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## When Da'wah Content Becomes a Trend: IRE Students' Perspectives on the Phenomenon of Digital Da'wah on Campus

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### Kata Kunci:

Konten Dakwah, Dakwah digital, Mahasiswa IRE

**Abstrak:** Penelitian ini dilakukan untuk mengetahui rendahnya keterlibatan aktif mahasiswa Pendidikan Agama Islam (IRE) dalam memproduksi konten dakwah digital yang valid dan bertanggung jawab, meskipun mereka memiliki latar belakang keagamaan dan akses media sosial. Penelitian ini bertujuan untuk mengeksplorasi pandangan mahasiswa Pendidikan Agama Islam (IRE) terhadap fenomena dakwah digital yang semakin marak di media sosial. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi terhadap lima belas mahasiswa IRE di Universitas Islam Negeri Raden Intan Lampung. Teknik analisis data yang digunakan adalah snowball sampling, yang efektif untuk menggali pandangan mahasiswa IRE tentang keterlibatan mereka dalam produksi konten dakwah digital. Hasil penelitian menunjukkan bahwa dakwah digital melalui platform seperti TikTok, Instagram, dan YouTube memberikan dampak positif dalam memperkuat pemahaman keagamaan dan perilaku religius mahasiswa. Mahasiswa IRE mengapresiasi bentuk penyampaian dakwah yang kreatif, singkat, dan mudah dipahami. Namun demikian, terdapat tantangan serius berupa penyebaran konten yang tidak tervalidasi, respon negatif dari audiens, serta rendahnya keterlibatan aktif mahasiswa IRE dalam produksi konten dakwah. Penelitian ini menunjukkan bahwa mahasiswa perlu lebih didorong untuk meningkatkan kemampuan dan

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pemahaman tentang dakwah digital, supaya mereka bisa lebih aktif dan bertanggung jawab dalam membuat konten dakwah yang baik dan memberikan pengaruh positif. Penelitian ini merekomendasikan perlunya penguatan literasi dakwah digital, pelatihan konten kreatif, dan integrasi kurikulum IRE dengan keterampilan komunikasi digital agar mahasiswa tidak hanya menjadi konsumen, tetapi juga produsen dakwah yang kreatif dan bertanggung jawab.

**Keywords:**

Da'wah Content, Digital  
Da'wah, Islamic Education  
Students

**Abstract:** This study was conducted to examine the low level of active involvement among Islamic Religious Education (IRE) students in producing valid and responsible digital da'wah content despite their religious background and access to social media. This study aims to explore the perspectives of Islamic Education (IE) students on the growing phenomenon of digital da'wah on social media. Using a descriptive qualitative approach, data were collected through in-depth interviews, participatory observation, and documentation involving fifteen IRE students at the State Islamic University Raden Intan Lampung. The data analysis technique used was snowball sampling, which is effective for exploring students' perspectives on their involvement in producing digital da'wah content. The findings reveal that digital da'wah through platforms such as TikTok, Instagram, and YouTube has a positive impact in strengthening students' religious understanding and behavior. Students appreciate the delivery of da'wah content that is creative, concise, and easy to understand. However, the study also identifies significant challenges, including the spread of unverified content, negative audience responses, and the low level of active participation of IRE students in producing da'wah content. This study indicates that students need to be further encouraged to enhance their skills and understanding of digital da'wah, so they can be more active and responsible in creating quality content that has a positive impact. This research recommends strengthening digital da'wah literacy, providing creative content training, and integrating the IRE curriculum with digital communication skills so that students can become not only consumers but also active and responsible producers of da'wah.

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## INTRODUCTION

The advancements in technology have been evident across nearly all strata of society (Maulidah, 2025). As a result, various tasks have become more manageable, including the dissemination of Islamic preaching (Idris, 2022; Ridwan, 2022). In the context of an increasingly advanced digital era, the practice of Islamic preaching is no longer limited to the mosque pulpit, but has also expanded through various digital media platforms (Nawaffani, 2023). Digital technology has facilitated the dissemination of Islamic messages by preachers through a diverse and engaging array of formats, including videos, articles, infographics, podcasts, and live broadcasts, utilizing widely used platforms such as YouTube, Instagram, TikTok, and Twitter (Andriani, 2023; Satria et al., 2024). The deployment of digital technology (Azizah et al., 2025) In the context of da'wah, the utilization of digital technology addresses existing limitations, provides increased flexibility, and improves the effectiveness of religious message dissemination, with students of Islamic Religious Education (IRE) playing a crucial role in this transformative process (Jaya & Pratama, 2025). They function not only as consumers of digital da'wah content but also actively engage as producers by creating and disseminating Islamic content across various digital platforms (Anas et al., 2024; Iskandar et al., 2024). As articulated in the Holy Qur'an, Surah An-Nahl, verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite (people) to the path of your Lord with wisdom and good instruction, and engage in respectful discourse when addressing them. Indeed, your Lord is most knowledgeable of those who have gone astray from His way and those who are rightly guided" (Q.S. An-Nah 26:58 : 125).

