjects, as recommended by Creswell (2018) and Snyder (2019). The data sources consist of journal articles, academic books, conference proceedings, and scientific publications published between 2015 and 2025, obtained through searches on Google Scholar, Garuda, DOAJ, and ResearchGate using keywords such as "digital da'wah," "Nusantara ulama," "Society 5.0," and "Islamic communication."

The data collection process follows the stages of a Systematic Literature Review (SLR), which include determining inclusion–exclusion criteria, sourcing relevant publications, screening based on relevance, and extracting key information. The collected data were then analyzed using thematic

content analysis following Braun and Clarke (2006), involving data reduction, categorization of findings, and the development of conceptual synthesis. Data validity was maintained through source triangulation to ensure consistent and accountable interpretation. As this study does not involve human or animal subjects, ethical approval was not required. All data and references used in this research are publicly accessible and can be verified by readers..

## RESULTS

### 1. The Transformation of Da'wah from the Surau to Social Media

The findings of the literature review indicate that the transformation of da'wah in the Nusantara is a multidimensional process influenced not only by technological developments but also by shifts in religious behavior within society. In the traditional period, da'wah was centered around religious institutions such as the surau, pesantren, and langgar, which functioned as centers for Islamic learning, character education, and communal interaction that reinforced social cohesion (Azra, 2019). In this model, the relationship between ulama and their communities was direct, dialogical, and personal, allowing Islamic values to be internalized through exemplary conduct, daily interaction, and collective activities that fostered emotional closeness.

However, the emergence of information technology and social media has brought radical changes to the ways in which people search for, consume, and interpret religious information. Digital media has shifted da'wah from location-bound physical spaces to vast, open, and borderless virtual environments. Platforms such as YouTube, TikTok, Instagram, and podcasts have become primary media for younger generations who are more accustomed to short visual and audio formats (Hermawan, 2022). Consequently, the transformation of da'wah is no longer driven solely by spiritual needs, but also by changing communication styles and evolving media consumption patterns. Changes in the characteristics of da'wah resulting from the shift in media from surau to social media can be understood more systematically through the comparison presented in Table 1.

Table 1. Transformation of Da'wah from Surau to Social Media

Aspect	Traditional Da'wah	Digital Da'wah
Da'wah Setting	Surau, pesantren, langgar	Social media and digital platforms
Communication Pattern	Face-to-face, dialogical	Virtual, one-to-many, interactive
Ulama & Congregation Relationship	Personal and continuous	Flexible and indirect
Religious Authority	Based on scholarly lineage (sanad) and knowledge	Fragmented and popularity-based

Mode of Delivery	Sermons, religious study circles, classical texts	Videos, podcasts, short-form content
Opportunities	Deepening of values and character formation	Broad reach and content creativity
Challenges	Limited outreach	Commercialization and misinformation

The review further reveals that the rise of da'i influencers has become a key phenomenon in digital da'wah. These preachers utilize social media algorithms and interactive platform features to disseminate Islamic messages in formats that are lighter, more easily understood, and visually appealing. Rahmat and Rafiudin (2023) argue that social media algorithms enable da'wah content to reach audiences at a scale impossible to achieve through traditional da'wah mechanisms. However, this development also creates new dynamics regarding the contestation of religious authority, as popularity does not always correspond with scholarly competence.

This transformation also affects how individuals construct their religious understanding. Whereas previously, learning occurred through a gradual, tiered process, society today can access religious information instantly through thousands of digital contents. This shift in learning patterns carries significant implications, including the potential for misunderstanding due to insufficient depth and lack of verification. Therefore, the transformation of da'wah from the surau to social media presents substantial opportunities for expanding the reach of religious communication, while simultaneously introducing epistemological and social challenges that require careful consideration.

## 2. The Da'wah Values of Nusantara Ulama in the Digital Context

The findings indicate that the da'wah values of Nusantara ulama play a crucial role in framing digital da'wah practices so that they do not fall into sensationalism. Historically, Nusantara ulama have employed approaches rooted in gentleness, local wisdom, tolerance, and cultural integration. These values have proven effective in fostering a moderate, peaceful, and widely accepted form of Islam within Indonesia's plural society (Hasan, 2021). As da'wah shifts into digital spaces that are prone to polarization, these values become even more relevant. As previous studies have emphasized, values such as hikmah, tawazun, and tasamuh play a crucial role in maintaining moderation, reducing polarization, and responding to the challenges of da'wah in the digital sphere (Hasan, 2021; Setiawan, 2020; Hidayat & Sari, 2022). A summary of these values and their relevance to digital da'wah is presented in Table 2.

