

The Effectiveness of Social Media as a Medium for Islamic Da'wah in the Digital Era: A Systematic Literature Review

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ABSTRACT

Purpose – The development of digital technology has changed the pattern of Islamic da'wah from a conventional approach to a more interactive and participatory social media-based da'wah. This research aims to examine the effectiveness of social media as a means of Islamic da'wah in the digital era.

Method – This study employs a Systematic Literature Review (SLR) approach by referring to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. The PRISMA approach is used to ensure that the processes of identification, selection, evaluation, and inclusion of articles are conducted systematically, transparently, and can be replicated. The use of this method aims to minimize bias in the selection of literature and to produce a comprehensive synthesis of research findings related to the effectiveness of social media as a medium for Islamic da'wah in the digital era.

Findings – The results of the study from 20 articles show that social media such as Instagram, TikTok, YouTube, and Facebook are effective in several fields of da'wah, namely the dissemination of Islamic information and education, the improvement of religious understanding and literacy, the formation of religious attitudes and behaviors, the expansion of the reach of da'wah, especially in the younger generation, and the increase of audience interaction and participation. The effectiveness is influenced by the quality of the content, the suitability of the platform, the interactive communication strategy, and the credibility of the preacher. The conclusion of this study emphasizes that social media can be an effective means of Islamic da'wah if it is managed strategically, ethically, and contextually and oriented towards the quality of the message and the religious impact of the audience.

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INTRODUCTION

Social changes driven by the development of digital technology have influenced the way people access information, including religious information. Islamic preaching (da'wah) activities, which have traditionally been carried out through direct sermons in mosques, study groups, or formal religious forums, are now facing limitations in reaching a wider audience. Face-to-face and one-way preaching models often depend on constraints of space and time, making them not always accessible to all segments of society, particularly the younger generation, who have high mobility and different patterns of information consumption compared to previous generations (Campbell, 2013; Hjarvard, 2016).

Changes in public information consumption patterns in the digital era further reinforce these challenges. Modern society tends to obtain various types of information through the internet and social media, which can be accessed quickly, flexibly, and without geographical boundaries. Reports on digital media usage indicate that social media has become one of the primary sources for obtaining daily information, including information related to religious values. This condition has led some members of society to be more exposed to religious information from digital spaces than from conventional, face-to-face preaching activities (Kemp, 2024; Latief, 2020).

This phenomenon also gives rise to new issues related to the quality and credibility of religious information circulating in digital spaces. Not all religious content on social media is delivered by individuals with adequate scholarly authority, which may lead to partial or even incorrect religious understanding. This situation highlights the need to re-examine how preaching strategies can adapt to the development of digital media so that the delivery of religious messages remains effective while maintaining the accuracy and depth of Islamic teachings (Campbell & Evolvi, 2020; Hoover, 2012).

The development of information and communication technology in the digital era has brought fundamental changes in various aspects of human life, including the practice of Islamic preaching. Social media, as one of the main products of the digital era, has become a new public space that enables the rapid, wide, and borderless dissemination of religious messages. Platforms such as Instagram, YouTube, TikTok, Facebook, and Twitter function not only as media for entertainment and information but have also evolved into strategic tools for conveying Islamic values to people from diverse social, cultural, and age backgrounds. This shift marks a transition from conventional, one-way preaching patterns to digital preaching that is more open, interactive, and participatory (Campbell, 2013; Hjarvard, 2016).

In the context of Islamic preaching, social media holds great potential in increasing the reach and effectiveness of delivering religious messages. The multimedia-based characteristics of social media allow preaching messages to be presented in the form of text, images, audio, and video that are more engaging and easier to understand. Several studies indicate that preaching content packaged in a creative, contextual, and relevant manner to the audience's daily life can increase interest and engagement, especially among the younger generation, with Islamic messages (Latief, 2020; Istianah, 2021). Moreover, the interactive nature of social media enables two-way communication between the preacher (da'i) and the audience (mad'u), transforming preaching from a monologue into a dialogue that opens space for discussion, clarification, and reinforcement of religious understanding.

