



The Ethics of Preaching in the Digital Space: A Study of the Phenomenon of Ustaz Influencers on Social Media

Robby Aditya Putra¹, Upi Zahra², Aisyah Rochmah Nuraini³

¹Institut Agama Islam Negeri (IAIN) Curup

²Institut Ilmu Al-Qur'an (IIQ) Jakarta

³UIN Sunan Ampel Surabaya

e-mail: * robby@iaincurup.ac.id, upizahra@iiq.ac.id, aisaisyahrochmah@gmail.com

Abstract. The rapid growth of digital technology has significantly transformed the practice of Islamic preaching, particularly through the emergence of preacher influencers on social media platforms. This study is conducted due to the increasing influence of digital preaching on public religious understanding and the growing concern over ethical challenges arising from the integration of religious messages with media logic. The study is based on the hypothesis that digital preaching practices are influenced by algorithmic systems and audience engagement demands, which may create tension between communicative effectiveness and the ethical principles of Islamic preaching. This research employs a qualitative approach with a phenomenological design. Data were collected through non-participant observation of preaching activities on social media and document analysis of digital content, including videos, captions, comments, and promotional materials. The data were analyzed using thematic analysis to identify patterns, trends, and ethical implications of digital preaching practices. The results show that digital preaching is predominantly presented in short, visually engaging, and emotionally driven formats that align with audience preferences and platform algorithms. However, this adaptation leads to the simplification of religious messages, the potential for misinterpretation, and the emergence of sensational communication styles. In addition, monetization practices indicate that preaching activities are increasingly integrated into the digital economic ecosystem. These findings confirm that there is a tension between the ethical values of preaching and the demands of digital media environments. This study concludes that there is a need to develop a contextual and adaptive ethical framework for digital preaching that maintains the integrity of Islamic values while responding to the dynamics of social media. The findings contribute to the advancement of preaching and communication studies by emphasizing the importance of ethics in digital religious practices.

Keywords: Digital Da'wah, Preaching Ethics, Ustaz Influencers, Social Media, Islamic Communication

Introduction

The development of digital technology in the last two decades has brought significant changes in various aspects of life, including in the practice of Islamic preaching (E-sor et al., 2025; Ridwan & Rustandi, 2025). The transformation of communication media from conventional to digital has created a new space that allows for the wider, faster, and more interactive dissemination of religious messages. Social media platforms such as Instagram, YouTube, TikTok, and other platforms have now become the primary means for preachers to reach audiences across generations and geographies (Hafiz & Neni, 2025; Kerim et al., 2025a). This phenomenon gave rise to the term "ustaz influencer," a preacher who not only conveys religious messages but also builds self-image and influence through unique digital communication strategies (Hakak et al., 2022; Iryani & Fatah, 2025; Roslan et al., 2025).



In this context, da'wah is no longer just an activity of conveying religious teachings, but also experiences a process of mediation by algorithmic logic, visual aesthetics, and digital audience preferences (Fadilla & Indriyani, 2025; Fitriansyah & Lubis, 2023; Tabaika et al., 2025). This has given rise to new dynamics in the practice of preaching, including communication styles, content selection, and the commodification of religious messages. On the one hand, the presence of influencer ustaz (Islamic preachers) opens up significant opportunities to expand the reach of preaching and improve public religious literacy (Kerim et al., 2025b; Ramlan et al., 2024). However, on the other hand, this phenomenon also raises various ethical issues that require in-depth examination.

Recent scientific developments show that the digitalization of da'wah has become a concern in various interdisciplinary studies, such as Islamic communication, media studies, and the sociology of religion (Dupi et al., 2025; Indriyani & Khadiq, 2023; Nuriana & Salwa, 2024). Recent research reveals that social media functions not only as a tool, but also as a space that reshapes religious authority (Bratosin et al., 2024; Mohiuddin, 2023; Zhang, 2025). Authority, previously based on knowledge and institutions, has shifted to one based on popularity and engagement. In this regard, the number of followers, level of interaction, and virality of content have become new indicators for assessing the success of preaching.

Furthermore, recent studies have highlighted how digital aesthetics influence the way preaching is delivered. Content that is presented in an engaging, concise, and emotional manner tends to be more easily accepted by audiences. (Kingsley Chukwuemeka, 2025; Maciej Serda et al., 2024; Mannerfelt, 2022). However, this approach has the potential to simplify complex religious messages and even risk distorting their meaning. This is where the importance of preaching ethics as a normative foundation for maintaining the integrity of the message and the preacher's moral responsibility lies.

Although numerous studies have addressed digital da'wah (Islamic preaching), a research gap remains to be filled. Most studies tend to focus on communication effectiveness, content strategies, or the influence of social media on religious behavior. However, studies specifically highlighting the ethical dimension of da'wah practices by influencer ustaz (Islamic preachers) are still relatively limited. Yet, ethical aspects are crucial in ensuring that da'wah is not only communicatively effective but also in accordance with Islamic values that uphold honesty, justice, and responsibility.

Furthermore, there has not been much research examining how influencer ustaz navigate ethical dilemmas that arise in the digital space, such as between popularity and authenticity, between monetization and da'wah intentions, and between freedom of expression and sharia restrictions (Fitria, 2025; Mat et al., 2025; Sirait, 2024). The absence of a clear ethical framework in the context of digital da'wah has the potential to give rise to practices that deviate from the main objective of da'wah itself.