Table 2. Values of Nusantara Ulama Da'wah in the Digital Context

Da'wah Values	Conceptual Meaning	Relevance in Digital Da'wah
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Hikmah (Wisdom)	Prudence, wisdom, and contextual appropriateness in delivering da'wah messages.	Prevents provocation and sensationalism; promotes thoughtful and ethical digital content
Tawazun (Balance and Moderation)	The principle of balance and moderation in perspectives, attitudes, and expressions.	Reduces extremism and mitigates polarization in digital religious discourse.
Tasamuh (Tolerance and Respect)	Upholding tolerance, mutual respect, and appreciation of diversity.	Minimizes conflict, hate speech, and hostility in online da'wah environments.
Contextuality	Sensitivity to cultural, social, and situational contexts.	Enhances audience receptivity and improves the effectiveness of da'wah messages.
Humanistic Orientation	Commitment to public welfare (maslahah) and human dignity.	Encourages empathetic, inclusive, and socially responsive digital da'wah practices.

As presented in the table above, the value of hikmah (wisdom) emphasizes the importance of conveying religious messages in the most appropriate manner according to the audience's context. In the digital sphere, hikmah entails the ability to select suitable language, critically filter information before dissemination, and ensure that messages do not generate public unrest or misunderstanding. This principle is particularly crucial because digital spaces often trigger rapid and emotionally driven responses.

Furthermore, the value of tawazun (balance) encourages preachers to maintain moderation in conveying Islamic teachings, avoid extreme viewpoints, and refrain from disseminating divisive religious interpretations. In the context of digital da'wah, this value is especially significant, as extremist content tends to spread more rapidly and widely than moderate content (Setiawan, 2020).

In addition, tasamuh (tolerance) represents a core characteristic of Indonesian Islamic da'wah that needs to be re-internalized within digital da'wah practices. Social media platforms frequently become arenas for intense religious identity debates, and the principle of tasamuh can mitigate the potential for digital conflict by emphasizing respect for diversity and differences..

The review also reveals that digital preachers who are able to carry these traditional values into social media tend to have broader and deeper da'wah impact. Figures such as Gus Baha' and Habib Husein Ja'far Al-Hadar are often cited as examples of digital preachers who deliver Islamic teachings in a gentle and reflective manner, making their messages accessible to diverse audiences.

Thus, the da'wah values of Nusantara ulama function not only as a spiritual cultural heritage but also as moral norms for navigating the challenges of modern digital communication.

### 3. Challenges and Opportunities of Digital Da'wah in the Society 5.0 Era

The literature indicates that digital da'wah in the Society 5.0 era presents a range of significant opportunities. Social media platforms provide interactive spaces that enable two-way communication between preachers and audiences through features such as comment sections, private messages, live streaming, and discussion forums (Hidayat & Sari, 2022). These affordances not only expand the outreach of da'wah but also open pathways for forming inclusive, cross-regional, and organically developing digital religious communities, often referred to as *cyber-ummah*.

Moreover, digital da'wah allows preachers to utilize diverse content formats such as storytelling, animation, podcasts, and short videos. These technologies facilitate the delivery of religious messages in more engaging ways, particularly aligned with the preferences of younger generations who favor concise and visually oriented content. Consequently, digital da'wah becomes a strategic medium for strengthening religious literacy among urban societies and digital natives. Digital da'wah not only presents significant opportunities but also poses serious challenges, including the fragmentation of religious authority, the commercialization of religious content, and the dissemination of unverified religious information (Setiawan, 2020; Rahmat & Rafiudin, 2023). A summary of these challenges is presented in the following table.

Table 3. Key Challenges of Digital Da'wah in the Era of Society 5.0

Type of Challenge	Description of the Challenge	Impact on Da'wah
Fragmentation of Religious Authority	The emergence of preachers without clear scholarly credentials due to the ease of access to digital media.	Creates confusion among Muslims in identifying authoritative and credible religious references.
Content Commercialization	Da'wah content is packaged to serve popularity, monetization, and algorithmic demands.	Shifts the orientation of da'wah from value-based messages to entertainment-driven content.
Information Overload	The excessive availability of da'wah content without adequate quality control or curation.	Makes it difficult for audiences to distinguish valid and reliable religious information.
Algorithm Dependency	Algorithms prioritize	Moderate and balanced

	sensational and viral content over substantive messages.	da'wah content receives limited exposure.
Polarization and Hate Speech	Identity-based debates and intergroup conflicts proliferate on social media platforms.	Weakens the image of Islam as a religion of moderation and peace.

Based on the table above. First, the ease of becoming an online preacher has led to the fragmentation of religious authority, as many individuals disseminate religious teachings without adequate scholarly credentials. This fragmentation creates confusion among audiences in determining authentic sources and, in some cases, contributes to the spread of unverified or deviant teachings (Rahmat & Rafiudin, 2023).

Second, the commercialization of da'wah has become increasingly visible due to the monetization of religious content. Some preachers prioritize popularity and financial gain over accuracy and integrity, resulting in sensational titles, provocative narratives, or entertainment-oriented approaches.

Third, digital da'wah also faces the challenge of information overload. The abundance of religious content makes it difficult for audiences to assess its quality. The risk of misinformation is high, as algorithms often prioritize viral content rather than substantive material.

Fourth, the rise of hate speech and religious identity polarization on social media threatens the image of Islam as a peaceful religion. In this context, digital preachers must possess strong digital literacy and social awareness to avoid exacerbating conflicts.

