



## Da'wah and Digital Media: a Strategy for Transforming the Islamic Message in the Era of Media Convergence

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Shaping the Future of Da'wah:  
Addressing Inequality, Advancing  
Inclusive Societies, and Driving  
Sustainable Development

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### ABSTRACT

The main topic of this article is "Da'wah and Digital Media: A Strategy for Transforming the Islamic Message in the Era of Media Convergence." Therefore, the questions are: What is the role of digital media in transforming the style of modern Islamic da'wah? What are the opportunities and obstacles faced in da'wah using digital media? What are the most effective strategies for increasing the effectiveness of digital da'wah? The purpose of this study is to examine the role of digital media in transforming contemporary Islamic da'wah patterns, to identify the opportunities and challenges faced in da'wah through these media, and to classify strategies that can be used to increase the effectiveness of digital da'wah. This study uses a qualitative research method with a da'wah management approach. Data sources for this study are derived from literature, and data processing techniques are used to conduct appropriate data analysis. The research findings show that digital media increases interactivity, expands the reach of da'wah (Islamic outreach), and enables the formation of virtual communities. Conversely, challenges such as information overload, issues of religious authority, and the potential misuse of digital media for ideological or political purposes emerge. To maintain da'wah's relevance, legitimacy, and social transformation, this article concludes that optimizing digital da'wah requires a combination of digital literacy, communication creativity, and strengthening religious authority. The research suggests that da'wah and digital media must work together to create a da'wah model that is appropriate for the younger generation.

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## Introduction

Advances in digital technology in the 21st century have transformed many aspects of human life, including religion and Islamic preaching. Digitization has transformed lifestyles, the way people communicate, and the way they interact with religion. In *The Rise of the Network Society*, Manuel Castells (2010) explains that modern society is in the era of a network society, a society shaped by global information networks. This condition creates a new public environment in which religion plays a vital role.

Da'wah, which is essentially the process of conveying Islamic teachings to society, is no longer limited to mosque pulpits, religious study groups, or conventional media such as books, magazines, and radio. The presence of digital media such as YouTube, Instagram, TikTok, WhatsApp, and podcasts has enabled a broader, more interactive, and more global space for da'wah. In his book *Digital Religion*, Heidi Campbell (2013) refers to this phenomenon as "online religion and online religion." Religious practices have been moved into the digital realm and reconstructed to suit the features of new media.

Indonesia, the world's largest Muslim population and a country with a steadily increasing internet penetration rate, is becoming increasingly relevant to the phenomenon of digital da'wah. More than 79% of Indonesians are active internet users, and the majority use social media daily, according to the Digital 2024 Report by We Are Social and Meltwater. This data demonstrates the immense potential of digital da'wah to reach audiences, especially the younger generation, who spend more time online.

This transformation, however, comes with challenges. Religious authority is changing first. While previously society relied on religious scholars and formal institutions, now anyone can become a "digital ustadz" with a social media account. According to Norshahril Saat and Ahmad Najib Burhani (2020), this phenomenon raises questions about the credibility of da'wah. They note the rise of "digital Islamic populism" in Southeast Asia.

Second, there is the possibility of digital da'wah becoming trapped in the commodification of religion. Often, da'wah messages are packaged by social media algorithms, focusing more on entertainment than on material matters. According to Nasrullah (2017) in *Social Media: Perspectives on Communication, Culture, and Sociotechnology*, social media does not prioritize the truth or depth of messages. This can reduce da'wah to mere content to gain followers and likes.

Third, in the digital era, there is a flood of information, or information overload. This makes it difficult for people to distinguish between true and false da'wah. This aligns with Neil Postman's (2005) opinion in *Amusing Ourselves to Death*, which states that modern media often obscures information with entertainment, so that people are more interested in the delivery method than the information itself.

Conversely, online da'wah also offers numerous opportunities. Digital media allows da'wah (preachers) and congregations to interact with each other, opening up space for more open discussion. Furthermore, as noted by Hoover & Echchaibi (2022) in *Media and Religion*, digital da'wah has the potential to form strong virtual communities. In the digital age, religions tend to form interest-based communities rather than geographically based ones.

