

Digital Da'wah for Generation Z: Strategies and Challenges in Building Spiritual Awareness

Mohamad Febrianto¹ Abdul Muhid²

¹ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

² Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Corresponding Author:

Mohamad Febrianto,

Master's programme in Islamic Communication and Broadcasting, faculty of da'wah and communication, Suanan Ampel Surabaya State Islamic University.

Jl. A. Yani No. 117, Surabaya

Email: febriprezi@gmail.com

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Abstract

The development of digital technology has created a new landscape in Islamic da'wah activities, especially in reaching Generation Z, known as digital natives. This generation has distinctive characteristics such as high dependence on the internet, preference for visual communication, multitasking, and quick response to concise and instant information. This requires a change in da'wah strategy from a traditional approach to a digital approach that is more interactive, contextual, and participatory. This study aims to analyse effective digital da'wah strategies and evaluate the main challenges in building generation Z's spiritual awareness. The method used was a scoping review based on Arksey and O'Malley's framework, which included literature searches from various scientific databases, article selection, data mapping, and systematic presentation of results. The results show that effective da'wah strategies include the use of a relaxed and popular communication style, the utilisation of attractive visual content that is in line with trends, educational and participatory message delivery, and a consistent and active presence on social media platforms such as TikTok, Instagram, and YouTube. However, digital da'wah also faces serious challenges such as rampant misinformation, low digital literacy among preachers and audiences, Generation Z's spiritual identity crisis, and misuse of digital media for personal gain and popularity.

Keywords: Digital Da'wah, Generation Z, Social media



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INTRODUCTION

The development of digital technology has brought significant changes in various human life activities in the near future, including in various fields, including religious communication or da'wah. The digital era is marked by the rapid advancement of information technology, especially through social media and other digital platforms that have revolutionised the way humans access, disseminate and internalise information, including religious messages (Khairil dkk., 2020; Zainudin dkk., 2024). This phenomenon indirectly encourages the transformation of da'wah methods from conventional approaches to digital approaches that are more interactive, fast, and reach a wider audience without space and time limits.

In this context, the existence of Generation Z, the generation born around 1995 to 2010, is at the centre of attention in contemporary da'wah discourse. This generation is known as digital natives who have been familiar with technology and the internet since birth. This new generation has a different lifestyle from the previous generation, very quickly they get information sources in just a very short time without having to open a book, they already get information in their hands and store it neatly without having to write it down with a ballpoint pen (Haq & Mat Isa, 2024; Sutan, 2024). The information they get comes from the internet so they become dependent on the internet. Likewise, communication in this generation also focuses on digital communication patterns, media preferences, and the way they interpret life including spiritual values is strongly influenced by the digital environment.

Digital communication patterns used by generation z are very dynamic, fast, and less critical to see information that appears, often making this generation exposed to hoax information. So the da'wah strategy aimed at this generation needs to be designed by considering the characteristics of the media they use daily with full of comprehensive information, the language style they understand to convey expressions in communication, must be in accordance with the rhetoric of gen z and the format of delivering messages that are able to attract attention and arouse their spiritual awareness, so as to make individuals more developed for the better (Suhartini dkk., 2023; Veilleux-Lepage dkk., 2023).

However, digital da'wah efforts to Generation Z do not escape the challenges that continue to emerge and are endless. On the one hand, technology provides opportunities to spread Islamic messages widely and has adapted Generation Z's communication style without removing the essence of religious deepening and dynamic; on the other hand, there is a risk of misinformation that continues to spread in digital media, banalisation of religious messages delivered by content creators who only want to be monetised, to entertainment content competition that dominates the digital world which is increasingly mushrooming endlessly (Rohmatulloh dkk., 2022; Ruslin, 2024). In addition, the ability of da'i to adapt technology and understand the psychology of digital audiences is a key factor in the success of digital da'wah. Therefore, it is important to examine in depth the effective strategies in digital da'wah and identify the challenges faced in building spiritual awareness among Generation Z.

