

Digital Dakwah: *The Evolution of Islamic Preaching in Indonesia's Social Media Era*

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ABSTRACT

The rapid advancement of digital technology has significantly transformed Islamic preaching (dakwah), particularly through the use of social media as a more interactive and wide-reaching medium of religious communication. This study aims to analyze the development, intellectual structure, and research trends of digital dakwah within the context of social media. The research employs the Systematic Literature Network Analysis (SLNA) method, integrating a systematic literature review and bibliometric analysis of 107 Scopus-indexed articles published between 2000 and 2026. The findings indicate that digital dakwah studies are primarily centered on themes such as social media, digital literacy, religious authority, and counter-radicalization, with the majority of contributions originating from Indonesia and Malaysia. Furthermore, while digital dakwah expands access to religious knowledge, it also introduces challenges, including fragmented understanding, misinformation, and the spread of extremist ideologies. This study concludes that digital dakwah is a multidimensional phenomenon that requires an integrative approach combining technology, communication, and moderate Islamic values to foster an inclusive and socially responsible society.

Keywords: *digital dakwah, social media, digital literacy, religious authority, religious moderation*

ABSTRAK

Perkembangan teknologi digital telah mendorong transformasi signifikan dalam praktik dakwah Islam, khususnya melalui pemanfaatan media sosial sebagai sarana komunikasi keagamaan yang lebih luas dan interaktif. Penelitian ini bertujuan untuk menganalisis perkembangan, struktur intelektual, serta tren penelitian terkait dakwah digital dalam konteks media sosial. Metode yang digunakan adalah *Systematic Literature Network Analysis* (SLNA) dengan menggabungkan *systematic literature review* dan analisis bibliometrik terhadap 107 artikel terindeks Scopus periode 2000–2026. Hasil penelitian menunjukkan bahwa kajian dakwah digital didominasi oleh tema media sosial, literasi digital, otoritas keagamaan, dan kontra-radikalisasi, dengan kontribusi terbesar berasal dari Indonesia dan Malaysia. Selain itu, ditemukan bahwa perkembangan dakwah digital menghadirkan peluang dalam memperluas akses keagamaan, namun juga menimbulkan tantangan seperti fragmentasi pemahaman, misinformasi, dan penyebaran ideologi ekstrem. Penelitian ini menegaskan bahwa dakwah digital merupakan fenomena multidimensional yang memerlukan pendekatan integratif antara teknologi, komunikasi, dan nilai-nilai Islam moderat guna mendukung terciptanya masyarakat yang inklusif dan berkeadaban.

Kata kunci: *dakwah digital, media sosial, literasi digital, otoritas keagamaan, moderasi beragama*

PENDAHULUAN

The rapid advancement of digital technology has significantly transformed various aspects of human life, including religious practices and communication. In the context of Islam, digitalization has played a crucial role in reshaping the methods and scope of *dakwah* (Islamic preaching), enabling the dissemination of religious values beyond traditional physical boundaries. Social media platforms such as Instagram, YouTube, and TikTok have become dominant channels through which Islamic messages are communicated to diverse and global audiences. This transformation is particularly important in reaching younger generations, who are highly engaged in digital environments and rely on online platforms as primary sources of information (Campbell, 2013; Hjarvard, 2016). Furthermore, digital *dakwah* enhances accessibility to religious knowledge, allowing individuals to engage with Islamic teachings in more flexible and personalized ways. It also provides opportunities to promote inclusive and moderate interpretations of Islam, which are essential in countering radical and extremist narratives circulating online (Aly et al., 2017). Therefore, understanding the evolution of Islamic preaching in the digital era is not only academically significant but also socially relevant, as it reflects broader changes in how religion is practiced, interpreted, and communicated in contemporary society.

Despite its significant advantages, the digitalization of *dakwah* also presents complex challenges that highlight a gap between technological potential and social reality. One of the primary issues is the uneven level of digital literacy among users, particularly in developing countries such as Indonesia. Limited digital literacy can lead to misinterpretation of religious messages, making audiences more vulnerable to misinformation and ideological manipulation (Livingstone, 2014; UNESCO, 2018). Additionally, the emergence of the phenomenon known as “instant religious learning” or *santri tanpa pesantren* reflects a shift from structured, traditional Islamic

education toward fragmented and unverified sources of knowledge obtained through social media. This condition often results in shallow understanding and increases the risk of exclusivism and intolerance (Azra, 2020). Moreover, the anonymity and algorithm-driven nature of digital platforms facilitate the rapid spread of extremist ideologies, as controversial or sensational content tends to gain more visibility and engagement (Conway, 2017). These issues demonstrate that while digital media expands access to religious knowledge, it simultaneously creates new vulnerabilities that must be critically addressed within the context of Islamic preaching.

