



## Trust and Credibility Governance in Digital Da'wah amid the Challenges of Risk Society

Hamriani<sup>1\*</sup> & M. Hidayat<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Alauddin, Makassar, Indonesia

<sup>2</sup>Universitas Islam Negeri Datokarama, Palu, Indonesia

\*[hamriani@uinalauddin.ac.id](mailto:hamriani@uinalauddin.ac.id)

### ABSTRACT

*This study examines how cyber risks and digital uncertainty shape preacher credibility, audience selectivity, and digital trust in social media based da'wah practices. Employing qualitative netnography and digital risk analysis, data from user comments, audience responses, and verification practices were analyzed thematically through risk society theory, communication systems theory, and ilmu dakwah, particularly tadbir da'wah. Findings indicate that digital da'wah operates as a networked discursive space in which the five constitutive elements of da'wah are structurally reconfigured by algorithmic mediation and fragmented authority. Digital trust functions as a complexity reducing mechanism sustaining communicative legitimacy amid informational uncertainty, while preacher and audience adaptation operationalizes tadbir da'wah management functions empirically. This study contributes to ilmu dakwah by repositioning cyber risk as an integral managerial dimension of digital preaching, proposing tabayyun as an epistemological principle for digital trust governance, and reimagining tadbir da'wah as credibility and symbolic legitimacy governance within networked da'wah ecosystems.*

**Keywords:** Digital da'wah; digital risk; risk society; tadbir.

### INTRODUCTION

The governance of da'wah communication in digital environments constitutes one of the most pressing managerial challenges facing the discipline of ilmu dakwah today. As da'wah practices migrate into social media ecosystems, the five constitutive elements of da'wah namely da'i, mad'u, maddah, wasilah, and uslub, undergo structural reconfiguration driven not only by technological affordances but also by escalating conditions of cyber risk and informational uncertainty that pervade networked communication spaces. These conditions reshape the arena in which religious meaning, credibility, and spiritual authority are negotiated through mediated interactions such as comments, verification practices, and audience responses. Cyber risk and informational uncertainty thus introduce new forms of disruption that extend beyond technical implications, directly

influencing how audiences evaluate religious messages, filter religious information, and decide whether a given da'wah communication is trustworthy.

The scale of cyber threat escalation in Indonesia is empirically documented. Reports from The National Cyber and Crypto Agency (BSSN) indicate that in 2024 alone, approximately 330,527,636 anomalous traffic incidents were identified as potentially threatening digital security, dominated by Mirai Botnet activities, generic Trojan remote access tools, and phishing sites (Siber & Negara, 2024, hlm. 16). More than 1.7 million user accounts experienced data breaches by the third quarter of the same year (Hidayat et al., 2025). These developments do not merely carry technical implications for digital security; they heighten the visibility of risk within networked communication spaces, intensifying the risk environment of digital da'wah practices. Repeated exposure to cyber incidents generates heightened anxiety that culminates in what the literature describes as privacy shock, causing digital users to become more critical of transparency, more reluctant to share personal data, and more selective in evaluating source credibility (Liu et al., 2022; Strzelecki & Rizun, 2022; Jafri et al., 2024).

Consequently, shifts in the digital risk ecology not only reshape da'i and audience relations but also demand a more systemic managerial transformation in the governance of network based da'wah. Within the framework of ilmu dakwah, these managerial challenges can be understood through the concept of tadbir da'wah, a core domain of the discipline concerned with the governance and sustainability of da'wah practices. From this perspective, da'wah is positioned not merely as the transmission of religious messages, but as the management of communicative relations, authority, and public trust between da'i and audiences. Accordingly, the sustainability of da'wah in digital environments depends not only on rhetorical competence, but also on how trust, credibility, and legitimacy are systematically governed within networked communication structures.

To date, studies on digital da'wah have predominantly focused on media transformation and message delivery strategies, while cybersecurity issues are largely treated as technical concerns external to the analysis of religious communication. Within ilmu dakwah specifically, the managerial dimensions of digital trust and cyber risk remain undertheorized, with existing scholarship addressing the transformation of wasilah and uslub without examining how cyber threat escalation reconfigures the broader architecture of tadbir da'wah. This analytical gap persists in understanding how escalating cyber threats and privacy shock reshape trust construction, preacher credibility, and communicative relations in social media based da'wah, a gap this study addresses by examining digital trust within the framework of tadbir da'wah as a communicative mechanism linking cyber risk escalation and digital uncertainty with the construction of preacher credibility, audience selectivity, and da'wah communication relations

within social media environments.