However, the use of social media as a medium for Islamic preaching also presents complex challenges. The rapid flow of information on social media is often accompanied by weak control over the validity and credibility of religious content. This condition may lead to the spread of partial, biased, or even incorrect religious understanding, especially when preaching is conducted without sufficient scholarly foundation and communication ethics. Several studies emphasize that the

effectiveness of digital preaching is strongly influenced by communication strategies, the credibility of the preacher, and the alignment of messages with the needs and context of the audience (Ridwan & Tasruddin, 2022; Syarif & Nurjannah, 2023).

In addition, social media has shaped new patterns in the construction of religious authority in digital spaces. Religious authority is no longer entirely dependent on formal religious institutions but is increasingly determined by popularity, communication skills, and the intensity of a preacher's presence on social media. This phenomenon reflects a shift toward networked religious authority, where audiences play an active role in selecting, evaluating, and disseminating preaching content they consider relevant (Hoover, 2012; Campbell, 2013). While this creates significant opportunities for Islamic preaching to reach broader segments of society, it also raises concerns regarding scholarly legitimacy and the quality of religious messages delivered.

The effectiveness of social media as a medium for Islamic preaching is also highly influenced by the characteristics of each platform. Each social media platform has different algorithms, content formats, and interaction patterns, requiring diverse preaching strategies. YouTube tends to be effective for delivering in-depth and argumentative religious content, while Instagram and TikTok emphasize short visual content, persuasive narratives, and emotional appeal. A mismatch between the nature of the preaching message and the chosen platform may reduce communication effectiveness, even if the religious substance itself is of high quality (Hjarvard, 2016; Latief, 2020).

From the perspective of Islamic communication and broadcasting, preaching is essentially a persuasive communication process aimed at inviting, influencing, and guiding audiences toward understanding and practicing Islamic teachings consciously. Therefore, the success of preaching on social media should not be measured solely by quantitative indicators such as the number of followers, views, or content popularity, but also by its impact on changes in the audience's knowledge, attitudes, and religious behavior.

Several previous studies have examined the use of social media as a medium for Islamic preaching in the digital era. Research by Tebba (2023) shows that preaching through social media can expand the reach of religious messages, as it can be accessed without limitations of space and time. Nurhasanah et al. (2022) found that social media is an effective medium for preaching activities among millennials due to its accessibility and flexibility in presenting digital content. Another study by Ridwan and Tasruddin (2022) emphasizes that the success of digital preaching is strongly influenced by communication strategies and the ability to adapt messages to the characteristics of social media audiences. Furthermore, Maghfirah et al. (2021) show that preaching content on TikTok can attract audience attention and even encourage religious transformation among some users through creative and communicative content. However, most previous studies still focus on reach and audience engagement, while research on the substantive impact of digital preaching on the internalization of Islamic values remains relatively limited (Campbell & Evolvi, 2020).

Based on these findings, it can be concluded that social media offers significant strategic opportunities for the development of Islamic preaching in the digital era, although its effectiveness is influenced by various complex and interrelated factors. Despite the growing body of research on Islamic preaching on social media, several limitations remain. Most studies are partial and focused on specific platforms or case studies, thus not providing a comprehensive overview of the effectiveness of social media as a medium for Islamic preaching. In addition, systematic comparisons of digital preaching effectiveness indicators—such as reach, engagement, and impact on audience understanding and behavior—are still limited. Furthermore, the integration of findings from digital preaching studies with Islamic communication and broadcasting theories has not been widely conducted explicitly. Critical discussions on ethical challenges, message quality, and the implications of social media algorithms for Islamic preaching also remain insufficiently explored.

Therefore, a systematic and comprehensive study using a Systematic Literature Review (SLR) approach is needed to synthesize previous research findings, identify patterns and trends, and map existing research gaps. This study is expected to provide theoretical contributions to the development of Islamic communication and broadcasting studies, as well as serve as a practical reference for preachers and religious institutions in designing more effective, ethical, and sustainable social media-based preaching strategies.

METHOD

This study employs a Systematic Literature Review (SLR) approach by referring to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. The PRISMA approach is used to ensure that the processes of identification, selection, evaluation, and inclusion of articles are conducted systematically, transparently, and can be replicated. The use of this method aims to minimize bias in the selection of literature and to produce a comprehensive synthesis of research findings related to the effectiveness of social media as a medium for Islamic da'wah in the digital era.