The concept of digital *dakwah* originates from the broader transformation of religious communication in the digital age, where traditional face-to-face preaching methods are increasingly integrated with online platforms. This evolution is closely related to the theory of mediatization of religion, which explains how media shapes religious practices, authority, and discourse (Hjarvard, 2016). In the Islamic context, digital *dakwah* involves adapting core religious principles to contemporary communication formats while maintaining theological authenticity. One important framework in this adaptation is *maqasid al-shari'ah*, which emphasizes the preservation of fundamental human values such as religion, life, intellect, lineage, and property. This framework provides ethical guidance for delivering Islamic messages in digital environments (Kamali, 2008). Furthermore, the development of digital *dakwah* also incorporates elements of visual aesthetics, storytelling, and persuasive communication strategies to attract and retain audience attention, particularly among younger users who favor engaging and interactive content (Eickelman & Anderson, 2003). As a result, digital *dakwah* is not merely a technological shift but a multidimensional transformation that involves theological reinterpretation, communication innovation, and cultural adaptation.

Although the existing literature has extensively discussed the rise of digital *dakwah*,

several critical gaps remain insufficiently explored. First, there is a lack of comprehensive frameworks that systematically integrate Islamic normative principles with digital communication practices, particularly in ensuring ethical consistency and theological accuracy in online preaching (Campbell, 2013). Second, the role of gender in digital *dakwah* has not been adequately examined, especially regarding the contributions of Muslim women as content creators and influencers in shaping religious discourse on social media platforms. This gap is significant given the increasing visibility of female preachers in digital spaces (Bunt, 2018). Third, many studies have overlooked the challenges faced by traditional religious authorities, such as *ulama*, in adapting to digital technologies due to limited digital literacy and institutional constraints (Azra, 2020). Consequently, there is a need for more nuanced and integrative research that bridges these gaps by examining digital *dakwah* from interdisciplinary perspectives, including communication studies, religious studies, and digital literacy.

This study offers a novel contribution by proposing a strategic framework for digital *dakwah* that integrates ethical communication principles, digital literacy, and community accountability within the context of Islamic preaching. Unlike previous studies that primarily focus on descriptive analyses, this research emphasizes a normative and practical approach to guide the implementation of digital *dakwah* in contemporary society. Additionally, this study highlights the importance of promoting moderate Islamic values, particularly those rooted in *Ahlussunnah wal Jama'ah* (Aswaja), as a counter-narrative to extremism in digital spaces. By contextualizing this approach within Indonesia and Malaysia, the research provides a comparative and regionally relevant perspective that has been relatively underexplored in the literature (Aly et al., 2017). The proposed framework not only contributes to academic discourse but also offers practical implications for religious institutions, content creators, and

policymakers in developing more effective and responsible digital *dakwah* strategies. Therefore, this study advances the field by bridging theoretical insights with real-world applications in the evolving landscape of Islamic communication.

METODOLOGI

Research Design

This study employs the Systematic Literature Network Analysis (SLNA) approach to examine the transformation of Islamic digital *dakwah* in Indonesia in the social media era. SLNA is a hybrid methodological framework that integrates the rigor of systematic literature review (SLR) with the analytical power of bibliometric network analysis, allowing researchers to map both the intellectual structure and the thematic evolution of a research field (Colicchia & Strozzi, 2012; Donthu et al., 2021). The selection of SLNA is particularly appropriate for this study due to the interdisciplinary nature of digital *dakwah*, which spans religious studies, communication, and digital media scholarship.

The systematic literature review component ensures a transparent, replicable, and comprehensive identification of relevant studies, minimizing bias in article selection and synthesis (Tranfield et al., 2003). Meanwhile, bibliometric network analysis enables the visualization and quantification of relationships among scholarly publications, including co-authorship, co-citation, and keyword co-occurrence patterns. This integration provides a dual-layered analysis: first, a structured qualitative understanding of how Islamic preaching has evolved in digital contexts, and second, a quantitative mapping of scholarly trends and knowledge networks (Zupic & Čater, 2015). By combining these approaches,

SLNA facilitates a more holistic exploration of the transformation of *dakwah* in the social media era, revealing not only dominant themes but also emerging research directions and intellectual clusters within the field.

Data Collection

The data for this study were retrieved from the Scopus database, which is widely recognized as one of the most comprehensive and reliable sources of peer-reviewed academic literature. Scopus was selected due to its extensive coverage of high-impact international journals and its suitability for bibliometric analysis (Baas et al., 2020). The data collection process was conducted using a structured search strategy designed to capture relevant studies on Islamic preaching and social media.