Based on this gap, this study begins with the assumption that the phenomenon of influencer preachers is inextricably linked to complex ethical challenges. Therefore, an analytical approach that integrates theological, communication, and ethical perspectives is needed to understand the practice of da'wah on social media. The researcher argues that



developing a contextual ethical framework for digital da'wah is a crucial contribution to maintaining the quality and direction of da'wah in the digital era.

Theoretically, this research draws on the ethical concept of Islamic da'wah, which emphasizes the principles of hikmah (wisdom), mau'izhah hasanah (good advice), and mujadalah bil-lati hiya ahsan (dialogue in the best way). These principles serve as the basis for assessing whether da'wah practices on social media align with Islamic values. Furthermore, digital communication theory and the mediatization of religion theory are used to understand how media shapes religious practice and authority.

Within this framework, the research hypothesis is formulated as follows: (1) the practice of da'wah by influencer ustaz on social media tends to be influenced by algorithmic logic and the need for popularity, which can impact the quality and integrity of da'wah messages; (2) there is tension between the ethical values of Islamic da'wah and the practice of digital communication which is instant and competitive; and (3) a formulation of digital da'wah ethics is needed that is adaptive but still based on Islamic principles.

This research has several main objectives. First, to identify and analyze the phenomenon of influencer ustaz in the context of digital da'wah. Second, to examine the ethical dimensions of da'wah practices on social media, including the challenges and dilemmas faced by preachers. Third, to formulate an ethical framework for digital da'wah that can serve as a guide for influencer ustaz in carrying out da'wah activities responsibly.

This research is expected to provide both theoretical and practical contributions. Theoretically, this research enriches the body of knowledge in the field of Islamic communication and da'wah ethics by presenting a contextual analysis of digital phenomena. Practically, the results can serve as a reference for da'wah practitioners, academics, and policymakers in developing ethical and relevant da'wah practices in the digital age.

Thus, this research seeks not only to understand the phenomenon of ustaz influencers as a social phenomenon but also to place it within a broader normative framework. This is crucial to ensure that the transformation of da'wah (Islamic preaching) in the digital space remains aligned with its primary goal: to convey Islamic teachings correctly, wisely, and responsibly amidst the dynamics of modern society.

Methods

This research uses a qualitative approach with a phenomenological study design, aiming to deeply understand the practices and dynamics of da'wah ethics in the digital space, particularly the phenomenon of ustaz influencers on social media. A qualitative approach was chosen because it allows for contextual and holistic exploration of the meanings, perceptions, and experiences of research subjects within their natural environment (Creswell & Poth, 2023). In this context, phenomenology is used to identify the essence of the experiences of influencer ustaz in carrying out da'wah on social media and how they interpret the ethical aspects of this practice. (Maxwell, 2021).

Although this research is qualitative, the identification of concepts or variables is still carried out as an analytical framework. The main variable in this study is the ethics of digital preaching, which is operationalized through several dimensions, namely: (1) honesty in



delivering messages, (2) responsibility towards the audience, (3) the suitability of content with Islamic values, and (4) integrity in the practice of monetizing preaching. Supporting variables include digital preaching practices (including content forms, communication strategies, and audience interactions) and social media logic (algorithms, engagement, and personal branding) (Anderson, 2010). This approach is in line with the view that in qualitative research, variables are not measured quantitatively, but are understood as social constructions that develop in a particular context (Flick, 2023).

The subjects of this study were influencer Islamic preachers who actively preach on social media, particularly on Instagram, YouTube, and TikTok. The subjects included several influencer Islamic preachers with a strong presence on social media, such as Abdul Somad, Adi Hidayat, Hanan Attaki, Felix Siau, Das'ad Latif, and Khalid Basalamah. These figures were selected based on their popularity, consistency in producing digital Islamic preaching content, and high levels of audience interaction across various social media platforms. These figures are considered representative in depicting a variety of digital Islamic preaching styles, ranging from educational and persuasive approaches to popular and emotional ones. Furthermore, this study also involved audiences or followers as supporting informants to obtain the perspectives of the recipients of Islamic preaching messages. Subject selection was carried out using purposive sampling, namely a technique for selecting informants based on certain considerations that are relevant to the research objectives (Campbell et al., 2020; Nikolopoulou, 2022). This technique allows researchers to obtain in-depth data that aligns with the focus of the study. The number of informants in this study ranged from 10–15 people, which is considered sufficient to achieve data saturation. (Campbell et al., 2020).

The main instrument in this research is the researcher himself (human instrument), who plays a role in collecting, analyzing, and interpreting data (Denzin & Lincoln, 2021). To support the data collection process, several additional instruments are used, namely:

1. Content observation sheets, used to analyze the content of Islamic preaching on social media, including communication style, messages delivered, and audience responses.
2. Digital documentation, in the form of screenshots, videos, and archived posts relevant to the research focus.

The use of various instruments aims to increase the depth and validity of data through triangulation of sources and methods (Lester & O'Reilly, 2021). The data in this study were collected using three main techniques, namely:

1. Non-participant observation Researchers directly observe da'wah activities on social media without being involved in the interaction, with a focus on the content produced, the way the message is conveyed, and the audience's response. (Rolfe, 2020).
2. Document analysis: The documents analyzed included digital content such as videos, captions, comments, and promotional materials related to da'wah. This analysis aims to understand the visual and textual representation of ethics in da'wah practices. (Bowen, 2009).

