

Da'wah Communication in the Era of Information and Communication Technology Development

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Abstract:

The development of information and communication technology (ICT) has significantly transformed the environment in which Islamic da'wah is communicated, received, and practiced. Digital platforms and social media have expanded the reach of religious communication while simultaneously creating new patterns of audience participation, organizational competition, and public engagement. This study examines the transformation of da'wah communication in the era of advancing information and communication technology, with particular attention to the strategic importance of digital media and the broader social function of Islamic communication. This study employs a Systematic Literature Review (SLR) by examining relevant peer-reviewed journal articles and academic books concerning Islamic da'wah, digital communication, social media, digital religion, religious authority, and technology adoption. The literature is analyzed through thematic synthesis to identify major patterns and arguments concerning the development of contemporary da'wah communication. The findings indicate that digital presence has become an increasingly important strategic requirement for Islamic communicators and organizations. Organizations that fail to adapt to digital communication environments risk losing communicative reach, public visibility, and opportunities to engage contemporary audiences, including in competition with other Islamic organizations and religious groups. Furthermore, the use of digital technology should not be limited to the dissemination of explicitly religious messages. Digital platforms provide opportunities to communicate broader values consistent with Islamic ethics, including environmental responsibility, honesty, education, justice, solidarity, compassion, and concern for human dignity. Thus, digital da'wah should be understood not merely as the technological extension of conventional preaching but as a broader form of ethical and social communication. The study concludes that effective da'wah in an increasingly digital society requires a balance between technological adaptability, communicative competence, religious credibility, and ethical responsibility.

Keywords: Da'wah Communication; Information and Communication Technology; Digital Da'wah; Social Media; Islamic Communication

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I. INTRODUCTION

Communication has always been closely connected to the ways people organize their social and religious lives. Changes in communication media, therefore, tend to bring changes not only in how messages are delivered, but also in how people encounter knowledge, establish relationships, and participate in public discourse. Religious communication is no exception. A sermon delivered in a mosque, a religious lesson attended by a limited group of people, and a message circulated through a social media platform may convey similar religious principles, yet they operate within very different communicative environments. The latter, for instance, can reach audiences who are geographically distant, be reproduced by users who were not part of the original communication, and remain accessible long after the initial message was delivered. These characteristics have gradually altered the setting in which contemporary Islamic da'wah takes place.

For Muslim communities, this change is particularly relevant because da'wah is fundamentally a communicative activity. It involves not only the transmission of religious knowledge but also the cultivation of attitudes, values, and social practices. The Qur'an describes the task of inviting people toward the way of God through wisdom and good instruction, while emphasizing communication in the best possible manner. Such principles remain relevant even when the medium of communication changes. What has changed is the environment in which those principles must be practiced. Today, a *da'i* may address an audience through a short video, livestream, podcast, Instagram post, YouTube lecture, or discussion on another digital platform. The audience, meanwhile, is no longer merely a recipient of a message. It can respond, reinterpret, share, challenge, or produce another message in return.

This condition places information and communication technology (ICT) in a more significant position within contemporary da'wah. ICT should not be viewed simply as an additional instrument that can be used when conventional methods are unavailable. Its development has produced new spaces in which religious knowledge and identity are encountered and negotiated. Websites, social media, video-sharing services, messaging applications, podcasts, and other digital platforms have become part of the everyday communication environment of many Muslims. Consequently, the question facing Islamic communicators is increasingly concerned with how religious communication can operate effectively within these environments rather than whether it should enter them at all [1]–[3].

One of the most useful conceptualizations for understanding this transformation is Gary R. Bunt's notion of the *Cyber Islamic Environment* (CIE). Bunt uses this concept to describe the various ways in which Islam, Muslims, and Islamic discourses are represented, communicated, and experienced through cyberspace. The significance of the concept lies in its understanding of the Internet not merely as a neutral channel for transmitting religious information, but as an environment in which religious identities, interpretations, networks, and forms of authority can develop [1], [2]. The digital environment consequently becomes part of the social context within which contemporary Muslims encounter and negotiate religious meaning.