The search query was formulated using the TITLE-ABS-KEY field to ensure that the keywords appeared in the title, abstract, or author-defined keywords of the publications. The search syntax applied was: TITLE-ABS-KEY ("Islamic Preaching" OR "da'wah") AND ("Social Media"). This query was designed to balance sensitivity and specificity, capturing a broad yet relevant set of articles related to the research topic. The search was limited to publications between 2000 and 2026 to reflect the evolution of digital technologies and social media platforms over time.

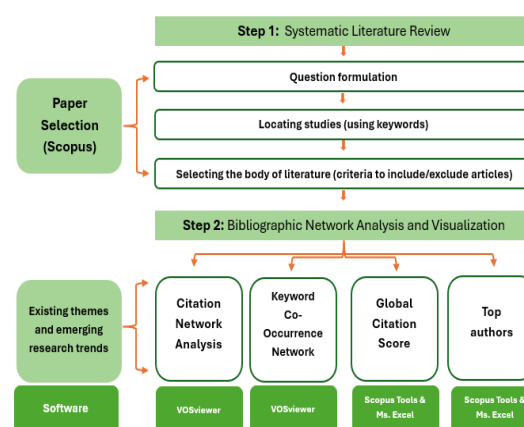
The initial search yielded a total of 472 articles. These records were exported in CSV format and subsequently processed using Microsoft Excel for preliminary data organization. The dataset included essential bibliographic information such as authors, titles, abstracts, keywords, publication years, citations, and affiliations. Data cleaning procedures were then conducted to remove duplicate entries, incomplete records, and inconsistencies in author names and

institutional affiliations. This step is critical in ensuring the accuracy and reliability of subsequent bibliometric analyses (Donthu et al., 2021).

Inclusion and Exclusion Criteria

To ensure the relevance and quality of the selected literature, this study applied a set of inclusion and exclusion criteria. Only articles published between 2000 and 2026 were considered, as this period captures the emergence and rapid growth of digital media and its impact on religious communication. Additionally, only peer-reviewed journal articles were included to maintain a high standard of academic rigor and credibility.

The study was limited to publications written in English to ensure consistency in analysis and to focus on internationally accessible scholarship. Articles published in other languages were excluded due to potential challenges in interpretation and comparability. Furthermore, the selection process prioritized studies that explicitly addressed Islamic preaching, *dakwah*, or related religious communication practices within the context of social media or digital platforms.



Steps and software used for the SLNA.

Articles that focused solely on general religion without specific reference to Islam, or those that did not engage with digital or

social media contexts, were excluded. Similarly, conference papers, book chapters, editorials, and review articles without empirical or analytical contributions were not considered. These criteria ensured that the final dataset consisted of high-quality, relevant studies that directly contributed to understanding the transformation of digital *dakwah*.

PRISMA Procedure

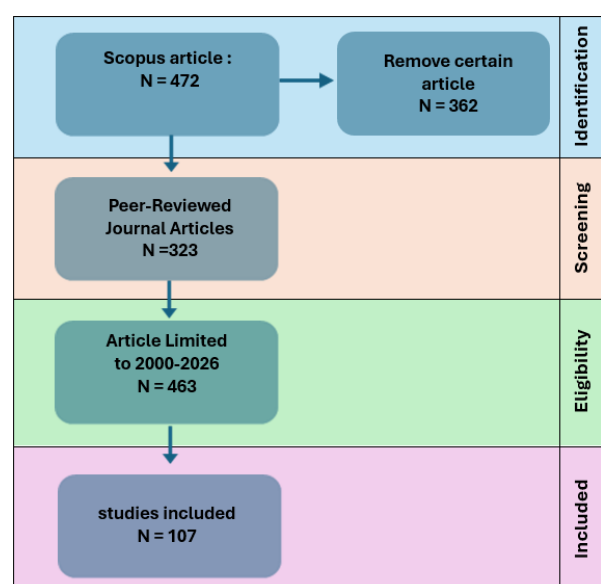
The article selection process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure transparency and reproducibility (Page et al., 2021). The process consisted of four main stages: identification, screening, eligibility, and inclusion.

In the identification stage, a total of 472 articles were retrieved from the Scopus database based on the predefined search query. These records were then imported into Microsoft Excel for further processing. During the screening stage, duplicate records and articles with incomplete bibliographic information were removed, resulting in a reduced dataset. Titles and abstracts were subsequently reviewed to assess their relevance to the research topic, leading to the exclusion of studies that did not focus on Islamic preaching or digital media contexts.

