

The Role of Cyber-Creation in Da'wah for the Development of Urban Muslim Communities

Siti Nuri Nurhaidah

Universitas Islam As-Syafi'iyah Jakarta, Indonesia
sitinurinurhaidah.fai@uia.ac.id

Nabila Lubis

Universitas Islam As-Syafi'iyah Jakarta, Indonesia
Nabilalubis.fai@uia.ac.id

Hidayatullah

Universitas Islam As-Syafi'iyah Jakarta, Indonesia
hidayatullah.fai@uia.ac.id

Article Accepted: May 30, 2025, Revision: July 14, 2025, Approved: July 27, 2025

Abstrak

Penelitian ini bertujuan menganalisis konsep *cyber-creation* dalam dakwah Islam berbasis literasi digital untuk mendukung pengembangan masyarakat Muslim urban. Menggunakan pendekatan kualitatif melalui studi pustaka dan analisis konten digital, penelitian ini mengidentifikasi strategi, teknik, dan pola komunikasi dakwah yang efektif di media sosial, kanal video daring, dan situs dakwah interaktif. Analisis tematik menunjukkan bahwa *cyber-creation*, sebagai proses kreatif dalam produksi dan distribusi konten dakwah, mampu meningkatkan keterlibatan audiens, memperluas jangkauan pesan Islam, dan mendorong dialog keagamaan yang inklusif. Strategi efektif mencakup narasi visual, pendekatan kontekstual, serta interaksi dua arah. Praktisi dakwah juga memanfaatkan algoritma media sosial untuk menjangkau segmen audiens secara terarah. Tantangan meliputi rendahnya literasi digital dai dan risiko penyebaran informasi tidak valid. Namun, terbuka peluang memperkuat literasi keagamaan dan membentuk komunitas digital partisipatif. Studi ini berkontribusi dalam pembaruan metodologi dakwah Islam di era digital.

Kata Kunci: *Kreasi Digital Dalam Dakwah Islam, Dakwah Digital, Literasi Digital, Masyarakat Muslim Perkotaan, Literasi Keagamaan*

Abstract

This study aims to analyze the concept of cyber-creation in Islamic preaching within the framework of digital literacy, focusing on the development of Muslim communities in urban areas. Using a qualitative approach through literature review and digital content analysis, this research identifies strategies, techniques, and communication patterns in digital da'wah via social media, online video platforms, and interactive da'wah websites. Thematic analysis reveals that cyber-creation, as a creative process in producing and distributing da'wah content, enhances audience engagement, expands the reach of Islamic messages, and

encourages inclusive religious dialogue. Effective strategies include visual storytelling, context-based approaches on social issues, and two-way interaction with audiences. Da'wah practitioners also leverage social media algorithms to target specific audience segments. Challenges include low digital literacy among preachers and the risk of disseminating inaccurate religious content. Nonetheless, this opens opportunities for strengthening religious literacy and forming participatory digital communities. This study contributes to the advancement of contemporary Islamic preaching in the digital era.

Keywords: *Digital Islamic Content Creation, Da'wah Digital, Digital Literacy, Urban Muslim Society, Religious Literacy*

Introduction

The development of digital technology has brought a significant transformation in how society accesses information, including in the religious sphere. Social media, video platforms, and communication applications have become new means for disseminating Islamic values (Campbell, 2012). Amid these opportunities, challenges have also emerged, such as the spread of hoaxes, hate speech, and the propagation of exclusive religious ideologies through digital spaces (Lim, 2017). This phenomenon highlights the urgent need to strengthen digital literacy among Muslim communities, especially in urban areas that are heavily exposed to massive flows of digital information (Hew, 2018).

Besides presenting great potential for spreading Islamic values, the advancement of digital technology also introduces new challenges, including the dissemination of false information, hate speech, and radical ideologies in digital spaces. In this context, the cyber-creation movement emerges as a cultural and educational response that encourages communities to produce and disseminate positive, educational content aligned with national and religious values (Haryatmoko, 2007). Among increasingly tech-savvy urban Muslim societies, Islamic preaching needs to find new approaches that are not only communicative but also digitally empowering. The cyber-creation approach in digital preaching holds potential as a strategic medium to meet these needs (Amin, 2022).

One initiative that has developed is the cyber-creation movement, a collective effort to encourage society to produce and spread positive, productive, and educational digital content (UNESCO, 2023). This movement aims not only to counter negative content but also to foster active public participation—especially among Millennials and Generation Z—in building a healthy, inclusive, and tolerant digital ecosystem. However, as Kusuma and Sugandi reveal, the implementation of digital literacy programs in Indonesia remains sporadic, lacking systemic integration, and insufficiently involves cultural and religious approaches directly (Kusuma & Sugandi, 2018).

Several previous studies have highlighted the role of digital media in Islamic da'wah. For example, a study by Choirin et al., showed how the YouTube platform is utilised by young preachers

to reach the digital generation, emphasising the importance of communication strategies that suit the characteristics of young audiences (Choirin et al., 2024). In addition, a study by Paelani and Haq discusses the role of digital da'wah communities in building a moderate Islamic narrative through social media, which can serve as an antidote to extremist narratives (Setia & Haq, 2023). In the context of digital literacy, Fitri Aulia emphasise the importance of digital literacy for preachers to ensure the accuracy of religious information disseminated and to avoid the dissemination of invalid content (Aulia, 2024). Meanwhile, research by Zaid et al., highlights the importance of producing inclusive and tolerant da'wah content to attract millennials and prevent the spread of hate speech online (Zaid et al., 2022). However, these studies have not explicitly linked digital da'wah with a cyber-creation-based digital literacy framework, especially in the context of empowering urban Muslim communities. This research aims to fill the gap by offering an analysis that combines the dimensions of Islamic da'wah, digital literacy, and social transformation in the technological era.

Based on this background, this research aims to analyze the concept and implementation of cyber-creation in digital preaching within urban Muslim communities, identify effective strategies and techniques used by digital preaching practitioners, and describe the challenges and opportunities in its application. The study focuses on how digital preaching content can be developed with a digital literacy approach, thus not only conveying Islamic messages but also educating audiences to navigate the fast and complex flow of information in digital spaces. Consequently, this research is expected to contribute theoretically and practically to the development of literacy-based digital preaching in the context of urban Muslim societies.

