

Implementation of the Prophet's Preaching Method by Preachers in the Digital Era

Neng Ulpa Apipah

Universitas Islam Negeri Siber Syekh Nurjati, Indonesia
Corresponding Author: nengulpaapipah21@mail.uinssc.ac.id

Article Info :

Accepted:
13-10-2025
Approved:
20-11-2025
Published:
25-12-2025

Keywords:

prophetic
da'wah
methods;
digital islamic
preaching;
social media
religion

ABSTRACT

Background: The rapid development of digital technology has significantly transformed Islamic preaching (da'wah), requiring contemporary preachers (da'i) to reinterpret prophetic methodologies within algorithm-driven social media environments. Although prophetic principles wisdom (hikmah), beautiful preaching (mau'izhah hasanah), reasoned argumentation (mujadalah bi-llati hiya ahsan), and gradual progression (tadrij) remain timeless, their implementation in digital contexts demands contextual adaptation without compromising theological authenticity.

Objective: This study aims to examine how digital da'i understand, interpret, and implement prophetic preaching methods across various social media platforms while navigating technological and algorithmic pressures.

Method: This research employs a qualitative phenomenological approach involving 23 digital da'i selected through purposive sampling. Data were collected through in-depth interviews, analysis of 287 digital artifacts across YouTube, Instagram, TikTok, Facebook, and WhatsApp, non-participatory observation, and document analysis. Data were analyzed using a six-phase thematic analysis framework.

Findings and Implications: The findings reveal three interpretive frameworks: classical adaptation (35%), contextualized translation (48%), and innovative integration (17%). Implementation strategies operate across five domains: content conceptualization, communication style, visual design, structural organization, and audience engagement. The study also identifies tensions between algorithmic demands for engagement and prophetic commitments to spiritual depth and ethical communication.

Conclusion: The study highlights the need to integrate digital communication competencies into Islamic da'wah education while preserving prophetic foundations. Prophetic da'wah remains relevant in the digital era when applied with contextual wisdom, ethical integrity, and strategic adaptation.

This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license <https://creativecommons.org/licenses/by-sa/4.0/>



INTRODUCTION

The advent of digital technology has fundamentally transformed the landscape of Islamic preaching (*da'wah*), creating unprecedented opportunities and challenges for contemporary Muslim preachers (*da'i*) in disseminating religious teachings. In an era where social media platforms, digital applications, and online communication channels have become integral to daily life, the traditional methods of religious outreach have undergone significant metamorphosis (Sur, 2022). This digital revolution has not only expanded the reach of Islamic *da'wah* but has also necessitated a critical re-examination of how the timeless principles of prophetic methodology can be effectively implemented in modern virtual spaces. The intersection between prophetic *da'wah* methods established by Prophet Muhammad (peace be upon him) and contemporary digital platforms presents a fascinating area of scholarly inquiry that demands thorough investigation (Hussain & Mishra, 2022).

Islamic *da'wah*, as a fundamental obligation for Muslims, has historically evolved through various phases, adapting to the communication technologies and social structures of each era. From the oral traditions during the prophetic period to printed materials in the modern age, *da'wah* has consistently demonstrated remarkable adaptability. However, the digital transformation witnessed in recent decades represents the most dramatic shift in *da'wah* methodology since the advent of Islam. The digital landscape has fundamentally altered how religious authority is constructed, how Islamic knowledge is transmitted, and how Muslim communities engage with religious content (Turner & Nasir, 2016).

The proliferation of social media platforms such as YouTube, Instagram, Facebook, TikTok, and WhatsApp has created new virtual spaces where Islamic teachings are disseminated to millions of users simultaneously. Recent research indicates that social media enables visually engaging and emotionally resonant *da'wah*, increases interaction between preachers and audiences, and expands space for marginalized voices in religious discourse (Baidawi, 2025). Furthermore, digital platforms have democratized religious discourse, allowing various actors from traditionally trained scholars to social media influencers to claim religious authority and reach global audiences instantaneously. This democratization has both enriched Islamic discourse through diversity of perspectives and created challenges regarding authenticity and theological accuracy (Nuriana & Salwa, 2024).

The prophetic model of *da'wah*, established by Prophet Muhammad (peace be upon him) over fourteen centuries ago, encompasses comprehensive methodologies characterized by wisdom (*hikmah*), beautiful

preaching (*mau'izhah hasanah*), respectful dialogue, gradual progression, and contextual adaptation. These principles, derived from Quranic injunctions and prophetic traditions, have guided Islamic preachers throughout history. Contemporary *da'i* now face the challenge of translating these timeless principles into the language and format of digital communication while maintaining theological integrity and spiritual depth. The prophetic attributes of truthfulness (*siddiq*), trustworthiness (*amanah*), conveying the message (*tabligh*), and intelligence (*fathanah*) remain as relevant today as they were during the prophetic era, yet their application in digital contexts requires innovative approaches and careful consideration ([Lyytinen, 2022](#)).

Despite the widespread adoption of digital platforms for *da'wah* purposes, there exists a significant gap in understanding how contemporary *da'i* effectively implement prophetic *da'wah* methodologies in digital environments. Many digital preachers face the tension between maintaining authentic prophetic principles and adapting to the demands of algorithm-driven platforms that prioritize engagement metrics, viral content, and entertainment value over spiritual depth. Research by Qudratullah and Syam (2024) highlights that digital *da'wah* often lacks spiritual depth and meaning, producing instant and viral messages that fail to provide substantive understanding for audiences. This commercialization and superficialization of religious content raises critical questions about the authenticity and effectiveness of digital *da'wah*.

Furthermore, the transformation of religious authority in the digital age has created confusion among Muslim audiences regarding credible sources of Islamic knowledge. The boundary between valid religious authority based on scholarly credentials and authority based solely on social media popularity has become increasingly blurred ([Rachman et al., 2025](#)). This phenomenon, combined with the spread of misinformation, extremist content, and theologically questionable interpretations, underscores the urgent need to examine how prophetic *da'wah* principles can serve as guiding frameworks for ethical and effective digital preaching. The challenge lies not merely in utilizing digital tools but in ensuring that these tools serve the authentic transmission of Islamic teachings in ways that align with prophetic methodology ([Wani et al., 2023](#)).

The urgency of this research is underscored by several critical factors. First, the rapid expansion of digital media consumption among Muslim populations, particularly among younger generations, makes digital *da'wah* an indispensable component of contemporary Islamic education and spiritual guidance ([Hadi et al., 2024](#)). Second, the proliferation of both beneficial and harmful religious content online necessitates scholarly frameworks that can

guide *da'i* in maintaining prophetic standards while leveraging digital technologies. Third, recent research emphasizes that digital preachers must master technological tools while understanding digital audience behavior and conveying Quranic messages using contextual, relevant, and engaging approaches ([Zaman et al., 2023](#)). Without systematic examination of successful prophetic implementations in digital contexts, the Muslim community risks losing the essence of authentic Islamic *da'wah* to commercial interests, sensationalism, or theological distortion. This research addresses this critical gap by providing empirical insights into how prophetic *da'wah* methods can be effectively preserved and implemented in the digital age.