Based on this background, this article aims to analyse relevant and effective digital da'wah strategies for Generation Z, as well as evaluate the challenges faced in the process of building spiritual awareness through digital media (Efendi, 2021; Kurniawati & Wibowo, 2024). This study is expected to provide theoretical and practical contributions in the development of Islamic da'wah methods that are adaptive to generational dynamics and advances in information technology.

RESEARCH METHOD

This research was conducted using a scoping review approach that draws on Arksey and O'Malley's framework, which is designed to thoroughly and systematically explore the scope of the literature (Al-Hakim dkk., 2025; Hooshmand dkk., 2023). The process began with the formulation of a research question that formed the basis of the literature search. Next, a search for relevant studies was conducted, followed by a selection process of articles based on predetermined criteria. After that, the data obtained was mapped through a charting process to organise the information in a structured manner. The final stage of this process is the compilation, summarisation and presentation of the findings obtained in the form of a systematic narrative, thus providing a comprehensive overview of the topic under study (Alinat-Abed, 2023; Qushayyi Yusran & Afiyah, 2024).

Step One: Formulate a research question

This research aims to collect and disseminate findings that are closely related to the topic under review. The literature search process was conducted through three main databases, namely Semantic Scholar, Google Scholar, and Scopus (Salim & Othman, 2025; Sutjipto dkk., 2023). To clarify the direction of the study, the PEOS (Problem, Exposure, Outcome, and Study Design) framework was used as a guide in determining keywords and designing a systematic literature search strategy. Specifically, this research focuses on the challenges and strategies of digital da'wah in building Generation Z's spiritual awareness.

Table 1. Framework Research Question

Problem	Exposure	Outcome	Study Design
How is the effectiveness of da'wah in building spiritual awareness among genrasi z, and what are the challenges faced in the process?	Exposure to digital da'wah content social media (such as You tube, Instagram, Tiktok, or da'wah podcasts)	Increased frequency of worship,interest in learning religion, attitude change towards Islamic values	A journal related to research design that aims to identify relevant information on digital da'wah strategies and challenges for the z generation.

Step Two: Searching for relevant studies

This scoping review adopted the approach developed by the Joanna Briggs Institute (JBI) in the identification and selection of relevant articles (Peters dkk., 2015). The approach was applied by systematically setting inclusion and exclusion criteria (Abdullah dkk., 2022; Aswar & Afifi, 2024). The inclusion criteria in this review included original articles written in Indonesian or English, published within the last six years (2018-2025), available in full-text, accessible online, and indexed in Scopus (categories Q1 to Q4) and Sinta (categories S1 to S6) databases. Articles must also discuss the theme of the challenges and strategies of digital da'wah generation z. Meanwhile, articles in the form of research protocols are excluded from this review, in accordance with the framework of Arksey and O'Malley (Prirol, 2019; Turki dkk., 2025).

