Social and Cultural Implications of Da'wah Through Social Media

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Abstract:

This study aims to explore the use of social media in Islamic preaching in the digital age and the challenges faced in spreading religious messages through digital platforms. Using a descriptive qualitative approach, this research relies on a literature review to collect secondary data related to the use of media in preaching. The findings indicate that social media platforms such as YouTube, Instagram, and TikTok have opened significant opportunities for preaching to reach a global audience effectively and creatively. However, the study also identifies challenges related to message distortion, lack of content credibility, and the dissemination of inaccurate information. This research proposes strategic guidelines to maximize the potential of social media in spreading Islamic values while mitigating possible risks. In conclusion, social media holds great potential for preaching, but it requires a cautious and responsible approach to ensure that religious messages remain accurate and beneficial. It is recommended that preachers utilize social media creatively while maintaining the essence and integrity of religious teachings.

Keywords: creative preaching; digital teaching; Islamic propagation; message distortion; social media.

INTRODUCTION

Indonesia, the country with the largest Muslim population in the world, has experienced significant social changes along with the development of communication technology (Agustira et al., 2024). This progress is attributed to the presence of social media as an important element in everyday life. Social media, such as YouTube, Instagram, and TikTok, have opened up new opportunities for people to express their religious identity (Jimmy et al., 2023). In the Islamic context, social media functions as a tool that enables the wider dissemination of religious teachings, strengthens solidarity between Muslims and promotes good values. Scholars, preachers and religious figures take advantage of this platform to reach a larger audience in a faster and more effective way, beyond the boundaries of space and time (K. Ali & Minxing, 2021).

However, the convenience offered by social media also presents various challenges. As an open space, social media is vulnerable to abuse, such as disinformation, hate speech, and even narratives of extremism (Syam et al., 2020). The latest research from Nurlatifah (2023) shows that digital preaching content often does not comply with the ethical values and norms that should be upheld in preaching. This shows the

urgency of clear guidelines and regulations so that the spread of religious teachings via social media does not have a negative impact on society, such as polarization or radicalization (Nurlatifah et al., 2023).

In addition, Suhendri's (2024) study revealed that the younger generation in Indonesia is increasingly relying on social media as the main source of religious information. This shift creates a new dynamic in the relationship between religion and technology, where traditional authorities such as religious books or teachers now compete with online content that is more easily accessible. The Urgency and Significance of Character Education in the Era of Industrial Revolution 4.0 (Suhendri et al., 2024). Although this brings convenience, this reliance also raises concerns, especially regarding the accuracy and depth of religious understanding obtained from unverified sources (Hannam & Biesta, 2019).

Social media has also revolutionized the previously conventional pattern of Islamic preaching. In the past, religious lectures were held in mosques or pulpits; now, platforms such as YouTube allow the distribution of religious study videos that can be accessed at any time. For example, channels such as Sunnah Studies or Rumaysho have become very popular with millions of viewers, indicating the successful use of digital technology in reaching the Ummah. Julia's research (2023) confirms that social media-based da'wah strategies that are innovative and relevant to the needs of the younger generation can significantly increase understanding of religion (Julia, 2023).

Furthermore, social media not only functions as a means of conveying religious teachings but also as a space for religious interaction and discussion. Platforms such as Facebook and Twitter are often used to discuss contemporary religious issues, ranging from Islamic legal issues to universal values such as tolerance and peace. Azizah's (2024) research states that social media is not only a communication tool but also a forum for forming virtual communities based on religion, where Muslims can share spiritual experiences and strengthen brotherly relationships (Azizah et al., 2024).

However, the use of social media in religious contexts also raises ethical challenges. Some preachers or religious figures use social media with a sensational approach to increase the number of followers, often sacrificing the depth of the substance of the religious teachings conveyed. This raises the risk of the commodification of religion in the digital world, where religious teachings tend to be watered down to meet market expectations (Rosyid, 2019). Therefore, it is important to instill ethical values and responsibility in the use of social media as a means of da'wah.

With the various opportunities and challenges that exist, this research aims to examine the relationship between religion and social media in a modern context. It is hoped that this research will be able to contribute to understanding the transformation of religious expression in the digital era. In addition, this research also proposes strategic guidelines for maximizing the potential of social media in spreading Islamic values, while mitigating risks that may arise. With a holistic approach, this research seeks to provide answers to the urgent needs of the Indonesian Muslim community in responding to the increasingly complex era of communication technology (Akçayir Dündar Akçayir, G., M, 2016; Srivastava & Kuri, 2020).