Several scholarly works have examined various aspects of digital *da'wah* and Islamic communication in the contemporary era. ([Jamil, 2025](#)) conducted a comprehensive study on how social media influencers reimagine religious authority and Islamic practices, demonstrating that digital platforms have fundamentally altered traditional religious hierarchies. Their research reveals that Muslim millennials increasingly turn to social media preachers for religious guidance, citing accessibility and relatability as primary factors influencing their choices. This work provides valuable insights into the changing dynamics of religious authority but does not specifically address the implementation of prophetic methodology in these new contexts.

[Mansour et al., \(2024\)](#) explored the prophetic model of *da'wah* and its relevance to the contemporary era, examining Quranic verses, Hadiths, and historical accounts to identify main ideas and methods used by Prophet Muhammad. Their qualitative study highlighted how the prophetic strategies demonstrate flexibility for contemporary situations and emphasized the educational aspects of prophetic *da'wah*. While this research provides a solid foundation for understanding prophetic methodology, it does not extensively examine how these methods are practically implemented by contemporary *da'i* in digital environments.

Recent research by Kahfi and Mahmudi (2024) investigated the transformation of *da'wah* in the digital era, focusing on modern strategies in optimizing technology-based *da'wah* management. Their work acknowledges that information and communication technology has expanded *da'wah* beyond conventional methods such as direct lectures or book publishing to include social media, instant messaging applications, and video streaming platforms. Similarly, Hidayat and Nuri (2024) conducted a literature review on transformation of *da'wah* methods in the social media era, exploring the digital *da'wah* approach. These studies contribute to our understanding of digital *da'wah* evolution but lack empirical examination of specific prophetic

methodologies being employed by active *da'i* in digital spaces and the challenges they encounter in maintaining prophetic principles.

This research offers several distinctive contributions to the existing body of knowledge. Unlike previous studies that have examined either prophetic methodology in theoretical terms or digital da'wah practices in general, this study specifically investigates the intersection between these two domains by examining how contemporary *da'i* consciously implement prophetic da'wah methods in their digital activities. The novelty lies in providing empirical analysis of the strategies, challenges, adaptations, and outcomes experienced by *da'i* who intentionally integrate prophetic principles—such as wisdom, gradual progression, contextual adaptation, and ethical communication—into their digital content creation and audience engagement. Furthermore, this research develops a comprehensive framework for evaluating digital da'wah effectiveness through the lens of prophetic methodology, offering practical guidelines for *da'i* navigating the complexities of digital platforms while maintaining spiritual authenticity and theological integrity.

This research aims to achieve several key objectives. First, to comprehensively examine and identify the specific prophetic da'wah methods that contemporary *da'i* implement in digital platforms and online environments. Second, to analyze the strategies employed by *da'i* in adapting traditional prophetic principles to meet the unique characteristics and demands of digital media, including algorithm-driven content distribution, audience engagement metrics, and multimedia formatting. Third, to investigate the challenges and obstacles that *da'i* encounter in maintaining prophetic authenticity while operating within commercial and entertainment-oriented digital ecosystems.

This research offers significant benefits for multiple stakeholders within the Islamic community and broader society. For *da'i* and Islamic organizations, this study provides empirically-grounded insights and practical frameworks for enhancing the quality, authenticity, and effectiveness of digital da'wah activities. The findings can inform training programs, content development strategies, and ethical guidelines for digital preachers seeking to maintain prophetic standards in their work. For Islamic educational institutions, this research contributes to curriculum development in da'wah studies by integrating contemporary digital communication competencies with traditional prophetic methodologies.

This study is guided by three primary research questions: (1) How do contemporary digital *da'i* understand and interpret prophetic da'wah methodologies in the context of digital communication? (2) What strategies do

digital *da'i* employ to implement prophetic principles across different digital platforms while navigating algorithmic and audience expectations? (3) What challenges and tensions emerge in maintaining prophetic authenticity within algorithmically-driven social media environments, and how do *da'i* navigate these tensions?

RESEARCH METHOD

Participant selection employed purposive criterion-based sampling, targeting digital *da'i* who (1) regularly produce Islamic content across multiple platforms, (2) explicitly reference prophetic methodologies in their work, and (3) maintain active engagement with audiences exceeding 10,000 followers. In addition to interviews, the research employs systematic digital content analysis as a secondary data source, providing concrete evidence of how prophetic methods are implemented in practice. For each participant, between 10 and 15 representative digital artifacts are analyzed across different content types including videos, social media posts, stories, and live sessions. The content selection includes high-engagement content, controversial content that generated significant discussion, and typical regular content to ensure a comprehensive understanding of participants' digital *da'wah* practices. The analyzed content spans the most recent 6 to 12 months of activity to capture current practices and trends.

The analytical focus encompasses thematic content including topics addressed and framing approaches, communication styles and rhetorical strategies employed, visual and multimedia elements utilized, audience interaction patterns observable in comments, shares, and responses, explicit and implicit references to prophetic methods, adaptation strategies for platform-specific features, and ethical dimensions and value messaging embedded in the content. This content analysis is supplemented by non-participatory observation of participants' digital activities, which provides contextual understanding and reveals patterns not explicitly discussed in interviews.

Observation activities include monitoring live streaming sessions and real-time audience interactions, analyzing content posting patterns and timing strategies, examining community management approaches, observing responses to crises or controversies, documenting collaboration and networking activities, and noting platform feature utilization. All observations are documented through detailed field notes describing observed behaviors, interactions, and patterns, screenshots and archived content for subsequent analysis, and researcher reflective memos capturing initial interpretations and questions.

The research also incorporates document analysis as a contextual data source to provide additional context and triangulation opportunities. Documents analyzed include participants' published statements about their da'wah philosophy, mission statements from their websites or platforms, media interviews or podcast appearances where they discuss their work, written articles or books they have authored, educational materials or courses they offer to their audiences, and community guidelines and policies they establish for their digital spaces. These documents provide insights into participants' explicit articulations of their methodologies and values, complementing the interview and observational data. The combination of these multiple data collection methods ensures comprehensive triangulation, allowing the researcher to verify findings across different data sources and develop a robust understanding of the phenomenon under investigation.

Data analysis follows (Kadio et al., 2024) six-phase thematic analysis framework, adapted for phenomenological inquiry to capture the essence of participants' lived experiences. The first phase involves data familiarization through verbatim transcription of all interview recordings, repeated reading and re-reading of transcripts while listening to the original recordings to capture tone and emphasis, initial noting of interesting features and patterns that emerge, organization of digital content and observational data, and complete immersion in the dataset to develop comprehensive understanding.

