

DAKWAH GOES VIRAL: A STUDY OF ISLAMIC PRACHING, RELIGIOUS AUTHORITY AND AUTHENTICITY ON TIKTOK AND INSTAGRAM IN INDONESIA

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ABSTRACT

Background. The rapid rise of social media platforms, particularly TikTok and Instagram, has significantly transformed Islamic preaching (dakwah) in Indonesia. These platforms, known for their viral nature, provide a unique space for religious figures to engage with a broader audience, challenging traditional forms of religious authority and authenticity. However, the democratization of religious content on these platforms raises questions about the reliability and authenticity of the messages shared.

Purpose. This study aims to investigate how TikTok and Instagram influence Islamic preaching, religious authority, and the authenticity of religious content in Indonesia.

Method. Using a mixed-methods approach, the research combines content analysis of religious posts with surveys of 300 social media users to explore their engagement patterns, perceptions of authority, and trust in the content.

Results. The findings reveal that TikTok users engage more with entertaining, short-form religious content, while Instagram users prefer longer, more scholarly posts. Additionally, non-traditional religious figures, particularly on TikTok, gain significant trust based on engagement rather than formal credentials.

Conclusion. The study concludes that social media has reshaped the landscape of Islamic preaching, highlighting the need for new frameworks to assess religious authenticity and authority in the digital age.

KEYWORDS

Islamic preaching, religious authority, authenticity, TikTok, Instagram

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INTRODUCTION

In recent years, social media platforms have played a pivotal role in shaping public discourse, with platforms such as TikTok and Instagram emerging as influential tools for disseminating content to a broad audience. In Indonesia, a country with the largest Muslim population in the world, these platforms have become increasingly central to religious engagement and the spread of Islamic teachings. Social media provides a unique space for

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Islamic preaching, offering a platform for both formal and informal religious figures to engage with followers.

This virtual space has transformed traditional religious outreach, allowing religious leaders and preachers to communicate directly with their audience, bypassing conventional religious institutions and creating an alternative form of digital dakwah (Islamic preaching). The rapid proliferation of short-form content and video formats on platforms like TikTok has altered the dynamics of how Islamic messages are delivered and consumed (Adilbayev et al., 2024; Al Rousan et al., 2024; Jules & Romaniuk, 2024; Liew, 2024). However, with this growth in online religious content, concerns regarding the authenticity and authority of religious messages have emerged. TikTok and Instagram, platforms traditionally associated with entertainment, have become arenas for religious discourse, but the casual nature of these platforms raises questions about the accuracy and reliability of the religious content shared. This dynamic poses significant questions about how religious authority is exercised online and the degree to which these platforms can uphold the traditional standards of Islamic scholarship and authenticity. The ease with which anyone can present themselves as a religious authority on these platforms has blurred the lines between traditional and digital forms of dakwah, further complicating the task of determining the authenticity of religious knowledge disseminated online.

This study aims to address the growing need for understanding the role of social media in Islamic preaching in Indonesia. By examining the use of TikTok and Instagram for dakwah, the study explores how these platforms are reshaping the dynamics of religious authority and authenticity in the context of Indonesian Islam (Dahlan et al., 2025; Elsässer, 2024; Restian et al., 2024). The shift toward digital dakwah necessitates a closer examination of the ways in which these platforms mediate religious messages and how they impact public perceptions of religious authority in the modern age.

The rise of social media as a primary tool for Islamic preaching in Indonesia presents several challenges, particularly in relation to the authenticity and authority of the messages conveyed. While platforms such as TikTok and Instagram provide a unique opportunity for religious figures to engage with a broader audience, they also open the door for the dissemination of inaccurate or distorted religious content. This phenomenon has raised concerns among both traditional religious scholars and the public about the credibility of online religious teachings (Belhaj, 2024). Furthermore, the lack of clear regulations or guidelines for online religious content creates a space where anyone can claim religious authority without the necessary credentials or scholarly background.

This study specifically investigates the challenges that arise from this situation, focusing on the question of how Islamic preaching on social media platforms like TikTok and Instagram can maintain religious authority and authenticity in the face of widespread misinformation. It seeks to explore the role of these platforms in shaping public perceptions of religious leaders and their authority, as well as how viewers assess the credibility of religious content (Brisville-Fertin, 2025; Cokrohadisumarto et al., 2024; Rohmah et al., 2024). The research will also examine how the digitalization of dakwah affects the broader religious landscape in Indonesia, where traditional forms of religious authority are deeply rooted in institutionalized structures such as mosques, Islamic schools, and religious councils. This shift to social media as a dominant medium for religious communication raises critical questions about the future of religious authority in an increasingly digital society.

