



Da'wah Content on Social Media Towards Increasing Islamic Character Building: An Analysis of Student Perceptions

Mellysa Destriafiani^{1*}, Sahril Halim^{2*}, Ahyar^{3*} & Shabeer Khan^{4*}

¹²³Universitas Islam Negeri Mataram, Indonesia

⁴Sakarya University, Turki

*220301070.mhs@uinmataram.ac.id

ABSTRACT

In the digital era, social media is one of the main means of spreading da'wah that has the potential to affect the Islamic character of individuals, especially among students. This study aims to reveal how the consumption of da'wah content on social media plays a role in shaping the Islamic character of students and explore whether there are differences in perceptions based on gender in responding to the influence of digital da'wah. The study used a quantitative approach research method, where data were collected using a Likert scale questionnaire and analyzed using multiple linear regression tests and t-tests (Independent Samples t-tests) with a sample of 112 students from several universities in West Nusa Tenggara (NTB) Province. The results showed that there was a significant relationship between the consumption of da'wah content on social media and the formation of Islamic character which contributed 59.4%. In addition, this study did not find any significant differences in student perceptions based on gender towards the influence of digital da'wah content in Islamic character formation. The implications of these findings highlight the importance of utilizing the use of social media as an effective means of da'wah in shaping students' Islamic character.

Keywords: Da'wah content; Islamic character; social media; students; perception.

INTRODUCTION

Da'wah content is material or content that is created and delivered to spread Islamic teachings and change the thoughts, attitudes, and actions of individuals or communities to get closer to Allah SWT and implement it in everyday life (Marti et al., 2023; Maulidin & Muamalah, 2024). Da'wah for Muslims is a must to make Islamic society stronger in the current era. The current era is inseparable from social media. Da'wah takes an important

role in the ongoing order of a society that is harmonious, peaceful and of course in accordance with Islamic teachings (Zuhdi, 2021).

Along with technology development, social media platforms have become an important channel for adolescents to access information, learn new knowledge and interact with others. Due to the high popularity and frequent use of these platforms, their impact on adolescents has become increasingly significant, especially in the formation of social values and concepts (Liu, 2024). Social media has a variety of platforms that offer unique features. Facebook, Instagram, Twitter, TikTok, YouTube and others have different audiences (Fadillah & Setyorini, 2021; Manurung et al., 2023). In the context of da'wah, the use of multiple platforms simultaneously can enable a wider reach to the millennial generation. Platforms such as Instagram, TikTok, and YouTube strongly support visual and multimedia content (Agusman, 2023; Subchi et al., 2022).

Through interesting and interactive da'wah content, the younger generation can more easily understand and internalize Islamic teachings in their daily lives. This is in line with the opinion of Annur et al. (2023) which states that consuming Islamic products can encourage a morally consistent manner over time, in other words, it can form good Islamic characteristics. Citra & Aidah (2024), Hasan et al. (2022) also argues that Islamic character education does not only focus on the cognitive aspect but also emphasizes the moral and spiritual formation of individuals. Then, Hidayat et al. (2023) explained that the existence of media, especially Islamic educational series, can be an effective means of instilling Islamic character values. Lailatul & Ridwan (2024), added that as part of digital technology, it can be utilized more wisely in the moral and character education of adolescents while offering strategic recommendations for the implementation of Islamic content that is more interesting and educational too for a young generation that has noble morals (Widiana et al., 2024).

This is in line with the findings of Parhan et al. (2022) who conducted a survey on adolescents and found that during the pandemic around 83.4% often listen to da'wah and around 61.6% of adolescents are less likely to listen to da'wah. With percentage data, 72.6% of adolescents in the post-pandemic period prefer to listen to da'wah through the YouTube media platform with da'wah content about life, and 71.2% of adolescents prefer da'wah methods in the form of examples and exemplary. Meanwhile, Arifin et al. (2022), Nabila et al. (2023) dan Ratmiati et al. (2023) explain that interesting and unique da'wah content can increase the interest and

motivation of the millennial generation, which in this case has proven to have a positive impact on students' religious behaviour regarding da'wah content on social media platforms.

In line with that, [Azimalia & Khairul \(2023\)](#) revealed that the intensity of accessing da'wah content on social media platforms, especially on Instagram, contributed 77.6% to increasing adolescent morality. [Allisa & Triyono \(2023\)](#) also explained that da'wah on social media has a positive influence on the level of adolescent religiosity with a significant level of $0.02 < 0.05$ and a correlation coefficient of 0.386. Signalling that the effectiveness of da'wah on media platforms can be said to be effective ([Mukarom, 2020](#)). In addition, da'wah based on character education also acts as the main means of forming a strong Islamic personality, especially in the school environment. There, students get continuous moral learning and experience, which further strengthens their understanding and practice of Islamic values in everyday life ([Sabililhaq & Utami, 2024](#); [Iqbal et al., 2024](#)).

In addition, da'wah based on character education also acts as the main means of shaping a strong Islamic personality, especially in the school environment. Where students get continuous moral learning and experience ([Haliza et al., 2025](#)). This is reinforced by the results of research by [Roslan et al. \(2025\)](#) shows that da'wah content presented through social media has an important role in shaping students' Islamic character. This study proves that the spread of da'wah messages in the form of quotations from the Qur'an hadith verses and inspirational videos can increase awareness of worship and strengthen Islamic values in everyday life ([Handayani et al., 2024](#); [Haryono et al., 2024](#)).

This is in line with research findings showing that adolescents who often access da'wah content on social media tend to experience increased religious knowledge and better religious behaviour ([Briandana et al., 2020](#); [Nurhaliza, 2024](#)). Another study also supports these findings by stating that da'wah content on social media has a good impact on students' religious behaviour such as increasing faith, obedience, speech, dress, and understanding of Islamic teachings ([Zalfa, 2022](#); [Fahrudin, 2025](#)).