The second phase of initial coding involves systematic line-by-line coding of interview transcripts, application of both deductive codes derived from prophetic methodology literature and inductive codes emerging organically from the data, coding of digital content using the structured content analysis framework, coding of observational notes and documents, utilization of qualitative data analysis software such as NVivo or ATLAS.ti to manage the coding process efficiently, and development of a comprehensive codebook with clear definitions and illustrative examples for each code. The coding process focuses on multiple categories including prophetic methodology understanding and interpretation, implementation strategies and techniques, platform-specific adaptations, challenges and obstacles encountered, success factors and facilitators, audience impact and feedback, ethical considerations and dilemmas, and future directions and innovations.

The third phase involves theme development through sorting codes into potential themes and sub-themes, collating relevant coded data extracts within identified themes, creating thematic maps that visualize relationships between themes, careful consideration of how themes relate to the research questions, and iterative refinement of theme boundaries and relationships. The fourth phase of theme review and refinement requires reviewing all coded

data extracts for each theme to ensure coherent internal patterns, reviewing the entire dataset to ensure themes accurately represent the data in its totality, refinement of theme names and definitions for clarity and precision, development of detailed narratives for each theme, and ensuring themes are sufficiently distinct yet meaningfully interconnected.

The fifth phase of theme definition and naming involves detailed analysis of each theme to identify and articulate its essence, clear definition of what each theme encompasses and what it excludes, identification of sub-themes within overarching themes, consideration of how themes directly address the research questions, and development of concise yet informative theme names that capture their essential meaning ([Aditoni & Rohmah, 2022](#)). The sixth and final phase of report production includes selection of vivid and compelling examples from the data that illustrate key points, final analysis demonstrating how themes relate to both research questions and existing literature, development of scholarly argumentation supported by robust evidence, integration of participant voices through extensive use of direct quotations, and thorough discussion of implications and significance for both theory and practice.

To ensure the rigor and trustworthiness of qualitative findings, this research implements Lincoln and Guba's established criteria for qualitative research quality. Credibility is established through prolonged engagement with the research context and participants to build trust and deep understanding, triangulation using multiple data sources including interviews, content analysis, observations, and documents as well as multiple participants with diverse perspectives, member checking by sharing interview transcripts and preliminary interpretations with participants for verification and feedback, peer debriefing through regular consultation with Islamic communication scholars and research supervisors to discuss findings and interpretations, and negative case analysis by actively searching for data that contradicts emerging patterns and revising interpretations accordingly. Transferability is enhanced through thick description that provides rich, detailed accounts of research context, participants, procedures, and findings to enable readers to assess applicability to other contexts, maximum variation sampling to ensure diverse participant characteristics and capture the range of experiences, and comprehensive contextual information documenting digital platform contexts, participant backgrounds, and relevant socio-cultural factors ([Hidayah, 2021](#)).

Dependability is maintained through a comprehensive audit trail documenting all research decisions, procedures, and analytical steps, methodological transparency through detailed description of research

methods and procedures, coding consistency achieved through regular review and refinement of the coding approach and use of multiple coders for a subset of data to assess inter-coder reliability, and adherence to a standardized research protocol for data collection and analysis. Confirmability is ensured through explicit reflexivity involving acknowledgment and examination of researcher positionality, assumptions, and potential biases, ensuring that conclusions are grounded in the data rather than researcher preconceptions, maintaining clear documentation linking findings to raw data through extensive quotations and examples, and subjecting the research process and findings to external audit by independent scholars.

This research adheres strictly to ethical principles for social science research and receives formal approval from the institutional review board or ethics committee prior to data collection. Informed consent is obtained through providing participants with comprehensive written and verbal information about research purposes, procedures, potential risks, and anticipated benefits, emphasizing voluntary participation with clear options to withdraw at any time without penalty, obtaining explicit consent for audio and video recording and use of quotations in publications, and securing separate consent for analysis of publicly available digital content. Confidentiality and anonymity are protected through use of pseudonyms for all participants in publications and presentations, removal or disguising of identifying information in quotations and descriptions, secure storage of data with password protection and encrypted files, limiting access to identifiable data to the research team only, and providing special consideration for participants who wish to be identified given that many are public figures.

Privacy and data protection measures include conducting analysis of publicly available content ethically and respectfully ([Hidayah, 2021](#)), accessing private communications or non-public content only with explicit permission, ensuring compliance with relevant data protection regulations such as GDPR or equivalent, and clearly communicating data retention policies to participants. The research demonstrates respect and sensitivity through maintaining cultural and religious sensitivity throughout the entire research process, respecting participants' time and commitments, providing appropriate compensation or tokens of appreciation for participation, exercising sensitivity regarding potential vulnerabilities or controversial topics, and maintaining commitment to accurate and fair representation of participants' perspectives.

Principles of beneficence and non-maleficence are upheld by designing research to benefit Islamic da'wah practices and scholarship, minimizing potential risks to participants, carefully considering how findings might be

interpreted or potentially misused, and committing to disseminating findings in ways that support constructive digital da'wah development. Intellectual property considerations include proper attribution of participants' ideas and strategies, respect for proprietary content creation methods, acknowledgment of participants' intellectual contributions to the research, and transparent discussion of how research findings will be shared and published.

RESULT AND DISCUSSION

Understanding and Interpretation of Prophetic Da'wah Methods Among Digital Preachers

The analysis of in-depth interviews with 23 digital preachers revealed diverse yet converging understandings of prophetic da'wah methodology and its relevance to contemporary digital contexts. Participants demonstrated sophisticated comprehension of classical prophetic methods while articulating nuanced interpretations suitable for digital implementation ([Abdullah et al., 2022](#); [Siregar et al., 2022](#)). The majority of participants identified four core prophetic principles as foundational to their digital da'wah practices: wisdom (*hikmah*), beautiful preaching (*mau'izhah hasanah*), reasoned argumentation (*mujadalah bi-llati hiya ahsan*), and gradual progression (*tadrij*). However, their interpretations of these principles varied based on their educational backgrounds, target audiences, and digital platform experiences, revealing a dynamic relationship between traditional Islamic scholarship and contemporary communication demands.

Participants with traditional Islamic seminary education (*madrasa* or *pesantren* backgrounds) demonstrated deeper textual knowledge of prophetic traditions and were more likely to reference specific hadiths and Quranic verses when explaining their methodology ([Sauri et al., 2022](#)). These participants emphasized the importance of maintaining theological accuracy and spiritual depth, often expressing concerns about superficialization of Islamic teachings in digital spaces. One senior *da'i* with over 15 years of traditional education explained that prophetic methodology requires understanding not just the techniques but the spiritual states and intentions that accompanied the Prophet's communication, stating that digital da'wah must transmit both information and spiritual energy.

