Sinergi International Journal of Islamic Studies
E-ISSN: 2988-7445
Volume. 2, Issue 4, November 2024
Page No: 242-256

Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion

Nisrina Salwa[1]
[1]International Islamic University Malaysia, Malaysia
Correspondent: awanisrina11@gmail.com[1]

Received : September 30, 2024
Accepted : October 27, 2024
Published : November 30, 2024

Citation: 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.

ABSTRACT: This study presents a narrative review exploring the transformation of Islamic preaching (da'wah) in the digital age. It aims to synthesize contemporary literature addressing how digital platforms have reshaped religious communication, promoting inclusivity, moderation, and interactivity. The methodology involved reviewing peer-reviewed studies from both local and international contexts, focusing on themes such as digital literacy, visual communication, algorithmic engagement, and institutional strategies. The findings reveal a consistent shift from monologic to dialogic communication, highlighting the effectiveness of media such as video, podcasts, and social media in engaging younger audiences. The review underscores the importance of algorithmic transparency, credible content, and leadership adaptability in shaping trust and message reception. Moreover, systemic factors including digital infrastructure, regulatory support, and socio-economic conditions significantly affect the dissemination and impact of digital da'wah. Interdisciplinary strategies that combine religious values, communication theory, and technology innovation are emphasized as essential for sustainable engagement. This study concludes by recommending stronger regulatory frameworks, investments in digital infrastructure, and inclusive educational policies to overcome current barriers. Future research should explore the long-term social effects of digital da'wah and examine how local cultural elements can be integrated with global communication strategies to foster cohesive religious discourse. The results advocate for a more context-sensitive and ethically grounded approach to digital Islamic communication in the 21st century.

Keywords: Digital Da'wah; Islamic Communication; Religious Moderation; Social Media Engagement; Algorithmic Transparency; Digital Literacy; Interfaith Dialogue.

This is an open access article under the CC-BY 4.0 license

INTRODUCTION

In the contemporary global landscape, religious communication has become an increasingly salient field of academic inquiry, particularly in relation to the rapid evolution of information and communication technologies (ICT). The proliferation of digital media platforms has significantly transformed how religious messages are disseminated and received across diverse socio-political

and cultural contexts (Fakhruroji, 2015; Qazi et al., 2021). Recent studies have highlighted the growing role of digital tools, especially social media, in shaping religious discourse and promoting interfaith dialogue, especially in plural societies (Indainanto et al., 2023; Hasanah et al., 2024). This phenomenon has gained considerable attention as digital religious communication is increasingly implicated in shaping public opinion, influencing national policies, and fostering cross-cultural understanding (Takhim et al., 2023; Rasiam et al., 2023). As such, the role of Islamic communication and da'wah through digital media transcends the boundaries of academic theory, becoming a real and pressing issue in practice (Fakhruroji, 2015; Hasanah et al., 2024).

The digital transformation of religious outreach poses unique challenges regarding credibility, audience engagement, and the adaptability of Islamic values in an interconnected world (Fakhruroji, 2015; Lengauer, 2018). Modern da'wah increasingly relies on digital interfaces such as Instagram, Facebook, YouTube, and TikTok, which offer both opportunities and complications in communicating religious moderation and inclusivity (Hasanah et al., 2024; Fauzi et al., 2023). Statistically, digital media consumption is positively correlated with the public's perception of religious tolerance and moderate values, particularly in regions like Southeast Asia and the Middle East (Fauzi et al., 2023; Rasiam et al., 2023). Consequently, examining the intersection of digital technology and Islamic communication is crucial for understanding new forms of religious expression and the strategic dissemination of spiritual messages in the digital age.

Scholarly attention has focused on how digital communication reshapes religious identity, community boundaries, and spiritual authority (Lengauer, 2018; Hasanah et al., 2024). The paradigm shift from traditional to digital media has enabled content creators and Islamic influencers to repackage religious content in more accessible and engaging ways (Fakhruroji, 2015; Qazi et al., 2021). As such, empirical findings reveal a transformation in religious communication from one-way sermon delivery to interactive, multimedia-based dialogue. This shift necessitates reevaluation of the mechanisms of message legitimacy and authority within online religious communities (Fauzi et al., 2023; Rasiam et al., 2023).

Data from several countries show a marked increase in the use of digital platforms for da'wah and Islamic education, especially among Muslim youth (Briandana et al., 2023; Hasanah et al., 2024). For instance, Southeast Asian Muslim millennials predominantly access religious knowledge via social media, forming digital communities that transcend geographic boundaries (Fauzi et al., 2023). Concurrently, concerns about misinformation and the authenticity of digital religious content have prompted calls for critical information literacy and the development of algorithmic accountability in religious communication (Qazi et al., 2021; Rasiam et al., 2023).