According to Qur'an Surah An-Nahl, verse 125, three approaches to da'wah are prescribed: al-hikmah (wisdom), al-mau'izhah hasanah (good advice), and mujadalah bilal-lati hiya ahsan (gentle debate). Sayyid Qutb emphasizes that da'wah should be tailored to the individual's level of understanding, although these methods remain applicable across all audiences. In the context of digital da'wah conducted by students of Islamic Religious Education (IRE), these three approaches can be effectively implemented by leveraging digital media to deliver religious messages thoughtfully, offer beneficial advice, and engage in respectful and empathetic dialogue (Agustriani & Muda, 2024; Hotiza, 2022).

Islam encounters two primary challenges in the realm of da'wah. The first significant challenge in digital da'wah is the dissemination of Islamic teachings from unclear or unreliable sources, which may lead to misunderstandings and distortions (Naamy, 2023; Permadi, 2023). Secondly, there is a practical challenge in the implementation of da'wah. In reality, oral preaching remains the most prevalent method within the Indonesian context (Maulana et al., 2024). Numerous religious figures have dedicated themselves to refining and advancing this method of da'wah, both through events specifically focused on preaching and by integrating da'wah messages into various occasions such as weddings, circumcision ceremonies, Friday prayers, and similar activities.

The ideal condition within the community of digital da'wah occurs when da'wah effectively leverages information technology to disseminate the peaceful message of Islam

to its fullest potential (Muthowah, 2024), courteous and aligned with the needs of contemporary society, while avoiding any content that could incite ethnic, religious, racial, or intergroup sensitivities (Widoyo et al., 2023), while maintaining a strong commitment to upholding tolerance (Lutfiah, 2025). Its characteristics include the presentation of information that is calming and reassuring (Amin & Sururi, 2025), the innovative utilization of social media platforms (Chandra et al., 2025), the provision of credible content, collaboration with technology platforms, and the maintenance of moderation in da'wah (Iqbal & Asman, 2021). However, digital da'wah faces challenges such as the circulation of unverified content (Febriani, 2023), Tolong parafrasekan kalimat berikut ini dengan menggunakan gramat bahasa Inggris terbaik agar terhindar dari plagiat (Novriyanto et al., 2024), the competition between moderate and extremist da'wah, along with the digital literacy limitations of preachers (Pratama et al., 2024). Proposed solutions include enhancing the digital literacy of preachers, fostering collaboration among da'wah media, producing innovative content, and partnering with technology platforms to ensure that digital da'wah remains relevant and serves as a positive force in promoting a peaceful and tolerant society (Ibrahim, 2024; Nurhakki et al., 2024).

Generally, da'wah activities conducted within majlis taklim at suraus, mosques, or mushollas are characterized by a sacred and solemn atmosphere. Throughout the history of classical Islam and the development of Islamic sciences, advancements in technology and information have provided preachers with opportunities to innovate for instance, by incorporating humor or other engaging elements to maintain the audience's interest in the sermons. In response to the challenges posed by the information technology era, entertainment media has become an inseparable aspect of da'wah activities. Consequently, the orientation of da'wah practiced by preachers has also evolved. Among university students, digital da'wah has emerged as a novel medium for disseminating Islamic teachings, utilizing social media and various online platforms to enhance religious understanding.

The strategy for digital da'wah involves creating engaging and easily comprehensible Islamic content tailored for the younger generation, alongside fostering active communication with the audience (Jauhari et al., 2023). Social media platforms such as Instagram and YouTube are utilized by students to convey da'wah messages efficiently and effectively. However, a significant challenge in digital da'wah is the abundance of unverified information, which can lead to misunderstandings of religious teachings (Mandala et al., 2024). This issue is further complicated by the presence of religious figures online who lack clear scholarly foundations. Therefore, it is imperative for Muslims to develop critical thinking skills and strong digital literacy to discern accurate information (Qurrota A'yuni & Nasrullah, 2022). Minister of Religious Affairs Yaqut Cholil Qoumas has also endorsed the use of technology in da'wah and religious services, while advocating for religious moderation and the enhancement of preachers' capacities in the digital era.