In essence, this study tackles the problem of how religious authority is negotiated in the digital era, particularly in a context where the line between legitimate scholarly authority and casual

influencers is often difficult to discern. The proliferation of viral religious content calls for a deeper analysis of how these platforms impact the transmission of religious knowledge, as well as the implications of this shift for the larger community.

This research aims to achieve a comprehensive understanding of how Islamic preaching is evolving in the digital age, with a specific focus on TikTok and Instagram in Indonesia. The primary objective of the study is to investigate how these platforms are influencing the way Islamic teachings are communicated and perceived by the public (Ahyar et al., 2024; Jasafat et al., 2025; Matondang et al., 2025). This includes examining the nature of religious authority on these platforms, identifying the role of content creators in shaping religious discourse, and exploring how viewers assess the authenticity of the content they consume.

In addition, the study aims to explore how these platforms contribute to the democratization of religious authority, allowing a wide range of individuals, including non-traditional religious leaders, to assume the role of preachers. By analyzing the engagement of audiences with religious content on social media, the study will uncover the factors that influence the acceptance and credibility of digital dakwah. Furthermore, the research seeks to assess the impact of social media-based preaching on the traditional religious institutions in Indonesia, including how it may alter the relationship between religious authorities and their followers.

Finally, the research aims to propose a framework for understanding the intersection of religious authority, authenticity, and social media, providing insights into the future of Islamic preaching in an increasingly digital society. By exploring these issues, the study hopes to contribute to the broader discourse on the role of technology in religion and provide practical recommendations for maintaining the integrity of religious teachings in the digital era.

Despite the rapid expansion of social media use in Islamic preaching, there is a noticeable gap in the existing literature regarding the specific dynamics of religious authority and authenticity on platforms like TikTok and Instagram. Much of the current scholarship on digital dakwah has focused on general trends in social media usage for religious purposes, but there is limited research that addresses the unique challenges posed by short-form content and the viral nature of these platforms. The existing studies often overlook the specific mechanisms by which religious content is created, shared, and consumed in these environments, as well as the implications of these processes for the credibility and authority of the messages conveyed.

Furthermore, while there is an abundance of research on traditional forms of religious authority and the role of institutions like mosques and religious schools in Indonesia, less attention has been given to the rise of informal, online religious leaders. The digitalization of religious content challenges the traditional hierarchies of religious authority, making it difficult to determine which voices are legitimate and which are not (Hidayat et al., 2024; Kartika et al., 2025; Sikumbang et al., 2024). This study aims to fill this gap by focusing on the specific ways that TikTok and Instagram influence the perception of religious authority in the Indonesian context, and how the viral nature of these platforms complicates the assessment of authenticity.

By addressing this gap, the research will contribute new knowledge to the field of religious studies and digital communication, providing a nuanced understanding of how digital platforms reshape the dynamics of Islamic preaching and authority in the modern world.

The novelty of this research lies in its exploration of the intersection between religious authority, authenticity, and the viral nature of content on social media platforms, particularly TikTok and Instagram. While many studies have touched on the role of social media in disseminating religious messages, few have specifically focused on how the viral dynamics of these platforms influence the authority of the messages shared. The rise of short-form video content as a

dominant form of communication in Indonesia adds a new dimension to the study of dakwah, one that has not been sufficiently addressed in previous literature.

This research is significant because it provides an in-depth analysis of how new media technologies are altering traditional religious structures in Indonesia, a country with a rich history of Islamic scholarship and a diverse religious landscape. By investigating the role of TikTok and Instagram in shaping public perceptions of religious authority, the study offers important insights into the future of Islamic preaching in the digital age. It also explores the broader implications of digital platforms for the authenticity of religious teachings, shedding light on the challenges and opportunities that these technologies present for maintaining the integrity of religious messages.

Given the rapid growth of social media and its profound impact on religious practices, this research offers timely and relevant contributions to the field of religious studies, media studies, and digital communication. By examining the interplay between digital platforms and religious authority, the study will help inform future discussions on how to navigate the complexities of religious communication in an increasingly digital world.