Data analysis was carried out using thematic analysis techniques, which include several stages, namely: (1) data reduction, (2) coding, (3) categorization, and (4) drawing out the main themes (Braun & Clarke, 2021). The analysis process is carried out iteratively, where



researchers continuously compare data to find patterns and meanings that are relevant to the focus of the research. In addition, an interpretive approach is used to understand the subjective meaning given by informants to their experiences in preaching on social media (Bowen, 2009). This analysis also considers the social and cultural contexts that influence digital da'wah practices.

To ensure the validity and reliability (Flick, 2021; Kyngäs, 2020; Suter, 2012) of the data, this study uses several techniques, namely:

1. Triangulation of sources and methods, by comparing data from various informants and data collection techniques.
2. Member checking, which involves requesting confirmation from informants regarding interview results to ensure the accuracy of interpretation.
3. Audit trail, by systematically documenting the entire research process for retraceability.

With this methodological approach, the research is expected to provide a comprehensive and in-depth picture of the ethics of da'wah in the digital space, as well as enable replication of the research by other researchers with a similar context.

Results

This section presents the results of data analysis obtained through non-participant observation of da'wah activities on social media, as well as digital document analysis of videos, captions, comments, and promotional materials produced by influencer ustaz. All data was analyzed using a thematic analysis approach to identify patterns, trends, and ethical implications of da'wah practices in the digital space.

1. General Description of Digital Da'wah Activities

Based on observations of the social media accounts of influencer Islamic preachers, it was found that their da'wah activities are carried out intensively and in a structured manner across various platforms, particularly Instagram, YouTube, and TikTok. The frequency of uploads varies between 3–7 pieces of content per week, with short-form videos (30–90 seconds) predominating. The observed content of da'wah can be classified into three main forms, namely:

1. Clip-based preaching
This is a video clip of a long lecture repackaged into short, engaging content.
2. Reflective narrative content
This contains religious motivational messages linked to the audience's daily experiences.
3. Interactive and responsive content
This responds to audience questions or current issues that are trending.

In terms of presentation, Islamic preaching content demonstrates strong use of visual techniques, such as subtitles, background music, transition effects, and emotional framing. This indicates an adaptation to the characteristics of digital media consumption, which emphasizes speed and visual appeal (Faisal et al., 2025; Tabassum & Riaz, 2024).

2. Analysis of Ethical Representation in Da'wah Content

a. Honesty and Accuracy of Messages



Document analysis shows that most Islamic preaching content contains references to sources of Islamic teachings, such as verses from the Quran and hadith. However, in many cases, the presentation is concise without adequate contextual elaboration.

For example, in some short videos, verses or hadith are presented only in excerpts without any background explanation (asbab al-nuzul or hadith commentary). This has the potential to lead to fragmented interpretations among audiences.

Interpretation of these findings suggests a tendency to reduce the complexity of messages as a consequence of the concise format of digital content.

b. Responsibility to Audience

Observations of comments and audience interactions revealed that da'wah content significantly influences followers' religious perceptions and attitudes. Many audience members use this content as a direct reference in their daily religious practices.

However, not all content is accompanied by clarification or affirmation that the material presented is general or contextual. In some cases, audiences demonstrated erroneous or overly literal understandings of the messages.

This indicates that ethical responsibility towards the audience has not been fully internalized in digital da'wah practices, particularly in terms of mitigating potential misinterpretations.

c. Monetization and Commodification Patterns of Da'wah

Analysis of digital documents also shows an integration between Islamic preaching content and commercial activities. Forms of monetization found include:

- Product promotions in captions or videos
- Endorsement collaborations with specific brands
- Advertising insertion within Islamic preaching content

While not all content is commercial, there is a tendency for accounts with high popularity to more frequently integrate Islamic preaching and digital economic activities. Interpretation of these findings indicates the phenomenon of commodification of preaching, where religious messages become part of the digital economic ecosystem.

d. Communication Style and Sensationalization

In terms of communication style, it was found that some content used an approach that tended to be emotional and persuasive, such as the use of provocative titles (clickbait), dramatic expressions, and narratives that touched on the audience's psychological aspects.

Examples of patterns found include:

- Use of titles such as "Don't Do This If You Don't Want to Go to Hell!"
- Video clips with intense expressions to attract attention

While this strategy is effective in increasing engagement, it has the potential to shift the substance of the preaching to be more attention-driven than profound.

3. Audience Response Analysis



Based on observations of the comments column and the number of interactions, it was found that da'wah content with the following characteristics tends to get a high response:

Content Characteristics	Average Engagement	Interpretation
Short emotional videos	High	Easily goes viral and relatable
Religious motivational content	High	Close to the audience's experiences
In-depth (long) lectures	Low-Moderate	Less suitable for fast consumption patterns
Controversial content	Very high	Triggers discussion and debate

This data shows that audience preferences tend towards content that is light, emotional, and easy to understand, compared to content that is academic or in-depth.