This research is based on two main theoretical frameworks: digital literacy theory and the concept of digital da'wah. First, digital literacy theory was developed by Sonia Livingstone, which emphasises the importance of an individual's ability to access, evaluate, understand, and distribute information critically and ethically in the digital space (Livingston, 2004). Digital literacy is not only the technical ability to use digital devices, but also includes the social, cultural and cognitive aspects of interacting with digital information. Rheingold then expanded this understanding through the concept of mindful participation in digital spaces, where users are not only consumers of information, but also active and responsible producers in shaping digital narratives (Rheingold, 2014). Secondly, the concept of digital da'wah refers to a form of da'wah communication that utilises information technology to convey religious messages more broadly, relevantly, and contextually according to the needs of digital society. According to Sutrisno, digital da'wah does not only refer to the use of social media or the internet, but also includes strategies for delivering religious messages that are dialogical, participatory, and adaptive to the socio-cultural changes brought about by the digital era (Sutrisno,

2022). Digital da'wah requires preachers to master digital media and understand the characteristics of digital audiences, so that religious messages can be delivered effectively and down to earth.

The novelty of this study lies in the integration of cyber-creation and literacy-based digital preaching approaches to build an inclusive, productive, and resilient urban Muslim society against the negative influences of cyberspace. This research offers a new perspective on preaching as part of the digital literacy movement that is not only preventive against negative content but also promotive in constructing a digitally literate, tolerant, and competitive Muslim community in the modern information ecosystem.

Research Method

This research study uses a qualitative approach with a type of library research that focuses on an in-depth study of the phenomenon of cyber-creation in Islamic da'wah for the development of urban Muslim communities. The qualitative approach was chosen because it is suitable for understanding complex, dynamic social and cultural contexts, as well as the construction of meanings that emerge from digital da'wah practices (Creswell, 2014, p. 4). Literature study as the main method allows researchers to collect and analyse data in the form of scientific literature, articles, reports, and digital content relevant to the concept of digital literacy and contemporary da'wah (Bowen, 2009).

Data sources in this research include various written and digital documents consisting of dakwah videos, articles, infographics, digital activity reports, and interaction statistics from online dakwah platforms. Thus, this research does not only rely on theory, but also examines the real practices produced by the digital da'wah community as a manifestation of cyber-creation. This approach enriches both theoretical and empirical understanding of the effectiveness of digital da'wah in improving digital literacy and urban Muslim community development (Miles & Huberman, 1994, pp. 12–15).

The data analysis technique used was thematic analysis, a systematic method for identifying, categorising, and interpreting significant patterns of meaning in qualitative data (Braun & Clarke, 2006, p. 79). The analysis process includes the stages of transcription, data coding, theme grouping, and interpretation of the analysis results within the framework of digital literacy theory and modern da'wah. Thus, thematic analysis allows this research to explore in depth how cyber-creation plays a role in shaping relevant, contextual, and participatory da'wah communication in urban digital society.

The use of literature study and thematic analysis also strengthens the validity and reliability of the research through data triangulation and critical reflection on existing sources of information. This approach ensures that the research findings are not only descriptive, but also analytical and contributive to the development of digital da'wah studies and contemporary Islamic media literacy.

Research Finding

The Concept of Cyber-Creation in Islamic Preaching

The concept of digital literacy was first introduced by Gilster, emphasizing the audience's ability to search, manage, and use information online. Initially, digital literacy programs focused mainly on skills related to information retrieval and management (Gilster, 1997a). However, over time, this narrow view has faced criticism because digital literacy should extend beyond mere information skills to encompass a wider range of competencies, including critical thinking, ethical use of information, and awareness of digital security risks (Eshet, 2004; Hobbs, 2010).

In the context of Indonesia, the National Cyber Security Index 2018 revealed that the country ranked 83rd with a cybersecurity index score of 19.48 and a digital growth index of 50. This data illustrates that although digital technology adoption is rapidly increasing, Indonesia still struggles with developing robust national cybersecurity capabilities. One of the significant challenges is the limited digital skills among the population, which increases vulnerability to the spread of negative or misleading content and reduces the effectiveness of countermeasures (International Telecommunication Union, 2022).

This gap in digital literacy highlights the need for comprehensive efforts to equip the younger generation and broader society with necessary digital competencies. These include not only technical skills but also critical awareness to discern credible information, protect personal data, and respond appropriately to cybersecurity threats. Without such skills, individuals and communities remain susceptible to misinformation, cyber-attacks, and other online harms (Livingston, 2004).

To address these challenges, the Indonesian government, through the Ministry of Communication and Information Technology (Kominfo), launched the Cybercreation movement in 2017. This national digital literacy campaign encourages active participation from multiple stakeholders, including the government, private sector, academia, media, civil society, and the public. The movement's dual goal is to counterbalance negative online content by promoting positive digital engagement and to improve the digital skills and awareness necessary for cybersecurity resilience (Biro Humas Kominfo, 2018).

By fostering collaboration across sectors and communities, Cybercreation aims to create a digitally literate society that can leverage the benefits of digital technology while

minimizing its risks. This approach reflects a more holistic understanding of digital literacy—not just as a set of technical skills but as a critical cultural competence essential for navigating the complexities of the modern digital world (Rheingold, 2014).

In this context, Islamic da'wah in the digital era must also adapt by embracing digital literacy principles. Preachers, scholars, and Islamic content creators are encouraged to utilize digital platforms not only with technical proficiency but also with ethical responsibility and media literacy (Gilster, 1997b). Da'wah messages should be framed with critical awareness of the audience, ensuring that Islamic teachings are communicated clearly, accurately, and positively. The Cybercreation movement thus provides a strategic framework that aligns with the goals of Islamic da'wah—to guide, educate, and inspire—through responsible digital engagement. Integrating digital literacy into da'wah practices helps to counter misinformation, prevent radical interpretations, and foster constructive religious discourse in online spaces (ERIA, 2018).

In summary, the concept of digital literacy in Indonesia is evolving from basic information skills toward a comprehensive framework that integrates ethical use, critical evaluation, and cybersecurity awareness. For Islamic da'wah, this evolution is not only relevant but essential, as it ensures that religious communication remains effective, responsible, and resilient in the digital age.

