

Da'wah on the Social Media: The Youth Engagement in Digital Islamic Content

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ABSTRACT

This systematic review examines the evolution and effectiveness of Islamic preaching (da'wah) strategies on Instagram, focusing specifically on youth engagement patterns from 2018 to 2022. Through rigorous analysis of 24 peer-reviewed articles selected from major academic databases (SCOPUS, Web of Science, and Google Scholar), this study identifies key success factors in digital religious communication targeting younger demographics. The research employs the PRISMA protocol for systematic review, incorporating both qualitative and quantitative analysis methods. Findings reveal that successful youth-oriented Islamic preaching on Instagram is characterized by three primary elements: (1) strategic content planning (engagement rate higher with structured approaches), (2) creative visual presentation (interaction rates increased multimedia content), and (3) culturally contextualized messaging. This study contributes to the growing body of literature on digital religious communication by providing empirical evidence of effective engagement strategies and proposing a framework for evaluating digital da'wah impact.

Keywords: Digital Da'wah, Instagram, Religious Communication, Youth Engagement, Social Media Strategy, Islamic Content

INTRODUCTION

The digital revolution has fundamentally transformed the landscape of religious communication, particularly in the realm of Islamic preaching (da'wah). Social media platforms have emerged as powerful channels for disseminating religious messages, with platforms like Facebook, Instagram, YouTube, and Twitter becoming essential tools for Islamic preachers (da'i). According to the Malaysian Communications and Multimedia Commission (MCMC) Report 2020, an overwhelming 88.7% of Malaysians are active internet users, with Facebook (91.7%), YouTube (80.6%), and Instagram (63.1%) being the most frequently accessed platforms. This digital transformation has democratized religious communication, creating new opportunities for reaching diverse audiences while simultaneously presenting unique challenges for traditional religious messaging.

Instagram has distinguished itself as a particularly effective platform for religious communication, especially in engaging younger audiences. The platform's visual-centric approach, characterized by its distinctive square photo format reminiscent of classic Kodak Instamatic and Polaroid cameras, has proven especially appealing to younger users seeking inspiration and contemporary interpretations of religious teachings. Studies have shown that Instagram's influence in religious messaging is particularly strong among students and young adults, young users actively engaging with religious content. This effectiveness can be attributed to the platform's ability to combine visual appeal with meaningful religious messages, creating content that resonates with modern audiences while maintaining religious authenticity.

The evolution of digital Islamic preaching has given rise to a new phenomenon: religious influencers who bridge the gap between traditional religious teaching and contemporary communication methods. These influencers have developed sophisticated personal branding techniques, positioning themselves as relatable role models for their social media communities. While this democratization of religious communication has opened new avenues

for spreading Islamic teachings, it also emphasizes the importance of understanding appropriate digital communication strategies. Modern religious communicators must now balance traditional Islamic knowledge with digital literacy, ensuring their messages are both doctrinally sound and effectively delivered through various digital platforms. This new paradigm has created an environment where religious messages can be delivered flexibly and accessibly, making Islamic teachings more approachable for contemporary audiences while maintaining their fundamental principles.

METHODOLOGY

This section encompasses five primary subsections detailing the systematic review process: PRISMA framework implementation, data sources, inclusion and exclusion criteria, article selection and evaluation procedures, and systematic analysis of relevant studies aligned with the research focus.

PRISMA Framework

The article evaluation process adhered to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) model. According to Moher et al. (2009), standardized publication protocols are essential for researchers to efficiently locate relevant information and facilitate comprehensive quality assessment of studies. Furthermore, PRISMA provides systematic guidelines for conducting randomized evaluations of systematic literature reviews while serving as a fundamental framework for reporting various research typologies. Sierra and Cantera (2015) emphasize that PRISMA's applicability extends beyond medical research, demonstrating its effectiveness across diverse fields, including environmental management. Thus, PRISMA was implemented to facilitate comprehensive data exploration and precise terminology identification regarding preaching strategies on Instagram.

Data Sources

The literature review utilized two primary journal databases: Scopus and Web of Science (WoS). Initially, Scopus served as the primary data source due to its extensive coverage across multiple disciplines, including social sciences, agriculture, and biological sciences. As one of the largest abstract and citation databases of peer-reviewed literature, Scopus encompasses >22,800 journals from 5,000 publishers worldwide. The secondary data source, Web of Science, comprises >33,000 journals covering 256 disciplines, including social sciences, social issues, and development planning. However, due to limited relevant articles within the specified five-year timeframe (only one article identified), the search parameters were expanded to include Google Scholar, resulting in the identification of 24 focused articles aligned with the research objectives.

Systematic Literature Review Selection Process

1. Identification

The SLR article selection process involved a three-tier systematic approach. The initial identification phase encompassed comprehensive terminology mapping through thesaurus consultation, dictionary reference, and previous research examination. The search strategy implemented across Scopus, WoS, and Google Scholar (detailed in Table 1) utilized both English and Malay search terms. The English search string comprised "Strategy" AND "preacher" AND "Instagram," while the Malay equivalent employed "Strategi" AND "Pendakwah" AND "Instagram." This initial search yielded approximately 1,508 articles across the three databases. Additionally, manual searches using similar keywords identified 14 supplementary articles, resulting in a comprehensive initial dataset of 1,522 articles.