4. The Influence of Algorithms on Da'wah Practices

Observations show that Islamic preaching content production patterns are heavily influenced by social media algorithms. High-performing content generally has the following characteristics:

- Short duration
- Engaging opening within the first 3 seconds
- Clear subtitles
- Dynamic visuals
- Themes relevant to current issues

These findings suggest that influencer preachers indirectly adapt their Islamic preaching strategies to digital content distribution mechanisms.

5. Critical Analysis and Synthesis of Findings

The results of this study reveal that digital da'wah is a complex and dynamic practice. On the one hand, social media offers significant opportunities to expand the reach of da'wah. However, on the other hand, structural pressures from algorithms drive changes in the way messages are delivered.

This phenomenon demonstrates that da'wah is no longer entirely under normative control but is also influenced by technological systems with their own logic. As a result, the ethical values of da'wah are potentially subject to negotiation and even compromise.

Overall, the results of this study indicate that:

1. Digital da'wah practices are dominated by short, visual content.
2. Messages are being simplified as a form of adaptation to the medium.
3. Audiences respond more strongly to emotional and popular content.
4. Monetization has become part of the digital da'wah ecosystem.
5. Da'wah ethics are challenged by the influence of algorithms.

Thus, the results of this study confirm that the ethics of da'wah in the digital space need to be studied more deeply and developed contextually so that it remains relevant to the dynamics of social media without losing the basic principles of Islamic teachings.



Discussion

The results of this study indicate that the practice of da'wah in the digital space has undergone significant transformations, not only related to the medium of delivery but also touching on ethical dimensions, religious authority, and the structure of communication between the preacher and the audience. These findings reinforce the view that social media is not neutral but rather has its own logic that contributes to shaping religious practice (Haq & Kwok, 2024; Simamora, 2020; Zhang, 2025).

In general, this study found that digital Islamic preaching content is dominated by short, visual, and emotional formats. These findings align with recent studies showing that consumption of religious content on social media tends to follow an attention economy pattern, where the success of a message is largely determined by its ability to capture attention quickly (Myllylahti, 2018; Nelson-Field, 2020; Tufekci, 2013). In this context, influencer ustaz act as religious content creators who must adapt their communication style to the preferences of their digital audience.

However, this study revealed that this adaptation has consequences for the quality and depth of the da'wah message. The simplification of the material found in the observations indicates a reduction in the complexity of Islamic teachings. This finding confirms previous research that stated that the digitalization of religion often results in a form of "religion lite," namely the presentation of religious teachings in a concise and popular manner, but lacking in depth (Eswaran, 2023; Lewthwaite, 2019). The main difference of this research lies in its emphasis on the ethical implications of this simplification, which has not been discussed specifically in the context of Islamic preaching in Indonesia.

Furthermore, findings regarding high engagement with emotional and controversial content indicate a shift in the orientation of preaching from value-driven to engagement-driven. This aligns with research showing that social media algorithms tend to promote content that triggers emotions and high engagement (Andalibi & Buss, 2020; R. W. Andary & Auza, 2025; Brady et al., 2023). In the context of preaching, this condition has the potential to encourage preachers to use more sensational communication strategies to increase audience reach.

However, this study makes a new contribution by showing that the use of sensational strategies is not always accompanied by adequate ethical considerations. This contrasts with previous studies that focused more on the effectiveness of digital da'wah communication. (E-sor et al., 2025; Thoyib, 2024), this research emphasizes the tension between the demands of popularity and the ethical principles of Islamic preaching. This tension is reflected in the use of provocative titles, the truncating of the material's context, and the dramatic framing of the message.

Regarding audience responsibility, the study's findings indicate that while preaching content significantly influences public religious understanding, not all preachers provide adequate clarification or interpretative boundaries. This finding aligns with research revealing that religious authority in digital media is becoming more decentralized and not always accompanied by strong control mechanisms (Lu et al., 2025; Wold et al., 2023). However, this



study adds that this condition not only impacts the authority structure, but also the ethical aspects of religious communication.

Furthermore, the monetization phenomenon discovered in this study demonstrates that digital da'wah cannot be separated from the logic of platform economics. This corroborates previous findings regarding the commodification of religion on social media, where religious practices become part of the digital creative industry. (Fianto & Ghofur, 2023; Juliansyahzen et al., 2023; Khadijah, 2025). However, this study provides a more specific perspective by linking this monetization to the ethical dilemmas faced by influencer ustaz, particularly regarding the intention of da'wah and the integrity of the message.

A significant difference between this study and previous studies lies in the analytical approach, which explicitly integrates ethical dimensions into the study of digital da'wah. Previous studies tended to focus on aspects of communication, identity, or authority. (Apipah, 2025; Granados, 2024; Kristian Badu Ratu et al., 2025), therefore, this study places ethics as the primary variable analyzed systematically. Thus, this research contributes to filling the literature gap regarding the ethics of preaching in the digital era.

Furthermore, this study also found that algorithmic logic has a structural influence on the practice of da'wah. This finding reinforces the mediatization theory, which states that social institutions, including religion, undergo transformation due to the influence of media (Coman, 2023; Martínez et al., 2025; Morello et al., 2023). However, this research shows that in the context of digital preaching, this influence is not only structural, but also normative, because it also influences ethical standards in conveying religious messages.