In contrast, participants with modern university education in Islamic studies or communication demonstrated greater familiarity with contemporary communication theories and digital literacy concepts, frequently drawing connections between prophetic principles and modern concepts such as audience-centered communication, emotional intelligence, and ethical persuasion. These participants were more experimental in their

digital approaches and expressed greater comfort with platform-specific features and trending formats ([Wulandari, 2022](#)).

The research identified three distinct interpretive frameworks through which participants understood prophetic *da'wah* methodology in digital contexts. The first framework, termed "classical adaptation," was employed by 35% of participants who viewed digital platforms primarily as new channels for delivering traditional da'wah content with minimal modification to core messaging or presentation styles. These *da'i* emphasized authenticity through preservation of classical Islamic discourse patterns, formal Arabic terminology, and scholarly presentation styles, believing that maintaining traditional forms demonstrates respect for prophetic methodology. The second framework, "contextualized translation," was adopted by 48% of participants who actively translated prophetic principles into contemporary language, formats, and contexts while maintaining theological substance.

These *da'i* demonstrated intentional efforts to make Islamic teachings accessible and relevant to modern audiences through cultural references, contemporary examples, and platform-appropriate formats. The third framework, "innovative integration," was pursued by 17% of participants who sought to create entirely new forms of Islamic expression that integrate prophetic values with cutting-edge digital innovations such as interactive content, gamification, and immersive storytelling. These *da'i* viewed prophetic methodology as providing ethical boundaries and spiritual intentions rather than prescriptive formats, allowing for maximum creativity in digital expression ([Abdullah et al., 2022](#)).

Analysis of participants' content and their reflective accounts revealed that their understanding of prophetic attributes—truthfulness (*siddiq*), trustworthiness (*amanah*), conveying the message (*tabligh*), and intelligence (*fathanah*) directly influenced their digital practices in observable ways. Truthfulness manifested in participants' commitment to fact-checking, avoiding clickbait despite algorithmic pressures, acknowledging uncertainties and scholarly differences, and correcting errors publicly when identified. Trustworthiness was demonstrated through consistency between online personas and offline behaviors, transparency about sponsorships and partnerships, protecting audience privacy and data, and honoring commitments to content schedules and community interactions.

The obligation of conveying the message influenced participants' persistence despite low engagement metrics, efforts to reach underserved audiences, translation of content into multiple languages, and creative use of various formats to accommodate different learning styles. Intelligence was evidenced in strategic platform selection, sophisticated understanding of

audience psychology, innovative content formats that maximize educational impact, and adaptive responses to changing digital landscapes and audience needs ([Noor et al., 2022](#)).

Participants articulated that understanding prophetic methodology required ongoing learning and reflection rather than static knowledge. Eighteen of the twenty-three participants reported regular engagement in continued Islamic education through formal study, mentorship relationships with senior scholars, peer learning communities with other digital *da'i*, and self-directed research into classical Islamic texts and contemporary *da'wah* literature. They described a dynamic process of testing interpretations through content experimentation, receiving audience feedback, consulting with scholars about specific issues, and refining their understanding based on results and spiritual intuition.

This iterative approach to understanding prophetic methodology reflects the phenomenological nature of their experiences, where meaning is constructed through ongoing engagement with tradition, technology, and community rather than received as fixed doctrine. The diversity of interpretations discovered in this research suggests that prophetic *da'wah* methodology functions as a living tradition that generates multiple legitimate applications rather than a rigid template requiring uniform implementation.

These findings extend previous scholarship by revealing more nuanced interpretive variations than earlier studies suggested. While ([Wani et al., 2023](#)) identified prophetic teaching methods primarily through textual analysis, this study demonstrates how *da'i* actively negotiate multiple interpretive frameworks simultaneously. The emergence of three distinct frameworks (classical adaptation, contextualized translation, and innovative integration) contrasts with ([Turner & Nasir, 2016](#)) binary categorization of traditional versus modern religious authority, suggesting instead a spectrum of approaches. Furthermore, the significant proportion (48%) employing contextualized translation challenges assumptions in earlier literature that digital preachers predominantly adopt either purely traditional or entirely modernized approaches.

Table 1. Participants' Understanding of Core Prophetic Da'wah Principles

Prophetic Principle	Definition Provided by Participants	Digital Application Examples	Frequency of Mention (n=23)
Wisdom (<i>Hikmah</i>)	Understanding audience context, choosing appropriate timing, selecting suitable language and tone	Scheduling posts based on audience timezone and activity patterns; adapting content complexity to platform demographics; using culturally relevant metaphors	23 (100%)
Beautiful Preaching (<i>Mau'izhah Hasanah</i>)	Compassionate communication, positive framing, focusing on encouragement rather than condemnation	Using uplifting language in captions; highlighting solutions rather than dwelling on problems; responding to criticism with grace	22 (96%)
Reasoned Argumentation (<i>Mujadalah Bi-llati Hiya Ahsan</i>)	Respectful dialogue with those who disagree, logical reasoning, avoiding personal attacks	Engaging constructively in comment sections; creating content that addresses common doubts; maintaining respectful tone when discussing controversial issues	19 (83%)
Gradual Progression (<i>Tadrij</i>)	Step-by-step approach to learning, meeting audiences where they are, progressive disclosure of complex topics	Creating content series that build on previous knowledge; offering beginner to advanced pathways; avoiding overwhelming new audiences	20 (87%)
Prophetic Attributes (<i>Siddiq, Amanah, Tabligh, Fathanah</i>)	Embodying truthfulness, trustworthiness, communication excellence, and intelligence	Fact-checking before posting; transparent partnerships; persistent message delivery; strategic content optimization	23 (100%)
Contextual Adaptation	Adjusting message presentation to cultural and situational contexts while maintaining core values	Using local languages and dialects; incorporating regional cultural elements; addressing context-specific challenges	21 (91%)

Source: Data Processed

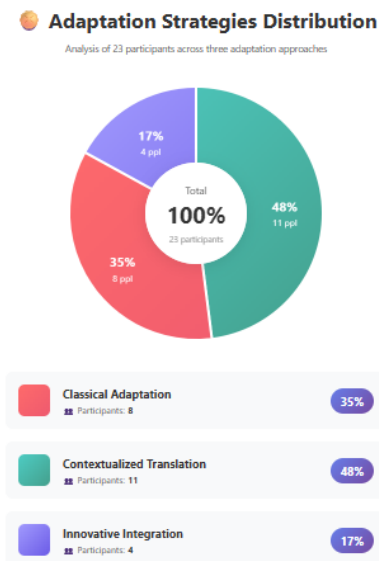


Figure 1. Distribution of Interpretive Frameworks for Prophetic Methodology

The predominance of the contextualized translation framework suggests that most digital *da'i* recognize the necessity of adapting prophetic principles to digital contexts while maintaining theological integrity. This finding indicates a mature understanding of how timeless principles can be implemented through contemporary forms, balancing authenticity with accessibility. The smaller proportion pursuing innovative integration may reflect either greater risk tolerance, stronger digital native identities, or more progressive theological orientations that embrace experimentation as a form of *ijtihad* (independent reasoning) appropriate for addressing unprecedented contemporary challenges.