This study aims to analyze student perceptions of da'wah content on social media, focusing on improving Islamic character building. The aim is to understand the impact of such da'wah content on students' religious understanding and practices based on gender as well as its contribution in shaping Islamic character. By considering students' views and responses to

the content, this research is expected to provide insight into the role of social media in Islamic character-building among the younger generation.

This research uses a quantitative approach with a survey designed to analyze student perceptions of da'wah content on social media and its impact on Islamic character building (Al-kautsar et al., 2024; Ilham et al., 2024). The research subjects consisted of 112 students from several universities in West Nusa Tenggara (NTB) Province, with details of 35 male students and 77 female students. The population in this study includes all students in NTB who actively use social media as a means of obtaining religious information. The sample was selected using a purposive sampling technique that ensured that respondents had involvement in accessing da'wah content on social media. The research instrument used is a questionnaire consisting of 9 questions using a Likert scale, with options strongly disagree (1), disagree (2), neutral (3), agree (4), to strongly agree (5). This study explores the influence of da'wah content on social media on Islamic character-building among university students. A questionnaire designed to assess the consumption patterns of da'wah content by university students, their perceptions of the content, and its impact on their Islamic values and behaviour was used for data collection (Suasapha, 2020; Ardhana, 2022).

The questionnaire included questions on the frequency and type of da'wah accessed, views on its influence on Islamic character, and perceived changes in attitude and behaviour. This research was conducted through several stages. First, the questionnaire was prepared by looking at the indicators of the research variables to ensure their relevance to the research objectives. Second, collecting data in the form of questionnaires distributed to students through social media in an effort to obtain a representative sample. Third, the questionnaire data that has been collected is then summarized and analyzed using the t-test and multiple linear regression tests. Fourth, the data that has been analyzed is interpreted and conclusions are drawn according to the results of the analysis that has been carried out (Imilda et al., 2024; Kesuma, 2021). This stage is according to Figure 1.

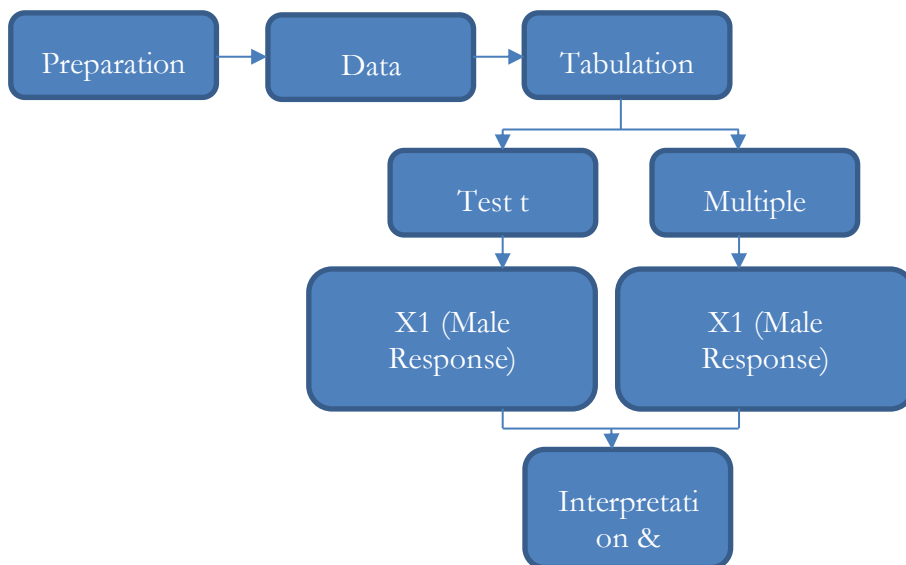


Figure 1. Research stages

Source: Author's observation, 2025

There are two hypotheses in this study, namely (1) there is an influence of da'wah content on social media (X) on Islamic character building (Y); and (2) there are differences in student perceptions based on gender towards these research variables. Thus, the data analysis technique used is the t-test (Independent Sample t-test) for the first hypothesis and a simple linear regression test for the second hypothesis. Data analysis using JASP software, with the conclusion criteria that if the sig value < 0.05 , the null hypothesis (H_0) is rejected. Then if sig > 0.05 , then the null hypothesis (H_0) cannot be rejected. Thus, this research method provides an in-depth understanding of the interaction between the variables under study.

RESULTS AND DISCUSSION

Descriptive Data

Social media has become the main reference for students in finding religious information because it is easy to access and the variety of da'wah content is presented in a more interactive and interesting format (Rahmawati et al., 2024; Hamid, 2024; Rustandi & Aliyudin, 2024). With a smartphone and internet connection, students can access da'wah content anytime and anywhere. Through diverse access, social media is an effective

means of spreading Islamic messages that can influence the mindset and actions of individuals in the digital era. In this case, to show the preference for digital platforms that are mostly used in accessing religious content, it is necessary to have data on student respondents. The social media that students refer to are as shown in Figure 2.