From an Islamic ethical perspective, the findings of this study indicate that principles such as wisdom, goodness of speech, and the pursuit of goodness remain relevant but require reinterpretation in a digital context. For example, the concept of wisdom relates not only to wisdom in choosing words but also to determining the format, duration, and delivery strategy that does not compromise the substance of the message. This aligns with the view that Islamic ethics is contextual and adaptive to current developments (Nur, 2024; Saiin STAIN Sultan Abdurrahman Kepulauan Riau et al., 2025; Siddiqi & Dallal, 2024).

However, this study also shows that there are no clearly formulated ethical standards for digital da'wah. This differs from conventional da'wah practices, which have more established normative references. Therefore, this study proposes the need to develop an ethical framework for digital da'wah that encompasses several aspects, namely: (1) accuracy and completeness of the message, (2) responsibility to the audience, (3) transparency in monetization, and (4) conformity with Islamic values.

The scientific contribution of this research lies in its effort to integrate digital communication perspectives and Islamic ethics in understanding the phenomenon of da'wah on social media. This research not only confirms previous findings regarding the transformation of digital da'wah but also expands them by adding an ethical dimension as a primary focus of analysis. Thus, this research provides a conceptual foundation for developing more comprehensive follow-up studies on digital da'wah.

Overall, this discussion confirms that da'wah in the digital space is a complex and multidimensional practice. The success of da'wah is no longer solely determined by the



accuracy of the message, but also by the ability to adapt to the logic of the media. However, this adaptation must remain within a strong ethical framework to avoid obscuring the primary purpose of da'wah itself. Therefore, developing digital da'wah ethics is a crucial agenda to ensure that da'wah transformation in the digital era remains aligned with Islamic values and the needs of contemporary society.

Conclusion

Based on the formulated research objectives, this study successfully demonstrates that the phenomenon of influencer ustaz represents a form of da'wah transformation that is not only technological, but also normative and ethical. Da'wah practices on social media have evidently shifted from conventional patterns to patterns influenced by algorithmic logic, audience preferences, and the dynamics of the digital economy. In this context, da'wah is no longer solely oriented toward conveying values, but also toward attention management, a key characteristic of the social media ecosystem.

This research also reveals that the ethical dimension of digital da'wah is dynamic and prone to negotiation. While Islamic da'wah ethical principles such as honesty, responsibility, and tactful delivery remain normatively recognized, in practice they often undergo adjustments due to the demands of concise content formats, the need for engagement, and algorithmic pressures. This demonstrates a gap between the ideals of da'wah ethics and the increasingly complex realities of digital da'wah practice.

Furthermore, this research confirms that the ustaz influencer phenomenon not only impacts communication styles but also the structure of religious authority and the relationship between preachers and audiences. Authority, previously based on deep scientific knowledge, is now influenced by digital indicators such as popularity, virality, and audience interaction. In this context, the potential for message simplification, sensationalization, and commodification of da'wah (Islamic preaching) is a major challenge that requires serious attention.

As a scientific contribution, this study offers a new perspective by placing ethics as the primary focus in the study of digital da'wah. Unlike previous research that emphasized communication effectiveness or media transformation, this study emphasizes the importance of developing a contextual and adaptive ethical framework for digital da'wah. This framework needs to integrate basic Islamic principles with the realities of digital media, thereby serving as a practical guide for da'wah practitioners in maintaining message integrity and relevance.

Thus, this research contributes to the development of da'wah and communication science by expanding the study toward the integration of technology, media, and ethics. These findings emphasize that the future of da'wah is determined not only by the ability to adapt to technology, but also by the ability to maintain a balance between communication innovation and a commitment to Islamic ethical values.



References

- Andalibi, N., & Buss, J. (2020). The Human in Emotion Recognition on Social Media: Attitudes, Outcomes, Risks. Conference on Human Factors in Computing Systems - Proceedings. <https://doi.org/10.1145/3313831.3376680>
- Andary, R. W., & Auza, A. (2025). LANGUAGE, EMOTION, AND ALGORITHMS: THE DYNAMICS OF COMMUNICATION IN THE SOCIAL MEDIA ERA. *Akrab Juara : Jurnal Ilmu-Ilmu Sosial*, 10(3), 887–897. <https://doi.org/10.58487/AKRABJUARA.V10I3.2530>
- Anderson, C. (2010). Presenting and evaluating qualitative research. *American Journal of Pharmaceutical Education*, 74(8). <https://doi.org/10.5688/AJ7408141>
- Apipah, N. U. (2025). Implementation of the Prophet's Preaching Method by Preachers in the Digital Era. *Islamic Journal of Communication and Public Discourse*, 2(2), 54–81. <https://doi.org/10.59784/CEXSYV02>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Brady, W. J., Jackson, J. C., Lindström, B., & Crockett, M. J. (2023). Algorithm-mediated social learning in online social networks. *Trends in Cognitive Sciences*, 27(10), 947–960. <https://doi.org/10.1016/J.TICS.2023.06.008>
- Bratosin, S., Tudor, M.-A., & Andok, M. (2024). The Impact of Online Media on Religious Authority. *Religions* 2024, Vol. 15, Page 1103, 15(9), 1103. <https://doi.org/10.3390/REL15091103>
- Braun, V., & Clarke, V. (2021). Conceptual and Design Thinking for Thematic Analysis. *Qualitative Psychology*, 9(1), 3–26. <https://doi.org/10.1037/QUP0000196>
- Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: complex or simple? Research case examples. 25(8), 652–661. <https://doi.org/10.1177/1744987120927206>
- Coman, M. (2023). Media and the Sacralization of Leaders and Events: The Construction of a Religious Public Sphere. *Open Theology*, 9(1). <https://doi.org/10.1515/OPTH-2022-0230/MACHINEREADABLECITATION/RIS>
- Creswell, J., & Poth, C. (2023). *Qualitative inquiry and research design: Choosing among five approaches* (5th ed). Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2021). *The SAGE handbook of qualitative research* (5th ed). Sage Publications.
- Dupi, M., Mustofa, S., & Prayogo, S. (2025). Digital Da'wah Studies: A Bibliometric Analysis of Trends, Patterns, and Collaboration Networks. *Dialogia*, 23(01), 49–66. <https://doi.org/10.21154/DIALOGIA.V23I01.10612>
- E-sor, A., Abuzar, M., Ahmed, E., Uddin Ahmed Khondoker, S., Mohammad Riazul, S., Rahman, O., Uddin, S., & Rahman Bulletin, O. (2025). Islamic Communication in the 21st Century: Principles, Methods, Practices, Digital Transformation and Contemporary Applications. *Bulletin of Islamic Research*, 3(4), 571–594. <https://doi.org/10.69526/BIR.V3I4.354>