Therefore, the background to this research problem lies in the discrepancy between the enormous potential of digital da'wah to expand the reach of the Islamic message and the significant challenges it poses regarding the authority, quality of the message, and ethics of da'wah. If managed well, digital da'wah can serve as a tool for strengthening faith. However, if not managed well, it can also serve as a platform for distortion and manipulation. Consequently, systematic academic research is needed to understand this phenomenon,

identify opportunities and obstacles, and develop innovative and effective digital da'wah plans that remain grounded in Islamic values.

The spread of information technology into almost all aspects of human life marks the digital era. According to the Digital 2024 Report by We Are Social and Meltwater, more than 5.3 billion people, or approximately 65% of the world's population, use the internet. Of this number, 4.9 billion are active social media users. Data shows that the digital space has evolved into a new public space where social, political, cultural, and religious interactions occur.

Da'wah is a collective obligation in Islam that aims to invite people to good (*amar ma'ruf*) and prevent evil (*nahi munkar*). For years, da'wah was delivered through mosque pulpits, religious study groups, Friday sermons, or tabligh activities. However, the pattern of da'wah has undergone significant changes in the digital era. Da'wah is no longer confined to the physical world; it is now active online through YouTube channels, podcasts, Instagram Live, and TikTok. Even "selebgram ustadz" or "ustadz from YouTube" have become a global phenomenon, including in Indonesia.

Manuel Castells (2010) argues that this transformation aligns with a networked society, where network technology creates new ways to consume, transmit, and create information. Because Muslims worldwide now interact in a digital space across borders, Islamic da'wah must also be included in this context.

Da'wah through digital media has several advantages, such as: High accessibility: da'wah messages can be accessed anytime and anywhere. Wide reach: platforms allow audiences from different countries to connect with each other. Interactivity: audiences not only receive messages but can also participate directly in discussions, live chats, or comments.

According to APJII (2023) data, the younger generation is the largest internet user in Indonesia. This phenomenon presents a significant opportunity for da'wah to reach them. On the other hand, there are significant challenges. Religious authority: anyone can become a "ustadz" on social media, even without an academic degree, is one of the challenges often faced by digital da'wah. Disinformation: Hoaxes and hate speech can spread rapidly. Commodation of religion: Islamic preaching content is often aimed at engagement and financial gain rather than a genuine mission.

This means that Islamic preaching strategies must be robust in upholding religious principles and authority and flexible to technology.

Previous studies have emphasized the relationship between religion and digital media. Campbell (2013) developed the concept of "digital religion" to understand how religious practices adapt to digital technology. Hasan (2020) examined the phenomenon of digital da'wah in Indonesia, emphasizing the authority and popularity of social media preachers. Sutrisno (2021) in the *Journal of Islamic Communication* highlighted the importance of da'wah (Islamic preachers) possessing media literacy so they can sort information and package their da'wah according to the requirements of a digital society. Furthermore, Nasrullah (2017) emphasized that social media is not only a communication tool but also a cultural space where people's behavior, identity, and ways of thinking are influenced.

Despite the considerable research, there remains a gap in the need for a comprehensive digital da'wah strategy model. Many studies only view digital da'wah as a social phenomenon but fail to develop strategies for implementing it for da'wah practitioners and da'wah institutions. By providing an analysis of digital da'wah strategies based on media literacy, communication creativity, and strengthening religious authority, this article aims to fill this gap.

The study of digital da'wah has both theoretical and practical value. Theoretically, this study analyzes the interaction of religion and technology, enriching the discourse on Islamic communication and media studies. Practically, the findings can be used by preachers, da'wah institutions, and Muslim communities to develop sustainable, moral, and effective digital da'wah strategies.

Furthermore, this article is relevant to addressing issues emerging in the post-truth era, where opinions and emotions often take precedence over truth. Credible digital da'wah can serve as a moral guide and information filter for society.

The purpose of this article is to analyze the role of digital media in transforming Islamic da'wah. It also identifies opportunities and obstacles in da'wah in the digital era. It also develops methods for optimizing digital da'wah to meet the needs of modern society. Based on the foregoing, this article will answer several questions, such as: How does digital media contribute to the changing style of modern Islamic da'wah? What are the opportunities and obstacles faced in da'wah using digital media? What are the most effective strategies for increasing the effectiveness of digital da'wah?

