



DOI: <https://doi.org/10.38035/gijlss.v3i4>
<https://creativecommons.org/licenses/by/4.0/>

From The Podium To Social Media: The Evolution Of Islamic Da'wah In The Digital Era

Yumaira Yus¹, Andino Maseleno²

¹International Open University, Gambia.

²International Open University, Gambia, andino@bahasa.iou.edu.gm

Corresponding Author: andino@bahasa.iou.edu.gm²

Abstract: The rapid advancement of communication technology has significantly transformed the practice of Islamic da'wah, shifting its delivery from traditional podium-based methods to digital and social media platforms. This paper examines the evolution of Islamic da'wah in the digital era, highlighting the opportunities, challenges, and strategic adaptations required to maintain its effectiveness and ethical foundations. Using a descriptive qualitative methodology with a library research approach, this study analyzes books, scholarly articles, and contemporary research related to digital da'wah. The findings indicate that social media platforms such as YouTube, Instagram, Facebook, and TikTok have expanded the reach of da'wah beyond spatial and temporal limitations, enabling interactive, multimedia, and audience-centered communication. Digital da'wah offers positive impacts, including broader accessibility, two-way interaction, and diverse content formats that appeal particularly to younger generations. However, it also presents challenges such as misinformation, commercialization, algorithm-driven content simplification, and declining digital ethics. Therefore, effective digital da'wah requires strong digital literacy, credible and verified content, ethical communication, sincere intentions, and collaboration among scholars, institutions, and policymakers. The study concludes that while social media is a powerful tool for contemporary da'wah, its success depends on balancing technological innovation with Islamic values and moral responsibility.

Keyword: Islamic Da'wah, Digital Era, Social Media, Communication Technology, Religious Communication

INTRODUCTION

The introduction contains a concise, concise, and clear research background; research In the contemporary era, digital transformation has reshaped almost all aspects of human life, including the way Islamic teachings are delivered and practiced. The transition from traditional da'wah methods centered on mosques, podiums, classrooms, and physical gatherings, to digital platforms has allowed da'wah to expand beyond geographical and cultural boundaries. Today, Muslims around the world can instantly access religious knowledge, interact with scholars virtually, and engage in global discussions on Islamic

issues. This change not only shifts the da'wah media, but also changes the methodology, language, audience involvement, and ethical responsibility.

Digital media introduces new opportunities such as increased accessibility, multimedia-based educational resources, and democratization of knowledge. However, challenges also arise, including misinformation, superficial content, commercialization of da'wah, and pressure to adapt to social media algorithms. The transformation of da'wah from the podium to social media requires a critical understanding of the historical foundations, current adaptations, and future implications of Islamic da'wah.

Since the time of the Prophet ﷺ until the modern era, the direction of da'wah remains the same: spreading the teachings of Islam, increasing faith, and inviting people to noble morals according to religious guidance. Historically, its delivery was mostly carried out through podiums such as Friday sermons, lectures, and assemblies of knowledge that allowed direct interaction between the da'i and his congregation so that emotional closeness was created (Lestari & Mariska, 2023). However, with the development of technology, especially the internet and social media, the perspective of da'wah has changed in terms of activities and methods.

The da'wah space is no longer limited by location, distance, time, or capacity of the place. Social media such as YouTube, Instagram, Facebook, TikTok, and others make da'wah accessible to all levels of society digitally and interactively, including through online meetings such as Zoom or Google Meet (Rizal et al., 2024). This shift opens up huge opportunities while presenting ethical challenges and issues: from the podium to social media, from long lectures to short visual content.

This paper tries to: (1) Understand that da'wah is not only done through the podium but can also be done through social media. (2) Examine the positive impacts and challenges of these changes, (3) Propose strategies to keep digital da'wah effective and in accordance with Islamic values.

METHOD

This paper uses a descriptive qualitative approach methodology with a library research approach. This method was chosen because the study of the change of da'wah from the podium to social media is a conceptual, theoretical, and phenomenological topic; so it requires an in-depth analysis of scientific sources. This is explained through several stages; Data is collected through documentation techniques from books, journals, scientific articles, and research related to digital da'wah. Data is analyzed using content analysis to identify themes, interpret meaning, and make strategic recommendations. Validity is maintained through triangulation of the literature. This method was chosen because: the topic of digital da'wah is a contemporary phenomenon, requiring an in-depth understanding, not quantitative data. The research relies on the analysis of theories, concepts, and literature with descriptive-analytical writing.