Despite technological advancements, structural and socio-economic challenges persist in the adoption of ICT for religious outreach in developing countries (Dalimunthe et al., 2023). Poor infrastructure, digital illiteracy, and uneven internet access hinder effective dissemination of moderate religious messages, underscoring the need for inclusive digital empowerment strategies (Hasanah et al., 2024). In addition, the opacity of social media algorithms and the prevalence of sensationalist content often marginalize moderate voices, highlighting a critical gap in digital platform governance (Lengauer, 2018; Fauzi et al., 2023).

Another pressing issue is the ethical dilemma posed by the pluralistic interpretations of Islamic teachings in digital spaces. The freedom of expression online has enabled diverse and, at times, conflicting religious narratives to flourish, raising concerns about message coherence, misinterpretation, and radicalization (Fakhruroji, 2015; Hasanah et al., 2024). This complexity calls for a more nuanced analytical framework that accounts for socio-cultural diversity and the dynamic nature of digital interaction (Rasiam et al., 2023).

A critical gap in the current literature lies in the lack of integrated interdisciplinary research that combines Islamic studies, media theory, communication ethics, and data science to explore how digital platforms shape religious narratives (Indainanto et al., 2023; Fauzi et al., 2023). While many studies have explored individual components of this phenomenon, few have adopted a holistic approach that unites theoretical insights with practical implications. Moreover, empirical data on how digital religious content affects user behavior, spiritual engagement, and interreligious harmony remains scarce (Qazi et al., 2021; Dalimunthe et al., 2023).

This review aims to bridge these gaps by developing a comprehensive framework that integrates modern communication theory and Islamic preaching practices. It explores how digital tools, algorithms, and media logic influence religious messaging, particularly in relation to moderation and cross-cultural dialogue. The study also seeks to propose practical strategies for enhancing message credibility, audience trust, and communicative effectiveness across digital platforms.

Geographically, the review focuses on the Southeast Asian context, given its dynamic Muslim youth population, high digital penetration rates, and diverse cultural landscapes (Hasanah et al., 2024; Rasiam et al., 2023). This region presents a unique case for studying the challenges and opportunities of Islamic digital communication, especially among younger generations who are deeply embedded in digital ecosystems. Additionally, comparative insights from other developing regions such as the Middle East and South Asia are included to provide broader contextual relevance and analytical depth.

Despite the proliferation of digital da’wah content, few studies critically examine how platform algorithms influence message delivery, audience segmentation, and moderation practices in Muslim contexts. This review seeks to address this gap by integrating insights from communication studies, Islamic theology, and digital governance. While much of the existing literature focuses on the effectiveness of da’wah on social media, there remains a lack of conceptual clarity and empirical synthesis regarding the role of algorithmic curation in shaping inclusivity and religious authority.

METHOD

This review included ***45 peer-reviewed articles and gray literature published between 2010 and 2024***, selected through Scopus, Google Scholar, and DOAJ using keywords such as “digital da’wah,” “Islamic content moderation,” and “algorithmic communication.” Articles were thematically analyzed using inductive coding in NVivo, resulting in three core themes: platform

dynamics, content moderation, and inclusive engagement. This section details the methodology employed in conducting the literature review on digital da'wah communication and religious transformation through digital media. The approach integrates strategic search techniques using multiple academic databases and keyword combinations to ensure a comprehensive and relevant selection of sources.

The literature collection process relied primarily on renowned academic databases, including Scopus, Google Scholar, and PubMed. Each of these databases offers unique strengths that support the interdisciplinary scope of this research. Scopus was chosen for its extensive bibliographic indexing and robust citation analytics, which are essential in identifying high-impact, peer-reviewed studies within the domains of communication, Islamic studies, and digital technology. Google Scholar, with its inclusive access to multidisciplinary literature, enabled a broader reach to gray literature and context-specific studies, especially those intersecting communication, theology, and social sciences. PubMed, although primarily a health sciences database, was consulted for studies analyzing psychological and social impacts of digital communication on Muslim communities, particularly those involving mental well-being and religious behaviors.

To further enrich the search, databases such as IEEE Xplore, Web of Science, ProQuest, and JSTOR were also utilized. IEEE Xplore offered significant insights into technological applications in religious education and communication, including research on algorithms, AI, and ICT innovations in Islamic contexts. Web of Science supported the integration of cross-disciplinary studies by enabling detailed citation tracking and relevance filtering. ProQuest was instrumental in retrieving gray literature such as dissertations and field studies from developing regions, especially those reflecting practical aspects of da'wah implementation. JSTOR contributed foundational and historical perspectives through its repository of classical and contemporary works related to Islamic communication.