This study offers a conceptual contribution to ilmu dakwah in three interrelated dimensions. First, it repositions cyber risk not as an external contextual factor but as an integral condition that structurally reconfigures all five constitutive elements of da'wah within networked media ecosystems. Second, it operationalizes *tadbir da'wah* as an empirical managerial framework through which the adaptation of *da'i* and *mad'u* in managing digital risk can be systematically analyzed across its four core functions of planning, organizing, mobilizing, and supervising. Third, it proposes *tabayyun* as the epistemological foundation through which ilmu dakwah provides a disciplinary response to digital trust governance. These contributions are situated within Beck's risk society framework, which conceptualizes modern digital technologies as producing new forms of uncertainty that extend to how societies interpret and respond to potential threats (Reifova & Fišerová, 2012; Sığın, 2021; Anugrah et al., 2023; Vulpe et al., 2024), and Luhmann's systems theory, which positions communication as a process of complexity reduction in which disruptions to informational stability interfere with trust construction (Wahyuni, 2019; Grabowski et al., 2023; Constantin & Sitorus, 2024; Chandra & Sazali, 2025).

## METHODS

This study employs a qualitative research design, integrating a netnographic approach with digital risk analysis, to examine how digital uncertainty triggered by vulnerabilities in information systems manifests in communicative practices, and how these practices shape practices credibility, audience selectivity, and communicative relationships within digital da'wah spaces. This design is grounded in the assumption that digital trust, communicative authority, and patterns of religious message reception are not determined solely by message content but are constructed through interactional practices, audience responses, and the technological mediation structures that accompany them.

Netnography is employed as the primary methodological framework because it enables the systematic observation of communication dynamics as they unfold naturally in digital environments without researcher intervention, making it particularly suited to capturing the relational and interactional dimensions of online religious communities (Campbell & Tsuria, 2021). Within this framework, social meaning is not treated as a latent subjective experience but as the outcome of symbolic negotiation traceable through digital interaction footprints, including user comments, emotional responses, information verification practices, expressions of skepticism, and patterns of audience migration across platforms in response to digital risk.

The study was conducted through two operational stages across an

observation period from June to December 2025 (seven months), covering four major social media platforms: YouTube, Facebook, TikTok, and Instagram. These platforms were selected on the basis of their high levels of da'wah-related interaction and their documented role as primary channels of digital Islamic communication in the Indonesian context (Sikumbang et al., 2024). The first stage involved a netnographic procedure, beginning with the identification and purposive selection of digital da'wah content accounts and communities characterised by substantial and sustained audience engagement.

The researcher then carried out non-participant observation of da'wah-related content relevant to issues of trust, information security, and religious authority in digital spaces. Observational attention was directed toward audience interaction patterns, manifestations of digital anxiety, defensive privacy practices, expressions of trust and distrust, and indicators of audience selectivity in responding to and disseminating da'wah messages.

Data were collected through digital field notes, archived screenshots, and trace data, including user comments, reactions, and shared reference or verification links circulated by audiences. The volume of data collected comprised approximately 1,200 user comments and interaction traces drawn from 48 purposively selected da'wah content posts across the four platforms, with sampling continued until thematic saturation was reached.

The second operational stage involved digital risk analysis, which functioned as an analytical lens for examining the relationship between technical threats and the dynamics of da'wah communication. This analysis included mapping forms of risk exposure within the digital da'wah ecosystem, such as the presence of botnets, phishing activities, malware, patterns of account misuse, and the security mechanisms of platforms utilised by preachers.

Rather than serving as a technical system audit, digital risk analysis was employed to interpret how configurations of threat shape perceptions of security, influence audience trust, and contribute to changes in interaction patterns and selectivity in the consumption of da'wah messages. Accordingly, digital risk is positioned as part of the communicative mediation infrastructure, rather than as an external context separate from da'wah practices.

Data analysis was conducted qualitatively and iteratively through a combination of thematic coding and contextual interpretation. The coding process was carried out in two stages. In the initial stage, the primary researcher independently developed open codes derived from the netnographic data, grouping interaction patterns and identifying dominant narratives related to trust, credibility, and risk. In the second stage, a second coder independently reviewed a randomly selected subsample comprising 20 percent of the total data corpus and applied the same coding framework.