METHOD

This type of research uses a qualitative descriptive approach or literature review, research that emphasizes understanding problems in social life based on holistic, complex and detailed conditions of reality or natural settings. Qualitative research is descriptive and tends to use analysis with an inductive approach (Murdiyanto, 2020). The data collection technique used in this research is normative research carried out by means of library studies in the form of secondary data as basic material for research by conducting searches on regulations or other literature related to the problem being researched or often referred to as library research (Silverman, 2013).

RESULTS AND DISCUSSION

Understanding Religion and Media from a Scientific Perspective

Understanding the terms religion and media is the key to connecting two concepts that influence each other in various aspects of human life. In the Indonesian and Malay contexts, religion is often understood as a system of spiritual beliefs and practices lived by individuals or community groups (Santoso et al., 2023). This understanding includes various religious traditions, rituals and values that form the basis of morals in everyday life, in English known as religion. This term refers to human attachment to something transcendent or divine, which gives meaning and direction in their lives (Kersteins, 2024).

Harun Nasution, an Indonesian Islamic thinker, defines religion as the recognition of the existence of a source of power outside of humans that influences human behavior itself (Hamdani & Rahman, 2022; Nasution, 1992). This definition not only emphasizes the spiritual aspect but also reflects the transcendental relationship between humans and something higher, often understood as God. This relationship is the basis of various systems of values, ethics and morality that direct humans in acting and interacting with their environment. In this view, religion acts as a guide to life that provides meaning to human existence.

On the other hand, the term media also has various meanings depending on the context of its use. According to the Association for Education and Communication Technology (AECT), media is defined as all forms of tools or means used to channel information (Butar-butar et al., 2023). This definition includes various technologies and devices that assist humans in conveying messages from one party to another. Meanwhile, the National Education Association (NEA) is expanding the definition of media by adding elements of objects or instruments that can be seen, read, heard, or manipulated, thus enabling the delivery of messages to be more effective (Mayger & Provinzano, 2022).

In the modern context, media is not only limited to physical forms such as books, newspapers, or television, but also includes digital media such as the internet, social media, and other technology-based platforms (Ichsan et al., 2024). This media not only functions as a tool to convey information but also as a dynamic interaction space where various ideas, values and information meet and develop. In relation to religion, the media is a strategic channel for spreading religious teachings, values and practices to a wider audience (Nugroho & Halwati, 2023).

The merging of religion and media creates a unique phenomenon where spiritual values are conveyed through modern technology. Media functions as a bridge that connects religious messages with a wider audience, across geographical and cultural boundaries (Kuncoro et al., 2023). For example, religious lectures that previously could only be accessed directly in mosques can now be watched via platforms such as YouTube, reaching millions of people around the world. This transformation opens up great opportunities for the spread of religious values, but also raises challenges, especially in maintaining the authenticity and context of the messages conveyed (Berglund, 2020).

However, the use of media in a religious context is not without challenges. One of the main problems that often arises is the possibility of message distortion. When information is conveyed through various technological intermediaries, there is a risk that the original message may be altered or misinterpreted. This can be caused by the content creator's lack of understanding of the religious context or by the influence of certain cultural and ideological biases (Purbaningrum & Adinugraha, 2024). Therefore, the use of media in spreading religion requires a careful and responsible approach.

Ultimately, both religion and the media have a significant role in shaping thought patterns, behavior and values in society. Religion provides deep moral and spiritual guidance, while the media offers a means to convey these guidelines widely and effectively (Maharani, 2024). The combination of the two creates tremendous potential for building a more harmonious and cultured society, as long as they are used wisely and responsibly.

Media as a Means of Da'wah in the Digital Era

The development of communication technology has brought significant changes in various aspects of life, including religious practices. In the past, Islamic da'wah was traditionally carried out through mosque pulpits, face-to-face religious forums, or religious activities that gathered congregants in one place. This method is effective for certain contexts, but has limitations, especially in reaching a wider and more diverse audience (Khamim, 2022). With the advent of the digital era, social media such as YouTube, Instagram, TikTok and other digital platforms have become the main means that enable da'wah to penetrate geographical, cultural and even language barriers (Ramadhan, 2022).