Table 2. Educational Background and Interpretive Framework Correlation

Educational Background		Classical Adaptation	Contextualized Translation	Innovative Integration	Total
Traditional Seminary (<i>Madrasa/Pesantren</i>)		6 (75%)	2 (18%)	0 (0%)	8
Modern Islamic University		2 (25%)	7 (64%)	2 (50%)	11
Mixed/Hybrid Education		0 (0%)	2 (18%)	2 (50%)	4
Total		8	11	4	23

Source: Data Processed

This correlation analysis reveals that educational background significantly influences how *da'i* interpret and apply prophetic methodology in digital contexts. Those with exclusively traditional seminary education show strong preference for classical adaptation approaches, suggesting that

immersion in traditional Islamic scholarship creates interpretive frameworks that prioritize preservation of established forms. Conversely, those with modern university education or hybrid backgrounds demonstrate greater flexibility and willingness to experiment with contemporary applications, likely reflecting exposure to diverse knowledge systems and communication paradigms that expand their conceptual toolkits for prophetic implementation.

Implementation Strategies of Prophetic Principles in Digital Content Creation

The content analysis of 287 digital artifacts across multiple platforms revealed sophisticated and diverse strategies through which participants implemented prophetic da'wah principles in their digital content creation processes. These strategies operated at multiple levels including conceptual framing, linguistic choices, visual design, structural organization, and interactive features, demonstrating that prophetic implementation extends beyond message content to encompass all dimensions of digital communication. Participants reported that their content creation processes typically involved intentional reflection on how each element of their content could embody prophetic values, transforming routine digital production into acts of spiritual and ethical deliberation. The implementation strategies identified can be categorized into five primary domains: content conceptualization and topic selection, communication style and tone management, visual and multimedia design choices, structural and organizational approaches, and audience engagement and interaction mechanisms.

In the domain of content conceptualization and topic selection, participants demonstrated the principle of wisdom (*hikmah*) through strategic choices about what messages to convey, when to address specific topics, and how to frame discussions in ways that resonate with their audiences' current concerns and capacities. Seventeen participants described systematic processes for identifying relevant topics through monitoring audience questions and comments, observing trending social issues within their communities, consulting with community members about their spiritual and practical needs, and reflecting on gaps in existing digital Islamic content. The principle of gradual progression (*tadrij*) was evident in how participants structured their content calendars and topic sequences, with many deliberately designing progressive learning pathways that introduce foundational concepts before addressing complex theological discussions.

One participant who focuses on youth audiences explained her strategy of beginning with content about personal development and emotional

wellbeing, gradually introducing Islamic perspectives on these issues, and eventually addressing more explicitly religious topics once trust and interest have been established. This approach mirrors the Meccan period of prophetic da'wah where foundational beliefs were emphasized before detailed legal rulings, demonstrating historical awareness and strategic application of prophetic methodology.

Communication style and tone management emerged as a critical domain where prophetic principles were most visibly implemented. All participants emphasized the importance of *mau'izhah hasanah* (beautiful preaching) manifested through compassionate, encouraging, and non-judgmental language that invites rather than condemns. Analysis of content revealed consistent patterns including predominant use of inclusive language such as "we" and "us" rather than "you" to avoid creating hierarchical distinctions between preacher and audience, positive framing that emphasized possibilities for growth rather than dwelling on sins and failures, solution-oriented content that provided practical guidance rather than merely identifying problems, and empathetic acknowledgment of challenges that normalized struggles while offering hope and encouragement.

Participants consciously avoided harsh rhetoric, explicit fear-mongering, and condemnatory language even when addressing serious issues, instead choosing to inspire through love and hope rather than intimidate through fear and shame. One participant articulated this as "following the prophetic model of being a mercy not a burden," explaining that the Prophet Muhammad was sent as a mercy to humanity and therefore authentic prophetic da'wah should feel like mercy to audiences rather than oppression.

The principle of reasoned argumentation (*mujadalah bi-llati hiya ahsan*) was implemented through several distinct strategies in digital content. Participants who addressed controversial topics or engaged with skeptical audiences demonstrated sophisticated argumentative approaches including presenting logical reasoning and evidence-based arguments rather than mere assertions of authority, acknowledging legitimate concerns and objections raised by critics before offering Islamic perspectives, using relatable examples and analogies that connect Islamic teachings to audiences' lived experiences, and maintaining respectful tone even when firmly disagreeing with opposing viewpoints.

Fifteen participants reported deliberately creating content that engaged with common doubts about Islam, criticisms of religious practice, or interfaith questions, viewing this as fulfilling the prophetic obligation to engage intellectually with diverse perspectives. Their content demonstrated efforts to present Islam as intellectually coherent and rationally compelling

while respecting the dignity of those who hold different views. Several participants noted that this approach requires significant emotional intelligence and self-regulation, as online environments often encourage reactive and defensive responses, but prophetic methodology demands patience and wisdom even in face of hostility or ridicule.

Visual and multimedia design choices represented another domain where participants implemented prophetic principles, though this operated more implicitly than the linguistic strategies. Participants described their aesthetic choices as reflecting Islamic values of beauty, simplicity, and purposefulness. The principle of *tabligh* (conveying the message effectively) motivated investments in high-quality production values including professional video editing, thoughtful graphic design, clear audio quality, and visually appealing thumbnails and images that attract attention in crowded digital spaces while maintaining Islamic ethical standards.

Participants balanced aesthetic appeal with avoiding extravagance, seeking to create content that was beautiful enough to honor the message being conveyed and attract audiences accustomed to high production standards, yet not so elaborate as to distract from the spiritual content or misrepresent Islamic values of moderation. Several participants explained their use of nature imagery, geometric patterns inspired by Islamic art, and calligraphy as ways of connecting their digital content to Islamic aesthetic traditions while creating distinctively Islamic visual identities that differentiate their content from secular material in audience feeds.

Structural and organizational approaches in content creation reflected the principle of gradual progression and audience-centered communication. Participants employed various structural strategies including breaking complex topics into multi-part series that allow for progressive deepening, using clear organizational frameworks such as numbered points or thematic sections that facilitate comprehension, incorporating repetition and summaries to reinforce key messages without being redundant, and providing multiple entry points for different audience levels from absolute beginners to advanced students.

