

A Cyber Da'wah Communication Model: Strategies and Message Effectiveness on Social Media

Beni Pramula¹¹ Dewan Pimpinan Pusat Muhammadiyah, Indonesia

Corresponding Author:

Beni Pramula,
Dewan Pimpinan Pusat (DPP) Muhammadiyah.
Gedung Pusat Dakwah Muhammadiyah, Jl. Menteng Raya, No. 62, Jakarta Pusat.
Email: pramulabeni@gmail.com

Article Info

Received: June 12, 2025

Revised: August 19, 2025

Accepted: November 26, 2025

Online Version: December 28, 2025

Abstract

The rapid development of digital communication technology has significantly transformed the practice of da'wah, particularly through the use of social media as a primary platform for conveying Islamic messages. This study analyzes a cyber da'wah communication model by focusing on communication strategies, interaction patterns, and message effectiveness across social media platforms such as Instagram, YouTube, TikTok, and X. Employing a qualitative approach based on literature review and observation of digital da'wah content, this research finds that effective cyber da'wah depends not only on message substance but also on the da'i's ability to adapt communication styles to platform characteristics. Strategies such as storytelling, the use of simple and relatable language, visual and audiovisual integration, and consistent content production are essential. Moreover, cyber da'wah promotes participatory and interactive communication, enabling audiences to actively engage in discussions and feedback. Message effectiveness is influenced by communicator credibility, message clarity, relevance to contemporary issues, and digital literacy.

Keywords: Cyber Da'wah, Da'wah Strategies, Digital Communication, Online Interaction, Social Media.



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://research.adra.ac.id/index.php/ijnis> ISSN: (P: 3048-1147) - (E: 3048-2658)

How to cite:

Pramula, B. (2025). A Cyber Da'wah Communication Model: Strategies and Message Effectiveness on Social Media. *Journal of Noesantara Islamic Studies*, 2(6), 322-335. <https://doi.org/10.70177/ijnis.v2i6.2987>

Published by:

Yayasan Adra Karima Hubbi

INTRODUCTION

The development of digital technology over the past two decades has brought significant changes to global communication patterns, including in the field of Islamic *da'wah* (Sari et al., 2025). Social media platforms such as YouTube, Instagram, TikTok, and Facebook have become strategic spaces that enable the rapid, wide-reaching, and interactive dissemination of religious messages (Ragozina, 2025). *Da'wah* is no longer confined to traditional forums such as *majelis taklim*, sermons (Hamid et al., 2025; Kerim et al., 2025), and mosque lectures, but has evolved into cyber *da'wah* that utilizes modern communication technology (Kraidy & Krikorian, 2020). This phenomenon encourages *da'i*, *da'wah* institutions, and religious communities to formulate communication models that align with the characteristics of the digital sphere (Nuri Nurhaidah et al., 2024).

In the context of the digital era, cyber *da'wah* requires mastery of creative and adaptive communication strategies (Razouk et al., 2023). Merely conveying religious material in textual form is no longer sufficient; instead, a deep understanding of algorithmic mechanisms, visual content production techniques, and the dynamics of user interaction is essential. *Da'i* must be able to present religious messages (Ragozina, 2025) in engaging and relevant formats, such as short videos, infographics, podcasts, and storytelling narratives (Ben Hadj Salem, 2025; Hejazi, 2024; Putra et al., 2025; Saif, 2024; Triantini & Emawati, 2024) that are easily understood by the digital native generation. Such adaptation is crucial to ensure that *da'wah* messages do not become obscured amid the overwhelming flow of information and intense competition from entertainment content on social media (Abd Razzak et al., 2024; Fanara, 2021; Hafiar et al., 2024; Makhrian et al., 2026; Mantello, 2021; Rohid et al., 2025; Waheed et al., 2025; Zafar & Blackmer, 2025).

Beyond strategic considerations, interaction constitutes a fundamental element of the cyber *da'wah* communication model (Hafiar et al., 2024). Social media provides dialogical spaces that allow audiences to respond directly through comments (Schönbohm et al., 2025; Sevinç, 2021), private messages, or live-streaming features. This mechanism fosters emotional closeness between *da'i* and audiences and strengthens the digital authority of preachers (Aidulsyah & Mizuno, 2020; Hamid et al., 2025). However, such interaction may also generate new challenges, including open debates, misinformation (Rohid et al., 2025), hate speech, and religious polarization. Therefore, the ability of *da'i* to manage interactions, uphold ethical communication, and provide appropriate clarification becomes a decisive factor in the success of *da'wah* in the digital realm (Tebba, 2024).

The effectiveness of *da'wah* messages on social media is strongly influenced by how those messages are packaged and communicated to audiences. Effective *da'wah* content is not merely that which goes viral, but that which is capable of influencing religious understanding (Wahid & Wardatun, 2023), attitudes, and behavior within society (Hafiar et al., 2024; Mohd Radzol & Hamzah, 2023; Zengin-Arslan, 2020). In the digital era, *da'wah* effectiveness is determined by several indicators, including reach (Abdul Jalil & Mohd Nor, 2020), engagement (Makhrian et al., 2026), message consistency, source credibility, and behavioral impact. Consequently, research on the effectiveness of cyber *da'wah* messages is essential to assess the extent to which religious content on social media contributes meaningfully to moral development (Mardonov et al., 2025) and religious literacy within society (U. Hasanah, 2022).

In contemporary *da'wah* practices, an increasing number of institutions and communities utilize social media as a *da'wah* space, ranging from formal institutions such as the Ministry of Religious Affairs to creative communities that promote millennial-oriented *da'wah* approaches. This phenomenon indicates that cyber *da'wah* is not merely a trend, but a necessity of the times that demands the development of systematic, research-based communication models. Accordingly, analyses of strategies, interactions, and message effectiveness are crucial for formulating *da'wah* models that are relevant, moderate, and responsive to the needs of digital society (Rahmawati et al., 2025).