- Eswaran, M. (2023). Suffering, Identity, and the Economics of Religion: Implications for Subjective Wellbeing and the Good Life. *SSRN Electronic Journal*. <https://doi.org/10.2139/SSRN.4644635>
- Fadilla, S., & Indriyani, P. I. (2025). When Algorithms Shape Trust: The Capitalist Transformation of Digital Islamic Da'wah in Indonesia. *Surau Journal of Islamic Studies*, 1(2), 117–132. <https://doi.org/10.63919/SURAU.V1I2.34>
- Faisal, F., Khalid, A., Azzahra, H., Tinggi Ilmu Da, S., & Mustaf Ibrahim Al Islahuddin Kediri Lombok Barat, wah. (2025). Analysis of the Framing of Islamic Preaching Messages in Ustaz Muda's TikTok Islamic Preaching Conten. *Journal on Islamic Studies*, 1(4), 221–233. <https://doi.org/10.35335/BNKXCW19>
- Fianto, L., & Ghofur, M. A. (2023). Commodification of Religion: Disruption and Shallowing of Religious Values in the Digital Era. *The Sunan Ampel Review of Political and Social Sciences*, 3(1), 33–44. <https://doi.org/10.15642/SARPASS.2023.3.1.33-44>
- Fitria, T. N. (2025). The Profession of Content Creator in the Sharia-Compliant Creative Economy: Opportunities, Challenges, and Islamic Business Ethics on the Commercialization of Halal Content. *Jurnal Ilmiah Ekonomi Islam*, 11(03). <https://doi.org/10.29040/JIEI.V11I03.17242>
- Fitriansyah, N., & Lubis, T. (2023). Mediating Alghorithm Mediating Da'wa: The New Preacher and Optimization of Social Media for Da'wa in the Case of Habib Ja'far. *Jurnal Penelitian*, 1–12. <https://doi.org/10.28918/JUPE.V20I1.1092>
- Flick, U. (2021). *An introduction to qualitative research (7th ed)*. Sage Publications.
- Flick, Uwe. (2023). *An introduction to qualitative research*. SAGE.
- Granados, C. A. (2024). A Digital Turn to the User: (Re)imagining Preaching in the Networked Age. <http://hdl.handle.net/1807/139158>
- Hafiz, M. S., & Neni, N. (2025). The Impact of Social Media Use (TikTok/Instagram) on Generation Z's Understanding and Practice of Worship: An Islamic Religious Education Perspective. *Cendekiawan: Jurnal Pendidikan Dan Studi Keislaman*, 4(4), 870–875. <https://doi.org/10.61253/CENDEKIAWAN.V4I4.485>
- Hakak, S., Kamsin, A., Zada Khan, W., Zakari, A., Imran, M., bin Ahmad, K., & Amin Gilkar, G. (2022). Digital Hadith authentication: Recent advances, open challenges, and future directions. *Transactions on Emerging Telecommunications Technologies*, 33(6). <https://doi.org/10.1002/ett.3977>
- Haq, S. U., & Kwok, R. Y. keung. (2024). Encountering “the Other” in Religious Social Media: A Cross-Cultural Analysis. *Social Media and Society*, 10(4). https://doi.org/10.1177/20563051241303363/ASSET/6BE1A288-85F7-4697-BF64-F0B763A85728/ASSETS/IMAGES/LARGE/10.1177_20563051241303363-FIG3.JPG
- Indriyani, P. I., & Khadiq. (2023). Transformation of Islamic Religious Practices in the Digital Era: Opportunities and Challenges for Contemporary Da'wah. *Jurnal Dakwah*, 24(2), 175–192. <https://doi.org/10.14421/JD.2023.24205>
- Iryani, K., & Fatah, A. (2025). The Presence of Holy Verses on Social Media: Examining the Influence of Muslim Influencers on Gen Z's Religiosity through a Qur'anic Lens. *Takwil:*



