

## Social Media as a Tool for Islamic Dawah in the Digital Era: Analyzing the Benefits and Obstacles

Sofwan Manaf<sup>1</sup> , \*Rokimin<sup>2</sup> , Miftah Hur Rahman<sup>3</sup> , Zahid Zufar At Thariq<sup>4</sup> ,  
Muhamad Towil Akhirudin<sup>5</sup> 

<sup>1,2</sup>University of Darunnajah, Indonesia, <sup>3</sup>State University of Malang, Indonesia, <sup>4</sup>Cukurova University, Turkey, <sup>5</sup>Universitas Sains Islam Malaysia, Malaysia

Email: [rokimin@darunnajah.ac.id](mailto:rokimin@darunnajah.ac.id)

Received: 2026-02-03

Revised: 2026-02-10

Accepted: 2026-03-10

Published: 2026-04-01

### Abstract

The digital transformation has fundamentally altered the landscape of Islamic dawah (preaching). However, existing studies remain fragmented across isolated platforms, specific demographics, or singular aspects of digital religious communication, lacking an integrated analytical framework that systematically maps the interrelationship between benefits, obstacles, and mitigation strategies. This qualitative study addresses this gap by conducting a systematic literature review (SLR) following the PRISMA protocol, synthesizing findings from 35 peer-reviewed articles published between 2022 and 2025, sourced from Scopus-indexed journals and Indonesian SINTA-accredited publications (SINTA 2–4). Employing thematic analysis based on the Braun and Clarke framework, this research identifies four categories of benefits (expanded reach transcending geographical boundaries, enhanced youth engagement, interactive religious discourse, and democratization of religious knowledge), four categories of obstacles (misinformation proliferation, content verification challenges, commercialization of religious messages, and algorithmic barriers), and three strategic responses (strategic content planning, ethical guidelines adherence through Maqasid al-Shariah, and multi-stakeholder collaboration). The study proposes an original Digital Dawah Ecosystem Framework that conceptualizes the dialectical relationship between enabling and constraining factors in digital religious communication, revealing a "digital dawah paradox" in which the same platform affordances that facilitate expanded outreach simultaneously create conditions for misinformation and content distortion. Theoretically, this study extends the Uses and Gratifications Theory into the domain of religious digital communication. It contributes to the Mediatization of Religion theory by demonstrating how platform logics reshape dawah practices. Practically, the findings offer an operationalized strategic model for dawah practitioners, religious institutions, policymakers, and platform operators seeking to optimize digital religious communication while maintaining Islamic ethical integrity.

**Keywords:** Islamic Dawah; Social Media; Digital Communication; Systematic Literature Review; Religious Misinformation; Maqasid al-Shariah; Uses and Gratifications Theory; Digital Literacy

### Abstrak

*Transformasi digital telah mengubah lanskap dakwah Islam secara fundamental, namun studi yang ada masih terfragmentasi pada platform tertentu, kelompok demografis spesifik, atau aspek tunggal komunikasi keagamaan digital, tanpa kerangka analitis terintegrasi yang secara sistematis memetakan hubungan antara manfaat, hambatan, dan strategi mitigasi. Penelitian kualitatif ini mengatasi*

*kesenjangan tersebut melalui tinjauan pustaka sistematis (SLR) mengikuti protokol PRISMA, menyintesis temuan dari 35 artikel peer-reviewed yang diterbitkan antara 2022 hingga 2025 dari jurnal terindeks Scopus dan publikasi terakreditasi SINTA Indonesia (SINTA 2–4). Menggunakan analisis tematik berdasarkan kerangka Braun dan Clarke, penelitian ini mengidentifikasi empat kategori manfaat (jangkauan yang diperluas melampaui batas geografis, peningkatan keterlibatan generasi muda, diskusi keagamaan interaktif, dan demokratisasi pengetahuan agama), empat kategori hambatan (proliferasi misinformasi, tantangan verifikasi konten, komersialisasi pesan keagamaan, dan hambatan algoritmik), serta tiga respons strategis (perencanaan konten strategis, kepatuhan pedoman etika melalui Maqasid al-Shariah, dan kolaborasi multi-pemangku kepentingan). Studi ini mengusulkan Digital Dawah Ecosystem Framework orisinal yang mengonseptualisasikan hubungan dialektis antara faktor pendorong dan penghambat dalam komunikasi keagamaan digital, mengungkapkan “paradoks dakwah digital” di mana affordansi platform yang memfasilitasi jangkauan diperluas secara simultan menciptakan kondisi untuk misinformasi dan distorsi konten. Secara teoretis, studi ini memperluas Teori Uses and Gratifications ke domain komunikasi keagamaan digital dan berkontribusi pada teori Mediatisasi Agama. Secara praktis, temuan ini menawarkan model strategis operasional bagi praktisi dakwah, lembaga keagamaan, pembuat kebijakan, dan operator platform.*