Based on this background, this study seeks to examine in depth the cyber *da'wah* communication model in the digital era, with an analytical focus on *da'wah* delivery strategies, interaction patterns between *da'i* and audiences, and the effectiveness of messages in shaping the understanding and behavior of social media users. This study is expected to contribute theoretically to the development of *da'wah* communication studies, while also offering practical benefits for *da'wah* practitioners and religious institutions in designing more innovative, educational, and positively impactful *da'wah* strategies within the continuously evolving digital space.

RESEARCH METHOD

Research Design

This study employs a qualitative approach with a descriptive-analytical design (Sevinç, 2021), as the research focuses on gaining an in-depth understanding of how cyber *da'wah* strategies are constructed, how interactions occur between *da'i* and audiences, and how message effectiveness is formed within the social media ecosystem. The qualitative approach is selected to explore meanings, communication patterns, and interaction dynamics that cannot be adequately explained through numerical data, but rather through interpretation (Baidowi & Ma'rufah, 2025), narrative (Nuriana & Salwa, 2025), and observation (Hashmi et al., 2025) of digital communication behavior.

Research Procedure

To ensure research quality, this study adopts the trustworthiness criteria proposed by Lincoln and Guba, which include credibility, transferability, dependability, and confirmability. Credibility was maintained through triangulation and member checking; transferability was ensured through detailed contextual descriptions (*thick description*); dependability was supported by maintaining an audit trail throughout the analytical process; and confirmability was strengthened by minimizing researcher bias through reflective notes. Through this methodological approach, the study is expected to provide a comprehensive portrayal of the cyber *da'wah* communication model and its contribution to enhancing the effectiveness of *da'wah* in the digital era.

Instruments, and Data Collection Techniques

Data were collected through three main techniques: 1) digital observation, by monitoring *da'wah* content on platforms such as YouTube, Instagram, TikTok, and Facebook to identify patterns of message presentation, communication styles, interaction rhythms, and audience responses; 2) in-depth interviews, involving digital *da'i*, managers of *da'wah* channels, and a number of active followers to obtain perspectives on communication strategies, methodological considerations, and the dynamics of online interaction; and 3) documentation, which included the collection of screenshots, audience comments, engagement statistics (likes, shares, views), and communication guidelines used by digital *da'wah* content creators.

Data Analysis Technique

Data analysis was conducted using the interactive analysis model proposed by Miles, Huberman, and Saldaña, which consists of data reduction, data display, and conclusion drawing/verification. During the data reduction stage, all findings from observations and interviews were categorized based on themes such as content strategies, interaction models, rhetorical styles, types of messages, and patterns of audience responses. In the data display stage, the data were visualized in the form of thematic matrices, cyber communication model diagrams, and tables categorizing message effectiveness. In the verification stage, the

researcher applied source triangulation, methodological triangulation, and theoretical triangulation to ensure data credibility and validity.

RESULTS AND DISCUSSION

The development of digital technology has brought about fundamental changes in *da'wah* practices, particularly through the use of social media as a new space for delivering religious messages. Cyber *da'wah* operates within a digital communication ecosystem characterized by speed, interactivity, visual orientation, and the ability to transcend geographical boundaries. In this context, *da'wah* communication models can no longer rely solely on traditional rhetorical approaches; instead, they must adapt to digital formats, user behavior, and platform algorithmic logics that shape information dissemination. Social media platforms such as YouTube, Instagram, TikTok, and Facebook have become primary channels for *da'i* and *da'wah* institutions to build digital presence, expand outreach, and strengthen relationships with increasingly heterogeneous audiences.

Communication strategy constitutes a core element in the effectiveness of cyber *da'wah*. Preachers are required to design content that is well-structured, engaging, and relevant to the needs of digital society (Hafiar et al., 2024). Visual content formats such as short videos, reels, podcasts, infographics, and narrative storytelling are considered the most effective, as they align with contemporary information consumption patterns that favor speed and practicality. In addition, understanding optimal posting times, hashtag usage, content consistency, and algorithm optimization plays a crucial role in determining the visibility of *da'wah* in digital spaces (Zafar & Blackmer, 2025). Appropriate strategies enable *da'wah* messages not only to reach wider audiences but also to generate higher levels of audience interaction (Khotimah et al., 2025).

To systematically present the core components of cyber *da'wah* communication identified in this study, Table 1 summarizes the main variables, their characteristics, and their respective contributions to message effectiveness on social media.

Table 1. Core Components of the Cyber Da'wah Communication Model

No.	Component	Description	Key Indicators	Contribution to Message Effectiveness
1	Digital Da'wah Strategy (X1)	Design and delivery of da'wah content adapted to digital platforms	Content format, storytelling, posting consistency, hashtag usage	Increases reach and visibility
2	Digital Interaction (X2)	Two-way communication between da'i and audiences	Comments, direct messages, live streaming, polls	Builds trust and audience engagement
3	Message Effectiveness (Y)	Audience reception and impact of da'wah messages	Engagement rate, watch time, attitude change	Enhances understanding and religious influence
4	Social Media Algorithms	Platform mechanisms governing content distribution	Trending features, engagement signals	Amplifies or limits message exposure

Interaction between *da'i* and audiences on social media represents a vital component in building trust and religious authority (Kerim et al., 2025). Social media facilitates two-way communication that was relatively limited in traditional *da'wah* contexts (Sari et al., 2025). Features such as comment sections, direct messaging, live streaming, and polling allow preachers to respond to questions, provide clarification, and foster emotional connections with their followers. Intensive and prudent interaction can enhance a *da'i*'s credibility while simultaneously cultivating more active and cohesive digital communities (Kerim et al., 2025). However, such interaction also presents potential challenges, including open debates, hate speech, extreme interpretations, and the spread of religious hoaxes. Therefore, digital literacy and communication ethics are essential competencies for contemporary preachers (Kerim et al., 2025).