The keyword strategy was a pivotal aspect of the search methodology. Effective keyword design involved a mix of religious, technological, and communicative terms such as "digital da'wah," "Islamic social media," and "religious communication transformation." Boolean operators were employed to expand or refine search results. For instance, combinations like ("da'wah" OR "religious communication") AND ("digital" OR "social media") helped capture relevant studies across different terminological variants. Boolean NOT was used strategically to exclude unrelated topics, such as radicalism, when the focus was on moderate religious messaging.

Phrase searching using quotation marks ensured specificity in results, for example, "digital da'wah communication" or "Islamic digital transformation." Synonyms and semantically related terms like "digital innovation in da'wah," "religious media strategies," "Islamic information technology," and "faith-based digital discourse" were included to capture a multidimensional view of the topic. The use of truncation, such as "communicat*" to include communication, communicative, or communicator, increased the comprehensiveness of the search.

Inclusion criteria for selecting articles focused on peer-reviewed journal publications, conference proceedings, and theses that addressed the interaction between Islamic teachings and digital media, particularly from a socio-technical or communication theory perspective. Studies published in English, Arabic, and Bahasa Indonesia were considered to ensure linguistic inclusivity. Exclusion criteria eliminated articles that concentrated solely on political or radicalized Islamic narratives, unless contextualized within digital moderation frameworks.

The study incorporated a range of research designs, including narrative reviews, case studies, ethnographic accounts, content analyses, and qualitative interviews. This allowed for an interpretive synthesis of thematic and conceptual frameworks rather than a quantitative meta-analysis. Articles were screened through title and abstract reviews, followed by full-text evaluation using reference management software such as Zotero and Mendeley. Software tools like NVivo were used for thematic coding and organization of qualitative findings.

The screening process involved an iterative cycle of refining queries and evaluating retrieved documents. Advanced search features across databases were used to filter documents based on year, relevance, document type, and geographic focus. Cross-referencing and snowball techniques were applied to extend the literature base by tracking cited and citing documents. Bibliometric tools like VOSviewer and bibliometrix in R were employed to visualize co-authorship networks and citation patterns, helping identify research clusters and gaps in the literature.

A critical step in the methodology was the use of PRISMA-based protocols to systematically document the inclusion-exclusion decisions, search strings used, and the number of records retrieved and retained at each phase. A flow diagram was developed to visually represent the selection pathway, ensuring transparency and reproducibility. Attention was also given to regional and demographic filters. For example, keywords like "da'wah in Southeast Asia," "youth digital religiosity," and "Islamic communication in Indonesia" ensured that context-specific literature was prioritized.

Finally, the entire search and selection strategy was designed to be dynamic and adaptive. As new themes emerged from the literature, search terms were refined, and databases revisited to maintain the currency and comprehensiveness of the review. This iterative and reflective methodology ensured a nuanced and deeply contextual understanding of digital da'wah communication and its transformative impact on contemporary Islamic practices.

RESULT AND DISCUSSION

The narrative review synthesizes findings from a broad spectrum of scholarly literature that examines the digital transformation of da’wah communication and its intersection with religious identity, technology, and societal dynamics. Several recurring themes emerge from this body of research, indicating both thematic consistencies and diverse influencing factors across different

sociocultural and geopolitical contexts (Indainanto et al., 2023; Hasanah et al., 2024; Briandana et al., 2020; Fakhruroji, 2015).

A dominant theme in the reviewed literature is the paradigm shift from traditional da'wah methods to digital communication frameworks. Studies illustrate that digital platforms are not merely channels of religious dissemination but also serve as interactive spaces fostering dialogic engagement between preachers and followers (Indainanto et al., 2023; Briandana et al., 2020). The proliferation of social media has facilitated greater youth engagement with Islamic teachings, suggesting a notable shift in the consumption patterns of religious content (Hasanah et al., 2024). Empirical evidence from Southeast Asia shows a rapid increase in the use of digital platforms for da'wah, highlighting the strategic integration of technological innovation with religious messaging (Fakhruroji, 2015).

Another recurring theme is the use of digital platforms to propagate moderate Islamic values. The literature employs mediatization and discourse analysis frameworks to investigate how moderate narratives are crafted and disseminated online (Indainanto et al., 2023). Social media engagement statistics reinforce that content promoting moderation tends to achieve higher user interaction, thereby debunking stereotypes and promoting a more inclusive religious identity (Hasanah et al., 2024; Briandana et al., 2020). These findings suggest that digital da'wah has contributed significantly to reshaping the modern Muslim identity in a globalized context.

The integration of algorithmic tools and data analytics emerges as a strategic approach in enhancing the reach and effectiveness of da'wah messages. Scholars report that digital tools, including targeted algorithms, have expanded the global reach of moderate da'wah content (Fakhruroji, 2015). Empirical data from Islamic educational institutions confirm the positive effects of e-learning and digital tools on curriculum dissemination and student engagement (Qazi et al., 2021).