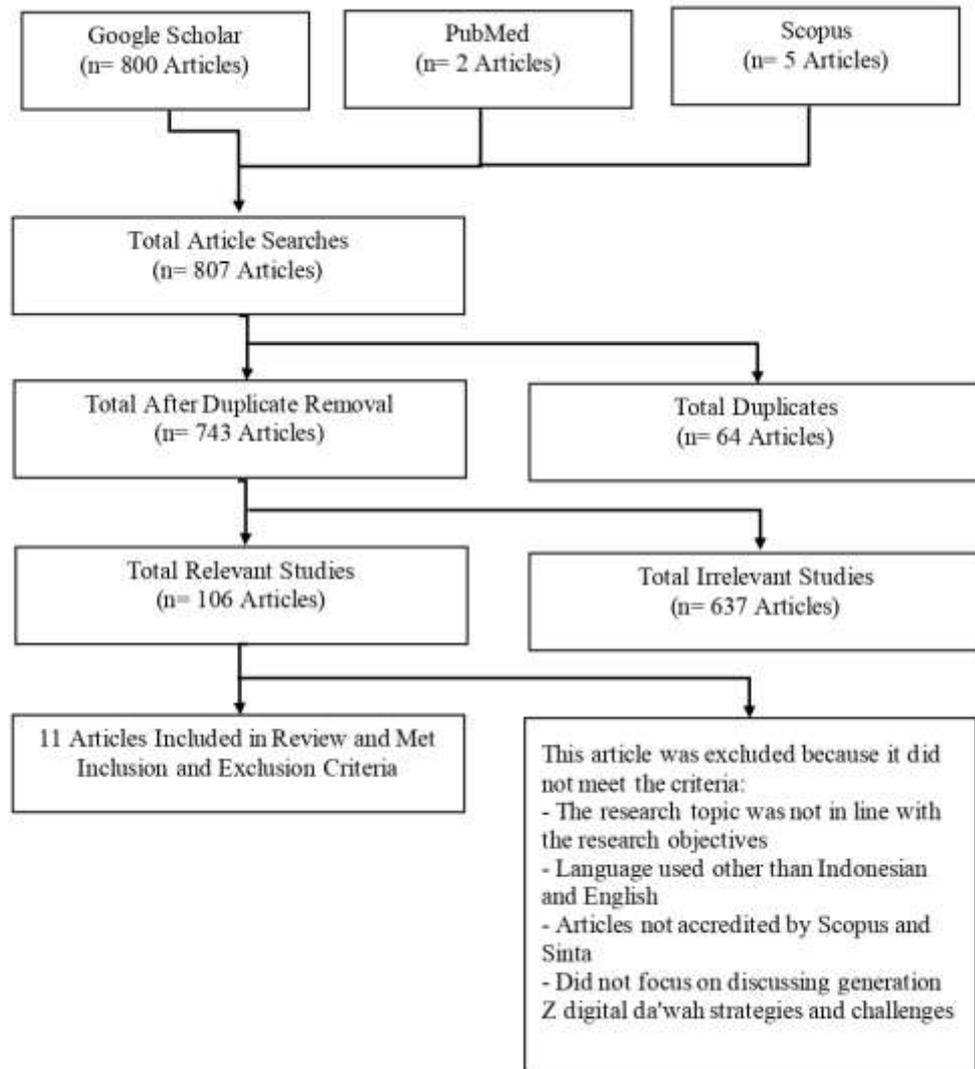
The literature used in this scoping review was obtained through several databases, namely PubMed, Google Scholar, and Scopus. These four sources were utilised to find publications relevant to the focus of the study and research questions. To ensure the accuracy of the search and selection process, a filtering method based on the PRISMA Extension for Scoping Reviews (PRISMA-ScR) (Stoddard, 2019; Turki dkk., 2025) was used

Table 1. Framework Research Question

DataBases	Keywords and Query
Google Scholar	1. Digital Preaching
PubMed	2. Generation Z Preaching
	3. Preaching Strategies and challenges
Scopus	4. Digital Preaching Strategies
	5. Digital preaching Challenges

Step Three: Selecting Suitable Articles

At this stage, further screening was conducted by referring to the PRISMA Extension for Scoping Reviews (PRISMA-ScR) guidelines developed by (Hossain & Haque, 2021; Thaib, 2020). The PRISMA ScR flowchart is designed to assist researchers in conducting scoping reviews systematically, resulting in a synthesis of more appropriate and relevant studies to be analysed as a whole. The article selection process involved reviewing all studies that contained at least one outcome related to communication in the context of traditional medicine (Elshahat dkk., 2024; St Aisyah, 2019). The screening stage began with an initial selection of titles and abstracts that met the pre-determined inclusion and exclusion criteria. Articles that passed this stage were then analysed in more depth and categorised into three groups, namely: "included", "excluded", and "uncertain", in accordance with standardised literature selection procedures. This entire process was conducted following the scoping review framework formulated by Arksey and O'Malley (Bazzi, 2019; Melbourne, 2023).