RESULT AND DISCUSSION

Traditional Da'wah: Podiums and Direct Interaction

The rapid development of the internet introduced new dynamics in Islamic communication, forcing the da'i's to adjust the style, tone, and method of delivering their lectures. In contrast to traditional audiences who are physically present and usually know the figure of the da'i, digital audiences are very diverse, anonymous, globally dispersed, and influenced by modern cultural trends (Ramli & Pababari, 2025). This makes the da'i's consider the relevance of the content, visual appeal, and audience retention while maintaining the accuracy of the religion being conveyed.

Digital da'wah has also given birth to new personalities such as da'i-influencers, millennial educators, and content creators who combine Islamic messages with entertainment elements. Although attractive to the younger generation, this raises concerns about the balance between the sincerity of da'wah and the search for popularity. Da'i must be able to maintain Islamic principles while discussing modern social issues in an interesting way.

In addition, social media algorithms determine the reach of da'wah content. Platforms tend to promote short, engaging, and emotional lecture material that often sacrifices the depth of the material's meaning. This encourages the simplification of complex Islamic concepts so that it has the potential to cause misunderstandings. To reduce this risk, digital da'is need to collaborate with credible scholars, use trusted sources, and maintain transparency in digital activities.

Although full of challenges, the digital space has expanded access to Islamic knowledge for all groups. Women, youth, converts, and minority groups now have more opportunities to participate in da'wah. However, this requires digital literacy, emotional intelligence, and ethical awareness to keep interactions polite, scientific, and useful (Rizal et al., 2024).

Traditional da'wah methods are accustomed to physical proximity, such as Friday sermons, taklim assemblies, Islamic discussion forums, and other face-to-face activities. The advantage of this method is the depth of understanding due to direct interaction with the da'i. Facial expressions, body language, voice intonation, and environmental atmosphere strengthen the experience of listening to lectures. Face-to-face also makes it easy to clarify directly in case of misunderstandings (Hamsiyah & Selo, 2025).

However, traditional da'wah also has limitations, namely, narrow reach due to locations that are affordable to some audiences, difficult transportation, and time required.

This section contains the data (in summarised form), data analysis and interpretation of the results. Results can be presented with tables or graphs to clarify verbal results, because sometimes the display of an illustration is more complete and informative than the display in the form of a narrative.

The discussion section should answer the research problem or hypothesis that has been formulated previously.

The Positive and Negative Impacts of Current Da'wah Changes

With the advent of the internet and the advancement of digital technology, da'wah can now be widely accepted without limits. Social media is a new platform to spread da'wah messages through video, audio, live streaming, and direct interaction. Distance and place are no longer obstacles.

Positive impacts of the current changes in da'wah:

1. Digital Podium:

Lectures can be accessed at any time without time and place restrictions. It is also accessible from and to all areas where the internet is accessible. The public can access da'wah materials easily without having to leave other jobs.

2. Two-Way Interaction:

With digital da'wah, the audience can also provide comments, ask questions, or discuss and can reshare the content that is followed so that da'wah spreads quickly.

3. Various Da'wah Formats:

Lectures can now be packaged in the form of short videos, podcasts, infographics, and others that attract the attention of the audience, especially the younger generation (Irawan, 2025).

However, this change in da'wah also has a negative impact, including: (1) Low literacy makes some audiences spread content without verification, thus triggering hoaxes.

(2) Poor communication ethics lead to provocation and division. (3) Social media algorithms encourage people to create content for popularity, not because they want to spread the truth. (4) Short duration and improper analogies can take away the depth of the message to be conveyed. (5) The digital divide for people who do not have internet access

Effective Strategy for Digital Da'wah.

In order for digital da'wah to run effectively and adhere to Islamic principles, a comprehensive strategy is needed that combines aspects of digital literacy, communication ethics, delivery methods, content quality, and technological understanding. Some strategies that need to be implemented are as follows:

1. Improving Digital Literacy of the Community and Da'i.

The level of digital literacy greatly affects the quality of religious interaction in cyberspace. The low ability to sort information makes people vulnerable to hoaxes, provocations or deviations from teachings. Therefore, da'i and da'wah institutions need to provide education about: (1) how to verify the source of information. (2) Manners commenting in digital public spaces. (3) Recognize false or manipulative content.

Good digital literacy helps Muslim users maintain morals when interacting on social media and avoid spreading slander, hate speech, or content that is not in accordance with the original purpose (Fahreza et al., 2025).

2. Accurate and Verified Da'wah Content Management.

Religious content circulating on social media must be true, clear, and have a reference basis. Digital da'i is obliged to ensure that the material conveyed: (1) Refers to the Qur'an, sahih hadith, and trusted books. (2) Free from text manipulation. (3) Include references when quoting the opinions of scholars.

Da'wah content that is sourced from clear references and presented transparently makes digital da'wah trusted by the public and the purpose of the content can be conveyed.