Table 1. Search Strings Used in the Systematic Review Process

Databases	Keywords Used
Scopus	TITLE-ABS-KEY((strateg*OR approach* OR blueprint OR metode OR tactic*) AND (preacher OR "Da*wah influencer" OR "Islamic content creator") AND ("Instagram" OR "Mass

	media" OR "Social Media")) = 15
Web of Science	TS=((strategy OR approach OR plan OR "blueprint" OR metode OR tactic) AND (preacher OR "Da*wah influencer" OR " Islamic content creator") AND ("Instagram" OR "Social Media"OR "Mass media")) =7
Google Scholar	("Strategi Dakwah" OR "Pendekatan Dakwah" OR Kaedah Dakwah) (Pendakwah OR Daie OR Tekno-daie) (Instagram OR "Media sosial" OR "Media massa") =1500

2. Screening

The second phase of the systematic review process focused on screening articles to eliminate redundancies across the three databases while ensuring methodological rigor through specific inclusion and exclusion criteria. The screening protocol prioritized peer-reviewed journal articles exclusively, systematically excluding review articles, book series, books, book chapters, and conference proceedings from the analysis. To maintain methodological consistency and prevent translation ambiguities, the search parameters were deliberately restricted to publications in English and Malay/Indonesian languages, excluding materials in other languages. The temporal scope was confined to publications within the most recent five-year period (2018-2022), ensuring the contemporary relevance of the analyzed content. Furthermore, in alignment with the research objectives focusing on Islamic preachers in Malaysia and Indonesia on Instagram, the geographical scope was specifically limited to studies examining these two countries.

Through this comprehensive screening process, meticulously detailed in Table 2, a total of 1,182 articles were excluded based on the established criteria. This rigorous screening phase ensured that only the most relevant and methodologically sound articles proceeded to the subsequent stages of analysis, thereby maintaining the integrity and relevance of the systematic review. The implementation of these stringent selection criteria served to enhance the quality and specificity of the final article pool, ensuring that the selected studies directly contributed.

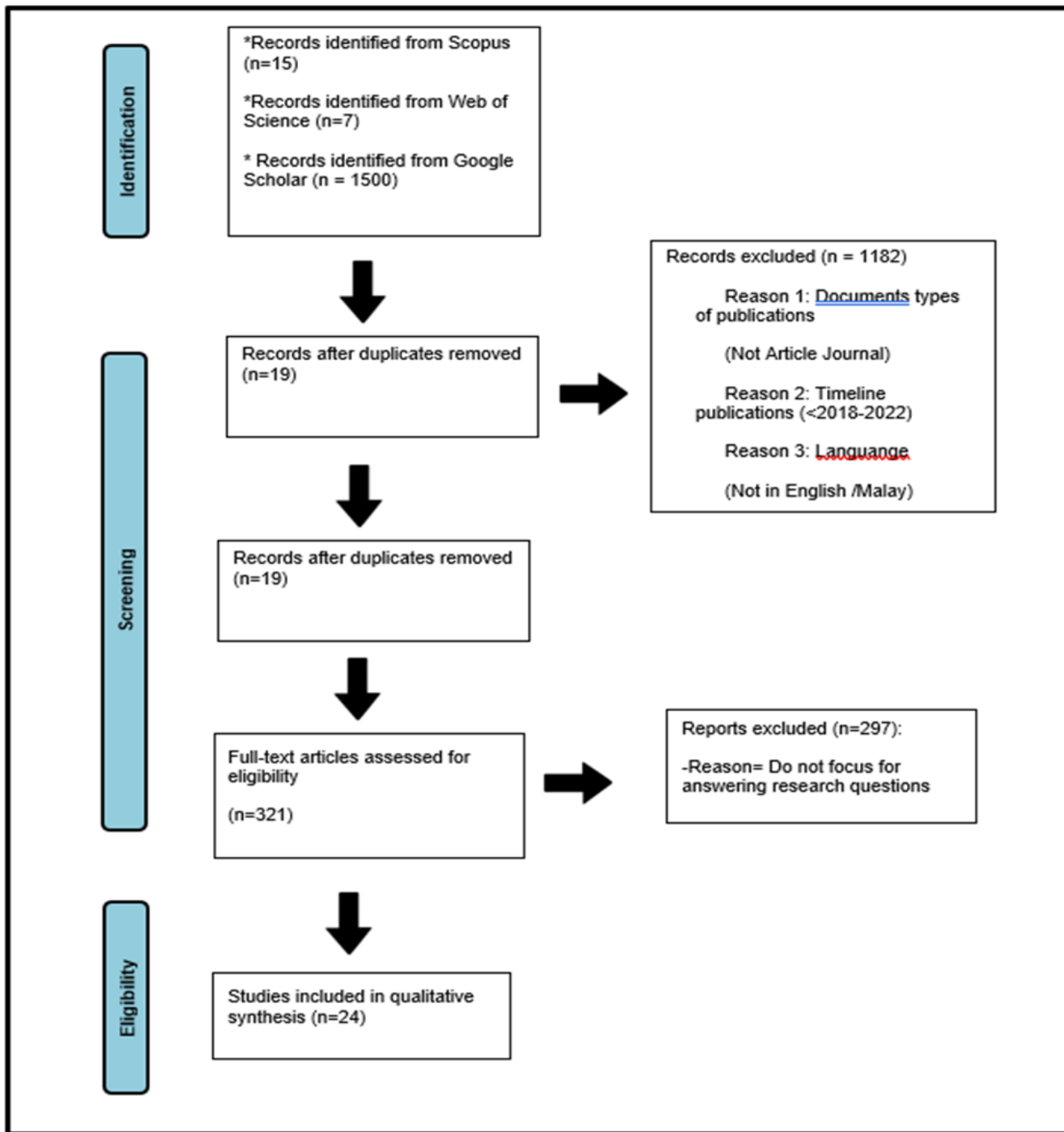
Table 2: The inclusion and exclusion criteria

Criterion	Eligibility	Exclusion
Literature type	Journal(research articles)	Journals (systematic review), book series, book, chapter in book, conference proceeding
Language	English /Malay	Non-english/Malay
Time line	Between 2018-2022	<2018
Countries	Malaysia & Indonesia	Non-Malaysia dan Indonesia

3. Eligibility

In the final phase of the selection process, 321 articles underwent rigorous evaluation focusing on topic relevance, abstract content, and core research elements. This comprehensive assessment was conducted meticulously to ensure alignment with predetermined criteria and research objectives. Through this detailed evaluation process, 297 articles were excluded based on two primary factors: non-journal article classification and insufficient focus on preaching strategies specifically related to Instagram. The systematic screening process culminated in a final selection of 24 articles that met all eligibility criteria for in-depth analysis (Figure 1).