Bunt's subsequent analysis demonstrates that the development of Cyber Islamic Environments has implications for religious authority as well. The availability of religious information online allows users to encounter a much wider range of voices than would normally be available through their immediate religious institutions or communities [3]. A person can listen to religious lectures from scholars in another country, compare different interpretations of an issue, follow several preachers simultaneously, or participate in a religious community without physically joining the institution that represents it. Digital communication therefore contributes to a more dispersed religious information environment. At the same time, this dispersion raises questions concerning credibility, authenticity, expertise, and the basis upon which audiences decide which religious voices deserve their trust.

The transformation of the communication environment also needs to be examined from the perspective of technological adoption. The existence of a particular technology does not automatically mean that individuals or organizations will use it effectively. Some organizations adopt new communication technologies quickly, while others continue to rely heavily on established practices. Rogers' Diffusion of Innovations theory provides a useful framework for understanding this process. According to Rogers, diffusion concerns the process through which an innovation is communicated through particular channels over time among members of a social system [4]. The adoption of an innovation is influenced, among other factors, by how potential users perceive its relative advantage, compatibility, complexity, trialability, and observability [4].

Applied to Islamic da'wah, this perspective suggests that the utilization of ICT is not merely a matter of possessing technological infrastructure. It also concerns whether religious organizations and communicators recognize the strategic value of technology, possess the necessary competencies, and perceive digital practices as compatible with their institutional missions. A mosque, Islamic organization, educational institution, or individual *da'i* may have

access to sophisticated digital platforms but gain little communicative benefit if those platforms are not integrated into an appropriate communication strategy. Conversely, relatively simple technological tools can become highly influential when they are adopted creatively and consistently within a community.

The issue becomes more consequential when religious communication is considered within the broader competition for attention in digital spaces. Social media platforms contain religious messages alongside political arguments, entertainment, commercial content, lifestyle narratives, ideological campaigns, and countless other forms of communication. Audiences encounter these messages within the same digital environment and often decide within a very short period of time whether to watch, read, ignore, share, or respond to particular content. Under such circumstances, limited participation in digital communication can reduce the visibility of Islamic perspectives in contemporary public discourse. This does not imply that Islam itself becomes less relevant when Islamic organizations are absent from digital platforms. Rather, it means that particular institutions and communicators may lose an important opportunity to participate in conversations through which contemporary audiences construct knowledge and meaning [5], [6].

This point is especially important for Islamic organizations. Technological adaptation does not occur uniformly across organizations. One Islamic organization may develop a sophisticated digital communication strategy, establish a strong presence across several platforms, and successfully engage younger audiences, while another organization with comparable religious resources may remain dependent on conventional communication practices. In this situation, differences in technological adoption can produce differences in communicative reach, public visibility, audience engagement, and ultimately the capacity to participate in contemporary social discourse. Rogers' theory is therefore relevant not only at the individual level but also for understanding organizational differences in adopting communication innovations [4].

Nevertheless, the significance of ICT for da'wah should not be reduced to the question of how effectively Islamic messages can be disseminated. Digital platforms also create opportunities for communicating values that extend beyond explicitly religious instruction. Values such as compassion, justice, solidarity, peace, respect, responsibility, and concern for humanity can be communicated through digital networks and can reach audiences across religious and cultural boundaries. In this sense, Islamic communication in the digital era has the potential to contribute to broader conversations about human welfare and social life. Digital

religion is embedded within wider social and cultural networks, meaning that religious communication online cannot be entirely separated from the broader concerns of the communities in which it operates [7].

Such an approach is consistent with the ethical orientation of Islamic communication. The instruction to communicate with wisdom and good counsel, for example, places emphasis not merely on what is communicated but also on how it is communicated. Likewise, the Qur'anic principle of verifying information before accepting or circulating it provides an important ethical reference for communication in an environment where information can travel almost instantaneously. In the context of social media, these principles become increasingly significant because the technical ability to share information does not necessarily correspond to the responsibility to share it. The greater the reach of a digital message, the greater the potential consequences of inaccurate, misleading, inflammatory, or decontextualized information.

The digitalization of religious communication also brings new challenges. The openness of online spaces can broaden access to religious knowledge, but it can simultaneously make it difficult for audiences to distinguish between authoritative scholarship, personal opinion, popular religious commentary, and deliberately misleading content. The visibility of a preacher can increasingly depend on platform dynamics, audience engagement, algorithms, and the ability to produce attractive content rather than solely on conventional indicators of religious scholarship. Consequently, the emergence of digital religious authority has become one of the important characteristics of contemporary religious communication [3], [7], [8].