## Methods

### Research Approach

This study conducted qualitative research using a literature study method (book research). According to Creswell (2014), qualitative research emphasizes the comprehensive exploration of phenomena using data derived from texts, narratives, or documents. This literature study was chosen because the issue of digital da'wah is a developing phenomenon that requires in-depth analysis of previous research, academic books, leading journal articles, and secondary data from digital reports worldwide.

Furthermore, this approach aligns with the nature of da'wah studies, which are both normative and empirical. This is because da'wah is based on the teachings of the Quran and Hadith and operates in a dynamic social space. 2. Data Sources: The data sources used in this study are divided into two categories:

#### Data Sources

##### a. Primary Sources

Articles in Scopus-indexed international journals on religion and digital media (e.g., Campbell (2013), Hoover & Echchaibi (2022), and Hasan (2020). Articles in national journals related to digital da'wah, media literacy, and Islamic communication (e.g., Jurnal Komunikasi Islam, Jurnal Ilmu Da'wah). Global statistical data on internet and social media users (We Are Social, APJII, Pew Research).

##### b. Secondary Sources:

Textbooks on da'wah, communication, and digital media (Castells, 2010; Nasrullah, 2017). Relevant research reports and dissertations. Official documents from da'wah organizations or Islamic institutions related to digital da'wah programs.

#### Data Collection Methods:

Data were collected by reviewing electronic literature in academic databases (such as Scopus, ScienceDirect, SpringerLink, Taylor & Francis), and reviewing books and articles on the relationship between religion and digital media. Analysis of statistical reports on global trends in internet and social media usage. and in Indonesia. Keywords used in the search were Islamic da'wah, digital media, Islamic communication, online teaching, digital da'wah, and digital literacy.

#### Data Analysis Method:

A descriptive-analytical analysis method was used to conduct the analysis. The steps are:

- a. Reducing the amount of data. Selected books were chosen based on their relevance to the research topic. For example, literature on digital religion or empirical studies of online

da'wah was prioritized, while general literature on technology was used only as background.

- b. Theme Categorization: The literature data was categorized into the following categories: digital da'wah transformation, da'wah opportunities in the digital environment, digital da'wah challenges, and digital da'wah strategies.
- c. Interpretation: The researcher connects ideas from digital literacy, Islamic communication, and media theory (such as Castells's network society and Campbell's digital religion) to interpret the data.
- d. Conclusion: The results of the analysis are combined with a comprehensive academic report to answer the basic research question.

#### **Data Validity:**

This study employed a source triangulation method to ensure the reliability and validity of the data. Therefore, data was compared from various sources: international literature to support an international perspective; national literature to emphasize the Indonesian context; and statistical data to provide an empirical basis. Furthermore, the researcher adhered to the principle of source credibility by only using literature from high-quality academic journals and publishers.

#### **Research Limitations:**

This study did not conduct field observations, thus preventing direct observation of the practical dynamics of digital da'wah. Furthermore, the most recent literature is only in English, as most in-depth studies are conducted in English. Finally, the literature focuses more on the general context of digital da'wah rather than on specific platforms, such as podcasts or TikTok. However, this limitation is addressed by linking it to the latest empirical data from global digital reports and conducting cross-literature comparisons.

#### **Reasons for Choosing the Literature Study Method:**

Digital da'wah is still a relatively new and evolving phenomenon, making literature a rich source for understanding trends. The focus of this research is strategic analysis, not quantitative measurement, making a qualitative approach more relevant. The literature review allows for the mapping of theories, empirical results, and research gaps, which can then be used as a basis for further field research.

## **Results**

### **1. Definition of Da'wah**

According to Munir (2006), the word da'wah comes from the words da'a-yad'u-da'watan, which mean to call, summon, invite, or invite. According to Shihab (1996), da'wah is an effort to convey Islamic teachings to individuals or groups with the aim of inviting them to believe, worship, and behave in accordance with the Qur'an and Sunnah. According to Aziz (2004), da'wah encompasses many aspects, such as education, guidance, empowerment, and community development, not just oral delivery (tabligh). Therefore, da'wah must adapt to technological, social, and cultural developments to effectively reach the community.