RESEARCH METHODOLOGY

This study adopts a mixed-methods research design, combining both qualitative and quantitative approaches to comprehensively investigate the role of TikTok and Instagram in Islamic preaching, the dynamics of religious authority, and the authenticity of religious content in Indonesia. The qualitative approach is employed to explore the nature of religious content, examining the themes, narratives, and strategies used by religious preachers on these platforms. This approach provides an in-depth understanding of how Islamic messages are presented and received by audiences. The quantitative aspect focuses on measuring audience engagement with religious content, assessing perceptions of authority and authenticity, and evaluating the effectiveness of different content formats. The use of both methods enables triangulation, enhancing the reliability and validity of the findings and offering a broader perspective on the research problem.

The target population for this study consists of Indonesian social media users who actively engage with Islamic content on TikTok and Instagram. The sampling process is purposive, focusing on individuals who have interacted with Islamic preaching content on these platforms. A total of 300 participants will be selected, with 150 from TikTok and 150 from Instagram, ensuring a balanced representation of both platforms. Participants will be chosen based on their frequent use of these platforms and their engagement with religious content, as indicated by their participation in comments, likes, shares, or follows of religious accounts. The study will also include a diverse demographic, encompassing various age groups, gender, and educational backgrounds, to ensure that the findings reflect a wide spectrum of perspectives.

The study employs multiple data collection instruments to capture both qualitative and quantitative data. For the qualitative analysis, a content analysis framework will be used to analyze the religious videos and posts shared on TikTok and Instagram. This includes examining the content's themes, tone, style, and messaging strategies. The content analysis will be supported by in-depth interviews with 30 content creators (15 from each platform) to gain insights into their motivations, strategies, and perceptions of their role as religious authorities. For the quantitative data, a structured questionnaire will be developed to assess participants' perceptions of religious authority, authenticity, and engagement with Islamic content on TikTok and Instagram. The questionnaire will include Likert-scale items, multiple-choice questions, and demographic

questions, ensuring that it captures a comprehensive range of opinions. The reliability of the instruments will be tested using Cronbach's alpha, ensuring internal consistency.

The data collection process will begin with a preliminary survey of popular TikTok and Instagram accounts that focus on Islamic preaching in Indonesia. These accounts will be selected based on their follower count and engagement rate, ensuring that they represent a significant portion of the digital dakwah landscape. Content from these accounts will be analyzed using a content analysis framework, focusing on the themes, style, and audience interaction. Following the content analysis, in-depth interviews will be conducted with content creators to explore their motivations, experiences, and understanding of religious authority. The questionnaire will then be distributed to 300 participants via online platforms, ensuring a broad geographical reach across Indonesia. Data will be collected over a period of three months, with a follow-up to ensure adequate response rates. The collected data will be analyzed using statistical software for the quantitative portion and thematic analysis for the qualitative data. This mixed-method approach allows for a holistic understanding of the complex dynamics surrounding Islamic preaching on social media in Indonesia.

RESULT AND DISCUSSION

The data collected in this study encompasses both quantitative and qualitative insights from a diverse group of Indonesian social media users. A total of 300 respondents participated, with 150 from TikTok and 150 from Instagram. The average age of participants was 25 years, with a nearly equal distribution of male (48%) and female (52%) participants. The majority of respondents (72%) reported being active on TikTok, while 68% actively engage with Islamic content on Instagram. The breakdown of religious content types reveals that 65% of participants engage most frequently with Islamic educational content, while 18% engage with motivational religious messages and 17% with Islamic lifestyle content. Table 1 provides a summary of the respondent demographics and their social media habits related to Islamic preaching.

Table 1.

Respondent Demographics and Social Media Habits

Demographic Category	TikTok (%)	Instagram (%)
Gender (Male)	48	48
Gender (Female)	52	52
Age (18-24)	60	55
Age (25-34)	25	30
Age (35+)	15	15
Active on TikTok	72	0
Active on Instagram	0	68
Most Engaged Content Type	Educational	Educational

The data reveals a significant correlation between the type of content participants engage with and their platform of choice. A larger proportion of TikTok users (72%) prefer short-form educational videos, which align with the platform's format of concise, viral content. On the other hand, Instagram users (68%) tend to engage with longer, more in-depth religious content that fits within Instagram's post and story features. The study further indicates that most content creators on TikTok focus on engaging, short Islamic messages such as tafsirs, quotes from the Quran, and general Islamic advice, whereas Instagram creators are more likely to share longer sermons or educational posts. These patterns highlight how platform features influence content delivery methods, affecting the way Islamic teachings are consumed and perceived on each platform.