Digital Literacy in Islamic Preaching in the Digital Era

In today's digital era, Islamic preaching is not only carried out face-to-face or through conventional media but also massively through digital platforms and social media. Therefore, digital literacy is a crucial skill for preachers to perform their duties effectively and responsibly. Digital literacy, which includes the ability to understand, access, and critically produce digital content, forms the essential foundation for delivering preaching messages in the online world. Without adequate digital literacy, the message risks being misunderstood or even causing misinterpretations among the audience. Moreover, digital literacy helps preachers to recognize the characteristics of digital audiences, understand their socio-cultural contexts, and avoid spreading inaccurate or misleading information. Thus, digital literacy is not merely a technical skill but also part of a modern preaching methodology to convey Islamic values inclusively, relevantly, and responsively to contemporary challenges (Livingston, 2004; Rheingold, 2014, pp. 45–47).

List defines digital literacy as the ability to gain understanding and knowledge from various information technology resources (List, 2019). This concept has evolved over time,

originating from the traditional notion of literacy, which initially referred to basic reading and writing skills (Potter, 2010). Cervi, Paredes, and Tornero stated that digital literacy is a further and more comprehensive development of classical literacy (such as reading and writing), audio-visual literacy (related to electronic media), digital literacy (related to digital technology), and more comprehensive new media literacy (related to the internet and web 2.0) (Cervi et al., 2010). In this context, digital literacy is distinguished from new media literacy, while some other literature does not make a distinction between digital literacy and new media literacy (Neuman et al., 2019).

New media literacy, as a more comprehensive media literacy framework, covers all forms of literacy, including classical literacy, audio-visual, digital literacy, and information literacy (Chen et al., 2011). Digital literacy or new media literacy is multiliterate, which includes a combination of information literacy skills, conventional literacy skills, and social skills (Lin et al., 2013). In the book "Unpacking New Media Literacy," New media literacy is understood in two spectrums: from consumptive literacy to pro-consumer literacy, and from functional literacy to critical literacy. Consumptive literacy refers to the ability to access and use media messages at various levels (Chen et al., 2011). These consumptive skills can be extended to critical skills in processing information, such as synthesis and criticism. On the other hand, pro-consumptive skills refer to the ability to generate media messages, apart from consumptive skills. Prosumptive skills mean that a prosumer can produce media content for himself and take advantage of new media technologies.

Digital literacy is closely related to cognitive ability (Traxler & and Lally, 2016). In addition to learning or work activities, online activities also allow students or the community to engage in social media, play games, use Instagram, Path, and listen to music. According to Higgins and colleagues, a lack of digital literacy can lead to a lack of self-control that can potentially lead to negative behavior in cyberspace. Lack of digital literacy skills can also cause a person to become addicted to using gadgets (Higgins et al., 2008).

Deursen looks at digital literacy from a psychological perspective that includes people's online behavior, including self-control skills (van Deursen & van Dijk, 2011). Digital literacy can affect a person's ability to self-control, helping them realize their responsibility in managing the time, location, and duration of their access to online learning independently (Wang et al., 2013).

Digital literacy in society is the application of technology to communicate and convey information with the aim of educating people to use network technology so that they can use technology wisely. Today's communication devices have evolved into devices that not only provide telecommunication features, but also access to data (Isnaini et al., 2025). A global society living in the information age considers wireless communication devices to be a necessity that affects lifestyles, especially when it comes to accessing and disseminating information.

Digital literacy has a significant meaning in the context of communication in the era of digital media. First, is the increasing use of digital media widely among the public, where digital devices are an important need and a source of information that has no time and place limit. Second, is the high dependence of the public on digital media because it is considered a solution to all the problems faced. Third, to be able to sort out information obtained from digital media, the ability to read well is needed to extract the main meaning of the information received through digital literacy (Sabrina, 2019). The presence of internet technology has made social media a major part of people's daily lives. Through digital literacy, it is hoped that people can be more selective in seeking the information they need. In this digital era, society is not only an object, but also a subject in communication. Anyone today can be an active and selective subject in using technological developments. The general public, non-profit institutions, and academics actively advocate for digital literacy campaigns on various occasions (Kurnia & Astuti, 2017).

The da'wah cyber creation movement emerged in response to concerns about the negative impact of the use of information technology. Preventive efforts are needed so that the community, especially the younger generation, is not vulnerable to adverse impacts such as hoaxes, hate speech, cyberbullying, and digital radicalism. Digital literacy skills are crucial in improving the quality of human resources and warding off digital threats (Bastian et al., 2021).

Cybercreation has succeeded in increasing the digital literacy of the young generation in Indonesia, with a high success rate, reaching above 80% in every digital literacy indicator. Rudiantara, the Minister of Communication and Information, expressed his concern about the spread of negative content such as pornography, SARA, terrorism, and radicalism. He also expressed his desire to fill the internet with content that has positive, educational, and inspirational values. Currently, Indonesia has 250,000 sites with positive content and has successfully blocked 800,000 sites containing negative content (Sapta Hari Agung Pambudi

& Edy Prihantoro, 2023). The development and dissemination of positive content is one of the strategies in promoting digital literacy in society at large. Given the low level of literacy, a movement is needed from the government to ensure that high internet and social media penetration does not result in negative impacts that harm society. This perspective highlights the importance of the role of the media in overcoming digital literacy challenges.

The government has a responsibility to prevent the unlawful dissemination and use of electronic information. For this reason, a two-sided approach is carried out. First, with Social and Cultural Control to increase public awareness of negative content and provide understanding and how to deal with negative content through socialization and literacy by various parties, including the government, community leaders, and community activists. Thus, it is hoped that the public can be wiser in sorting out the information received. The second approach is Control through Information Technology Means, which involves actions such as blocking, closing, or deleting content that is considered to violate existing norms (Freedom House, 2023). However, this approach needs to be done carefully because it can cause conflicts in society and give rise to other negative content that is contrary to the law.

The participation of the public and institutions in negative content complaints is essential to support content control actions through technology. This approach requires close coordination with internet service providers and application or content providers. To develop digital literacy, there are several essential elements, namely: 1) Cultural, which involves understanding various contexts of internet use; 2) Cognitive, which includes the ability to critically assess content; 3) Constructive, which leads to the ability to create relevant and actual content; 4) Communicative, who understands how networks and digital communication work; 5) Responsible confidence; 6) Creative, which inspires to do new things with new approaches; 7) Critical in responding to content; and 8) Socially responsible (itsallaboutart, 2018).