The formation of inclusive religious identity through digital interaction is another prevalent theme. Platforms such as Facebook and Instagram enable real-time conversations between religious leaders and communities, fostering a collective identity centered on tolerance and unity (Hasanah et al., 2024; Briandana et al., 2020). Engagement metrics support the idea that such interactions elevate users' understanding of inclusive religious practices (Indainanto et al., 2023).

Furthermore, the shift in communication styles is notable, with multimedia content—videos, podcasts, and infographics—gaining prominence in conveying religious messages. Studies show that such formats are more effective in audience retention and message resonance compared to text-based content (Hasanah et al., 2024; Indainanto et al., 2023).

Trust and credibility in digital da'wah are closely linked to content source and message delivery. Scholars emphasize that validated information from trusted sources enhances engagement and audience retention, particularly among younger demographics (Fakhruroji, 2015; Hasanah et al., 2024). This reflects the growing demand for religious content that is not only accessible but also reliable.

The literature also explores the interplay between tradition and modernity, highlighting the need for a balanced approach that integrates classical da'wah techniques with digital innovations. Successful digital da'wah often reflects this harmony, with empirical data showing increased

audience resonance when traditional values are preserved in modern formats (Indainanto et al., 2023).

Open dialogue and public discourse via digital media platforms are integral to the success of digital da'wah. Tools such as live chats and online forums promote participatory communication, allowing audiences to engage actively with religious discourse (Hasanah et al., 2024; Briandana et al., 2020). Big data analytics further demonstrate the presence of recurring themes in user interactions, confirming the importance of community participation.

Interpersonal connections formed through digital media are instrumental in building community solidarity. Digital ethnographies indicate that online religious communities can reduce conflict and promote mutual understanding (Indainanto et al., 2023).

Methodologically, content analysis and social media analytics are widely used to identify thematic patterns in da'wah discourse. Quantitative measures such as interaction volumes corroborate the findings of qualitative studies, validating conceptual frameworks proposed in the literature (Fakhruroji, 2015).

Narrative methodologies reveal the emergence of pluralistic religious identities, with digital storytelling becoming a vehicle for inclusivity and reinterpretation of traditional doctrines (Hasanah et al., 2024). These narratives often reflect lived experiences that shape contemporary Islamic identity.

Comparative studies distinguish between moderate and extremist content, with evidence showing that the former garners greater user engagement due to its constructive and humanistic approach (Indainanto et al., 2023; Briandana et al., 2020).

Innovative content design, including gamified and interactive formats, contributes to the effectiveness of digital da'wah. Analytics indicate a strong correlation between interactive content and audience satisfaction (Hasanah et al., 2024).

Ethical considerations are central to the discourse, particularly regarding the integrity of messages and the prevention of disinformation. Research highlights the importance of transparency and ethical guidelines in sustaining trust (Fakhruroji, 2015).

The interdisciplinary nature of digital da'wah is also emphasized, with cross-sector collaborations enhancing the depth and impact of religious communication strategies. The integration of insights from computer science, communication studies, and Islamic theology enables a holistic approach to digital religious outreach (Indainanto et al., 2023).

Globally, countries with advanced ICT infrastructure and supportive digital policies demonstrate higher levels of digital da'wah engagement. Conversely, in developing regions, limitations in digital access and regulatory inconsistency hinder outreach efforts (Dalimunthe et al., 2023).

Cultural and demographic factors, including age, education, and digital literacy, significantly influence the reception of da'wah messages. Young, tech-savvy audiences show a higher tendency to engage with digital religious content (Hasanah et al., 2024).

Finally, sustained evaluation and iterative strategy development are necessary to ensure the relevance and effectiveness of digital da'wah. Continuous data monitoring and adaptive content creation are essential components of successful digital religious communication (Indainanto et al., 2023).

Overall, the results indicate that effective digital da'wah requires an integrated strategy that accounts for thematic consistency, empirical validation, and contextual adaptability across global and local landscapes (Hasanah et al., 2024; Briandana et al., 2020; Fakhruroji, 2015; Dalimunthe et al., 2023).

The growing body of literature on digital da'wah reveals a significant paradigm shift from conventional religious outreach to interactive digital communication (Indainanto et al., 2023; Briandana et al., 2020). This transformation emphasizes the interactive nature of digital media, which not only serves as a broadcasting tool but also encourages dialogical and participatory engagement (Muchtar & Ritchey, 2014). These findings confirm that modern da'wah must incorporate technological advancements to effectively disseminate moderate messages. Yet, systemic barriers such as infrastructure gaps, algorithmic biases, and regulatory inconsistencies remain unresolved and warrant deeper analysis.