***Kata Kunci:** Dakwah Islam; Media Sosial; Komunikasi Digital; Tinjauan Pustaka Sistematis; Misinformasi Keagamaan; Maqasid al-Shariah; Teori Uses and Gratifications; Literasi Digital*

## I. INTRODUCTION

The proliferation of digital technologies has fundamentally transformed the modalities through which religious knowledge is disseminated and consumed globally. In the contemporary era, social media platforms including YouTube, Instagram, Facebook, TikTok, and WhatsApp have emerged as dominant channels for information exchange, with over 5.16 billion active users worldwide (Larson, 2024). Within the Muslim community, these platforms have increasingly become significant spaces for Islamic religious expression, education, and community building (Fakhruroji, 2021). The concept of dawah, understood as the invitation to understand and embrace Islamic teachings through words and actions, has found new frontiers in these digital spaces, transcending the traditional constraints of physical mosques, madrasas, and Islamic institutions (Meerangani et al., 2025; Setiawan & Khiyaroh, 2022).

The significance of examining social media as a dawah tool is underscored by compelling statistical evidence. Research indicates that approximately 28.68 million Malaysians actively use social media platforms, spending an average of 2 hours and 48 minutes daily (Newman et al, 2023). In Indonesia, the world’s largest Muslim-majority nation, similar patterns of intensive social media engagement have been documented, particularly among younger demographics who constitute the primary consumers of digital religious content (Hasbi et al., 2024). Muslim youth are increasingly utilizing social media for religious content consumption, indicating a pronounced shift toward digital spirituality (Wafa et al., 2024). This digital transformation necessitates rigorous academic inquiry into both the opportunities and

challenges presented by social media for Islamic religious communication (Ali & Noor, 2023).

Previous research has established that dawah encompasses several essential elements: the *da'i* (the communicator), *maddah* (the content), *thariqah* (the methodology), *washilah* (the medium), and *mad'u* (the recipient), all functioning synergistically toward fostering understanding and recognition of Islamic principles (Sutrisno, 2023). The digital environment has introduced novel dimensions to each of these elements, creating both unprecedented opportunities for religious outreach and significant challenges that warrant systematic examination. Studies have documented the effectiveness of visual and interactive content in engaging younger audiences (Syaikhu et al., 2024), while simultaneously highlighting concerns regarding misinformation, content credibility, and the commercialization of religious messages (Syarif & Nurjannah, 2024).

Despite the growing body of literature on digital dawah, critical gaps persist in the existing scholarship. First, previous studies have tended to focus on specific platforms such as Instagram (Darwis, 2020), particular demographic groups, or isolated aspects of digital religious communication (Suyudi et al., 2023), without providing an integrated framework that addresses the multifaceted nature of social media dawah. Second, contradictory findings have emerged: while some studies emphasize the democratization of religious knowledge as empowering (Chowdhury, 2024), others highlight that this same democratization creates authority crises and facilitates misinformation (Al-Zaman, 2024; Siga et al., 2023). Third, no existing study has systematically mapped the dialectical relationship between the benefits and obstacles of digital dawah, nor proposed a conceptual model that captures how platform affordances simultaneously enable and constrain religious communication. Fourth, the strategic dimension remains under-theorized; existing recommendations tend to be descriptive rather than operationalized within established Islamic ethical frameworks such as Maqasid al-Shariah.

This research addresses these gaps by proposing an integrated analytical framework that maps the relationship between four interconnected dimensions: (1) social media platform affordances, (2) dawah benefits and reach, (3) obstacles and challenges, and (4) strategic mitigation responses. The objectives of this research are: (a) to identify and categorize the primary benefits of utilizing social media platforms for Islamic dawah in the contemporary digital era; (b) to analyze the obstacles and challenges religious communicators face when conducting dawah through social media, including contradictions with documented benefits; (c) to develop effective strategies that maximize benefits while mitigating obstacles; and (d) to formulate a Digital Dawah Ecosystem Framework that conceptualizes the interrelationship between enabling and constraining factors in digital religious communication.

## II. METHOD

This study employed a qualitative research methodology, using a systematic literature review (SLR) and content analysis. The SLR methodology was selected for its capacity to provide a comprehensive, transparent, and replicable synthesis of existing research findings (Creswell, 2020). The research followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol to ensure methodological rigor in article selection, data extraction, and analysis procedures.

### Search Strategy

Database searches were conducted across multiple academic repositories including Scopus, Web of Science, Google Scholar, and the Indonesian SINTA database. The following Boolean search string was employed systematically across all databases:

("Islamic dawah" OR "digital preaching" OR "online dakwah") AND  
("social media" OR "Instagram" OR "TikTok" OR "YouTube") AND  
("religious communication")

The search was limited to articles published between 2022 and 2025 to capture the most current developments in digital religious communication, particularly following the accelerated digital transformation precipitated by the COVID-19 pandemic.