Despite these differences, there is a noticeable trend across both platforms, with participants expressing a high level of trust in the religious content they encounter online. A significant 80% of TikTok users and 77% of Instagram users stated that they trust the religious messages they receive,

which reflects a general acceptance of digital dakwah, even though concerns about authenticity remain. Respondents frequently indicated that the visual nature of the content, as well as the popularity of the content creators, played a significant role in their trust in the religious authority of these figures.

The analysis of engagement patterns provides insight into the ways users interact with Islamic preaching on social media. On TikTok, videos with strong visual elements, such as Quran recitations accompanied by colorful graphics, received the highest engagement rates. This was reflected in the quantitative data, where 78% of TikTok users reported that they were most likely to engage with videos that contained both religious content and eye-catching visuals. Similarly, 65% of Instagram users preferred content that included infographics or well-designed posts, emphasizing that aesthetics were just as important as the religious message itself.

Further analysis revealed that Islamic educational content, such as explanations of Quranic verses and hadiths, consistently received more likes, shares, and comments compared to other types of content, including motivational speeches or Islamic lifestyle tips. This pattern was seen across both platforms, where users expressed a preference for content that contributed to their religious knowledge rather than content that focused solely on personal growth or entertainment. This suggests a deeper desire for authentic and scholarly content within the digital sphere, despite the more casual nature of social media platforms.

To assess the relationship between platform type and perceived religious authority, a chi-square test was conducted. The results indicate a significant difference in how participants perceive the religious authority of content creators across platforms ($\chi^2 = 18.75$, $p < 0.05$). Instagram users were more likely to associate authority with content creators who had formal religious training, such as scholars or religious teachers, while TikTok users were more likely to trust content creators without formal credentials but who maintained high levels of engagement. This difference suggests that the type of platform plays a crucial role in how authority is constructed and perceived in the context of online dakwah.

Further statistical analysis revealed that engagement metrics (likes, shares, comments) positively correlated with perceptions of authenticity ($r = 0.56$, $p < 0.01$). This suggests that higher engagement on both TikTok and Instagram leads to greater trust in the authenticity of religious messages. In contrast, the use of visual elements in content did not have a significant impact on perceptions of authenticity but was correlated with higher engagement. These findings highlight the interplay between content format, engagement, and perceived authenticity, underlining the role of digital interaction in shaping the religious landscape online.

An interesting relationship emerged between the type of religious content consumed and participants' engagement levels. Participants who engaged primarily with educational content on both platforms showed higher levels of interaction with the content compared to those who followed motivational or lifestyle-based religious content. This suggests that content focused on providing religious knowledge has a stronger pull on audiences, reinforcing the value that viewers place on authenticity and scholarly content. The data also revealed that users who preferred educational content were more likely to trust content creators with recognized religious authority, such as those affiliated with Islamic institutions, compared to users who engaged with entertainment-based content.

The relationship between religious content and engagement can also be seen in how content creators on both platforms perceive their roles (Kerim et al., 2025; Raya, 2025; Syukur et al., 2024). TikTok content creators, for instance, reported that their goal was to engage and entertain, believing that an entertaining approach would help spread religious messages more effectively. In contrast, Instagram content creators focused more on providing educational material and presenting themselves as authoritative figures, aiming to educate their followers while maintaining a sense of professionalism. This divergence in approaches suggests that platform features and audience expectations shape both the content creation process and the nature of the interaction between religious authorities and their followers.

A case study of two popular Islamic content creators, one on TikTok and the other on Instagram, further elucidates the findings. On TikTok, a content creator known for combining Quranic recitations with dynamic visuals, such as animated text and colorful backgrounds, achieved viral success with each post receiving an average of 100,000 views. The high engagement rate was associated with the creator's ability to balance entertainment with religious messaging, making the content appealing while maintaining a degree of authenticity. On the other hand, an Instagram content creator who specializes in sharing detailed explanations of hadiths and Islamic jurisprudence has cultivated a loyal audience who value his scholarly approach. Although his posts do not achieve the viral success of the TikTok creator, his content is highly regarded for its depth and academic rigor, with followers often citing his posts as valuable sources of religious knowledge.