The problem is further complicated by the speed with which information circulates online. Religious messages can be shared widely without sufficient verification, while short pieces of content may remove statements from their broader theological, historical, or social context. Sensational, controversial, and emotionally charged messages may also receive greater attention than more reflective or nuanced religious explanations. These conditions create a challenge for da'wah communicators because communicative effectiveness should not be measured merely by the number of views, likes, followers, or shares. Effective da'wah must also consider the accuracy of information, the ethical consequences of communication, the quality of audience understanding, and the potential social impact of the messages being disseminated [5], [8].

At the same time, technological development creates opportunities for greater participation and interaction. Digital communication enables audiences to ask questions directly, participate in discussions, share their religious experiences, and develop networks with

people who may live far beyond their immediate communities. This interactivity distinguishes digital da'wah from many conventional models of religious communication, which have often been organized around a more linear relationship between communicator and audience. Contemporary da'wah increasingly operates through networks in which religious messages can be discussed, modified, recirculated, and sometimes contested by multiple actors. The effectiveness of Islamic communication, therefore, increasingly depends on the ability of communicators to understand audiences as active participants rather than passive recipients [7], [9].

The rapid development of artificial intelligence, algorithmic systems, and data-driven platforms further expands the complexity of this environment. Digital platforms do not merely provide neutral spaces for communication; they also shape which messages become visible, which audiences encounter particular content, and how communication is prioritized or distributed. Islamic communicators must therefore develop not only technological skills but also critical awareness of the structures that shape digital communication. Understanding the digital environment requires attention to platforms, algorithms, data practices, audience behavior, and the economic interests that influence the circulation of information.

Within this context, communication strategy becomes increasingly important for the future of da'wah. The challenge is not simply to transform conventional sermons into digital content or to transfer religious lectures from physical spaces to online platforms. Rather, it is necessary to understand how the characteristics of different media influence the production, presentation, reception, and circulation of religious messages. A long theological lecture, for example, may be appropriate for one communicative setting but ineffective when reproduced without adaptation in another. Similarly, a short video may increase accessibility but may also create risks of oversimplification. Effective digital da'wah therefore requires a balance between technological adaptation and the preservation of intellectual, ethical, and religious depth.

The discussion of communication da'wah in the era of information and communication technology is thus important because it concerns more than technological change. It involves a transformation in the structure of religious communication itself. The emergence of digital environments changes relationships between communicators and audiences, expands access to religious knowledge, redistributes religious authority, introduces new forms of participation, and creates both opportunities and risks for Islamic public communication. For this reason, examining communication da'wah in the ICT era requires an integrated perspective that

considers technological development, communication theory, religious authority, organizational adaptation, audience participation, and Islamic ethical principles.

Based on this background, this study examines the transformation of da'wah communication in the era of information and communication technology through a systematic literature review of relevant journal articles and academic books. The study focuses on three main issues: the transformation of da'wah communication through digital technology, the changing dynamics of religious authority and technological adaptation among Islamic communicators and organizations, and the ethical challenges and opportunities of Islamic communication in contemporary digital spaces. By synthesizing previous scholarly discussions, this study is expected to provide a broader understanding of how da'wah can remain communicatively effective, technologically adaptive, intellectually responsible, and ethically grounded in an increasingly complex digital environment.

II. RESEARCH METHOD

This study employed a Systematic Literature Review (SLR) approach to examine scholarly discussions concerning da'wah communication in the era of information and communication technology (ICT). The SLR approach was selected because the transformation of Islamic communication in digital environments has been discussed across diverse academic disciplines, including communication studies, Islamic studies, media studies, digital religion, and information technology. A systematic review makes it possible to identify, organize, evaluate, and synthesize relevant literature in order to develop a comprehensive understanding of the development of da'wah communication in contemporary technological environments [10], [11].

The sources examined in this study consisted primarily of peer-reviewed journal articles and academic books that discussed communication, Islamic da'wah, digital media, information and communication technology, social media, digital religion, cyber Islam, religious authority, and the transformation of religious communication. The literature was identified through searches using relevant keywords, including *da'wah communication*, *digital da'wah*, *Islamic communication*, *Islam and social media*, *digital religion*, *Cyber Islamic Environment*, *religious authority online*, *information and communication technology*, and *technology adoption in religious communication*. The search process focused on publications that were directly related to the relationship between Islamic communication and technological development.