The eligibility stage involved a more in-depth assessment of the remaining articles through full-text reading. At this stage, articles that did not meet the inclusion criteria, such as those lacking empirical or analytical depth, were excluded. Finally, in the inclusion stage, a total of 107 articles were selected for detailed analysis. This final dataset represents the most relevant and high-quality body of literature for examining the transformation of Islamic *dakwah* in the social media era.

Data Analysis

The data analysis in this study consists of two main components: performance analysis and scientific mapping. Performance analysis focuses on evaluating the productivity and impact of the selected publications. This includes examining publication trends over time, citation analysis, and identifying the most influential authors, institutions, and countries contributing to the field. These indicators provide insights into the development and global distribution of research on digital *dakwah*.



In addition to performance analysis, this study employs scientific mapping techniques to explore the intellectual structure of the field. Co-authorship analysis is used to identify collaboration patterns among researchers, while co-citation analysis reveals the most influential works and theoretical foundations within the literature. Furthermore, co-word analysis is conducted to examine the relationships among keywords, enabling the identification of dominant themes and emerging research topics (Zupic & Čater, 2015).

Through these analyses, thematic clusters are generated to represent different research streams within the field of digital *dakwah*. These clusters provide a structured understanding of how the discourse on Islamic preaching has evolved in response to the rise of social media, highlighting key areas such as digital literacy, religious authority, online engagement, and counter-extremism narratives.

Software and Visualization Tools

This study utilizes VOSviewer and Microsoft Excel as the primary tools for data analysis and visualization. VOSviewer is a specialized software designed for constructing and visualizing bibliometric networks, including co-authorship, co-citation, and keyword co-occurrence networks (Van Eck & Waltman, 2010). The software enables the creation of network maps that illustrate the relationships among authors, publications, and research themes, providing a visual representation of the intellectual structure of the field.

Microsoft Excel is used for data preprocessing, including data cleaning, organization, and basic statistical analysis. It also supports the generation of descriptive statistics and trend analyses, which complement the visual outputs produced by VOSviewer. The combination of these tools allows for both quantitative rigor and visual clarity in presenting the findings.

The visualization of scientific networks plays a crucial role in this study, as it facilitates the identification of key research clusters and patterns that may not be immediately apparent through traditional literature review methods. By integrating these tools, the study provides a comprehensive and systematic analysis of the transformation of Islamic digital *dakwah* in the social media era.

HASIL DAN PEMBAHASAN

The rise of social media has significantly transformed Islamic preaching (*dakwah*) in Indonesia, creating both new opportunities and complex challenges for religious communication in the digital age. Social media platforms such as Instagram, YouTube, and Twitter have enabled preachers to reach broader and more diverse audiences, particularly urban millennials and middle-class Muslims who are increasingly active in digital environments (Hefner, 2011; Lim, 2017; Nisa, 2018). This transformation has also democratized access to Islamic teachings, allowing individuals to acquire religious knowledge without relying solely on traditional institutions such as *pesantren*. This phenomenon, often described as “*santri without pesantren*,” reflects a shift toward more individualized and flexible modes of religious learning in contemporary society (Azra, 2020).

In addition to expanding access, digital platforms facilitate more interactive and visually engaging forms of communication that resonate strongly with younger audiences. Platforms like Instagram and YouTube allow preachers to deliver content through videos, infographics, and live streaming, enhancing audience engagement and participation (Nisa, 2018; Lim, 2017). For example, Islamic social media accounts such as @myquranbest have demonstrated the ability to influence followers' religious practices, including improving consistency in worship (Nisa, 2018). Moreover, digital *dakwah* often involves the construction of personal branding by preachers, who blend religious messages with elements of lifestyle and identity to build trust and emotional connection with their audiences (Beta, 2019; Slama, 2018).

The evolution of digital *dakwah* has also led to the emergence of new preaching models that extend beyond conventional sermons. These include serialized religious messages distributed through WhatsApp groups, virtual religious gatherings, and curated online sermons that foster peer-

based trust and community engagement (Slama, 2018; Nisa, 2018). Prominent figures such as Aa Gym and Das'ad Latif have successfully leveraged digital platforms to expand their influence, illustrating how social media has redefined religious authority in contemporary Indonesia (Beta, 2019). These developments indicate that digital *dakwah* is not merely a technological adaptation but represents a broader transformation in the structure and dynamics of Islamic communication.

However, the digitalization of *dakwah* also presents significant challenges, particularly in relation to fragmentation and misinformation. The accessibility and openness of digital platforms can lead to fragmented religious understanding, as individuals often consume religious content from multiple, unverified sources (Azra, 2020). Furthermore, the anonymity of online environments facilitates the spread of extremist and radical ideologies, which can contribute to polarization and social tension (Lim, 2017; Conway, 2017). In politically charged contexts, religious narratives disseminated through social media may reinforce ideological divisions and misinformation, thereby complicating efforts to promote unity and moderation (Nisa, 2018).