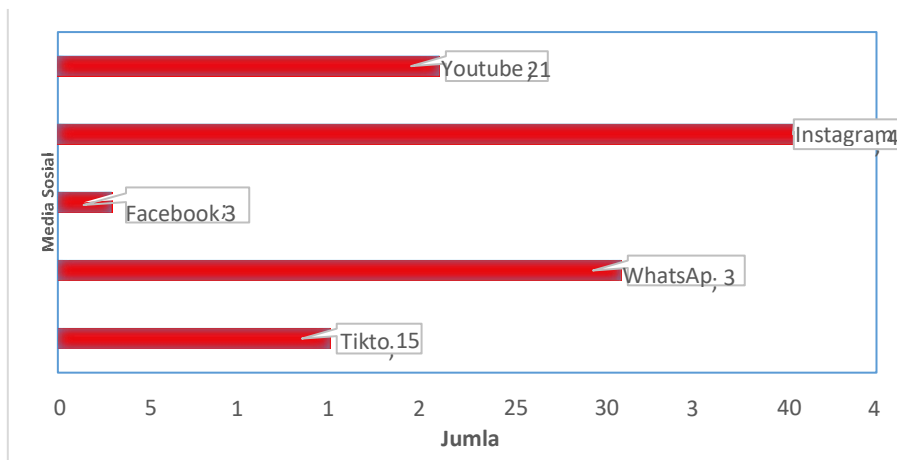


Figure 2. Types of social media used as a source of da'wah

Source: Author's observation, 2025

Figure 2 shows the distribution of the use of various types of social media as a source of da'wah. The results of the data presented show that Instagram is the most widely used platform for as many as 42 students, indicating that visual and short-based da'wah content is more attractive to users. Then, the use of WhatsApp by as many as 31 students became the second most common, indicating that grub or private messages have an important role in disseminating religious information. Next, the use of YouTube social media for as many as 21 students, is still the main choice for those looking for Islamic studies in the form of long videos. Meanwhile, TikTok with 15 students shows that the short video format has also begun to be used to convey da'wah messages quickly and interestingly. Facebook with the lowest number of 3 students, due to a shift to a more interactive platform. This data reflects how social media has become the main tool in spreading da'wah and shaping Islamic character in the digital era. From the various social media used, information on the Ustadz who are referred to is obtained according to Figure 3.

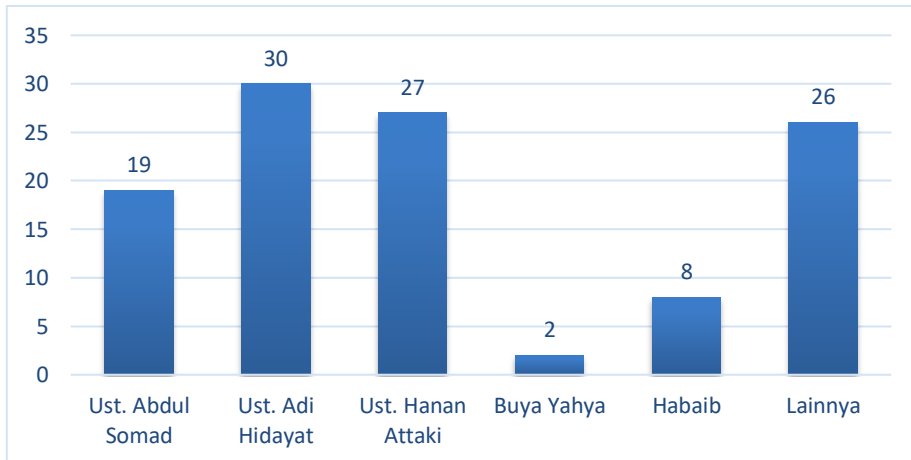


Figure 3. List of referral preacher channels

Source: Author's observation, 2025

Figure 3 shows a list of preacher channels that are the main reference in accessing da'wah content on social media. From the data displayed, Ustadz Adi Hidayat is the most interested with 30 respondents. Then Ustadz Hanan Attaki got 27 respondents, and Ustadz Abdul Somad with 19 respondents. This shows that the systematic and knowledge-based style of delivering da'wah as carried out by Ustadz Adi Hidayat, as well as a more relaxed approach and close to young people as carried out by Ustadz Hanan Attaki are more in demand by students. Meanwhile, Habaib with 8 respondents and Buya Yahya 2 respondents have a lower number of followers, this is due to their more specific da'wah segmentation. Then, a total of 26 respondents were interested in other Ustadz, this shows that students have various preferences in choosing a source of da'wah that suits their spiritual needs. This data reflects the results of student respondents, it can be seen that Ustadz Adi Hidayat is the majority of preachers among students in shaping Islamic character. From various preaching channels that are referred to by students, descriptive statistics data are obtained according to Table 1.

Table 1. Descriptive Statistics

	X	Y
Valid	112	112
Mean	81.559	82.262
Std. Deviation	12.299	13.994
Variance	151.274	195.830
Skewness	-0.828	-0.663
Std. Error of Skewness	0.228	0.228
Kurtosis	1.066	0.309
Std. Error of Kurtosis	0.453	0.453
Shapiro-Wilk	0.947	0.917
P-value of Shapiro-Wilk	< .001	< .001
Minimum	40.000	40.000
Maximum	100.000	100.000

Source: Author's observation, 2025

Based on the data presented in Table 1, it can be seen that there are differences in descriptive statistics between variables X and Y. Variable X has a mean of 81.559 with a standard deviation of 12.299, indicating a lower deviation in the data. Meanwhile, variable Y has a higher mean of 82,262 with a standard deviation of 13,994. Then, the variance of variable X is lower with an amount of 151,274, and the variance of variable Y is higher with an amount of 195,830. However, the minimum and maximum data for both variables are similar, where the minimum data for variables X and Y amounts to 40, and the maximum data for both variables is 100. This shows that the range of values observed is relatively similar, but there are differences in the mean and distribution of data between variables X and Y.

The Effect of Da'wah Content on Islamic Character Building

Analysis of data differences can be related to the characteristics or aspects observed in each variable. For example, variations in the mean and standard deviation between social media da'wah content (X) and Islamic character building (Y) may indicate differences in the distribution or tendency of data disconnection. It can also reflect the unique nature of each variable. To gain a deeper understanding of these differences, further inferential statistical analysis or statistical modelling is needed to explore the relationship between the two variables. The influence of variables X and Y obtained model summary data according to Table 2.

Table 2. Model Summary - Y

Model	R	R ²	Adjusted R ²	RMSE
M ₀	0.000	0.000	0.000	13.994
M ₁	0.770	0.594	0.590	8.961

Note. M₁ includes X

Source: Author's observation, 2025

Table 2 illustrates that the R-value of 0.770 indicates a strong relationship between da'wah content on social media (X) and Islamic character building (Y). This indicates that there is a significant positive correlation between the two variables. An increase in exposure to da'wah content on social media tends to be related to an increase in Islamic character formation. In addition, the R² value of 0.594 indicates that 59.4% of the variability in Islamic character formation (Y) can be explained by the variable da'wah content on social media (X). In other words, almost 60% of changes in the Islamic character of individuals can be attributed to the consumption of da'wah content on social media and the remaining 40.6% is influenced by other factors outside this research model. These results show that da'wah content on social media has a significant role in shaping a person's salami character, although there are still other factors that contribute. Where this can include the social environment, family, and individual spiritual experiences. The coefficient data from the hypothesis test can be seen in Table 3.