Inter-coder agreement was assessed using Cohen's kappa, yielding a coefficient of  $\kappa = 0.81$ , which indicates strong agreement and supports the reliability of the coding procedure (Landis & Koch, 1977). Discrepancies between coders were resolved through discussion and consensus. Throughout this process, risk society theory, communication systems theory, and mediatization perspectives were employed as interpretive lenses to examine how digital risk, communicative complexity, and technological mediation structures shape da'wah practices and patterns of message reception.

Given that all observed objects and practices were situated entirely within digital environments, the trustworthiness of the findings did not rely on conventional triangulation through offline sources or member checking. This position is consistent with established scholarship on digital religion research methodology: Campbell & Tsuria, (2021) argue that the study of religious practice in digital media requires methodological approaches attuned to the dynamics of online interaction, prioritising the internal coherence of digitally situated data over the uncritical application of offline qualitative standards. Campbell & Evolvi, (2020) similarly demonstrate that digital religion research operates within communicative contexts that are structurally distinct from offline settings, necessitating trustworthiness criteria adapted to the networked and platform-mediated nature of online religious communities.

Accordingly, trustworthiness was ensured in this study through three complementary strategies: cross-platform pattern consistency, whereby analytical findings were systematically compared across YouTube, Facebook, TikTok, and Instagram to confirm thematic convergence; the maintenance of digital audit trails, comprising archived screenshots, timestamped field notes, and trace data enabling the reconstruction of the analytical process; and researcher reflexivity, through which the researcher continuously examined the influence of theoretical assumptions on data interpretation. This integrated approach enables the study to capture how digital risk operates as a mediating mechanism shaping digital trust, preacher credibility, and audience selectivity within network-based da'wah practices, in alignment with the managerial framework of *tadbir da'wah*.

## RESULTS AND DISCUSSIONS

Drawing on the netnographic data collected across the observation period described in the Methods section, this study analyzes online interactions emerging from digital da'wah practices, including user comments, audience responses, and cross-referencing activities among social media users. The word cloud visualization presented below indicates the dominance of terms related to communication, da'wah, social interaction, digital media, security, and technology. The recurrence of these terms suggests that conversations within digital da'wah



5	Privacy	209	Digital Trust
6	Verification	204	Digital Trust
7	Audiens	187	Audience Selectivity
8	Information Filter	166	Audience Selectivity
9	Credibility	123	Credibility of Da'wah
10	Algoritma	64	Digital Trust
11	Digital Ethics	57	Digital Trust
12	Hoaks	45	Audience Selectivity
13	Risk	21	Digital Trust

Source: Author's Observation, 2026

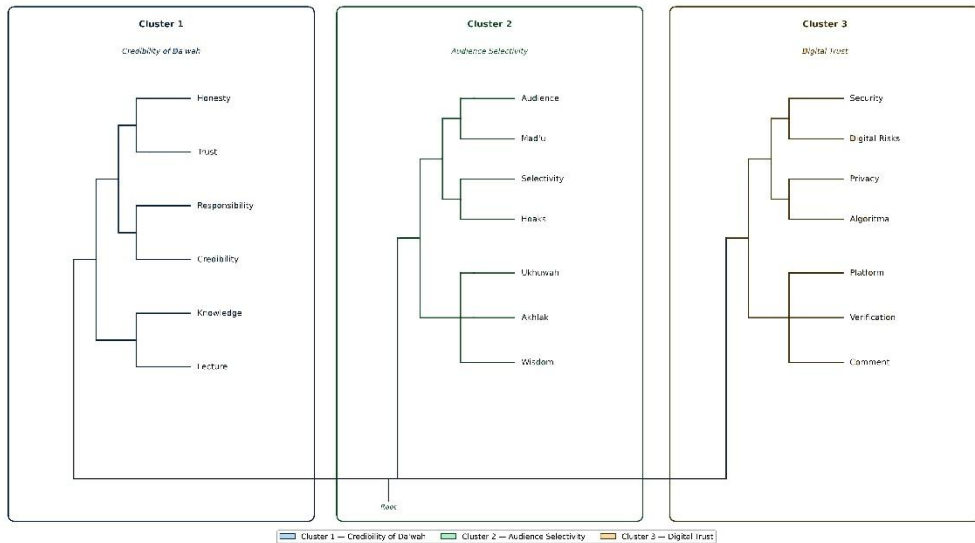
The terms are organized into three main categories—da'wah credibility, audience selectivity, and digital trust, in accordance with the coding scheme employed in this study. Quantitatively, each category exhibits varying levels of term occurrence. The categories of da'wah credibility and digital trust contain several terms with relatively high frequencies, indicating their prominence within digital da'wah interactions, while audience selectivity is reflected through more dispersed patterns of audience responses and interaction practices across digital platforms.