Several studies have revealed the impact of social media on the religiosity of university students (Gole Yosefo, Martuali Ervin Desi, 2023). (Budiarti, 2023) It was found that da'wah content on TikTok enhances the religious understanding and attitudes of

students at the Indonesia University of Education. Meanwhile (Ginting et al., 2024) Noting that da'wah on TikTok contributes 22.7% to the religiosity of Communication and Islamic Broadcasting students at UIN North Sumatra. (Alwi et al., 2024) The study also indicates that Communication and Islamic Broadcasting (CIB) students utilize YouTube for da'wah activities, although these efforts are more academically driven rather than stemming from personal initiative. These findings underscore the significance of social media in shaping religious behavior, despite the fact that most research to date has concentrated on quantitative methods and single platforms such as TikTok (Kahpi & Dewi, 2024) or YouTube (Iwan, 2023). Research examining Islamic Religious Education (IRE) students with strong religious backgrounds, as well as the cross-platform impacts on them, remains limited (Auli et al., 2025). Quantitative approaches are considered insufficient for deeply exploring the experiences and reflections of students. Therefore, this study employs an exploratory qualitative methodology to gain a comprehensive understanding of Islamic Religious Education (IRE) students' experiences with digital da'wah across various social media platforms (Rusdi & Aisyah, 2024). Given the extensive consumption of religious content, this study is essential for understanding how digital da'wah trends influence religious practices within Islamic university campuses.

Although numerous studies have examined the impact of social media on students' religiosity, most have predominantly employed quantitative methods and focused on a single platform such as TikTok or YouTube. This research introduces a novel approach by utilizing an exploratory qualitative methodology to gain deeper insight into the experiences and perspectives of Islamic Religious Education (IRE) students regarding digital da'wah across multiple social media platforms, including TikTok, Instagram, and YouTube. The objective of this study is to present new findings that extend beyond previous research and provide a more comprehensive understanding of the role digital da'wah plays in shaping religious practices within Islamic universities.

Da'wah content on platforms like TikTok, Instagram, and YouTube is rapidly expanding among IRE students, making it crucial to investigate how they comprehend and respond to digital da'wah in their daily lives. (Azwar & Iskandar, 2024) demonstrate that da'wah delivered via Instagram can enhance awareness of diversity and foster attitudes of tolerance, with success contingent upon content quality, consistency, and audience engagement. Similarly, (Chanra & Tasruddin, 2025) emphasizes that the effectiveness of da'wah is influenced by the frequency of social media use and the application of da'wah values in real-life contexts. Therefore, this study is vital for understanding these dynamics and for informing the development of more effective digital da'wah strategies as well as the advancement of IRE curricula that resonate with the characteristics of the younger generation.

## METHOD

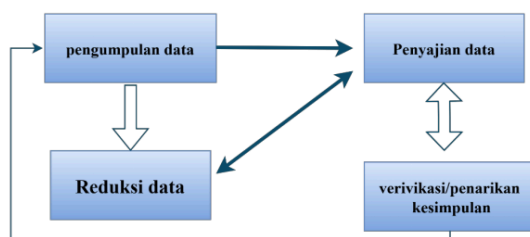
In this study, we employed a descriptive qualitative approach. This approach was selected because our aim was to investigate the subject in its natural setting, with the researchers serving as key instruments directly involved in the process. Throughout the study, we engaged actively in the field to explore and gain a deep understanding of the phenomenon.

To select informants, we utilized the snowball sampling technique, beginning with initial participants who met the criteria. Through their recommendations, subsequent informants were identified, enabling us to locate individuals highly relevant to the search topic. Data collection was conducted using triangulation, combining observations, in-depth interviews, and document analysis. Data analysis was performed inductively, allowing insights to emerge organically from patterns observed in the field. The findings of this study emphasize in-depth understanding of the phenomenon rather than generalizability.