- Journal of Quran and Hadith Studies, 4(2), 19–39.
<https://doi.org/10.32939/TWL.V4I2.6085>
- Juliansyahzen, M. I., Negeri, I., Kiai, P., Saifuddin, H., & Purwokerto, Z. (2023). Ideologization of Hijrah in Social Media: Digital Activism, Religious Commodification, and Conservative Domination. *Millah: Journal of Religious Studies*, 22(1), 155–180.
<https://doi.org/10.20885/MILLAH.VOL22.ISS1.ART6>
- Kerim, S., Kurmanaliyev, M., Ongarov, Y., Kerim Maxat Kurmanaliyev, S., & Ongarov Rectorate, Y. (2025a). Social Networks as a Tool for Islamic Preaching. *Journal of Islamic Thought and Civilization*, 15(1), 44–58. <https://doi.org/10.32350/JITC.151.03>
- Kerim, S., Kurmanaliyev, M., Ongarov, Y., Kerim Maxat Kurmanaliyev, S., & Ongarov Rectorate, Y. (2025b). Social Networks as a Tool for Islamic Preaching. *Journal of Islamic Thought and Civilization*, 15(1), 44–58. <https://doi.org/10.32350/JITC.151.03>
- Khadijah, S. (2025). Commodification of religion and islamic cultural industry through social media. *Islamic Perspective on Communication and Psychology*, 2(1), 46–55.
<https://doi.org/10.61511/IPERCOP.V2I1.2025.1644>
- Kingsley Chukwuemeka, A. (2025). Traditional and Innovative Preaching: Effective Sermon Presentation for Soul-Winning. *The American Journal of Biblical Theology*, 26(27).
<http://wordnet.princeton.edu>
- Kristian Badu Ratu, N., Liliweri, A., & Konradus, B. (2025). Digitalisation Dialectics in Religious Preaching: Analysis of Religious Communication Transformation in The Digital Era. <https://doi.org/10.55677/ijssers/V05I05Y2025-08>
- Kyngäs, H. (2020). Qualitative Research and Content Analysis. In *The Application of Content Analysis in Nursing Science Research* (pp. 3–11). Springer International Publishing.
https://doi.org/10.1007/978-3-030-30199-6_1
- Lester, J. N., & O'Reilly, M. (2021). Introduction to Special Issue Quality in Qualitative Approaches: Celebrating Heterogeneity. *Qualitative Research in Psychology*, 18(3), 295–304. <https://doi.org/10.1080/14780887.2021.1931734>
- Lewthwaite, W. J. (2019). Connecting in spirit: Relationships in international development: A thesis submitted in fulfilment of the requirements for the Degree of Doctor of Philosophy.
<https://hdl.handle.net/10182/12949>
- Lu, Y., Pan, J., Xu, X., & Xu, Y. (2025). Decentralized propaganda in the era of digital media: The massive presence of the Chinese state on Douyin. *American Journal of Political Science*. <https://doi.org/10.1111/AJPS.12990>
- Maciej Serda, Becker, F. G., Cleary, M., Team, R. M., Holtermann, H., The, D., Agenda, N., Science, P., Sk, S. K., Hinnebusch, R., Hinnebusch A, R., Rabinovich, I., Olmert, Y., Uld, D. Q. G. L. Q., Ri, W. K. H. U., Lq, V., Frxqwu, W. K. H., Zklfk, E., Edvhg, L. V, ... فاطمی, ح. (2024). A Study on the Operational and Legal Challenges of INTERPOL Red Notices and Diffusions. *Uniwersytet Śląski*, 7(1), 343–354.
<https://doi.org/10.2/JQUERY.MIN.JS>
- Mannerfelt, F. (2022). Co-Preaching: The Effects of Religious Digital Creatives' Engagement in the Preaching Event. *Religions* 2022, Vol. 13, Page 1135, 13(12), 1135.
<https://doi.org/10.3390/REL13121135>