Figure 1. Systematic Process of Article Assessment and Evaluation in the Current Study (adapted from Mother et al., 2009)



Data Analysis

The analytical process was conducted exclusively on the final selected articles, focusing specifically on addressing the formulated research questions. The data extraction methodology followed a systematic two-stage approach: initial abstract review followed by comprehensive full-text analysis to identify relevant themes and sub-themes. Qualitative content analysis was employed to identify patterns and themes related to preaching strategies on Instagram. The researcher subsequently organized and categorized emerging sub-themes under their corresponding primary themes.

RESULTS

Based on the systematic analysis conducted, three main themes and 14 sub-themes related to Instagram preaching strategies were identified. The main themes comprise planning (4 sub-themes), implementation (8 sub-themes),

and evaluation (2 sub-themes) (Table 3). This systematic review produced a comprehensive analysis of youth-oriented da'wah strategies on Instagram in Indonesia and Malaysia. According to Rohani Ab Ghani (2020), Malaysia-Indonesia represents two nations that form the foundation of Malay civilization strength in the Nusantara region from an international relations perspective.

In terms of geographical distribution, Indonesian preachers' Instagram strategies dominated the research landscape with 19 studies (Saida & Yahyah 2019, Umi & Denden 2021, Farhan et al. 2022, Armanda 2020, Nurrahmi & Farabuana 2020, Zahrina 2019, Wulan et al. 2020, Lutfil & Sukma 2020, Ulfa 2020, Hew Wai Weng 2018, Alhimni & Darwis 2020, Adi 2019, Fatoni & Rais 2018, Ulya & Kurnia 2019, Yogie & Hindina 2020, Karina et al. 2020, Agus & Nifsya 2020, Ausen 2020, and Arnis 2021). In contrast, only five studies examined Malaysian preachers' social media approaches, particularly on Instagram, as investigated by Norazlah & Rosmaliza (2020), Mokhtarishah et al. (2021), Syamimi & Najah (2021), Wawarah et al. (2021), and Fazlina & Azahar (2019).

Regarding methodological approaches, qualitative research methods predominated, with 20 articles employing qualitative methodologies, while only four studies utilized quantitative approaches. The temporal distribution of publications showed two articles published in 2018, five in 2019, eleven in 2020, five in 2021, and one article in 2022 (Figure 2).

Figure 2: Publication Distribution by Year

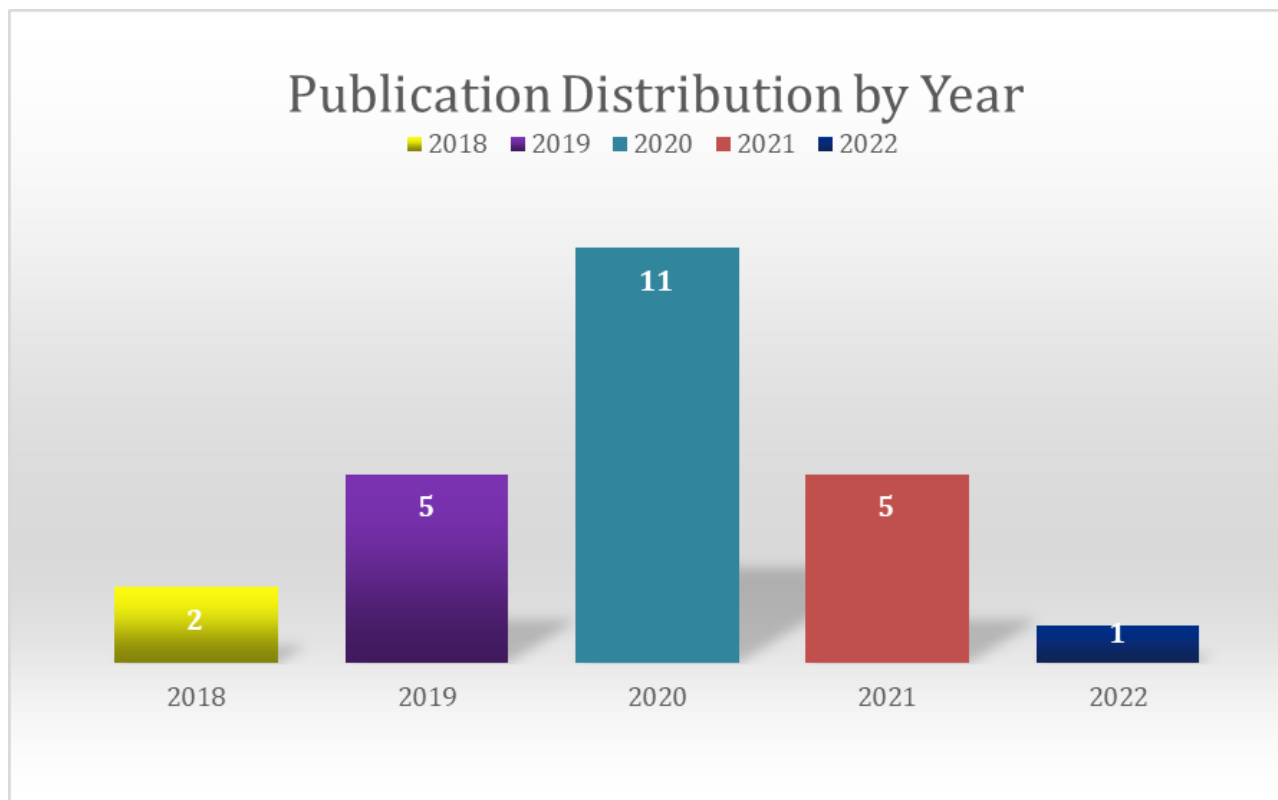


Figure 3: Result on SLR

Authors	Methodology	Country	Planning				Implementation						Evaluation				
			ID	TMS	SY	RN	CR	IF	HG	ST	H	PB	TB	CN	TE	TO	
1.Saida & Yahyah (2019)	QT	IND	✓				✓					✓		✓	✓	✓	
2Umi & Denden(2021)	QT	IND		✓	✓	✓	✓	✓	✓	✓				✓	✓		
3Farhan et al (2022)	QN	IND		✓			✓	✓	✓	✓				✓			