The research was carried out at Universitas Islam Negeri Raden Intan Lampung, located on Jalan Endro Suratmin, Sukarame District, Bandar Lampung City. This location was chosen due to UIN Raden Intan's status as a state Islamic university with a strong focus on Islamic Religious Education, particularly the IRE (Pendidikan Agama Islam) department. The campus environment provides a conducive setting for examining both traditional and digital da'wah developments, making it a representative site to study the transformation of da'wah in the digital era.

Data collection took place over one month, from April to May 2025, during which we gathered comprehensive data regarding students' responses and perspectives on da'wah content trends across TikTok, Instagram, and YouTube. Our data sources included both primary and secondary data. Primary data were obtained through direct observation within the campus environment, interviews with IRE students, and documentation of digital da'wah activities. Secondary data were collected via literature review, including books, academic articles, and relevant prior research reports.

The data collection methods comprised three main techniques. First, participatory observation allowed us to directly witness students' digital da'wah activities, both through social media and campus events, thereby facilitating an understanding of how da'wah content is produced and received in everyday life. Second, semi-structured in-depth interviews were conducted with active IRE students who create or engage with digital da'wah content. These interviews aimed to flexibly yet purposefully explore their perceptions, motivations, challenges, and views on the effectiveness of digital da'wah. Third, documentation was gathered, including screenshots of da'wah content posted by students on social media, videos, captions, comments, and records of campus activities related to digital da'wah. This documentation supported and enriched the findings from interviews and observations, providing comprehensive visual context for the phenomena studied.



**Picture 1**  
**Research Flow Design**

**RESULTS AND DISCUSSION**

The findings reveal a range of perspectives among Islamic Religious Education (IRE) students regarding the impact of digital da'wah within the academic environment of Universitas Islam Raden Intan Lampung. These insights are drawn from interviews conducted with fifteen student informants as detailed below.

No	Name Initials	Interview Results and Summary Conclusions
1.	S.B	He stated that he is an active user of social media, particularly TikTok, and views digital da'wah as a crucial medium for conveying religious teachings in an engaging and easily understandable manner for the younger generation. He believes that digital da'wah content has positively influenced his religious behavior and has observed similar changes among his peers. Although he has not yet directly participated in content creation, he supports the involvement of IRE students in responding to the digital da'wah trend, which he perceives as still insufficiently active. The main challenges identified include limited acceptance and the presence of misleading content; nevertheless, he hopes that future digital da'wah efforts will become more grounded and foster meaningful transformation among university students.
2.	N.S	He stated that he is an active user of social media platforms such as Instagram and TikTok, viewing digital da'wah as the dissemination of religious messages through these channels, a practice he believes has evolved since his school years. He considers digital da'wah significant due to its positive impact on young people and its role in facilitating access to religious information. Content that resonates with him often centers on themes of spiritual migration (hijrah) and inner peace, frequently influencing his attitudes and behaviors toward improvement. He emphasizes that digital da'wah should be communicated respectfully and without provocation, and highlights the importance of researching its effectiveness among university students.
3.	V.H	He reported being an active user of Instagram and TikTok and considers digital da'wah important due to its easy accessibility, wide reach, and engaging presentation, particularly through video format. He noted that da'wah content often positively influences his attitudes and behaviors, although he has occasionally felt uncomfortable with overly zealous material. He believes the impact of digital da'wah largely depends on the nature of the content, which can either encourage openness or create resistance among students. While he has shared da'wah content from other accounts, he observes that IRE students remain relatively inactive in utilizing social media for da'wah purposes. He expresses hope that future digital da'wah efforts will become more creative,