Implementation of Cyber-Creation in Digital Da'wah in Urban Muslim Communities

The implementation of cyber-creation in digital da'wah in urban Muslim communities reflects a profound transformation in the way religious messages are delivered in the age of information technology. Cyber-creation refers to the creative process of producing and distributing da'wah content through digital platforms, which allows Islamic messages to be delivered in a more contextualised, interactive and adaptive manner to the complex dynamics of

urban society (Trisakti, 2021). In this context, digital da'wah is no longer limited to conventional lectures, but involves the use of social media, short videos, podcasts, and various other forms of multimedia content. This is in line with the findings of Gunawan et al. who stated that digital technology has changed da'wah communication strategies, allowing preachers to reach a wider and more diverse audience with more engaging and interactive content. (Gunawan et al., 2025).

However, the implementation of cyber-creation also presents challenges, such as the fragmentation of religious authority and the spread of invalid information. Saputra highlighted that social media has given rise to new religious authorities that are popular among urban Muslims, sometimes displacing the role of traditional ulama. This phenomenon demands strong digital literacy so that people can critically sort out religious information. (Saputra et al., 2021).

Furthermore, that digital da'wah in the midst of the cyber religion phenomenon requires special strategies, such as packaging attractive da'wah messages through eye-catching visual content and using social media as the main platform (Noviana Aini, 2023). This strategy is important to attract the younger generation who are active users of digital media.

In an effort to overcome these challenges, digital literacy training for preachers is crucial. Gunawan et al. recommend digital skills training for preachers so that they can deliver da'wah messages in a professional and engaging manner, and overcome challenges such as misinformation. (Gunawan et al., 2025).

In addition, the importance of an adaptive da'wah strategy in the era of Society 5.0, where preachers must have media and digital literacy skills, critical thinking, and be able to package da'wah messages through modern media or social media with the da'wah bil-qolam method. (Mazaya, 2022).

The implementation of cyber-creation in digital da'wah in urban Muslim communities is not only about the use of technology, but also about how religious messages can be delivered effectively, relevantly, and in accordance with the needs and characteristics of dynamic urban audiences. This requires collaboration between preachers, academics, and media practitioners to develop innovative and sustainable da'wah strategies.

The Role of Cyber-Da'wah in Strengthening Religious Understanding and Practice through Information Technology

Cyber-da'wah refers to the use of digital platforms and information technology in disseminating Islamic teachings and values. This modern form of da'wah has transformed the way religious messages are conveyed, enabling da'i (preachers), Islamic scholars, and religious institutions to reach broader audiences beyond traditional mosques or pesantren settings

(Campbell, 2012; Ummah, 2020). In the era of digital media saturation, cyber-da'wah plays an essential role in responding to online challenges such as misinformation, hate speech, radicalism, and moral degradation.

In Indonesia, this role is reinforced through the National Movement for Digital Literacy (Gerakan Nasional Literasi Digital/GNLD) Cybercreation, initiated by the Ministry of Communication and Information Technology (Kominfo). The movement aims to build public awareness of ethical and secure digital behavior, combat hoaxes and extremism, and promote positive content across digital platforms (Komdigi, 2022).

Cyber-da'wah intersects with this national movement in several critical ways:

- 1) Promoting Islamic ethical values—such as honesty, compassion, tolerance, and moderation—as a guide for digital behavior (Wajdi et al., 2025).
- 2) Educating Muslim communities to become digitally literate, critically evaluate content, and avoid participation in or spreading of misleading or harmful information (Eshet, 2004; Hobbs, 2010).
- 3) Using social media and online platforms like YouTube, Instagram, TikTok, and podcasts to deliver religious messages in ways that are accessible, engaging, and relevant to digital natives (Campbell & Evolvi, 2020).

The Community Digital Literacy Movement also supports this initiative by focusing on public education regarding the ethical and legal implications of digital behavior under Law No. 19/2016 on Electronic Information and Transactions (ITE Law) (Komdigi, 2018). This legal framework is essential to regulate digital conduct and hold individuals accountable for violations of digital ethics, such as spreading hate speech or religious defamation.

The success of GNLD Cybercreation, including its recognition with the WSIS Prize 2020 from the International Telecommunication Union (ITU), demonstrates the power of collaborative digital literacy movements. The program has involved over 100 partners—including government institutions, civil society, media, and educational entities—to promote responsible and productive digital engagement (Komdigi, 2023).

In this context, cyber-da'wah is not merely an alternative form of da'wah, but a strategic component in national efforts to enhance religious understanding, digital ethics,

and social resilience. By integrating into broader digital literacy programs, cyber-da'wah contributes to creating an informed, ethical, and religiously grounded digital society.

Da'wah Strategies to Strengthen Religious Understanding and Practices

Digital literacy refers to the ability to acquire, understand, and effectively utilize information obtained from various information technology sources (List, 2019). This concept has evolved from classical literacy, which mainly involved reading and writing skills, to a more complex skill set that includes audiovisual literacy and digital technology proficiency, which continues to develop over time (Cervi et al., 2010; Potter, 2010). In the context of da'wah in the digital era, digital literacy is a crucial foundation for da'wah practitioners and the Muslim community to critically filter information, manage da'wah content, and optimally use digital media responsibly.

One important role of digital literacy in cyber-da'wah is the ability to discern and filter valid da'wah content and messages. This capability ensures that only authentic, accurate, and beneficial teachings are shared, helping to prevent the spread of misinformation, distorted interpretations, or biased opinions that could mislead the audience.

Digital literacy supports cyber-da'wah by enabling da'is to package their messages attractively and appropriately through digital platforms such as social media, blogs, and instant messaging applications. With digital literacy, da'is can avoid spreading misinformation or biased content and tailor their preaching style and methods to the diverse characteristics of digital audiences (Chalim et al., 2025). Moreover, digital literacy helps the audience receive da'wah messages critically, preventing them from easily falling prey to negative content or hoaxes that frequently circulate online.

Understanding digital literacy not only distinguishes it from new media literacy but also encompasses technological mastery and adaptability to the dynamic changes in media (Kurnia & Astuti, 2017; Neumann, 2015). Therefore, strengthening digital literacy is one of the main pillars for building effective and high-quality da'wah in today's information technology era.

