Interactive Da'wah Medium During Crises: A Content Analysis of Recent Literature (2020-2024)

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ABSTRACT

The COVID-19 pandemic, moral crises, and recurring natural disasters have significantly challenged traditional da'wah practices worldwide. Restrictions on physical gatherings and shifts in public communication behaviour have accelerated the adoption of digital and interactive platforms. As a result, the integration of Islamic preaching with information and communication technology (ICT) has become a crucial mechanism for ensuring the continuity and effectiveness of da'wah activities during times of crisis. This study employs a qualitative content analysis of 45 scholarly works published between 2020 and 2024, drawn from the Google Scholar database and supported by selected grey literature from institutional reports, NGO publications, and online sermons. Using the key terms "interactive," "da'wah," and "crisis," the analysis examines emerging trends, implementation models, and the da'wah significance of digital media during critical periods such as the COVID-19 pandemic, moral decline, and flood disasters. The results demonstrate that interactive da'wah characterized by two-way communication, multimedia engagement, and accessibility has reshaped Islamic preaching into a participatory and resilient practice. Platforms such as YouTube, Instagram, TikTok, Facebook Live, and Zoom have facilitated dynamic dissemination of religious messages, moral guidance, and psychological support. Case examples from Malaysia and Indonesia show that online mosque initiatives, digital humanitarian da'wah, and youth-oriented social media campaigns strengthened faith, social solidarity, and emotional resilience during crises. Interactive da'wah mediums, when guided by maqasid shariah and ethical communication principles, enhance inclusivity, adaptability, and spiritual sustainability. The study proposes that integrating ICT-driven approaches with traditional da'wah will enable Muslim communities and institutions to remain crisis-ready while fostering meaningful engagement in the digital age.

Keywords: Interactive Da'wah; Crisis Communication; ICT; Content Analysis; Islamic Communication

INTRODUCTION

Humans are social creatures that progress concurrently with the passing of time. Generally, four substantial factors drive social change within a community: the innovation (renewal) process, the discovery of recent

advances in technology, cultural integration from other communities, and the adoption of the latest technologies (Amran, 2012). Rural locations endure slower social development, whereas urban regions undergo greater and more accelerated transitions. Thus, Islamic preachers should use both circumstances to successfully impart Islamic teachings to their intended audience over time. The da'wah status at present dictates that modern-day preachers ought to be more creative and innovative, leveraging their full array of skills and facilitated by technology, ensuring that their message is readily accepted, particularly by today's digital generation. This indicates that da'wah needs to extend beyond traditional methods involving institutions such as mosques and mushollas to expand via modern ICT media.

Today's worldwide da'wah displays a variety of obstacles amidst crises, notably considering the COVID-19 epidemic and massive flooding that are engulfing countries across the globe. These circumstances have had a tremendous impact on the Muslim community globally, as they led to the implementation of standard operating procedures (SOPs) that curtail religious engagement and limit the number of congregants authorized to engage in worship and da'wah. Nevertheless, these adjustments must be accepted and enacted thoroughly with the intent of safeguarding lives and health in accordance with the goals of maqasid shariah, which has emerged as the new norm. Sahid et al. (2020) state that Muslims are required to navigate the changes that arise from the COVID-19 outbreak by complying with new standards that are consistent with the fundamental sources of Islamic teachings, primarily the Qur'an and Sunnah. This approach promotes a secured, healthy, harmonious household, enabling the execution of obligations in Islam regardless of the catastrophes encountered. Additionally, mosques and mushollas, as primary hubs of Islamic da'wah, are now not considered youth friendly, as their programs are mostly geared toward the elderly and retirees. Ibrahim et al. (2020) proposed that administrators of mosque and mushollas be obliged to devise more creative and inventive means to entice adolescents into various religious and da'wah events, including congregational worship. Contemporary programs appropriate for young people should be increased as well as tailored to their age and needs, backed by ICT to progressively boost the momentum of mosque and mushollas engagement.