### Inclusion and Exclusion Criteria

Table 1 presents the explicit inclusion and exclusion criteria applied in the article selection process.

**Table 1. Inclusion and Exclusion Criteria**

Criteria	Inclusion	Exclusion
<b>Time Period</b>	Published 2022–2025	Published before 2022
<b>Indexation</b>	Scopus-indexed international journals or SINTA-accredited (SINTA 2–4)	Non-indexed journals, predatory journals, conference abstracts only
<b>Language</b>	English or Indonesian	Other languages
<b>Topic</b>	Social media utilization for Islamic dawah or religious education	General social media studies without Islamic dawah context
<b>Contribution</b>	Empirical findings or substantive theoretical contributions	Opinion pieces, editorials, book reviews without data
<b>Availability</b>	Full-text accessible	Abstract-only, retracted articles

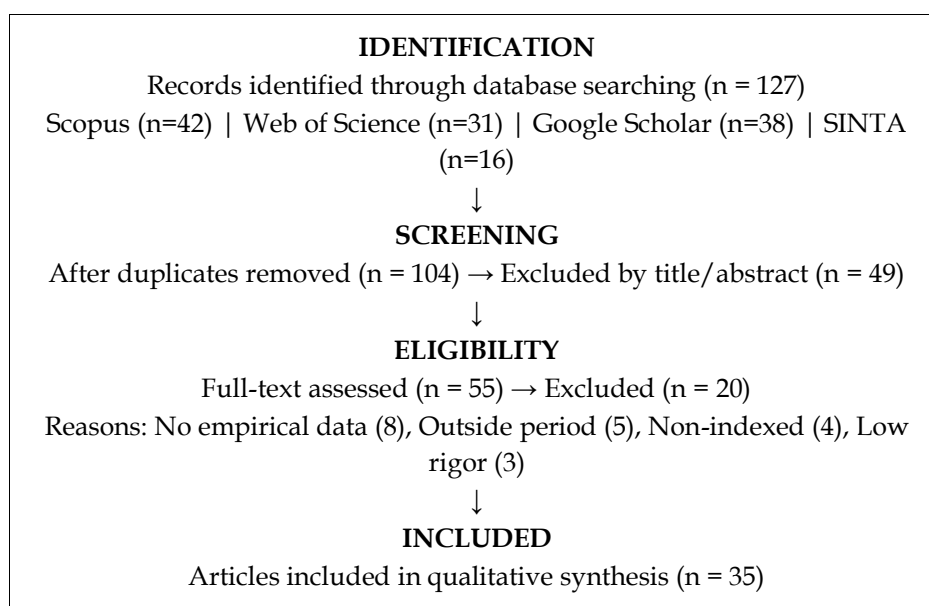
*Source: Researcher compilation, 2025*

### PRISMA Selection Process

The initial database search yielded 127 potentially relevant articles. The selection followed four PRISMA stages: (1) Identification: 127 articles identified from Scopus (n=42), Web of Science (n=31), Google Scholar (n=38), and SINTA (n=16); (2)

Screening: after removing 23 duplicates, 104 articles were screened by title and abstract, resulting in the exclusion of 49 articles not meeting topical criteria; (3) Eligibility: 55 full-text articles were assessed for eligibility, with 20 excluded for lacking empirical data (n=8), being outside the temporal boundary (n=5), non-indexed publication (n=4), or insufficient methodological rigor (n=3); (4) Inclusion: 35 articles met all criteria and were included in the final synthesis. Figure 1 presents the PRISMA flow diagram of this selection process.

Figure 1. PRISMA Flow Diagram



Source: Researcher analysis based on PRISMA protocol, 2025

### Quality Appraisal

Each of the 35 selected articles underwent quality appraisal using the Critical Appraisal Skills Programme (CASP) checklist for qualitative studies and the Joanna Briggs Institute (JBI) checklist for analytical cross-sectional studies. Articles were assessed on methodological clarity, the relevance of their findings, and the appropriateness of their data analysis methods. Each article was independently assessed and scored on a scale of High, Medium, or Low quality. Only articles rated Medium or High were retained in the final synthesis, ensuring the reliability and validity of the synthesized findings.