This distribution illustrates differing degrees of thematic intensity and dispersion across categories, highlighting how trust, credibility, and selectivity are articulated and negotiated within the analyzed communication landscape. From the perspective of tadbir da'wah, these patterns point to the need for managing not only message credibility but also audience filtering practices and trust maintenance as interconnected dimensions of digital da'wah governance.

While the frequency distribution highlights the relative prominence of each thematic category, it does not capture how these dimensions relate to one another within the broader structure of digital da'wah communication. To address this relational aspect, cluster analysis was employed to examine patterns of co-occurrence and structural proximity among the coded terms, revealing that the data converge into three main clusters, each composed of several sub-codes, whose hierarchical distances are illustrated in the dendrogram visualization (Figure II). This clustering configuration represents relational patterns among codes as identified through the combined process of thematic analysis and data clustering, providing an analytical basis for examining how different dimensions of digital da'wah communication are organized and interconnected.

Hierarchical Cluster Dendrogram of Coded Terms in Digital Da'wah

Discourse



Source: Author's Observation, 2026

Figure 2

Thematic Cluster Structure of Coded Terms in Digital Da'wah Discourse: Structural Proximity among Credibility, Audience Selectivity, and Digital Trust Clusters

Taken together, these findings identify a digital da'wah discursive landscape characterized by the co-presence of religious and technological terminology, structured into three thematic clusters reflecting hierarchical proximities among coded categories, within which digital da'wah operates as a risk-laden communication environment in which preacher credibility, audience selectivity, and communicative sustainability must be actively managed rather than assumed. Digital trust functions as a managerial mechanism for regulating complexity, while cyber risk operates not as an external disturbance but as an internal condition shaping how authority, credibility, and legitimacy are governed within digital da'wah systems.

**Discursive Landscape of Da'wah in Network-Based Communication**

The discursive landscape emerging from this study's findings requires interpretation through the disciplinary framework of ilmu dakwah. Scholarship has demonstrated that algorithmic mediation fundamentally reconfigures the roles of the da'i, mad'u, maddah, wasilah, and uslub as constitutive elements of Islamic preaching, demanding new strategies for maintaining credibility, trust, and

legitimacy in online environments (Lohlker & Wahid, 2026; Sikumbang et al, 2024). A bibliometric review of contemporary da'wah research further confirms that these structural transformations have emerged as one of the most pressing conceptual challenges facing the discipline of ilmu dakwah today (Godal et al., 2026).

The most consequential reconfiguration concerns the position of the da'i. Lohlker & Wahid, (2026) demonstrate that algorithmic mediation has displaced the clerical and top-down model of Islamic religious authority, replacing it with dialogic and technoculturally mediated forms in which the legitimacy of the da'i is continuously renegotiated through audience validation and platform logic. Atallah, (2026), examining the digital mediation of fatwa authority in contemporary Islam, further demonstrates that traditional mechanisms of religious guidance are increasingly subject to platform-mediated fragmentation, producing ambiguities in accountability and moral agency that classical da'wah structures were not designed to manage.

The emergence of hybrid authority figures such as celebrity imams and cyber-muftis compounds this fragmentation, as competing religious interpretations gain disproportionate visibility through algorithmic amplification rather than through scholarly consensus (Wahid & Abdulloh, 2026). Within the framework of ilmu dakwah, this means that the da'i can no longer rely on the institutional legitimacy of the maddah alone to secure trust but must actively govern the conditions under which that trust is constructed across every stage of digital circulation, a condition (Luhmann, 2000) theorizes as the irreducible complexity of meaning selection in differentiated communicative systems.