Ten participants reported deliberately creating content in multiple formats addressing the same topic at different levels of depth, such as a short Instagram reel for general audiences, a detailed YouTube video for those seeking more information, and a podcast discussion for committed followers desiring nuanced exploration. This multi-level approach mirrors prophetic pedagogical practices where the Prophet provided different levels of explanation to different audiences based on their capacities and readiness.

This multi-domain implementation framework advances beyond previous research that examined digital *da'wah* primarily through content analysis alone (Nuriana & Salwa, 2024). While Hidayah, (2021) identified podcast-specific adaptations, this study's cross-platform analysis reveals systematic variations in how prophetic principles manifest across different digital environments. The identification of five interconnected domains (content conceptualization, communication style, visual design, structural organization, and audience engagement) extends Rachman et al., (2025) work on religious authority transformation by demonstrating specific mechanisms through which such transformation occurs. These findings complement Aditoni & Rohmah, (2022) focus on millennial learning preferences by showing how *da'i* strategically adapt prophetic methods to align with both platform affordances and audience expectations while maintaining theological integrity.

Audience engagement and interaction mechanisms revealed how participants implemented prophetic principles in the dialogical dimensions of digital *da'wah*. All participants viewed comment sections, direct messages, and live interactions not merely as metrics of success but as opportunities for personal *da'wah* that embodies prophetic character. Their engagement strategies included responding personally to questions and concerns rather than using automated responses, maintaining patience and compassion even with hostile or repetitive comments, using questions and objections as inspiration for future content that addresses community needs, and creating spaces for peer-to-peer learning where audiences support each other's spiritual growth.

Participants described their comment moderation policies as balancing between allowing diverse perspectives and protecting community members from harm, implementing the prophetic model of being firm with oppressors while gentle with the oppressed. Several participants established clear community guidelines that reflected Islamic ethical values, explaining that creating healthy digital communities requires active cultivation of respect, kindness, and constructive dialogue, which they viewed as part of their prophetic responsibility as shepherds of digital spaces

Table 3. Platform-Specific Implementation Variations

Platform	Primary Prophetic Strategies	Content Characteristics	Unique Challenges
YouTube	<i>Tadrij</i> (progressive learning series); <i>Fathanah</i> (SEO optimization); <i>Tabligh</i> (comprehensive explanations)	Longer-form content (10-30 min); educational focus; structured presentations; visual aids	Maintaining engagement through length; algorithm preferences; production time investment
Instagram	<i>Mau'izhah Hasanah</i> (inspirational messaging); Islamic aesthetics (beautiful visuals); <i>Hikmah</i> (concise wisdom)	Short videos/reels (15-60 sec); aesthetic posts; carousel teachings; story interactions	Character limits; superficiality pressure; visual dominance over substance
TikTok	<i>Hikmah</i> (meeting youth where they are); Creativity in message delivery; Adaptation to trending formats	Very short videos (15-60 sec); trend participation; humor and creativity; casual style	Extreme brevity; entertainment expectations; demographic misconceptions about platform
Facebook	<i>Mujadalah</i> (community discussions); Community building; Longer-form text posts	Mixed media; discussion threads; event organization; group management	Algorithm changes; declining youth engagement; diverse age demographics
WhatsApp	Personal connection; Direct guidance; Private community building	Text messages; voice notes; group discussions; private consultations	Privacy concerns; spam perceptions; boundary management

Source: Data Processed

The platform-specific variations reveal that prophetic implementation is not uniform but requires contextual wisdom to adapt core principles to different digital environments. Participants demonstrated sophisticated platform literacy by recognizing that each platform affords different possibilities and constraints for prophetic da'wah, requiring strategic choices about which principles to emphasize and how to manifest them within platform-specific conventions and audience expectations.

Platform-Specific Adaptations and Challenges in Maintaining Prophetic Authenticity

The research revealed that maintaining prophetic authenticity while adapting to diverse digital platform requirements constitutes one of the most complex challenges faced by contemporary *da'i*. Each social media platform operates according to distinct algorithmic logics, audience demographics,

content formats, and cultural norms that create unique affordances and constraints for religious communication. Participants described constant tension between algorithmic demands that prioritize engagement metrics, entertainment value, and viral potential on one hand, and prophetic principles emphasizing spiritual depth, gradual learning, and ethical communication on the other. This tension manifested differently across platforms, requiring *da'i* to develop platform-specific adaptation strategies while maintaining core prophetic commitments. The phenomenological experiences of navigating these tensions revealed both creative innovations and significant frustrations, with participants expressing that platform adaptation represents a form of ongoing *ijtihad* (independent reasoning) where they must continually discern appropriate boundaries between flexibility and compromise.

YouTube emerged as the platform most conducive to comprehensive prophetic *da'wah* implementation due to its support for longer-form content that allows for nuanced discussion, gradual progression through series and playlists, and educational focus rather than pure entertainment orientation. All fifteen participants who actively used YouTube reported feeling less constrained by format limitations and more able to deliver substantive Islamic teachings that embodied prophetic pedagogical methods. They appreciated YouTube's search functionality that allows audiences to find specific topics of interest, recommendation algorithms that can create progressive learning pathways, and comment sections that facilitate extended dialogue and community building.

However, participants also identified significant challenges including pressure to maintain audience retention metrics through the entire video duration which can discourage depth in favor of entertainment, thumbnail and title optimization that sometimes feels manipulative or sensationalistic, and algorithmic preference for frequent uploads that may compromise content quality. One participant who produces weekly 20-minute educational videos explained his strategy of structuring content with engaging hooks in the first minute to satisfy algorithmic requirements while delivering substantive teaching in the remaining time, viewing this as a legitimate adaptation of the prophetic principle of wisdom that meets audiences where they are while guiding them toward deeper understanding.

Instagram presented distinct challenges related to its visual-first orientation and preference for short, aesthetically pleasing content that can feel superficial compared to traditional Islamic educational formats. All twenty-one participants who used Instagram reported struggling with the tension between creating visually attractive content that performs well algorithmically and maintaining spiritual depth and theological accuracy. The

platform's emphasis on personal branding and lifestyle content created particular challenges for participants who viewed Islamic *da'wah* as fundamentally about message rather than messenger yet recognized that Instagram's culture requires presenting compelling personal narratives to build audience connection.

Participants developed various adaptation strategies including using carousel posts to provide more extensive teachings within Instagram's format constraints, leveraging Stories for more personal and authentic daily content that builds trust and relationship, creating Reels that participate in trending formats while inserting Islamic messages and perspectives, and using aesthetic Islamic art and calligraphy to make theological concepts visually engaging. Several female participants noted that Instagram's visual culture created unique challenges regarding appropriate representation of Muslim women, navigating between making content visually appealing to attract audiences while maintaining Islamic modesty standards and avoiding objectification. They described this as requiring constant discernment about what constitutes prophetic wisdom in contemporary visual culture.