The relationship between digital *da'wah* strategies, interaction, and message effectiveness can be visualized through Figure 1, which illustrates how these elements interact dynamically within the social media ecosystem.

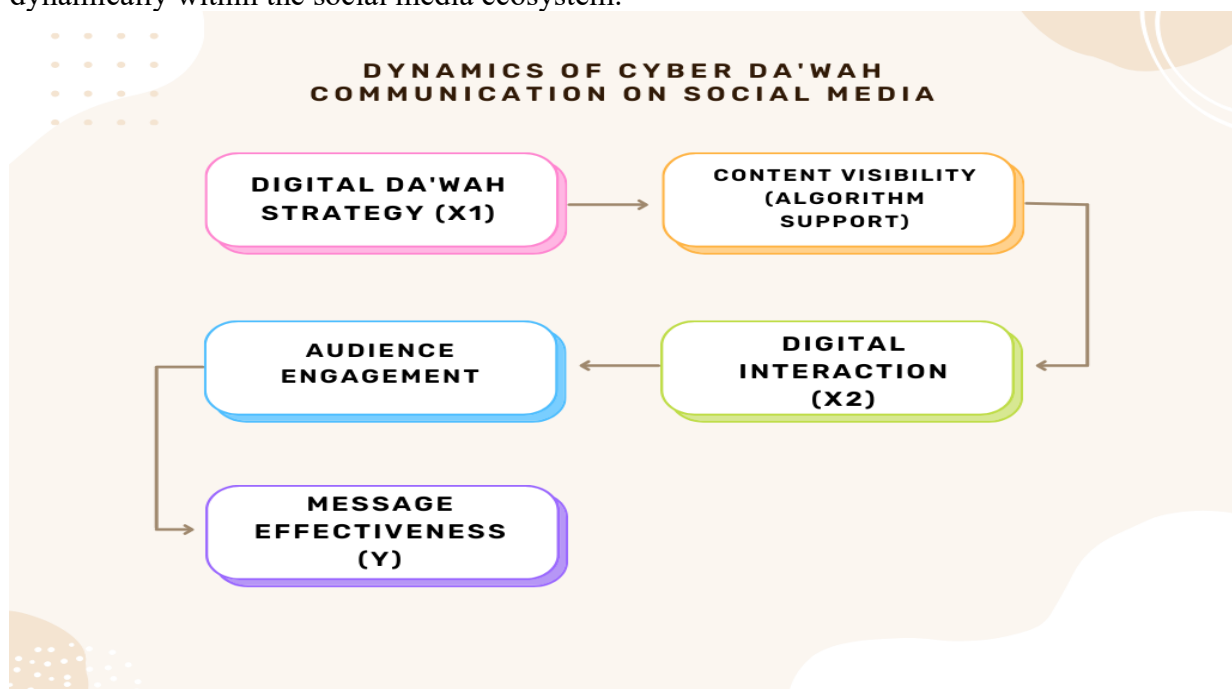


Figure 1. Dynamics of Cyber Da'wah Communication on Social Media

The effectiveness of *da'wah* messages on social media is strongly influenced by how messages are constructed and received by audiences (Fanara, 2021; Makhrian et al., 2026). Effective *da'wah* messages do not merely convey religious information, but also contribute to shaping improved religious understanding and behavior. Indicators of effectiveness may be observed through reach, engagement (likes, comments, shares), viewing duration, as well as changes in audience attitudes and behavior (Mardonov et al., 2025). Persuasive communication approaches are crucial in packaging messages so that they are not only informative but also capable of engaging the hearts and minds of audiences (KhosraviNik & Amer, 2022). Moreover, authenticity, clarity, a friendly linguistic style, and relevance to current issues further strengthen message reception (Muyassaroh et al., 2025).

Overall, the cyber *da'wah* communication model in the digital era requires an integration of creative content strategies, humane interaction, and effective message construction. *Da'wah* is no longer a one-way process, but rather dialogical, collaborative, and adaptive to the dynamics of digital trends. *Da'i* and *da'wah* institutions must recognize that social media is not merely an information dissemination tool, but a cultural space that shapes how people think, interact, and practice religion. By mastering digital communication strategies, nurturing high-

quality interactions, and crafting meaningful messages, cyber *da'wah* holds significant potential to become a transformative religious instrument that is more inclusive, moderate, and broadly impactful in modern society.

The theoretical discussion of cyber *da'wah* communication originates from the fundamental concept of *da'wah* communication, which views the process of conveying religious messages as a deliberate effort to transform the knowledge, attitudes, and behavior of *mad'u*. In traditional *da'wah*, this process occurs through direct face-to-face interaction and the use of conventional media such as pulpits, *majelis taklim*, or books. However, within the context of the digital era, *da'wah* communication theory must be expanded, as the message delivery process is now mediated by digital technology and social media that are interactive, real-time, and network-oriented. Cyber *da'wah* positions the *da'i* as a digital communicator who not only produces religious messages but is also capable of packaging them in visual, audio, and textual formats that align with the characteristics of modern internet users. Consequently, cyber *da'wah* communication requires an understanding of digital media dynamics alongside the ability to construct messages that are relevant, engaging, and easily accessible.