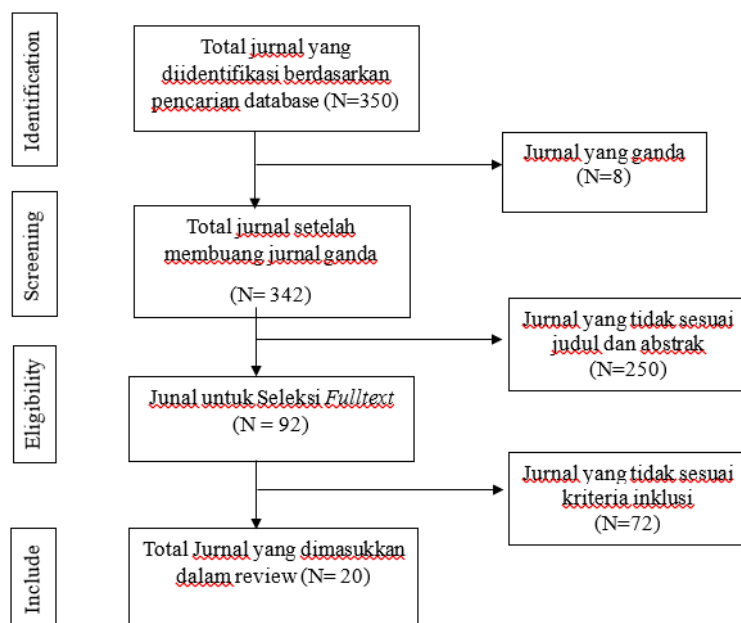
The literature search process was conducted through several credible and reputable scientific databases, namely Google Scholar, Scopus, Web of Science (WoS), DOAJ, and nationally accredited journal portals (SINTA). The selection of these databases was based on considerations of multidisciplinary coverage, publication quality, and relevance to the fields of communication, da'wah, and Islamic studies. The search for articles was carried out using relevant keywords, such as "Islamic da'wah," "social media and da'wah," "digital da'wah," "Islamic communication," and "social media as a medium for da'wah," both in Indonesian and English. The publication range was limited to the last 10 years to ensure the recency and relevance of the research findings.

Based on the initial search results across all databases, a total of 350 articles relevant to the research topic were identified at the identification stage. Subsequently, a duplicate removal process was conducted, resulting in 342 remaining articles. At the screening stage, the researcher selected articles based on the relevance of their titles and abstracts to the research focus, namely social media as a medium for Islamic da'wah. From this process, 250 articles were deemed irrelevant and excluded because they did not specifically address Islamic da'wah or social media as a medium of da'wah.

The next stage was eligibility, which involved assessing the feasibility of the articles through a full-text review. At this stage, articles were evaluated based on inclusion criteria, including: (1) peer-reviewed journal articles; (2) a focus on Islamic da'wah and social media; (3) containing empirical data, theoretical analysis, or relevant literature reviews; and (4) published in credible and accredited journals. Of the 92 articles reviewed in full, 72 were excluded for not meeting the inclusion criteria, such as having an overly general focus, lacking relevance to Islamic da'wah, or demonstrating insufficient methodological quality.

At the final inclusion stage, a total of 20 articles met all criteria and were deemed suitable for further analysis in this study. These articles were then analyzed thematically to identify patterns, trends, strategies, and indicators of the effectiveness of social media as a medium for Islamic da'wah. The overall article selection process is presented in Figure 1, illustrating the PRISMA stages from identification to inclusion in the review.

Figure 1. PRISMA Flow Diagram for Journal Selection



RESULTS AND DISCUSSION

Table 1. Findings of the Journal Review

No	Author (Year)	Judul Artikel	Main Focus	Main Finding	Link/Journal
1	Tebba (2024)	<i>Dakwah Online melalui Media Sosial</i>	Peran media sosial dalam dakwah Islam	Media sosial memperluas jangkauan dakwah	https://journal.uinjkt.ac.id/salam/article/view/33725
2	Nandani (2025)	<i>Memfaatkan Media Sosial sebagai Sarana Dakwah</i>	Peran mahasiswa dan media sosial	Media sosial mendukung dakwah mahasiswa	https://ejournal.uinsaizu.ac.id/index.php/raushanfikr/article/view/2146