PRISMA-ScR Diagram of the Flow of Search and Selection of Scoping Review

Step Four: Charting the data

The data charting process in this study was carried out on journals that had passed the previous selection stage. The purpose of this stage was to collect key information, such as author names, year of publication, research objectives, methodological approaches used, and relevant themes and recommendations. Each researcher recorded this information independently, and then compared and analysed the collected data to systematically collate the information (Manan dkk., 2022; S. B. M. Yusuf dkk., 2023).

Step Five: Compiling, Summarising, and Presenting Findings

In this stage, the researcher organised the findings from the analysed articles into a number of themes in line with the research focus. After that, the results were summarised to fit the study objectives. This process was followed by in-depth analyses to identify gaps in the available literature and to formulate potential implications for future practice and policy (Siagian, 2024; F. Yusuf dkk., 2025).

Literature Search Results

Through a literature search with predetermined keywords, a total of 12 articles were analysed based on a number of indicators (Pamungkas dkk., 2024; Ramli dkk., 2023). The inclusion criteria in this study included original articles, written in Indonesian or English, published within the last six years (2018-2025), available in full text, accessible online, and indexed in the Scopus database (Q1 to Q4) or accredited in the SINTA system (S1 to S6). In addition, the selected articles specifically address the strategies and challenges of digital da'wah generation z. The results of the article review are summarised in Table 3, which provides information on the research design of each identified study.

Table 1. Framework Research Question

No	Problem	Exposure	Outcome	Study Design
1.	Lala Nabilah Chandra, Yunia Rahmiati, Faiz Abdurrahman, Abiyyu Haidar Mutawakkil, M. Faruq Al-Barqi (2025)	Analysis of Da'wah Strategy in the Digital Age (Case Study: Ust. Hanan Attaki's Instagram Account)	Qualitative with descriptive analytical approach	Ust. Hanan Attaki's digital preaching through Instagram represents a significant transformation in the approach to Islamic preaching, utilising social media features, a casual communication style, and content relevant to the younger generation. This strategy is effective in building engagement, active communities, and inclusive messaging, although it still faces challenges of literacy and authenticity.
2.	Azwar and Iskandar (2024)	Islamic Da'wah for Gen-Z: Opportunities, Challenges, and Strategies	This research uses a qualitative method with an analytical descriptive approach.	Islamic Da'wah for Gen-Z faces great opportunities through technology, social media, and their social engagement, but also challenges from digital distraction, secularism, and identity crisis. Effective strategies include utilising technology, educative approaches, strengthening communities, and digital literacy education. Implementation needs to be through creative content, educational programmes, social activities, and digital literacy training.
3.	Agustriani Muzayanah,	The Dynamics of Islamic Da'wah in	This research uses a	Da'wah in the digital era requires transformation through

	Yasser Muda Lubis (2023)	the Digital Age: A Study of Implementation Strategies and Challenges Faced	A qualitative method with a literature research approach.	technological media with strategic steps such as digital training, media ethics, and content creativity. The challenges include digitisation of da'wah materials, application development, and the use of media such as podcasts, to remain relevant and in demand, especially by the younger generation.
4.	Ridwana, Ramsiah Tasruddinb (2025)	Optimising Social Media for Islamic Da'wah: Challenges and Strategies	This research uses a qualitative approach with an analytical descriptive method.	Social media is an effective yet challenging means of da'wah. The success of digital da'wah requires digital literacy, good communication, and community support so that the message of Islam is conveyed wisely, interestingly, and according to Sharia values.
5.	Ummu Azka Amalia, Muh. Nur Rochim Maksum (2024)	Salafist Da'wah Strategy in the Digital Age: (Literature Review of Da'wah Approaches and Media)	Descriptive qualitative with a library research approach.	This research concludes that Salafi da'wah in the digital era has successfully utilised social media and information technology effectively to spread Islamic teachings, attract public attention, and encourage dynamic interaction and discussion through consistent and interesting content.
6.	M. Nashoihul Ibad (2025)	Digital Literacy Strategy in the Era of TikTok Social Media: Challenges and Opportunities	Qualitative descriptive with content analysis approach	This research concludes that TikTok offers great opportunities for digital da'wah through engaging content, active interaction and audience-based strategies. Challenges include consistency, ethics and content quality. Continuous evaluation, adaptation to trends, as well as training and analytics tools are needed to improve the effectiveness of da'wah on this platform.
7.	Fauzi 2023	Digital Da'wah:	Descriptive	The challenge of da'wah in the

