



A Systematic Review of Digital Da'wah Literacy Challenges in Islamic Communication

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ABSTRACT

This study explores the significance of digital literacy in enhancing contemporary da'wah practices across social media platforms amid the continuing evolution of digital communication technologies. The research seeks to investigate the extent to which digital literacy shapes the effectiveness, ethical dimensions, and continuity of Islamic communication within online media environments. Employing a Systematic Literature Review (SLR) design guided by PRISMA procedures, this study analyzed scholarly works published between 2020 and 2025 concerning digital da'wah, social media, and Islamic communication. A total of 35 academic references—including journal articles, books, theses, and dissertations indexed in Google Scholar, Garuda, Dimensions, Crossref, and Research Gate—were carefully selected and examined using content analysis methods. The findings demonstrate that digital literacy extends beyond technical proficiency and serves as a critical epistemological and ethical foundation influencing the credibility, authority, and communicative impact of digital da'wah. Furthermore, social media has shifted da'wah practices toward more participatory and algorithm-oriented forms of communication, requiring preachers to adopt adaptive strategies, critical media awareness, and context-sensitive religious narratives. The study also highlights several pressing challenges, including misinformation, the commodification of religious messages, and algorithmic bias, while simultaneously revealing broader opportunities for interactive Islamic learning and expanded public engagement. Ultimately, this research contributes to the field of contemporary Islamic communication by offering an integrated analytical perspective on the relationship between digital literacy, social media culture, and the transformation of da'wah in the digital era.

Keywords: Contemporary da'wah; Islamic communication; systematic literature review; social media.

INTRODUCTION

The rapid development of information and communication technology has significantly transformed the practice of Islamic *da'wah* from conventional face-to-face preaching into digital-based religious communication through social media platforms such as YouTube, Instagram, Facebook, and TikTok. Social

media has become a dominant arena for disseminating Islamic messages because it enables da'i to reach wider audiences without geographical and temporal limitations while simultaneously encouraging interactive participation among users through comments, sharing, and live communication features. This transformation demonstrates that contemporary *da'wah* is no longer limited to physical religious spaces but increasingly operates within digital environments shaped by algorithmic communication and media culture.

Recent studies indicate that social media has substantially influenced the development of contemporary Islamic communication. Ridwan (2023) explains that digital *da'wah* reflects the adaptation of Islamic communication practices to modern media culture through visual, participatory, and multimedia-oriented approaches. Likewise, 'Ulyan (2024) argues that digital platforms have changed the structure of religious interaction by enabling online communities to participate actively in producing and redistributing *da'wah* messages. Other studies also reveal that digital platforms increasingly determine the visibility and effectiveness of religious communication through algorithms, audience engagement, and content personalization (Ibad, 2025; Raya, 2024). Furthermore, several scholars emphasize the growing importance of digital literacy for da'i in responding to misinformation, hate speech, radical narratives, and the commodification of religious content circulating within social media environments (Amaly & Armiah, 2021; Hasibuan et al., 2023).

However, previous studies tend to discuss social media, contemporary *da'wah*, and digital literacy separately. Existing literature has not sufficiently examined how digital literacy simultaneously functions as a communicative, ethical, and epistemological framework for

strengthening contemporary *da'wah* practices within contemporary online communication spaces. In addition, limited studies systematically integrate the dynamics of social media algorithms, audience participation, and Islamic communication within a comprehensive framework of contemporary *da'wah* studies. This gap indicates the need for a more integrative analysis concerning the role of digital literacy in shaping the effectiveness, authority, and sustainability of digital *da'wah* in the era of social media.

Based on this research gap, this study seeks to address three interrelated questions concerning the intersection of da'wah and digital media. The first concerns how contemporary da'wah is conceptualized within social media environments, particularly in terms of how traditional Islamic communication frameworks are reinterpreted and adapted to suit the affordances and constraints of digital platforms. The second examines how digital literacy shapes and influences the effectiveness of da'wah in online spaces, recognizing that the capacity to navigate, evaluate, and produce digital content is increasingly central

to the success of contemporary Islamic communication. The third explores what challenges and prospects emerge from da'wah practices in the digital era, acknowledging that the rapid transformation of media landscapes simultaneously opens new opportunities for broader reach while introducing complex tensions around authenticity, authority, and audience engagement.