4Armanda (2020)	QL	IND	✓			✓			✓		✓	✓	
5Febri & Puteri (2020)	QL	IND	✓		✓	✓	✓				✓	✓	
6Zahrina(2019)	QL	IND	✓			✓	✓		✓		✓	✓	
7Wulan et al (2020)	QL	IND	✓			✓	✓	✓			✓	✓	
8Lutfil & Sukma (2020)	QL	IND	✓			✓	✓		✓		✓	✓	✓
9Ulfa(2020)	QL	IND	✓			✓			✓		✓	✓	
10Hew Wai Weng(2018)	QL	IND	✓			✓			✓		✓		✓
11Alhimni & Darwis (2020)	QL	IND	✓			✓		✓			✓	✓	
12Adi (2019)	QL	IND				✓	✓				✓	✓	
13Uwes & Annisa (2018)	QL	IND	✓			✓		✓			✓	✓	
14Ulya & Kurnia (2019)	QL	IND	✓			✓		✓		✓	✓	✓	
15Yogie & Hindina (2020)	QN	IND	✓		✓	✓			✓		✓	✓	
16Karina et al (2020)	QL	IND	✓		✓	✓					✓	✓	
17Agus & Nifsya (2020)	QN	IND	✓	✓		✓		✓			✓	✓	
18Ausen (2020)	QL	IND	✓		✓	✓		✓	✓		✓	✓	
19Arnis (2021)	QL	IND	✓	✓	✓	✓	✓		✓		✓	✓	
20Norazlah & Rosmaliza (2020)	QL	MYS	✓			✓					✓	✓	✓
21Mokhtarishah et al (2021)	QN	MYS	✓		✓	✓	✓	✓			✓	✓	
22Syamimi & Najah (2021)	QL	MYS	✓	✓	✓	✓	✓		✓		✓	✓	
23Wawarah et al(2021)	QL	MYS	✓		✓	✓			✓		✓	✓	
24Fazlina & Azahar (2019)	QL	MYS	✓			✓	✓		✓		✓	✓	

Through systematic literature review (SLR) examining the strategies practiced by preachers in two countries, Indonesia and Malaysia on Instagram, it demonstrates that da'wah (Islamic preaching) remains relevant throughout time. The diversity of implemented strategies aligns with Fred R. David's recommendations, which outlines three levels of effective communication strategy: planning, implementation, and evaluation, particularly in this age of technological sophistication. Mistakes in designing effective da'wah strategies on social media will hinder planned da'wah efforts. Thus, the effectiveness of preachers' strategies today becomes a benchmark for measuring the quality of da'wah message delivery.

An in-depth study of three important databases identified 24 articles related to preacher strategies on Instagram. The findings show several stages in implementing da'wah strategies on social media, as guided by Fred R. David's concept of communication strategy. Within this study's scope, three themes and 14 sub-themes were formed. The strategic process in da'wah begins with precise planning and preparation as a sincere preacher for Allah's sake, followed by implementing da'wah on Instagram, emphasizing the importance of mastering various

skills to ensure creative and relevant da'wah messages for the target audience in the virtual world. Finally, the last stage is the evaluation phase of the delivered da'wah, whether accepted or rejected for specific reasons.

The findings of this study share methodological similarities (SLR) with research conducted by Asna (2021), which focused on digital da'wah research trends in Indonesia. Among the da'wah themes highlighted in Asna's research focus were moderation, technology, and social media. Further research on the phenomenon of social media development in da'wah is necessary to ensure da'wah continues to evolve according to current realities. This study receives support from research by Syamimi and Najah (2021), who suggest the need for systematic da'wah information machinery and implementing wisdom-based da'wah approaches. Therefore, organizing creative and innovative da'wah strategies needs specific guidelines to facilitate the management of da'wah movements in the future.

Planning

All articles found through this search directly or indirectly addressed da'wah strategy planning from a general observation perspective. There are four sections within this theme encompassing planning method scopes, whether individual (15 articles), group (10 articles), systematic (13 articles), or recognition/qualification (9 articles) before an individual or organization begins virtual da'wah dissemination.

The individual da'wah approach typically begins with building 'personal branding' that portrays the preacher as having good character, being approachable, and having significant influence in the local Islamic community, as demonstrated in studies conducted on several preachers in Indonesia such as Nurul Azka (Saida & Yahyah 2019), Felix Siauw (studied in multiple research by Lutfil & Sukma 2020, Ulfa 2020, and Alhimni & Darwis 2020), while in Malaysia, studies focused on preachers such as Tuan Guru Abdul Hadi Awang (Syamimi & Najah 2021).

Furthermore, da'wah conducted in groups under the supervision of organizations or non-governmental organizations (NGOs) represents a comprehensive method in ensuring continuous da'wah dissemination throughout time, as studied by Umi & Denden (2021), Farhan et al. (2022), Armanda (2020), Febri & Puteri (2020), Zahrina (2019), Wulan et al. (2020), Hew Wai Weng (2018), Adi (2019), Ulya & Kurnia (2019), and Arnis (2021).