Despite these challenges, the opportunities offered by digital da'wah remain far greater, particularly when integrated with the moderate and adaptive values of Nusantara ulama. Accordingly, digital da'wah can serve as an effective medium for fostering a more open, reflective, and ethical religious sphere

## DISCUSSION

The findings of this study, based on the table above, indicate that the transformation of da'wah from traditional spaces such as mosques and pesantrens to digital platforms in the era of Society 5.0 represents an inevitable shift in line with the advancement of communication technologies. These findings align with Hermawan (2022), who asserts that social media has become a dominant arena for the dissemination of religious values in modern society. In this context, digital da'wah does not merely serve as a medium of message transmission but also reshapes the relational patterns between preachers and audiences. Whereas in traditional models ulama held exclusive



authority as primary religious referents, in the digital era such authority becomes more fluid, as audiences can instantly access, compare, and critique diverse sources of religious knowledge.

The interpretation of these findings suggests an epistemological shift in religious authority. Digital da'wah introduces a new phenomenon in which da'i influencers gain legitimacy not solely from scholarly depth but also from communicative competence, emotional resonance with audiences, and consistency in content production (Rahmat & Rafiudin, 2023). This condition enriches da'wah models by fostering more creative and adaptive approaches, but it also carries the risk of generating shallow or unverified religious messages. Therefore, integrating the moderate, contextual, and ethically grounded values of Nusantara ulama becomes crucial as a moral framework for digital da'wah.

Additional findings confirm that the values of Nusantara da'wah such as hikmah (wisdom), tawāzun (balance), and tasāmuḥ (tolerance) play a central role in addressing the challenges of digital polarization. Hasan (2021) and Setiawan (2020) support this conclusion by demonstrating that the effectiveness of da'wah in Indonesia has long been strengthened by cultural approaches and gentle communication. In digital arenas that are prone to conflict, hate speech, and misinformation, these values serve as stabilizing forces and moral guidelines for digital preachers. Digital da'wah that neglects such traditional values risks losing the spiritual depth and cultural warmth that have characterized Nusantara Islamic propagation for centuries.

From a broader perspective, this study shows that digital da'wah holds significant potential for developing cyber-ummah inclusive and dynamic virtual religious communities. Hidayat and Sari (2022) emphasize that social media facilitates the formation of new religious networks capable of transcending geographical boundaries. However, this study also warns that such opportunities can only be fully realized if preachers possess strong digital literacy, a deep understanding of communication ethics, and awareness of the societal impact of religious content.

Practically, this discussion underscores the need for strategic balance between creativity and scholarly integrity in digital da'wah. Preachers must not only master digital platforms but also maintain intellectual credibility and uphold the ethical principles of Islam raḥmatan li-l-'ālamīn. In addition, the findings highlight the importance of strengthening digital literacy among the public to prevent the spread of misleading religious content.

Future research may be directed toward several areas. First, empirical field-based studies are needed to understand how audiences interpret digital da'wah grounded in the values of Nusantara ulama. Second, comparative studies could examine differences between traditional preachers and digital influencers and assess their impact on the religious perceptions of younger generations. Third, future research should explore how social media algorithms shape the dissemination of da'wah content and how preachers can ethically optimize these mechanisms. Studies involving big

data, sentiment analysis, or digital ethnography represent promising avenues for advancing the scholarly discourse on digital da'wah.

Overall, this discussion affirms that digital da'wah presents both substantial opportunities and significant challenges. The integration of Nusantara ulama values with modern technology is essential to ensure that digital da'wah remains authentic, ethical, and relevant to 21st-century society.

## CONCLUSIONS

This study affirms that the transformation of Islamic da'wah from traditional spaces to digital platforms is an inevitable process in the era of Society 5.0, while simultaneously presenting serious challenges to religious moderation and digital literacy. The findings indicate that the da'wah values of Nusantara scholars, such as hikmah (wisdom), tawazun (balance), and tasamuh (tolerance), remain highly relevant as ethical foundations in addressing the fragmentation of religious authority, content commercialization, and the proliferation of religious misinformation in digital spaces. The policy implications of this study call for more systematic practical measures. Islamic da'wah institutions need to integrate the principles of moderation and digital ethics into their online da'wah strategies, while the Ministry of Religious Affairs is expected to formulate national guidelines for digital da'wah oriented toward strengthening religious moderation. For digital da'wah content creators, the study emphasizes the importance of ethical responsibility, digital literacy, and scholarly depth in producing religious content. Meanwhile, academics are encouraged to play an active role in developing research and models of digital da'wah based on locally rooted and contextual values. Furthermore, this study underscores the urgency of developing a digital Islamic da'wah literacy curriculum grounded in the values of Indonesian scholars as a strategic effort to strengthen religious moderation in digital spaces. Such a curriculum is not only essential for religious educational institutions but also serves as a reference for building an ethical, inclusive, and contextually relevant digital da'wah ecosystem capable of addressing the challenges of contemporary digital society.

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