Theoretically, digital *da'wah* can also be analyzed through the perspective of *new media theory*, which explains the core characteristics of digital media such as interactivity, convergence, hyperlinks, networking, and virtuality. These characteristics influence how *da'wah* messages are constructed, disseminated, and received by audiences. Social media operates through algorithms that determine the visibility of content, making optimization strategies such as content format selection, hashtag usage, upload timing, and engagement levels critical determinants of *da'wah* effectiveness. Within the framework of *new media theory*, audiences are no longer passive recipients but active participants who can respond directly, redistribute content, or even modify *da'wah* messages. Therefore, the success of cyber *da'wah* depends on the extent to which preachers understand the digital ecosystem and develop strategies that align with platform mechanisms (Ulyan, 2024).

Computer-Mediated Communication (CMC) theory is also highly relevant in examining *da'wah* interactions on social media. CMC explains that although interactions occur without direct face-to-face contact, social relationships can still be formed through digital messages (Zafar & Blackmer, 2025), comments (Sevinç, 2021), direct messages, live streaming, and various interactive features (Makhrian et al., 2026). In the context of cyber *da'wah*, this theory helps explain how emotional closeness between *da'i* and audiences is built through communication consistency (Makhrian et al., 2026), a warm linguistic style, digital presence (*social presence*) (Sari et al., 2025), and the ability to manage public conversational dynamics. CMC also emphasizes the importance of emotional regulation, communication ethics, and sensitivity to diverse audience backgrounds. This is particularly important because *da'wah* in digital spaces may give rise to differing opinions, religious debates, or even hate speech that must be addressed wisely and responsibly (Nuriana & Salwa, 2025). Based on these theoretical and empirical findings, the overall cyber *da'wah* communication model developed in this study is presented in Figure 2.

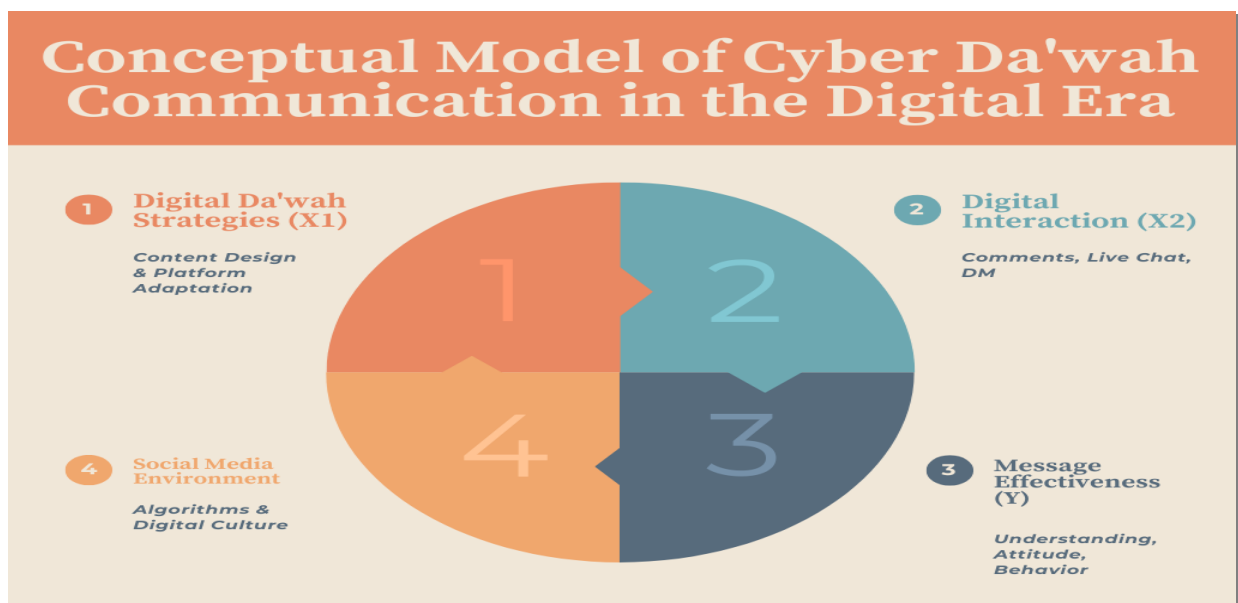


Figure 2. Conceptual Model of Cyber Da'wah Communication in the Digital Era

Furthermore, message effectiveness in digital *da'wah* can be analyzed through persuasive communication theory. This theory explains that changes in audience attitudes and behavior are influenced by the communicator's credibility (*ethos*), the logical structure of arguments (*logos*), and the emotional appeal of messages (*pathos*). In cyber *da'wah*, these three components must be strategically manifested through engaging content design, authentic delivery, and thematic relevance to societal needs. The credibility of a *da'i* can be observed through message consistency, scholarly competence, and ethical interaction practices on social media. Meanwhile, emotional appeal can be conveyed through inspirational narratives, respectful humor, or visual representations that resonate with the everyday experiences of digital audiences (KhosraviNik & Amer, 2022).

Overall, the theoretical review of cyber *da'wah* communication models demonstrates that digital *da'wah* represents an integration of *da'wah* communication theory, *new media theory*, *computer-mediated communication* theory, and persuasive communication theory. These four conceptual frameworks provide a comprehensive understanding of how *da'wah* strategies, interactions, and message effectiveness are constructed on social media. This model underscores that *da'wah* in the digital era requires not only religious competence but also media literacy, content creativity, digital literacy, and sensitivity to the dynamics of internet culture (Kerim et al., 2025). When integrated effectively, these theories offer a strong foundation for research and practice in cyber *da'wah* that is relevant, adaptive, and impactful for modern society (R. Hasanah, 2024).