This study aims to analyze the role of digital literacy in strengthening contemporary *da'wah* practices on social media using a Systematic Literature Review (SLR) approach. The study contributes theoretically to contemporary Islamic communication scholarship by integrating discussions of social media, digital literacy, and *da'wah* transformation within a comprehensive analytical framework. Practically, the findings are expected to provide strategic insights for da'i, Islamic institutions, and digital religious communities in developing adaptive, ethical, and contextually relevant *da'wah* communication in the digital era.

As its conceptual foundation, this study employs two main theoretical frameworks: the *Uses and Gratifications Theory (U&G)* and the *Theory of the Mediatization of Religion*. The U&G theory explains that audiences are active participants who use media to satisfy specific needs such as information, entertainment, or social integration (Katz, Blumler, & Gurevitch, 1974, as cited in Agustini, 2025, p. 34). In the context of digital *da'wah*, this theory elucidates how *mad'u* consciously select religious content that aligns with their spiritual motivations and preferences, thereby requiring *da'i* to understand the logic of media consumption. Meanwhile, the theory of the mediatization of religion emphasizes that media are not merely instruments for delivering messages but serve as ecosystems that influence how religion is practiced and experienced (Hjarvard, 2011, as cited in Constantin, Wiraputra, Rotty, & Dwihadiah, 2024, p. 8). In the context of contemporary *da'wah*, social media reconstructs religious authority, introduces digital *ustaz*, and creates new participatory interactions shaped by algorithmic logic. Thus, both theories provide complementary analytical frameworks for explaining the relationship between active media users, *da'wah* messages, and the social structures of the digital environment. This perspective is consistent with Campbell's (2012) argument that digital religion represents a transformation in how religious beliefs, practices, and communities are increasingly experienced through networked media environments.

The *Uses and Gratifications (U&G)* theory is one of the most significant approaches in communication studies, positioning audiences as active agents in determining their media choices based on individual needs. In the context of digital *da'wah*, this theory perceives *mad'u* as individuals who consciously engage with social media not only to receive religious messages but also to fulfill their needs for information, religious identity construction, entertainment, and social networking. This perspective underscores that media no longer function solely as

channels of message delivery but as interactive spaces where audiences interpret and adapt the meaning of religious messages according to their spiritual needs (Amalia, 2019, p. 45).

The relevance of this theory is reflected in user behavior on platforms such as YouTube, TikTok, and Instagram, where audiences actively choose *ustaz*, themes, and *da'wah* delivery styles that align with their religious preferences and lifestyles. Therefore, U&G provides a robust theoretical foundation for understanding how digital *da'wah* strategies can be tailored to audience motivations and media behaviors. Recent developments in digital religion studies further indicate that emerging technologies continuously reshape patterns of religious engagement and media consumption, requiring scholars to reconsider how digital audiences interact with religious content across multiple platforms (Campbell & Evolvi, 2020).

The theory rests on the assumption that each individual has specific goals when interacting with media, and that the level of satisfaction obtained determines the continuity of media use. In digital *da'wah* contexts, this suggests that the effectiveness of message delivery depends not only on the *da'i*'s rhetorical skills but also on how well the message aligns with the audience's psychological and social needs. For example, social media users seeking inner peace or spiritual inspiration tend to choose reflective and soothing *da'wah* content (Hasandinata, 2018, p. 67). Consequently, a digital *da'i* must understand audience segmentation and their diverse needs to ensure that *da'wah* messages meet both utilitarian and affective dimensions—consistent with U&G's premise that places the audience at the center of the communication process.

From an empirical standpoint, the U&G theory explores the motives and forms of gratification that media users derive from cognitive, affective, social, and escapist needs. Classic studies by Katz, Blumler, and Gurevitch (1973) assert that individuals use media to fulfill particular needs, including knowledge-seeking, entertainment, social interaction, and escape from routine. When applied to the context of digital *da'wah* in Indonesia, the theory demonstrates that audiences access online *da'wah* content to satisfy cognitive (religious knowledge), affective (spiritual comfort), and social (a sense of belonging to the online Muslim community) needs. Recent research even shows that Muslim audiences use digital *da'wah* media to construct new religious identities within virtual spaces (Saputra, 2021, p. 89). This highlights that the success of digital *da'wah* depends largely on the extent to which *da'i* understand audience motivations and the gratifications they seek from social media. This audience-centered perspective remains highly relevant within digital religion studies, where online religious communities are increasingly shaped by participation, interaction, and shared media practices (Campbell & Vitullo, 2016).