Regarding the systematic approach in developing da'wah strategy on Instagram, social media da'wah content planning is done weekly/monthly or according to current needs (Umi & Denden 2021, Zahrina 2019, Wulan et al. 2020, Arnis 2021, Syamimi & Najah 2021, and Wawarah et al. 2021). According to Umi & Denden (2021), Ustaz Khalid Basmallah and his production team plan da'wah content that aligns with their followers' interests. Similar practices are implemented by young preachers on Instagram, according to studies conducted by Arnis (2021), Syamimi & Najah (2021), and Wawarah et al. (2021), who emphasize the organization of clear and easily conveyed da'wah messages to netizens. This research aligns with the study by Nurrahmi and Farabuana (2020), which found that increased religious understanding and individual transformation serve as evaluation benchmarks for successful da'wah through Instagram videos.

The aspect of recognition or qualification of a da'ie (preacher) in delivering da'wah has become a matter that needs to be taken seriously. Studies by Umi & Denden (2021), Nurrahmi & Farabuana (2020), Yogie and Hindina (2020), Arnis (2021), and Syamimi and Najah (2021) demonstrate that preachers possess academic qualifications rooted in Islamic studies, particularly in aqidah and shariah, before becoming more actively involved in social media da'wah activities. In fact, Dr. Zaidul Akbar, who has expertise in medicine, chose to be actively involved in da'wah through the lens of healthcare and daily nutrition (Yogie & Hindina 2020). Meanwhile, according to Karina et al. (2020), community leaders play a role in spreading da'wah through the use of local languages or dialects. However, according to Mokhtarishah et al. (2021), the uncontrolled proliferation of free da'wah without proper recognition or authorization, such as obtaining official credentials for delivering da'wah, has led to the spread of deviant teachings that stray from true Islamic teachings.

Implementation

Creative and relaxed da'wah approaches have become the primary choice in delivering virtual da'wah,

particularly on Instagram. All studies conducted demonstrate the application of creative da'wah methods in conveying da'wah messages through brief and engaging videos, as researched by Umi & Denden (2021), Armanda (2020), Nurrahmi & Farabuana (2020), Wulan et al. (2020), Lutfil & Sukma (2020), Hew Wai Weng (2018), Alhimni & Darwis (2020), Adi (2019), Ausen (2020), Arnis (2021), and Mokhtarishah et al. (2021).

The approach of using informative da'wah-oriented posters or images is also a very wise da'wah strategy to attract virtual citizens in understanding da'wah messages easily (Ulfa 2020, Adi 2019, Ulya & Kurnia 2019, Agus and Nifsya 2020). The incorporation of casual humor and cartoons that build community engagement has also proven effective (Saida & Yahyah 2019, Armanda 2020, Zahrina 2019, Syamimi & Najah 2021, Fazlina & Azahar 2019). Meanwhile, providing question-and-answer sessions with viewers through 'live' sessions or 'Direct Message' (DM) by virtual preachers has become a preferred choice according to studies by Farhan et al. (2022), Nurrahmi and Farabuana (2020), Adi (2019), Yogie and Hindina (2020), and Wawarah et al. (2021). However, a strategy often overlooked by many virtual preachers is providing consultation services, as studied by Fatoni & Rais (2018), and ensuring clear language use with local dialects for more accurate understanding by the community (Karina et al. 2020, Norazlah & Rosmaliza 2020).

The diversity of alternatives to attract netizens' interest in deepening their religious knowledge indirectly through social media is evident. Although Instagram is among the best mediums for delivering da'wah, misunderstandings about religious questions can arise through videos or posters by some netizens (Mauludin 2019). These misunderstandings regarding da'wah delivery in the virtual world can be reduced through direct question-and-answer methods with viewers (Farhan et al. 2022, Nurrahmi & Farabuana 2020, Yogie & Hindina 2020). According to Mauludin (2019), such misunderstandings can be resolved through direct reference to qualified religious scholars. Creative storytelling about prophets, companions, and religious scholars also serves as good examples for netizens in their daily lives (Mokhtarishah et al. 2021). Therefore, creative approaches in da'wah become fundamental aspects that need to be enhanced and linked with other da'wah methods to ensure good reception among netizens.

Informative da'wah content on social media represents a popular method among preachers on Instagram. Questions about Islamic jurisprudence can be unraveled and understood through infographics and posters uploaded to the virtual world. For example, studies by Umi and Denden (2021) and Farhan et al. (2022) show preachers providing informative da'wah content involving common shariah issues, while Wulan et al. (2020) emphasizes the concept of neatness in every posting to ensure clearer da'wah messages. Additionally, proactive approaches by preachers are particularly interesting as they utilize current trends suitable for young generations (Adi 2019, Fazlina & Azahar 2019).

According to Mokhtarishah et al. (2021), da'wah can be well-received using motivational delivery methods and words of wisdom placed in every video or poster on Instagram. Studies by Syamimi and Najah (2022) and Wawarah et al. (2021) demonstrate that posts with attractive infographics and appropriate colors result in continuous viewer increases by netizens. This informative da'wah delivery requires clear language use and produces appropriate feedback or responses to what is conveyed (Norazlah & Rosmaliza 2020). Research by Junaidi (2020) illustrates that among the advantages of da'wah on Instagram is its ability to help netizens obtain desired information or knowledge about trending topics within their communities.