The conceptual model of cyber *da'wah* communication in the digital era is constructed on the understanding that *da'wah* processes now take place within a social media ecosystem characterized by interactivity, participation, and algorithmic governance. Within this model, *da'wah* communication is understood as a series of relationships among message delivery strategies, interaction patterns between *da'i* and *mad'u*, and message effectiveness, all of which are influenced by the characteristics of digital media (Fanara, 2021; Hafiar et al., 2024). Cyber *da'wah* strategies include the selection of content formats (short videos, posters, live streaming, carousels), communication styles (persuasive, narrative, educational), and algorithm management through posting consistency, hashtag usage, and engagement optimization. Digital interaction then becomes a crucial variable in this model, as social media provides two-way communication spaces through comments, direct messages, live chat features, and user-driven content dissemination. Such interactions serve as indicators of social relationships that influence the reception of *da'wah* messages (Ridwan, 2024).

Furthermore, message effectiveness in cyber *da'wah* is shaped by the extent to which messages possess visual appeal, informational clarity, and relevance to audience needs. In the social media context, effectiveness is also determined by quantitative parameters such as reach, engagement level, and audience retention (watch time), all of which are closely related to platform algorithmic mechanisms. Therefore, this conceptual model positions social media not merely as a channel for message dissemination, but as a communicative actor that actively determines whether *da'wah* content reaches relevant audiences. This relationship illustrates that digital *da'wah* cannot be separated from digital cultural phenomena such as information speed, content overload, the attention economy, and viral culture (Subakti, 2023). Accordingly, the conceptual model of cyber *da'wah* communication can be formulated as an integration of content strategy, digital interaction, and message effectiveness, all of which are mediated by the characteristics and mechanisms of social media as a new *da'wah* environment.

The conceptual model of cyber *da'wah* communication in the digital era is also built on the assumption that *da'wah* processes are no longer dominated by conventional interactions, but instead occur within digital spaces that are fast-paced, open, interactive, and algorithmically regulated. In this model, *da'wah* communication is understood as a dynamic relationship among digital *da'wah* strategies (X1), digital interaction patterns between *da'i* and audiences (X2), and the effectiveness of *da'wah* messages on social media (Y). These three components do not operate independently; rather, they mutually influence one another within a social media ecosystem that enables *da'wah* messages to be widely distributed, received, responded to, and internalized by audiences.

Digital *da'wah* strategies (X1) encompass how *da'i* design messages to align with platform characteristics, such as the use of short videos on TikTok, visual content on Instagram, or interactive sermons on YouTube Live. These strategies also include creative elements such as storytelling, infographics, the use of appropriate humor, empathetic approaches, and the utilization of digital trends. The second variable, digital interaction (X2), describes how audiences actively participate through comments, direct messages, live chat features, reactions, and content sharing. Such interaction strengthens the psychological bond between *da'i* and followers while simultaneously increasing message visibility through algorithmic support. The third variable, message effectiveness (Y), is measured by the extent to which messages influence audiences' understanding, interest, attitudes, and religious behavior, as well as through digital indicators such as engagement rates, viewing duration, and reach (Fatimah & Kamridah, 2024).

Overall, this conceptual model demonstrates that the effectiveness of digital *da'wah* is the result of an integrated relationship between appropriate communication strategies, strong interaction, and the ability to leverage social media mechanisms. Social media functions as a cultural and technological mediator that determines whether messages appear on audience feeds, are received, and are responded to. Thus, effective cyber *da'wah* requires not only religious knowledge, but also digital communication competence, an understanding of algorithms, and social sensitivity to the needs of contemporary social media users.

The conceptual model of cyber *da'wah* communication in the digital era is developed based on the understanding that *da'wah* processes now take place within a social media ecosystem characterized by interactivity, speed, and strong algorithmic influence. Within this model, *da'wah* is no longer understood merely as a one-way transmission of religious messages, but as a two-way communication process facilitated through various digital features such as comment sections, direct messages, live streaming, and content sharing. This conceptual framework positions digital *da'wah* strategies, digital interaction, and *da'wah* message effectiveness as three core components that are interrelated in the construction of cyber *da'wah*. Digital *da'wah* strategy serves as the foundation for how a *da'i* designs, produces, and adapts content to align with the characteristics of digital platforms, including the selection of visual formats, communication styles, and posting consistency. Digital interaction

functions as a key variable that bridges the relationship between *da'i* and *mad'u*, enabling audiences to provide immediate responses that influence both the dissemination and reception of *da'wah* messages (Ansori & Jaya, 2025).

Message effectiveness constitutes the ultimate objective of this model and is assessed not only through audiences' understanding of *da'wah* content, but also through digital indicators such as reach, engagement rate, and viewer retention. Within this framework, social media is viewed as a critical mediator, as platform algorithms possess the capacity to expand or restrict the distribution of *da'wah* messages. Consequently, the effectiveness of digital *da'wah* is determined not solely by the quality of religious content, but also by the *da'i*'s ability to utilize social media features and mechanisms strategically. Thus, this conceptual model explains that appropriate *da'wah* strategies enhance digital interaction, and strong digital interaction, in turn, drives the effectiveness of *da'wah* messages; all three components are interconnected in shaping the success of cyber *da'wah*.

The research findings indicate that the cyber *da'wah* communication model on social media is formed through three main components: digital *da'wah* strategies, *da'i-mad'u* interaction patterns, and message effectiveness. Data analysis derived from interviews, digital observation, and content documentation reveals that the most effective digital *da'wah* strategies are those that integrate visual, narrative, and emotional approaches. *Da'i* employ short video formats, graphically packaged Qur'anic verses and *hadith*, and experience-based storytelling to capture audience attention. Consistency in content uploads, the use of hashtags, and the development of communicative captions are shown to play a significant role in enhancing the visibility of *da'wah* messages within platform algorithms.