In practice, the U&G framework encourages a paradigm shift in *da'wah* communication from one-way to participatory models. Amid algorithmic flows and digital interactivity, audiences are no longer passive recipients of messages; rather, they actively participate in shaping *da'wah* meanings through comments, discussions, content sharing, and creative collaborations (Suyanto & Lasmawati, 2016, p. 112). This participatory process reinforces the U&G thesis that user satisfaction derives not only from message consumption but also from active engagement in communication. This phenomenon is evident in *da'wah* channels that emphasize user engagement through live streaming, Q&A sessions, and online interactive forums. Hence, the *da'i*'s ability to understand audience behavior becomes a key factor in creating digital *da'wah* that is effective, dialogical, and participatory.

Along with the evolution of modern communication ecosystems, the relevance of the U&G theory in digital *da'wah* studies continues to grow stronger. Digital transformation has created a condition where audiences not only select media but also influence the credibility and legitimacy of *da'wah* messages. Audience experience now serves as the primary indicator of communicative success, replacing traditional metrics such as view counts or attendance. Recent research indicates that audiences tend to trust *da'wah* messages that are interactive and emotionally engaging more than conventional one-way sermons (Prihatmoko, 2015, p. 54). Therefore, this theory not only explains media consumption behavior but also provides a strategic foundation for digital *da'i* to optimize social media as an adaptive, relevant, and audience-oriented medium for *da'wah* in the digital era.

The *Theory of the Mediatization of Religion* explains that media function not merely as channels for disseminating religious messages but as social forces capable of transforming how religion is practiced, experienced, and understood in modern society. According to Stig Hjarvard, the process of mediatization reflects a condition in which religious practices are integrated with media logic, allowing religious values to adapt to the norms of digital popular culture. In the context of Islamic *da'wah* in Indonesia, this phenomenon is evident in the presentation of religious messages through visual formats, creative narratives, and adaptations to social media algorithms. The emergence of figures such as *ustaz selebgram*, Islamic podcasters, and religious content creators on YouTube illustrates the shifting authority of *da'wah* driven by digital media logic (Ma'arif, 2025, p. 22). Thus, this theory becomes central to understanding the dynamics of contemporary *da'wah*, which now operates within systems of digital visibility and performativity.

The concept of mediatization of religion stems from the view that modern religious practice operates within *media logic*—a framework that dictates the form, content, and strategy of religious message delivery. In the era of digitalization, *da'wah* messages must adapt to the characteristics of social media, which demand

speed, visual appeal, and interactivity. Consequently, the success of *da'wah* depends not only on the substance of the message but also on communication strategies and presentation forms aligned with media algorithms. Several studies indicate that digital preachers such as Oki Setiana Dewi and Husein Ja'far Al-Hadar have successfully established new forms of religious authority through the use of strong visual aesthetics, empathetic storytelling, and open interaction with audiences (Suyuti, 2025, p. 37). These findings affirm that media logic plays a crucial role in shaping how religion is practiced and interpreted in digital spaces.

Within its theoretical framework, the mediatization of religion asserts that media are not neutral but actively shape religious structures and discourse. Media serve not only as communication tools but also as ideological arenas that influence public perceptions of religion and religious authority. Khumaedi's (2025) research on the mediatization of *hadith* about *bekam* (cupping therapy) on YouTube demonstrates that the popularity of religious discourse in the digital world no longer depends on scholarly authority but on algorithmic logic determining content visibility. In this case, religious discourse is commodified by recommendation systems and user preferences, shifting religious authority from scholarly legitimacy to digital legitimacy (Khumaedi, 2025, p. 41). This condition underscores that the mediatization of religion is a social process that reshapes the relationship among religion, media, and symbolic power in digital environments.