Table 3. Coefficients

Model		Unstandardized	Standard Error	Standardized	t	p
M ₀	(Intercept)	82.262	1.322		62.211	< .001
M ₁	(Intercept)	10.763	5.703		1.887	0.062
	X	0.877	0.069	0.770	12.677	< .001

Source: Author's observation, 2025

Table 3 shows the results of the hypothesis test using paired sample linear regression conducted on variables X and Y. Based on the resulting regression model, Y can be estimated as a linear function of X, with the

regression equation $Y = 10.763 + 0.877 X$. This indicates that there is a relationship between variables X and Y, where changes in X will affect changes in Y. The positive regression coefficient for X (0.877) indicates that an increase in X is associated with an increase in Y. The constant 10.763 indicates the value of Y when the value of X is equal to zero.

Student Perception Level Based on Gender

The analysis of the level of student perceptions based on gender in this study aims to see if there are differences in understanding and response between male and female students to the influence of da'wah content on social media (X) on Islamic character building (Y). If the results of the analysis show a significant difference between the two variables, then it can be said that gender factors play a role in shaping perceptions of digital da'wah. The level of student perception based on gender can be seen in Figure 4.

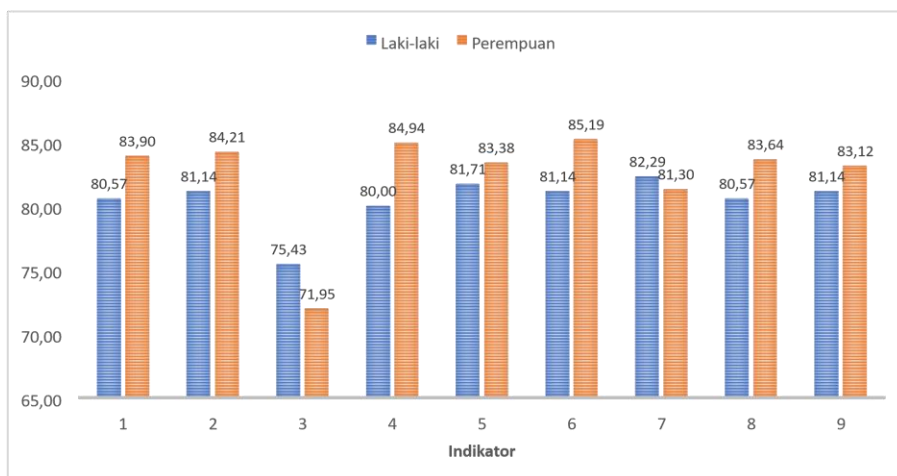


Figure 4. Students' perception level based on gender

Source: Author's observation, 2025

Based on Figure 4, the average level of student perception of the influence of da'wah content on social media on Islamic character building shows a slight difference between men and women. The average perception of male students is 80.40, not much different from female students who have the highest average with an amount of 82.40. This difference may indicate that female students tend to have a more positive perception or

accept the influence of da'wah content more than male students.

In terms of the minimum score in the data above, male students have the lowest score of 75.43, not much different from the minimum score of women, which is 71.95. This happens because both male and female students tend to be analytical about the reliability of digital da'wah sources and value common sense more than emotions. In addition, expectations of the way da'wah is delivered because they consume more non-religious content. Meanwhile, the maximum value contained in the data above has the highest score of 82.29 for male students. This shows that social media can encourage male students to engage in religious activities directly. Female student data has the highest score of 85.19. This indicates that female students tend to be more personally affected in aspects of worship and behaviour after consuming da'wah content on social media platforms.

To understand more deeply the influence of the two variables, the independent samples t-test is needed in this case, in order to find out whether there really is a significant difference related to student perceptions based on gender. The results of this independent samples t-test will determine whether there is exposure to differences in perceptions based on gender regarding da'wah content on social media in Islamic character building. If the p-value is smaller than 0.05, it can be concluded that there is a significant difference in differences in student perceptions based on gender towards exposure to da'wah content. However, if the p-value > 0.05 then the difference that occurs is not significant enough. The independent samples t-tests can be seen in Table 4.

Table 4. Independent Samples T-Test

Test		Statistic	df	p	Location Parameter	SE Difference
Data	Student	-0.792	110	0.430	-1.969	2.485
	Mann-	1246.000		0.525	-2.220	
	Whitney					

Note. For the Student t-test, location parameter is given by mean difference. For the Mann-Whitney test, location parameter is given by the Hodges-Lehmann estimate.

Source: Author's observation, 2025

Based on the results of Table 4, the p-value of 0.430 indicates that there is no significant difference in the difference in student perceptions based on gender. In other words, the P-value result is greater than 0.05, thus indicating that the differences observed in this study are not

statistically significant enough.

The results of this study indicate that social media has a significant role in the dissemination of da'wah content and the formation of students' Islamic character. From the descriptive analysis results in Table 1, it is obtained that the average exposure to da'wah content on social media is quite high with a mean of 81.559, and the level of Islamic character formation is also high with a mean of 82.262. Furthermore, the R² value obtained is 0.594 which indicates that 59.4% of the variability in Islamic character formation can be explained by the consumption of da'wah content on social media, while the remaining 40.6% is influenced by other factors such as social environment, formal religious education, and individual spiritual experience. These results are in line with previous research which confirms that social media can be an effective tool in increasing religious understanding and shaping Islamic behaviour among young people (Nurhabibi et al., 2025; Arafat et al., 2023).