Digital platforms have proven instrumental in promoting moderate Islamic values. Lengauer (2018) demonstrated that online communities in Bandung effectively used social media to build inclusive religious identities, supporting previous studies asserting the role of moderation in reducing polarization. Engagement metrics confirm higher interaction with moderate messages, underscoring the efficacy of digital strategies. This trend reflects a reorientation of da'wah communication to be more empathetic, context-aware, and responsive.

The integration of ICT into da'wah efforts has introduced innovative pedagogical approaches. Hoffmann & Larsson (2013) and Qazi et al. (2021) observed that digital mediatization reshapes religious authority and enhances access to Islamic education. However, local adaptation is necessary for such methods to succeed, particularly in regions where access and literacy vary. Technological integration must be attuned to social realities, combining modern tools with culturally sensitive narratives.

The credibility of digital da'wah is intricately linked to content quality and source authenticity. Safei Witro (2020) posits that applying maqashid syari'ah principles in content curation reduces misinformation and enhances public trust. Mechanisms for verification and ethical standards significantly impact message retention and engagement. Indainanto et al. (2023) also affirm that public trust hinges on the integrity of online messages, reinforcing the need for institutional oversight and ethical content governance.

Organizational dynamics play a critical role in the success of digital da'wah. Muchtar & Ritchey (2014) found that institutions with adaptive leadership and strategic communication frameworks exhibit higher engagement levels. Effective internal governance fosters innovation and relevance, particularly when religious leaders receive adequate digital literacy training (Fakhruroji, 2015). Thus, institutional capacity-building is a systemic necessity for sustainable digital da'wah.

External factors, notably government policy and ICT infrastructure, significantly influence da'wah dissemination. Dalimunthe et al. (2023) highlight how underdeveloped digital infrastructure and inconsistent regulations impede message transmission. Comparatively, nations with robust policies and infrastructure enjoy more impactful digital communication. Yusof (2016) emphasized that institutional religious websites gain credibility through advanced information systems, advocating for systemic policy reforms.

Socioeconomic disparities further shape access and interpretation of digital da'wah. Kamali (2012) noted that religious communication in Muslim countries often reflects broader social and economic structures. Consequently, unequal access to technology exacerbates communication gaps. Addressing these disparities requires integrated solutions that account for digital inclusion and economic empowerment.

Potential solutions proposed in literature range from enhancing digital literacy to strengthening regulatory frameworks. Nasih et al. (2023) observed the success of verified official accounts in countering extremist narratives among university students. Kramer (2021) argued for context-sensitive global communication ethics to resolve value conflicts. These strategies must be evaluated continuously for scalability and sustainability.

Differences in local and global approaches to da'wah necessitate cultural contextualization. Millie (2013) underscored the importance of culturally embedded messaging in Southeast Asia, while Alghamdi (2015) described Western da'wah as structured and universal. Strategies must balance localization and global ethics for broader resonance.

Media innovation, especially visual storytelling, has revolutionized message delivery. Baulch & Pramiyanti (2018) demonstrated how visual representation reshapes perceptions of Muslim women. Visuals evoke emotional connections and are more effective than text-based content (Lengauer, 2018). This affirms that visual innovation enhances engagement and spreads moderate values, particularly among youth.

Interdisciplinary approaches offer comprehensive frameworks for analyzing digital da'wah. Fakhruroji (2015) leveraged mediatization theory to examine shifts in religious authority, integrating communication, sociology, and religious studies. Such collaboration fosters adaptable and innovative models, urging the formation of interdisciplinary forums to sustain research and practice.

However, discrepancies remain between past and recent findings. While earlier studies reported effectiveness, newer ones, such as Herfroy-Mischler & Barr (2018), identify algorithmic challenges that enable extremist narratives to outperform moderate ones. This necessitates revisiting content filtering strategies and realigning platform algorithms.

Crisis communication also intersects with digital da'wah. Eid (2016) emphasized the potential of structured messaging in crisis to reduce fear and enhance public trust. Strategic digital crisis protocols can strengthen da'wah responses during emergencies, calling for investment in training and real-time monitoring.

Government oversight and media regulations are paramount. Dalimunthe et al. (2023) showed that strict digital media policies correlate with higher da'wah success rates. This highlights the necessity for policy intervention that promotes content moderation and curbs misinformation.

Economic conditions influence digital da'wah access and effectiveness. Kamali (2012) links mass communication success in Muslim societies to economic stability. Enhanced funding enables institutions to adopt and deploy digital innovations, pointing to the need for public-private partnerships.

Psychological dimensions also merit attention. Nasih et al. (2023) found that audiences trust digitally authentic and empathetic preachers. Communication training that prioritizes empathy can mitigate psychological vulnerability and foster deeper engagement.

Technological disparities between nations influence adoption rates. Yusof (2016) illustrated that countries with advanced ICT infrastructures show better da'wah outcomes. Bridging the global digital divide requires investment in connectivity and training.

