



Social Media as a Space for Digital Da'wah: A Study of *Mawḍū'ī*'s *Tafsīr* on Da'wah Verses in the Qur'an

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Abstract

This research aims to examine social media as a digital da'wah space through the mawḍū'ī interpretation approach to da'wah verses in the Qur'an. The development of information and communication technology has changed the pattern of community interaction, including in the delivery of religious messages. Social media is an effective means of disseminating Islamic values to the wider community, without being limited by space or time. Therefore, a comprehensive study is needed on the relevance of Qur'anic verses to the use of social media as a da'wah medium in the digital era. This research employs a library-based method with a mawḍū'ī (thematic) tafsir approach. Primary data is obtained from verses of the Qur'an related to da'wah, while secondary data comes from various relevant books of tafsir, books, scientific articles, and literature. The analysis is carried out by identifying, collecting, and interpreting da'wah verses thematically to find da'wah principles that can be applied in the digital space. The results of the study show that social media aligns with the principles of da'wah taught in the Qur'an. Da'wah verses such as Q.S. An-Naḥl 16:125, Q.S. Āli 'Imrān 3:105, Q.S. Fuṣṣilat 41:33, and Q.S. Al-Aḥzāb 33:45–46 affirm that da'wah must be carried out with wisdom, good advice, and polite dialogue. These principles are the ethical foundation for the use of social media as a means of digital da'wah. In addition to having great potential in expanding the reach of da'wah and increasing public access to religious information, social media also presents challenges in the form of spreading hoaxes, hate speech, intolerance, and irresponsible religious content. Therefore, digital da'wah needs to be done wisely by prioritising Islamic communication ethics, religious moderation, and the values of raḥmatan lil 'ālamīn. This study concludes that social media is a digital da'wah space that aligns with the spirit of the Qur'anic da'wah and can be an effective instrument for spreading Islamic messages in the digital era. Its use needs to be directed towards strengthening

moderate, inclusive, and constructive Islamic values to realise harmonious, civilised community life.

Keywords: Social Media, Digital Da'wah, Tafsir *Mawḍū'ī*, Da'wah Verses, Al-Qur'an

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Introduction

In today's digital era, social media has become an integral part of human life (Putri, 2023). From the perspective of the Qur'an, da'wah, or conveying religious messages, is a task that every Muslim must carry out. Thus, social media can be used as an effective means of da'wah in the digital era. Social media can reach a large number of people in a short time. In addition, social media allows us to interact with others directly and share accurate, useful information (Prasetyo & Widodo, 2021).

In this era, many young people are very open to the development of the times, without filtering the incoming impact. In many cases, their behaviour is often influenced by the misuse of digital access and not making good use of social media. With the current development of social media, it should be used as a means of Islamic da'wah. Based on the latest data, Indonesia recorded 212.9 million internet users and 167 million active social media users in 2024. This data comes from the total population of Indonesian citizens, which is 276.4 million. The data show that people currently tend to use the internet actively, especially social media (Rahmawati, 2021). There are many reasons people like to use the internet and social media, and it is not surprising that they are popular communication tools today. Therefore, da'wah needs to keep up with the times by utilising today's digital da'wah media.

Da'wah in the digital era is very important for the younger generation to accept Islamic teachings as a foundation in facing the changing times. The Qur'an is the primary source of guidance in life and the fundamental teachings of Islam. Allah SWT commands Muslims to preach in accordance with Islamic law. With the advent of the digital era, we must use it to the best of our ability as a means of preaching (Humairoh, 2021). With a wide scope, social media has great potential to convey important and useful information, including Islamic values in daily life. According to Yoga, the media has become an important element and the main supporter in human life, especially in terms of obtaining, transmitting, and disseminating information to the public (Yoga, 2015). Da'wah not only requires direct advice and lectures but must also adapt to the times to reach and influence more people.