Lecturers and clerics are now using social media to convey Islamic teachings in a more flexible and creative way. For example, video lectures, interactive content, and infographics make it easier to convey information visually. YouTube allows lecturers to deliver long studies with in-depth explanations, while TikTok allows moral messages to be conveyed briefly but interestingly through short videos. In fact, Instagram is used to share quotes from Al-Qur'an verses, hadith, or religious reflections that are relevant to everyday life (Ramadhan, 2022). Social media has opened the doors of da'wah to a global audience at a speed and reach previously impossible to achieve.

However, this big change also brings challenges. According to Haqqi (Haqqi et al., 2023), digital media is not only a means of conveying information, but also shapes social discourse in society. In the context of da'wah, religious content produced by preachers or religious figures has the potential to influence the way people view Islam. Unfortunately, not all messages conveyed via digital media are of good quality. Distortion of information or inappropriate religious interpretations often arises, especially if the speaker does not consider media ethics or does not understand the audience's context.

For example, preaching videos on YouTube that discuss sensitive issues, such as differences in sects or views of certain groups, often become a source of conflict in digital public spaces. Negative comments or heated debates in the comments column can exacerbate differences of opinion, and even trigger social polarization among Muslims. Therefore, the speaker's responsibility to produce wise and educative content is very important (Priyadi et al., 2024). They not only convey religious messages but also act as managers of discourse that maintains social harmony.

On the other hand, social media provides a great opportunity to convey Islam with an approach that is more relevant to the younger generation. This generation tends to be more interested in preaching content that is packaged creatively and lightly (Ardhia, 2024). For example, some young lecturers use story or humor formats to convey moral messages, so that the audience does not feel like they are being lectured. Additionally, platforms like TikTok allow religious messages to be packaged in popular trends, such as challenges or syncopated videos, which makes preaching more relatable to young audiences.

However, the success of digital da'wah depends not only on creativity but also on credibility. Not all religious preachers or content on social media come from trustworthy sources. People's dependence, especially the younger generation, on social media as the main source of religious information can create a risk of misunderstanding (Rizky, 2024). Therefore, it is important for preachers to not only master technology but also have a strong foundation in religious knowledge and good communication skills so that the message conveyed is not only interesting but also true and meaningful.

In the end, if seen from Sutrisno's point of view, digital media is a double-edged sword in the context of da'wah. On the one hand, it offers great potential to reach a global audience with an Islamic message that is inclusive, peaceful and relevant to the challenges of the times (Sutrisno, 2022). On the other hand, he requires great responsibility in ensuring that the message conveyed is not only evocative but also reflects the universal values of Islam that bring mercy to all humanity. Preachers need to continue to adapt to the dynamics of technology but still maintain the essence of da'wah as a process of educating, inspiring and uniting people.

Transforming Da'wah in the Digital Era: Opportunities and Challenges

Social media has revolutionized the way da'wah is delivered in the digital era. Platforms such as YouTube, Instagram and TikTok have become the main means of conveying religious messages to a wider audience. The main advantage of social media lies in its ability to reach various groups of society without geographical limitations. This creates great opportunities for preachers to convey religious messages that are more creative, relevant and interesting. For example, YouTube channels such as-Sunnah Studies are able to attract millions of viewers through the presentation of simple but still informative content (Febriana, 2024). This approach not only makes it easier to understand religion but also makes Islam closer to everyday life, especially for the younger generation.

TikTok is also an effective platform for da'wah, especially because of its format which emphasizes short videos that are light and entertaining. Several lecturers use TikTok to convey moral messages in a relaxed but still meaningful style (Uyun, 2023). Messages such as the importance of praying, giving alms, or avoiding disgraceful actions are often packaged in the form of interesting stories that can captivate the audience. This format is considered more relevant for the younger generation who tend to have shorter attention spans than previous generations. However, this condition can have negative effects, such as the spread of disinformation, confusion in understanding religious teachings, or even social polarization among Muslims (Izzuddin & As'ad, 2024). This highlights the need for wisdom in conveying da'wah in the digital space.

Another challenge is the emergence of the phenomenon of celebrity preachers, where popularity is often the main measure of the success of preaching. Many lecturers focus more on increasing the number of followers or interactions on social media rather than ensuring the accuracy and depth of the messages conveyed (Febriyani, 2023). This phenomenon can shift the main goal of da'wah from spreading religious

values to simply seeking popularity. This requires in-depth reflection so that the preachers maintain the integrity and noble goals of the da'wah itself.