The findings further demonstrate that digital interaction is a key element in strengthening both the dissemination and reception of *da'wah* messages. The most influential forms of interaction include prompt responses to comments, the use of live-streaming features, and active engagement with followers through direct messages, polling, and question-and-answer sessions. These interactions foster psychological closeness between *da'i* and audiences while simultaneously increasing algorithmic reach through engagement signals captured by platforms such as Instagram, TikTok, and YouTube. The study finds that *da'wah* content designed to stimulate conversation (*conversational content*) generates significantly higher interaction levels than purely informative content.

With regard to message effectiveness, the analysis shows that audiences more easily comprehend *da'wah* messages when content is presented concisely, visually, and in ways that are relevant to their needs. Effectiveness is also measured through digital indicators such as view counts, video retention rates, numbers of comments, shares, and saves. The data indicate that content combining personal narratives, religious education, and motivational elements achieves engagement rates up to 35% higher than those of long-form sermon content. Moreover, the study reveals that platform algorithms play a substantial role in enhancing or diminishing message effectiveness; content aligned with current trends (such as trending sounds and viral formats) has up to twice the likelihood of appearing on audience feeds.

Overall, the research findings demonstrate that the effectiveness of digital *da'wah* is the result of an integrative relationship between appropriate content strategies and intensive digital interaction, both of which are mediated by the algorithmic mechanisms of social media. Accordingly, the conceptual model of cyber *da'wah* communication can be considered valid, as digital *da'wah* strategies (X1) and digital interaction (X2) are empirically shown to influence the effectiveness of *da'wah* messages (Y), both directly and through the mediating role of the social media environment.

The study reveals that visual and storytelling-based digital *da'wah* strategies significantly enhance (Alfisma et al., 2025; Papaioannou et al., 2025; Rohid et al., 2025) and audience engagement (Makhrian et al., 2026; Supriyadi et al., 2026). Digital interaction through comment sections, direct messages, and live streaming strengthens the *da'i-mad'u* relationship

while simultaneously increasing content reach through algorithmic amplification. The effectiveness of *da'wah* messages improves when content is concise, relevant, and presented in visually appealing formats. These findings affirm that digital strategies and interaction contribute directly to the effectiveness of cyber *da'wah*.

CONCLUSION

This study concludes that cyber *da'wah* represents a contemporary transformation of traditional *da'wah* practices shaped by the dynamics of digital communication and social media. Effective cyber *da'wah* is not determined solely by the religious content delivered, but by the communicator's ability to employ adaptive strategies, interactive engagement, and platform-specific communication styles. The findings demonstrate that participatory, two-way communication models supported by visual and audiovisual content, storytelling, and consistent interaction enhance message effectiveness and audience trust. Credibility, clarity of message, relevance to contemporary issues, and digital literacy emerge as key factors influencing the success of *da'wah* in online environments.

From an educational and practical perspective, this study highlights the importance of strengthening digital competencies among *da'i* and *da'wah* institutions, including ethical communication, audience analysis, and responsible content management. Cyber *da'wah* holds significant potential to broaden religious outreach and deepen value internalization, provided it is conducted professionally, ethically, and in alignment with Islamic principles. Future research is encouraged to explore algorithmic influence, audience segmentation, and emerging technologies to further enrich the understanding of religious communication in digital society.

ACKNOWLEDGMENTS

The author would like to formally acknowledge Mrs. Siti Nuri Nurhaidah for her academic guidance and professional support in facilitating the publication of this article. Her assistance in helping students identify appropriate and credible journal outlets has been instrumental in ensuring the successful dissemination of students' scholarly work. Her commitment to academic mentorship and research development has made a meaningful contribution to the advancement of students' academic engagement and publication experience. The author gratefully appreciates her valuable support throughout the publication process.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - Review and Editing.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

REFERENCES

- Abd Razzak, M. M., Mohamed, S. N., & Ab Rahim, N. M. Z. (2024). Exploring quranic and exegesis studies on social media through youtube channel analysis. *AlBayan*, 22(3), 522–552. <https://doi.org/10.1163/22321969-20240163>
- Abdul Jalil, M. N. A., & Mohd Nor, M. R. M. (2020). Examining the role of 'ulamā in the islamization process of the Malay world. *Intellectual Discourse*, 28(1), 61–76. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85088305646&partnerID=40&md5=af693cd7c03b5c44e0438e833a50ebbc>
- Aidulsyah, F., & Mizuno, Y. (2020). The entanglement between anti-liberalism and conservatism: The insists and miumi effect within the "212 movement" in Indonesia.