The concept also provides a deeper understanding of the changing relationships among religious institutions, *da'i*, and the public. In contemporary Islam, *da'wah* and Islamic educational institutions have adapted to media logic to remain relevant amid the changing behaviors of digital society. *Da'wah* has evolved from being merely a means of conveying teachings to becoming a medium for shaping public image and religious identity aligned with online expectations. This process gives rise to new forms of performative and visual religiosity. Hudzaifah's (2024) study on the cosmopolitan interpretation of Nouman Ali Khan highlights that mediatization contributes to disseminating cosmopolitan, inclusive, and tolerant Islamic values. On the other hand, this phenomenon also opens the door to the commodification of religious teachings, where spiritual values are adjusted to digital market preferences (Hudzaifah, 2024, p. 56). Therefore, the mediatization of religion theory is relevant not only for understanding Islamic communication but also for examining shifts in religious authority and the dynamics of global religious experience.

Conceptually, this theory opens a new analytical space for exploring digital spirituality in modern society. Religion now manifests in more personal, interactive, and mediatized forms, where individuals experience and express faith through online interactions. Recent scholarship also highlights the importance of digital approaches for examining how religious communication, participation, and

identity formation increasingly occur within networked media environments (Tsuria et al., 2017). *Da'wah* has become a digital cultural phenomenon that not only conveys Islamic values but also shapes religious communities and identities in virtual spaces. This process demonstrates that media no longer function solely as communication instruments but as existential spaces where religious values are negotiated, reinterpreted, and re-lived digitally. Through the framework of the mediatization of religion, contemporary *da'wah* studies can understand that the success of modern *da'wah* depends not only on the authority of the *da'i* but also on the ability of religious messages to adapt to media logic, build engagement, and offer spiritually relevant experiences for the digital generation.

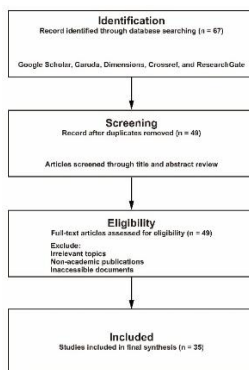
METHODS

This study employed a Systematic Literature Review (SLR) approach to analyze the role of digital literacy in contemporary *da'wah* practices on social media. The SLR method was selected because it enables a systematic, transparent, and comprehensive synthesis of previous scholarly studies related to digital *da'wah*, Islamic communication, and social media literacy.

The review process adopted the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework consisting of four stages: identification, screening, eligibility assessment, and inclusion. Academic literature was collected from several databases and scholarly search platforms, including Google Scholar, Garuda, Dimensions, Crossref, and ResearchGate. The search process used combinations of keywords such as “digital *da'wah*,” “social media,” “digital literacy,” “Islamic communication,” and “contemporary *da'wah*.” The literature search focused on publications published between 2020 and 2025.

The literature review process in this study followed the PRISMA framework to ensure transparency, traceability, and systematic selection of scholarly sources. At the identification stage, 67 scholarly publications related to digital *da'wah*, digital literacy, social media, and Islamic communication were collected. During the screening stage, duplicated documents and publications unrelated to the research focus were removed through title and abstract evaluation, resulting in 49 publications. The eligibility stage involved full-text review according to inclusion and exclusion criteria. Finally, 35 scholarly publications were selected and included in the final analysis.

Figure 1.
PRISMA Flow Diagram of Literature Selection Process



Source: Author's Observation, 2026

The inclusion criteria consisted of: (1) scholarly publications discussing digital *da'wah*, Islamic communication, digital literacy, or social media within Islamic studies contexts; (2) peer-reviewed journal articles, books, theses, dissertations, and conference papers; (3) publications written in English or Indonesian; and (4) accessible full-text documents. Meanwhile, the exclusion criteria included duplicated documents, non-academic publications, opinion articles, and studies unrelated to digital Islamic communication.

The selected literature was analyzed using qualitative content analysis to identify conceptual patterns, dominant themes, theoretical tendencies, and recurring issues related to digital *da'wah* practices. The analysis process involved coding and categorizing literature findings into several thematic groups, including digital literacy competencies, algorithmic communication, transformation of religious authority, participatory religious interaction, and ethical challenges in social media environments.