The reconfiguration of the wasilah is equally fundamental. Digital platforms such as YouTube, TikTok, Instagram, and Facebook function not merely as neutral channels of transmission but as active agents that reshape both the reach and the substance of da'wah messages through algorithmic amplification and personalization (Sikumbang et al., 2024). Raya, (2025) documents how digital platforms have progressively commodified religious preaching, with content strategies increasingly driven by platform economics rather than theological considerations, thereby distorting the maddah from its normative function as authentic religious guidance. Zuhri & Pabbajah, (2026) further demonstrate that algorithmic amplification has introduced systematic distortions of aqidah, enabling populist religious content to gain disproportionate visibility at the expense of more authoritative theological discourse. Campbell, (2010, 2021) conceptualizes this environment as hypermediated religious spaces in which religious meaning is rendered inseparable from social and technological logics, a condition that in ilmu dakwah terms signals a fundamental disruption of the wasilah and maddah relationship.

The prominence of terms such as honesty, trustworthiness, privacy, and verification in the word frequency data directly reflects this structural disruption: audiences simultaneously evaluate the integrity of the da'i, the reliability of the wasilah, and the safety of the informational environment, constituting a legitimacy crisis in which the classical assumption that a trusted da'i guarantees authentic maddah reception can no longer be taken for granted Campbell & Evolvi, (2020).

The transformation of the mad'u and uslub further deepens this reconfiguration. Abdurrahman et al., (2026) reveal that digital platforms have fostered horizontal authority structures in which legitimacy emerges from sincerity, humility, and interactive responsiveness rather than formal credentials, fundamentally altering the relational dynamic between da'i and mad'u. The mad'u no longer occupies a receptive position but functions as a reflexive actor who evaluates, contests, and co-produces da'wah meaning through comments, remixing, and narrative reinterpretations (Mcclure, 2019).

Da'wah communication therefore operates as a process of meaning in the making rather than as the delivery of fixed and final messages. At the level of uslub, Santoso et al., (2026) show that communication styles in digital da'wah are conditioned by platform logics that reward emotionally resonant content, while Purba & Lusia, (2026) demonstrate that effective digital da'wah requires strategic integration of Islamic public relations principles to sustain credibility and community cohesion across fragmented online spaces. From the perspective of tadbir da'wah, this structural reconfiguration of all five constitutive elements of da'wah demands that tadbir da'wah be reimagined as the active governance of credibility, trust, and religious authority within a communicative ecosystem shaped by algorithmic mediation and conditions of deep informational uncertainty.

### **Adaptation of Dai and Mad'u/Audience in Managing Risk and Trust in the Digital Space**

Within the digital da'wah landscape, both preachers and audiences engage in reflective processes of selection, evaluation, and response to da'wah messages under conditions of misinformation risk, fragmented authority, and algorithmic mediation. Within the framework of tadbir da'wah, these adaptive practices constitute the operational manifestation of four core managerial functions: planning, organizing, mobilizing, and supervising, which together form the fundamental architecture of da'wah management as a disciplinary practice within ilmu dakwah (Hashim & Ahmad, 2012; Purba & Lusia, 2026).

From the perspective of risk and trust theory, trust functions as a complexity-reduction mechanism enabling da'wah communication to persist despite irreducible informational uncertainty. Preacher adaptation materializes through concrete practices: emphasising honesty and trustworthiness, clarifying

potentially misleading issues, using moderated language, and avoiding provocative claims. These constitute the *tawjih* function of da'wah management, through which preachers guide audiences toward reliable religious understanding grounded in Qur'anic ethical communication principles (Purba & Lusia, 2026; Rubino et al., 2023). This finding aligns with digital communication research confirming that transparency and message verification have become crucial trust building strategies in online environments (Metzger & Flanagin, 2013).

Conversely, audience adaptation reflects a form of reflexive trust constructed through selection, evaluation, and meaning negotiation. Audiences function as epistemic evaluators who assess source credibility, distribution contexts, and informational risk, with effective communication skills foundational to sustaining this evaluative relationship between da'i and mad'u (Aini & Don, 2022; Ibrahim & Abdullah, 2025). Abdurrahman et al., (2026) further demonstrate that digital audiences increasingly construct trust through horizontal peer-based validation rather than deference to formal religious authority, directly challenging the traditional hierarchical structure of the da'i and mad'u relationship within ilmu dakwah. Research further confirms that increased exposure to misinformation encourages audiences to actively filter content and engage in collaborative credibility assessment (Eslami et al., 2015).