### Coding and Analysis Procedure

Data analysis employed thematic analysis procedures following the six-phase framework established by Braun and Clarke (2006). The coding procedure involved Phase 1: Familiarization, during which all 35 articles were read in full at least twice, with initial annotations documenting key concepts, methodological approaches, and salient findings. Phase 2, Initial Coding, generated 187 initial codes from systematic

line-by-line analysis of findings and discussion sections. Phase 3, Theme Search, organized codes into 43 candidate sub-themes through iterative grouping based on conceptual similarity. Phase 4, Theme Review, refined sub-themes through constant comparison, resulting in 11 finalized sub-themes organized under three overarching thematic categories (Benefits, Obstacles, Strategies). Phase 5, Theme Definition, produced detailed descriptions and scope boundaries for each theme. Phase 6, Report Production, integrated thematic findings with the proposed Digital Dawah Ecosystem Framework. Cross-referencing among multiple sources was conducted to triangulate findings and enhance analytical rigor.

### III. RESULTS AND DISCUSSION

#### 1. Results

The systematic analysis of 35 selected articles revealed three overarching thematic categories, each with 11 sub-themes, corresponding to the research questions. Table 2 presents the hierarchical distribution of themes, their thematic codes, frequencies, and representative sources.

**Table 2. Thematic Hierarchy and Distribution of Findings**

Thematic Category	Sub-theme	Code	Frequency (n=35)	Key Sources
<b>Benefits</b>	Expanded reach & accessibility	B1	28 (80%)	Izham et al., 2025; Meerangani et al., 2025
	Enhanced youth engagement	B2	24 (69%)	Darwis, 2020; Roslan et al., 2025
	Interactive religious discourse	B3	19 (54%)	Sutrisno, 2023; Handayani & Daulay, 2020
	Knowledge democratization	B4	16 (46%)	Chowdhury, 2024; Dindin & Fakhuroji, 2020
<b>Obstacles</b>	Misinformation proliferation	O1	27 (77%)	Al-Zaman, 2024; Alimardani & Elswah, 2020
	Content verification challenges	O2	22 (63%)	Siga et al., 2023; Fida, 2024
	Commercialization concerns	O3	18 (51%)	Amirudin & Hibri, 2022; Fatimah, 2022
	Algorithmic barriers	O4	14 (40%)	Hasan et al., 2022; Roslan et al., 2025

<b>Strategies</b>	Strategic content planning	S1	21 (60%)	<a href="#">Hasbi et al., 2024</a> ; <a href="#">Arxiv, 2025</a>
	Ethical guidelines adherence	S2	17 (49%)	<a href="#">Meerangani et al., 2025</a> ; <a href="#">Fatihah, 2022</a>
	Stakeholder collaboration	S3	15 (43%)	<a href="#">Setiawan &amp; Khiyaroh, 2022</a> ; <a href="#">Sari &amp; Nopita, 2023</a>

Source: Researcher thematic analysis, 2025

Table 3 presents a comparative evidence-extraction matrix showing platform-specific findings across the analyzed literature.

**Table 3. Comparative Evidence Extraction Matrix by Platform**

Platform	Primary Benefits	Key Obstacles	Target Audience	Evidence Source
<b>YouTube</b>	Long-form education, live Q&A, scholarly lectures	Low engagement retention, content oversaturation	General Muslim audiences	<a href="#">Handayani &amp; Daulay, 2020</a> ; <a href="#">Sutrisno, 2023</a>
<b>Instagram</b>	Visual dawah, infographics, Reels engagement	Superficial content, image-based misinformation	Youth, Gen Z & Millennials	<a href="#">Darwis, 2020</a> ; <a href="#">Roslan et al., 2025</a>
<b>TikTok</b>	High interaction rates, viral message dissemination	Algorithmic bias, short-form oversimplification	Young Muslims (15-25)	<a href="#">Arxiv, 2025</a> ; <a href="#">Minarti et al., 2023</a>
<b>Facebook</b>	Community building, group discussions	Misinformation tolerance, algorithmic amplification	Diverse age groups, community networks	<a href="#">Hasan et al., 2022</a> ; <a href="#">Alimardani &amp; Elswah, 2020</a>
<b>WhatsApp</b>	Private study circles, direct mentorship	Unverified forwarded content, limited reach	Close networks, muallaf guidance	<a href="#">Meerangani et al., 2025</a> ; <a href="#">Hasbi et al., 2024</a>

Source: Researcher comparative analysis, 2025

## 2. Discussion

### Benefits of Social Media for Islamic Dawah

The analysis reveals that social media platforms provide substantial benefits for Islamic dawah activities. The most frequently cited benefit (n=28, 80%) concerns the expanded reach and accessibility facilitated by digital platforms. Unlike traditional dawah conducted within the physical confines of mosques or Islamic educational institutions, social media enables religious messages to transcend geographical, temporal, and spatial boundaries ([Izham et al., 2025](#)). [Meerangani et al. \(2025\)](#) demonstrated that digital dawah platforms allow Muslim preachers to reach diverse global audiences, a finding corroborated by [Saefuddin et al. \(2024\)](#), who documented how digital tools extend the reach of pesantren-based education beyond institutional walls. This convergence of findings across Southeast Asian and global contexts strengthens the generalizability of the expanded reach as the primary benefit of digital

dawah, aligning with the broader digital religion literature that emphasizes how internet technologies fundamentally reconfigure the spatial dynamics of religious practice (Dindin & Fakhruroji, 2020).