Social media allows da'wah messages to reach individuals from diverse backgrounds, regions, and even countries. By utilising social media, da'wah can reach audiences more effectively, making it easier for the Alpha generation to understand Islamic teachings. In the Quran, the command of Allah SWT to preach has been explained as found in Q.S *An-Naḥl āyah* 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Translation: Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.

Indeed, your Lord, He is the best knowing of those who have strayed from His path, and He is the best knowing of those who are guided.

An-Naḥl 16:125

According to Ibn Kathir, this *āyah* is the primary guideline for implementing da'wah, emphasising the importance of employing methods that align with the conditions of the *mad'ū* (the da'wah objects). Da'wah must be done with wisdom (wisdom), *maw'izah ḥasanah* (good advice), and *mujādalāh bi al-latī hiya aḥsan* (polite and argumentative dialogue) (Katsir, 2003).

In the context of social media as a digital da'wah space, this *āyah* shows that digital technology is not only a means of disseminating religious information but also a forum for applying Islamic communication ethics. The principle of wisdom requires the *dā'ī* to choose content that is relevant, educational, and in accordance with the character of the digital audience. The principle of *maw'izah ḥasanah* encourages the delivery of an inspiring and soothing da'wah message. In contrast, the principle of *mujādalāh bi al-latī hiya aḥsan* is a guideline in dealing with differences of opinion that often appear in comment columns, discussion forums, and other social media platforms. Thus, Q.S. *An-Naḥl āyah* 125 provides the basis for the view that digital da'wah must prioritise wise, polite, and persuasive communication so that social media can become a constructive and educational space for da'wah to educate the public. The *āyah* explains the responsibility of Muslims to convey the call to mankind, to return to their creator, God. Of course, the da'wah approach referred to here must be wise and based on strong knowledge. Here, we can use social media to spread religious values that can be implemented in daily life. Most of humanity already uses social media, so da'wah will be easier to convey to the wider community.

Social media also facilitates discussion forums, allowing interaction between congregations and religious leaders. For example, they can exchange ideas, ask questions, and provide answers more easily through digital platforms. Through online dissemination of information, da'wah can promote tolerance and understanding across religions, foster better understanding between different religions and beliefs, strengthen tolerance, and reduce interfaith conflicts (Hana, 2007). After that, there is a term called digital exploration. Overall, digital exploration refers to the use of digital technology to conduct research in a specific field. Digital discovery involves using digital technology to investigate, explore, and understand a particular body of information or field in depth. It involves the use of various digital devices and technologies, including computers, software, mobile devices, and the internet (Suriadi, 2023). This is done to collect data, analyse information, and make discoveries. Thus, digital exploration serves as a tool that encompasses a variety of information, including in the context of da'wah.

Social media can be seen as an indirect tool that facilitates interaction and communication among users for exchanging information, images, videos, and ideas. Therefore, social media has great potential in spreading Islamic values in society. In this digital era, platforms such as *TikTok*, *Instagram*, *YouTube*, and the like can be broad and fast media for spreading Islamic teachings. The essence of Islamic teachings involves compassion and justice (Poernomo et al., 2025).

Social media provides an opportunity for Muslims to share information about kindness, provide support to others, and promote social justice. In addition, through various features on social networking platforms, Islamic moral and ethical values such as honesty, patience, and mutual support among individuals can be reflected in shared content. Using facilities such as live broadcasts and video sharing by Muslim scholars and activists, they can deliver lectures, hold discussions, and provide advice accessible to the global community (Suriadi, 2020). However, it is important to remember that the use of social media in the context of Islamic

values must be done wisely. Muslims need to be aware of content that is not in line with Islamic teachings and maintain ethics in communicating online. Therefore, social media has the potential to be an effective means of spreading Islamic values and fostering a society based on ethics and morality that respects the teachings of Islam. Through this research, it is hoped that the public can better understand the importance of using social media wisely and effectively in conveying messages of kindness. Therefore, the purpose of this research is to enhance the community's understanding so they can use modern facilities wisely.