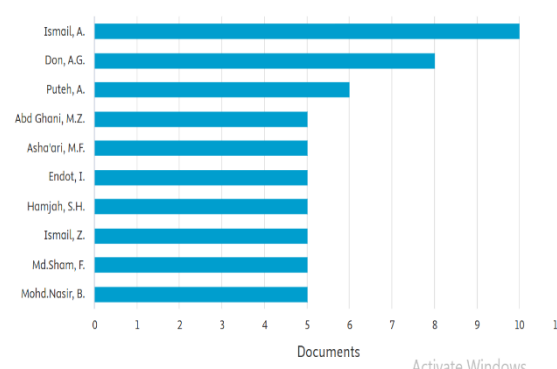
In addition to these challenges, digital *dakwah* raises important cultural and ethical concerns. The concept of *riyā'*, or the display of piety for public recognition, has gained renewed relevance in the context of social media, where acts of worship are often shared publicly (Slama, 2018). This raises questions about the sincerity and authenticity of religious expression in digital spaces. Moreover, the commodification of religious knowledge, driven by market-oriented logics and monetization strategies, has blurred the boundaries between spiritual guidance and commercial interests (Beta, 2019; Nisa, 2018).

Despite these challenges, digital *dakwah* also has significant socio-religious implications, particularly in empowering

marginalized groups and shaping religious identities. Social media has opened new opportunities for female preachers, enabling them to participate more actively in public religious discourse while maintaining their roles within family structures (Beta, 2019). Additionally, digital platforms have become important spaces for youth identity formation, where young Muslims engage with religious content, participate in online communities, and contribute to movements such as the Hijrah Youth Community (Nisa, 2018; Lim, 2017).

Finally, digital *dakwah* plays a crucial role in promoting moderate Islamic values and countering extremist narratives. Initiatives that emphasize inclusivity and tolerance, particularly those rooted in *Ahlussunnah wal Jama'ah* (Aswaja), have demonstrated the potential of social media as a tool for counter-radicalization (Aly et al., 2017). By leveraging digital platforms to disseminate messages of moderation, religious actors can contribute to fostering a more balanced and inclusive understanding of Islam in the contemporary era.

Most Productive Authors



The author productivity analysis presented in the figure highlights the distribution of scholarly contributions within the field of digital Islamic preaching. Among the listed authors, Ismail, A. emerges as the most prolific contributor with a total of 10 publications, indicating a significant role in shaping the discourse on digital *dakwah*. This is followed by Don, A.G. with 8 publications and Puteh, A. with 6 publications, suggesting a relatively strong and consistent engagement with the

topic. The remaining authors, including Abd Ghani, M.Z., Asha'ari, M.F., Endot, I., Hamjah, S.H., Ismail, Z., Md. Sham, F., and Mohd. Nasir, B., each contributed 5 publications, reflecting a moderate yet meaningful level of academic involvement.

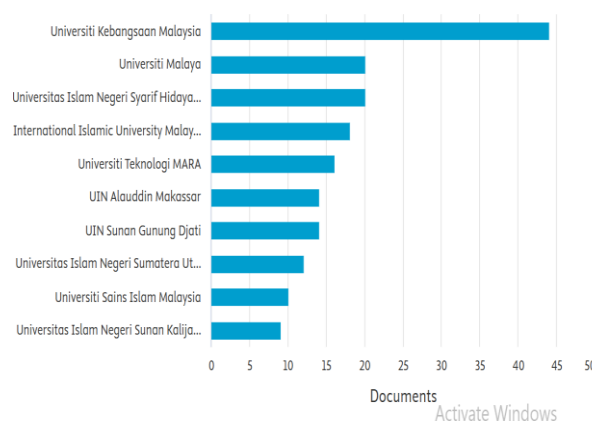
This distribution suggests that while the field is supported by a core group of highly productive scholars, it also benefits from a broader network of contributors who collectively sustain the development of research on digital *dakwah*. The presence of multiple authors with similar publication counts indicates a relatively balanced research landscape, rather than one dominated exclusively by a single authority. Such a pattern is typical in emerging interdisciplinary fields, where knowledge production is still expanding and collaborative opportunities are increasing. Furthermore, the prominence of certain authors may reflect their specialization in areas such as Islamic communication, media studies, or digital religion, which are central to understanding the transformation of *dakwah* in the social media era.