Enhanced youth engagement emerged as the second most prominent benefit (n=24, 69%). Research consistently demonstrates that younger demographics, particularly Generation Z and millennials, constitute the primary users of social media platforms and increasingly consume religious content through these channels. However, an important inter-study tension emerges here. While Darwis (2020) and Roslan et al., (2025) emphasize the positive potential of youth-oriented Islamic content characterized by strategic planning and creative visual presentation, Fida (2024) cautions that youth engagement without critical thinking skills may lead to acceptance of misleading interpretations. This dialectical finding suggests that youth engagement is necessary but insufficient without accompanying digital literacy interventions. Video lectures, infographics, short-form content on TikTok, and Instagram Reels have proven particularly effective in capturing youth attention (Minarti et al., 2023). However, the quality-quantity tension in short-form religious content remains an unresolved scholarly debate.

Interactive religious discourse (n=19, 54%) and the democratization of religious knowledge (n=16, 46%) complete the benefits profile. Social media platforms enable real-time dialogue between religious scholars and audiences through live streaming, comments sections, and direct messaging (Sutrisno, 2023; Handayani & Daulay, 2020; Zafri et al., 2023). However, this democratization presents what this study terms a "digital dawah paradox": the same platform affordances that empower diverse voices to contribute to Islamic discourse (Chowdhury, 2024), simultaneously undermine traditional scholarly authority structures (sanad), creating conditions for the proliferation of misinformation (Al-Zaman, 2024). This paradox represents a critical theoretical finding that challenges simplistic techno-optimistic framings of digital dawah.

### **Obstacles and Challenges in Digital Dawah: A Typological Classification**

The obstacles identified in the literature can be classified into two distinct typological categories: structural-technological obstacles (originating from platform architecture and digital infrastructure) and socio-religious obstacles (originating from human behavior and religious authority dynamics). Structural-technological obstacles encompass algorithmic barriers (n=14, 40%), where platform algorithms deprioritize religious content or create filter bubbles that limit the reach of dawah messages (Roslan et al., 2025; Hasan et al., 2022). The algorithmic architecture of platforms such as Facebook has been documented to occasionally tolerate misinformation when it drives user engagement, thereby exacerbating challenges with content quality. These are systemic issues embedded in platform design rather than user behavior.

Socio-religious obstacles encompass misinformation proliferation (n=27, 77%), challenges with content verification (n=22, 63%), and commercialization concerns

(n=18, 51%). Misinformation proliferation emerged as the most critical concern, with the digital environment facilitating the rapid spread of inaccurate religious content, including fabricated hadiths, misinterpreted Quranic verses, and extremist interpretations (Al-Zaman, 2024). Notably, Alimardani and Elswah (2020) documented how religious misinformation in the MENA region intensified during the COVID-19 pandemic. While Hasan et al. (2022) showed that algorithmic amplification compounds this problem creating an interaction effect between structural and socio-religious obstacles that previous studies have not adequately theorized. Content verification challenges are closely related, as social media enables anyone to produce and disseminate religious content regardless of their qualifications (Siga et al., 2023), while commercialization concerns involve the inclusion of commercial elements and excessive focus on personal fame (Amirudin & Hibri, 2022; Fatihah, 2022).

### **Effective Strategies for Digital Dawah: An Operationalized Framework**

The literature identifies several strategic approaches that this study operationalizes into concrete implementation pathways. Strategic content planning (n=21, 60%) emerged as the most frequently recommended strategy. Hasbi et al. (2024) emphasize systematic approaches to content development, while Arxiv (2025) demonstrates that understanding platform-specific dynamics is essential: TikTok excels at message dissemination through high interaction rates, while Instagram enables deeper audience engagement. Operationally, this translates into: (a) audience segmentation based on platform demographics, (b) content format optimization matching platform affordances (short-form for TikTok, visual for Instagram, long-form for YouTube), (c) consistent scheduling aligned with audience activity patterns, and (d) performance analytics integration for iterative content improvement.

Adherence to ethical guidelines (n=17, 49%) anchored in the Maqasid al-Shariah framework ensures that digital dawah preserves the five essential objectives of Islamic law: protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*) (Meerangani et al., 2025). Operationally, this means: (a) content must be verified against established scholarly sources before publication, (b) creators should disclose qualifications and sources, (c) commercial partnerships must not compromise religious message integrity, and (d) the Quranic injunction to invite with wisdom and beautiful preaching (Q.S. An-Nahl: 125) provides the foundational ethical standard.