		Opportunities and Challenges	and qualitative with literature study approach	digital era is that da'I must package da'wah messages attractively with high creativity because the characteristics of this millennial generation are easily bored. Creativity is an important skill for da'I to support da'wah content that the z generation is interested in.
8.	Sintiana Nasution, Zainal Efendi Hsb (2024)	Dynamics and Challenges of Islamic Da'wah in the Modern Era	the method used is descriptive qualitative with a literature study and analysed with thematic analysis	interested in. 8 Sintiana Nasution, Zainal Efendi Hsb (2024) Dynamics and Challenges of Islamic Da'wah in the Modern Era the method used is descriptive qualitative with a literature study and analysed with thematic analysis Islamic da'wah in the digital era faces challenges such as differences in interpretation and the spread of misinformation, but digital technology opens up great opportunities to expand the reach of da'wah. With creative, innovative, adaptive strategies and the use of appropriate technology and accurate materials, da'wah can remain effective. Active community participation is also important to strengthen the spread and understanding of moderate and correct Islamic teachings.
9.	Firman Maulidna, Khairatul Ulfi, Annisa Mulia, Ahmad Zuhri Ramadhan, Muhammad Saleh (2025)	Ethics of Da'wah in Digital Media: Challenges and Solutions	Descriptive qualitative with a literature study approach	While technology has made it easier to spread the message of Islam, challenges such as inaccurate information, negative content, and lack of regulation remain a threat. Therefore, da'is need to be equipped with the right knowledge, skills and ethical guidelines. Solutions include training, using trusted platforms, collaborating with

				experts, and encouraging constructive dialogue. In conclusion, digital da'wah must be conducted wisely and ethically to maintain the integrity and relevance of Islamic teachings in the modern era.
10.	Mukhlissal Hasbi, Sucitra, Aris Fadillah (2024)	The Role of Social Media in Da'wah: Challenges and Opportunities in the Digital Age	Descriptive Qualitative Method with Literature study approach	Social media has a very important role in the spread of Islamic da'wah in the digital era. Various platforms allow da'wah to be done creatively, interactively, and reach a wider audience. However, challenges such as misinformation, criticism, and commercialisation of da'wah must be addressed with the right strategy. With wise utilisation and based on the right knowledge, social media can be an effective tool in increasing Islamic understanding and awareness in society.
11.	Syifa Aulia Rahmadhani, Dhamar Indra Pratama, Rifada Nur Az Zahra Putri, Ziana Nur Rochimah, Ahmad Rahman Ludiansyah (2024)	The Potential of Da'wah on Tiktok Social Media: Opportunities and Challenges for Islam in the Digital Age	Quantitative research that emphasises the collection and analysis of numerical data	Da'wah on Tiktok and social media has great potential to spread the message of Islam widely and attractively. However, challenges such as hoaxes, radicalism, cyberbullying, low digital literacy, and media ethics need to be addressed. Therefore, digital competence and ethical responsibility are required for da'wah to have a positive impact and be relevant in the digital era.

RESULTS AND DISCUSSION

The results of this study explain that the digital era opens a new space for Islamic da'wah to reach the community more efficiently, flexibly and inclusively. The younger generation, who are the main target of digital da'wah, require a different approach from conventional methods. Platforms such as TikTok and Instagram are proven to accommodate Gen Z's digital lifestyle, with visual appeal and short but intense interaction time (Ibad, 2025). However, the

dissemination of Islamic information in cyberspace is also vulnerable to deviation, both in terms of content and delivery (Ridwan & Ramsiah Tasruddin, 2025). The research emphasises the importance of standardising digital da'wah ethics, training tech-savvy preachers, and utilising trusted platforms. Da'wah done wisely and data-based can be a profound educative and transformative tool. However, if misused or ignored ethics and accuracy, it can actually be a threat to the image of Islam itself (Hasanah, 2021). More than just conveying teachings, digital da'wah must be able to invite, inspire, and empower audiences to understand Islam contextually and moderately. This approach requires synergy between Islamic values and digital skills, as well as strengthening the peaceful and rational Islamic narrative in facing the era of disruption (Muzzammil, 2021).