On the other hand, the use of social media for da'wah also gives rise to new dynamics in religious authorities. If previously ulama or traditional religious institutions were the main source of conveying religious teachings, now this role is starting to shift. Social media provides space for anyone to share an understanding of religion, including those who may not have a formal educational background in the Islamic field (Zuhri, 2022). This condition creates a dilemma because, on the one hand, it can encourage public participation in da'wah, but on the other hand, it risks presenting a narrative that is inaccurate or even misleading.

The presence of new media, especially the internet, has changed the way we access and study religion. Before the advent of digital media, religious authority was almost entirely held by ulama and traditional religious institutions. Ulama has a main role in providing an interpretation of religious teachings, whether in the form of sermons, teaching in mosques, or book studies carried out in Islamic boarding schools (Zuhri, 2021). People, especially those who do not have direct access to ulama or religious institutions, rely heavily on the interpretations provided by these authorities (Risdiana et al., 2020). However, with the presence of the internet, the religious learning process has become more open to anyone, anytime and anywhere. This certainly provides a great opportunity for individuals to access religious knowledge without geographic or time limitations.

In cyberspace, anyone can access various kinds of religious information originating from various sources without any filter or curation from competent parties. This raises the risk that understanding of religion may change, even being influenced by inaccurate understanding or unverified content. For example, there is a lot of preaching content circulating on social media or personal blogs that does not always prioritize valid or accountable interpretations. This is a big challenge for society, especially for those who do not have a strong basic understanding of religion (Zuhri, 2021).

One platform that makes access to religious texts very easy is a website like Quran.com. Through this site, anyone can read the Qur'an in various languages with easy-to-understand translations. This is certainly a big advance in making it easier to understand religion, especially for those outside areas with limited access to religious books or ulama (Mutaqin, 2024). However, although this convenience is very useful, there are serious risks that must be considered. Without proper guidance, a person may misunderstand verses of the Qur'an, as religious texts often require in-depth and contextual interpretation. This is where the role of scholars and interpreters becomes very crucial.

The role of ulama, although reduced in the context of traditional religious authority, is still important to provide clarification and appropriate explanations regarding verses or hadiths which can sometimes be understood in different ways (Sholihul Huda & Fil, 2022). In religious studies, interpretation is very dependent on the historical, social and cultural context behind a text. Without this insight, the understanding that emerges can be far from the original meaning of the text. Therefore, even though the internet provides a lot of information, not all of this information can be trusted or understood correctly without the help of valid interpretation from competent scholars (Martias, 2023).

On the other hand, new media also allows the creation of a more open dialogue between the ulama and the community. With the existence of social media and other digital platforms, ulama is no longer confined to the physical space of mosques or Islamic boarding schools but can directly interact with the wider community through live streaming, YouTube, or podcasts. This opens up opportunities to answer people's questions that may have previously been unreachable, provide more in-depth explanations of complex religious issues, and introduce more contextual interpretations in line with current developments. In this case, ulama can take advantage of new media to bring religious teachings closer to the younger generation who tend to be more active in using digital technology (Sholihul Huda & Fil, 2022).

However, not all parties welcome this shift. Some circles worry that new media could blur the clear boundaries between legitimate religious authority and irresponsible information. In many cases, there are individuals or groups who use digital media to spread radical views or extreme religious interpretations, which often conflict with mainstream Islamic teachings (Sulbi, 2024). Therefore, although digital media opens up space for freer religious discourse, there needs to be a stronger filter in selecting and disseminating religious content.

One clear example is the large number of preaching videos circulating on platforms such as YouTube and Instagram, which often attract attention because of their controversial or provocative topics. Here, the

role of ulama or religious institutions that have the authority to issue fatwas and religious interpretations is very important (Zuhri, 2021). They must be able to provide appropriate clarification regarding the content so that there is no misuse or spread of religious understanding that could be detrimental to society. People who receive this information must also be more critical in sorting and choosing which ones can truly be scientifically justified (Sulbi, 2024).