Stakeholder collaboration (n=15, 43%) involves partnerships among religious authorities, digital platforms, academic institutions, and government regulatory bodies (Setiawan & Khiyaroh, 2022). Operationally, this requires: (a) platform-level content verification systems developed in cooperation with recognized religious authorities, (b) digital literacy programs integrating Media and Information Literacy (MIL) with Islamic ethical principles (Sari & Nopita, 2023; Habsi, 2025), (c) institutional training programs for religious scholars in digital communication competencies, and

(d) regulatory frameworks balancing freedom of religious expression with protections against misinformation.

### Digital Dawah Ecosystem Framework: A Conceptual Synthesis

Based on the synthesis of findings, this study proposes the Digital Dawah Ecosystem Framework (Figure 2) that conceptualizes the dialectical relationship between enabling and constraining factors in digital religious communication. The framework positions social media platform affordances as the mediating environment through which dawah benefits and obstacles interact dynamically. The model captures how the four benefit categories (B1–B4) and four obstacle categories (O1–O4) exist in dialectical tension, mediated by three strategic intervention points (S1–S3).

**Figure 2. Digital Dawah Ecosystem Framework**



*Source: Researcher conceptual synthesis, 2025*

The framework reveals a critical insight: the digital dawah paradox operates at multiple levels. At the platform level, the exact algorithmic mechanisms that expand reach (B1) also create filter bubbles and deprioritize nuanced religious content (O4). At the content level, the democratization that enables diverse Islamic voices (B4) simultaneously opens pathways for unqualified content creators to disseminate misinformation (O1, O2). At the audience level, the interactive engagement features that foster religious discourse (B3) can be exploited for commercialization (O3). This multi-level paradox necessitates the three-pronged strategic mediation layer operating simultaneously across all levels.

### Theoretical Integration

This study extends three theoretical frameworks into the domain of digital dawah. First, the Uses and Gratifications Theory (UGT) is extended to explain how Muslim audiences actively select and engage with digital religious content based on specific spiritual, educational, and community-building needs (Balakrishnan & Gan,

2023). The findings demonstrate that audiences are not passive recipients but active agents who use social media to fulfill specific religious gratifications, including spiritual development, community belonging, and the acquisition of religious knowledge. Second, the study contributes to the Mediatization of Religion theory by demonstrating how the logics of social media platforms, including algorithmic curation, viral content economics, and engagement metrics, fundamentally reshape dawah practices, transforming not merely the medium but the nature of religious communication itself. Third, the proposed Digital Dawah Ecosystem Framework provides an original theoretical contribution by modeling the dialectical relationship between platform affordances and religious communication outcomes, capturing the paradoxical dynamics that previous unidimensional frameworks have failed to address.

### **Practical Implications**

The findings offer differentiated implications for four stakeholder groups. For dawah practitioners, the emphasis on strategic content planning, ethical adherence, and platform-specific optimization provides actionable guidance, including audience segmentation, content format matching, and analytics-driven iteration. For religious institutions, the findings support the development of formal training programs in digital communication competencies for religious scholars, integrating traditional Islamic learning methods with contemporary digital media skills. For policymakers, the analysis recommends regulatory frameworks that balance freedom of religious expression with protections against misinformation and extremist content. For platform operators, the study advocates implementing content verification systems and adjusting algorithms to ensure quality religious content receives appropriate visibility. The findings underscore the importance of wasatiyyah (moderation) in digital dawah (Ali & Noor, 2023), promoting balanced approaches that leverage technological opportunities while adhering to Islamic ethical principles.

## **IV. CONCLUSION**

This systematic literature review examines the role of social media as a tool for Islamic dawah in the digital era, synthesizing 35 peer-reviewed articles. The study makes three principal contributions. First, it identifies and categorizes the four-dimensional benefit structure (expanded reach, youth engagement, interactive discourse, and knowledge democratization) and the dual-typological obstacle classification (structural-technological and socio-religious), providing a more nuanced understanding of digital dawah dynamics than previous descriptive accounts.

Second, and most significantly, this study introduces the concept of the "digital dawah paradox": the finding that the same platform affordances that enable expanded religious outreach simultaneously create conditions for misinformation, authority

erosion, and content commercialization. This paradox operates at platform, content, and audience levels, and represents an original conceptual contribution that challenges simplistic techno-optimistic or techno-pessimistic framings of digital religious communication.

Third, the proposed Digital Dawah Ecosystem Framework provides an integrated analytical model that maps the dialectical relationship between enabling and constraining factors, mediated by a three-pronged strategic intervention layer anchored in the ethical principles of Maqasid al-Shariah. This framework extends the Uses and Gratifications Theory and Mediatization of Religion theory into the specific domain of Islamic digital communication, offering both theoretical depth and practical applicability.