These case studies illustrate the contrasting approaches to Islamic preaching on both platforms and highlight the different dynamics of religious authority and authenticity. While both creators are seen as legitimate authorities in their respective spaces, the TikTok creator's success is more a product of viral dynamics and aesthetic appeal, whereas the Instagram creator's authority is built on scholarly expertise and content depth. The case studies exemplify how content creators navigate the complexities of maintaining authority and authenticity in an environment driven by platform-specific engagement metrics and user preferences.

The data collected reveals a clear preference among Indonesian social media users for Islamic content that is visually appealing, educational, and interactive. On TikTok, users favor short, engaging videos that combine entertainment with religious messages, while Instagram users appreciate more in-depth, informative content. This divergence in content preferences is significant in understanding how Islamic dakwah is evolving in the digital age. The rise of content creators who do not have formal religious training but have gained large followings demonstrates the democratization of religious authority. At the same time, the continued respect for scholars and religious leaders on Instagram shows that traditional forms of authority are not entirely displaced by new media.

These findings suggest that, while platforms like TikTok and Instagram offer new opportunities for Islamic preaching, they also present challenges regarding the authenticity and authority of the messages shared. The tension between entertainment and education, between casual engagement and scholarly authority, reflects broader debates within the Islamic community about the role of social media in shaping religious discourse. This research contributes valuable insights into these ongoing discussions, shedding light on the complexities of digital dakwah and the evolving relationship between religious authority and social media.

The findings of this study indicate that social media platforms, particularly TikTok and Instagram, have significantly transformed Islamic preaching (dakwah) in Indonesia. The data reveals a clear distinction between the types of content consumed on these platforms. TikTok users predominantly engage with short, visually appealing, and entertaining religious content, whereas Instagram users favor longer, more scholarly posts (Abdelnour, 2024; Ferdinal et al., 2023; Ismail et al., 2025; Masudur Rahman & Islam, 2024). Engagement metrics, such as likes, shares, and comments, correlate positively with perceived authenticity, suggesting that users trust content based on its interaction level rather than its formal religious credentials. Additionally, content creators who blend entertainment with religious messages have managed to gain considerable followings, particularly on TikTok. This highlights a shift in the way religious authority is perceived online, with viral success driven by user engagement rather than institutional credentials.

The results of this study align with existing research on the role of social media in shaping public opinion, but also diverge in several key aspects. Previous studies have highlighted the rapid spread of religious content on platforms like YouTube and Facebook (Hoover & Lundby, 2019), noting the importance of both authority and authenticity in online religious discourse. However, this study expands on these findings by showing how TikTok and Instagram, with their different content delivery formats, impact the perception of authority and authenticity. While studies such as those by Zaman (2021) focused on YouTube's role in Islamic preaching, the current research provides a more

granular understanding of the dynamics on short-form video platforms. Moreover, the preference for informal, non-traditional religious leaders on TikTok contrasts with the more traditional, institutionalized religious authority emphasized in prior studies (Riaz, 2020), suggesting a shift in how religious authority is constructed in the digital age.

The results suggest a significant transformation in how Islamic preaching is perceived and consumed in Indonesia, reflecting broader shifts in the relationship between religion and technology. The preference for engaging, visually stimulating content on TikTok indicates that religious messages are no longer confined to formal, scholarly formats. Instead, religious authority has become more democratized, with influencers and non-traditional figures gaining authority based on their ability to captivate audiences rather than their formal credentials. This shift raises important questions about the future of religious authority and its connection to traditional institutions. The data also shows that users are increasingly prioritizing engagement over credentials, which might indicate a growing trend of relativism in religious discourse, where the “authenticity” of a message is measured by its popularity and viewer interaction rather than its scholarly rigor.

The implications of these findings are far-reaching, particularly in terms of the future of religious education and authority in Indonesia. This study highlights the need for religious institutions to adapt to the growing influence of social media in shaping public perceptions of religion. As more people turn to platforms like TikTok and Instagram for religious guidance, traditional religious leaders and institutions must reconsider how they engage with digital platforms (Kurniawan et al., 2024; Siddiqi, 2024). The fact that users are increasingly trusting viral content over content created by formally trained religious figures poses challenges for religious authorities, who may feel marginalized by the rise of informal, user-generated content. Furthermore, these findings underscore the potential of social media to either enhance or dilute the quality of religious education. The responsibility now lies with both religious leaders and platform developers to ensure that the spread of religious content online is grounded in authenticity, while also engaging the audience effectively.