This indicates that students actively consume da'wah content on various digital platforms. The distribution of social media usage shows that Instagram is the most widely used platform to access da'wah content, followed by WhatsApp and YouTube. This phenomenon indicates that students prefer da'wah content that is visual, brief, and interactive, which in this case strengthens the role of data on social media in shaping the Islamic character of adolescents (Ali & Budyastomo, 2021; Islam & Mutrofin, 2023; Rusdi & Aisyah, 2024). Where digital da'wah content has a positive influence in spreading Islamic values that affect spiritual enlightenment and well-being (Rahmi et al., 2023; Abdillah, 2024). With the positive influence of digital da'wah content, as stated by Alby (2023) digital platforms are able to empower individuals in reorganizing religious understanding and practice, in this case, it can be seen from Habib Ja'far's da'wah shows on YouTube which have an influence of 62.9% on the level of adolescent religiosity.

Then, related to the level of student perceptions, the results of the Independent Sample t-test test show that there is no significant difference in student perceptions of da'wah content based on gender with the result of $p = 0.430$ which is far greater than the significant limit of 0.05. This finding indicates that male and female students have relatively the same perception of the influence of da'wah content on social media in shaping Islamic character (Ambali et al., 2025; Faldiansyah & Musa, 2020; Inzahroh & Muna, 2023). Although there are differences in the mean, minimum, and

maximum perception scores between the two groups, the differences are not statistically strong enough to indicate a meaningful difference. This is in line with research conducted by Kahpi & Dewi (2024), explaining that both male and female students showed positive religiosity development after being exposed to da'wah content on digital platforms regardless of the gender of the users (Astuti et al., 2023).

Additionally, this phenomena demonstrates that the availability of digital da'wah content serves as a tool for creating the religious identities of the younger generation as well as a medium for spreading religious information (Verolyna & Syaputri, 2021; Jaya & Pratama, 2025). Digital platform interactions enable more inclusive religious discourse that is sensitive to the spiritual needs of today's young (Mukhroman, 2025; Rizal et al., 2024). Creatively and relatably presented da'wah information facilitates the acceptance and internalization of Islamic teachings in daily life. This enhances social media's standing as a viable substitute for da'wah in the face of information technology advancements (Suprima et al., 2021; Supriadi et al., 2025). Therefore, it's critical that Muslim content producers and da'wah keep coming up with new ways to spread Islamic ideas (Hadi & Muammar, 2022). To ensure that the knowledge developed is consistent with moderate and contextual Islamic principles, support from families and schools is also required. For the digital generation to have an Islamic character, cooperation between technology, education, and da'wah is essential (Asmuri et al., 2025; Nurhakim & Rizki, 2024).

CONCLUSION

Based on the results of data analysis, it was found that there is a significant relationship between da'wah content on social media in shaping students' Islamic character with a linear regression value of 59.4%. Then, the results of the independent samples t-test show that there is no significant difference in the perception of students based on gender towards the influence of digital da'wah content in shaping Islamic character. This finding confirms the importance of utilizing the use of social media as an effective da'wah tool in shaping students' Islamic character. With a high level of significance, digital da'wah content has proven to have a major role in providing Islamic insights and shaping students' mindsets and religious behaviour. In addition, the findings show that both male and female students have relatively similar responses to the influence of digital da'wah, indicating that social media is able to reach a wide audience without

significant differences based on gender. For future research, it is recommended to focus on a more in-depth analysis of other factors that can influence the formation of students' Islamic character apart from da'wah content, and explore how certain types of platforms and formats of da'wah content have a more significant impact on different age groups or educational backgrounds.

REFERENCES

- Abdillah, E. M. (2024). Analisis Peran Dakwah sebagai Alat Transformasi Sosial: Tantangan dan Strategi Komunikasi dalam Konteks Masyarakat Modern, *Jurnal Komunikasi dan Media*, 4(1), 16–32. <https://ittishal.org/index.php/jkm/article/view/34>.
- Agusman. (2023). Reaching The Millennial Generation through Da ' Wah on Social Media, *Dakwah*, 6(2), 129–144. <https://jurnal-stidnatsir.ac.id/index.php/dakwah/article/view/186>.
- Al-kaustar, T. P. M., Adellia, R., & Azzahra, Y. (2024). *Persepsi Mahasiswa Ilmu Komunikasi UNESA Terhadap Platform Tiktok*. 305–319. <https://proceeding.unesa.ac.id/index.php/sniis/article/view/3984>.
- Alby, A. S. (2023). *Pengaruh Intensitas Menonton Tayangan Dakwah Habib Husein Ja'far di Youtube Terhadap Tingkat Religiusitas Remaja (survey pada followers Instagram @husein_hadar)* (Vol. 01). [http://repo.iain-tulungagung.ac.id/5510/5/BAB 2.pdf](http://repo.iain-tulungagung.ac.id/5510/5/BAB%202.pdf)
- Ali, M., & Budyastomo, A. W. (2021). The Impact of Social Media on The Development of Da'wah In Indonesia, *J u r n a l I l m u – I l m u K e i s l a m a n*, 34, 22–34. <https://doi.org/10.28918/religia.v24i1.2224>.
- Allisa, L., & Triyono, A. (2023). Pengaruh Dakwah di Media Sosial Tiktok Terhadap Tingkat Religiusitas Remaja di Demak, *Jurnal Ilmu Komunikasi*, 7(1), 26–38. <https://doi.org/10.30596/ji.v7i1.13070>.
- Ambali, A. K., Fasa, M. I., Islam, U., Raden, N., Lampung, I., & Lampung, B. (2025). Analisis Peran E-Commerce Dan Media Sosial Terhadap Pengembangan Kinerja Umkm Kota, *Jurnal Media Akademik (JMA)*, 3(4).<https://jurnal.mediaakademik.com/index.php/jma/issue/view/14>.
- Annur, P. A., Susanti, E., & Gera, I. G. (2023). Urgensi Pendidikan Moral Sekolah Dasar dalam Membentuk Karakter Religius di Era Digital menurut Henry Alexis Rudolf Tilaar, *Jurnal Edukasi*, 1(3), 271–287. <https://doi.org/10.60132/edu.v1i3.182>
- Arafat, Y., Pilo, N., & Rachana, S. (2023). Metode Dakwah Muhammad