From a bibliometric perspective, these findings imply the existence of influential contributors who potentially serve as intellectual hubs within the research network. Their work may shape key themes, guide theoretical developments, and influence subsequent studies. At the same time, the participation of multiple mid-level contributors suggests a dynamic and evolving field, characterized by diverse perspectives and growing scholarly interest. This combination of concentrated expertise and distributed contributions strengthens the overall development of research on digital Islamic preaching, particularly in the context of Indonesia and the broader Muslim world.

Institutional Contribution

Based on the visualization, the institutional affiliation analysis reveals that research contributions in the field of digital *dakwah* are concentrated within several key universities, particularly Islamic higher education institutions in Southeast Asia.

Universiti Sains Islam Malaysia appears as the most productive institution, indicating its significant role as a leading research hub in the study of digital Islamic preaching and contemporary religious communication. This dominance reflects strong institutional support, well-developed research infrastructure, and a strategic focus on integrating Islamic studies with digital technology.

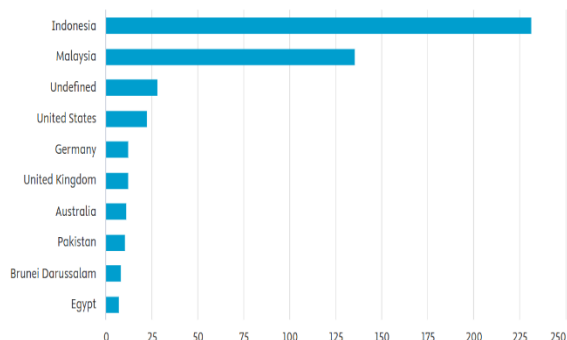


Meanwhile, Universitas Islam Negeri Sunan Kalijaga also demonstrates a notable level of contribution, although it remains below that of Universiti Sains Islam Malaysia. This finding highlights Indonesia's important position in advancing the discourse on digital *dakwah*, especially considering its status as the country with the largest Muslim population in the world. The involvement of these institutions suggests that the development of digital *dakwah* studies is not only globally relevant but also deeply rooted in regional academic contexts where Islamic traditions are prominent.

Furthermore, the distribution of publications across institutions indicates a concentration of knowledge production within a limited number of universities, which may function as central nodes for academic collaboration and intellectual leadership in this field. At the same time, this pattern suggests the need for broader institutional participation to foster a more diverse and inclusive research ecosystem. Expanding collaboration across universities and regions could enhance the development of digital *dakwah* studies, particularly in

addressing the dynamic challenges and opportunities presented by the social media era.

Documents by Country



The country-level analysis of publications reveals a highly uneven distribution of research contributions in the field of digital *dakwah*, with Indonesia emerging as the most dominant contributor by a substantial margin. This finding is not surprising given Indonesia's status as the world's largest Muslim-majority country, where the intersection between religion and digital media has become an increasingly **গুরুত্বপূর্ণ** area of scholarly inquiry. The high volume of publications indicates strong academic interest and active research engagement in examining how Islamic preaching adapts to the dynamics of social media within the Indonesian context.

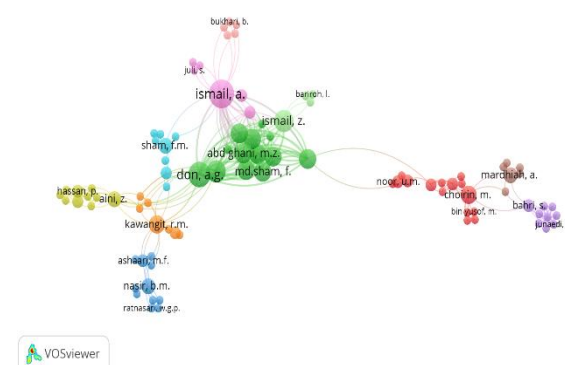
Malaysia ranks as the second most productive country, although its contribution remains significantly lower than that of Indonesia. This position reflects Malaysia's consistent investment in Islamic studies and digital communication research, supported by well-established academic institutions and research centers. Together, Indonesia and Malaysia form a regional core in Southeast Asia that plays a leading role in shaping the discourse on digital *dakwah*. Their dominance suggests that the transformation of Islamic preaching in the digital era is particularly relevant in societies where Islam is deeply embedded in both cultural and institutional structures.

In contrast, contributions from countries such as the United States, Germany, the United Kingdom, Australia, Pakistan, Brunei Darussalam, and Egypt are

relatively limited. While these countries do participate in the global conversation, their lower publication counts indicate that research on digital *dakwah* is less central within their academic priorities or is explored within broader themes such as religion and media rather than as a standalone focus. The presence of "undefined" affiliations also suggests some inconsistencies in data reporting or incomplete metadata within the database.