3	Latief (2024)	<i>Dakwah dalam Perspektif Media Sosial</i>	Konstruksi pesan dakwah	Media sosial mempermudah akses dakwah	https://journal.uin-alauddin.ac.id/index.php/jurnalisa/article/view/5621
4	Sodikin & Solikhah (2025)	<i>Peran Media Sosial dalam Berdakwah</i>	Studi Instagram dakwah	Instagram efektif sebagai medium visual	https://jurnal.staitawalib.ac.id/index.php/syiar/article/view/55
5	Ridwan & Tasruddin (2025)	<i>Optimalisasi Media Sosial untuk Dakwah Islam</i>	Tantangan & strategi dakwah	Pentingnya literasi digital bagi pendakwah	https://journal.stiba.ac.id/index.php/qiblah/article/view/1969
6	Khoirunnisa et al. (2024)	<i>Media Sosial Sebagai Sarana Dakwah</i>	Transisi metode dakwah	Media sosial jadi medium dakwah modern	https://journal.aripafi.or.id/index.php/jmpai/article/view/401
7	Hananto (2025)	<i>Pemanfaatan Media Sosial untuk Berdakwah</i>	Studi kasus influencer	Media sosial efektif bila konten berkualitas	https://journal.uin-alauddin.ac.id/index.php/alfikr/article/view/23114
8	Istianah (2025)	<i>Peran Media Sosial dalam Perspektif Komunikasi Islam</i>	Peluang & tantangan dakwah digital	Audiens muda aktif dalam dakwah	https://jurnal.serambimekkah.ac.id/index.php/mister/article/view/3124
9	Hariyati (2025)	<i>Penyebaran Konten Kajian Al-Qur'an</i>	Perspektif Qur'ani	Media sosial luas jangkauan	https://www.jurnal.permapendi-sumut.org/index.php/edusociety/article/view/855

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10	Maharani et al. (2025)	<i>Analisis Pengaruh Media Sosial</i>	Dampak penyebaran pesan dakwah	Interactive space meningkatkan engagement	https://journal.sinov.id/index.php/juitik/article/view/1211
11	Saragih et al. (2023)	<i>Peran Media Sosial dalam Dakwah Islam</i>	Efektivitas media sosial	Media sosial mendukung efektivitas dakwah	https://jurnal.stitsifabogor.ac.id/index.php/khidmatussifa/article/view/57
12	Socius (2025)	<i>Pemanfaatan Media Sosial dalam Efektivitas Dakwah</i>	Dampak sosial media	Perlu informasi kredibel dan etika	https://ojs.darulhuda.or.id/index.php/Socius/article/view/1341 https://ejournal.uin-suka.ac.id/pusarpanakaran/article/view/2132
13	Putra (2020)	<i>Sosial Media di Masa Pandemi</i>	Peran di masa COVID	Dakwah digital meningkat saat pandemi	https://ejournal.uidalwa.ac.id/index.php/ilhami/article/view/2506
14	Ilhami (2024)	<i>Optimalisasi Media Sosial Interaktif</i>	Dakwah interaktif pesantren	Social media memungkinkan dialog dua arah	
15	Syarif & Nurjannah (2024)	<i>Literature Review: Transformation of Da'wah</i>	Perubahan metode dakwah	Tantangan misinfo dan kredibilitas	https://journalweb.org/ojs/index.php/SIJIS/article/download/597/137/1520
16	Dawah Youth (2025)	<i>Youth Engagement on Instagram</i>	Engagement strategi dakwah	Interaksi & visual planning penting	https://rsisinternational.org/journals/ijriss/articles/dawah-on-the-social-media-the-youth-engagement-in-digital-islamic-content/

17	Abana (2025)	<i>Leveraging Social Media for Da'wah</i>	Youth usage Nigeria	Youth effective for spread religious message	https://journal.walisongo.ac.id/index.php/icj/article/download/26054/6838/79087 https://media.neliti.com/media/publications/628711-preaching-through-social-media-in-islami-079d3dbd.pdf
18	Wahyuning sih et al. (2025)	<i>Preaching through Social Media</i>	Pendidikan Islam	Tantangan & efisiensi online da'wah	https://doi.org/10.59841/ihsanika.v3i3.2781
19	Maharani, A. S. et al. (2025)	<i>Efektivitas Aplikasi Tik Tok sebagai Media Dakwah Islam</i>	TikTok untuk dakwah	TikTok efektif sebagai media video dakwah	https://doi.org/10.30983/al-jamahiria.v2i1.8143
20	Nurmaya & Sri Rizki (2024)	<i>Utilization of Tik Tok as Da'wah Media</i>	TikTok sebagai platform dakwah	TikTok efektif menyasar audiens muda	