- Tahir Asran Dalam Pembinaan Keagamaan Di Lembangbu ' Ne Kel. Cikoro, Kec. Tompobulu, Kab. Gowa, *Qanun: Journal Of Islamic Laws and Studies*, 2(1), 151–170. <https://doi.org/10.58738/qanun.v2i1.347>.
- Ardhana, V. Y. P. (2022). Analisis Usability Testing pada SITIDES Menggunakan System Usability Scale dan PIECES Framework, *Bulletin of Informatics and Data Science*, 1(2), 89. <https://doi.org/10.61944/bids.v1i2.41>
- Arifin, I., et. al. (2022). Digital Press Social Sciences and Humanities The Influence of Dakwah Through Social Media Toward Student Understanding of Islam The Influence of Dakwah Through Social Media Toward Student Understanding of Islam, *Digital Press Social Sciences and Humanities*, 00003, 1–10. <https://doi.org/10.29037/digitalpress.48416>.
- Asmuri, H. O., & Fitri, A. (2025). Kebijakan Pendidikan Islam Di Indonesia, *Tarbawi: Jurnal Pendidikan Agama Islam*, 2(02), 181–190. <https://doi.org/10.26618/jtw.v2i02.1038>
- Astuti, M., et. al. (2023). Mengoptimalkan Peran Pondok Pesantren Dalam Pendidikan Islam, *Jurnal Kajian dan Penelitian Umum*, 1(3), 157–168. <https://doi.org/10.47861/jkpu-nalanda.v1i3.237>
- Azimalia, R., & Khairul, A. (2023). Pengaruh Mengakses Dakwah Di Instagram terhadap Moralitas Remaja Di Desa Baru Semerah, *Jurnal Komunikasi dan Penyiaran Islam*, 6(2), 53–62. <https://journal.ummat.ac.id/index.php/jail/article/view/14260>.
- Briandana, R., Doktoralina, C. M., Hassan, S. A., & Hasan, W. N. W. (2020). Da'wah communication and social media: The interpretation of millennials in southeast Asia, *International Journal of Economics and Business Administration*, 8(1), 216–226. <https://doi.org/10.35808/ijeba/543>
- Citra, Y., & Aidah, A. (2024). Ekstrakurikuler Bina Mental Islam (Bintalis) Dalam Membentuk Karakter Islami Siswa Di Sma Negeri 12 Medan, *Jurnal Manajemen Pendidika*, 02, 737–756. <https://doi.org/10.30868/im.v7i02.7158>
- Fadillah, S. N., & Setyorini, R. (2021). Analisis implementasi strategi content marketing dalam menciptakan customer engagement di media sosial Instagram Wakaf Daarut Tauhiid Bandung, *Menara Ilmu*, XV(02), 100–116. <https://doi.org/10.31869/mi.v15i2.2028>.
- Fahrudin, M. (2025). Manajemen Pendidikan Karakter Religius: Studi

- Komparatif Pesantren NU, Muhammadiyah, dan Hidayatullah. *Peradaban Journal of Interdisciplinary Educational research*. <https://doi.org/10.59001/pjier.v3i1.299>.
- Faldiansyah, I., & Musa. (2020). Dakwah Media Sosial: Alternatif Dakwah Kontemporer, *Tawshiyah*, 15(2), 2656–4688. <https://wearesocial.com/blog/2018/01/global-digital-report-2018>
- Hadi, M. S., & Muammar, M. H. (2022). Dampak Kosmopolitanisme Islam terhadap Pendidikan Islam di Dunia Global, *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, 8(1), 48–70. <https://doi.org/10.26594/dirasat.v8i1.2832>
- Haliza, U. N., Ubaidah, R., & Azizah, A. I. (2025). Majelis Taklim Sebagai Media Pembinaan Orang Tua Siswa Di MI Nurul Qolbi: Kajian Kitab ‘Uqud al-Lujain, *Journal of Instructional and Development Researches*, 5(1), 59–66. <https://journal.stain-madina.ac.id/index.php/jidr/article/view/1538>.
- Hamid, A. (2024). Peran Website dalam Penyebaran Hadis di Era Digital, *El Nubuwwah Jurnal Studi Hadis*, 2(2), 155–184. <https://ejournal.iainmadura.ac.id/index.php/elnubuwwah/article/view/1538>.
- Handayani, R., Rahmah, F. I., Hutahut, E. F., & Romandiah. (2024). Navigasi Spiritual di Era Digital: Analisis Konten Cyberreligion dalam Media Sosial, *Tadbir Jurnal manajemen Dakwah*, 11(1), 1–14. http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI
- Haryono, B., Pramana, A., Muslihah, S., Syaifulah, & Maulidin, S. (2024). Konsep Pendidikan Islam Dan Relevansi Surah Al-Mujadalah Ayat 11 Dalam Pembentukan Karakter Peserta Didik, *Jurnal Inovasi Karya Ilmiah Guru*, 4(3), 116–127. <https://doi.org/10.51878/teacher.v4i3.4230>.
- Hasan, Y., Pramida, C., Usman, U., & Hermawati, H. (2022). Pengaruh Instagram (Jejaring Sosial) Terhadap Perilaku Keagamaan Mahasiswa Komunikasi Penyiaran Islam Universitas Islam Negeri Imam Bonjol Padang, *Al Munir: Jurnal Komunikasi dan Penyiaran Islam*, 13, 213–289. <https://ejournal.uinib.ac.id/jurnal/index.php/almunir/article/view>

/5168.