The presence of new media also presents challenges to scholars in terms of adaptation. In this digital era, they are required to not only understand religious knowledge in depth but also master existing communication technology. Mastering this technology is important so that they can reach a wider audience, provide explanations that are easy to understand, and maintain the relevance of religious teachings to contemporary issues. For example, in discourses about Islamic law in the context of modern economics or social media, ulama must be able to convey religious views that are appropriate to the challenges of the times without ignoring the basic principles of Islam (Zuhri, 2021).

Ultimately, new media provides a new dynamic in religious authority. Although ulama still play an important role as legitimate sources of authority, they now have to compete with information coming from various sources that are not always controlled (Risdiana et al., 2020). Therefore, to maintain the quality of religious understanding amidst the flood of information circulating, the public must be trained to be more critical in accessing and verifying information sources, and always refer to legitimate and competent religious authorities. In this case, new media can function as a tool that strengthens or even reduces religious authority, depending on how we use it wisely.

Digital Da'wah in Indonesia

In recent years, digital da'wah in Indonesia has experienced rapid development, along with the increasingly popular use of social media. One of the most prominent examples of this phenomenon is the success of well-known Ustaz such as Ustaz Abdul Somad (UAS) and Ustaz Adi Hidayat (UAH) in utilizing digital platforms such as YouTube and Instagram to spread religious messages to millions of their followers (Hidayati, 2023). In this way, da'wah, which was previously limited to physical spaces such as mosques or religious studies, has now expanded to cyberspace, opening up opportunities for Muslims in various corners to gain religious insight easily and practically.

Ustaz Abdul Somad, for example, is known for his simple but in-depth lectures, often delivered in video form that can be accessed anytime and anywhere. Through its YouTube channel, UAS conveys various religious topics, ranging from interpretations of the Qur'an, and hadith, to social issues relevant to the lives of Muslims in Indonesia (Yunus & Japeri, 2024). Likewise, Ustaz Adi Hidayat is known for his structured and logical delivery style, and often conducts book studies adapted to the needs of modern society (Hanifah, 2023). Both have managed to reach a very wide audience, with millions of subscribers on YouTube and followers on Instagram. They present preaching content packaged in a form that is easy to understand by various groups, from young to older.

However, even though digital da'wah has proven effective in expanding the reach of religious messages, not all digital da'wah runs smoothly. Several lecturers who use social media have faced criticism because they are considered insensitive to the existing social and cultural context. Some of the lectures or content they upload are considered to spread narratives that are intolerant, rigid, or even provocative. In the midst of the diversity of Indonesian society, which is rich in culture and customs, preaching delivered with an approach that is not inclusive or too rigid can cause wrong understanding or even worsen social polarization (Syofiyanti et al., 2021).

Apart from that, digital da'wah also needs to pay attention to diversity in terms of schools of thought, interpretation and understanding of religion. In cyberspace, information can be easily learned by anyone, but not everyone has the same religious background knowledge (Latifah & Ngalimun, 2023). Therefore, good digital preaching must be delivered with great care, avoiding delivery that seems judgmental or offensive to other groups. Lecturers who are successful in digital da'wah, such as UAS and UAH, tend to avoid controversial positions and prefer to deliver material that educates and builds people's awareness of the importance of tolerance and togetherness.

Despite the existing challenges, digital da'wah still shows extraordinary potential in bringing Muslims closer to the teachings of their religion. Digital platforms enable the delivery of religious messages in a more flexible and dynamic way (Martias, 2023). This is, of course, very in line with the needs of modern society, which is increasingly busy and connected digitally. Digital da'wah also allows the creation of a more open

space for dialogue between believers, where understanding and views can be exchanged in a more polite and constructive way.

In the future, to further increase the effectiveness of digital da'wah, there needs to be collective awareness from lecturers, academics and social media managers to maintain the quality of da'wah content. Good preaching content must be educational, strengthen the Islamic brotherhood, and be able to answer the challenges of the times without ignoring the true values of Islamic teachings. By prioritizing an inclusive approach and respecting diversity, digital da'wah in Indonesia can become a more effective tool in building a more tolerant and peaceful society (Sholihul Huda & Fil, 2022).

Social and Cultural Implications of Da'wah Through Social Media

Islamic da'wah, through social media, has had a significant impact that not only affects individuals but also has a broad impact on social and cultural dynamics in society (Nurlatifah et al., 2023). In recent years, platforms such as YouTube, Instagram, and TikTok have changed the way Muslims interact with their religion and with each other. Social media creates a new space that allows Muslims to share information, discuss and build religious solidarity without geographical limitations. This provides an opportunity for each individual to be more actively involved in religious life, making da'wah more inclusive, and building a mutually supportive community, even though physical distance is an obstacle (Jimmy et al., 2023).