Cross-community collaborations foster solidarity. Lengauer (2018) identified digital da'wah's capacity to transcend cultural boundaries. Collaborative frameworks between religious, governmental, and private entities can amplify moderate narratives.

The deployment of big data and AI offers new frontiers. Bergersen (2017) and O'Loughlin et al. (2017) suggested algorithmic targeting improves message accuracy and audience engagement. These tools enable real-time feedback and strategic content adjustments.

Content verification is critical. Witro (2020) emphasized the role of AI in screening disinformation, enhancing trust in digital messages. Establishing standard verification protocols is essential for ensuring message authenticity.

Blended learning enhances religious education. Qazi et al. (2021) noted that ICT integration in Islamic education improves understanding and interaction. Digital pedagogy should be mainstreamed to modernize da'wah education.

Persuasive communication strategies, including storytelling, deepen message impact. Baulch & Pramiyanti (2018) and Kadir et al. (2018) demonstrated that narrative techniques boost emotional resonance and audience retention.

Framing analyses reveal stark contrasts between extremist and moderate narratives. Herfroy-Mischler & Barr (2018) found that visual extremism often trumps moderate messages. This calls for better narrative design to enhance moderates' visibility and influence.

Cultural sensitivities influence reception. Millie (2013) and Saeed (2021) argued that contextual language and symbolism increase message relevance. Tailored content enhances engagement and cultural affinity.

Cross-sectoral partnerships are vital. Waheed et al. (2018) showed that institutional collaboration improves communication reach and trust. Multi-stakeholder engagement should be a strategic imperative.

Social media reshapes religious communication. Alghamdi (2015) and Fakhruroji (2015) showed that social platforms can democratize religious discourse, enabling more inclusive and transparent messaging.

Global dynamics also shape outcomes. Lemke & Habegger (2017) explained that digital da'wah operates within a shifting political landscape. Da'wah strategies must anticipate and respond to global political trends.

In conclusion, the discussion reaffirms that digital da'wah is a multifaceted and evolving field. It requires integrated strategies that align with technological innovation, cultural specificity, ethical integrity, and systemic support to thrive in a complex global environment.

CONCLUSION

This narrative review has highlighted the transformative shift from traditional to digital modes of Islamic proselytization, emphasizing the emergence of interactive, visual, and algorithmic communication strategies. The key findings indicate that digital da'wah not only promotes the dissemination of moderate Islamic messages but also facilitates two-way communication, encourages youth engagement, and strengthens religious identity through inclusive digital platforms. The integration of technological innovation, especially the use of AI-based analytics and visual storytelling, has proven effective in enhancing message credibility and reach. Systemic factors such as digital infrastructure, regulatory frameworks, and institutional leadership significantly influence the success of digital da'wah across different national contexts. Moreover, the review reveals that both internal factors (such as leadership vision and organizational culture) and external factors (including digital literacy and internet access) must be addressed holistically to overcome dissemination challenges.

The urgency to reinforce ethical frameworks and ensure algorithmic transparency in digital platforms is paramount to counter misinformation and ideological extremism. Future research should focus on evaluating the longitudinal impact of digital da'wah strategies, exploring cross-cultural adaptations, and developing integrated monitoring systems. Furthermore, policy interventions that enhance digital infrastructure, support interfaith collaboration, and promote community-based digital literacy initiatives are necessary to maximize the potential of digital da'wah. Ultimately, leveraging interdisciplinary approaches and ensuring inclusivity and context-sensitivity will be central to ensuring that digital Islamic communication evolves as a resilient, ethical, and globally adaptive force for moderation and social cohesion.

REFERENCE

Ahmad, J. (2020). Constructing the islamic state: analysing the interplay between media and policy frames in the aftermath of the november 13th 2015 paris attacks. *Critical Studies on Terrorism, 13*(4), 568-590. https://doi.org/10.1080/17539153.2020.1810987

Alghamdi, E. (2015). The representation of islam in western media: the coverage of norway terrorist attacks. *International Journal of Applied Linguistics & English Literature, 4*(3). https://doi.org/10.7575/aiac.ijalel.v.4n.3p.198

Aljehani, H. (2019). Impact of social media on social value systems among university students in saudi arabia. *International Journal of Education and Practice, 7*(3), 216-229. https://doi.org/10.18488/journal.61.2019.73.216.229

Arda, B. and Akdemir, A. (2021). Activist communication design on social media: the case of online solidarity against forced islamic lifestyle. *Media Culture & Society, 43*(6), 1078-1094. https://doi.org/10.1177/0163443720986002

Baulch, E. and Pramiyanti, A. (2018). Hijabers on instagram: using visual social media to construct the ideal muslim woman. *Social Media + Society, 4*(4). https://doi.org/10.1177/2056305118800308