- Hidayat, H. R., Ramdani, M. B., Septiani, P., & Parhan, M. (2023). The Value of Character Education in the Series "I'm the Best Muslim" A . Introduction, *At-Ta'lim*, 22(2), 190–198. <https://ejournal.uinfasbengkulu.ac.id/index.php/attalim/article/view/2539>.
- Ilham, K., Umair, M. M., Destiano, A., & Ghiffari, M. (2024). Analisis Pengaruh Media Sosial Tiktok Terhadap Spiritual pada Mahasiswa Sistem Informasi ITS, *Al-Ittishol: Jurnal Komunikasi dan Penyiaran Islam*, 5(1), 19–37. <https://doi.org/10.51339/ittishol.v5i1.1330>
- Imilda, Hajriyanti, R., & Zahra, R. (2024). Pengaruh Faktor yang Mempengaruhi Pembelian Impulsif Online Produk Fashion melalui Siaran Langsung : Perbandingan antara Instagram dan TikTok, *Jurnal Manajemen dan Teknologi*, 1(2), 1–15. <https://doi.org/10.35870/jmt.v1i2.1055>.
- Inzahroh, A., & Naelatul Muna, S. (2023). Penggunaan Media Sosial Tiktok Dalam Pembentukan Karakter Remaja, *Selasar KPI: Referensi Media Komunikasi dan Dakwah*, 3(1), 84–97. <https://ejournal.iainu-kebumen.ac.id/index.php/selasar>
- Iqbal, M., Panjaitan, A. Y., Helvirianti, E., Nurhayati, N., & Ritonga, Q. S. P. (2024). Relevansi Pendidikan Karakter dalam Konteks Pendidikan Islam: Membangun Generasi Berkarakter Islami, *Indonesian Research Journal on Education*, 4(3), 13–22. <https://doi.org/10.31004/irje.v4i3.568>
- Islam, S. A., & Mutrofin. (2023). Persepsi Mahasiswa Komunikasi dan Penyiaran Islam terhadap Program Dakwah Shihab & Shihab, *Jurnal Kopis: Kajian Penelitian dan Pemikiran Komunikasi Penyiaran Islam*, 06(01), 1–17. <https://digilib.iainkendari.ac.id/4073/>
- Jaya, C. K., & Pratama, L. M. R. (2025). Dakwah Di Era Digital: Inovasi Media Sebagai Respon Terhadap Kebutuhan Umat Kontemporer, *Al-Idarah: Jurnal Manajemen Dakwah*, 5(1), 11–21. <https://doi.org/10.22373/al-idarah.v5i1.13948>.
- Kesuma, D. P. (2021). Penggunaan Metode System Usability Scale Untuk Mengukur Aspek Usability Pada Media Pembelajaran Daring di Universitas XYZ, *JATISI (Jurnal Teknik Informatika dan Sistem Informasi)*, 8(3), 1615–1626. <https://doi.org/10.35957/jatisi.v8i3.1356>
- Lailatul, R., & Ridwan, A. (2024). Social Studies in Education Pendidikan

- Akhlaq di Era Digital: Pengaruh Konten Islami di Instagram Terhadap Pembentukan Karakter Remaja dalam Perspektif Sosial Feny Selly Pratiwi, 'Peran Komunikasi Digital Dalam Pembentukan Opini Publik : Studi Kasus Me, *Social Studies in Education*, 02(02), 157–172. <https://ejournal.staipp.ac.id/index.php/sse/article/view/1234>.
- Liu, L. (2024). International Journal of Applied Earth Observation and Geoinformation An ensemble framework for explainable geospatial machine learning models, *International Journal of Applied Earth Observation and Geoinformation*, 132(June), 104036. <https://doi.org/10.1016/j.jag.2024.104036>
- Manurung, J., Anom, E., & Iswadi. (2023). Strategi Pemanfaatan Media Sosial Sebagai Sarana Promosi Sekolah Musik Di Dotodo Music Edutainment, *Technomedia Journal*, 8(2), 248–260. <https://doi.org/10.33050/tmj.v8i2.2086>
- Marti, A., Nuzuli, A. K., & Firtanosa, A. (2023). Peran Video Dakwah di Youtube dalam Meningkatkan Kesadaran Keagamaan pada Remaja di Era Digital, *Jurnal Ilmu Komunikasi*, 5(September 2022), 102–118. <https://doi.org/10.37715/calathu.v5i2.3994researchgate.net+2>.
- Maulidin, S., & Muamalah, H. (2024). Pemanfaatan Media Sosial sebagai Sarana Dakwah dan Pendidikan pada Pelajar Pemanfaatan Media Sosial sebagai Sarana Dakwah dan Pendidikan pada Pelajar, *Journal Khafi: Journal Of Islamic Studies*. <https://doi.org/10.55352/khi.v5i2.161>.
- Mukarom, Z. (2020). Islamic Da ' wah in Industrial Society : Study on Employees of PT Indorama Synthetics Tbk Purwakarta, *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 14(1), 1–20. <https://doi.org/10.15575/ida.jhs.v14i1.8693>
- Mukhroman, I. (2025). Viralitas Surat Al-Fatihah Dewa 19 : Negosiasi Makna Agama di Media Sosial, *Mukasi: Jurnal Ilmu Komunikasi*, 4(2), 78–91. <https://doi.org/10.54259/mukasi.v4i2.4207>
- Nabila, W. M., Fadhilatunnisa, S., Alamsyah, M. I., & Meity, S. (2023). Pengaruh Konten Dakwah Terhadap Gen Z dan Milenial (Generasi Muda), *Jurnal Politik, Sosial, Hukum dan Humaniora*, 1(1), 09–21. <https://doi.org/10.59246/aladalah.v1i1.145>.
- Nurhabibi, Arifannisa, Ismail, D., Kuswandi, D., Anggraeni, A. F. D. G., & Aji, Y. A. (2025). Strategi Lembaga Pendidikan Islam dalam Membentuk Karakter Siswa di Era Digital, *Jurnal Pendidikan Indonesia: Teori, Penelitian dan Inovasi*, 5(2). <https://doi.org/10.59818/jpi.v5i2.1527>
-