Operationally, preacher adaptation constitutes a continuous process of adjustment to communicative feedback emerging from online interactions, appearing in the form of comments, follow-up questions, criticism, and engagement patterns (Campbell & Tsuria, 2021). This process corresponds directly to the *raqabah* function of da'wah management, in which communicative outcomes are systematically monitored and recalibrated to ensure alignment with da'wah objectives, a process Ibrahim & Abdullah, (2025) structure through the framework of *marāḥil al-da'wah* as a staged approach to professional preacher development

Faridah & Melati Amir (2025) confirm that responsive and interactive content strategies enhance audience engagement in digital da'wah, while collective evaluation patterns in comment sections generate shared credibility norms that reinforce audience selectivity at the community level (Firdaus et al., 2024; Hariyani et al., 2025). Accordingly, the adaptation of both preachers and audiences empirically operationalizes the four managerial functions of *tadbir da'wah*, demonstrating that sustainable digital da'wah requires the active governance of credibility, trust, and symbolic legitimacy as core managerial responsibilities within ilmu dakwah.

### **Issue Cluster Structure in Digital Da'wah: Relationship between Risk, Trust, and Differentiation of Meaning**

Cluster analysis in this study is not intended as a purely technical grouping exercise, but as an analytical strategy to uncover the differentiated communication structures that shape the digital da'wah landscape. The proximity among identified codes indicates that preacher credibility, audience selectivity, and digital trust do not operate as isolated themes, but rather as interwoven communicative modes through which actors respond to the complexity and uncertainty of digital environments. Taken together, these clusters represent not isolated communicative phenomena, but interdependent managerial domains within digital da'wah, indicating that *tadbir da'wah* in network-based environments involves the coordinated governance of credibility, audience selectivity, and digital trust under conditions of systemic risk.

The first cluster links issues of trust, preacher credibility, and the legitimacy of da'wah in digital spaces, representing a logic of communicative legitimation through which a preacher's authority is constructed, maintained, and contested online. Within the framework of *ilmu dakwah*, this legitimation process is anchored in Islamic communicative principles such as *Qaulan Sadida*, that is, truthful and precise speech, and *Qaulan Karima*, that is, noble and dignified speech, which constitute the normative ethical foundation upon which da'i credibility is constructed in both traditional and digital da'wah contexts (Purba & Lusia, 2026; Sikumbang et al., 2024). These principles provide *ilmu dakwah* with a disciplinary basis for evaluating preacher credibility that extends beyond audience engagement metrics toward the substantive ethical quality of religious communication itself. Research further confirms that social media exposure and preacher credibility simultaneously influence audience religiosity, underscoring that trust is no longer given but is continuously evaluated through iterative communication processes (Fitria et al., 2021).

Accordingly, da'wah credibility is not determined solely by message substance but equally by a preacher's capacity to manage symbolic risks arising from algorithmic mediation, with the credibility cluster functioning as a stabilizing mechanism that enables religious messages to acquire the minimum legitimacy required for audience acceptance and negotiation. The second cluster extends this dynamic by foregrounding the logic of communicative selection and meaning negotiation, centering on audiences not as passive recipients of religious messages but as active subjects who selectively evaluate and interpret da'wah content based on personal preferences, prior experiences, and the socio-technical conditions shaping their informational exposure.

Research demonstrates that different audience demographics exhibit varying platform preferences, with younger audiences gravitating toward TikTok and Instagram while older generations engage primarily through Facebook, necessitating tailored communication strategies aligned with the specific features

and expectations of each platform. Social media based da'wah has been shown to enhance personal religiosity while simultaneously carrying risks of ideological polarization, with effectiveness mediated by exposure intensity and preacher credibility (Hurnawijaya et al., 2026). The extent to which audiences can perform such negotiation, however, is strongly conditioned by their level of digital literacy, which determines their capacity to filter misinformation and critically assess the credibility of religious information sources (Amaly & Armiah, 2021), such that the audience selectivity cluster ultimately operates as a collective evaluative mechanism filtering da'wah messages based on perceived risk and trustworthiness, marking a fundamental shift whereby religious meaning is constructed through networked negotiation rather than linear reception.