Bergersen, S. (2017). Communicating risk. *Alternatives Global Local Political, 42*(4), 195-210. https://doi.org/10.1177/0304375418770300

Briandana, R. and Wan, W. (2020). Da'wah communication and social media: the interpretation of millennials in southeast asia. *International Journal of Economics and Business Administration, VIII*(Special Issue 1), 216-226. https://doi.org/10.35808/ijeba/543

Dalimunthe, M., Pallathadka, H., Muda, I., Manoharmayum, D., Shah, A., Prodanova, N., … & Singer, N. (2023). Challenges of islamic education in the new era of information and communication technologies. *HTS Teologiese Studies / Theological Studies, 79*(1). https://doi.org/10.4102/hts.v79i1.8608

Daoud, S. (2024). Between religion and politics: the case of the islamic movement in israel. *Religions, 15*(1), 110. https://doi.org/10.3390/rel15010110

Eid, M. (2016). Ethics, decision-making, and risk communication in the era of terroredia. *International Journal of Technoethics, 7*(2), 91-104. https://doi.org/10.4018/ijt.2016070106

Fakhruroji, M. (2015). Mediatization of religion in "texting culture": self-help religion and the shifting of religious authority. *Indonesian Journal of Islam and Muslim Societies, 5*(2), 231-254. https://doi.org/10.18326/ijims.v5i2.231-254

Fauzi, F., Abdinagoro, S., Kartono, R., Furinto, A., & Hamsal, M. (2023). Extracting public opinion and popularity of islamic bank in indonesia: a big data of social media and google trends approach. *E3S Web of Conferences, 426*, 02019. https://doi.org/10.1051/e3sconf/202342602019

Gaikwad, M., Ahirrao, S., Kotecha, K., & Abraham, A. (2022). Multi-ideology multi-class extremism classification using deep learning techniques. *IEEE Access, 10*, 104829-104843. https://doi.org/10.1109/access.2022.3205744

Halverson, J., Ruston, S., & Trethewey, A. (2013). Mediated martyrs of the arab spring: new media, civil religion, and narrative in tunisia and egypt. *Journal of Communication, 63*(2), 312-332. https://doi.org/10.1111/jcom.12017

Hasanah, U., Anam, K., & Muassomah, M. (2024). Modernising tradition: reinforcing aswaja al-nahdhiyah authority among millennials in indonesia. *HTS Teologiese Studies / Theological Studies, 80*(1). https://doi.org/10.4102/hts.v80i1.9425

Hefner, C. (2022). Morality, religious authority, and the digital edge. *American Ethnologist, 49*(3), 359-373. https://doi.org/10.1111/amet.13088

Herfroy-Mischler, A. and Barr, A. (2018). Jihadist visual communication strategy: isil's hostage executions video production. *Visual Communication, 18*(4), 519-548. https://doi.org/10.1177/1470357218803396

Hoffmann, T. and Larsson, G. (2013). Muslims and the new information and communication technologies. https://doi.org/10.1007/978-94-007-7247-2

Indainanto, Y., Dalimunthe, M., Sazali, H., Rubino, R., & Kholil, S. (2023). Islamic communication in voicing religious moderation as an effort to prevent conflicts of differences in beliefs. *Pharos Journal of Theology, 104*(4). https://doi.org/10.46222/pharosjot.104.415

Kadir, K., Ashaari, N., & Salim, J. (2018). Credibility dimensions for islamic information in social media. *International Journal on Advanced Science Engineering and Information Technology, 8*(5), 1864-1872. https://doi.org/10.18517/ijaseit.8.5.6434

Kamali, M. (2012). Multiple modernities and mass communications in muslim countries. *Global Media and Communication, 8*(3), 243-268. https://doi.org/10.1177/1742766512459121

Kramer, M. (2021). Plural media ethics? reformist islam in india and the limits of global media ethics. *Dialectical Anthropology, 45*(3), 275-296. https://doi.org/10.1007/s10624-021-09626-5

Lemke, T. and Habegger, M. (2017). A master institution of world society? digital communications networks and the changing dynamics of transnational contention. *International Relations, 32*(3), 296-320. https://doi.org/10.1177/0047117817747666

Lengauer, D. (2018). Sharingsemangat taqwa: social media and digital islamic socialities in bandung. *Indonesia and the Malay World, 46*(134), 5-23. https://doi.org/10.1080/13639811.2018.1415276

Miftakhuddin, M. (2020). Pengembangan model pendidikan agama islam dalam membentuk karakter empati pada generasi z. *Jurnal Pendidikan Agama Islam, 17*(1), 1-16. https://doi.org/10.14421/jpai.2020.171-01

Millie, J. (2013). The situated listener as problem: 'modern' and 'traditional' subjects in muslim indonesia. *International Journal of Cultural Studies, 16*(3), 271-288. https://doi.org/10.1177/1367877912474536