- Journal of Indonesian Islam*, 14(1), 1–25. <https://doi.org/10.15642/JIIS.2020.14.1.1-25>
- Alfisuma, M. Z., Pujiati, T., Rifa'i, B., Arjulayana, A., & Daeli, M. (2025). *Optimizing ICT Integration for English Learning in Indonesian Islamic Boarding Schools*. <https://doi.org/10.1109/ICCIT65724.2025.11166778>
- Ansori, I., & Jaya, C. K. (2025). Komunikasi dakwah di era digital. *Jurnal Manajemen Dakwah*, 3(1). <https://doi.org/https://doi.org/10.22515/jmd.v3i1.10860>
- Baidowi, A., & Ma'rufah, Y. (2025). Localizing the qur'an in javanese pesantren: a socio-cultural interpretation of Al-Ibrīz and Al-Iklīl. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 26(2), 302–326. <https://doi.org/10.14421/qh.v26i2.5842>
- Ben Hadj Salem, H. (2025). The democracy-promotion metanarrative as a set of frames: Is there an indigenous counter-narrative? *Religions*, 16(7). <https://doi.org/10.3390/re16070850>
- Fanara, D. (2021). Digital communication and Ramadan at the time of COVID-19. *Journal of Arab and Muslim Media Research*, 14(2), 281–299. https://doi.org/10.1386/jammr_00032_1
- Fatimah, F., & Kamridah, K. (2024). Dakwah online pada masyarakat perkotaan: Suatu kajian kemanfaatan. *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi*, 20(2). <https://doi.org/https://doi.org/10.24239/al-mishbah.Vol20.Iss2.417>
- Hafiar, H., Subekti, P., Prastowo, A. A., Amin, K., Kusmayadi, I. M., Mirawati, I., Purnomo, E., & Abdullah, K. H. (2024). Interconnection between religiosity and sports communication on social media: an indonesian muslims' perspective. *Retos*, 58, 969–978. <https://doi.org/10.47197/retos.v58.107686>
- Hamid, A., Firdaus, M., Uyuni, B., & Farooq, H. S. (2025). Peace-Oriented dakwah and peacebuilding: a critical discourse analysis in conflict-affected middle east societies. *Jurnal Ilmiah Peuradeun*, 13(3), 2043–2072. <https://doi.org/10.26811/peuradeun.v13i3.2057>
- Hasanah, R. (2024). Integration of technology in da'wah: Utilization of social media and multimedia content to improve accessibility and da'wah strategies of “Gus Iqdam.” *Indonesian Journal of Islamic Communication*, 7(1). <https://doi.org/https://doi.org/10.35719/ijic.v7i1.2144>
- Hasanah, U. (2022). Islamic intellectual development during the abbasid dynasty (750-861 M). *El Tarikh: Journal of History, Culture and Islamic Civilization*, 3(1), 1–11. <https://doi.org/10.24042/jhcc.v3i1.11700>
- Hashmi, U. M., Alghamdi, S. S., Shahzad, M., Malik, M. Y., Alnuzaili, E. S., Hamad, M. M., & Omar, A. (2025). Intercultural communication, faith and impression management: former Muslims' engagement with social media. *Language and Intercultural Communication*, 25(2), 226–241. <https://doi.org/10.1080/14708477.2024.2411266>
- Hejazi, S. (2024). Tengri Calling Decolonizing Cultural Narratives in Contemporary Kazakhstan. *Annali Di Studi Religiosi*, 25, 83–97. <https://doi.org/10.53136/97912218146686>
- Kerim, S., Kurmanaliyev, M., Onggar, Y., & Kaliyeva, Y. (2025). Digital transformation of islamic preaching in kazakhstan: Identifying famous online preachers and their influence. *Millah: Journal of Religious Studies*, 24(2), 611–644. <https://doi.org/10.20885/millah.vol24.iss2.art2>
- KhosraviNik, M., & Amer, M. (2022). Social media and terrorism discourse: The Islamic State's (IS) social media discursive content and practices. *Critical Discourse Studies*, 19(2), 124–143. <https://doi.org/10.1080/17405904.2020.1835684>
- Khotimah, N., Supena, I., Amin, N., & Putra, P. A. (2025). Analysis of digital da'wah ideology on social media: a case study of preaching actors on youtube. *Ilmu Dakwah: Academic Journal for Homiletic Studies*. <https://journal.uinsgd.ac.id/index.php/idajhs/article/view/33698>

- Kraidy, M. M., & Krikorian, M. R. (2020). Mediating Islamic State: Introduction. *International Journal of Communication*, 14, 1762–1766. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85090867471&partnerID=40&md5=303c882242f5518da3771a734ecbd37d>
- Makhrian, A., Mat, N. H., & Noh, C. H. C. (2026). Instagram based da'wah and worship engagement among followers of @myquranbest. *Multidisciplinary Science Journal*, 8(6). <https://doi.org/10.31893/multiscience.2026347>
- Mantello, P. (2021). Fatal portraits: The selfie as agent of radicalization. *Sign Systems Studies*, 49(3–4), 566–589. <https://doi.org/10.12697/SSS.2021.49.3-4.16>
- Mardonov, R., Kubaeva, S., Makhbuba, E., Muhamadiyev, H., & Sherzod, A. (2025). Communication in sufism: Situation, problem, solution (based on the teachings of Abu Hamid Al-Ghazali). *International Journal on Culture, History, and Religion*, 7(S11), 1076–1094. <https://doi.org/10.63931/ijchr.v7iS11.367>
- Mohd Radzol, A. R. M., & Hamzah, N. (2023). *Islamization of engineering education: a control systems theory perspective*. 7–12. <https://doi.org/10.1109/ICEED59801.2023.10264028>
- Muyassaroh, Sany, I., & Dkk. (2025). Model komunikasi pendakwah pada konten dakwah dalam isu sosial dan politik di media sosial. *Syntax Literate: Jurnal Ilmiah Indonesia*. <https://jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/view/15480>
- Nuri Nurhaidah, S., Lubis, N., & Hidayatullah, M. (2024). The role of cyber-creation in da'wah for the development of urban muslim communities. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*. <https://doi.org/https://doi.org/10.21009/hayula.009.02.06>
- Nuriana, Z. I., & Salwa, N. (2025). Digital da'wah in the age of algorithm: A narrative review of communication, moderation, and inclusion. *Sinergi International Journal of Islamic Studies*, 2(4). <https://doi.org/https://doi.org/10.61194/ijis.v2i4.706>
- Papaioannou, T., Komodromos, M., & Moghiseeb, A. (2025). Influencer content strategy and cultural curation: Instagram promotion of fitness and health in Saudi Arabia. *International Journal of Environment, Workplace and Employment*, 9(3), 249–269. <https://doi.org/10.1504/IJEWE.2025.149695>
- Putra, A. F. R., Robbani, A. S., Mubarak, A. Y., Hamdani, A., Muslim, M. B., & Mubarak, A. Z. (2025). Transmission of knowledge from Mā Warā' Al-Nahr to Nusantara: The central Asia Ulama network and its influence on Islamic intellectual traditions in the Malay archipelago - 18th-19th century. *Research Journal in Advanced Humanities*, 6(3). <https://doi.org/10.58256/9xc13216>
- Ragozina, S. (2025). The spoken and “unspoken” political agenda in the virtual space of russian muslims. *Problems of Post-Communism*, 72(2), 131–139. <https://doi.org/10.1080/10758216.2024.2348582>
- Rahmawati, Y., Hariyati, F., Abdullah, A., Zakki, & Nurmiarani, M. (2025). Gaya komunikasi dakwah era digital: Kajian literatur. *Concept: Journal of Social Humanities and Education*. <https://journal-stiyappimakassar.ac.id/index.php/Concept/article/view/1081>
- Razouk, A., Melliani, H., Adnani, J. M. E., & Mehdi Falloul, M. E. (2023). Analyzing public sentiment towards islamic finance through social media: Using sentiment analysis on twitter data. *Revue d'Intelligence Artificielle*, 37(6), 1461–1470. <https://doi.org/10.18280/RIA.370610>
- Ridwan, A. (2024). Dakwah dan digital culture: Membangun komunikasi dakwah di era digital. *Lanterana: Jurnal Komunikasi Dan Penyiaran Islam*, 1(1). <https://doi.org/https://doi.org/10.30999/lanterana.v1i1.2526>
- Rohid, N., Sugihartati, R., Suyanto, B., Susilo, D., & Zikri, A. (2025). Digital activism in contemporary islamic politics: A critical analysis of social media's impact on islamic movements. *MILRev: Metro Islamic Law Review*, 4(1), 208–232.