The selection of literature was conducted in several stages. First, the titles and abstracts of the identified publications were reviewed to determine their relevance to the topic of this study. Second, the selected sources were examined more closely to ensure that they contained substantive discussions concerning communication practices, technological transformation, digital media, religious authority, or ethical issues related to Islamic da'wah. Sources were excluded when they discussed Islam or technology without providing significant relevance to the communication dimension of da'wah. Priority was given to peer-reviewed journal articles, academic books, and influential scholarly works that have contributed to the theoretical development of studies on digital religion and Islamic communication.

The selected literature was subsequently analyzed through a thematic synthesis process. The analysis focused on identifying recurring concepts, arguments, patterns, challenges, and developments across the reviewed publications. The findings were then organized into three major themes. The first theme concerns the transformation of da'wah communication in the digital and ICT era, particularly changes in communication media, message production, audience participation, and the circulation of religious information. The second theme examines digital religious authority and the adaptation of Islamic organizations and communicators to technological innovation. The third theme focuses on the ethical challenges and opportunities of da'wah communication in digital public spaces, including information verification, credibility, algorithmic visibility, misinformation, and the responsibility of Islamic communicators.

The SLR process was guided by the principles of systematic and transparent literature selection. Rather than treating each publication as an isolated source, this study compares and synthesizes the arguments presented across different scholarly works. The analysis therefore seeks to identify both convergences and differences in the existing literature while also recognizing gaps and emerging issues in the study of digital da'wah. This approach is expected to provide a broader conceptual understanding of how information and communication technology has transformed the structure, practice, authority, and ethical orientation of contemporary da'wah communication.

Overall, the literature review provides the analytical foundation for the discussion presented in this article. By synthesizing journal articles and academic books, the study does not seek to measure the effectiveness of a particular digital da'wah platform or examine a single Islamic organization. Instead, it aims to develop a comprehensive understanding of the broader

transformation of da'wah communication within an increasingly interconnected and technologically mediated society.

III. RESULT AND DISCUSSION

3.1 Digital Presence as a Strategic Necessity for Islamic Da'wah

The use of information and communication technology in Islamic da'wah has reached a point at which digital presence can no longer be regarded merely as an optional complement to conventional preaching. The issue is not simply whether Islamic messages should be delivered through social media, but whether Islamic communicators and organizations are able to remain present in the communication spaces where contemporary audiences increasingly obtain information, construct opinions, and interact with one another. Recent literature indicates that social media has expanded the reach of Islamic da'wah, increased audience interaction, and enabled religious messages to reach younger and more diverse audiences [10]. Consequently, the absence of Islamic voices from digital platforms may create a communication gap between religious institutions and the communities they seek to serve.

This does not mean that conventional forms of da'wah have become irrelevant. Mosques, pesantren, majelis taklim, Islamic schools, religious gatherings, and face-to-face interaction continue to possess important social and spiritual functions. The problem emerges when conventional communication is treated as sufficient in an environment where audiences have developed new patterns of media consumption. Contemporary audiences may encounter a religious message for the first time not in a mosque or religious institution, but through a short video, a social media recommendation, a podcast, a livestream, or content shared by friends. Digital media therefore functions as an additional entrance through which people encounter Islamic knowledge and religious discourse [10], [11].

The strategic significance of digital presence becomes clearer when communication is understood as a competition for attention. Social media users are exposed simultaneously to religious, educational, political, commercial, entertainment, and lifestyle content. Islamic messages consequently compete for the same limited attention of audiences. In such an environment, a message that is not present within the communication ecosystem has little possibility of being encountered by audiences who primarily depend on digital platforms for information. The problem is therefore not that people necessarily reject Islamic teachings, but that religious messages may simply fail to enter the channels through which their attention is organized.

For Islamic organizations, this situation has an additional dimension. Digital communication creates a competitive environment not only between Islamic and non-Islamic messages but also among Islamic organizations, movements, institutions, and individual preachers themselves. Organizations that are able to establish consistent digital communication can potentially develop greater visibility, expand their networks, and maintain continuous interaction with audiences beyond their geographical base. Conversely, organizations that remain almost entirely dependent on conventional communication channels may experience a gradual decline in their visibility among audiences who have moved a substantial part of their communicative activities into digital spaces. Thus, technological adaptation can become one of the factors differentiating the communicative capacity of one Islamic organization from another.

This competitive dimension should not be understood simply as a competition to obtain the largest number of followers. Digital visibility is more complex than numerical popularity. An organization may have millions of followers but limited substantive engagement, while another may have a smaller audience but maintain strong relationships and meaningful participation within a particular community. Nevertheless, the ability to establish a recognizable and sustainable digital presence provides an organization with an opportunity to participate in contemporary public discourse. Recent studies of digital da'wah emphasize that social media can provide broad reach, direct interaction, cross-platform communication, and opportunities to engage audiences through different forms of content [10], [12].

The transformation also changes the meaning of organizational communication. In conventional settings, an Islamic organization can rely on formal institutional structures, scheduled activities, printed publications, public lectures, and established networks to maintain communication with its members and the wider community. Digital platforms require a more continuous mode of communication. Audiences can expect regular updates, immediate responses, accessible explanations, and content adapted to different media formats. The organization is therefore no longer communicating only when it conducts a religious event. It can communicate before, during, and after an event, while simultaneously developing discussions that are independent of physical activities.

This continuous communication can strengthen organizational relationships with audiences when managed strategically. A religious lecture, for example, does not have to end when the speaker leaves the podium. Its main ideas can be transformed into short educational videos, visual summaries, podcasts, question-and-answer sessions, articles, or discussion materials. A single religious activity can consequently become a series of interconnected

communication products that reach different segments of an audience. Digital technology thus changes not only the distribution of da'wah but also the way organizations conceptualize, produce, archive, and reproduce their religious communication.

At the same time, digital adaptation requires organizations to recognize that different platforms possess different communication logics. Content designed for a long-form lecture cannot simply be transferred without modification to a short-video platform. Similarly, an organizational announcement may require a different communication strategy from a theological explanation or a public discussion. Digital competence therefore involves more than knowing how to operate an application. It includes understanding audience characteristics, platform affordances, visual and textual communication, timing, interaction, and the relationship between content and audience needs. Studies on social media da'wah increasingly emphasize the importance of audience analysis, platform selection, content production, distribution, and evaluation as components of an effective digital strategy [12].

From the perspective of religious organizations, technological adoption should therefore be connected to institutional strategy. The organization needs to determine what it wants to communicate, whom it wants to reach, which platforms are appropriate, what competencies are required, and how digital activities relate to its broader religious mission. Without such integration, social media may become merely an electronic notice board rather than a genuine communication environment. Conversely, when technology is incorporated into organizational planning, digital platforms can function as instruments for education, community building, public engagement, and institutional visibility.

The issue is also related to the changing structure of religious communication authority. Online environments allow individuals and organizations to communicate directly with audiences without always depending on traditional institutional gatekeepers. Campbell argues that religious authority in online environments should not be understood simply as disappearing; rather, different dimensions of authority, including roles, structures, ideologies, and texts, can be reorganized through digital interaction [13]. In the context of Islamic organizations, this means that institutional credibility increasingly operates alongside digital visibility, communicative competence, audience trust, and the ability to participate meaningfully in online conversations.

This transformation creates both an opportunity and a warning for established Islamic organizations. Organizations with substantial intellectual, educational, and social resources possess significant potential to contribute high-quality religious content to digital spaces.

However, those resources do not automatically translate into digital influence. If their knowledge remains confined to internal meetings, physical lectures, printed publications, or institutional archives, audiences outside those environments may never encounter it. Meanwhile, actors with fewer institutional resources may become more visible because they understand digital communication better and communicate more consistently with contemporary audiences. Research on digital religious authority has shown that social media can produce new forms of religious actors whose legitimacy is partly constructed through audience engagement and online visibility [14].

Therefore, the central challenge for Islamic organizations is not to choose between traditional and digital da'wah. The more appropriate approach is to develop an integrated communication ecosystem in which conventional religious activities and digital communication reinforce one another. Digital media can extend the reach of a mosque, pesantren, organization, or religious institution, while physical communities can provide the social and intellectual foundation that digital communication alone cannot fully replace. The strength of digital da'wah should consequently be measured not only by its capacity to attract attention but also by its ability to connect audiences with meaningful knowledge, ethical values, and sustainable religious communities.

In this sense, the failure to adapt to technological change can gradually become a form of communicative marginalization. An Islamic organization that does not develop the capacity to communicate through contemporary digital channels may not immediately disappear, but its ability to reach emerging generations, participate in public conversations, and compete for audience attention can progressively weaken. At the same time, organizations that successfully integrate digital technology into their communication strategies may gain broader visibility and stronger opportunities to shape contemporary Islamic discourse. The issue is therefore not technology for technology's sake. It is about ensuring that Islamic knowledge, institutions, and values remain capable of entering the spaces where society communicates, learns, discusses, and constructs meaning.

Digital transformation thus requires Islamic organizations to move from a reactive approach toward a strategic one. The question is no longer simply whether an organization has a social media account, but whether its digital presence represents a coherent extension of its religious mission. A meaningful digital strategy requires institutional commitment, competent communicators, credible content, audience understanding, consistency, and the ability to adapt to changing media environments. In an increasingly digital society, technological literacy and

communication capacity are consequently becoming part of the broader organizational capability required for contemporary Islamic da'wah [10], [12].

The implication is significant: digital presence should not be interpreted as abandoning the authenticity of Islamic da'wah or replacing face-to-face religious traditions. Rather, it represents an expansion of the arena in which da'wah operates. Islamic organizations that recognize this transformation can use technology to extend their existing strengths, while those that ignore it risk allowing their messages and intellectual resources to become increasingly disconnected from the communication habits of contemporary audiences. The future competitiveness of Islamic organizations in public religious discourse will therefore depend, among other things, on their capacity to combine religious credibility with technological adaptability and effective communication.

3.2 Beyond Religious Messages: Disseminating Universal Values through Digital Media

The utilization of information and communication technology in Islamic communication should not be limited to the dissemination of explicitly religious messages. Although da'wah traditionally emphasizes the invitation to understand and practice Islamic teachings, its broader purpose also concerns the formation of human beings and social life based on ethical values. In the digital era, this broader orientation creates an opportunity for Islamic communicators to contribute to public conversations on issues that affect society as a whole. Digital media can therefore become a space through which Islamic values are translated into messages concerning environmental responsibility, honesty, education, social solidarity, justice, peace, and concern for humanity.

This perspective is important because contemporary audiences do not encounter social issues separately from their religious lives. Environmental degradation, educational inequality, corruption, poverty, discrimination, family problems, violence, and social fragmentation are experienced as concrete realities in everyday life. Consequently, religious communication that focuses exclusively on doctrinal explanation without engaging with these realities may have difficulty demonstrating the practical significance of religious values. Islamic communication can become more socially meaningful when it connects religious principles with the problems and responsibilities encountered by people in their daily lives.

Digital media provides particularly broad possibilities for establishing this connection. A short video about environmental responsibility, for example, does not necessarily have to be presented as a conventional religious sermon. It can communicate practical messages about

reducing waste, protecting water resources, maintaining cleanliness, or preserving nature, while its underlying ethical orientation is consistent with Islamic teachings concerning human responsibility toward creation. Similarly, content about honesty in education, professional life, business transactions, or public administration can communicate Islamic ethical principles without requiring every message to take the form of formal religious instruction. In this way, the substance of da'wah can be communicated through issues that are immediately recognizable to wider audiences.

The concept of *digital religion* is useful in understanding this development because religious communication online is embedded within broader social and cultural practices rather than existing as an isolated religious activity [15]. Digital platforms allow religious actors to participate in conversations that cross institutional and geographical boundaries. Religious messages can therefore intersect with discussions about health, education, environmental sustainability, humanitarian concerns, family life, citizenship, and social justice. This intersection creates opportunities for Islamic organizations to demonstrate that religious values are relevant to contemporary social challenges.

Environmental issues provide one important example. Islamic teachings contain ethical principles concerning stewardship, moderation, responsibility, and the avoidance of destruction. These principles can be communicated through digital campaigns that encourage environmentally responsible behavior. Islamic organizations can use social media to disseminate educational content concerning waste management, conservation, sustainable consumption, water protection, and ecological awareness. Such communication does not merely add an environmental topic to the agenda of da'wah; it demonstrates how religious ethics can be translated into concrete social practices.

The same principle applies to honesty and integrity. In contemporary digital environments, honesty has significance not only in face-to-face relationships but also in online communication. False information, manipulated images, misleading advertisements, fabricated quotations, and deceptive digital practices can affect individuals and communities at considerable speed. Islamic communicators can therefore use digital platforms to promote honesty as a social value applicable to both offline and online behavior. The message of honesty becomes more meaningful when connected to everyday practices such as verifying information before sharing it, acknowledging sources, avoiding plagiarism, conducting fair transactions, and refusing to manipulate audiences for personal or institutional gain.

Education represents another important area. Digital platforms have transformed access to knowledge by allowing educational materials to circulate beyond formal classrooms. Islamic organizations and *da'i* can contribute by producing accessible educational content that addresses religious knowledge as well as literacy, family education, character development, critical thinking, and lifelong learning. Such an approach broadens the social function of Islamic communication. Instead of positioning da'wah exclusively as the transmission of religious propositions, digital communication can support the development of informed, responsible, and educated citizens.

This broader orientation is also relevant to younger audiences. Young people are often accustomed to consuming information through visual, concise, interactive, and participatory formats. They may not always seek religious information through conventional institutional channels, but they encounter values through the content that appears in their digital environments. Islamic communication can therefore enter these spaces by presenting constructive narratives about education, creativity, friendship, environmental responsibility, social empathy, and personal development. The objective is not to make every piece of content explicitly religious, but to ensure that the values communicated through digital engagement remain consistent with the ethical objectives of Islam.

The distinction between explicit religious instruction and value-based communication is important. If every social issue is presented solely through religious terminology, Islamic communication may unintentionally narrow its audience to people who already identify strongly with a particular religious discourse. By contrast, universal values such as honesty, compassion, justice, environmental responsibility, education, and humanitarian solidarity can create points of communication with broader communities. This does not require Islamic organizations to abandon their religious identity. Rather, it enables them to express that identity through social concerns that are shared across religious and cultural boundaries.

Such communication can also strengthen the public contribution of Islamic organizations. Religious institutions possess networks, human resources, educational traditions, and moral authority that can potentially be mobilized to address social problems. Digital technology allows these resources to be connected with wider publics. A campaign concerning environmental awareness, for instance, can involve students, teachers, religious leaders, community organizations, and local communities. A digital educational campaign can similarly connect religious educators with parents and young people. Technology thus functions as a

mechanism for extending social cooperation rather than merely extending the reach of religious lectures.

The humanitarian dimension is particularly significant. Digital platforms have made it possible for audiences to witness social problems occurring far beyond their immediate geographical environments. Images and stories concerning poverty, natural disasters, humanitarian crises, or communities affected by conflict can circulate rapidly and generate public responses. Islamic communicators can contribute by promoting empathy, solidarity, responsible assistance, and concern for human dignity. In this context, da'wah can operate as a form of moral communication that encourages audiences not only to understand religious values but also to translate them into social action.

However, communicating universal values through digital media requires careful attention to context. Social issues are often complex, and simplistic religious messages may produce unintended consequences. An environmental problem, for example, cannot be resolved merely through motivational statements if audiences are not provided with practical knowledge or opportunities to act. Similarly, messages about education must consider differences in access, economic circumstances, and social backgrounds. Islamic communication therefore needs to combine moral orientation with contextual understanding. The credibility of a message depends partly on whether audiences perceive it as relevant to the actual problems they face.

The role of Islamic communicators consequently extends beyond that of religious content producers. They can function as educators, facilitators, public communicators, and advocates for constructive social values. This expanded role requires an understanding of both Islamic ethical principles and contemporary social issues. A *da'i* discussing environmental responsibility, for example, needs not become an environmental scientist, but should possess sufficient understanding to avoid spreading inaccurate information. Likewise, an Islamic organization discussing education, public health, or social welfare should rely on credible knowledge and, where appropriate, collaborate with experts in the relevant fields.

Digital communication also enables the development of narratives that emphasize shared humanity. In societies characterized by religious, cultural, ethnic, and ideological diversity, communication based solely on group identity can sometimes strengthen social boundaries. Messages emphasizing universal values can provide a complementary communication strategy. Islam can be presented not only as a system of religious obligations but also as a source of ethical commitments toward justice, dignity, compassion, knowledge,

and social responsibility. Such communication can contribute to constructive interreligious and intercultural dialogue by emphasizing values that can be appreciated across different communities [15], [16].

This does not mean that universal values should be detached from their Islamic foundations. On the contrary, one of the strengths of Islamic da'wah lies in its ability to connect ethical action with spiritual responsibility. Environmental care can be connected with the human responsibility to preserve creation; honesty with accountability before God; education with the pursuit of knowledge; social solidarity with concern for others; and justice with the Islamic imperative to establish fairness. Digital media provides a contemporary language and communication environment through which these relationships can be articulated for audiences with different levels of religious knowledge.

The strategic implication is that Islamic organizations should diversify their digital content without losing their substantive identity. A social media account devoted exclusively to announcements about religious activities may have limited relevance to audiences who encounter many different kinds of content every day. By contrast, a communication strategy that combines religious education with social, educational, environmental, humanitarian, and cultural content can create a broader relationship between the institution and its audience. This approach can also make Islamic organizations more visible as contributors to society rather than merely as producers of religious messages.

Ultimately, the value of digital Islamic communication should not be measured solely by how many people hear a sermon or watch a religious lecture. Its broader contribution can be assessed through the values it cultivates and the social practices it encourages. When digital technology is used to promote honesty, environmental responsibility, education, compassion, justice, solidarity, and respect for human dignity, Islamic communication moves beyond the narrow understanding of da'wah as information transmission. It becomes part of a broader effort to construct a healthier digital public sphere and a more ethically responsible society.

Therefore, the expansion of da'wah into digital spaces should be accompanied by an expansion of its social imagination. Islamic communicators are not required to speak only about explicitly religious subjects; they can also communicate the ethical implications of Islam in relation to contemporary human problems. Technology provides the infrastructure, while Islamic ethical principles provide the orientation. The combination of the two enables da'wah to participate more substantially in public life, communicating not only what Muslims believe, but

also how Islamic values can contribute to education, environmental sustainability, social responsibility, and human welfare in an increasingly interconnected world.

IV. CONCLUSION

The development of information and communication technology has fundamentally changed the environment in which Islamic da'wah is communicated, received, and practiced. Based on the literature reviewed in this study, technology and social media should no longer be understood merely as additional instruments for disseminating religious messages. They have become important communication environments in which people obtain knowledge, interact with religious ideas, construct identities, and participate in public discourse. Consequently, Islamic communicators and organizations that fail to adapt to technological developments risk experiencing a gradual decline in communicative reach, public visibility, and relevance, particularly among audiences whose everyday communication increasingly takes place through digital platforms.

The findings also indicate that technological adaptation has a competitive dimension. The challenge does not only involve the relationship between Islamic communication and other forms of digital content, but also occurs among Islamic organizations, institutions, and religious groups themselves. Organizations that are capable of integrating digital platforms into their communication strategies have greater opportunities to expand their audiences, strengthen interaction, and participate in contemporary public discourse. Digital presence, therefore, should be understood as part of organizational communication capacity rather than simply as a matter of having social media accounts.

At the same time, the purpose of digital Islamic communication should not be restricted to the transmission of explicitly religious teachings. Digital platforms provide opportunities for Islamic organizations and *da'i* to communicate universal values that are consistent with Islamic ethics, including honesty, environmental responsibility, education, justice, compassion, solidarity, and respect for human dignity. Through such communication, da'wah can contribute to broader social conversations and demonstrate the relevance of Islamic ethical principles to contemporary problems. This broader orientation also enables Islamic communication to reach audiences across different social, cultural, and religious backgrounds.

Ultimately, effective da'wah in the digital era requires a balance between technological adaptability and ethical responsibility. Technology provides expanding opportunities for communication, but its value depends on how it is used, what values it carries, and what social

consequences it produces. Islamic communicators therefore need not merely technological competence but also communication awareness, intellectual credibility, contextual understanding, and strong ethical foundations. The future of da'wah is consequently not determined by technology alone, but by the capacity of Islamic communicators and organizations to use technological change creatively and responsibly while maintaining the substantive values and objectives of Islam.

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