Therefore, da'wah operations must be coordinated with present-world events to ensure that crises do not impede progress. This can be realized by adapting and integrating da'wah with new aspects such as ICT to correspond with the industry 4.0 to foster a morally upright society within the framework of science and technology. This method complies with the goals of the 5.0 Industrial Revolution (human–machine collaboration), defined as 'human intelligence works' (Fukuyama, 2018).
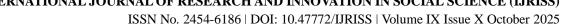
LITERATURE REVIEW

The Significance of Da'wah Amidst Catastrophes

Catastrophes are disasters, mishaps, or tragedies ordained by Allah SWT, either as a test, expiation of sins, reprisal, or as treatment given to mankind. This is affirmed by Zulfa and Afroni (2022), who claim that the calamities in the Quran can be taken as tests for the steadfast, warnings or reminders to all humanity, punishments for sinners, and manifestations of Allah's affection to believers. Based on Hamandia and Razzaq (2022), calamities are characterized as follows:

1. Calamities Impacting Objects: These can affect people, belongings, and family members, with disasters affecting the soul, such as death, being the most devastating form.
2. Calamities Induced by Human Action: These incorporate both secular and spiritual elements. Diseases, the passing of close relatives, and the loss of assets are instances of worldly disasters; however, religious calamities are related to people who have not lived virtuously and lack righteous deeds.
3. Calamities with Specific Purposes: These embody disasters that Allah SWT has designated as trials for Muslims, general calamities that operate as warnings to mankind, calamities that serve as Allah SWT's retribution for transgressions, and calamities that reflect Allah SWT's compassion to the faithful.

From an anthropological standpoint, catastrophes seen through the prism of crises, according to Jalal (2021), correspond to occasions in which people endure adversities in their lives and strive to cope by coming up with an assortment of rituals, also referred to as rites of passage, to address their crises. Disaster victims ought to seek solace and be made aware of Allah SWT's revelations, notably the Quran and the Sunnah, and should

steadfastly accept His decree while relentlessly striving for a deeper bond with Him. For those who concede Allah's will, engage in muhasabah (self-reflection regularly), and tawakal (utterly rely) upon the Creator, this is sunnatullah, a test and hidden mercy of Allah SWT (Mohd Zaini & Lubis, 2022). In accordance with Zunnabli et al. (2023), to improve the resilience of disaster victims, da'wah practitioners need to provide guidance, inspiration, and realistic action plans grounded in Islamic principles. Consequently, da'wah operates as a means of healing, transition, and advancement to a greater state through the effective realization of its goals related to the community's welfare. As indicated by Wihartati (2014), Islamic Irsyad (guidance) and Islamic Tathwir (motivation) can be utilized to assist disaster victims via techniques such as Mau'izah al-Hasanah (good advice), da'wah bil Mal (properties), da'wah bil Hal (actions), and collective efforts. Mohd Noor and Mohd Noor (2021) attest that these da'wah techniques adhere to the tenets of dharuriyat maqasid syariah, which encompass safeguarding religion, life, intellect, lineage, and property.

Similarly, Mutmainnah (2014) claims that da'wah is essential for resolving today's contemporary social crises. Social issues can occur, as humans are social beings who are interconnected with other humans and life forms. Thus far, these societal difficulties can be remedied by complying with Islamic principles and ensuring a tranquil, harmonious, and secure society through Islamic teachings based on akidah (faith), syariah (Islamic law), and akhlaq (morality). Social disputes are frequently triggered by issues with women, the economy, politics, social dynamics, and culture. Human desire for power, ego, lack of integrity, and other mazmumah (detrimental qualities) that may prove destructive to society are the primary drivers of these disputes. Through its revelations, Islam offers solutions to social issues by emphasizing preventative measures based on moral and ethical precepts of the belief system, which operate as an all-encompassing guide for humanity. Catastrophes afflicting mankind may be classified as moral crises, especially in Islam, where the establishment of a just and civilized society is given prominence by nahi mungkar (the prohibition of wrongdoing) and amar ma'ruf (the encouragement of good deeds).

Malaysia has encountered catastrophes such as the COVID-19 epidemic and flooding over the preceding five years, in addition to societal challenges within the community. Both disasters brought about a halt in Islamic da'wah activities as an aftermath of preventive and control measures, which involves the closure of Islamic da'wah institutions that include mosques, prayer halls, and face-to-face religious classes, collectively referred to as conventional da'wah (Baidowi & Salehudin, 2021). As such, these impediments and restrictions to da'wah must be overcome to secure its continuation regardless of the face of crisis. Rohman and Faristiana (2021) contend that a feasible plan for da'wah amid the COVID-19 pandemic is to capitalize on digital technology and ICT, leveraging mass media and social media as new platforms for da'wah while establishing social networks across the community at large. This method is backed by Sainuddin (2020) and Huseng (2020), who acknowledge that digital or virtual data may further foster public understanding of Islamic teachings in the contemporary context of the COVID-19 outbreak. Zunnabli et al. (2023) also claim that flooding disasters necessitate practitioners to be more creative and innovative in varying da'wah techniques. This is crucial for making certain da'wah persist amid the flood, imparting Islamic guidance to the populace and overcoming social challenges.