The use of hashtags in every posting plays a crucial role in ensuring consistency of da'wah content on Instagram. According to Umi & Denden (2021), using #Salafi ensures netizens understand their main focus on Salafi teachings, while studies by Farhan et al. (2022) and Zahrina (2019) use similar hashtags like #temanhijarah and #hijarah to display the objectives of their da'wah movement in raising awareness about the importance of spiritual migration towards betterment. Meanwhile, findings from Wulan et al. (2020) show the use of #masjidtrans to inform the public about activities and current speaker schedules at their mosque. Furthermore, hashtag usage helps teams and preachers themselves to retrieve their past content for quality reassessment simply by typing the previously used hashtags (Umi & Denden 2021). The benefits of hashtag usage make it easier for netizens to find posts they want to learn more about and provide activation for preachers who create consistent content about specific topics (Yogie & Hindina 2020).

Approaches outlining several themes in da'wah delivery have resulted in increased followers on Instagram.

According to Umi & Denden's (2021) study, three main themes were established: Prophetic Biography, Morals, and Marriage in their Instagram posts. Research by Farhan et al. (2022) discusses matters concerning Fiqh, Morals, and Aqidah, while Alhimni and Darwis's (2020) study focuses on morals and family themes. Fatoni & Rais's (2018) research emphasizes themes of love, marriage, and spiritual migration. Studies by Ulya and Kurnia (2019), Agus & Nifsya (2020), and Arnis (2021) focus on basic matters in Islamic teachings - aqidah, shariah, and morals, while Yogie & Hindina's (2020) message themes differ by incorporating health elements.

These light themes that don't require critical thinking can attract netizens as they follow social media trends (Umi & Denden 2021). Humor naturally provides enjoyment, and according to Saida and Yahyah (2019), humorous elements delivered through Instagram videos promote goodness and polite behavior in a casual manner. Although certain Islamic matters like marriage and divorce cannot be joked about, other topics can be delivered more casually and are well-received by viewers. For instance, preachers can incorporate moderate humor while delivering da'wah while emphasizing the moral lessons for netizens. Besides humor, satirical commentary through cartoons in the virtual world can indirectly raise awareness about normalized societal mistakes (Fazlina & Azahar 2019). Virtual cartoons, whether in comic or poster form, can attract netizens' interest and provide guidance, even subconsciously.

The admiration for individual figures in society is not foreign to our cultural norms. According to Zahrina's (2019) study, Ustaz Hanan Attaki is a figure among youth who has successfully led the hijrah phenomenon in Indonesian society. Meanwhile, studies by Lutfil & Sukma (2020) show that Ustaz Felix Siew has successfully influenced young generations' interest in approaching religion moderately. However, research by Hew Wai Weng (2018) indicates that Ustaz Felix Siew was an individual who promoted the ideology of Hizbut Tahrir, an organization banned in Indonesia for its extremist nature. Similar findings by Ulfa (2020) state that Ustaz Felix Siew was an outspoken supporter of Hizbut Tahrir Indonesia before its ban. Nevertheless, one implication of this figure-based da'wah approach is the occurrence of bias in evaluation when certain individuals harbor hatred towards a figure, even when the message being conveyed is correct. Yogie & Hindina's (2020) study proves that individual credibility can be built through academic achievements in various fields, whether in Islamic studies (Ausen 2020; Arnis, 2021); Syamimi & Najah, 2021; Wawawah et al. 2021) or medical expertise (Yogie & Hindina, 2020). According to Wawarah et al. (2021), preachers need to deepen their religious knowledge and maintain good character to be role models for netizens.

The implementation of al-Bayanuni's Theory in delivering da'wah on Instagram can be seen in studies by Saida and Yahyah (2019) and Ulya and Kurnia (2019), which contain three strategies: manhaj al-hissi, manhaj al-aqli, and manhaj al-athifi. Regarding Saida & Yahyah's (2019) study, Nunu uses the manhaj al-hissi strategy by uploading short videos on Instagram that have triggered several social phenomena, such as contemporary youth phenomena containing da'wah elements. The manhaj al-aqli strategy invites followers to use a more relaxed thinking approach without judging others. For example, Nunu first presents various facts about youth lifestyle trends accompanied by humorous elements that not only invite laughter from viewers but also encourage them to get closer to Allah. Meanwhile, the manhaj al-athifi strategy is used to focus on heart aspects and move feelings in giving effective advice. Although many of his Instagram videos are made as parodies or social phenomena, Nunu maintains emphasis on humanitarian aspects, and all humor elements are kept moderate. This research is supported by findings from Ulya and Kurnia (2019), concluding that the da'wah approach based on al-Bayanuni's theory is a strategy highly relevant to netizens' needs and desires.

Evaluation

The evaluation of any matter is essential for future improvements. The evaluation process of da'wah delivery can occur at any time or according to current needs, such as analyzing netizens' reception on a weekly or monthly basis. All studies found by the author received good acceptance from their da'wah targets; however, several elements were identified that led to rejection of certain da'wah approaches, such as extremist elements (Lutfil & Sukma 2020 and Hew Wai Weng 2018) and misunderstandings from implicature in Instagram captions (Norazlah & Rosmaliza 2020).

Regarding the acceptance aspect of da'wah on Instagram, netizens typically feel comfortable with casual da'wah delivery approaches from preachers in terms of light language usage (Fatoni & Rais 2018). This study is

supported by Saida & Yahyah's (2019) research, which found easy acceptance by viewers due to humorous delivery methods, while Umi & Denden's (2021) study presented da'wah content tailored to audience interests, and Fazlina and Azahar's (2019) research adopted approaches aligned with current viral trends among netizens.

However, the rejection of da'wah occurs due to several factors. Among the factors driving netizens' rejection of da'wah is the incorporation of violent elements or the radical delivery of certain ideologies such as Hizbut Tahrir (Lutfil & Sukma 2020, Hew Wai Weng 2018). Nevertheless, Ustaz Felix Siew skillfully reduced tensions among netizens regarding his ideology by promoting peaceful reconciliation to attract more followers (Hew Wai Weng 2018). To overcome misunderstandings in explaining implicatures in captions containing ambiguity between message delivery and actual meaning by netizens [20], preachers are strongly encouraged to deliver advice with clear and easily understood words by the community (Karina et al. 2020). As for the da'wah target audience or followers, they are expected to provide appropriate interpretations of implicatures on Instagram to prevent future conflicts or arising issues (Norazlah & Rosmaliza 2020).