To ensure the validity and credibility of the findings, this study applied source triangulation by comparing arguments, methodologies, and findings across multiple scholarly publications. Furthermore, the use of PRISMA procedures and systematic screening processes strengthened the transparency and replicability of the research.

Table 1
Literature Synthesis Table

No	Author(s)	Year	Research Focus	Method	Main Findings
1	Ridwan	2023	Contemporary digital <i>da'wab</i>	Qualitative	Digital <i>da'wab</i> adapts Islamic communication to participatory media culture
2	'Ulyan	2024	Digital mediation of <i>da'wab</i>	Literature Study	Social media transforms religious interaction and online Islamic communities
3	Ibad	2025	TikTok da'i and youth religiosity	Case Study	Algorithms and short-form videos influence <i>da'wab</i> visibility
4	Hasibuan et al.	2023	Digital literacy for Islamic preachers	Qualitative	Digital literacy strengthens ethical and effective <i>da'wab</i> communication
5	Amaly & Armiah	2021	Hoax and digital literacy	Literature Review	Low digital literacy increases misinformation risks in religious communication
6	Azzahro & Fasha	2025	Digital literacy and religious moderation	Qualitative	Digital literacy supports moderate and contextual Islamic communication
7	Munawaruzaman & Setiawan	2022	Digital literacy <i>da'wab</i>	Descriptive Study	Digital competence improves communication effectiveness among da'i

8	Sari et al.	2024	Social media and Islamic communication	Qualitative	Different platforms shape different communication patterns in <i>da'wab</i>
9	Raya	2024	Algorithmic communication	Qualitative	Algorithms influence religious visibility and audience engagement
10	Andriani	2023	Recontextualization of <i>da'wab</i>	Qualitative	Contemporary <i>da'wab</i> increasingly contextualizes Islamic messages
11	Samsuar et al.	2024	Institutional digital <i>da'wab</i>	Case Study	Islamic institutions increasingly adopt live streaming and online learning
12	Hasanah	2024	Hoax information and digital <i>da'wab</i>	Literature Review	Digital literacy is essential to counter misinformation
13	Hidayat & Nuri	2023	Transformation of <i>da'wab</i> communication	Qualitative	Social media reconstructs contemporary Islamic communication
14	Syukri et al.	2023	Digital ethics literacy	Qualitative	Ethical awareness is central in digital religious communication
15	Constantin et al.	2024	Mediatization of religion	Theoretical Study	Media reshapes religious authority and practices in digital society

Source: Author's Observation, 2026

RESULTS AND DISCUSSIONS

Social Media as a New Religious Space

The reviewed literature demonstrates that social media has transformed contemporary *da'wah* into a new form of digital religious communication characterized by interactivity, participation, and algorithmic visibility. Platforms such as YouTube, Instagram, Facebook, and TikTok no longer function merely as communication tools but have evolved into religious spaces where Islamic messages are produced, negotiated, and redistributed within digital communities.

The reviewed literature collectively indicates that social media expands the accessibility of Islamic teachings by enabling da'i to reach audiences beyond geographical and temporal limitations. Digital platforms facilitate the rapid dissemination of religious content through audiovisual formats, short videos, live streaming, and interactive discussions.

The literature also indicates that the transformation of social media into religious space has changed the structure of Islamic communication itself. Religious authority is no longer exclusively associated with traditional institutions or senior scholars but is increasingly shaped by digital visibility, audience engagement, and communicative performance.

Digital Literacy as an Ethical and Epistemological Competence

The findings show that digital literacy constitutes one of the most important competencies in contemporary *da'wah* practices. The reviewed studies consistently emphasize that digital literacy extends beyond technical abilities in operating digital platforms; it also includes ethical awareness, critical evaluation of information, and the capacity to produce responsible religious communication.

The literature synthesis demonstrates that digitally literate da'i are more capable of adapting Islamic messages to the characteristics of digital audiences without neglecting ethical and theological principles. Competencies such as understanding social media algorithms, audience segmentation, audiovisual communication, and digital interaction patterns contribute significantly to the effectiveness of online *da'wah*.

Furthermore, the literature suggests that digital literacy strengthens the communicative quality of *da'wah* by encouraging more dialogical, contextual, and participatory interactions between da'i and *mad'u*.