Interactive Da'wah Medium

Da'wah medium, also known as wasilah, is a vital aspect of Islamic da'wah, acting as an outlet for relaying da'wah to the community. As indicated by Zakariya and Mohamad (2013), the roles of da'wah mediums entail circulating Islam and setting forth the truth to the public, defending against concerns related to Muslim life, utilizing wise strategies to accomplish efficient discourse, executing psychological warfare against Islam's adversaries, and countering foreign propaganda aimed at safeguarding Islam from fraudulent threats. Aminuddin (2018) divided da'wah media into two primary groups: mass media and non-mass media. Newspapers, radio, television, and films are instances of mass media that people use daily, whereas non-mass media includes letters, telephone, SMS, fax, CDs, emails, and other channels of communication. Furthermore, owing to their nature, da'wah media are classified into two categories: conventional da'wah media and modern or new da'wah media.

Modern technology, backed by ICT, rapidly transformed the medium of da'wah to a more dynamic digital da'wah, distinguished by speed, effectiveness, and ease of access. Given the availability of the internet, da'wah

material is now readily available for its intended audience online, coinciding with the criteria of present-day digital society, whose existence is highly dependent on gadgets. According to Mardiana (2020), contemporary da'wah spans transcend traditional preaching; the millennial generation allows most digital media to convey more interactive, efficient, and potent delivery. Mad'u (audiences) are growing keen to listen to lectures and messages of da'wah both offline and online, notably via social media platforms such as YouTube, Instagram, Facebook, Twitter, and WhatsApp. The existing da'wah material that is in textual form, such as vlogs, infographics, videos, and posters, needs to be revised and enhanced on a regular basis by cutting-edge interactive technology. This ongoing enhancement is key to maintaining the mad'u's interest and leaving a greater impression than before.

Contemporary da'wah practitioners play an integral role in ensuring that Islamic teachings are delivered through authentic sources, correspond with present trends, are contextually appropriate, and ultimately have a positive effect, either through face–to-face interactions or social media platforms. Zafri et al. (2023a) state that an interactive approach is imperative for Sharia-compliant interactive platforms delivered via social media, which are susceptible to gaining public trust in obtaining religious knowledge. Nonetheless, this method should be applied appropriately, addressing blatant violations while not attempting to disclose or humiliate related individuals. Moreover, when presenting criticism, practitioners must ensure that their input is constructive, positive, and not libelous or berating, as this could give rise to societal conflicts. It is akin to the views of Efendi et al. (2024), who urge that da'wah practitioners exercise prudence while maximizing the implementation of interactive da'wah media to be certain that the material is suitable and well received by the public at large.

Interactive da'wah platforms are gaining traction as the most popular way for the public to enhance their grasp of Islamic knowledge because they are creative, concise, engaging, and easily comprehensible da'wah materials (Mohamed Mokhtar and Hassan, 2021). Zafri et al. (2023b) also state that interactive approaches grounded in social media can pique the interest of adolescents in Islamic teachings by means of a variety of approaches, including interactive approaches, cultural approaches, psychological approaches, discussions and question-and-answer formats, together with guidance paired with positive personal traits. Moreover, interactive da'wah mediums operate in two ways, enabling da'is (practitioners) to interact directly with their mad'u via online platforms (Anas et al., 2023). The increasing prominence of interactive platforms includes traditional media such as radio and new media, primarily social media platforms consisting of YouTube, Twitter, live streaming, Facebook, Instagram, TikTok, websites, and infographics. Hence, the concept of interactive da'wah media signifies the incorporation of new media, particularly da'wah via social media, which is in accordance with current trends and popular preferences. Regardless, conventional Da'wah outlets must not be overlooked since they still have an audience within particular age brackets. Additionally, contemporary da'wah practitioners must demonstrate both religious knowledge and ICT skills to increase the efficiency of da'wah mediums and draw a larger number of mad'u to the study of Islam.