Challenges And Opportunities in Actualising Cyber-Creation in Urban Muslim Digital Da'wah

The actualisation of cyber da'wah among urban Indonesian Muslims is a complex phenomenon that reflects the dynamics between religious tradition, technological transformation and urban cultural change. While it offers great opportunities in expanding

the reach of da'wah, it also presents significant challenges that require critical and scholarly study.

One of the main opportunities of digital da'wah is its ability to reach a wider audience with high efficiency. Social media such as YouTube, Instagram and Twitter allow for rapid and interactive dissemination of religious messages. Research by Eviyanti et al. shows that social media has become an effective tool in spreading da'wah, allowing religious messages to reach various layers of society quickly and efficiently (Eviyanti et al., 2024).

However, this transformation also brings serious challenges, especially regarding religious authority. In the digital context, traditional authorities such as ulama and pesantren face competition from new figures emerging on social media. Saputra noted that religious authorities are experiencing fragmentation, with younger generations more likely to seek religious knowledge through social media than through traditional authorities. (Saputra et al., 2021). This shows a shift in the way religious authority is perceived and accessed in the digital age.

Furthermore, the digitalisation of da'wah has also affected the culture of religious consumption among urban Muslims. Rohmatulloh et al. found that digital da'wah tends to reinforce an instant culture of spiritual fulfilment, where religious content is consumed quickly and often without adequate deepening (Rohmatulloh et al., 2023). This phenomenon can lead to a shallow understanding of religion and potentially spread inaccurate information.

On the other hand, digital da'wah also opens space for a more inclusive and dialogical da'wah model. Adeni et al. emphasise the need to reconstruct the Islamic da'wah model in the context of digital space, where the relationship between da'i and mad'u becomes more interactive and no longer one-way. This model encourages a more open and democratic exchange of religious narratives, allowing various religious views to dialogue in the digital space (Adeni et al., 2023).

However, this openness also carries the risk of contestation and polarisation in the digital public sphere. Adeni notes that new media has become an arena for intense religious debates, where conservative and moderate Islamic groups compete with each other in conveying their religious narratives (Adeni, 2024). This contestation can reinforce polarisation and threaten social cohesion if not managed wisely.

In this context, religious digital literacy becomes very important. Research by Usman and Siagian shows that the younger generation tends to be more accepting of digital da'wah that adds religious insight and is interesting, but they are also critical of content that tends to divide or discredit other groups (Usman & Siagian, 2024). This emphasises the need to improve religious digital literacy so that people can sort and understand religious content critically.

Furthermore, digital da'wah must also consider ethical and privacy aspects. Abokhodair and Vieweg highlight the importance of understanding perceptions of privacy in the context of Islamic culture, especially in the use of social media (Abokhodair & Vieweg, 2016). The design of digital platforms for da'wah must be sensitive to cultural and religious values in order to be accepted by the Muslim community.

In facing the challenges and utilising the opportunities of digital da'wah, collaboration between scholars, academics and technology practitioners is crucial. The development of Islamic lifestyle apps that support religious practices and spiritual motivation, as studied by Kabir et al, can be an innovative solution in meeting the spiritual needs of modern Muslims. (Kabir et al., 2024a).

Overall, the actualisation of cyber da'wah among urban Indonesian Muslims is a complex and dynamic process. A holistic and collaborative approach is required to overcome challenges and maximise opportunities. Thus, digital da'wah can be an effective tool in strengthening religious understanding and building an inclusive and competitive Muslim society in the digital era.

The Implications of Cyber-Creation in Digital Da'wah and Its Contribution to the Development of Modern Islamic Da'wah

The development of information technology has brought significant transformations in various aspects of life, including in the practice of Islamic da'wah. This phenomenon gave birth to the concept of "cyber-creation" in digital da'wah, which refers to the creative process of delivering Islamic messages through digital media. This study aims to critically and scientifically analyse the implications of cyber-creation in digital da'wah and its contribution to the development of modern Islamic da'wah.

Cyber-creation in digital da'wah reflects the adaptation of da'wah to the dynamics of technology and digital culture. In this context, da'wah is no longer limited to direct lectures or printed media, but rather utilises digital platforms such as social media, YouTube, and mobile applications to convey Islamic messages. This transformation allows da'wah to reach

a wider and more diverse audience, and creates a more dynamic space for interaction between da'i and mad'u.

One of the main implications of cyber-creation is a change in the da'wah communication model. Traditionally, da'wah is one-way, where the da'i conveys a message to the mad'u without any direct feedback. However, with the advent of digital platforms, da'wah communication has become more interactive and participatory. Research by Adeni et al. shows that in the digital space, the relationship between da'i and mad'u becomes multi-directional, where mad'u can provide responses, questions, and even criticism of the da'wah content delivered (Adeni et al., 2023).

In addition, cyber-creation allows da'wah to be more contextualised and relevant to the daily lives of modern society. Through creative approaches such as the use of memes, short videos, and other visual content, Islamic messages can be delivered in a way that is more interesting and easily understood by the younger generation. Research by Rahmat et al. emphasises that digital da'wah that adopts an inclusive and adaptive approach to technological developments can enrich religious perspectives and reach a wider audience. (Rahmat et al., 2025).

However, this transformation also presents its own challenges. One of them is the risk of spreading inaccurate or even misleading information. In an open digital environment, anyone can disseminate da'wah content without going through a strict verification process. This can lead to the spread of religious views that are extreme or incompatible with the moderate teachings of Islam. Therefore, it is important for da'i and da'wah institutions to ensure the quality and accuracy of content delivered through digital media.

In this context, the development of digital literacy is crucial. Da'i and mad'u need to be equipped with the ability to sort and understand religious information circulating online. Research by Aditia and Hafizah emphasises the importance of digital literacy in ensuring the effectiveness of digital da'wah and preventing the spread of inaccurate information (Aditia & Hafizah, 2024).

Furthermore, cyber-creation in digital da'wah also contributes to the strengthening of moderate Islamic values. Through digital platforms, Islamic messages that emphasise tolerance, inclusivity and interfaith dialogue can be widely disseminated. The study by Syukur and Saputra shows that digital da'wah innovation at UIN Raden Intan Lampung has

successfully promoted religious moderation among academics and students (Syukur & Saputra, 2024).

However, to ensure the success of digital da'wah, an effective management strategy is needed. This includes content planning, choosing the right platform, and evaluating the impact of the da'wah. Research by Al Kahfi et al. emphasises the importance of technology-based da'wah management that is adaptive to social dynamics and audience needs (Kahfi et al., 2024).