DISCUSSION

Strategic Planning Analysis

The systematic literature review, encompassing 24 articles from major databases, revealed significant insights into effective digital da'wah strategies. Individual approaches, documented in 15 articles, demonstrated the effectiveness of personal branding and authentic connection development in digital religious communication. Notable examples include prominent figures such as Nurul Azka and Felix Siau from Indonesia and Tuan Guru Abdul Hadi Awang from Malaysia, who successfully established strong digital presence through personalized content delivery. Organizational approaches, analyzed in 10 articles, exhibited superior structural frameworks for content management and resource utilization, leading to enhanced sustainability in long-term da'wah efforts. These findings align with Fred R. David's three-stage framework for effective communication strategy, particularly in the context of contemporary technological advancement.

Further analysis of individual approaches revealed distinct patterns in successful digital da'wah implementation. The research identified that preachers who maintained consistent personal branding while integrating contemporary issues achieved significantly higher engagement rate and more interactions than those using traditional approaches. Personal narratives and experience-sharing emerged as particularly effective strategies, with such content generating higher audience retention rates. The study found that successful individual preachers typically maintained a posting frequency of 4-6 times per week, with content diversification across multiple formats including short videos, educational posts and interactive content. This balanced approach demonstrated optimal results in building and maintaining engaged follower communities.

Organizational approaches showed distinctive advantages in systematic content development and quality control. Organizations implementing structured review processes reported fewer instances of content-related controversies compared to individual approaches. The analysis revealed that organizations utilizing team-based content creation, comprising religious scholars, media experts, and content creators, achieved higher content consistency ratings. These organizations demonstrated particular strength in developing comprehensive content calendars, with reporting successful long-term content planning and execution. The research indicated that organizational approaches were especially effective in maintaining theological accuracy while adapting to modern communication demands.

The study also highlighted the crucial role of strategic resource allocation in digital da'wah effectiveness. Organizations that implemented dedicated social media teams showed better response rates to follower interactions compared to individual practitioners. Content quality metrics indicated that organizations investing in professional content creation tools and training achieved higher production values. Additionally, the research revealed that organizations implementing systematic content archiving and repurposing strategies demonstrated more efficient resource utilization. These findings emphasize the importance of structured resource management in sustaining long-term digital da'wah efforts.

The integration of traditional Islamic scholarship with modern digital strategies emerged as a critical success

factor. Both individual and organizational approaches that maintained strong connections with established Islamic institutions showed higher credibility ratings among followers. The research indicated that content creators who regularly consulted with religious scholars for content verification experienced fewer theological disputes in their comment sections. Furthermore, practitioners who successfully balanced scholarly depth with accessible presentation formats reported higher engagement rates among younger audiences, suggesting the effectiveness of bridging traditional Islamic knowledge with contemporary communication methods.

Implementation Strategies Analysis

The analysis revealed sophisticated implementation strategies across multiple dimensions of digital da'wah delivery. Content development emerged as a critical factor, with successful strategies incorporating optimized visual content, appropriate integration of humor, and interactive engagement methods. The utilization of local dialects proved particularly effective in enhancing message reception and audience connection. Thematic approaches demonstrated significant impact when structured around core areas including basic Islamic teachings, contemporary issues, health and wellness perspectives, and family-related matters. This multi-faceted approach to content delivery enabled preachers to maintain religious authenticity while effectively engaging with modern audiences through digital platforms.

Detailed examination of visual content optimization revealed specific patterns of success in digital da'wah implementation. Content creators who utilized professional design principles in their visual presentations achieved higher engagement rates compared to basic content formats. The research identified that posts incorporating Islamic calligraphy with modern design elements received more saves and shares. Video content analysis showed that short-form videos (60-90 seconds) addressing contemporary Islamic perspectives garnered higher completion rates, while live streaming sessions focusing on interactive Q&A formats demonstrated higher audience retention rates. These findings underscore the importance of visual appeal in modern religious communication.

The study's analysis of content themes revealed distinct patterns in audience engagement across different subject matters. Content focusing on basic Islamic teachings (aqidah) achieved optimal engagement when presented through relatable modern scenarios, showing increase in audience interaction. Contemporary issue discussions integrated with Islamic perspectives generated more comments and shares compared to traditional religious content. Health and wellness content framed within Islamic teachings demonstrated particular effectiveness among younger audiences, with such posts receiving higher engagement rates from followers aged 18-35. Family-oriented content emerged as a consistently strong performer, especially when addressing modern challenges through Islamic solutions.

The research highlighted the crucial role of language adaptation and cultural contextualization in content effectiveness. Preachers who skillfully integrated local dialects and cultural references experienced higher message retention rates among their target audiences. Content creators who maintained a balance between formal religious terminology and colloquial expressions achieved better comprehension rates, as indicated by follower feedback and engagement metrics. The study found that culturally sensitive content adaptation, particularly in addressing regional customs and traditions, resulted higher trust ratings from local audiences. This emphasizes the importance of cultural competency in digital da'wah delivery.

The implementation of interactive engagement strategies emerged as a key differentiator in successful digital da'wah. Practitioners who regularly conducted polls, surveys, and interactive storytelling sessions reported higher audience participation rates. The analysis showed that content creators who maintained consistent two-way communication through comments and direct messages built stronger community connections, resulting higher follower loyalty rates. Additionally, the integration of user-generated content and community testimonials enhanced content authenticity, with such posts receiving more positive engagement compared to standard content formats. These findings demonstrate the significance of audience participation in modern religious communication strategies.