The Challenge of Digital Da'wah:

Misinformation and hoaxes that can mislead audiences

In the implementation of da'wah in the digital era, preachers face various serious challenges that need special attention so that the message of Islam can be conveyed correctly, wisely and relevantly. One of the main challenges is the rise of misinformation and hoaxes that spread very quickly through social media. Religious information that is not verified or conveyed by parties who do not have the authority can easily mislead the audience, even triggering misunderstanding of Islamic teachings (Syifa Aulia Rahmadhani dkk., 2024); (Maulidna dkk., 2025).

Da'wah ethics and media abuse

The issue of digital da'wah ethics is a crucial issue in the era of social media, where many millennial preachers and Islamic content creators tend to ignore the basic principles of da'wah such as wisdom, mau'izah hasanah, and tawadu'. Research (MG, 2019) shows that cyberspace is often used not only to convey Islamic messages, but also as a means of self-actualisation through the practice of digital narcissism such as selfies, imaging, and uploading personal activities that are not relevant to the value of da'wah. Furthermore, da'wah is often positioned as a profession oriented towards materialism, popularity, and even political interests, which ultimately shifts the purpose of da'wah from the sacred mission of fostering the ummah to a means of commodification and social expansion. This kind of practice results in the disorientation of the meaning of da'wah and the decline of the integrity of the preacher in the eyes of the community. Therefore, revitalising the ethics of digital da'wah is very important so that da'wah activities on social media still maintain sacredness, sincerity, and noble character as the main foundation in conveying the teachings of Islam.

High creativity is needed so that the audience does not get bored

Another challenge that is no less important in digital da'wah is the demand for high creativity in delivering Islamic messages, especially when the main audience is the younger generation who have characteristics of getting bored quickly, prefer visual displays, and are accustomed to short and instant content. In this context, da'wah approaches that are monotonous, too long, textual without supporting visuals, or delivered in a rigid and formal language style, will be difficult to accept and even risk being completely ignored by the audience. As stated by (Fauzi, 2023), preachers in the digital era must have the ability to package messages in a way that is interesting, innovative, and in accordance with social media communication trends. This includes the use of multimedia such as short videos, infographics, digital illustrations, and storytelling, so that the da'wah message is not only delivered but also inspires and makes an impression.

Identity crisis and secularisation among Gen Z

On the other hand, preachers in the digital era also face serious challenges in the form of identity crises and symptoms of secularisation that are increasingly strengthening among Gen Z. This generation has grown up in a massive globalisation, exposed to popular culture that often contradicts Islamic values, and influenced by a pragmatic and instant way of life (Hanugh dkk., 2021). As a result, many of them begin to move away from religious teachings, question religious authority, and seek the meaning of life through alternative sources that are not necessarily in line with Islam. In this situation, it is not enough for da'wah to be delivered informatively or normatively. Preachers are required to present a transformative, dialogical, and contextual approach to da'wah, which is able to answer the spiritual, intellectual, and existential needs of the digital generation, as stated by (Azwar, 2024) in his research on da'wah to Gen Z.

Lack of digital literacy among preachers and audiences

Finally, low digital literacy, both among preachers and audiences, is a serious obstacle in optimising the potential of da'wah in the digital space. Many preachers do not fully understand how social media works, including interesting content production techniques, effective digital communication strategies, and the algorithms of the platforms they use. This causes da'wah messages to often not be delivered optimally. On the other hand, audiences who have limited ability to sort and understand digital information are very vulnerable to hoaxes, religious-based radicalism, and manipulative Islamic narrative deviations. This condition demands a collaborative effort between preachers, da'wah institutions and digital communities to increase digital literacy capacity while strengthening moderate and contextual Islamic understanding. That way, digital da'wah can truly become a medium of enlightenment that educates and builds a critical and adaptive religious society (Anggraini dkk., 2022).