- Nurhakim, H. Q., & Rizki, A. A. (2024). Implementasi proyek profil pelajar rahmatan lil alamin untuk mengurangi kasus perundungan di madrasah ibtida'iyah al-islamiyyah padalarang, *Jurnal Tarbiyah Islamiyah*, 9, 611–627. <https://doi.org/10.48094/raudhah.v9i3.741>.
- Nurhaliza, S. (2024). Pendidikan Agama Islam dan Peningkatan Keterampilan Sosial dalam Memainkan Peran Penting Membentuk Karakter Moral dan Sosial Siswa, *Integrated Education Journal*, 1, 1–21. <https://doi.org/10.31949/iej.v1i1.141>.
- Parhan, M., Rahmawati, Y., Rahmawati, I. R., Hasna, Rastiadi, A., & Maysaroh. (2022). Analisis Metode dan Konten Dakwah yang Diminati pada Remaja, *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 22, 65–75. <https://doi.org/10.15575/anida.v22i1.16633>.
- Rahmawati, Y., Hariyati, F., Abdullah, A. Z., & Nurmiarani, M. (2024). Gaya Komunikasi Dakwah Era Digital: Kajian Literatur, *Concept: Journal of Social Humanities and Education*, 3(1), 266–279. <https://doi.org/10.55606/concept.v3i1.1081>
- Rahmi, A., Dadang Abdullah, A., Purwati, E., & Imron, A. (2023). Formulation Formulation of NU and Muhammadiyah Da'wah Among Millennial Generations During the Covid 19 Pandemic, *Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah*, 4(1), 34–52. <https://doi.org/10.19105/meyarsa.v4i1.6557>
- Ratmiati, R., Syabri, H., Faziola, F., Azmi, F., & Atha, I. J. (2023). The Use of Social Media as a Platform for Obtaining and Disseminating Da'wah Content by College Students, *Journal of Islamic Education Students*, 3, 166–174. <https://doi.org/10.31958/jies.v3i2.11511>
- Rizal, D. A., Maula, R., & Idamatussilmi, N. (2024). Transformasi Media Sosial dalam Digitalisasi Agama ; Media Dakwah dan Wisata Religi. *Mukaddimah: Jurnal Studi Islam*, 9(2), 206–230. <https://ejournal.uin-suka.ac.id/pusat/mukaddimah/article/view/3909>.
- Roslan, M. H., Zafrina, S., Zahari, M., Zulkifli, M., & Ghani, A. (2025). Da'wah on the Social Media : The Youth Engagement in Digital Islamic Content, *International Journal Of Research And Innovation In Social Science (IJRISS)*, IX(2454), 1161–1172. <https://doi.org/10.47772/IJRISS>
- Rusdi, H. R., & Aisyah, N. (2024). Analisis Tingkat Efektivitas Media Dakwah Melalui Lisan dan Tulisan pada Mahasiswa di Era 4.0, *Jurnal Educatio*, 10(3), 720–730. <https://doi.org/10.31949/educatio.v10i3.8372>.
- Rustandi, R., & Aliyudin, M. (2024). Cyber Culture in the Transformation

- of Urban Da'wah: A Case Study of Pemuda Hijrah Community Bandung, Indonesia, *Komunika: Jurnal Dakwah dan Komunikasi*, 19(1), 29-46. DOI: <https://doi.org/10.24090/komunika.v19i1.11453>.
- Sabililhaq, I., & Utami, L. D. (2024). Revitaliasi Identitas dan Moralitas Pelajar Era 5 . 0 Melalui Pendidikan Berbasis Nilai-Nilai Islam, *Al-Tarbawi Al-Haditsab: Jurnal Pendidikan Islam*, 9(1), 69–90. <https://doi.org/10.24235/tarbawi.v9i1.14917>.
- Suasapha, A. H. (2020). Skala Likert Untuk Penelitian Pariwisata; Beberapa Catatan Untuk Menyusunnya Dengan Baik, *Jurnal Kepariwisata*, 19(1), 26–37. <https://doi.org/10.52352/jpar.v19i1.407>
- Subchi, I., Kusmana, Zulkifli, Khairani, D., & Latifa, R. (2022). Cyber Fatwa and Da'wah Acceptance in New Media: How Technology Affects Religious Message by Female Ulama, *Abkam: Jurnal Ilmu Syariah*, 22(1), 35–58. <https://doi.org/10.15408/ajis.v22i1.23687>
- Supriadi, D., Taufiqurrahman, & Samsuddin. (2025). Inovasi Pembelajaran Pai Di Era Digital : Strategi Menumbuhkan Minat Belajar Gen-Z, *Jurnal Manajemen Pendidikan Islam*, 4, 319–334. <https://journal.stai-pp.ac.id/index.php/jmpi/article/view/1234>.
- Suprima, S., Parhan, M., Khairulimam, A., Nurfitriyani, M., & Ababil, S. N. (2021). Dakwah di masa pandemi Covid-19: Eksistensi, problematika serta solusi, *Jurnal Ilmu Dakwah*, 41(1), 85–96. <https://doi.org/10.21580/jid.v41i1.8287>
- Verolyna, D., & Syaputri, I. K. (2021). Cyber Dakwah: Plus Minus Penyiaran Islam Pada Era Disruptif, *Jurnal Dakwah dan Komunikasi*, 6(1), 23. <https://doi.org/10.29240/jdk.v6i1.2955>
- Widiana, A., Ruslana, I., & Busro. (2024). Peran Media Sosial Terhadap Regiliusitas Remaja Melalui Pendekatan Kualitatif Deskriptif, *Waraqat Jurnal Ilmu-Ilmu Keislaman*, VIII(1), 1–19. <https://doi.org/10.51590/waraqat.v9i1.795>.
- Zalfa, A. (2022). Dampak Konten Dakwah Media Sosial Terhadap Perkembangan Religiusitas Mahasiswa PAI UNJ, *Al-Idzaah: Jurnal Dakwah dan Komunikasi*, 4(01), 1–13. <https://doi.org/10.24127/al-idzaah.v4i01.1709>
- Zuhdi, A. (2021). Da'wah and Democracy: Actualization of the Role of Religion in State Behavior, *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 15(2), 407–426. <https://doi.org/10.15575/idaajhs.v15i2.14968>