Algorithmic Challenges and Commodification of *Da'wah*

The literature reveals that one of the major challenges facing contemporary digital *da'wah* is the dominance of algorithmic communication within social media platforms. Algorithms significantly influence the visibility, popularity, and

circulation of religious content by prioritizing engagement, virality, and audience interaction.

The reviewed literature suggests that this condition encourages the commodification of religious messages, where *da'wah* content is frequently adjusted to algorithmic trends and audience preferences in order to maximize visibility and engagement. Short-form videos, emotional narratives, sensational titles, and visually attractive presentations often become dominant strategies within social media *da'wah* practices.

The reviewed literature also highlights the emergence of misinformation, hate speech, and radical religious narratives as significant challenges within contemporary social media ecosystems.

The Transformation of Religious Authority in Digital Environments

The reviewed literature demonstrates that the development of social media has significantly transformed the structure of religious authority within contemporary Islamic communication. In conventional *da'wah* practices, religious authority was generally associated with institutional legitimacy, scholarly credentials, and formal religious education.

The literature synthesis further highlights the emergence of digital preachers and religious influencers who gain substantial authority through online popularity and audience interaction rather than through traditional institutional structures. Social media platforms enable individuals with strong communication skills, visual presentation abilities, and algorithmic understanding to build large religious audiences rapidly.

The literature also indicates that this transformation creates both opportunities and challenges within contemporary Islamic communication. On the one hand, digital platforms democratize religious communication by allowing wider participation and accessibility to Islamic knowledge. On the other hand, the decentralization of religious authority increases the risk of superficial religious interpretation and ideological polarization.

The Prospects of Participatory Islamic Communication

The findings indicate that digital communication technologies provide significant opportunities for the development of participatory Islamic communication in contemporary society. Social media platforms facilitate more interactive and inclusive *da'wah* practices by enabling audiences to engage actively in religious discussions, collaborative learning, and the dissemination of Islamic knowledge across digital networks.

The reviewed studies further emphasize that digital platforms support the emergence of online Islamic communities that digital platforms support the emergence of online Islamic communities characterized by collaborative

interaction, knowledge sharing, and participatory religious engagement. Features such as live streaming, discussion forums, comment sections, and interactive audiovisual content create opportunities for dialogical communication between *da'i* and *mad'u*.

Nevertheless, the development of participatory Islamic communication also requires strong ethical and digital literacy competencies. Without critical awareness and responsible communication practices, participatory environments may intensify misinformation, emotional polarization, and ideological conflict within online religious discourse.

The findings above indicate that the transformation of contemporary *da'wah* in digital environments cannot be separated from broader changes in digital communication culture, audience behavior, and media logic. These findings can be further interpreted through the perspectives of Uses and Gratifications Theory and the Mediatization of Religion framework.

The findings of this study demonstrate that the transformation of contemporary *da'wah* in digital environments cannot be understood merely as a technological shift from conventional preaching to social media communication. Rather, it reflects the emergence of what Campbell (2013) conceptualizes as “digital religion,” where religious interaction, authority, and spiritual engagement are increasingly mediated through networked digital environments. In this context, social media platforms function not only as communication tools but also as participatory religious spaces that reshape how Islamic messages are produced, circulated, and interpreted within contemporary Muslim society. This interpretation is further supported by Evolvi (2021), who argues that digital culture has transformed religious communication by expanding opportunities for participation, identity construction, and the circulation of religious discourse within online environments.

From the perspective of Uses and Gratifications Theory (Katz, Blumler, & Gurevitch, 1974), digital audiences actively select religious content according to their psychological, informational, and spiritual needs. This finding confirms that contemporary *mad'u* are no longer passive recipients of *da'wah* messages but active media users who consciously engage with Islamic content aligned with their religious preferences and digital lifestyles. The growing popularity of short-form videos, interactive live streaming, and visually engaging *da'wah* content demonstrates that audience gratification increasingly shapes the effectiveness of religious communication within social media ecosystems.

These findings also reinforce the relevance of U&G theory in explaining the changing relationship between *da'i* and *mad'u* within contemporary online communication contexts. The effectiveness of contemporary *da'wah* increasingly depends on the ability of *da'i* to understand audience motivations, digital

consumption patterns, and platform-specific communication characteristics.