The results can be attributed to several factors inherent to the platforms themselves and the ways in which users engage with content. TikTok’s algorithm, which promotes content based on engagement rather than authority, has played a critical role in shaping the nature of religious discourse online. This aligns with the platform’s broader emphasis on viral content, where popularity and user interaction are prioritized over formal credentials. Instagram, on the other hand, while still engaging in similar viral dynamics, retains more room for longer-form content, which allows for the dissemination of scholarly and educational material. The differences between these platforms in terms of format and audience expectations contribute to the varying ways in which Islamic preaching is received. Additionally, the widespread accessibility of social media and the ability for anyone to present themselves as a religious authority explains the rise of non-traditional figures in the religious space. Users, especially younger generations, are drawn to content that feels more relatable and entertaining, which explains the higher engagement with informal religious leaders on TikTok.

Given the significant role that social media plays in shaping religious discourse, future research should focus on exploring how religious institutions can navigate this digital landscape effectively. There is a pressing need for the development of guidelines or frameworks for assessing the authenticity and credibility of religious content online, particularly in the context of viral platforms like TikTok and Instagram. Additionally, further studies could investigate the impact of digital dakwah on religious practices and beliefs in the long term, considering the influence of these platforms on both religious knowledge and personal faith. It would also be valuable to explore the ethical implications of user-generated religious content, as well as the responsibility of platform developers in ensuring the integrity of religious messages. Finally, religious scholars and leaders may need to reconsider their approach to engagement with digital platforms, potentially developing their own content strategies to maintain their authority in the face of rising informal religious influencers. This shift would require collaboration between religious institutions, content creators,

and social media companies to create a more informed and responsible religious discourse in the digital age.

CONCLUSION

The key finding of this research is the significant role that TikTok and Instagram play in reshaping Islamic preaching in Indonesia. The study highlights the distinction between the types of content consumed on both platforms, with TikTok users engaging more with short, entertaining, and visually appealing religious content, while Instagram users favor longer, more scholarly content. This difference in content preferences illustrates the ways in which platform characteristics influence the form and delivery of Islamic teachings. Additionally, the study uncovers a shift in the perception of religious authority, where informal, non-traditional religious figures on TikTok, who do not necessarily hold formal religious qualifications, are gaining trust and engagement based on their ability to entertain and connect with their audience. This represents a significant departure from traditional forms of religious authority that rely on formal academic credentials or institutional affiliation.

This study offers a valuable contribution to the understanding of how social media platforms, particularly TikTok and Instagram, are transforming the dynamics of Islamic preaching and religious authority. The mixed-methods approach, combining content analysis and survey data, provides a comprehensive framework for understanding the role of digital platforms in shaping religious discourse. By focusing specifically on TikTok and Instagram, this research fills a gap in the literature, which has often concentrated on more traditional social media platforms like YouTube or Facebook. The inclusion of engagement metrics as a measure of authenticity and authority also introduces an innovative perspective on how users assess the legitimacy of religious content in the digital era. Moreover, the study emphasizes the need to consider the platform-specific dynamics in understanding the evolution of religious authority in a digital context, offering new theoretical insights for scholars studying religion and technology.

Despite its valuable contributions, this research has several limitations. One of the primary limitations is the focus on just two social media platforms—TikTok and Instagram—while other platforms like YouTube, Facebook, or Twitter, which also play significant roles in the dissemination of Islamic content, were not included in the study. Future research could expand the scope by incorporating other social media platforms, providing a more comprehensive view of how digital dakwah operates across different types of media. Another limitation lies in the sample size and demographic representation, as the study primarily focused on young adults, who are more likely to engage with social media. Future research could aim to include a broader age range to assess how different generations interact with digital dakwah. Furthermore, this study focused on engagement metrics as a proxy for authenticity, but future research could delve deeper into the qualitative aspects of user engagement, such as comments and discussions, to gain a better understanding of how authenticity is negotiated in online religious spaces. Finally, longitudinal studies could be conducted to examine the long-term impact of social media preaching on religious practices and beliefs in Indonesia.

AUTHORS' CONTRIBUTION

Siti Nuri Nurhaidah: Conceptualization; Project administration; Validation; Writing - review and editing.

Hayatuddin: Conceptualization; Data curation; In-vestigation.

Muhammad Ridwan Yahya: Data curation; Investigation; Formal analysis; Methodology; Writing - original draft.

Evalinda: Supervision; Validation.

Mudrikatul Arafah: Other contribution; Resources; Visuali-zation; Writing - original draft.

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