In an effort to strengthen digital da'wah, collaboration between da'i, da'wah institutions, and online communities is important. Through this cooperation, da'wah can be delivered more effectively and reach various segments of society. Purnomo's study shows that the management of YouTube channels by the santri community in Jember has succeeded in spreading the messages of moderate and tolerant Islam to the wider community (Purnomo, 2021).

In addition, the development of Islamic lifestyle apps can also support the religious practices of modern society. Research by Kabir et al. shows that such apps can fulfil the spiritual needs of Muslims by providing religious information, worship reminders and other interactive features (Kabir et al., 2024b). In the Indonesian context, digital da'wah has great potential to strengthen moderate and inclusive Islamic understanding. However, to achieve this goal, a joint effort is needed to improve digital literacy, develop quality da'wah content, and build a healthy and productive digital da'wah ecosystem.

Cyber-creation in digital da'wah is a complex phenomenon with various implications for the development of modern Islamic da'wah. While it offers great opportunities to reach a wider audience and deliver Islamic messages in a more relevant way, it also presents challenges related to information accuracy, digital literacy and content management. Therefore, a critical, scientific and collaborative approach is needed to optimise the potential of digital da'wah in building a religious, tolerant and inclusive society.

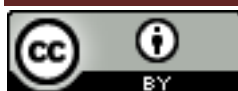
Conclusion

Cyber-creation in da'wah is a creative response to the development of digital technology that has revolutionised religious communication patterns, especially among urban Muslim communities. In a dynamic, pluralistic, and individualistic urban context, conventional da'wah approaches are no longer sufficient to address the increasingly complex spiritual needs of the community. Cyber-creation allows da'wah messages to be delivered

flexibly, interactively, and contextually through various digital platforms such as social media, YouTube channels, podcasts, and mobile applications. This is a crucial point in reshaping the face of contemporary Islamic da'wah that is adaptive and solutive to the changing times. The strategic role of cyber-creation in da'wah lies in its ability to bridge Islamic values with the changing realities of urban life. By utilising visual language, creative narratives, and an inclusive approach, digital da'wah is able to instil Islamic values that are moderate, tolerant, and relevant to urban lifestyles. However, this transformation also requires strengthening da'i capacity in digital literacy and online communication ethics, so that the messages delivered remain authentic and not distorted by algorithms, popularity, or narrow ideological interests. Therefore, cyber-creation is not just about the use of digital media, but about how da'wah transforms into a living and sustainable cultural practice in urban communities. Thus, cyber-creation not only expands the reach of da'wah, but also deepens the quality of religious interaction amidst the complexities of today's urban Muslim society.

Bibliography

- Abokhodair, N., & Vieweg, S. (2016). Privacy & Social Media in the Context of the Arab Gulf. *Proceedings of the 2016 ACM Conference on Designing Interactive Systems*, 672–683. <https://doi.org/10.1145/2901790.2901873>
- Adeni, A. (2024). *Digital Da'wah: Transforming Islamic Preaching in Indonesia through New Media*. Digital Da'wah: Transforming Islamic Preaching in Indonesia through New Media. <https://platform.ilke.org.tr/analyze/digital-da-wah-transforming-islamic-preaching-in-indonesia-through-new-media>
- Adeni, A., Hakim, L., & Hasanah, S. (2023). Rethinking Islamic Da'wah Model in the Context of Digital Space. *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*, 285–294. <https://doi.org/10.24090/icontrees.2023.348>
- Aditia, R., & Hafizah, E. (2024). Transformation of the Spread of Islamic Messages through the Transition from Traditional Media to Digital Media in Contemporary Da'wah. *Jurnal Al Nahyan*, 1(1), Article 1. <https://doi.org/10.58326/jan.v1i1.209>
- Amin, A. (2022). *Dakwah Digital: Strategi Komunikasi Islam di Era Media Baru*. Prenada Media.
- Aulia, F. (2024). The Digital Da'wah Strategy Amid the Flow of Hoax Information. *Journal of Scientific Studies and Multidisciplinary Research*, 1(2), 63–70.



- Bastian, O. A., Rahmat, H. K., Basri, A. S. H., Rajab, D. D. A., & Nurjannah, N. (2021). Urgensi Literasi Digital dalam Menangkal Radikalisme pada Generasi Millennial di Era Revolusi Industri 4.0. *Jurnal Dinamika Sosial Budaya*, 23(1), 126–133. <https://doi.org/10.26623/jdsb.v23i1.3082>
- Bowen, G. A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Campbell, H. A. (Ed.). (2012). *Digital Religion: Understanding Religious Practice in New Media Worlds* (1st edition). Routledge.
- Campbell, H. A., & Evolvi, G. (2020). Contextualizing current digital religion research on emerging technologies. *Human Behavior and Emerging Technologies*, 2(1), 5–17. <https://doi.org/10.1002/hbe2.149>
- Cervi, L. M. P., Paredes, O., & Tornero, J. (2010). Current Trends of Media Literacy in Europe: An Overview. *International Journal of Digital Literacy and Digital Competence (IJDLDC)*, 1(4), 1–9. <https://doi.org/10.4018/jdlc.2010100101>
- Chalim, A., Rahmah, S., Rudiana, R., & Jasafat, J. (2025). Digital Da'wah: Effective Strategies in Spreading Islam through Social Media. *Journal of Noesantara Islamic Studies*, 2(1), Article 1. <https://doi.org/10.70177/jnis.v2i1.1844>
- Chen, D.-T., Wu, J., & Wang, Y. (2011). Unpacking new media literacy. *Journal of Systemics Cybernetics and Informatics*, 9(2), 84–88. <https://hdl.handle.net/10497/18170>
- Choirin, M., Dwijayanto, A., Yumna, L., & Muaz, Y. A. (2024). Nurturing Moderate Islam: Strategic Da'wah Communication in The Digital Era for Generation Z. *International Journal Ihya' 'Ulum al-Din*, 26(1), 108–118. <https://doi.org/10.21580/ihya.26.1.20008>
- Creswell, J. W. (2014). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE.
- ERIA. (2018). *Digital connectivity: Submarine cable networks and digital economy in ASEAN. In Unleashing the Potential of the Fourth Industrial Revolution in ASEAN*. ERIA.
- Eshet, Y. (2004). Digital Literacy: A Conceptual Framework for Survival Skills in the Digital era. *Journal of Educational Multimedia and Hypermedia*, 13(1), 93–106. <https://www.learntechlib.org/primary/p/4793/>
- Eviyanti, Y., Handayani, R., & Romandiah, R. (2024). Social Media is a Means of Da'wah in the Digital Era. *Jurnal Manajemen Dakwah*, 5(2), Article 2. <https://doi.org/10.24260/j-md.v5i3.3735>
- Fadilla, S., & Idriyani, P. I. (2025). *When algorithms shape trust: The capitalist transformation of digital Islamic da'wah in Indonesia*. *Surau Journal of Islamic*