Research Methods

This research is a literature review that uses data from the literature on the research theme. Data sources include primary sources, such as Qur'anic verses relevant to Islamic da'wah, as well as secondary sources, such as journals, the Qur'an, and other related literature that focus on the theme of this research. In this study, a content analysis technique was used to analyse Qur'anic verses related to Islamic da'wah.

Results and Discussion

Da'wah plays an important role in the Islamic world because it is a form of information that must be known by the public, especially adherents of Islam. Allah SWT explains in Q.S *Fuṣṣilat āyah* 33:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

Translation: And who is better in speech than one who calls to Allah and does good and says, "Indeed, I am of the Muslims (who submit)?"

Fuṣṣilat 41:33

According to Wahbah az-Zuhaili, this *āyah* explains the glory of the person who preaches to Allah with good words, as evidenced by pious deeds and an Islamic identity reflected in his behaviour. Da'wah is not enough to be done through speech, but it must be accompanied by example (Al-Zuhaili, 1991).

From the perspective of social media, this *āyah* emphasises that the success of digital da'wah is highly dependent on the integrity and credibility of the *dā'ī*. Social media users who convey Islamic messages must be able to demonstrate that the content they share aligns with the behaviour they display in real life and in digital interactions. This *āyah* also teaches that social media can be a means of spreading the best sayings (*aḥsanu qawlan*), which convey the values of faith, peace, brotherhood, tolerance, and noble morals. Therefore, digital da'wah is not only measured by the number of followers, the number of views, or the level of popularity, but also by the extent to which the content disseminated can invite people to Allah and encourage the realisation of righteous behaviour.

Da'wah is an obligation, so it must be carried out. There are no words more uplifting than the words of one who invites others to acknowledge the oneness of Allah and only worship Him. This *āyah* motivates spreading da'wah, describing its excellence as an invitation to Allah, grounded in a strong foundation of knowledge. With today's digital transformation, we can use it to disseminate da'wah so it can be more easily accessed by the wider community and in accordance with the guidance of the Qur'an. The importance of information in the Islamic world, such as the flow of water in the body of beings, with the emphasis that information systems must be designed with effectiveness for the main goals to be achieved (Effendy et al.,

2023). They also added the definition of information as a collection of interrelated molecules and components with the rapid development of today's technological media.

The intensity of da'wah implementation has a significant impact on the acceptance of Islamic teachings, especially among teenagers. In the current era, teenagers tend to use technology actively. If this generation is not given an understanding of and guidelines related to Islamic teachings, it can potentially disrupt and damage the moral structure and order of society. Through da'wah efforts and concern for the morality around them, adolescents can be empowered and guided to form positive characters (Sugestian, 2020). Allah SWT says in Q.S *Āli 'Imrān āyah* 105:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ
عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

Translation: And let there arise among you a group of people inviting to goodness, enjoining what is right and forbidding what is wrong. And it is they who will be successful.

Āli 'Imrān 3:105

According to M. Quraish Shihab, this *āyah* emphasises the importance of groups or communities that actively invite the community to goodness and prevent evil (M. Quraish, 2005). Da'wah is not only an individual responsibility, but also a social responsibility that must be carried out in an organised way. In the digital era, social media has given birth to various da'wah communities that utilise platforms such as *Facebook*, *Instagram*, *TikTok*, *YouTube*, and *WhatsApp* to disseminate Islamic values. This *āyah* can be understood as a basis for the formation of a digital da'wah community that disseminates Islamic information, educates the public, and builds moral awareness amid the rapid flow of information (Khusaini, 2026). The principle of *amar ma'rūf nahī munkar* in this *āyah* also requires social media users to play an active role in producing and disseminating positive content while avoiding the spread of hoaxes, hate speech, slander, and content contrary to Islamic values. Therefore, social media can be understood as a strategic space to realize the mission of collective da'wah as mandated in the Qur'an.