## 2. Media Perspective on Da'wah

Da'wah is a communication process that cannot be separated from the media. In communication theory, the media functions as a channel or conduit for conveying messages from the communicator (dai) to the recipient (mad'u). According to McLuhan (1964), media is the message, meaning that media not only serves as a medium but also shapes how messages are understood by people. Therefore, the choice of media for da'wah influences the effectiveness of the da'wah message. According to Qardhawi (1997), da'wah was primarily conducted through pulpits, religious study groups, and print media. However, today, digital media has become a new venue for da'wah activities.

## 3. Digital Media and Modern Da'wah

Digital media is a type of internet-based media that allows people to interact, participate, and disseminate content in multimedia form (Flew, 2008). Media platforms include websites, blogs, podcasts, YouTube, Instagram, TikTok, and instant messaging applications such as WhatsApp and Telegram. Digital media has several important characteristics for da'wah, such as the following:

- a. Interactivity—allowing da'i and mad'u to interact directly and reciprocally (Nasrullah, 2014).
- b. Global Reach—Da'wah messages can be accessed by people from various cultures and geographic locations (Campbell & Tsuria, 2021).
- c. Multimodality—Da'wah can be delivered through text, images, audio, and video, making it more engaging.
- d. Participatory—mad'u not only act as recipients, but also contribute (Nasrullah, 2014).

## 4. Digital Da'wah: Between Opportunities and Challenges

Digital media offers a great opportunity to spread Islam quickly and widely, according to several studies (Setiawan, 2017). However, several challenges arise, such as: message validity: the abundance of invalid religious information; audience fragmentation:

mad'u are spread across various platforms with different preferences; and digital ethics: how da'wah practitioners maintain good manners when da'wah online (Hidayat, 2019). According to Syamsuddin (2020), digital da'wah requires new skills from da'wah practitioners. This requires not only mastery of religious material, but also digital literacy and the ability to use communication technology.

## 5. Relevant Theories:

Several communication and media theories can be used as analytical frameworks to understand digital da'wah:

- a. Uses and Rewards Theory (Katz, Blumler & Gurevitch, 1974). Mad'u use digital media to fulfill their needs for information, entertainment, personal identity, and social interaction. They will be more receptive to digital da'wah that can meet these needs.
- b. Innovation diffusion (Rogers, 2003). The dissemination of da'wah messages using digital media can be considered an innovation accepted by society. The type of innovation, social system, time, and communication channel influence the speed of adoption.
- c. Networked Communities (Castells, 2000). Social relations and religious interactions often take place in cyberspace, where digital da'wah operates.

## Strategies for Transforming Islamic Messages in the Era of Media Convergence

### 1. The Concept of Media Convergence:

Concepts and Strategies for Transforming Islamic Messages in the Era of Media Convergence Media convergence is the process of integrating various types of media—print, electronic, and digital—into a single, interconnected ecosystem. Jenkins (2006) refers to this as convergence culture, meaning that when old and new media interact with each other, audiences become more active and message distribution becomes more active.

Flew (2008) describes three main components of convergence: Technology: the merging of communication and information technologies (e.g., the internet, multimedia, networks); Industry: collaboration between media industries (e.g., television, radio, internet, print); and Culture: changes in audience consumption and media production patterns.

Convergence in da'wah allows the Islamic message to be distributed across multiple platforms simultaneously. An example is a recorded sermon, broadcast on television, edited for social media, and then distributed via WhatsApp.