Relevant da'wah strategies:

Use of a relaxed and popular communication style

The use of a relaxed and popular communication style in digital da'wah is an important strategy to reach generation Z and millennials who are more responsive to personal, emotional, and relatable approaches. An example can be seen in Ustaz Hanan Attaki through his Instagram account, which presents the figure of the preacher as a down-to-earth spiritual friend, not a patronising authoritative figure (Chandra, L. N., 2025). With everyday language, a touch of humour, and real-life narratives, the da'wah message becomes easier to accept and relevant to the audience's daily lives. This strategy also opens up space for two-way interaction, such as through comments, Q&A sessions, and live streaming, which strengthens the bond between the preacher and his followers. Therefore, the relaxed and popular communication style is not just a trend, but a strategic approach to convey Islamic values in a contextual and inclusive manner in the midst of fast and competitive digital flows (Safiaji & Abbyzar Aggasi, 2023).

Utilisation of visual content in line with digital trends

Secondly, digital da'wah is increasingly relevant and effective with the use of dynamic visual content that is in line with current digital trends. The use of media such as short videos, infographics, animations, and podcasts allows religious messages to be delivered in a way that is more interesting, light, and easily understood by various groups, especially the younger generation who are familiar with visual information consumption styles. As reviewed by (Muzayanah & Lubis, 2023), the main attraction of digital da'wah lies in the aesthetic elements and creativity of the content that is able to arouse the attention, emotions, and interest of the

audience without having to sacrifice the substance of the Islamic message conveyed. Visual content that is designed communicatively and aesthetically not only functions as a medium for delivering information, but also a means of building positive narratives, shaping healthy perceptions of Islam, and expanding the reach of da'wah into digital spaces that are dense with information competition (Muthmainnah & Yusup, 2024).

Educational and participatory messaging

Third, the delivery of da'wah messages in the digital era is not sufficient if it is only one-way as in conventional lectures, but must be developed into an educative and participatory model. In this approach, the audience is not only positioned as passive recipients, but also invited to be actively involved in the da'wah communication process through discussion, question and answer, joint reflection, and collaboration in community-based religious activities. This model emphasises the importance of constructive two-way interaction, where the preacher acts as a facilitator who opens space for dialogue, not just a conveyor of information. This strategy is in line with the view of (Muriani dkk., 2024) which emphasises that educational da'wah that involves active audience participation can strengthen understanding, increase emotional engagement, and form collective awareness of Islamic values. Through this approach, da'wah becomes more contextualised, touches on the real needs of the community, and is able to build closer social ties.

Consistency and an active digital presence on platforms like TikTok

Finally, the success of digital da'wah is largely determined by consistency in producing quality content and an active and responsive presence on various social media platforms, especially on TikTok, which is now one of the most popular media for the younger generation. This consistency includes frequency of uploads, quality of material, and suitability to the needs and interests of the audience. Research (Kanti, 2020) emphasises that digital preachers need to understand how social media algorithms work, emerging trends, and content adaptation techniques so that da'wah messages continue to appear on users' timelines optimally. Not only that, the success of da'wah also depends on the preacher's ability to establish responsive communication, answer questions, and respond wisely to audience comments. With this strategy, digital da'wah not only reaches more people, but also builds an active, loyal and sustainable da'wah community.

Transforming Da'wah in the Digital Landscape

The results of the eleven studies show that Islamic da'wah has undergone a significant paradigm shift from conventional models to digital technology-based approaches. Social media such as Instagram, TikTok, and YouTube have become potential new platforms to deliver Islamic teachings more broadly, creatively, and adaptively to the changing lifestyles of the community, especially generation Z. This shows that the medium of da'wah now not only functions as a means of one-way communication, but has developed into an interactive medium that allows active audience participation, both in the form of comments, likes, and sharing content.