The findings further support Hjarvard's (2008) theory of the Mediatization of Religion. Hjarvard's (2008) theory of the Mediatization of Religion, which argues that media increasingly shape religious practices and authority structures through media logic. In contemporary digital environments, religious legitimacy is no longer determined solely by institutional scholarship or traditional authority but is increasingly influenced by visibility, engagement, algorithmic circulation, and communicative performance within social media platforms. This condition explains the emergence of digital preachers and Islamic influencers whose authority is constructed through participatory online interaction and platform visibility.

This phenomenon is consistent with Cheong's (2014) argument that new media environments transform the structure of religious authority by enabling participatory communication and decentralized religious interaction. Similarly, Bunt (2018) explains that cyber-Islamic environments increasingly reconstruct Islamic authority through digital networking, online visibility, and audience participation.

Consequently, religious authority within social media ecosystems increasingly depends on communicative performance, audience engagement, and platform visibility rather than solely on conventional institutional legitimacy. The dominance of algorithm-driven communication also reflects the growing commodification of religion within digital culture, where religious content frequently adapts to audience engagement metrics and platform trends. This finding confirms Couldry and Hepp's (2017) argument that contemporary social reality is increasingly shaped through mediated communication environments that influence social interaction and meaning construction.

Therefore, contemporary digital *da'wah* operates within complex media environments where religious communication is simultaneously shaped by theological values, audience participation, and platform-driven communication logic. Similar conclusions are reported by Grigore and Cobzeanu (2025), whose systematic review demonstrates that digitalization continues to reshape religious participation, community formation, and communication practices across diverse socio-cultural contexts.

However, the mediatization of religion also generates significant ethical and epistemological challenges. The dominance of virality-oriented algorithms frequently encourages sensationalism, simplification of religious narratives, and the commodification of Islamic messages for audience engagement.

Within the framework of contemporary Islamic studies, this study contributes to the development of digital *da'wah* scholarship by integrating social media analysis, digital literacy discourse, and religious communication theory into

a comprehensive analytical framework.

CONCLUSION

This study demonstrates that the transformation of contemporary *da'wah* in the digital era is not merely characterized by the migration of religious communication from physical spaces to social media platforms, but also by the reconstruction of religious authority, audience participation, and communication patterns within contemporary mediated spaces. Social media has evolved into a new religious space where Islamic messages are produced, distributed, interpreted, and negotiated through algorithmic and participatory communication systems.

The findings reveal that digital literacy plays a central role in determining the effectiveness and sustainability of contemporary *da'wah*. Digital literacy should not be understood solely as technical competence in operating social media, but as an ethical and epistemological framework that enables *da'i* and audiences to evaluate information critically, maintain communicative responsibility, and produce contextual religious narratives within rapidly changing digital environments.

This study also confirms the relevance of Uses and Gratifications Theory and the Mediatization of Religion framework in explaining the transformation of Islamic communication in contemporary society. Consequently, contemporary *da'wah* operates within media environments that require not only theological competence but also digital communication literacy and ethical awareness.

Theoretically, this study contributes to contemporary Islamic communication scholarship by integrating discussions of social media, digital literacy, and digital *da'wah* within a comprehensive analytical framework. Practically, the findings may serve as a strategic reference for *da'i*, Islamic institutions, and digital religious communities in developing more adaptive, participatory, and ethically grounded *da'wah* communication strategies in the social media era. These findings support broader discussions within digital religion scholarship emphasizing that contemporary religious communication increasingly emerges from the interaction between technological innovation, participatory media cultures, and evolving forms of religious practice (Campbell & Tsuria, 2022). Practically, the findings may serve as a strategic reference for *da'i*, Islamic institutions, and digital religious communities in developing more adaptive, participatory, and ethically grounded *da'wah* communication strategies in the social media era.

Despite these contributions, this study is limited by its reliance on a Systematic Literature Review approach, which primarily analyzes secondary data from scholarly publications. Future studies are therefore encouraged to employ empirical approaches such as digital ethnography, audience analysis, or

algorithmic studies to examine more directly how digital communication systems influence contemporary da'wah practices across various social media platforms.

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