Studies, 1(2), 86–103. <https://doi.org/10.63919/surau.v1i2.34>
ejournal.mdresearchcenter.id

Freedom House. (2023). *Indonesia: Freedom on the Net 2023 Country Report*. Freedom House. <https://freedomhouse.org/country/indonesia/freedom-net/2023>

Gilster, P. (1997a). *Digital Literacy*. John Wiley & Sons.

Gilster, P. (1997b). *Digital Literacy*. John Wiley & Sons.

Gunawan, A. R., Gunawan, S., Kartika, R. O., & Anggraeni, N. N. (2025). ANALYSIS OF Digital Technology on Da'wah Communication Strategies In The Modern ErA. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 10(1), 33–64. <https://doi.org/10.22515/albalagh.v10i1.9963>

Haryatmoko. (2007). *Etika Komunikasi di Era Digital*. Kanisius.

Hew, W. W. (2018). THE ART OF DAKWAH: Social media, visual persuasion and the Islamist propagation of Felix Siau. *Indonesia and the Malay World*, 46(134), 61–79. <https://doi.org/10.1080/13639811.2018.1416757>

Higgins, G. E., Wolfe, S. E., & Marcum, C. D. (2008). Digital Piracy: An Examination of Three Measurements of Self-Control. *Deviant Behavior*, 29(5), 440–460. <https://doi.org/10.1080/01639620701598023>

Hobbs, R. (2010). *Digital And Media Literacy: A Plan of Action A White Paper on the Digital and Media Literacy Recommendations of the Knight Commission on the Information Needs of Communities in a Democracy*. Aspen Institute.

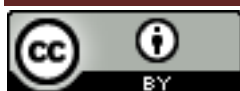
International Telecommunication Union. (2022). *Global Cybersecurity Index 2020*. ITUPublications.

Isnaini, I., Nasyiriyah, T. N., Istighfari, N. A., & Rohmah, S. R. (2025). The Role of Digital Literacy in Social Media. *MIMESIS*, 6(1), Article 1. <https://doi.org/10.12928/mms.v6i1.12242>

itsallaboutart. (2018, January 10). Digital Literacies: From competence to fluency. *Thinking Tradigitally*. <https://itisallaboutart.wordpress.com/2018/01/10/digital-literacies-from-competence-to-fluency/>

Kabir, M., Kabir, M. R., & Islam, R. S. (2024a). *Islamic Lifestyle Applications: Meeting the Spiritual Needs of Modern Muslims* (No. arXiv:2402.02061). arXiv. <https://doi.org/10.48550/arXiv.2402.02061>

Kabir, M., Kabir, M. R., & Islam, R. S. (2024b). *Islamic Lifestyle Applications: Meeting the Spiritual Needs of Modern Muslims* (No. arXiv:2402.02061). arXiv. <https://doi.org/10.48550/arXiv.2402.02061>



- Kahfi, A., Mahmudi, K. A., & Arjuna. (2024). Transformation of Da'wah in the Digital Era: Modern Strategies in Optimizing Technology Based Da'wah Management. *Jurnal Dakwah Dan Komunikasi*, 9(2), Article 2. <https://journal.iaincurup.ac.id/index.php/JDK/article/view/11611>
- Komdigi. (2018). *Lawan Hoax, Gerakan Nasional Literasi Digital Digalakkan*. <https://www.komdigi.go.id/berita/pengumuman/detail/lawan-hoax-gerakan-nasional-literasi-digital-digalakkan>
- Komdigi. (2022). *Kominfo Blokir 800 Ribu Situs Negatif*. Komdigi.Go.Id. <https://www.komdigi.go.id/berita/pengumuman/detail/kominfo-blokir-800-ribu-situs-negatif>
- Komdigi. (2023). *Masuki Era Digital, Kominfo Kembangkan Literasi Digital untuk Masyarakat*. <https://www.komdigi.go.id/berita/artikel/detail/masuki-era-digital-kominfo-kembangkan-literasi-digital-untuk-masyarakat>
- Kurnia, N., & Astuti, S. I. (2017). Peta Gerakan Literasi Digital di Indonesia: Studi tentang Pelaku, Ragam Kegiatan, Kelompok Sasaran dan Mitra yang Dilakukan oleh Japeli. *INFORMASI*, 47(2), 149. <https://doi.org/10.21831/informasi.v47i2.16079>
- Kusuma, D. F., & Sugandi, M. S. (2018). Strategi Pemanfaatan Instagram Sebagai Media Komunikasi Pemasaran Digital Yang Dilakukan Oleh Dino Donuts. *Jurnal Manajemen Komunikasi*, 3(1), 18–33. <https://doi.org/10.24198/jmk.v3i1.12963>
- Lim, M. (2017). Freedom to hate: Social media, algorithmic enclaves, and the rise of tribal nationalism in Indonesia. *Critical Asian Studies*, 49(3), 411–427. <https://doi.org/10.1080/14672715.2017.1341188>
- Lin, T. B., Li, J. Y., Deng, F., & Lee, L. (2013). Understanding new media literacy: An explorative theoretical framework. *Educational Technology and Society*, 16(4), 160–170. <https://scholar.lib.ntnu.edu.tw/en/publications/understanding-new-media-literacy-an-explorative-theoretical-frame-2>
- List, A. (2019). Defining digital literacy development: An examination of pre-service teachers' beliefs. *Computers & Education*, 138(9), 146–158. <https://doi.org/10.1016/j.compedu.2019.03.009>
- Livingston, S. (2004). Media Literacy and the Challenge of New Information and Communication Technologies. *The Communication Review*, 7(1), 3–14. <https://doi.org/10.1080/10714420490280152>
- Mazaya, V. (2022). Smart Dakwah di Era Society 5.0 ; Da'i Virtual dalam New Media. *IQTIDA: Journal of Da'wah and Communication*, 2(01), 32–46. <https://doi.org/10.28918/iqtida.v2i01.5366>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. SAGE.
- Neuman, D., Tecce DeCarlo, M. J., Lee, V. J., Greenwell, S., & Grant, A. (2019). Expanding Information Literacy: The Roles of Digital and Critical Literacies in Learning with

Information. In D. Neuman, M. J. Tecce DeCarlo, V. J. Lee, S. Greenwell, & A. Grant (Eds.), *Learning in Information-Rich Environments: I-LEARN and the Construction of Knowledge from Information* (pp. 93–117). Springer International Publishing. https://doi.org/10.1007/978-3-030-29410-6_5

Neumann, R. (2015). Empathy and its effect on persuasive communication in interpersonal interactions. *Journal of Communication*, 65(2), 85–98.