METHODS

This study adopts a content analysis approach to examine scholarly materials from the Google Scholar database from 2020--2024, utilizing three central keywords: 'interactive', 'da'wah', and 'crisis'. Table 1 below organizes all these materials by year along with the author and includes additional details such as the study title and a summary of the findings. The study's findings strive to identify research gaps, laying the groundwork for future research by the author and other scholars keen on investigating interactive da'wah mediums amidst crises. The inclusion criterion for this study was scholarly materials published between 2020 and 2024, sourced specifically from the Google Scholar database. Each selected work had to feature at least two of the following keywords "interactive," "da'wah," and "crisis" within the title, abstract, or keywords section. To ensure relevance, the materials needed to address interactive or digital da'wah practices in the context of specific crises, including the COVID-19 pandemic, moral or ethical dilemmas, or natural disasters such as floods, are needed. Only peer-reviewed journal articles, academic conference papers, or published theses written in English or Malay/Indonesia were considered. Conversely, the exclusion criteria eliminated nonacademic sources such as news articles, blogs, and opinion pieces, as well as studies unrelated to crises or digital da'wahs. Articles focused solely on traditional da'wah methods or those lacking sufficient academic metadata

(e.g., author name, abstract) were also excluded. Additionally, duplicate studies were filtered out, with a preference given to the most complete and authoritative version.

Grey literature is carefully interwoven with peer-reviewed sources from academia to strengthen the research's comprehensiveness and contextual significance. It refers to unpublished or independently published works pertaining to Islamic da'wah amid instances of turmoil, government reports, NGO publications, institutional regulations, press announcements, online sermons, and electronic archives. This integration enables the study to capitalize on real-world applications, novel advances, and policy-level solutions that tend to be absent from scholarly databases. Selective extraction from official websites and institutional repositories, such as the Department of Islamic Development Malaysia (JAKIM), State Islamic Religious Departments (JAIS, JAINJ, JAHEAIK), the National Disaster Management Agency (NADMA), and reputable Islamic NGOs like Islamic Relief Malaysia, Yayasan Ikhlas, and Mercy Malaysia, forms a component of the search approach to obtain grey literature. Meanwhile, interactive da'wah programs, livestreams, and online sermons carried out throughout pressing catastrophes, such as the COVID-19 pandemic and flood disasters from 2020 to 2024, are tracked through an analysis of digital content sites (including YouTube, Facebook, and TikTok). To track organizational positions on digital da'wah governance, related policy reports and think-tank publications (such as those from IKIM, IRF, and IIUM Policy Brief Series) are explored as well.

FINDINGS AND DISCUSSION

A search in the Google Scholar database generated 2,394 scholarly materials. Nevertheless, examination revealed that only 45 resources were relevant to the research scope, comprising 38 journal/proceedings articles, 5 master's theses, and 2 books. The publication allocation by year is as follows: 3 (2024), 11 (2023), 11 (2022), 16 (2021) and 4 (2020). Many academic publications were released between 2021 and 2022, with an emphasis on da'wah during crises or the COVID-19 epidemic, followed by research into moral crises and flooding.

Table 1: Recent Studies on Interactive Da'wah Mediums During Catastrophes Throughout the Last Five Years (2020-2024)

	Authors	Source	Research Title	Study Findings
1	Bakhrudin (2024)	International Conference of Bunga Bangsa	Digital Era Dakwah Innovation	The innovative use of digital da'wah provides an invaluable strategy in managing with various national crises, such as economic downturns and other critical issues.
2	Pratama & Harahap (2024)	Master's Thesis	Coping Stress Pada Ibu Rumah Tangga Korban Bencana Banjir (Studi Kasus Pada Ibu Rumah Tangga yang Terdampak Banjir di Desa Krajan, Kecamatan Weru, Kabupaten Sukoharjo)	Those affected by floods are exhorted to concede to divine will with sincerity, develop piety with calmness, and submit. This approach may assist in developing perseverance and self-confidence in the years ahead.
3	Salim & Othman (2024)	Malaysian Studies	Perceptions of Muslim Converts on The Influence of Media in Combating Islamophobia: A Phenomenology Study in Sabah and Sarawak	Mass media and social media serve as key instruments to deal with the Islamophobia crisis through Islamic da'wah in Malaysia and around the world.
4	Anas et al. (2023)	Environment-Behaviour Proceedings Journal	Interactive Da'wah Medium During Crisis in Malaysia	Interactive da'wah channels, which feature two-way communication (between da'i/mad'u), successfully convert static information into dynamic visual content via infographics and videographics. These means of communication are notably convenient amid crises, given that they provide ease of accessibility through modern gadgets, comprehensibility, retention, and attract public interest.