Future research should pursue several priority directions: (a) longitudinal studies tracking the impact of digital dawah on religious practice, belief formation, and community cohesion over time; (b) comparative effectiveness analyses across platforms using standardized metrics; (c) empirical validation of the proposed Digital Dawah Ecosystem Framework through mixed-methods research designs; (d) investigation of artificial intelligence and emerging technologies (such as AI-generated religious content) on dawah authenticity and authority; and (e) cross-cultural comparative studies examining how different Muslim-majority contexts shape digital dawah dynamics. As the digital landscape continues to evolve with emerging technologies, ongoing scholarly attention remains essential to ensure that Islamic dawah effectively navigates the complex opportunities and challenges of the contemporary digital ecosystem while maintaining adherence to core Islamic principles.

## V. REFERENCES

- Al-Zaman, M. S. (2024). Social Media Users' Engagement with Religious Misinformation: An Exploratory Sequential Mixed-Methods Analysis. *Journal of Media and Religion*, 23(3), 178–195. <https://doi.org/10.1177/27523543241257715>
- Ali, F., & Noor, F. (2023). Youth Engagement with Islamic Content on Social Media in Malaysia. *Journal of Islamic Studies and Culture*, 11(2), 45–62. <https://doi.org/10.15640/jisc.v11n2a5>
- Alimardani, M., & Elswah, M. (2020). Online Temptations: COVID-19 and Religious Misinformation in the MENA Region. *Social Media + Society*, 6(3), 1–12. <https://doi.org/10.1177/2056305120948251>
- Amirudin, N., & Hibri, H. (2022). Digital Dawah Strategy in the Contemporary Era. *Jurnal Dakwah Dan Komunikasi*, 13(2), 145–162. <https://doi.org/10.15575/jdak.v13i2.18754>
- Arxiv. (2025). A Comparative Analysis of Instagram and TikTok as Islamic Da'wah Media in the Digital Era. *ArXiv Preprint*. <https://arxiv.org/html/2512.17646>
- Balakrishnan, V., & Gan, C. L. (2023). Students' Learning Styles and Their Effects on the Use of Social Media Technology for Learning. *Telematics and Informatics*, 33(3), 808–821. <https://doi.org/10.1016/j.tele.2015.12.004>

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Chowdhury, M. A. (2024). Usage of Social Media: Islamic Perspective. *International Journal of Multidisciplinary Research*, 6(3), 1–15. <https://www.ijfmr.com/papers/2024/3/19908.pdf>
- Creswell, J. W. (2020). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). SAGE Publications.
- Darwis, M. (2020). Eksistensi Para “Gus” di Instagram: Visual Semiotik Sebagai Dakwah Baru di Era Digital. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 6(2), 138–156. <https://doi.org/10.36835/dakwatuna.v6i2.721>
- Dindin, S., & Fakhruroji, M. (2020). Internet and Islamic Learning Practices in Indonesia: Social Media, Religious Populism, and Religious Authority. *Religions*, 11(1), 19. <https://doi.org/10.3390/rel11010019>
- Fakhruroji, M. (2021). *Muslims Learning Islam on the Internet*. In A. Salvatore (Ed.), *Handbook of Contemporary Islam and Muslim Lives* (pp. 845–862). Springer. [https://doi.org/10.1007/978-3-030-32626-5\\_41](https://doi.org/10.1007/978-3-030-32626-5_41)
- Fatihah, S. R. (2022). Konsep Etika Dalam Dakwah. *Jurnal Ilmu Dakwah*, 38(2), 169–185. <https://doi.org/10.21580/jid.v38i2.3403>
- Fida, A. (2024). *Digital Dawah: The Impact of Social Media on Young Muslims*. Al-Quran Classes. <https://alquranclasses.com/digital-dawah-social-media-young-muslims/>
- Handayani, S., & Daulay, H. (2020). YouTube as a Platform for Islamic Religious Content. *Jurnal Komunikasi Islam*, 10(2), 245–268. <https://doi.org/10.15642/jki.2020.10.2.245-268>
- Hasan, T., Ahmed, S. I., & Rifat, M. R. (2022). Facebook Algorithms and Religious Content Moderation in Bangladesh. *Proceedings of the ACM on Human-Computer Interaction*, 6(CSCW2), 1–29. <https://doi.org/10.1145/3555623>
- Hasbi, M., Sucitra, S., & Fadillah, A. (2024). Peran Media Sosial Dalam Dakwah: Tantangan dan Peluang di Era Digital. *Journal of Innovative and Creativity*, 4(2), 17–23. <https://doi.org/10.31004/joecy.v4i2.135>
- Izham, K., Faizal, T. J., & Yanti, F. (2025). Technology and Da’wah: Opportunities and Challenges in Islamic Messaging Management. *KnE Social Sciences*, 566–577. <https://doi.org/10.18502/kss.v9i7.19118>
- Larson, C. (2024). *Global Social Media Statistics 2024*. DataReportal. <https://datareportal.com/social-media-users>
- Meerangani, K. A., Ibrahim, A. F., Badhrulhisham, A., Abu Hasan, S., Mujahid, N. R., & Jandra, M. W. (2025). The Role of Digital Da’wah in Facilitating the Adoption of the Islamic Lifestyle Among Muallaf. *International Journal of Research and Innovation in Social Science*, 9(7), 5437–5446. <https://doi.org/10.47772/IJRISS.2025.907000439>
- Minarti, M., Rahmah, M. N., Khalilurrahman, Samsir, & Mardiana. (2023). Utilization of Social Media in Learning Islamic Religion: Its Impact on Strengthening Student Outcomes and Achievements. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 8(2), 279–291. <https://doi.org/10.31538/ndh.v8i2.3930>