		innovative, and capable of capturing the interest of younger generations.
4.	F.A	Digital da'wah is perceived as the dissemination of Islamic teachings through technological platforms such as social media and websites, which are considered effective in reaching both younger generations and the broader community. The success of digital da'wah depends on delivering messages with courtesy, creativity, and relevance to contemporary developments. Engaging and educational content can enhance religious understanding, despite challenges such as misinformation and differing perspectives among da'is. Therefore, it is essential that digital da'wah be conducted wisely, upholding the principles of truth and responsibility.
5.	F.K	Digital da'wah is regarded as creating new opportunities for preachers to disseminate Islamic teachings more broadly, unrestricted by time or location. Utilizing platforms such as YouTube, Instagram, and TikTok, da'wah messages can reach diverse audiences, ranging from youth to older generations. The interviews indicate that society is increasingly receptive to modern methods of da'wah, provided that the content remains compliant with Sharia and is delivered in an engaging and non-judgmental manner. Moreover, the more interactive approach enhances the sense of closeness and emotional connection within digital da'wah.
6.	R.	Digital da'wah is perceived as a response to the challenges of a fast-paced, predominantly online era. Islamic preachers and content creators play a significant role in shaping public opinion, particularly regarding moral and religious matters. However, alongside these opportunities lies a great responsibility to ensure that the content of da'wah remains accurate, does not cause division, and promotes peace. Therefore, it is essential for digital preachers to continuously pursue learning, remain open to constructive criticism, and uphold ethical standards in their online communication.
7.	H.S	It is observed that digital da'wah has been extensively implemented among university students, owing to its greater accessibility and compatibility with current technological developments. However, a number of students have not fully maximized its potential, largely due to distractions from alternative content. Although the quality of the material delivered is considered adequate, opportunities for direct interaction with the audience remain limited. Nevertheless, efforts continue to encourage students to enhance their da'wah practices to be more effective and engaging.
8.	A.F	It has been observed that digital da'wah is increasingly practiced among university students, primarily due to its greater accessibility via platforms such as Instagram and YouTube. Nevertheless, despite substantial utilization by many students, a portion has yet to fully maximize the potential of digital da'wah, often due to distractions from other social media content. The

		materials conveyed in digital da'wah are generally well-prepared, delivered in an accessible and comprehensible manner. However, opportunities for direct engagement with the audience remain limited. Nonetheless, students maintain an active role in promoting positive content and disseminating valuable information within the academic environment.
9.	H.A	The findings indicate that digital da'wah has gained considerable popularity among university students, particularly through social media platforms such as Instagram and YouTube, which deliver religious content in an engaging and accessible manner. However, despite the extensive consumption of digital da'wah, significant challenges persist, notably the verification of information accuracy and distractions caused by unrelated content. Although the digital da'wah materials have demonstrated a positive impact on the audience, direct interaction between content creators and their audiences remains limited. Nevertheless, students recognize their responsibility to actively disseminate beneficial da'wah content and to promote more prudent use of social media for religious purposes within the campus community.
10.	K.N	The respondent reported daily active use of social media, particularly TikTok and Instagram, to stay informed about developments in digital da'wah. They perceive digital da'wah as significant for the younger generation due to its accessibility anytime and anywhere. The respondent frequently watches da'wah content by Ustadz Adi Hidayat and acknowledges its positive influence on their religious practices. Although not yet creating da'wah content themselves, they follow da'wah accounts to obtain accurate information. Furthermore, they emphasize the necessity for Islamic education students to be discerning when sharing da'wah content to prevent misinformation. The respondent expressed hope that digital da'wah will continue to evolve and provide widespread benefits.
11.	K.H	The respondent indicated that she frequently watches da'wah content on TikTok and Instagram to learn about worship practices and life values. Fitri perceives digital da'wah as highly beneficial due to its accessibility, affordability, and flexibility. She finds concise and clear content to be more engaging and easier to understand. Fitri follows accounts such as Ustadz Abdul Somad, whose teachings have influenced her attitude. Although she has not yet created her own content, Fitri believes that digital da'wah has a significant impact on university students. She identifies challenges such as lack of motivation and awareness. Coming from a public school background and with no plans to attend UIN, she initially felt surprised by the digital da'wah phenomenon. Her hope is that digital da'wah will continue to develop and provide positive benefits for the younger generation.
12.	I.M	The respondent reported regularly accessing social media platforms, particularly TikTok and Instagram, to watch da'wah videos. According to Maulida, digital da'wah refers to the dissemination of religious teachings through social media, such as