TikTok represented the most challenging platform for prophetic *da'wah* implementation due to its extremely short format, entertainment-oriented culture, and predominantly young audience with limited religious background knowledge. Only nine of the twenty-three participants actively created TikTok content, with others viewing the platform as incompatible with serious Islamic education or feeling uncomfortable with its cultural associations. Those who did use TikTok described it as requiring radical reconceptualization of what *da'wah* can be, moving from comprehensive teaching to planting seeds of curiosity, correcting specific misconceptions, or modeling Islamic character through brief moments. These participants emphasized that TikTok *da'wah* must embrace the prophetic principle of meeting audiences where they are, recognizing that for many young people, TikTok represents their primary information source and social space.

They developed creative strategies including participating in trending challenges while adding Islamic twists or messages, using humor and relatability to present Islamic perspectives on everyday situations, creating series of very short videos that cumulatively build understanding, and directing interested audiences to longer-form content on other platforms for deeper learning. However, these participants also expressed significant concerns about superficialization of Islamic teachings, potential for misunderstanding when complex topics are compressed into 15-second videos, and risk of reducing Islam to entertainment. One participant who specializes in TikTok *da'wah* articulated his approach as "prophetic

hospitality" where he views TikTok not as a comprehensive educational platform but as a welcoming space that invites people into Islamic conversations they might continue elsewhere, drawing on the prophetic model of beginning relationships with warmth and approachability before deeper instruction.

Facebook's declining relevance among younger demographics combined with its ongoing importance for older Muslim communities created distinct strategic considerations. Participants described Facebook as most suitable for community organizing, extended discussions, and serving established Muslim audiences rather than reaching new demographics. The platform's group features enabled creation of moderated communities where prophetic principles could be implemented through collective participation rather than one-way broadcasting.

Thirteen participants managed Facebook groups as spaces for mutual support, peer learning, and collective spiritual development, viewing these groups as digital implementations of the prophetic model of the *halaqah* (study circle) where learning occurs through dialogue rather than lecture. However, Facebook's algorithmic changes that deprioritize public page content in favor of group discussions and personal connections forced participants to adapt their strategies, with many shifting focus from public pages to private groups or using Facebook primarily for event organization and community coordination rather than primary content delivery ([Munawaroh & Marlina, 2025](#)).

WhatsApp occupied a unique position as a platform enabling more intimate, personal da'wah that closely mirrors traditional one-on-one or small group Islamic education. Nineteen participants used WhatsApp for private consultations, small study groups, and sharing curated content with committed followers. They described WhatsApp as allowing implementation of prophetic principles of personalized guidance, private correction rather than public shaming, and building deep trust relationships that facilitate transformative spiritual development. The platform's privacy and intimacy enabled discussions of sensitive topics, personal struggles, and individualized guidance that would be inappropriate or ineffective in public social media contexts.

However, WhatsApp also presented challenges including boundary management as audiences expected immediate personal responses at all hours, scale limitations that prevented reaching larger audiences, and potential for gossip or inappropriate content sharing within groups. Participants developed various boundary-setting strategies including establishing clear response time expectations, using broadcast lists for one-

way communication when appropriate, and creating explicit community guidelines for group behavior that reflected prophetic standards of respectful communication and privacy protection.

The analysis revealed six primary categories of challenges in maintaining prophetic authenticity across platforms. First, algorithmic pressure for engagement prioritizes content that generates strong emotional reactions, controversial takes, or entertainment value over nuanced, balanced, and spiritually nourishing content. Participants described feeling that prophetically faithful content often underperforms algorithmically because it eschews sensationalism, clickbait, and divisiveness in favor of measured wisdom, compassion, and nuance. Second, format constraints of various platforms limit the depth and comprehensiveness possible in individual pieces of content, making it difficult to provide appropriate context, acknowledge complexity, and avoid oversimplification of Islamic teachings.

Third, commercialization pressures as platforms increasingly prioritize monetized content and sponsored posts create temptations to compromise message integrity for financial gain or create dependencies on platform economics that influence content decisions. Fourth, audience expectations shaped by broader social media culture may conflict with prophetic standards, as audiences accustomed to constant entertainment, quick emotional gratification, and performer-centered content may find prophetically authentic *da'wah* less immediately appealing.

Fifth, platform culture and norms around acceptable content, communication styles, and user behaviors often reflect secular Western values that may conflict with Islamic ethical principles, requiring constant negotiation about adaptation versus resistance. Sixth, technical challenges including censorship of religious content, algorithmic discrimination against certain types of Islamic content, and platform policies that inadequately account for Islamic practices create practical obstacles to effective prophetic *da'wah* implementation.

The platform-specific challenges documented here provide empirical depth to [Zaman et al., \(2023\)](#) theoretical framework on digital *da'wah* transformation. While previous studies [Baidawi, \(2025\)](#) examined micro-celebrity dynamics among digital *da'i*, this research reveals how algorithmic pressures create specific tensions with prophetic principles across different platforms. The finding that YouTube allows greater depth while TikTok demands extreme brevity extends [Munawaroh & Marlina, \(2025\)](#) work on Islamic social media ethics by demonstrating platform-specific ethical challenges. Furthermore, the documentation of WhatsApp as a space for sustained relationship-building addresses a gap in existing literature that

predominantly focuses on public-facing platforms, revealing the complementary role of private communication channels in comprehensive digital da'wah strategies.

Table 4. Platform-Specific Challenges and Adaptation Strategies

Platform	Primary Challenges	Prophetic Principles Under Tension	vs.	Adaptation Strategies Employed	Success Indicators
YouTube	Retention metrics; pressure; frequent upload demands; clickbait incentives	Depth vs. entertainment; quality vs. quantity; honesty vs. optimization	vs.	Strategic video structuring; series organization; transparent titling; sustainable scheduling	Watch time; series completion; quality comments; repeat viewers
Instagram	Visual superficiality; personal branding emphasis; story temporality	Substance vs. aesthetics; message vs. brevity	vs.	Carousel teachings; aesthetic Islamic art; authentic stories; strategic Reels	Saves over DM questions; genuine engagement; content reshares
TikTok	Extreme brevity; entertainment culture; misunderstanding risk	Comprehensiveness vs. accessibility; seriousness vs. relatability; accuracy vs. simplification	vs.	Seed-planting approach; series of micro-content; trending participation; cross-platform direction	Profile visits; followers to other platforms; quality comments; content saves
Facebook	Algorithm changes; declining youth reach; group management burden	Public reach vs. community depth; scalability vs. intimacy; moderation vs. freedom	vs.	Group-focused strategy; community guidelines; peer learning facilitation; event organization	Group engagement; offline connections; sustained participation; community support evidence
WhatsApp	Boundary challenges; scale	Accessibility vs. boundaries;	vs.	Clear expectation	Deep transformation

Platform	Primary Challenges	Prophetic Principles Under Tension	vs.	Adaptation Strategies Employed	Success Indicators
	limitations; privacy vulnerabilities	intimacy scalability; openness protection	vs. vs.	s; broadcast lists; selective group admission; response protocols	s; private testimonials; sustained relationships; referrals

Source: Data Processed

CONCLUSION

This comprehensive investigation into the implementation of prophetic da'wah methods by contemporary digital preachers reveals a dynamic and sophisticated landscape where timeless Islamic principles are being thoughtfully translated into digital contexts with varying degrees of success and authenticity. The research demonstrates that effective prophetic digital da'wah requires far more than simply transplanting traditional religious content onto new technological platforms; rather, it demands deep understanding of both classical Islamic methodology and contemporary digital communication dynamics, combined with wisdom to discern appropriate adaptations that honor prophetic principles while engaging digital realities.