- Newman, N., Fletcher, R., Robertson, C. T., Arguedas, A. R., & Nielsen, R. K. (2023). *Reuters Institute digital news report 2023*. Reuters Institute for the Study of Journalism. [https://reutersinstitute.politics.ox.ac.uk/sites/default/files/2024-06/RISJ\\_DNR\\_2024\\_Digital\\_v10%20lr.pdf](https://reutersinstitute.politics.ox.ac.uk/sites/default/files/2024-06/RISJ_DNR_2024_Digital_v10%20lr.pdf)
- Roslan, M. H., Mohd Zahari, S. Z., & Abdul Ghani, M. Z. (2025). Da'wah on the Social Media: The Youth Engagement in Digital Islamic Content. *International Journal of Research and Innovation in Social Science*, IX(I), 1161-1174. <https://doi.org/10.47772/IJRISS.2025.9010098>
- Saefuddin, A., Rosidin, D. N., & Djumhur, A. (2024). Implementation of the Concept of Tafaquh Fī Al Dīn in the Context of Education at the Persatuan Islam Islamic Boarding School 27 Situaksan City of Bandung. *Journal of Pedagogi*, 1(5), 23-30. <https://doi.org/10.62872/r926ns35>
- Sari, D. A. K., & Nopita, S. (2023). Analisis Pengaruh Literasi Digital Terhadap Nilai-Nilai Etika Berdigital pada Mahasiswa Pendidikan Agama Islam. *Journal of Research and Thought on Islamic Education*, 6(2), 155-168. <https://doi.org/10.30984/jrtie.v6i2.2318>
- Setiawan, N., & Khiyaroh, A. (2022). Urgensi dan Strategi Dakwah Santri di Era Digitalisasi. *Jurnal Dakwah Dan Komunikasi*, 7(2), 223-240. <https://doi.org/10.29240/jdk.v7i2.5774>
- Siga, W. D., Seva, K., & Riadi, T. J. H. (2023). Efektivitas Kemampuan Berpikir Kritis Dalam Menangkal Hoaks. *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 8(1), 45-62. <https://doi.org/10.15575/jaqfi.v8i1.19724>
- Sutrisno, S. (2023). Changes in Media Consumption Patterns and Their Implications for People's Cultural Identity. *Technology and Society Perspectives*, 1(1), 18-25. <https://doi.org/10.61100/tacit.v1i1.31>
- Suyudi, M., Awaliatul Laili, N. F., Rahmatullah, A. S., & Nur Aziz, A. (2023). The Role of Nisaiyah Education in Pesantren in Forming Resilient and Characterful Muslim Women. *International Journal of Social Science Humanity & Management Research*, 2(06). <https://doi.org/10.58806/ijsshmr.2023.v2i6n18>
- Syaikhu, A., Mumazziq, R. Z., & Shalihah, I. (2024). The Use of Social Media as a Learning Tool for Islamic Religious Education. *FALASIFA: Jurnal Studi Keislaman*, 15(1), 30-34. <https://doi.org/10.62097/falasifa.v15i1.1660>
- Syarif, A., & Nurjannah, S. (2024). The Role of Social Media in the Transformation of Contemporary Da'wah: A Literature Review of Its Effectiveness and Challenges. *Samarinda International Journal of Islamic Studies*, 1(2), 101-108. <https://doi.org/10.64093/sijis.v1i2.597>
- Wafa, A., Thoyyib Madani, M., & Subairi, S. (2024). Pendidikan Islam Berwawasan Nilai-nilai Toleransi di Pesantren Nazhatut Thullab. *Academicus: Journal of Teaching and Learning*, 3(1), 8-18. <https://doi.org/10.59373/academicus.v3i1.36>
- Zafri, N. D. B., Opir, H. B., & Binti Yahaya, A. M. (2023). Interactive Preaching Towards Youth Through Social Media. *Journal of Fatwa Management and Research*, 28(2), 54-69. <https://doi.org/10.33102/jfatwa.vol28no2.528>