### 2. Islamic Message Transformation Strategy:

The term "Islamic message transformation" refers to changes in the way Islamic teachings are structured, packaged, and distributed to align with social and technological

developments. According to Effendy (2003), communication strategy is a comprehensive preparation to achieve communication objectives. Strategies for message transformation in digital da'wah include:

- a. Simplification and Contextualization. According to Aziz (2004), Islamic messages must be conveyed in simple language, using popular narratives, and tailored to the needs of digital audiences.
- b. Multimodality: Delivering engaging and memorable messages using images, video, audio, and text (Campbell & Tsuria, 2021).
- c. Strategies that cross multiple platforms. According to Jenkins (2006), messages are disseminated through various media, such as television, YouTube, TikTok, podcasts, and online articles, thus reaching different audiences.
- d. Participation and Collaboration: Encouraging mad'u to become not only recipients but also creators and disseminators of messages (Jenkins, 2009).
- e. According to Nasrullah (2014), Islamic missionary institutions can create a positive image through consistent messaging, visual identity, and authentic narratives.

### 3. Relevant Theories:

Several theories can be used as a basis for understanding strategies for transforming Islamic messages in the era of media convergence.

- a. One of the most relevant theories is the cultural convergence theory (Jenkins, 2006). It explains the relationship between new and old media, as well as the active role of audiences in spreading Islamic messages.
- b. The Uses and Rewards Theory (Katz, Blumler, & Gurevitch, 1974). Audiences consume Islamic messages in media based on their needs, such as spirituality, identity, or entertainment.
- c. The Organization Theory: Islamic messages must be packaged within a specific framework to be more easily understood and accepted by digital audiences.
- d. The Innovation Theory: Dissemination (Rogers, 2003). The transformation of Islamic messages can be described as innovations adopted through new media and have varying levels of acceptance in each community.

## Discussion

### 1. Shifting Da'wah Patterns in the Digital Era

- a. From Physical Pulpits to Virtual Spaces:

Islamic da'wah typically took place in physical spaces, such as mosques, religious study groups, schools, Islamic boarding schools, or large-scale tabligh forums, before the advent of the internet. The da'wah (preacher) spoke, and the mad'u (recipient) listened—a top-down communication model. Question-and-answer sessions were the only means of interaction. However, this pattern has been transformed by advances in digital technology. Da'wah can now be accessed through various platforms, including YouTube, Instagram, Facebook, TikTok, podcasts, and Islamic mobile apps. While preachers can deliver sermons via live streaming, congregants can directly participate by asking questions in the comments section. The theory of network society (Castells, 2010) states that social relations are shaped by digital society. Da'wah is now community-based, interactive, and participatory.

#### b. The Emergence of Digital Ustadz and Muslim Influencers

In the age of computers and the internet, there are new figures in the world of da'wah known as "digital ustadz" or "Muslim influencers." They come not only from religious scholars or academics, but also from celebrities, motivational speakers, and even young content creators who are skilled at speaking. An example of this phenomenon is the popularity of YouTube ustadz in Indonesia, with millions of followers. Some of them package their da'wah in a style that resonates with the millennial generation: concise, using unconventional language, using innovative visuals, and discussing relevant topics, such as relationships, careers, and mental health. Although this phenomenon has successfully reached the younger generation, issues of authority have also arisen. Does every Muslim influencer have the right to use the name of religion? How can entertainment content be distinguished from genuine da'wah? One of the main issues in the study of digital da'wah is this question.

## 2. Opportunities for Digital Da'wah:

### a. Global Reach

Digital media allows da'wah to spread worldwide. Audiences in Europe, America, or the Middle East can watch da'wah in Indonesia in real time. This opens up huge opportunities for international da'wah.

### b. Interactivity and Participation in Digital Da'wah:

It's not just broadcasting; it's a discussion. To create an emotional connection between da'wah and congregation, audiences can respond directly through comments, emoji reactions, or direct messages.

### c. Message Personalization:

Social media algorithms allow da'wah messages to be tailored to the audience's profile. Da'wah content on parenting can be aimed at young mothers, while Islamic motivational content is aimed at students. Therefore, da'wah becomes more contextual and relevant.

d. Collaboration in Various Fields

Digital da'wah allows scholars, scientists, artists, and technology to collaborate. For example, creating an Islamic short film with actors, directors, and religious teachers providing religious advice.