Overall, this distribution highlights a strong regional concentration of knowledge production in Southeast Asia, particularly in Indonesia and Malaysia, while also revealing opportunities for broader international engagement. Expanding cross-country collaboration could enrich the field by incorporating diverse perspectives and comparative insights, thereby enhancing the global understanding of how Islamic preaching evolves in the rapidly changing digital landscape.

Co-Authorship Network



The co-authorship network visualization generated using VOSviewer illustrates the collaborative structure among scholars in the field of digital *dakwah*. The network reveals several distinct clusters, each represented by different colors, indicating groups of authors who frequently collaborate with one another. Among these, the cluster centered around Ismail, A. appears to be one of the most prominent, as indicated by the relatively larger node size and its central position within the network. This suggests that Ismail, A. plays a key role as a central

collaborator and potentially acts as an intellectual hub connecting multiple researchers within the field.

Another significant cluster is formed around Abd Ghani, M.Z., Don, A.G., Md. Sham, F., and Ismail, Z., which demonstrates strong internal collaboration, as evidenced by the dense connections among these authors. This cluster likely represents a well-established research group or institutional collaboration, contributing substantially to the development of digital *dakwah* studies. The presence of tightly connected nodes within this cluster indicates frequent co-authorship and shared research interests, reinforcing the idea of a cohesive academic community.

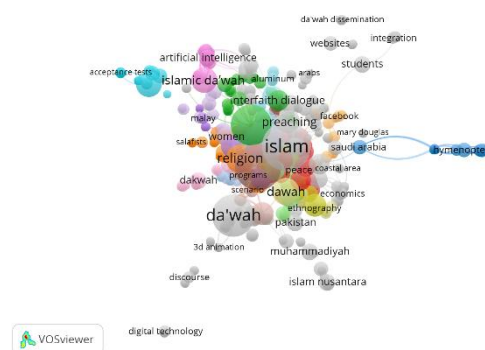
In contrast, several smaller clusters, such as those involving Choirin, M., Mardhiah, A., and Bahri, S., appear to be more isolated, with fewer connections to the central network. These clusters may represent emerging research groups or geographically distinct collaborations that have not yet been fully integrated into the broader scholarly network. Similarly, clusters involving authors like Hassan, P. and Aini, Z. show limited connectivity, suggesting more localized or specialized research contributions.

Overall, the network structure highlights a combination of centralized and decentralized collaboration patterns. While a few key authors serve as bridges connecting different clusters, much of the collaboration remains concentrated within specific groups. This indicates that although the field of digital *dakwah* is growing, there is still significant potential for expanding cross-cluster and international collaboration. Strengthening these connections could enhance knowledge exchange, foster interdisciplinary research, and contribute to a more integrated and globally connected academic landscape in the study of Islamic preaching in the digital era.

Keyword Co-occurrence Analysis

The keyword co-occurrence network visualization reveals the intellectual structure

and thematic evolution of research on digital *dakwah*. The map is dominated by central keywords such as “*da’wah*,” “*Islam*,” “*religion*,” and “*preaching*,” which appear as the largest nodes, indicating their high frequency and central importance within the scholarly discourse. These core terms form the foundation of the research field, reflecting that most studies are still anchored in traditional concepts of Islamic preaching while being adapted to contemporary contexts. Their central position also suggests that discussions around digital *dakwah* remain closely tied to broader themes of religion and Islamic studies rather than functioning as a fully independent research domain.



Beyond these core concepts, several thematic clusters emerge, representing the diversification of research topics. One prominent cluster connects *Islamic da’wah* with *artificial intelligence*, signaling the growing interest in integrating advanced digital technologies into religious communication. This indicates an emerging research direction where technological innovation is increasingly influencing how Islamic messages are produced and disseminated. Another cluster highlights themes such as *interfaith dialogue*, *women*, and *social engagement*, suggesting a shift toward more inclusive and socially oriented approaches to *dakwah*. These topics reflect the evolving role of digital platforms in facilitating dialogue, gender participation, and community-building efforts within Islamic discourse.

Additionally, the presence of keywords such as *Facebook*, *websites*, and *students* illustrates the importance of specific digital

platforms and user groups in shaping the dynamics of digital *dakwah*. These terms indicate that research has begun to focus on how different audiences interact with religious content and how digital environments influence learning and engagement processes. Meanwhile, terms like *Muhammadiyah*, *Islam Nusantara*, and *Pakistan* point to the geographical and organizational contexts of the studies, highlighting the strong regional grounding of this research field, particularly in Southeast Asia.