		sermons delivered by Ustadz. She emphasizes the importance of digital da'wah due to its accessibility at any time without the need to attend physical religious gatherings. Maulida prefers content related to prayer and worship as it is easily comprehensible, and she frequently watches sermons by Ustadz Adi Hidayat and Hanan Attaki. She noted that such content has positively influenced both herself and her peers to improve their behavior. Although not all students are actively involved in da'wah, Maulida recognizes its positive impact and expresses hope for the continued growth and development of digital da'wah.
13.	F.A	The respondent reported being moderately active on social media daily, particularly on Instagram and TikTok. In addition to using these platforms for entertainment and information, Aziz frequently watches da'wah content that is engaging and accessible. According to Aziz, digital da'wah has become a prominent trend in recent years, especially among university students. Many have begun to recognize the importance of delivering religious messages through more contemporary methods that resonate with the youth, such as short videos, illustrations, or easily understandable quotes.
14.	J.G	The respondent acknowledged several advantages of digital da'wah, including its rapid dissemination, flexibility, and creativity. The content often combines educational and entertaining elements, making it more easily accepted by the audience. However, caution is necessary, as not all content is accurate; some may be overly judgmental or even misleading. Therefore, it is crucial for Islamic Education students to actively participate, given their knowledge and ability to correct misinformation. Gusnanda himself has contributed to creating da'wah content and finds it rewarding to be able to make a meaningful contribution.
15.	F.	Observing the trend of digital da'wah reveals numerous positive impacts. Many peers have demonstrated improved behavior after regularly engaging with da'wah content, which frequently emphasizes values such as honesty, patience, and mutual assistance. The aspiration is for digital da'wah to continue evolving while remaining faithful to Islamic teachings and avoiding any form of division. Furthermore, Fadli hopes that this research will serve as motivation for Islamic Education students to become more active, creative, and prudent in conducting da'wah within the digital realm.



**Figure 1. Interview with PAI Students at UIN Raden Intan Lampung**



**Figure 2. Students are Watching Digital Preaching Content through Social Media.**

Based on in-depth interviews with several Islamic Education (IRE) students, it was found that digital da'wah through social media plays a significant role in the internalization of Islamic values among the younger generation, particularly university students. Platforms such as Instagram, TikTok, and YouTube are regarded as highly effective media for reaching a broad and rapid audience. This effectiveness is attributed to the high frequency of social media usage among students and the appeal of content that is visual, interactive, and easily consumable. Informants reported that they often engage with da'wah content indirectly through their daily social media timelines. Popular content typically includes short videos lasting 1–3 minutes, motivational quotes from the Qur'an and Hadith, Islamic-themed illustrations, and excerpts from sermons by well-known scholars. Figures like Ustadz Adi Hidayat and Abdul Somad are recognized not only for delivering Islamic knowledge in a scholarly manner but also for communicating in a way that resonates emotionally. Several students expressed an increase in spiritual awareness after consistently following digital da'wah accounts, reflected in behavioral changes such as greater consistency in performing prayers, more selective social interactions, and heightened concern for Islamic social issues.

However, students also acknowledge that digital da'wah faces several challenges. A primary concern is the potential dissemination of information that is not scientifically or religiously validated. Many new da'wah accounts emerge without a solid scholarly foundation, with some even promoting provocative or deviant narratives. Additionally, negative responses from netizens, including cynical comments and hate speech, present psychological challenges for digital preachers. Active participation by students in producing and distributing da'wah content remains relatively low, with most remaining passive consumers despite possessing considerable creative potential and adequate technological access. This highlights the need for encouragement, training, and guidance to enable students, especially those from the Islamic Education department, to become active agents within the digital da'wah ecosystem rather than merely recipients. Furthermore, students emphasize the importance of developing digital da'wah strategies that prioritize not only the content but also the design, aesthetics, linguistic approach, and content consistency to compete with the entertainment-dominated social media landscape. Da'wah that is grounded, humane, and relevant to everyday issues is deemed more effective in garnering empathy and fostering a deep understanding of Islam.

### Discussion

The findings of this study indicate that digital da'wah represents a novel transformation in the methods of conveying Islamic teachings in the contemporary era (Hidayah, 2023). Advances in information and communication technology, particularly through social media platforms, have not only altered patterns of communication among the Muslim community but have also created broader, more flexible, and interactive opportunities for da'wah activities. (Qury, 2024). This phenomenon accords with da'wah communication theory, which underscores the necessity of tailoring messages to both the medium and the audience's characteristics (Haerat & Adam, 2024; Setyaningsih, 2023). Social media platforms such as Instagram, TikTok, and YouTube enable a visually oriented, concise, and readily assimilated mode of da'wah, making them particularly well-suited to the communicative preferences of Millennial and Generation Z audiences. (Jima'ain, 2023). As members of the digital-native cohort, university students prefer Islamic content presented in an informal, non-lecturing manner and packaged with strong visual appeal. This preference indicates that contemporary da'wah is shaped not only by the substance of its message but also by the delivery strategy and aesthetic design (Nusti & Kasim, 2024).