**3. Challenges of Digital Da'wah:**

- a. Religious Authority: The phenomenon of "instant religious teachers" raises legitimacy issues. Da'wah on social media is not always based on in-depth religious knowledge. Some even spread extreme, intolerant, or easily understood understandings. Hasan (2020) stated that religious leaders are increasingly divided in the technological era. While previously authority was concentrated in official institutions and religious scholars, now audiences are free to choose their own authority based on their personal preferences.
- b. Disinformation and Hoaxes: Social media has a tendency to spread religious hoaxes. For example, fake news about religious fatwas (fatwas) from scholars, inaccurate hadiths, or calls for jihad filled with false stories. Radicalization and social conflict can arise as a result of the spread of these hoaxes.
- c. Commodification and the Da'wah Population: There are times when digital da'wah focuses more on monetization and popularity than on religious goals. While da'wah content lacks religious substance, it is packaged with catchy viral titles. Hoover & Echchaibi (2022) describe this phenomenon as the "commodification of religion," which is when religion is treated as a consumer product.
- d. Information Overload: The abundance of da'wah content makes it difficult for audiences to distinguish between what is truly useful and what is superficial. As a result, light yet viral content is often better than quality da'wah.

**4. Digital Da'wah Optimization Strategy:**

- a. Da'wah practitioners must possess digital literacy, which includes things like video editing, graphic design, SEO, and social media algorithms. Critical: The ability to check information before sharing. Moral: Maintaining digital ethics by refraining from hate speech and provocation. To ensure that da'wah practitioners are not only consumers but also creators of good da'wah content, digital literacy is crucial.

- b. **Content Strength:** Da'wah content must be creative and in line with the platform's character. TikTok and Instagram Reels offer short (1 to 3 minutes), concise, and visually engaging content. YouTube offers long-form content (10 to 30 minutes) in the form of lectures, book studies, or dialogues. Podcasts offer in-depth discussions with audio recordings for audiences who want to spend extended time contemplating. To make the message more profound and memorable, an Islamic storytelling approach can be used.
- c. **Cross-Professional Collaboration.** Preachers can collaborate with artists, musicians, or designers to create creative da'wah content. Short Islamic films about morals, modern religious music packaged with music, or digital Islamic comics for children are some examples.
- d. **Enhancing the Online Da'wah Community with content and building community.** For example, group members can create a WhatsApp or Telegram group as a supplement to online study, where they can talk to each other, share advice, and engage in social activities together.
- e. **Digital Da'wah Ethics:** To ensure that digital da'wah does not fall into provocation, ethics are crucial. As a basis, the principles found in QS. An-Nahl:125 (wisdom, good deeds, and good deeds) must be used. Digital da'wah should foster friendship, not racism.

## 5. Implications of Digital Da'wah

- a. **Theological Implications:** Digital da'wah demonstrates that Islamic teachings remain relevant everywhere and at all times. Islam remains present in the digital world, demonstrating that sharia can change with the times.
- b. **Social Implications:** Digital da'wah can strengthen social cohesion if used correctly, but it can also be destructive if used for propaganda.
- c. **Educational Implications:** Younger generations can learn about Islam through digital platforms. Digital da'wah often intersects with politics, especially during elections. This raises questions about the boundaries between political propaganda and pure da'wah.

The research findings indicate that digital da'wah is an ambiguous phenomenon, filled with opportunities and challenges. On the one hand, it has the potential to expand the reach of da'wah, reach a global audience, and create a space for interactive participation. Conversely, disinformation, loss of authority, and the commodification of religion pose threats. Therefore, the digital da'wah approach should focus on three aspects:

1. Improving the digital literacy of da'wah practitioners so they can compete with non-religious content;
2. Communication creativity to ensure Islamic messages are relevant to the digital generation; and
3. Da'wah ethics to ensure digital da'wah continues to promote Islamic values as a blessing for all the worlds. With this approach, digital da'wah serves not only as a tool for disseminating messages but also as a tool for social transformation.