Inviting them to do good does not have to be in person; in the current digital era, we can invite them to do good more easily, such as by spreading da'wah through existing digital channels. Da'wah and communication are inseparable, especially in the digital era. Communication plays an important role in the success of a preacher, and communication skills are essential for the message of da'wah to be conveyed well. In the context of the dissemination of religious teachings in the digital age, communication has three main roles: first, helping preachers understand the characteristics of digital society; second, ensuring that the message of da'wah is conveyed effectively; and third, contributing to the spread of the message of da'wah to all levels of society in the digital era (Hayat & Abidin Riam, 2022).

Communication has a very important role in spreading da'wah. It is important to avoid miscommunication to prevent misunderstandings that could render the knowledge obtained inappropriate (Nurhadi et al., 2023). In the digital era, the risk of miscommunication can increase, especially with the emergence of fake news and hoaxes. Thus, the role of the preacher is very important in ensuring that the teachings conveyed align with the values taught (Febriana, 2021). Various factors can cause inconsistencies in the information conveyed, for example, editing errors in da'wah videos or writing errors in da'wah writing. This inaccuracy can result in a lack of understanding on the part of the listener or reader, so that the da'wah material is not conveyed effectively.

Therefore, caution in compiling and conveying da'wah messages is very important. Da'wah in the digital era certainly requires the use of digital technology as a distribution platform. The development of technology also influences the field of education, where it is specifically involved in the learning process. The use of digital technology in learning allows educators to combine knowledge with technological advancements. The use of digital technology as a learning medium also significantly impacts the implementation of the learning process (Sarbaini et al., 2022).

From the perspective of the Qur'an, da'wah in the digital era must be conducted well and integrate its principles into practice in the digital world. In the digital era, it is hoped that digital technology can be used to strengthen relationships with the ummah, as well as to foster good communication and build strong relationships (Raharjo, 2021). Digital technology in Islamic learning can be accessed through various platforms, including online classes, webinars, and courses. For example, there is an application called "*Belajariah*" that focuses on online da'wah and Islamic religious learning. The existence of this platform is inseparable from the development of social media use across various aspects of life. In addition to presenting Islamic religious learning materials, "*Belajariah*" also offers online courses delivered by professional experts in their fields. The presence of this platform contributes positively to improving the quality and structure of da'wah in the dissemination and transmission of Islamic religious knowledge. The high enthusiasm among users for taking online courses indicates that the platform is an effective choice for them to meet their learning needs in Islamic studies (Sari, J. P., Setio, J., Satria, R., Oviyanti, F., & Maryamah, 2024).

Therefore, digital technology makes a significant contribution, both in the context of learning as a form of universal education and in the delivery of da'wah to spread Islamic teachings. However, the use of digital technology needs to be done wisely by filtering the information received, storing useful information, and avoiding harmful information. The transformation in how we communicate with others caused by digital technology also affects preachers, who usually deliver da'wah directly (Coyne et al., 2017), but with the adoption of this technology, preachers can easily spread Islamic values. However, keep in mind that the selection of content shared and the platform used need to be considered, as it has a major impact on the dissemination of information and the teachings of Islamic values (Dhora et al., 2023).

In the digital era, social media has become a forum for various information presented online. Da'wah spread through social media can not only reach Generation Alpha, but can also embrace all generations. Thus, the teachings of Islam can be accepted and followed by various circles. The existence of da'wah content on internet platforms also allows social media users to use it as a means to fill their free time with more useful activities, while increasing their understanding of Islamic teachings (Fajrussalam et al., 2023).

The development of technology and communication has progressed rapidly, as characterised by the ease of digital access today. The digital era has brought new challenges and opportunities in Islamic da'wah (Munir, 2009). The Qur'an emphasises the importance of da'wah and the role of communication in disseminating Islamic teachings. The message of da'wah must align with Islamic values, such as honesty, clarity, kindness, gentleness, and effectiveness. With the rise of new media, preachers inevitably find it difficult to understand the technical aspects of imparting knowledge. To identify various content tactics used by preachers, this study analysed content on *TikTok*, particularly in the FYP (For You Page) section. FYP is a section of *TikTok* where users can find videos tailored to their current preferences, behaviours, and trends. It evaluates the types of content produced by various content creators by discussing their production techniques in detail. Each piece of content also has unique characteristics that *TikTok* users can remember (Aji & Bhakti, 2021).