Based on the synthesis of the 20 reviewed articles, the findings indicate that social media plays a strategic role as a medium for Islamic da'wah in the digital era. Various studies analyzed show that social media platforms such as Instagram, TikTok, YouTube, and Facebook are capable of expanding the reach of da'wah beyond geographical boundaries, age groups, and the social backgrounds of audiences. Social media enables da'wah messages to be delivered more flexibly, rapidly, and accessibly to diverse segments of society. This is affirmed by Tebba (2024), Latief (2024), and Khoirunnisa et al. (2024), who state that social media has transformed the pattern of da'wah from conventional approaches into digital da'wah that is more flexible, fast, and adaptive to the needs of modern society.

The findings also indicate that the effectiveness of da'wah through social media is strongly influenced by content quality and the communication strategies employed. Studies by Sodikin and Solikhah (2025) and Maharani et al. (2025) show that visually appealing content, concise narratives, and the use of interactive features (such as comments, live streaming, and polling) significantly increase audience engagement. This highlights that da'wah on social media requires not only mastery of Islamic knowledge but also an understanding of persuasive communication and digital media management.

In addition, most studies emphasize the role of the younger generation as both key actors and primary targets of digital da'wah. Istianah (2025), Abana (2025), and Dawah Youth (2025) highlight that young audiences demonstrate high levels of participation in da'wah content on social media, particularly on visual- and short video-based platforms. TikTok and Instagram have proven effective in building religious awareness, while Instagram tends to be stronger in fostering audience loyalty and emotional engagement (Maharani et al., 2025; Nurmaya & Sri Rizki, 2024).

However, the review also reveals several crucial challenges in the practice of digital da'wah. Ridwan and Tasruddin (2025), Syarif and Nurjannah (2024), and Wahyuningsih et al. (2025) highlight risks such as the spread of misinformation, low digital literacy among preachers, and ethical issues in digital preaching. These challenges underline the importance of integrating Islamic communication ethics, preacher credibility, and content verification to ensure that da'wah is not only quantitatively widespread but also qualitatively meaningful.

Overall, the findings from the 20 articles demonstrate that social media is an effective medium for Islamic da'wah when managed strategically, ethically, and contextually. Its effectiveness depends on the alignment between the platform and audience characteristics, the quality of the da'wah message, the communicative competence of the preacher, and the ability to utilize interactive features of social media. Although many studies have examined the role and effectiveness of social media in da'wah, most remain partial and context-specific, highlighting the need for a systematic study that integrates communication, technology, and Islamic broadcasting values in a comprehensive manner.

DISCUSSION

Based on the results of the Systematic Literature Review (SLR) of 20 scientific articles, social media demonstrates a significant role as a medium for Islamic da'wah in the digital era across several aspects. First, social media is effective in expanding the reach of religious message dissemination, allowing da'wah to reach audiences across regions, age groups, and social backgrounds. Second, social media contributes to increasing public access to Islamic knowledge and literacy through various forms of digital content such as sermon videos, short religious lectures, and infographics. Third, social media also enhances audience interaction and engagement through features such as comments, content sharing, and online discussions, enabling two-way communication between preachers and the public. These findings indicate that social media functions not only as a medium for disseminating religious information but also as a new communication space that encourages the transformation of da'wah practices from physical settings to digital public spaces.

From the perspective of Islamic Communication and Broadcasting, the effectiveness of da'wah through social media can be explained through persuasive communication and mass communication theories. Da'wah content delivered using simple language, engaging visuals, and narratives relevant to the social realities of the audience has been shown to increase engagement and religious understanding. Studies by Sodikin and Solikhah (2025), Maharani et al. (2025), and Dawah Youth (2025) indicate that platforms such as Instagram and TikTok are effective because they accommodate the principles of *qaulan baligha* and *qaulan layyina*, namely delivering messages that are clear, gentle, and easily accepted.