However, despite these opportunities, this space also presents big challenges, especially in terms of managing differences of opinion. As more and more preaching content is produced and shared, there is a risk of increasing social tensions that could divide people. When differences in views in religion or politics are not managed wisely, social media can become a fertile field for division (Suhendri et al., 2024). For example, differences in interpretations of Islamic teachings spread through social media sometimes give rise to heated debates and even open conflicts between certain groups. This reminds us that, although social media offers an open platform for discussion, it is important to always maintain ethics and respect other people's opinions.

Apart from influencing social dynamics, social media has also changed the way people view religion itself. The younger generation, who are the biggest users of social media, increasingly want a fresher, more practical and relevant approach to preaching in their daily lives. In this case, preaching that is more in the form of stories or humor that is easy to understand and entertaining attracts their attention more than formal lectures that seem stiff (Azizah et al., 2024). This indicates that Islamic da'wah can no longer be carried out in the same way as it was done several decades ago. Da'wah must now be more responsive to the needs of the times and the more dynamic way of thinking of the younger generation.

On the other hand, the diversity of ways of conveying da'wah also creates different understandings of Islam in society. This can actually be an advantage because it gives individuals the freedom to choose a da'wah approach that suits their preferences (Rosyid, 2019). However, this diversity can also cause confusion or even distortion in the understanding of religious teachings. When religious information is not accompanied by explanations that support the lecturer or does not come from competent parties, misunderstandings can occur quickly. For example, someone who only accesses da'wah through short videos on social media may miss the deeper context of the message conveyed.

People, especially in cyberspace, are more easily exposed to a variety of religious content. In some cases, there is content that conveys a moral message in a way that invites laughter or attracts attention in a more relaxed way. This approach has its own appeal because it can eliminate the heavy impression that often appears in discussions of religion (Santoso et al., 2023). However, there is also the potential for misuse of humor or stories that can reduce the meaning of religion or give rise to inaccurate interpretations. Therefore, it is important for da'wah content distributed on social media to maintain the quality and sanctity of Islamic teachings, even though it is conveyed in a lighter and easier-to-accept way (Rosyid, 2019).

It cannot be denied that da'wah in this digital era has had a huge influence on the mindset of Muslims, especially among the younger generation. Many of them are now more likely to find out about religion through social media than by coming to the assembly or listening to lectures at the mosque. This creates new challenges for ulama and preachers to adapt to these changes (Santoso et al., 2023). They must be more creative and innovative in conveying religious messages through digital platforms so that they are not only relevant but also educational and provide correct understanding. This is a big challenge for those who were previously accustomed to conventional, more formal and structured ways of preaching.

Social media has provided a new dimension in Islamic da'wah which has had a major impact on the social and cultural life of Muslims. Even though it provides many conveniences in sharing knowledge and strengthening solidarity between people, social media also brings big challenges in the form of potential conflict, disinformation and wrong interpretations of religious teachings (Ichsan et al., 2024). Therefore, in carrying out da'wah through social media, preachers and other social media users need to be wiser and more responsible. So that da'wah can still have a positive impact, it is very important to maintain the quality of the content, respect differences, and understand the cultural changes that occur in society.

In this way, da'wah not only functions as a means of spreading knowledge but also as a force to strengthen the brotherhood of Muslims in cyberspace without ignoring the basic principles of religion (J. A. Ali & Amin, 2020). Islamic da'wah in this digital era can continue to develop, as long as the messages conveyed remain based on universal Islamic values that prioritize peace, tolerance and deep understanding (Rosyid, 2019).

CONCLUSION

The digital era opens up great opportunities for the spread of Islamic teachings through social media but also demands great responsibility from preachers and media users. Effective digital da'wah must be able to convey religious messages relevant to the needs of modern society without ignoring basic Islamic values. One of the main challenges is managing differences of opinion on social media, which can lead to conflict. Therefore, it is important for lecturers to convey messages wisely, maintain constructive dialogue, and promote tolerance. It is hoped that this research can provide new insights for more effective da'wah strategies in the digital era. With the right approach, social media can be a powerful tool for spreading kindness and strengthening the solidarity of Muslims in Indonesia.

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