The emergence of prominent religious figures such as Ustadz Adi Hidayat, Ustadz Abdul Somad, and Ustadz Hanan Attaki (Ismiati et al., 2024) Their presence in digital spaces serves as an indicator that religious authority is also undergoing a process of transformation. (Nasichah et al., 2024). Confidence in these religious figures contributes to the development of a more open and participatory da'wah ecosystem. Audiences are no longer merely passive recipients of religious messages; rather, they actively engage in the process by commenting, sharing, and even reinterpreting content in creative and personalized formats. From an impact perspective, digital da'wah has demonstrated its capacity to influence students' behavioural patterns and strengthen their spiritual consciousness. These findings reinforce the scholarly perspective that digital media, when employed appropriately, can serve as a highly effective instrument for religious education. However, this dynamic also introduces critical ethical and methodological implications. The open-access nature of social media platforms enables individuals—regardless of their theological competence—to disseminate religious content. This condition elevates the risk of spreading religious misinformation, doctrinal deviations, and potentially inflammatory rhetoric. Such risks pose serious concerns, as the dissemination of inaccurate religious information can significantly affect the faith and practices of the broader Muslim community. Accordingly, there is an urgent need to cultivate digital da'wah literacy, which necessitates the integration of technological proficiency, rigorous Islamic scholarship, and adherence to ethical standards grounded in Islamic communication principles. This comprehensive approach is essential to ensure that digital da'wah maintains its integrity, authenticity, and educational value in the contemporary digital landscape.

This condition places students—particularly those enrolled in Islamic Religious Education (IRE) programs—in a strategically significant position. They are not merely recipients of da'wah messages, but also hold the potential to serve as active agents in the creation and dissemination of religious content that is educational, authentic, and creatively delivered. Within this framework, it is imperative for Islamic higher education institutions to provide students with comprehensive training in digital da'wah skills through curricula that are responsive to the dynamics of the digital age. Furthermore, contemporary da'wah must adopt a dialogical and solution-oriented approach, one that aligns with the socio-cultural context of its target audience. Rigidly dogmatic or exclusivist methods tend to be disregarded by the younger generation. Thus, the integration of

substantive Islamic values with effective and communicative digital media strategies emerges as a crucial factor for the success of modern da'wah initiatives.

This study demonstrates that digital da'wah plays a significant role in enhancing students' spiritual awareness and religious attitudes through social media platforms that are both accessible and engaging. Nevertheless, challenges remain, such as the limited active participation of students and the circulation of unverified content, highlighting the need to improve students' understanding of digital da'wah. This research contributes conceptually by expanding insights into the transformation of da'wah practices in the digital era. In addition, it offers practical recommendations for integrating digital communication skills into Islamic Religious Education curricula and encourages universities to equip students to become responsible and relevant content creators in today's digital landscape.

## CONCLUSION

This study concludes that digital da'wah has become a crucial component in the internalization of Islamic values among students of Islamic Religious Education (IRE). Platforms such as TikTok, Instagram, and YouTube are considered effective in delivering da'wah messages swiftly, broadly, and engagingly, particularly to the younger generation familiar with digital media. Students reported positive impacts from da'wah content including enhanced spirituality, behavioral improvements, and increased motivation to engage in creative da'wah activities. Nonetheless, challenges such as the dissemination of invalid information, insufficient digital literacy, and low active participation among IRE students remain significant concerns. Therefore, a more systematic, educational, and aesthetically appealing digital da'wah strategy is necessary, alongside institutional support to equip students with media-based da'wah competencies. Grounded, moderate, and contextual digital da'wah is regarded as the most appropriate approach to address the evolving socio-religious dynamics in today's digital era.

This study has several limitations that should be acknowledged. First, the number of participants was limited to fifteen IRE students from a single university, which means the findings cannot be generalized to all IRE students across Indonesia. Second, the study employed a descriptive qualitative method, making the results exploratory in nature and lacking statistically measurable data. Additionally, the research focused only on three social media platforms TikTok, Instagram, and YouTube while other platforms commonly used for digital da'wah were not included in the scope of this study. To deepen the understanding of digital da'wah, future research is recommended to involve more participants from various universities and regions. A mixed methods approach can also be employed to produce more comprehensive results and allow for quantitative analysis. Additionally, exploring other digital platforms such as podcasts, Twitter, or Facebook could provide alternative perspectives on the dynamics of digital da'wah. Future studies may also further investigate the role of gender, the level of student engagement, and the long-term impact of digital da'wah on their religious behavior.

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