However, the visualization also reveals some peripheral and weakly connected keywords, such as *digital technology* and *discourse*, which are positioned farther from the central network. This suggests that although digital transformation is central to the topic, it has not yet been fully integrated into the core theoretical discussions of *dakwah*. Overall, the keyword network demonstrates a field that is both expanding and fragmenting, with strong foundational themes and emerging interdisciplinary connections. This pattern indicates significant opportunities for future research to further integrate technological, social, and theological perspectives in order to develop a more cohesive and comprehensive understanding of digital Islamic preaching in the social media era.

The findings of this study reveal several critical research gaps that open up promising directions for future inquiry in the field of digital *dakwah*. First, although the literature has extensively explored the general transformation of Islamic preaching in the digital era, there remains a limited integration between technological perspectives and Islamic theoretical frameworks. Concepts such as digital technology, artificial intelligence, and platform dynamics are often discussed in isolation from core Islamic principles such as *maqasid al-shari'ah* or ethics of communication. This indicates a need for future studies to develop more integrative and interdisciplinary frameworks that bridge religious values with technological advancements in a systematic manner.

Second, the existing body of research is still heavily concentrated in specific

geographical regions, particularly Southeast Asia, with Indonesia and Malaysia dominating scholarly contributions. While this reflects the contextual richness of these regions, it also highlights a lack of comparative and cross-cultural studies that examine how digital *dakwah* evolves in different socio-political and cultural environments. Future research could expand the scope by incorporating perspectives from other Muslim-majority and minority contexts, thereby enriching the global understanding of digital Islamic preaching.

Third, although themes such as women, youth, and interfaith dialogue have begun to emerge, they remain relatively underexplored compared to dominant topics like religion and preaching. This suggests an opportunity for more in-depth studies focusing on marginalized or less-visible actors in digital *dakwah*, including female preachers, youth communities, and grassroots movements. Such research could provide a more inclusive perspective on how digital platforms reshape religious authority and participation.

Finally, the analysis also indicates that methodological approaches in this field are still largely descriptive, with limited use of advanced analytical techniques or longitudinal studies. Future research should consider employing more diverse methodologies, such as big data analytics, experimental designs, or mixed-method approaches, to capture the dynamic and rapidly evolving nature of digital *dakwah*. By addressing these gaps, future studies can contribute to a more comprehensive, globally relevant, and theoretically grounded understanding of Islamic preaching in the social media era.

SIMPULAN

Conclusion

This study demonstrates that the development of Islamic preaching (*dakwah*) in the digital era has undergone significant transformation alongside the increasing use of social media as a medium for religious communication. The digitalization of *dakwah* not only expands the reach of Islamic messages but also reshapes patterns of interaction,

religious authority, and the ways in which individuals access religious knowledge in a more flexible and open manner.

The findings, based on the Systematic Literature Network Analysis (SLNA) approach, reveal that research on digital dakwah is predominantly centered on key themes such as social media, digital literacy, religious authority, and counter-radicalization efforts. Furthermore, scholarly contributions are largely concentrated in Southeast Asia, particularly in Indonesia and Malaysia, with a tendency toward descriptive methodological approaches.

At the same time, the transformation of digital dakwah presents several challenges, including the fragmentation of religious understanding, the spread of misinformation, the commodification of religion, and the increasing risk of extremist ideologies circulating in digital spaces. These issues indicate that technological advancement is not always accompanied by adequate social readiness and digital literacy in interpreting religious messages comprehensively.

Therefore, it can be concluded that digital dakwah is a complex and multidimensional phenomenon that requires an interdisciplinary approach, integrating technological, communicative, and Islamic normative perspectives. Such an approach is essential to ensure that digital dakwah contributes to the development of an inclusive, tolerant, and socially responsible Muslim society.

Recommendations

Based on the findings of this study, several recommendations can be proposed.

First, there is a need to develop a comprehensive framework for digital dakwah that integrates Islamic principles, such as *maqasid al-shari'ah*, with contemporary digital communication strategies to ensure ethical, relevant, and context-sensitive religious messaging.

Second, enhancing digital literacy among both preachers and the general public is crucial to minimize the risks of misinformation and the misuse of social media in disseminating religious teachings.

Third, religious institutions and Islamic educational organizations are encouraged to actively engage in strengthening the digital competencies of ulama and preachers, enabling them to adapt to technological developments while maintaining scholarly authority.

Fourth, future research should expand its geographical scope and adopt more diverse methodological approaches, such as mixed methods or big data analysis, in order to provide a more comprehensive understanding of the dynamics of digital dakwah across different contexts.

Finally, it is important to promote moderate Islamic narratives in digital spaces as a form of counter-narrative against extremism, while also fostering a more inclusive, educational, and socially oriented ecosystem of digital dakwah.

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