5	Hamouda et al. (2023)	Cogent Arts and Humanities	Muslim preachers' pandemics related discourses within social media: A corpus-based critical discourse analysis	Islamic preachers' discourse, which relies on teachings from the Quran and Hadith, continues to have a considerable ideological influence among Muslim followers. Most preachers pinned the COVID-19 pandemic issue on Allah SWT's wrath, a narrative that has spread rapidly over social media channels.
6	Lantong et al. (2023)	AL-WIJDÃN Journal of Islamic Education Studies	Methods of Teaching Islamic Values Education Amid Conflict Situation: The Case of Bangsamoro Development Agency (BDA) In Mindanao	The inculcation of Islamic ethical principles is advocated as a solution to the moral crises that plague contemporary Islamic communities, specifically the Bangsamoro in the conflict-torn Mindanao, Philippines. It incorporates fundamental Islamic principles namely ta'lim (teaching), tarbiyyah (holistic education), and ta'dib (ethical discipline).
7	Lundeto (2023)	Paradigma	Islamic Education for Adolescents in The Era of Disruption in Overcoming The Moral Crisis	It is vital for da'wah stakeholders to capitalize on social media as a viable medium for the advancement and dissemination of da'wah, particularly in engaging the younger generation to gain deeper spiritual insight regarding the moral crisis.
8	Rahmi et al. (2023)	Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah	Formulation of NU and Muhammadiyah Da'wah Among Millennial Generations During the Covid 19 Pandemic	In response to the challenges posed by the COVID-19 pandemic, Indonesian religious organizations Nahdlatul Ulama and Muhammadiyah have implemented a hybrid approach to da'wah, integrating both online and offline approaches to satisfy the contemporary demands of millennial audiences.
9	Rosyidah & Pangestuti (2023)	Master's Thesis	Resiliensi Mahasiswa Keluarga Buruh dalam Pembelajaran Jarak Jauh di Masa Pandemi Covid-19: Integrasi Perspektif Islam	Those afflicted by crises have sought to religious practices to solidify their faith and devotion throughout the COVID-19 outbreak.
10	Saragih et al. (2023)	Journal of Intercultural Communication	Organizational Ethnography Analysis: Participation of Islamic Religious Leaders in Handling Covid-19 through Integrative Communication	Following the COVID-19 pandemic, the strategic use of both traditional and social media can foster a sense of togetherness through musyawarah, health, and optimism, which is aided by the incorporation of good communication practices.
11	Sukayat (2023)	Jurnal Ilmu Dakwah	Da'wah communication in the Contemporary Era: Implementing da'wah ethics on social media	When executing da'wah over social media, preachers must remain sensitive to the conditions of their mad'u, whether they are at ease or enduring difficulties, like those impacted by disasters.
12	Wahdah (2023)	Jurnal Komunikasi Islam dan Kehumasan	Virtual Preaching: Analysis of Happiness in Ustadz Fakhruddin Faiz's Philosophy Reciting on The YouTube Platform	The ongoing moral dilemma compelled preachers to embrace digital technology in the 4.0 era. Virtual digital da'wah on platforms such as YouTube has had favourable effects across multiple societal strata, providing desperately needed religious guidance and encouragement.
13	Zainudin et al. (2023)	Jurnal Ilmu Dakwah	Crisis communication management of transmigrant moslem community in Central Kalimantan during Covid 19 pandemic	Clear and efficient discourse is crucial during the COVID-19 epidemic since it ensures well-being and survival. Effective crisis management necessitates the full effective operation of communication pathways.