Furthermore, social media enables two-way communication in da'wah, which aligns with the concept of *da'wah bil hivar* (dialogical preaching). Interactive features such as comments, live streaming, and direct messaging provide space for dialogue between the preacher (*da'i*) and the audience (*mad'u*). Ilhami (2024) and Istianah (2025) emphasize that this dialogical communication pattern enhances emotional closeness with the audience and strengthens the role of da'wah as a process of guidance, rather than merely one-way message delivery. In this context, social media functions as a dynamic and participatory space for da'wah.

However, the discussion also reveals that the effectiveness of digital da'wah is highly dependent on the credibility and digital literacy of the preacher. Hananto (2025), as well as Ridwan and Tasruddin (2025), emphasize that preachers need to understand digital communication ethics, social media algorithms, and the verification of scholarly sources to prevent distortion of religious

messages. Challenges such as misinformation, the commodification of religion, and the pursuit of virality represent critical issues that must be addressed through the application of the principles of *qaulan sadidan* and Islamic communication ethics.

The characteristics of digital audiences, who are selective and active, require da'wah to adapt its communication strategies to audience needs. The uses and gratifications approach suggests that audiences choose da'wah content that fulfills their spiritual, cognitive, and emotional needs. Abana (2025) and Putra (2020) demonstrate that contextual relevance, current issues, and relatable life experiences are key factors in the effectiveness of digital da'wah. Therefore, social media should not only be viewed as a tool but as a da'wah ecosystem that requires careful planning, ethical considerations, and continuous evaluation.

Moreover, the SLR results indicate that the selection of social media platforms has strategic implications for the effectiveness of da'wah. Each platform has distinct algorithmic characteristics, content formats, and audience consumption patterns. Instagram and TikTok tend to be effective for delivering concise, inspirational, and emotionally engaging messages, while YouTube is more suitable for educational and in-depth da'wah. From the perspective of Islamic Communication and Broadcasting, this highlights the importance of the principle of *tanfidz al-wasa'il*, namely selecting appropriate media in accordance with the objectives and characteristics of the audience (*mad'u*). Without alignment between medium and message, da'wah risks losing its substantive meaning despite achieving wide reach.

In addition to media and audience factors, message framing also plays a crucial role in the success of digital da'wah. The review findings show that da'wah messages presented in a narrative, contextual, and solution-oriented manner are more readily accepted compared to purely normative and instructive messages. This approach aligns with the concept of *bil hikmah wal mau'idhab hasanah*, where da'wah is delivered through wisdom, storytelling, and solutions to life's challenges. Studies by Tebba (2024), Latief (2024), and Hariyati (2025) demonstrate that thematic and contextual approaches can enhance religious understanding while reducing resistance to da'wah messages.

This discussion also highlights that the sustainability of digital da'wah remains an underexplored aspect in previous research. Most studies focus on short-term effectiveness, such as increased engagement and reach, without measuring the long-term impact of da'wah on changes in attitudes, values, and religious practices. From the perspective of Islamic Communication and Broadcasting (KPI), da'wah should ideally aim at *taghyir al-suluk* (behavioral change) and *tazkiyat al-nafs* (spiritual development). Therefore, there is a need for evaluation models of digital da'wah that are not solely based on social media metrics but also on more substantive indicators of religious transformation.

CONCLUSION

Based on the results and discussion of the Systematic Literature Review (SLR), it can be concluded that social media is effectively utilized as a medium for Islamic da'wah in the digital era, particularly in expanding the reach of da'wah and increasing audience engagement. This effectiveness is determined by the alignment between platform characteristics, the quality of da'wah content, persuasive communication strategies, as well as the credibility and digital literacy of the preacher.

Although numerous studies have examined digital da'wah, most remain partial and descriptive in nature and have not fully integrated Islamic Communication and Broadcasting theories in a comprehensive manner. Therefore, this SLR study emphasizes the importance of

developing digital da'wah that is not only adaptive to technological advancements but also grounded in ethical values, moral principles, and the core objectives of Islamic da'wah.

Future research is recommended to explore digital da'wah through empirical and explanatory approaches, particularly concerning the long-term impact of social media-based da'wah on changes in audience attitudes and religious behavior. For da'wah practitioners, it is essential to enhance digital literacy, content creativity, and understanding of Islamic communication ethics to ensure that da'wah on social media remains credible and responsible. Meanwhile, religious institutions are expected to develop digital da'wah guidelines based on Islamic broadcasting values to maintain the quality and direction of da'wah in the digital public sphere.

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