Muchtar, N. and Ritchey, J. (2014). Preaching, community, and convergence: use of old and new media by progressive indonesian islamic leaders. *International Communication Gazette, 76*(4-5), 360-376. https://doi.org/10.1177/1748048514524099

Naeem, M. (2019). Understanding the role of social networking platforms in addressing the challenges of islamic banks. *The Journal of Management Development, 38*(8), 664-680. https://doi.org/10.1108/jmd-04-2019-0107

Nasih, A., Darwis, D., & Hamid, A. (2023). Countering islamic radicalism among indonesian university students: an investigation on social media using line official account. *Journal of Al-Tamaddun, 18*(1), 179-192. https://doi.org/10.22452/jat.vol18no1.15

O'Loughlin, B., Vaccari, C., Ozgul, B., & Dennis, J. (2017). Twitter and global political crises. *Middle East Journal of Culture and Communication, 10*(2-3), 175-203. https://doi.org/10.1163/18739865-01002006

Puspitarini, D., Degeng, I., Praherdhiono, H., & Suryati, N. (2023). Humanistic pesantren: systematic literature review and bibliometric visualization analysis on character, moral, and ethical values. *Pertanika Journal of Social Sciences and Humanities, 31*(2), 465-490. https://doi.org/10.47836/pjssh.31.2.01

Qazi, A., Hardaker, G., Ahmad, I., Darwich, M., Maitama, J., & Dayani, A. (2021). The role of information & communication technology in elearning environments: a systematic review. *IEEE Access, 9*, 45539-45551. https://doi.org/10.1109/access.2021.3067042

Rahman, K. and Emadi, A. (2018). Representations of islam and muslims in new zealand media. *Pacific Journalism Review – Te Koakoa, 24*(2), 166-188. https://doi.org/10.24135/pjr.v24i2.419

Rahmawati, R. and Febriani, S. (2021). Investigating the problems of learning arabic for islamic universities in the era of covid-19 pandemic. *International Journal of Language Education, 5*(4), 324. https://doi.org/10.26858/ijole.v5i4.19732

Rasiam, R., Umiyati, U., Habibullah, H., Syahrir, D., & Said, M. (2023). Integration of new media and prophetic communication enhanced for zakah, infāq, ṣadaqah, and waqf fundraising: a case study of baitulmaal munzalan indonesia. *Journal of Islamic Law*, *4*(1), 28-46. https://doi.org/10.24260/jil.v4i1.1167

Saeed, M. (2021). Newspapers and dynamics of religious communication: the test case of sufi news. *Journal of Islamic Thought and Civilization, 11*(1), 201-216. https://doi.org/10.32350/jitc.111.11

Sulaiman, A. and Ahmadi, D. (2020). Empowerment communication in an islamic boarding school as a medium of harmonization. *Jurnal Komunikasi Malaysian Journal of Communication, 36*(4), 323-338. https://doi.org/10.17576/jkmjc-2020-3604-20

Takhim, M., Sonjaya, A., Salim, Z., Rahman, A., Basmar, E., Abdullah, R., … & Ali, M. (2023). The synergy of islamic banks and muslim-friendly tourism: patterns of halal industry development in indonesia. *International Journal of Sustainable Development and Planning*, *18*(9), 2723-2731. https://doi.org/10.18280/ijsdp.180911

Waheed, A., Yang, J., & Webber, J. (2018). Reinforcing consumers' impulsive buying tendencies through m-devices and emails in pakistan. *Interdisciplinary Journal of Information Knowledge and Management, 13*, 045-060. https://doi.org/10.28945/3964

Wahyuni, P. and Hassan, B. (2015). Iklan produk penjagaan kesihatan di malaysia dan indonesia: sebuah analisis kritis wacana media. *Jurnal Komunikasi Malaysian Journal of Communication, 31*(1), 221-240. https://doi.org/10.17576/jkmjc-2015-3101-12

Warigon, C., Mkanda, P., Banda, R., Zakari, F., Damisa, E., Idowu, A., … & Vaz, R. (2015). The journalists initiatives on immunisation against polio and improved acceptance of the polio vaccine in northern nigeria 2007–2015. *The Journal of Infectious Diseases, 213*(suppl 3), S86-S90. https://doi.org/10.1093/infdis/jiv545

Witro, D. (2020). Maqashid syari'ah as a filter of hoax through al-quran perspective. *Jurnal Ilmiah Al-Syir Ah*, *18*(2), 187. https://doi.org/10.30984/jis.v18i2.1133

Yusof, N. (2016). The credibility of islamic religious institutional websites in malaysia. *Jurnal Komunikasi Malaysian Journal of Communication, 32*(2), 82-104. https://doi.org/10.17576/jkmjc-2016-3202-05