The third cluster associates digital trust with adaptive mechanisms for addressing algorithmically mediated risks. Research identifies perceived credibility, community participation, and accountability as primary drivers of online trust formation (Barbosa et al., 2025; Oesterreich et al., 2025). The findings of this study indicate that such conditions encourage both preachers and audiences to develop practices of verification, clarification, and information filtering as integral components of digital communication adaptation. In this context, the role of the preacher extends beyond message delivery to function as a literacy agent, promoting the principle of tabayyun as a foundational epistemological contribution of ilmu dakwah to the governance of digital religious communication, as grounded in QS. Al-Hujurat 49:6.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ  
نُدِيمِينَ

Translation: O you who believe, if a morally unreliable person comes to you with information, verify it carefully, lest you harm others out of ignorance and later regret what you have done (Agama, 2018).

The verse positions tabayyun not merely as a normative injunction but as an epistemological principle operationalizing credibility governance as a core da'wah management function. Unlike digital communication frameworks that treat verification as a user behaviour strategy, tabayyun positions the da'i as an active epistemic agent guiding the mad'u toward discerning engagement with religious information, thereby locating digital trust governance within the normative foundations of ilmu dakwah rather than importing it from media studies. Empirical research confirms that verification principles effectively mitigate misinformation while strengthening digital literacy among Muslim audiences (Amaly & Armiah, 2021; Samsir, 2024).

These three clusters are dynamically interconnected: the credibility cluster links religious authority with audience trust, which interacts with audience

selectivity in meaning negotiation, while digital trust provides adaptive mechanisms against misinformation and algorithmic risk. The cluster structure therefore functions not merely as a statistical categorisation but as an empirical model through which the governance functions of *tadbir da'wah* can be systematically mapped within the disciplinary framework of *ilmu dakwah*.

## CONCLUSION

This study demonstrates that digital *da'wah* operates within a configuration of risk laden communication in which information security threats actively shape how audiences evaluate, receive, and respond to religious messages. Digital trust emerges not merely as a contextual variable but as a communicative mechanism that enables the continuity of *da'wah* interactions under uncertainty, while simultaneously constituting the foundation upon which preacher credibility and audience selectivity are constructed and negotiated.

Conceptually, this study contributes to *ilmu dakwah* by demonstrating that the digital transformation of *da'wah* constitutes a structural reconfiguration of its five constitutive elements, namely *da'i*, *mad'u*, *maddah*, *wasilah*, and *uslub*, and that *tadbir da'wah* must be reimagined as the systematic governance of credibility, trust, and symbolic legitimacy within networked communicative ecosystems, with the principle of *tabayyun* proposed as the epistemological foundation through which *ilmu dakwah* provides a disciplinary response to digital trust governance, positioning cyber risk as an integral component of religious communication systems rather than an external background condition. Practically, these conceptual contributions imply the need to reorient digital *da'wah* management toward communicative transparency, risk literacy, and sustainable credibility management, with *tabayyun*-based verification practices integrated as a core operational competency across platform-specific *da'wah* strategies.

Several limitations of this study warrant acknowledgement. First, the netnographic data were drawn exclusively from Indonesian-language digital *da'wah* content, which limits the generalisability of the findings to other Muslim-majority cultural and linguistic contexts, such as Arabic-speaking or South Asian Muslim communities where *da'wah* authority structures and digital media ecologies differ considerably. Second, the observation period of June to December 2025 captures a specific temporal window and may not reflect longer-term shifts in digital trust dynamics, particularly in contexts where the cyber risk landscape evolves rapidly. Third, the reliance on non-participant observation means that the subjective motivations and interpretive processes of individual preachers and audiences remain partially inaccessible, representing a structural limitation of trace-data-based netnography.

Future research is encouraged to pursue three specific directions. First,

longitudinal netnographic studies spanning at least twelve months would enable examination of how digital trust and preacher credibility evolve across different phases of the cyber risk cycle, including periods of major data breach incidents and platform policy changes. Second, comparative cross-cultural studies involving Muslim communities in Malaysia, Egypt, or Nigeria would test the transferability of the tadbir da'wah governance framework beyond the Indonesian context and identify culturally specific configurations of religious authority and digital trust. Third, audience-focused qualitative research employing in-depth interviews or focus groups with distinct demographic segments, including urban youth audiences on TikTok and older congregational audiences on Facebook, would deepen understanding of how digital literacy levels and generational differences mediate the construction of trust in digital da'wah environments.

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