3. Building a healthy relationship between Da'i and Jama'ah.

Digital da'wah is ideally dialogical, there is a two-way interaction that occurs, and this can be realized by doing: (1) A question and answer session that can be done in the comment column or through live streaming. (2) Building a polite, scientific, and trustworthy discussion culture. (3) Clarification is carried out transparently and openly in the event of misunderstandings. (4) The existence of sustainable religious development through WhatsApp groups.

Such interactions will build and strengthen the emotional connection and sense of ukhuwah between the da'i and the audience. In addition, the existence of continuous coaching through digital groups can help the congregation understand Islam completely.

4. Maintaining Sincere Intentions and Da'wah Manners.

One of the biggest temptations of digital da'wah is the desire to be popular, have high ratings, and excessive monetization, therefore a Da'i needs to maintain the intention and manners so that da'wah does not turn into useless content. A professional and humble attitude is needed to maintain morale. The audience will respect the da'i who prioritize the sincerity, simplicity, and clarity of the message conveyed rather than those who are only looking for sensation

5. Cooperation between Institutions, Scholars, and the Government.

Da'wah will run effectively if there is cooperation between ulama, Islamic educational institutions, communities, Muslim content creators, and the government. This collaboration makes ethics in digital da'wah realize, so that it can prevent provocative content, religious misdirection, and defamation (Rani, 2023). So that the digital da'wah ecosystem can grow in a healthy and responsible manner.

CONCLUSION

The digitization of da'wah has created a great leap in the spread of Islamic teachings. The move from the podium to social media allows da'wah to reach the wider community, transcend the boundaries of space and time, and create innovations in da'wah delivery methodologies. The internet and social media allow da'wah to grow rapidly, content to become more diverse and communicative, and to reach areas that are difficult to attend physically.

This change is one of the important developments in the discussion of modern Islam. The challenge is to maintain authenticity, ethics and proper da'wah in the midst of a dense flow of information.

But this development also demands great responsibility. The existence of challenges in the form of misinformation, commercialization of da'wah, and algorithmic pressure of a platform must be overcome through digital literacy, communication ethics, and strengthening the moral integrity of da'i.

Effective digital da'wah requires cooperation between religious knowledge, communication skills, technological capabilities, and moral responsibility. Good content is not just viral content, but it must bring benefits to faith. Communities, governments, and scholars need to improve digital ethics in society and hold digital da'wah training for da'i.

What must also be considered is the negative impact such as low audience literacy, misleading content, and the desire of individual da'i to be famous must continue to be watched out. Successful da'wah is not measured by the number of followers or likes, but how the da'wah conveyed can be beneficial to the community and make them understand their religion more. Da'wah institutions and da'is need to invest in digital literacy training. The government and religious communities also need to work together to make ethical provisions and guidelines in digital da'wah so as not to cause divisions.

REFERENCES

Fahreza, D. A., Junaidi, A. D., Abyan, N. R., Iqbal, M., Saputra, R. A., & Kusumastuti, E. (2025). EFFORTS IN DEALING WITH THE YOUNGER GENERATION FROM NEGATIVE CONTENT WITH ISLAMIC RELIGIOUS EDUCATION: TO DEVELOP DIGITAL LITERACY. *Journal of Islamic Studies and Sharia Law*, 3(1), 336–348.

Hamsiyah, S., & Selo, A. (2025). EFFECTIVENESS OF TRADITIONAL AND MODERN DA'WAH MEDIA (Conceptual and Applicative Review). *Journal of Educational Theory and Practice Studies*, 6(2).

Irawan, D. (2025). Da'wah Communication Strategy (A Study of Traditional Da'wah Analysis with Digital Innovation). *Syi'ar: Journal of Communication Sciences, Counseling and Guidance of Islamic Society*, 8(1), 1–16.

Lestari, S. K. F. W., & Mariska, L. Z. (2023). Transformation of traditional da'wah style to the era of digitalization. *ASWALALITA: Journal of Da'wah Management*, 2(01), 226–238.

Ramli, R., & Pababari, M. (2025). Community and Conventional Da'wah. *Journal of Mandalika Literature*, 6(1), 133–139.

Rani, S. (2023). The transformation of da'wah communication in the digital era: Opportunities and challenges in contemporary Islamic education. *AL-MIKRAJ Journal of Islamic Studies and Humanities (E-ISSN 2745-4584)*, 4(1), 207–216.

Rizal, D. A., Maula, R., & Idamatussilmi, N. (2024). SOCIAL MEDIA TRANSFORMATION IN RELIGIOUS DIGITALIZATION: Da'wah Media and Religious Tourism. *Mukaddimah: Journal of Islamic Studies*, 9(2), 206–230.