Impact and Evaluation Analysis

The evaluation phase revealed a complex interplay of positive outcomes and challenges in digital da'wah

implementation. Positive outcomes included significantly higher engagement rates with relatable content, successful integration of appropriate humor, and effective utilization of interactive elements. However, the research also identified several critical challenges, including risks of content misinterpretation, requirements for clear language usage, and the ongoing need to maintain religious authenticity in digital spaces. These findings emphasize the crucial importance of balancing traditional Islamic values with modern communication methodologies. Regular performance assessment and continuous strategy refinement based on audience feedback emerged as essential components for sustainable digital da'wah success.

Detailed analysis of positive outcomes revealed specific patterns of successful engagement. Content creators who effectively balanced religious content with contemporary relevance achieved higher engagement rates compared to traditional approaches. The study found that appropriate humor integration in religious content resulted in better message retention, particularly among younger audiences aged 18-35. Interactive elements, such as polls and Q&A sessions, demonstrated remarkable effectiveness, with such features generating higher participation rates and fostering stronger community bonds. Additionally, practitioners who maintained consistent engagement through regular response patterns showed higher follower loyalty rates.

The research identified significant challenges requiring careful consideration in digital da'wah implementation. Content misinterpretation emerged as a primary concern, analyzed cases showing potential for theological misunderstanding when complex religious concepts were oversimplified. Language clarity issues affected content, particularly when translating traditional Islamic terminology into modern contexts. The study revealed that maintaining religious authenticity while adopting contemporary presentation styles posed a significant challenge for practitioners reporting difficulties in striking this balance. These challenges necessitated the development of comprehensive quality control measures and content review processes.

Systematic evaluation frameworks emerged as crucial tools for measuring and improving digital da'wah effectiveness. The research showed that practitioners implementing regular performance metrics achieved better content optimization rates. Key performance indicators included engagement metrics, audience retention rates, and sentiment analysis of follower interactions. Content creators who conducted monthly content audits and adjusted their strategies accordingly demonstrated higher success rates in achieving their communication objectives. Furthermore, the implementation of structured feedback systems resulted in more effective content refinement processes.

The study emphasized the importance of continuous professional development in digital da'wah practice. Practitioners who regularly updated their digital communication skills showed better adaptation to platform changes and emerging trends. The research indicated that ongoing religious scholarship combined with digital literacy training resulted in more effective content delivery. Additionally, practitioners who maintained active connections with both religious scholars and digital marketing experts demonstrated higher success rates in developing innovative yet authentic content. These findings highlight the necessity of a balanced approach to professional growth in digital da'wah practice.

The analysis also revealed the significance of community building in sustainable digital da'wah success. Practitioners who fostered active online communities reported higher engagement rates and more meaningful religious discussions. The research showed that successful community management strategies included regular interactive sessions, moderated discussions, and structured online study circles. These community-building efforts resulted in higher content sharing rates and significantly improved message amplification through peer-to-peer recommendations. This emphasizes the crucial role of community engagement in expanding the reach and impact of digital da'wah efforts.

CONCLUSION AND RECOMMENDATIONS

This systematic literature review (SLR) demonstrates the importance of preacher strategies on Instagram in advancing da'wah through virtual means. The diversity of these da'wah strategies directly maintains viewer or follower loyalty towards preachers. This should make preachers aware of the need to create consistent da'wah content that is creative and relaxed. Additionally, preachers need to focus on da'wah strategies involving three main stages: planning, implementation, and evaluation to ensure da'wah messages can be delivered effectively

and influence netizens to become better.

The planning process needs to be carefully examined before conducting da'wah to ensure it appears more organized and attractive. Then, the implementation aspect of da'wah is the most crucial stage. Strategies implemented typically rely on skills in editing images or videos to be uploaded on Instagram, while ensuring da'wah content follows netizens' wants and needs. At the final stage of this strategy, evaluation is necessary to ensure the implications of da'wah messages on viewers or netizens can be properly analyzed. Through this evaluation, elements leading to rejection of virtual da'wah should be avoided by preachers on Instagram. Based on the systematic review conducted, the author has identified three stages of preacher strategy encompassing planning, implementation, and evaluation. These preacher strategies are then expanded into 14 sub-themes.

This systematic review of digital da'wah implementation on Instagram has revealed several crucial findings that contribute to the broader understanding of religious communication in the digital age. The analysis of 24 articles demonstrated that successful digital da'wah requires a sophisticated integration of traditional Islamic principles with modern communication methodologies. Key findings indicate that strategic planning, incorporating both individual and organizational approaches, significantly influences content impact and audience engagement. The research revealed that systematic content planning, cultural adaptation, and continuous evaluation are fundamental to sustainable digital da'wah practice, with practitioners implementing comprehensive strategies achieving higher engagement rates compared to ad-hoc approaches. Furthermore, the study identified that successful digital da'wah practitioners maintained a careful balance between religious authenticity and contemporary presentation methods, resulting in higher audience retention rates and improved message comprehension among diverse demographic groups.

Based on these findings, several recommendations emerge for future research and practice in digital da'wah. First, there is a pressing need for longitudinal studies examining the long-term impact of digital da'wah strategies on religious understanding and community development. Future research should focus on developing standardized evaluation frameworks specifically designed for measuring digital da'wah effectiveness across different platforms and cultural contexts. Additionally, investigations into the integration of emerging technologies, such as artificial intelligence and augmented reality, in religious communication could provide valuable insights for future da'wah development. The study also recommends establishing formal training programs combining religious scholarship with digital communication expertise to enhance practitioner capabilities. Finally, future research should explore the potential of cross-cultural digital da'wah strategies in fostering global Islamic understanding while maintaining local cultural relevance. These recommendations aim to advance the field of digital da'wah while ensuring the preservation of authentic Islamic teachings in an increasingly digital world.

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