Noviana Aini. (2023). Pemanfaatan Media Dakwah Platform Digital di Era Generasi Z. *CBJIS: Cross-Border Journal of Islamic Studies*, 5(2). <https://doi.org/10.37567/cbjis.v5i2.3184>

Potter, W. J. (2010). *Media Literacy 6th*. SAGE Publications, Inc.

Purnomo, M. H. (2021). Managing YouTube Channel as a Virtual Da'wah Movement for Islamic Moderatism. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 4(01), Article 01. <https://doi.org/10.37680/muharrik.v4i01.772>

Rahmat, E., Truna, D. S., & Hannah, N. (2025). Living Islam in the Modern World: Examining Digital Da'wah in Indonesia from the Perspective of Fisher and Rinehart's Living Religions. *TEMALI: Jurnal Pembangunan Sosial*, 8(1), 77–90. <https://doi.org/10.15575/jt.v8i1.43919>

Rheingold, H. (2014). *Net Smart: How to Thrive Online*. The MIT Press.

Rohmatulloh, D. M., Achfandhy, M. I., & Patmaningsih, A. (2023). The Encounter Of Da'wah Digitalization With Urban Muslim Culture. *Akademika: Jurnal Pemikiran Islam*, 28(1), Article 1. <https://repository.metrouniv.ac.id/id/eprint/9449/>

Daarut Thufulah Journal+1Daarut Thufulah Journal+1

Subchi, I., Kusmana, J., Zulkifli, D. K., & Latifa, R. (2022). *Cyber fatwa and da'wah acceptance in new media: How technology affects religious message by female ulama*. *AHKAM: Jurnal Ilmu Syariah*, 22(1), 39–58. Available at ResearchGate. ResearchGate+1ResearchGate+1

Sabrina, A. R. (2019). Literasi Digital Sebagai Upaya Preventif Menanggulangi Hoax. *Communicare: Journal of Communication Studies*, 5(2), 31. <https://doi.org/10.37535/101005220183>

Sapta Hari Agung Pambudi & Edy Prihantoro. (2023). Kominfo's Cybercreation Digital Literacy in Social Media. *International Journal of Scientific Research in Science and Technology*, 79–86. <https://doi.org/10.32628/IJSRST5231066>

Saputra, ., Triantoro, D. A., & Ardiansyah, A. (2021). Urban Muslim Youth, Pengajian Communities and Social Media: Fragmentation of Religious Authorities in Indonesia. *Al-Qalam*, 27(2), Article 2. <https://doi.org/10.31969/alq.v27i2.1004>

- Setia, P., & Haq, M. Z. (2023). Countering Radicalism in Social Media by Campaigning for Religious Moderation. *FOCUS*, 4(1), Article 1. <https://doi.org/10.26593/focus.v4i1.6571>
- Sutrisno, E. (2022). *Dakwah Digital Di Era Milenial*. GUEPEDIA.
- Syukur, A., & Saputra, D. (2024). Digital Da'wah Innovation for Religious Moderation Programs at UIN Raden Intan Lampung. *KOMUNIKA*, 7(1). <https://doi.org/10.24042/komunika.v7i1.24947>
- Traxler, J., & and Lally, V. (2016). The crisis and the response: After the dust had settled. *Interactive Learning Environments*, 24(5), 1016–1024. <https://doi.org/10.1080/10494820.2015.1128216>
- Trisakti, F. A. (2021). Cyber-Da'wah: Narasi Konten Video Sebagai Metode Dakwah Non-Ulama Pada Media Sosial Tiktok. *Idarotuna*, 3(3), Article 3. <https://doi.org/10.24014/idarotuna.v3i3.16645>
- Ummah, A. H. (2020). Dakwah digital generasi milenial. *Tasamuh*, 18(1), Article 1. <https://journal.uinmataram.ac.id/index.php/tasamuh/article/view/2151>
- UNESCO. (2023). *Global education monitoring report, 2023: Technology in education: A tool on whose terms?* UNESCO Digitl Library. <https://unesdoc.unesco.org/ark:/48223/pf0000385723>
- Usman, U., & Siagian, H. F. (2024). Indonesian Younger Generation's Acceptance of Digital Da'wah. *Jurnal Dakwah Risalah*, 35(1), Article 1. <https://doi.org/10.24014/jdr.v35i1.28975>
- van Deursen, A., & van Dijk, J. (2011). Internet skills and the digital divide. *New Media & Society*, 13(6), 893–911. <https://doi.org/10.1177/1461444810386774>
- Wajdi, M. B. N., Marpuah, S., & Marlina, Y. (2025). Integrating Hadratussyaikh Hasyim Asy'ari's Moral Values in Contemporary Education: Addressing the Challenges of the Digital Age. *Tribakti: Jurnal Pemikiran Keislaman*, 36(1), Article 1. <https://doi.org/10.33367/tribakti.v36i1.6177>
- Wang, C.-H., M. Shannon, D., & and Ross, M. E. (2013). Students' characteristics, self-regulated learning, technology self-efficacy, and course outcomes in online learning. *Distance Education*, 34(3), 302–323. <https://doi.org/10.1080/01587919.2013.835779>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4), Article 4. <https://doi.org/10.3390/rel13040335>
- Zulfa, I. N., & Salwa, N. (2024). Digital Da'wah in the Age of Algorithm: A narrative review of communication, moderation, and inclusion. *International Journal of Islamic Studies*, 2(4), 706. <https://doi.org/10.61194/ijis.v2i4.706>