A casual approach, a language style relevant to digital culture, and visual content are effective strategies in building emotional and intellectual engagement with social media users. This marks that the success of digital da'wah is not only determined by the validity of the material, but also by the creativity of presentation and understanding of audience characteristics.

Challenges that Accompany the Development of Digital Da'wah

While the potential for digital da'wah is huge, all the research also highlighted a number of crucial challenges. Misinformation and hoaxes were the main issues discussed, where poorly verified religious messages can spread widely and lead to a misunderstanding of Islam. This serves as an alarm for preachers to be more careful in compiling and disseminating da'wah content, with a strong scientific foundation and evidence.

In addition, the issue of da'wah ethics becomes important with the increasing use of social media as a public space. The amount of da'wah content delivered provocatively or without empathy can actually damage the image of Islam and cause polarisation in society. Therefore, strengthening digital communication ethics is needed so that da'wah can run wisely, politely, and remain within the corridors of Sharia.

Another challenge that is no less important is the high demand for creativity in compiling interesting and not boring da'wah content, especially since young audiences have a short attention span and are very accustomed to fast content and visual. Da'wah that is monotonous or too formal tends to be less desirable. This confirms that today's preachers must have technological and artistic skills, not just theological ones.

Furthermore, the emergence of an identity crisis and the influence of secularism among the younger generation is also a serious challenge. Gen Z faces a huge flow of information that often contradicts religious values, causing confusion in forming a religious identity. Digital preaching needs to be present not only as a conveyor of teachings, but also as a companion to spiritual identity, which touches the existential and emotional dimensions of young people.

Another problem is the low level of digital literacy, both among preachers and the general public. Lack of understanding of how social media algorithms work, content distribution strategies, and the ethics of interacting digitally causes many da'wah contents to fail to reach the right audience or even cause controversy. Therefore, training and digital capacity building is an urgent need.

Theoretical and Practical Implications

Theoretically, the results of this collection of studies reinforce the view that da'wah in the digital era can no longer rely on traditional approaches alone, but must adopt theories of digital communication, interactivity, and media psychology. This opens up space for the development of new concepts in da'wah studies, such as participatory digital da'wah, data-driven spiritual communication, or Islamic edutainment.

Practically, these studies provide strategic guidance in developing more responsive and contextual da'wah programmes. The utilisation of technologies such as AI, social media algorithms, content analytics, and active community involvement can be critical to success. It is also necessary to develop a digital preacher training curriculum system, which not only teaches religious knowledge, but also media production and mass communication skills.

Research Limitations and Recommendations

Some of the studies analysed are still limited to descriptive qualitative approaches and literature studies, so they do not provide a strong quantitative picture of the effectiveness of digital da'wah statistically. In addition, the majority of studies focus on popular social media without exploring the deeper psychological and social impacts on audiences. In the future, empirical research with a mixed-method approach involving surveys, experiments and social media sentiment analysis is needed. Research also needs to explore non-mainstream platforms, as well as examine the influence of algorithms on da'wah visibility.

CONCLUSION

Islamic da'wah in the digital era has undergone a significant transformation through the utilisation of social media such as Instagram and TikTok that allows the delivery of religious messages to be more extensive, interactive, and in line with the characteristics of the younger generation. Creative, casual and relevant approaches have proven effective in building audience engagement and strengthening online da'wah communities. However, digital da'wah also faces serious challenges, such as misinformation, low digital literacy, Generation Z identity crisis, and weak ethics in media use. Therefore, the success of da'wah is not only determined by technological capabilities, but also by scientific integrity, audience understanding, and strong da'wah ethics. Digital preacher training, contextual and educative content development, and adaptive supervision are needed so that Islamic preaching in the digital space can be an effective means of spreading moderate Islamic teachings, forming a strong religious identity, and building a religious and digital-savvy society.

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