In addition to *TikTok*, *YouTube* is also a means of spreading Islamic teachings. *YouTube* is one of the most popular da'wah platforms that build a positive image of Islam in cyberspace

by applying theories of intercultural communication, such as *Nizām al-Ukhuwwah*, Hasan Al-Banna, and Ting-Toomey. Many of the younger generation are active in spreading da'wah through *YouTube*, which allows positive expressions of Islam. The importance of increasing religiosity among adolescents can be achieved by watching da'wah videos on *YouTube*, which can change their view of the importance of understanding and learning their religious teachings (Romadi, 2020). Many generations visit *YouTube* more often than other platforms, so in an effort to develop Islamic da'wah, individuals can create good content and share their opinions. Two strategies found in this context are content creation and collaboration. In this way, users can promote Islamic da'wah on *YouTube* and develop it into a reference source for Islamic studies (Yahya et al., 2020).

Then there is *Instagram*, a social media platform that requires internet access to upload content. *Instagram* offers features that can be used for da'wah activities, such as uploading photos and videos to *Instagram* feeds to increase engagement. Da'wah content uploaded on *Instagram* can quickly reach audiences due to the speed of internet access and digital technologies that have added value in this era. In addition, *Instagram* is one of the popular and in-demand social media, especially if the account offers an attractive visual appearance, thereby increasing the value of the account in the eyes of many people, especially those who have similar tastes (Kholik, 2021) with attractive and easy-to-use features, da'wah can be delivered quickly and widely. The expressives also make *Instagram* an effective social platform for spreading information.

Islamic values play a crucial role in directing actions and relationships between people, especially in today's digital era. In the midst of technological advances and rapid digital developments, Islamic principles have become a solid basis to guide individuals in using and interacting with these technologies. Allah SWT said in Q.S. *Ibrāhīm āyah* 44, which explains giving warnings and guiding humans to the right path. Da'wah is an invitation to do good that Allah is pleased with and prohibits unrighteous acts that are hated by Him, to spread goodness to fellow humans. By integrating Islamic values into the use of technology, people can form a useful digital environment. Conceptually, Islamic values come from the most reliable source and teaching, the Qur'an which points in the right direction. Education based on Islamic values needs to be taught from an early age and must be supported by the school environment and its surroundings. Thus, in this digital era, Muslim individuals need to commit to upholding Islamic values as a guideline in their every interaction on social media.

Conclusion

The Qur'an is the primary source of inspiration for Muslims engaged in da'wah. This research emphasises the importance of da'wah in the digital era as a response to the times. In the current digital era, da'wah is becoming. The results of the study confirm that the use of social media and modern technology is the right step in reaching a wide audience and increasing understanding of da'wah. The use of social media as a means of da'wah is considered effective in influencing people's thoughts and behaviours in the digital era when it is done with the right strategy, relevant content, and active audience engagement, as it can help spread da'wah.

Based on these three verses, it can be concluded that social media as a digital da'wah space has a strong foundation in the Qur'an. Q.S. *An-Naḥl āyah* 125 emphasises that the digital da'wah method must be based on wisdom, good advice, and polite dialogue. Q.S. *Āli 'Imrān āyah* 105 affirms the collective responsibility of Muslims to spread goodness through various digital platforms. As for Q.S. *Fuṣṣilat āyah* 33, it emphasises the character and integrity of digital *dā'ir*, namely conveying Islamic teachings through good words and concrete examples. Thus, social media in the perspective of the Qur'an can be understood as a modern da'wah *wasīlah* (means) that allows the spread of Islamic messages widely, quickly, and effectively, as

long as its use is still based on the principles of wisdom, *amar ma'rūf nahi munkar*, and moral exemplary as taught by the Qur'an. This interpretation shows that the development of digital technology does not contradict Islamic da'wah but can be a strategic instrument for realising the mission of *rahmatan lil 'alamīn* in the digital era.

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