- Martínez, P., Ángel, M., Dolader, M., Cugota, C. H., Xiao, Y., Jiang, Y., Zhou, A. 2025, Ding, Y., & Zhou, A. (2025). The Mediatization of Religion: How Digital-Age Film and Television Reshape Interfaith Experiences. *Religions* 2025, Vol. 16, Page 1172, 16(9), 1172. <https://doi.org/10.3390/REL16091172>
- Mat, M., Shamsuddin, J., Fuad, M., Sawari, M., & Karim, F. (2025). Islamic guidelines for content creators: A jurisprudential framework. *Ulum Islamiyyah*, 37(03), 46–63. <https://doi.org/10.33102/UIJ.VOL37NO03.720>
- Maxwell, J. A. (2021). Why qualitative methods are necessary for generalization. *Qualitative Psychology*, 8(1), 111–118. <https://doi.org/10.1037/qup0000173>
- Mohiuddin, A. (2023). Islamism in the Digital Age: The Role of Cyberspace in Transforming Religious Authority. *Navigating Religious Authority in Muslim Societies*, 203–236. https://doi.org/10.1007/978-3-031-44825-6_6
- Morello, G., Fernandes, S., & Perez-Vela, R. (2023). The Mediatization of Religious Practices in Urban Daily Life: The Peruvian Case. *Religions* 2023, Vol. 14, Page 649, 14(5), 649. <https://doi.org/10.3390/REL14050649>
- Myllylahti, M. (2018). An attention economy trap? An empirical investigation into four news companies' Facebook traffic and social media revenue. *Journal of Media Business Studies*, 15(4), 237–253. <https://doi.org/10.1080/16522354.2018.1527521>
- Nelson-Field, K. (2020). The attention economy and how media works: Simple truths for marketers. *The Attention Economy and How Media Works: Simple Truths for Marketers*, 1–152. <https://doi.org/10.1007/978-981-15-1540-8/COVER>
- Nikolopoulou, K. (2022). What Is Purposive Sampling? | Definition & Examples. Scribbr.
- Nur, F. M. (2024). Modern Challenges in Islamic Practice: The Role of Morality and Ethics. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 4(1), 98–108. <https://doi.org/10.22373/ARJ.V4I1.23661>
- Nuriana, Z. I., & Salwa, N. (2024). Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion. *Sinergi International Journal of Islamic Studies*, 2(4), 242–256. <https://doi.org/10.61194/IJIS.V2I4.706>
- Ramlan, A. F., Suyurno, S. S., Misman, J., & Kertamukti, R. (2024). RELIGIOUS LITERACY: INFORMATION SEARCH REGARDING ISLAM AMONG VIRTUAL CITIZENS AND ROLE OF CONTEMPORARY PREACHING. *E-Journal of Islamic Thought & Understanding*, 7(1), 27–39. <https://doi.org/10.24191/EJITU.V7I1.6049>
- Ridwan, A., & Rustandi, R. (2025). Transformation Of Prophetic Communication Patterns In The Era Of Artificial Intelligence: Challenges And Opportunities For Islamic Preaching In Indonesia. *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 10(1), 185–220. <https://doi.org/10.22515/ALBALAGH.V10I1.11551>
- Rolfe, S. (2020). Direct observation. In *Doing Early Childhood Research*. Taylor and francis group.
- Roslan, M. H., Mohd, N., Ii, B., Faisal, M., Iii, A., Zulkifli, M., & Ghani, A. (2025). The Viral Video Phenomenon Of Da'wa Influencers On Instagram: A Literaturer Review. *Al-Qanatir: International Journal of Islamic Studies*, 34(02), 19–35. <https://doi.org/10.64757/ALQANATIR.2025.3402/1084>



- Saiin STAIN Sultan Abdurrahman Kepulauan Riau, A., Faizulamri Mohd Saad, M., & Ahmad, H. (2025). Fiqh of Moderation: An Inclusive, Flexible, and Contextual Approach for Contemporary Muslim Societies. *Al-Wasatiyah: Journal of Religious Moderation*, 4(1), 144–163. <https://doi.org/10.30631/JRM.V4I1.74>
- Siddiqi, P. A. H., & Dallal, P. A. (2024). Technological Advancements and Islamic Ethical Frameworks. *International Journal of the Universe and Humanity in Islamic Vision and Perspective*, 1(2), 87–94. <https://researchcorridor.org/index.php/IJUHIVP/article/view/73>
- Simamora, R. M. (2020). The Challenges of Online Learning during the COVID-19 Pandemic: An Essay Analysis of Performing Arts Education Students. *Studies in Learning and Teaching*, 1(2), 86–103. <https://doi.org/10.46627/SILET.V1I2.38>
- Sirait, R. (2024). Making Islam great again: the rise of digital preachers in Indonesia. <https://doi.org/10.26182/5NW0-2B67>
- Suter, W. N. (2012). Qualitative data, analysis, and design. *Introd Educ Res Crit Think Approach*, 2, 342–386.
- Tabaika, M. A., Barizi, A., & Arif, Y. M. (2025). DIGITAL DA'WAH AND THE RECONSTRUCTION OF ISLAMIC AUTHORITY. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 10(2), 371–410. <https://doi.org/10.22515/ALBALAGH.V10I2.12116>
- Tabassum, N., & Riaz, M. (2024). Preaching Islam in the Digital Age: A Study of Dr. Farhat Hashmi's Communication and Media Strategies. *The Dialogue*, 19(3), 09–27. <https://journals.qurtuba.edu.pk/ojs/index.php/thedialogue/article/view/85944>
- Thoyib, M. S. (2024). THE ROLE OF ISLAMIC BROADCASTING IN SHAPING PUBLIC PERCEPTION: ETHICAL APPROACHES AND MODERN MEDIA INTEGRATION. *Berajah Journal*, 4(6), 1245–1256. <https://doi.org/10.47353/BJ.V4I6.429>
- Tufekci, Z. (2013). “Not This One.” *American Behavioral Scientist*, 57(7), 848–870. <https://doi.org/10.1177/0002764213479369>
- Wold, T. L., Brown, W. J., Hepburn, C., & Argo, H. M. (2023). A Dark Cloud of Witnesses: The Mediatization of Evangelical Parishioners by Religious Digital Media Content Creators and Its Impact on Traditional Pastoral Authority Committee Member School of Communication and the Arts.
- Zhang, L. (2025). The Digital Age of Religious Communication: The Shaping and Challenges of Religious Beliefs through Social Media. *Studies on Religion and Philosophy*, 1(1), 25–41. <https://doi.org/10.71204/DE63MN10>