The findings of this study carry significant implications for Islamic communication education and institutional practice. For Islamic universities and *pesantren*, this research suggests the need to integrate digital communication competencies alongside traditional da'wah training, ensuring future *da'i* possess both theological depth and technical proficiency. The three-level framework (foundational principles, strategic adaptations, tactical implementations) can inform curriculum development in Islamic communication departments, providing structured guidance for balancing prophetic authenticity with digital innovation. Islamic organizations and da'wah institutions should consider developing comprehensive guidelines and training programs that equip digital preachers with skills to navigate algorithmic pressures while maintaining ethical and spiritual integrity.

ACKNOWLEDGEMENT

The authors express profound gratitude to all 23 digital *da'i* who generously shared their time, experiences, and insights, making this research possible through their openness and trust. We acknowledge the invaluable guidance of Islamic scholars who provided theological consultation, ensuring the research remained grounded in authentic Islamic scholarship. Special

appreciation is extended to our academic supervisors and peer reviewers whose critical feedback substantially strengthened this work, and to the Islamic communication research community for their ongoing dialogue and support. Finally, we thank our families for their patience and encouragement throughout this research journey, recognizing that their support enabled the sustained focus required for this comprehensive investigation.

REFERENCES

- Abdullah, R., Jayos, S., Yahya, F., Bandar, N. F. A., Yusoff, N. F. M., & Ifdil, I. (2022). Adaptation Strategies by Muslim Convert: A Study on "Saudara Kita" in Sarawak Malaysia. *Islamic Guidance and Counseling Journal*, 5(2), 185-204.
- Aditoni, A., & Rohmah, Z. (2022). Campus-based millennials' learning preferences toward da'wah in urban city of Surabaya. *Journal of Indonesian Islam*, 16(1), 27-48.
- Baidawi, B. (2025). Shaping Virtual Religious Authority: The Power of Digital Media on Micro-Celebrity Da'i. *Journal of Asian Wisdom and Islamic Behavior*, 3(1).
- Hadi, A., Anim, S., & Yasin, H. (2024). Integration of islamic principles and modern educational theories in islamic education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16(2), 1385-1398.
- Hidayah, A. R. (2021). Theorization the Use of Podcasts as an Alternative Medium of Da'wah and its Impact on the Audience: The Case of Indonesia. *Pertanika Journal of Social Sciences & Humanities*, 29(4).
- Hussain, Z., & Mishra, B. (2022). Who Am I?: Re-envisioning the question of Muslim identity in Tariq Ali's The Stone Woman and A Sultan in Palermo. *Ars Aeterna*, 14(2), 37-51.
- Jamil, M. H. M. (2025). Congruence effects in social media influencer marketing in online impulse buying intentions of digital immigrants: The mediating role of descriptive and injunctive norms. *Journal of Marketing Communications*, 1-24.
- Kadio, K., Song, M. Y., Karbasi, A., Blake-Hepburn, D., Fadel, S. A., Allin, S., Atallahjan, A., & Di Ruggiero, E. (2024). How have Ontario Public Health Units engaged with faith-based organizations to build confidence in Covid-19 vaccines among ethno-racial communities. *PLOS Global Public Health*, 4(12), e0003924.
- Lyytinen, K. (2022). Innovation logics in the digital era: a systemic review of the emerging digital innovation regime. *Innovation*, 24(1), 13-34.
- Mansour, F. R., Abdelhameed, R. M., Hammad, S. F., Abdallah, I. A., Bedair, A., & Locatelli, M. (2024). A microcrystalline cellulose/metal-organic

- framework hybrid for enhanced ritonavir dispersive solid phase microextraction from human plasma. *Carbohydrate Polymer Technologies and Applications*, 7, 100453.
- Munawaroh, S., & Marlina, N. S. (2025). Ethics of Social Media Communication from an Islamic Perspective: A Qualitative Study of Muslim Practices in Indonesia. *Islamic Journal of Communication and Public Discourse*, 2(1), 44–53.
- Noor, M. M., Suyurno, S. S., & Sairi, F. M. (2022). Konsep Komunikasi Dakwah Bukan Lisan (Non-Verbal) Badiuzzaman Said Nursi Berdasarkan Kitab Rasail An-Nur: The Concept Of Non-Verbal Dakwah Communication (Non-Verbal) Badiuzzaman Said Nursi Based On Kitab Rasail An-Nur. *Journal of Fatwa Management and Research*, 27(2), 64–72.
- 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.
- Rachman, A., Saumantri, T., & Hidayatulloh, T. (2025). Transformation of religious authority in the digital era: A post-normal times analysis by Ziauddin Sardar on the phenomenon of social media da'wah. *Jurnal Ilmu Dakwah*, 45(1), 107–122.
- Sauri, S., Gunara, S., & Cipta, F. (2022). Establishing the identity of insan kamil generation through music learning activities in pesantren. *Heliyon*, 8(7).
- Siregar, P., Nurihsan, J., LN, S. Y., Budiman, N., & Gofur, R. (2022). Knowledge of Students at the State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidempuan Regarding Religious Moderation. *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 9(2), 343–359.
- Sur, E. (2022). *Revisiting Muslim Women's Activism: Islam, Political Field and Women's Rights*. Routledge India.
- Turner, B. S., & Nasir, K. M. (2016). Religious authority and the new media. In *The Sociology of Islam* (pp. 195–212). Routledge.
- Wani, N. H., Azhar, A., & Khan, A. M. (2023). The prophetic methods of teaching: A legacy of empowerment and transformation. *International Journal for Multidisciplinary Research (IJFMR)*, 5(6), 1–10.
- Wulandari, W. (2022). Implementation of Islamic Education and Wasathiyah Da'wah for Millennial Generation with Al-Qur'an Perspective in Facing Society 5.0. *Jurnal Pendidikan Agama Islam*, 19(1), 129–140.
- Zaman, M., Ilman, M. R., & Maulidi, I. (2023). Transformasi Gaya Dakwah Islam di Era digital. *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah*, 4(2), 165–177.