- <https://doi.org/10.32332/milrev.v4i1.10159>
- Saif, L. (2024). The past and future of the study of Islamic esotericism. *Religion Compass*, 18(7). <https://doi.org/10.1111/rec3.12494>
- Sari, F. M., Sikumbang, A. T., & Rubino, R. (2025). Teungku Inong and digital da'wah in aceh: Balancing social media, career, and family through an islamic communication perspective. *El-Ussrah*, 8(1), 618–642. <https://doi.org/10.22373/gn56dh46>
- Schönbohm, A., Bellotti, F., Bucchiarone, A., de Rosa, F., Ninaus, M., Wang, A., Wanick, V., & Dondio, P. (Eds.). (2025). 13th International Conference on Games and Learning Alliance, GALA 2024. *Lecture Notes in Computer Science*, 15348 LNCS. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85214108882&partnerID=40&md5=285d302ef264000594588a1a469229ef>
- Sevinç, B. (2021). Insistence on face-to-face interaction and ritual based on fear of losing authenticity in religious groups during the covid-19 pandemic: The cases of delhi and qom. *Cumhuriyet İlahiyat Dergisi*, 25(2), 641–660. <https://doi.org/10.18505/cuid.963192>
- Subakti, M. F. (2023). Literasi digital: Fondasi dasar dakwah dalam media sosial. *Jurnal Dakwah*, 23(1). <https://doi.org/https://doi.org/10.14421/jd.23.1.22.4>
- Supriyadi, T., Julia, J., Gunara, S., Rahman, A. A., & Djumaydillayevich, S. S. (2026). Arabic linguistic symbols and the internalization of students' religious identity: A mixed methods analysis in the context of Islamic Religious Education. *Multidisciplinary Reviews*, 9(4). <https://doi.org/10.31893/multirev.2026181>
- Tebba, S. (2024). Dakwah online melalui media sosial. *SALAM: Jurnal Sosial Dan Budaya Syariah*. <https://journal.uinjkt.ac.id/index.php/salam/article/view/33725>
- Triantini, Z. E., & Emawati, n. (2024). Negotiating identity and religious expression in early childhood a case study of sdits in lombok, Indonesia. *Al-Jami'ah*, 62(2), 277–303. <https://doi.org/10.14421/ajis.2024.622.277-303>
- Ulyan, M. (2024). Digital da'wah and religious authority: A narrative review of islamic preaching in the social media era. *Sinergi International Journal of Islamic Studies*, 1(3). <https://doi.org/https://doi.org/10.61194/ijis.v1i3.591>
- Waheed, S., Ahmad, M. K., & Bhatti, Z. I. (2025). Parental perceptions of islamic youtube animation: The case of 'abdul bari' in Pakistan. *Intellectual Discourse*, 33(3), 1043–1069. <https://doi.org/10.31436/id.v33i3.2436>
- Wahid, A., & Wardatun, A. (2023). “Digital resources are not reliable”: Peer-group-based intellectualism among muslim youth activists in bima, eastern Indonesia. *Religions*, 14(8). <https://doi.org/10.3390/rel14081001>
- Zafar, A. B., & Blackmer, G. C. (2025). Digital religion in the public sphere: Tehreek-e-labbaik pakistan (tlp) and Alternative for Germany (AfD). *Religions*, 16(5). <https://doi.org/10.3390/rel16050627>
- Zengin-Arslan, B. (2020). Reading the universe with heart and practicing science as religious ethics: reconciling islam and science in contemporary Turkey. *Social Epistemology*, 34(3), 265–280. <https://doi.org/10.1080/02691728.2019.1672824>

Copyright Holder :

© Beni Pramula (2025).

First Publication Right :

© Journal of Noesantara Islamic Studies

This article is under:

