



## The Role of Social Media in Increasing the Effectiveness of Islamic Communication Among Millennials

**Karmuji Abu Safar**

e-mail : [karmujishafar@gmail.com](mailto:karmujishafar@gmail.com)  
STAI PTDII, Jakarta

**Sunardi Bashri Iman**

e-mail : [imansunardibashri@gmail.com](mailto:imansunardibashri@gmail.com)  
Sekolah Tinggi Agama Islam Dirosat Islamiah, Jakarta

**Asep Masykur**

e-mail : [asepmaskur28@gmail.com](mailto:asepmaskur28@gmail.com)  
Institut Pembina Rohani Islam, Jakarta

**Sarbini Anim**

e-mail : [sarbini.mkpi@uia.ac.id](mailto:sarbini.mkpi@uia.ac.id)  
Universitas Islam As-syafi'iyah, Jakarta

**Mastori**

e-mail : [mastori.fai@uia.ac.id](mailto:mastori.fai@uia.ac.id)  
Universitas Islam As-syafi'iyah, Jakarta

**Abstract:** *This study aims to explore the forms and characteristics of Islamic communication among the millennial generation, especially in the context of social media use and the dynamics of communication patterns that emerge in the digital era. The millennial generation, who grew and developed along with the advancement of information technology, has a different communication style compared to the previous generation. They tend to prioritize communication that is visual, interactive, and involves active participation. In the realm of Islamic preaching, this condition is a challenge as well as an opportunity for preachers to adjust their message delivery methods. This study uses a qualitative approach based on literature studies by reviewing relevant literature related to Islamic communication, generation theory, and the use of social media in preaching. The findings of this study reveal that the success of Islamic communication to the millennial generation is highly dependent on the preacher's ability to convey messages contextually, use inclusive language, and maximize the use of digital media as the main medium. In addition, an approach that touches the emotional side and encourages active audience involvement is an important element in establishing effective communication. Therefore, an Islamic communication strategy that is adaptive to the development of the times, responsive to technological advances, and sensitive to the social character of the millennial generation plays a major role in strengthening Islamic preaching in the modern era.*

**Keyword:** *Media, Communication, Millennials.*

**Abstrak:** *Studi ini bertujuan untuk mengeksplorasi bentuk dan karakteristik komunikasi Islami di kalangan generasi milenial, khususnya dalam konteks penggunaan media sosial*



*dan dinamika pola komunikasi yang muncul di era digital. Generasi milenial, yang tumbuh dan berkembang seiring dengan kemajuan teknologi informasi, memiliki gaya komunikasi yang berbeda dibandingkan generasi sebelumnya. Mereka cenderung memprioritaskan komunikasi yang visual, interaktif, dan melibatkan partisipasi aktif. Dalam ranah dakwah Islam, kondisi ini merupakan tantangan sekaligus peluang bagi para pendakwah untuk menyesuaikan metode penyampaian pesan mereka. Studi ini menggunakan pendekatan kualitatif berdasarkan studi literatur dengan meninjau literatur yang relevan terkait komunikasi Islami, teori generasi, dan penggunaan media sosial dalam dakwah. Temuan studi ini mengungkapkan bahwa keberhasilan komunikasi Islami kepada generasi milenial sangat bergantung pada kemampuan pendakwah untuk menyampaikan pesan secara kontekstual, menggunakan bahasa inklusif, dan memaksimalkan penggunaan media digital sebagai media utama. Selain itu, pendekatan yang menyentuh sisi emosional dan mendorong keterlibatan aktif audiens merupakan elemen penting dalam membangun komunikasi yang efektif. Oleh karena itu, strategi komunikasi Islami yang adaptif terhadap perkembangan zaman, responsif terhadap kemajuan teknologi, dan peka terhadap karakter sosial generasi milenial memainkan peran utama dalam memperkuat dakwah Islam di era modern.*

**Kata Kunci:** *Media, Komunikasi, Milenial.*

## **Introduction**

Over the past twenty years, advances in information and communication technology have had a major impact on the way people interact socially, especially among the millennial generation. This change is also evident in religious communication practices. The computer revolution that occurred in the mid-20th century became the starting point for various important innovations in technology, which then influenced human communication patterns as a whole, including in the delivery of religious messages.<sup>1</sup>

The generation born between the early 1980s to the mid-1990s or early 2000s is known as a group that is very closely related to the development of digital technology, especially social media. They grew up in a communication environment characterized by speed, interactivity, and the dominance of visual elements in delivering messages.<sup>2</sup> These technological changes not only affect the

---

<sup>1</sup> Adelia Putri Agustina, "Perubahan Pola Komunikasi Keluarga di Era Digital," *Global Komunika* 6, no. 2 (2023): 73–80.

<sup>2</sup> Natasya Virginia Leuwol dkk., "Smart is an art-pembentukan karakter milenial melek teknologi dan cerdas bernarasi dalam media sosial," *J-DEPACE (Journal of Dedication to Papua Community) Jurnal Pengabdian Masyarakat* 4, no. 1 (2021): 11–20.



communication patterns of the millennial generation in everyday life, but also have an impact on how they receive and respond to religious messages, including Islamic preaching. One of the most striking phenomena in the last decade is the increasingly massive use of social media by preachers, ustaz, and preaching institutions as a means of spreading Islamic teachings. The millennial generation, who are already accustomed to digital technology, is one of the main targets in this shift in religious communication patterns. However, this media transformation and changes in audience behavior bring their own challenges, both in terms of message substance, delivery methods, and the extent to which religious messages are able to influence the mindset and behavior of the younger generation.

The main problem faced is not only related to the increasing number of digital da'wah, but also concerns the quality of Islamic communication delivered through social media. Not a few religious messages have lost their relevance or failed to be understood by the millennial generation because they are not adapted to their social, cognitive, and cultural characteristics. In addition, there is also a tendency for the development of a shallow or even extreme understanding of Islam in the digital space, which can lead to disinformation and simplify religious teachings disproportionately. In this context, it is important to conduct an in-depth study of how social media can be optimally utilized in increasing the effectiveness of Islamic communication, as well as the right strategies so that da'wah can be accepted, understood, and have a positive impact on the millennial generation.

As a productive age group born between 1981 and 1996, the millennial generation is known to have distinctive characteristics that distinguish them from previous generations. They tend to be open to change, actively express themselves through digital media, are critical of authority figures, and prioritize personal experience in forming views and decisions.<sup>3</sup> The characteristics of the millennial generation demand the presence of an Islamic communication approach that is not only informative, but also able to build dialogue, encourage participation, and have emotional closeness and contextual relevance to their lives. Social media as a

---

<sup>3</sup> Ahmad Mukhtar dkk., *MSDM ERA MILENIAL: Pengelolaan MSDM Yang Efektif Untuk Generasi Milenial* (PT. Sonpedia Publishing Indonesia, 2023).



modern communication space offers opportunities to implement this approach, but at the same time demands mature communication strategy planning so that da'wah does not get caught up in merely popular imagery without the depth of substance of Islamic values.

Based on this background, this study is directed to examine the contribution of social media in increasing the effectiveness of Islamic communication among the millennial generation. More specifically, the objectives of this study include: (1) identifying how the characteristics of the millennial generation influence their response to da'wah messages on social media; (2) evaluating the effectiveness of social media as a channel for conveying Islamic communication; (3) revealing various factors that support the success of Islamic communication in the digital space; and (4) formulating an Islamic communication strategy that is contextually relevant, innovative, and in accordance with the dynamics of social media platforms.

This research is based on a number of relevant theoretical frameworks. One of them is the theory of mass communication and digital mediation from Denis McQuail (2010), which emphasizes the importance of understanding audience characteristics in conveying messages through new media<sup>4</sup>. *Second*, the concept of Islamic communication from Jalaluddin Rakhmat (2005), which emphasizes that Islamic communication is not just the delivery of information, but also the process of internalizing the values of monotheism and morals.<sup>5</sup> *Third*, Stuart Hall's message reception theory emphasizes that the meaning of a message is determined by how the audience interprets it, not solely by the sender's intent.<sup>6</sup>

Previous studies that are references in this study include Nasrullah's study (2015) which highlights the role of social media as a digital da'wah space, and

---

<sup>4</sup> Geofakta Razali dan Reni Dyanasari, "Public Relations Vindes Media Corp di Era Post-Truth: Evolusi Psikologis Persepsi Masyarakat Urban," *Jurnal Public Relations (J-PR)* 5, no. 1 (2024): 1–6.

<sup>5</sup> Jalaluddin Rakhmat dan Tjun Surjaman, *Psikologi komunikasi* (Remaja Rosdakarya, 1999).

<sup>6</sup> Wininda Qusnul Khotimah dan Dini Wahdiyati, "Resepsi Remaja Jakarta Terkait Berita Prediksi Tenggelamnya Jakarta di Tirto. id," *Komuniti: Jurnal Komunikasi dan Teknologi Informasi* 15, no. 1 (t.t.): 54–74.



Hidayatullah's study (2020) which shows the effectiveness of Islamic visual content on social media. This study complements previous studies by focusing on the millennial generation as the main audience, and exploring strategic approaches so that Islamic communication on social media is more contextual and transformative.

Through this study, it is hoped that a more comprehensive understanding will be created regarding effective Islamic communication patterns in the digital era, especially in reaching the millennial generation. The findings of this study are expected to provide theoretical contributions to the development of contemporary Islamic communication studies, while also offering practical benefits for preachers, religious institutions, and da'wah content managers on social media to be more responsive and adaptive to the dynamics of the times.

More broadly, this study is also intended as a scientific contribution in strengthening the spread of the narrative of Islam as a religion that brings blessings to all nature in the digital space. Amidst the challenges of spreading religious content that is sometimes shallow, provocative, or not in accordance with the needs of the younger generation, this study is expected to be part of efforts to present a more relevant da'wah approach. By examining the role of social media as a medium for Islamic communication, this study seeks to open a new direction in developing a more visionary and contextual digital technology-based da'wah strategy.

## **Method**

This study uses a literature study approach as the main method. This method was chosen to explore various information and references that are closely related to the focus of the study, namely how social media plays a role in increasing the effectiveness of Islamic communication among the millennial generation. Through this approach, researchers collect, review, and synthesize various relevant literature sources, both in the realm of Islamic communication theory, the development of social media, and the typical communication patterns of the millennial generation.

In the initial stage, researchers trace and identify sources such as academic books, scientific journals, articles, and research reports that discuss issues related to social media, Islamic preaching, and the characteristics of the millennial generation in the context of communication. The literature that has been collected



is then classified based on relevant central themes, such as: preaching strategies through social media, the effectiveness of digital religious messages, and the influence of digital platforms on millennial religious attitudes.

The next step is to analyze the selected literature in order to understand the theoretical constructions that have been developed previously, as well as to review contemporary trends in digital preaching communication practices. The results of this analysis form the basis for interesting conclusions about the extent to which social media can be an effective means of conveying Islamic messages to the younger generation.

The literature study method allows researchers to obtain a comprehensive picture of the phenomenon being studied without direct involvement in primary data collection through interviews or observations. In addition, this method provides a solid theoretical foundation for constructing arguments and interpretations in research, and helps identify research gaps that can still be explored in further studies.

## **Results and Discussion**

### ***The Role of Social Media in Islamic Preaching***

Social media has become an integral part of modern life, including in the context of Islamic preaching.<sup>7</sup> Along with the rapid development of digital technology, social media has developed into more than just a communication platform, but also a very effective tool for spreading religious teachings to a wider audience. The presence of social media provides an opportunity for Islamic preaching messages to be disseminated quickly and efficiently, given the ability of this platform to reach various levels of society, especially millennials who are very familiar with digital technology.

In the past, Islamic preaching was delivered through traditional methods such as direct lectures, tabligh, or teaching in mosques, which were limited to face-to-

---

<sup>7</sup> Nurul Hidayatul Ummah, "Pemanfaatan sosial media dalam meningkatkan efektivitas dakwah di era digital," *Jurnal Manajemen Dakwah* 11, no. 1 (2023).



face interactions.<sup>8</sup> However, along with the development of the times and technological advances, Islamic preaching has begun to transform by utilizing social media. Through platforms such as Facebook, Twitter, Instagram, YouTube, and TikTok, Islamic preachers and organizations can now convey their messages in a more interactive, creative, and easily accessible way to a wider audience.<sup>9</sup> Social media provides convenience in spreading Islamic preaching messages in various formats, such as text, images, audio, and video, which can be quickly accessed, shared, and forwarded by users to their various social networks.

The main advantage of using social media in the context of da'wah is its ability to reach a much wider audience, without being constrained by geographical or time constraints. This allows the message of da'wah to spread more quickly and efficiently, bypassing the barriers often encountered in traditional da'wah methods, and providing an opportunity for the message of Islam to be accepted by a more diverse society, both locally and globally<sup>10</sup>. Islamic da'wah which was previously limited to a local or regional audience can now reach Muslims throughout the world thanks to the development of social media.

The use of platforms such as Facebook, Instagram, and YouTube opens up opportunities for anyone—both famous da'wah and ordinary individuals—to spread religious messages directly. This not only facilitates access to Islamic teachings, but also allows more people to be involved in the da'wah process, become agents of change, and play an active role in spreading positive information. Thus, social media acts as a bridge connecting Muslims in various parts of the world, expanding the reach of da'wah, and encouraging wider community participation in spreading religious values.

---

<sup>8</sup> Abdul Haris dan Khusnul Amin, “Model pembelajaran agama Islam berbasis pesantren di Panti Asuhan Al-Ma’wa Sumberpucung Malang,” *Ta’dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020): 117–32.

<sup>9</sup> Ummah, “Pemanfaatan sosial media dalam meningkatkan efektivitas dakwah di era digital.”

<sup>10</sup> Abd Bari, Kun Wazis, dan Siti Raudhatul Jannah, “Pemanfaatan YouTube sebagai Media Dakwah Islam,” *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 19, no. 2 (2025): 828–39.



Social media also provides freedom for preachers to apply various approaches in conveying religious messages, according to the characteristics of the audience they are targeting. With the flexibility offered by digital platforms, preachers can adjust the way they convey their preaching, from text-based content, images, to interactive videos, which are more in line with the preferences and communication styles of their audience. This allows religious messages to be conveyed more creatively and relevantly, and increases the appeal and effectiveness of preaching for various community groups.<sup>11</sup> They can choose the format that best suits their audience, such as using visual content to attract attention or creating interactive discussions with their audience through comments and live streaming features. In addition, social media provides a space for preachers to dialogue and interact with their audience, which allows for two-way communication. In Islamic preaching, this interaction is important because it can strengthen the community's understanding of religious teachings and increase the sense of closeness between preachers and their congregation.

Despite its many advantages, the use of social media in Islamic preaching also brings challenges that cannot be ignored. One of the main challenges is the rampant spread of inaccurate or even misleading information. False or unverified information can easily spread widely, given the speed and reach of social media. This has the potential to damage the correct understanding of religion, as well as lead to a distortion of Islamic teachings that can confuse the public, especially those who do not have the ability to verify the truth of the information.<sup>12</sup> Because social media gives anyone the freedom to spread information without a strict verification process, there is a risk that messages that are not in accordance with Islamic teachings can be spread easily.

---

<sup>11</sup> Yulia Rahmawati dkk., “Gaya komunikasi dakwah era digital: Kajian literatur,” *Concept: Journal of Social Humanities and Education* 3, no. 1 (2024): 266–79.

<sup>12</sup> Adhi Kusuma dkk., “PERANAN PODCAST DALAM PENYEBARAN INFORMASI KEISLAMAN: TANTANGAN DAN PELUANG,” *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati* 5, no. 1 (2024): 77–85.



The speed and breadth of the reach of these platforms make it possible for false or misleading information to spread quickly. Therefore, it is very important for preachers to ensure that the preaching messages they share through social media are in accordance with the principles of authentic and verified Islamic teachings. This is not only to maintain the authenticity of religious teachings, but also to avoid the spread of information that could confuse or mislead the community.

In addition, social media also presents challenges related to ethics and morals in the process of preaching. In cyberspace, there are often heated debates or conflicts that have the potential to trigger divisions among Muslims. Therefore, preachers need to maintain attitudes and behaviors that are in accordance with Islamic morals when interacting on social media. Avoiding provocative attitudes and always creating a positive preaching atmosphere is very important. Communication that is full of wisdom, prudent, and patient is needed to respond to various opinions and views in the digital space.

On the other hand, social media also provides great opportunities in empowering Muslims. Platforms such as YouTube and Instagram facilitate preachers to spread religious knowledge through preaching content that can educate and inspire. Video lectures that can be accessed anytime and anywhere allow people to easily obtain useful religious information. In addition, social media opens up opportunities for the younger generation to contribute to preaching, either by creating content, participating in online discussions, or sharing religious knowledge with their friends.

In addition, social media also provides an opportunity to introduce Islamic preaching in a more creative and innovative way.<sup>13</sup> Preachers can use memes, infographics, and short videos to convey religious messages in a light yet meaningful way. This interesting and easily accepted approach is very much in line with the characteristics of the millennial generation who tend to prefer information that is easy to digest and entertaining. Therefore, the use of social media in Islamic

---

<sup>13</sup> Syarif Maulidin, "Pendidikan Pemanfaatan Media Sosial sebagai Sarana Dakwah dan Pendidikan pada Pelajar," *Journal Khafi: Journal Of Islamic Studies* 3, no. 1 (2024): 27–39.



preaching can be an effective way to attract the attention of young audiences, while building a closer relationship between religion and their daily lives.

In addition, social media also facilitates Muslims to be more active in discussions and interpretations of Islamic teachings. Online forums, discussion groups, and accounts that discuss Islamic topics allow people to share understanding and deepen their religious knowledge<sup>14</sup>. This kind of interaction not only enriches the spiritual insight of the people, but also strengthens the sense of togetherness and solidarity between Muslims. In this case, social media becomes a means to strengthen Islamic brotherhood in cyberspace.

Finally, it is important to highlight that although social media offers various benefits in preaching, preachers must always be aware of the potential for misuse of this technology. Social media, as a very broad communication platform that can be accessed by almost all groups, does provide a great opportunity to spread various ideologies and views, both positive and negative. One of the biggest challenges that arises is the potential for misuse of social media by irresponsible parties to spread ideologies that can divide or damage the social order, such as liberal, moderate, and extremist ideologies.

Academically, this phenomenon can be understood through the perspective of mass communication theory and media influence theory, which states that social media, as a form of digital mass communication, can be a very effective tool in shaping public opinion. On the one hand, social media allows for the rapid and efficient dissemination of information, but on the other hand, without adequate control, the information disseminated can be unverified and can even be manipulated for certain ideological interests. Liberal, moderate, or extremist ideologies each carry different narratives in shaping public perception. Parties who utilize social media can easily package these ideological messages in attractive forms, such as memes, videos, articles, and posts on popular platforms. One aspect that needs to be considered is how social media can strengthen users' cognitive biases, through algorithms that prioritize content that is considered in accordance

---

<sup>14</sup> Moh Yasir Alimi, *Mediatisasi agama, post truth dan ketahanan nasional: Sosiologi agama era digital* (Moh Yasir Alimi, 2018).



with user preferences, thus forming an "echo chamber" that worsens ideological polarization.

Furthermore, in the context of Islamic preaching, the spread of ideologies that are not in accordance with the principles of religious teachings can have serious impacts.<sup>15</sup> Therefore, greater efforts are needed to ensure that social media is used wisely, and that the content disseminated is not only based on the principle of freedom of speech, but also considers the social impact and truth of the information. Responsible use of social media is essential to maintaining social harmony and minimizing the spread of ideologies that can damage the order of society.

Overall, social media has a very important role in Islamic da'wah in the modern era. With its broad ability to reach various groups and convey messages in an interactive and interesting way, social media can be a very effective tool in introducing Islamic teachings to the millennial generation and the global community. However, the use of social media in da'wah must be accompanied by a deep understanding of the challenges and potential risks that exist, so that Islamic da'wah continues to run in accordance with the principles of truth and justice.

Social media, in the context of Islamic da'wah, can be analyzed using various communication theories that provide a deep understanding of its role in spreading religious messages. One of them is Social Communication Theory, which emphasizes that communication does not only occur between individuals, but also in a wider social context, involving groups or communities.<sup>16</sup> Social media as a two-way communication platform allows direct interaction between preachers and audiences, creating a dynamic dialogue that is more responsive to the needs of the community. This greatly supports the purpose of preaching, which is not only to convey messages, but also to adapt to developing social dynamics.

---

<sup>15</sup> Andy Riski Pratama dkk., "Dakwah Digital Dalam Penyebaran Nilai-Nilai Islam di Era Digital," *Tabayyun* 5, no. 1 (September 2024), <https://doi.org/10.61519/tby.v5i1.68>.

<sup>16</sup> M. Diaz Saputra, Wulan Sari Putri, dan Icha Listya Sitepu, "Dinamika Komunikasi Kelompok dalam Teori Pertukaran Sosial: Pengaruh Interaksi Interpersonal," *Al-Balagh : Jurnal Komunikasi Islam* 7, no. 2 (Agustus 2024): 65, <https://doi.org/10.37064/ab.jki.v7i2.21460>.



In addition, the agenda setting theory explains how the media, including social media, has the power to influence public opinion by directing attention to certain issues.<sup>17</sup> In the context of da'wah, social media can be used to highlight certain topics that are considered important by Muslims, such as morality, religious teachings, or socio-political issues. Thus, social media is not only a tool for spreading messages, but also plays a role in determining relevant religious agendas, which in turn can influence public awareness and understanding of Islamic teachings.

Then, Social Constructionism Theory emphasizes that social reality is formed through communication and interaction<sup>18</sup>. Social reality does not emerge naturally, but is the result of the process of interaction and communication between humans. Within this framework, social meanings, norms, and values that apply in society are formed and constructed through dialogue, symbols, and the continuous exchange of ideas.<sup>19</sup> The reality we understand today is the result of social agreements formed collectively in various cultural and historical contexts. Therefore, communication has a central role in creating, maintaining, and changing social understandings of the world around us.

In cyberspace, through social media, Islamic preaching can be conveyed with various interpretations that can influence the social understanding of the community. Social media allows Muslims to share views, exchange opinions, and build a shared understanding of Islamic teachings. Here, preaching does not only function as a transmission of teachings, but also as a process of forming meaning that continues to develop based on social interactions that occur in the digital space. Social Constructionism Theory holds that social reality does not just emerge, but is formed through a process of communication and interaction between individuals

---

<sup>17</sup> A. Dyah Masitah dan Dian Suluh Kusuma Dewi, "Analisis Opini Publik Berdasarkan Teori Agenda Setting Pada Proses Perencanaan Pemindahan IKN," *Jurnal Ilmu Sosial dan Pendidikan (JISIP)* 6, no. 3 (2022): 2598–9944.

<sup>18</sup> Zainuddin Maliki, *Rekonstruksi teori sosial modern* (Ugm Press, 2018).

<sup>19</sup> Wibie Hambalie, "Dunia Kontemporer: Trauma Atau Nostalgia," *Jurnal Sentris* 1, no. 1 (Agustus 2020): 17–30, <https://doi.org/10.26593/sentris.v1i1.4122.17-30>.



and groups in society. This means that what we consider to be “truth” or “reality” is the result of social agreements that are continuously formed, exchanged, and reproduced in everyday life. In the context of da’wah, this means that people’s understanding of Islamic values is greatly influenced by how religious messages are communicated in public spaces, including social media.

For example, the concept of *‘hijrah’* in Islam, which originally meant moving from a state of ignorance to a more Islamic life, is now often reconstructed in various forms on social media—some associate it with a change in lifestyle, while others emphasize aspects of physical appearance, such as wearing sharia clothing. These differences in meaning arise due to the interaction of social media users who share narratives, personal experiences, and the influence of certain figures. Thus, the social reality of the meaning of hijrah is formed through communication that develops in the digital environment.

Furthermore, the Uses and Gratifications Theory suggests that audiences choose media to fulfill certain needs, such as entertainment, information, or social relationships.<sup>20</sup> This theory was developed by communication experts such as Elihu Katz, Jay Blumler, and Michael Gurevitch in the 1950s to 1970s.<sup>21</sup> This theory emphasizes that the audience is not a passive party, but rather an active subject in choosing media based on certain needs and motivations.

In this view, media is used as a tool to fulfill various individual needs, such as the need for information, entertainment, personal identity, social interaction, and even escape from reality. The main principle of this theory is that everyone has specific reasons for accessing media, and they will choose the type of media that is considered most capable of providing satisfaction according to those needs. For example, someone can use social media such as YouTube to gain religious knowledge (cognitive needs), watch Islamic motivational content to gain inner

---

<sup>20</sup> Hans Karunia, Nauvaliana Ashri, dan Irwansyah Irwansyah, “Fenomena Penggunaan Media Sosial: Studi Pada Teori Uses and Gratification,” *Jurnal Teknologi Dan Sistem Informasi Bisnis* 3, no. 1 (2021): 92–104.

<sup>21</sup> Elihu Katz, Jay G. Blumler, dan Michael Gurevitch, “Uses and Gratifications Research,” *Public Opinion Quarterly* 37, no. 4 (1973): 509, <https://doi.org/10.1086/268109>.



peace (affective needs), or share hadith quotes to strengthen identity and social relationships (integrative needs). In the context of Islamic preaching, this theory is very relevant because it allows preachers and content creators to understand the audience's motivations in accessing Islamic content, so that they can design communication strategies that are targeted, attractive, and impactful. In other words, this theory helps explain how social media can be used effectively to convey preaching messages that are in accordance with the needs and tendencies of modern audiences, especially millennials and Gen Z.

In preaching, social media serves as a channel that allows Muslims to seek information related to religion, deepen their understanding, and connect with communities that share similar interests. Smart preachers will adjust their preaching content to the needs of their audience, by presenting relevant and interesting information so that the preaching message can be accepted and understood by various levels of society.

Finally, Cross-Cultural Communication Theory is very relevant in the context of Islamic preaching that is spread through social media that can be accessed by audiences from various cultural backgrounds. This theory teaches that communication must be adjusted to the values and cultural norms of diverse audiences<sup>22</sup>. Preaching delivered through social media must take into account this cultural diversity, so that the message delivered is not only received, but also well understood by audiences who have cultural differences. By paying attention to these differences, preachers can avoid misunderstandings and create more inclusive and effective communication.

These theories also show that social media has a strategic role in shaping the public religious agenda. Each theory explains the important role of social media in shaping religious communication that is more dynamic, interactive, and responsive to the needs and diversity of the audience. In this case, social media is not only a

---

<sup>22</sup> Usfiyatul Marfu'ah, "STRATEGI KOMUNIKASI DAKWAH BERBASIS MULTIKULTURAL," *Islamic Communication Journal* 2, no. 2 (Januari 2018): 147, <https://doi.org/10.21580/icj.2017.2.2.2166>.



tool for spreading Islamic teachings, but also plays a role in shaping social reality and building a deeper understanding of Islam among the people.

In the Agenda-Setting approach, the media can influence what religious issues are considered important by the community, depending on the intensity and way the information is presented. This provides an opportunity for preachers to highlight current and pressing Islamic issues, such as tolerance between religious communities, the importance of digital literacy in religion, or responses to certain social phenomena. Thus, da'wah through social media is not only reactive to the development of the times, but is also able to act as a proactive agent of change.

All of these theories enrich the understanding of the role of social media in Islamic da'wah by providing an interdisciplinary perspective from the side of communication, sociology, to psychology. Social media is no longer seen as just a technical tool, but as a discursive space where Islamic messages are produced, disseminated, and understood collectively. Therefore, the approach to da'wah in the digital era must be based on a planned, dialogical communication strategy, and consider the social and psychological dynamics of media users. This theoretical approach is an important foundation for contemporary da'wah in conveying Islamic values in a more inclusive, contextual, and impactful way.

### ***Characteristics of Islamic Communication in the Millennial Generation***

The characteristics of Islamic communication in the millennial generation is an increasingly relevant topic in today's digital era. The millennial generation, born between the early 1980s and 2000s, is greatly influenced by the development of information technology and social media. With this background, Islamic communication in the millennial generation faces great challenges and opportunities to spread the message of da'wah more widely and effectively. One of the main characteristics of Islamic communication in the millennial generation is the use of social media as the main platform for da'wah. Through this platform, da'wah can be delivered in a way that is more interesting and easily accessible to younger audiences.

Social media allows the millennial generation to actively participate in da'wah communication, not only as message recipients, but also as message senders. This



contributes to the characteristics of Islamic communication in this generation which is interactive and participatory. Preachers no longer just stand in front of the audience, but can also interact directly with the congregation through comments, messages, or various other features on social media. This process makes Islamic communication more dynamic and integrated into everyday life, and makes it easier for millennials to spread Islamic values in a way that suits their digital culture.

Furthermore, another characteristic of Islamic communication for the millennial generation is the use of more relaxed and easy-to-understand language. Most millennials prefer an informal and more intimate approach, so preachers need to adjust their delivery style to make it more appealing to them. In this context, the use of local languages, everyday metaphors, and even humor that is relevant to their lives can make the message of preaching easier to accept. This is also in line with the Islamic communication approach that prioritizes simplicity and ease in conveying messages to the community.

The characteristics of Islamic communication for the millennial generation are also related to their preference for visual and multimedia content. This generation is very familiar with content packaged in the form of images, videos, and infographics. Therefore, preaching using visual media is becoming increasingly important. Preachers who are able to utilize platforms such as YouTube, Instagram, or TikTok can reach a wider audience and attract the attention of the millennial generation in a more creative and effective way. The use of attractive visual media can enrich the preaching experience and provide a deeper message, because visuals tend to be easier to remember than text.

In addition, Islamic communication in the millennial generation also has inclusive characteristics, where the preaching message is delivered by paying attention to the diversity of audience backgrounds. The millennial generation tends to be more open to differences and pluralism, both in terms of religion, culture, and outlook on life. Therefore, in preaching, it is important for preachers to prioritize Islamic values that can be accepted by various groups, without ignoring the basic principles of religion. This requires the preacher's ability to adapt to the ever-



evolving social and cultural dynamics, as well as maintain harmony between the preaching message and existing social realities.

Another characteristic that is no less important is the tendency of the millennial generation to seek the truth independently and critically. They do not just accept information, but tend to look for evidence, references, and deeper explanations about a topic. Therefore, effective Islamic communication in this generation must be based on rational arguments, based on strong evidence, and be able to answer doubts that may arise. Preachers need to combine religious values with scientific knowledge and rationality to answer the questions and challenges raised by the millennial generation.

Furthermore, the characteristics of Islamic communication in the millennial generation are also marked by their orientation towards social change and developments in the era. This generation is very concerned with social, political, and environmental issues, and they tend to look for ways to make positive changes through their actions. In the context of da'wah, this means that the message of Islam must be adapted to relevant social needs, such as social justice, gender equality, and environmental protection. Successful preachers are those who are able to connect Islamic values with contemporary issues faced by the millennial generation.

Islamic communication in the millennial generation also shows characteristics that are more personal and based on emotional relationships. This generation tends to be more interested in communication that can build emotional connections, not just conveying information. Therefore, preachers who use an empathetic approach, speak from the heart, and emphasize the values of compassion and peace in Islam, will find it easier to attract attention and build strong relationships with millennial audiences. This approach also strengthens the message of da'wah which emphasizes the importance of morality, peace, and mutual respect for each other.

In addition, Islamic communication in the millennial generation is increasingly driven by the use of digital technology. With easy access to the internet, the millennial generation prefers to consume da'wah in the form of podcasts, webinars, and digital da'wah applications. This technology allows the



message of Islam to be spread faster and wider, beyond geographical and time boundaries. Preachers who are able to utilize this technology well can reach audiences around the world, even in a relatively short time. This shows that Islamic communication in the millennial generation is greatly influenced by the sophistication of increasingly sophisticated digital technology.

The last characteristic of Islamic communication in the millennial generation is their active role in spreading the message of da'wah through social media. The millennial generation is not only a recipient of the message, but is also active in spreading the message to their friends, family, or followers on social media. By sharing da'wah content, whether in the form of text, images, or videos, they play a role in expanding the reach of Islamic da'wah. This phenomenon shows how important the role of each individual is in spreading the message of Islam, where everyone can be an agent of change through digital communication.

Overall, the characteristics of Islamic communication in the millennial generation reflect the need to adapt to technological advances, social change, and values that develop in society. In this digital era, preachers must be able to convey the message of preaching in a way that is relevant, interesting, and easily accessible to younger audiences, while still maintaining the essence and values of Islam. With proper understanding and application, Islamic communication to the millennial generation can be a very effective tool in strengthening religious awareness and understanding among them.

### ***Effective Strategies in Islamic Communication on Social Media***

The characteristics of Islamic communication in the millennial generation is an increasingly relevant topic in today's digital era. The millennial generation, born between the early 1980s and 2000s, is greatly influenced by the development of information technology and social media. With this background, Islamic communication in the millennial generation faces great challenges and opportunities to spread the message of da'wah more widely and effectively. One of the main characteristics of Islamic communication in the millennial generation is the use of social media as the main platform for da'wah. Through this platform,



da'wah can be delivered in a way that is more interesting and easily accessible to younger audiences.

Social media allows the millennial generation to actively participate in da'wah communication, not only as message recipients, but also as message senders. This contributes to the characteristics of Islamic communication in this generation which is interactive and participatory. Preachers no longer just stand in front of the audience, but can also interact directly with the community through comments, messages, or various other features on social media. This process makes Islamic communication more dynamic and integrated into everyday life, and makes it easier for millennials to spread Islamic values in a way that suits their digital culture.

Furthermore, another characteristic of Islamic communication for the millennial generation is the use of more relaxed and easy-to-understand language. Most millennials prefer an informal and more intimate approach, so preachers need to adjust their delivery style to make it more appealing to them. In this context, the use of local languages, everyday metaphors, and even humor that is relevant to their lives can make the message of preaching easier to accept. This is also in line with the Islamic communication approach that prioritizes simplicity and ease in conveying messages to the community.

The characteristics of Islamic communication for the millennial generation are also related to their preference for visual and multimedia content. This generation is very familiar with content packaged in the form of images, videos, and infographics. Therefore, preaching using visual media is becoming increasingly important. Preachers who are able to utilize platforms such as YouTube, Instagram, or TikTok can reach a wider audience and attract the attention of the millennial generation in a more creative and effective way. The use of attractive visual media can enrich the preaching experience and provide a deeper message, because visuals tend to be more memorable than text.

In addition, Islamic communication in the millennial generation also has inclusive characteristics, where the preaching message is delivered by paying attention to the diversity of audience backgrounds. The millennial generation tends



to be more open to differences and pluralism, both in terms of religion, culture, and outlook on life. Therefore, in preaching, it is important for preachers to prioritize Islamic values that can be accepted by various groups, without ignoring the basic principles of religion. This requires the preacher's ability to adapt to the ever-evolving social and cultural dynamics, as well as maintaining harmony between the preaching message and existing social realities.

Another characteristic that is no less important is the tendency of the millennial generation to seek the truth independently and critically. They do not just accept information, but tend to seek evidence, references, and deeper explanations about a topic. Therefore, effective Islamic communication in this generation must be based on rational arguments, based on strong evidence, and be able to answer doubts that may arise. Preachers need to combine religious values with scientific knowledge and rationality to answer questions and challenges raised by the millennial generation.

Furthermore, the characteristics of Islamic communication in the millennial generation are also marked by their orientation towards social change and developments in the era. This generation is very concerned with social, political, and environmental issues, and they tend to look for ways to make positive changes through their actions. In the context of preaching, this means that the message of Islam must be adapted to relevant social needs, such as social justice, gender equality, and environmental protection. Successful preachers are those who are able to connect Islamic values with contemporary issues faced by the millennial generation.

Islamic communication in the millennial generation also shows more personal characteristics and is based on emotional relationships. This generation tends to be more interested in communication that can build emotional connections, not just conveying information. Therefore, preachers who use an empathetic approach, speak from the heart, and emphasize the values of compassion and peace in Islam, will find it easier to attract attention and build strong relationships with millennial audiences. This approach also strengthens the message of preaching



which emphasizes the importance of morality, peace, and mutual respect for each other.

In addition, Islamic communication in the millennial generation is increasingly driven by the use of digital technology. With easy access to the internet, the millennial generation prefers to consume preaching in the form of podcasts, webinars, and digital preaching applications. This technology allows the message of Islam to be spread faster and wider, beyond geographical and time boundaries. Preachers who are able to utilize this technology well can reach audiences around the world, even in a relatively short time. This shows that Islamic communication in the millennial generation is greatly influenced by the sophistication of increasingly sophisticated digital technology.

The last characteristic of Islamic communication in the millennial generation is their active role in spreading the message of da'wah through social media. The millennial generation is not only a recipient of the message, but is also active in spreading the message to their friends, family, or followers on social media. By sharing da'wah content, whether in the form of text, images, or videos, they play a role in expanding the reach of Islamic da'wah. This phenomenon shows how important the role of each individual is in spreading the message of Islam, where everyone can be an agent of change through digital communication.

Overall, the characteristics of Islamic communication in the millennial generation reflect the need to adapt to technological advances, social change, and values that develop in society. In this digital era, preachers must be able to convey da'wah messages in a way that is relevant, interesting, and easily accessible to younger audiences, while maintaining the essence and values of Islam. With proper understanding and application, Islamic communication in the millennial generation can be a very effective tool in strengthening religious awareness and understanding among them.

## **Conclusion**

Based on the results of the study, the use of social media has been proven to increase the effectiveness of Islamic communication among millennials, especially in terms of message reach, speed of information distribution, interactivity, and



audience participation. Social media allows da'wah messages to be conveyed in a more contextual, visual, and dialogical manner, making them easier to accept by millennials who are familiar with digital culture.

These findings essentially support classical Islamic communication theory, particularly the principles of tabligh, hikmah, and mau'izhah hasanah as stated in QS. an-Nahl: 125. Social media can be a means of actualising these values when used with a persuasive, argumentative, and ethical approach. Furthermore, the results of this study are also in line with the theory of da'wah communication, which emphasises the importance of adjusting messages to the characteristics of the mad'u (object of da'wah), as exemplified in the contextual and adaptive communication practices of the Prophet Muhammad ﷺ towards his audience.

However, this study also found that the effectiveness of Islamic communication on social media is not only determined by the substance of the message, but also by platform algorithms, visual aesthetics, communicator personal branding, and two-way interactivity. This indicates the development of a new dimension in Islamic communication theory, namely the importance of digital literacy, content management, and digital ecosystem-based communication strategies as an integral part of contemporary da'wah.

Thus, this study does not reject existing Islamic communication theory, but rather expands and contextualises it within the digital space, thereby strengthening the conceptualisation of 'digital da'wah communication' as a theoretical development in Islamic communication studies. These findings contribute to the development of Islamic da'wah and communication studies by emphasising that the transformation of mediums does not alter the fundamental principles of da'wah, but demands methodological innovation in line with the dynamics of the millennial generation and developments in communication technology.



## References

- Agustina, Adelia Putri. "Perubahan Pola Komunikasi Keluarga di Era Digital." *Global Komunika* 6, no. 2 (2023): 73–80.
- Alimi, Moh Yasir. *Mediatisasi agama, post truth dan ketahanan nasional: Sosiologi agama era digital*. Moh Yasir Alimi, 2018.
- Bari, Abd, Kun Wazis, dan Siti Raudhatul Jannah. "Pemanfaatan YouTube sebagai Media Dakwah Islam." *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 19, no. 2 (2025): 828–39.
- Hambalie, Wibie. "Dunia Kontemporer: Trauma Atau Nostalgia." *Jurnal Sentris* 1, no. 1 (Agustus 2020): 17–30.  
<https://doi.org/10.26593/sentris.v1i1.4122.17-30>.
- Haris, Abdul, dan Khusnul Amin. "Model pembelajaran agama Islam berbasis pesantren di Panti Asuhan Al-Ma'wa Sumberpucung Malang." *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020): 117–32.
- Karunia, Hans, Nauvaliana Ashri, dan Irwansyah Irwansyah. "Fenomena Penggunaan Media Sosial: Studi Pada Teori Uses and Gratification." *Jurnal Teknologi Dan Sistem Informasi Bisnis* 3, no. 1 (2021): 92–104.
- Katz, Elihu, Jay G. Blumler, dan Michael Gurevitch. "Uses and Gratifications Research." *Public Opinion Quarterly* 37, no. 4 (1973): 509.  
<https://doi.org/10.1086/268109>.
- Khotimah, Wininda Qusnul, dan Dini Wahdiyati. "Resepsi Remaja Jakarta Terkait Berita Prediksi Tenggelamnya Jakarta di Tirto. id." *Komuniti: Jurnal Komunikasi dan Teknologi Informasi* 15, no. 1 (t.t.): 54–74.
- Kusuma, Adhi, Moh Nurul Anam, Ayu Nisa Solihat, Widya Nur Assyifa, Noufal Alwan, Siti Rohman, Rendi Rendi, dan Rodiyatul Adawiyah. "PERANAN PODCAST DALAM PENYEBARAN INFORMASI KEISLAMAN: TANTANGAN DAN PELUANG." *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati* 5, no. 1 (2024): 77–85.
- Leuwol, Natasya Virginia, Melda A. Manuhutu, Sherly Gaspersz, Lulu Uktolseja, Tagor Manurung, dan Jalmijn Tindage. "Smart is an art-pembentukan



- karakter milenial melek teknologi dan cerdas bernarasi dalam media sosial.” *J-DEPACE (Journal of Dedication to Papua Community) Jurnal Pengabdian Masyarakat* 4, no. 1 (2021): 11–20.
- Maliki, Zainuddin. *Rekonstruksi teori sosial modern*. Ugm Press, 2018.
- Marfu’ah, Usfiyatul. “STRATEGI KOMUNIKASI DAKWAH BERBASIS MULTIKULTURAL.” *Islamic Communication Journal* 2, no. 2 (Januari 2018): 147. <https://doi.org/10.21580/icj.2017.2.2.2166>.
- Masitah, A. Dyah, dan Dian Suluh Kusuma Dewi. “Analisis Opini Publik Berdasarkan Teori Agenda Setting Pada Proses Perencanaan Pemindahan IKN.” *Jurnal Ilmu Sosial dan Pendidikan (JISIP)* 6, no. 3 (2022): 2598–9944.
- Maulidin, Syarif. “Pendidikan Pemanfaatan Media Sosial sebagai Sarana Dakwah dan Pendidikan pada Pelajar.” *Journal Khafi: Journal Of Islamic Studies* 3, no. 1 (2024): 27–39.
- Muktamar, Ahmad, Dede Hertina, Rini Ratnaningsih, Syaepudin Syaepudin, Hendra Syahputra, Tengku Ine Hendriana, Masruroh Masruroh, Ramadhian Agus Triono Sudalyo, dan Tinjung Desy Nursanti. *MSDM ERA MILENIAL: Pengelolaan MSDM Yang Efektif Untuk Generasi Milenial*. PT. Sonpedia Publishing Indonesia, 2023.
- Rahmawati, Yulia, Farida Hariyati, Ahmad Zakki Abdullah, dan Mia Nurmiarani. “Gaya komunikasi dakwah era digital: Kajian literatur.” *Concept: Journal of Social Humanities and Education* 3, no. 1 (2024): 266–79.
- Rakhmat, Jalaluddin, dan Tjun Surjaman. *Psikologi komunikasi*. Remaja Rosdakarya, 1999.
- Razali, Geofakta, dan Reni Dyanasari. “Public Relations Vindes Media Corp di Era Post-Truth: Evolusi Psikologis Persepsi Masyarakat Urban.” *Jurnal Public Relations (J-PR)* 5, no. 1 (2024): 1–6.
- Riski Pratama, Andy, Wedra Aprison, Yulius Yulius, Nurrahmi Latifa, dan Syafrudin Syafrudin. “Dakwah Digital Dalam Penyebaran Nilai-Nilai Islam di Era Digital.” *Tabayyun* 5, no. 1 (September 2024). <https://doi.org/10.61519/tby.v5i1.68>.



Saputra, M. Diaz, Wulan Sari Putri, dan Icha Listya Sitepu. “Dinamika Komunikasi Kelompok dalam Teori Pertukaran Sosial: Pengaruh Interaksi Interpersonal.” *Al-Balagh : Jurnal Komunikasi Islam* 7, no. 2 (Agustus 2024): 65. <https://doi.org/10.37064/ab.jki.v7i2.21460>.

Ummah, Nurul Hidayatul. “Pemanfaatan sosial media dalam meningkatkan efektivitas dakwah di era digital.” *Jurnal Manajemen Dakwah* 11, no. 1 (2023).