Through three main aspects, this research demonstrates novelty in the study of da'wah and digital media:

1. Integrating Da'wah Theory and Digital Media Theory. Most research on digital da'wah focuses solely on media use from a normative religious or technical perspective. In this article, prophetic da'wah theory is combined with digital media theories, such as society networks (Castells) and digital religion (Campbell). This integration provides a new perspective on digital da'wah: it is more than simply spreading religious messages; it is a transformation of religious practices in a connected virtual space.
2. Analytical Framework for Digital Da'wah Literacy: This research develops an analytical framework for digital da'wah literacy that includes:
  - a. Technological Literacy (the preacher's ability to use various digital platforms),
  - b. Media Literacy (the preacher's ability to filter, verify, and creatively package messages), and
  - c. Spiritual Literacy (the preacher's ability to affirm Qur'anic values in a digital context). Previous studies, particularly those related to Indonesia, have not extensively explored this framework.
3. Novelistic Narrative as a New Approach: This article incorporates academic analysis and a reflective mini-novel about the experiences of Muslim youth in the internet era. This method represents a methodological contribution because it combines a scholarly writing style with narrative storytelling to bridge academic theory with the real lives of the younger generation. Scientific Contributions:
  - a. Theoretical: Provides a conceptual model for prophetic digital da'wah that combines Islamic communication theory and digital religion theory.
  - b. Practical: Provides strategic guidelines for preachers and da'wah institutions to optimize digital media ethically and creatively.

- c. Methodological: Offers a hybrid writing style (scholarly-narrative) that expands the reach of da'wah publications in international journals.

## Conclusion

The results of this study are that da'wah and digital media are evaluated through a literature review.

1. Da'wah patterns are changing. Islamic da'wah has evolved from the physical to the virtual. The new form of da'wah brought by digital media is more interactive, inclusive, and spread throughout the world.
2. Opportunities for digital da'wah: Digital media offers opportunities for cross-professional collaboration, global reach, interaction with audiences, message personalization, and accessibility.
3. Challenges of digital da'wah: Among the challenges faced by digital da'wah are religious authority, the flood of information and disinformation, the commodification of religion, and the potential misuse of da'wah for political and economic purposes.
4. Optimization techniques. Optimizing digital da'wah requires three main components: digital literacy of the da'wah preacher, communication creativity, and strengthening the online community. The main guidelines must remain the ethics of da'wah based on wisdom, good advice, and polite discussion.

## Implications

Theological (strengthening or weakening social cohesion), social (strengthening or weakening social cohesion), educational (offering learning resources for the younger generation), and political (possibly falling prey to propaganda). Therefore, digital da'wah is not just a technological issue; it is also a social, cultural, and spiritual issue. It must be understood as part of the major changes in the lives of Muslims in the era of media convergence. Implications from a theoretical perspective. By integrating digital media theory (Castells, Campbell, Hoover) into the analysis of da'wah, this study enriches discussions of Islamic communication. Da'wah is now seen as more than just conveying religious messages; it is now seen as a dynamic communication practice in the digital space.

## Research Novelty

1. Focus on the era of media convergence: Most previous studies have only looked at da'wah through partial social media platforms (such as Facebook, Instagram, or YouTube). This study offers a new perspective by examining the transformation of da'wah messages in the

era of media convergence, where the boundaries between traditional and digital media are blurring, and communication patterns are multiplatform, interactive, and simultaneous.

2. Strategic approach, not merely descriptive: Previous research has tended to describe the use of digital media for da'wah. This research's novelty lies in offering a contextual, effective, and adaptive strategy for transforming Islamic messages for digital audiences by integrating communication theory, da'wah, and digital media.
3. Orientation to an audience-based da'wah model: Previous research has emphasized the role of da'wah (preachers) or da'wah institutions as message senders. This research focuses on reconstructing Islamic messages tailored to the preferences, needs, and media consumption patterns of audiences, making them more relevant in the context of the digital generation.
5. Practical contribution to digital da'wah management: This research not only provides theoretical understanding but also formulates methods for conducting digital da'wah.

## Author's Declaration

Authors' contributions and responsibilities

1. Mahmuddin (Author I) contributed to the design of the article material, including the title, abstract, introduction, methods, results, discussion, and conclusion.
2. Irwan Misbach (Author II) contributed to the layout design and Turnitin.
3. Audah Mannan (Author III) contributed to the design and search for reference sources and information for the IDACON international seminar.
4. The authors declare no competing interests.

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