14	Zunnabli et al. (2023)	International Journal of Education, Psychology and Counselling	Dakwah Semasa Musibah Banjir di Malaysia	The execution of online da'wah models that capitalize on new media provides a feasible alternative for ulama to maintain their da'wah efforts online in the aftermath of flood disaster.
15	Ahmad Fauzi et al. (2022)	Islamiyyat: International Journal of Islamic Studies	Infographics as an Alternative Da'wah Medium during COVID-19 Crisis	A significant majority of respondents (91.3%) agreed that infographics are an outstanding tool for distributing visual information to the public via social media, especially while dealing with the COVID-19 issue, ensuring the continuation of Islamic da'wah.
16	Ikhsan (2022)	Master's Thesis	Otoritas Agama Dan Respon Masyarakat Lampaseh Kota Banda Aceh Terhadap Sosialisasi Tausiah MPU Aceh Dalam Pencegahan Pandemi Covid-19	Da'wah plays an integral role in navigating the issues caused by the COVID-19 epidemic, especially around topics concerning Islamic ibadah and religious observance.
17	Ladyanna & Gyem (2022)	Edukasia Islamika: Jurnal Pendidikan Islam	Islamic Religious Education through Habituation of Religious of Indonesian Muslim Children in Korea, Before and During the Covid-19 Pandemic	Research shows that the shift to homeschooling and social distancing practices following the COVID-19 pandemic appears to have led to a significant increase in both the frequency and quality of Islamic teaching among Indonesian Muslim children in Korea.
18	Maemonah et al. (2022)	Qualitative Report	The Shift in the Authority of Islamic Religious Education: A Qualitative Content Analysis on Online Religious Teaching	In reaction to the COVID-19 pandemic, there has been a spike in the use of social media for online religious education. This study underlines the constraints of established educational structures and authority, whilst simultaneously demonstrating new prospects for digital religious instruction in instances of crises.
19	Najikh (2022)	AN-NASHIHA Journal of Broadcasting and Islamic Communication Studies	Hubungan antara Akhlak dengan Solusi Atas Penyakit Dalam Konteks Pesan Dakwah	Websites geared towards da'wah, featuring core Islamic principles that involve aqeedah (creed), syariah (Islamic law), and akhlaq (morality), can function as pertinent reminders for individuals, especially in times of illness, catastrophe, or matters that Allah SWT does not approve of.
20	Nur Hidayah et al. (2022)	Master's Thesis	Strategi Dakwah Jamaah Tabligh Di Masjid Anni'mah Joyotakan Pada Masa Pandemi Covid-19	Throughout the COVID-19 outbreak, personal da'wah took place out in accordance with health regulations, avoiding large-scale events.
21	Rahman et al. (2022)	International Journal of Advanced Research in Islamic and Humanities	Social Media and Moral Decline of Muslim Youth in Sabah	Social media has the capacity to instill in youth harmful values that are contrary to their cultural and religious beliefs. As a deterrent, it is essential for them to establish a thorough grasp of their religion to resist such influences.
22	Rahmiati (2022)	Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani	Urgensi Konsep Dakwah Kontemporer Bagi Pendakwah dalam Merespon Situasi Pandemi Covid-19	The contemporary da'wah model, incorporating da'wah on online platforms, became recognized as a feasible strategy amid the COVID-19 pandemic.
23	Susilo et al. (2022)	Anatolian Journal of Education	Religious and Educational Values in Rural Communities Due to COVID-19 in Bulusan, Yogyakarta, Indonesia	The COVID-19 epidemic has resulted in a proliferation of religious values, especially in aqeedah, akhlaq, ibadah, da'wah, and muamalat.

24	Tarigan (2022)	TIN: Terapan Informatika Nusantara	Media Syi'ar Islam Interaktif Berbasis Animasi 3D di Masa Pandemi	One way for spreading da'wah amid the COVID-19 pandemic is to employ interactive media that incorporates 3D animations.
25	Wijayati (2022)	English Language Teaching Educational Journal	Developing Islamic-Values-Based Powtoon Learning Media for Muhammadiyah Kindergarten Teachers: COVID-19 and TEYL	Digital learning resources have been converted to videos that are easily accessible, shareable, and utilized widely to promote da'wah programs.
26	Armia & Herlina (2021)	Islamic Communication Journal	Peran Radio Belitung Timur [RBT 89, 7 fm] sebagai radio net dalam penyebaran informasi virus corona pada program talkshow covid-19	During the COVID-19 pandemic, radio was used to transmit da'wah broadcasts.
27	Asti (2021)	Master's Thesis	Model Dakwah Era COVID-19 dalam Meningkatkan Ibadah Mahdah Jamaah Majelis Taklim Al-Mukhlisin Kelurahan Korpri Raya Kecamatan Sukarame Kota Bandar Lampung	In the course of the COVID-19 pandemic, the da'wah model urges people to undertake virtuous acts that are consistent with Islamic teachings.
28	Azizah & Armoyu (2021)	International Conference on Islamic Studies	The Public Resistance, Anachronism, and the Role of Religious Elite: Mitigation Spread of Covid-19 in Pesantren	Religious experts were critical in substantially spreading Islamic da'wah via social media outlets amidst the COVID-19 outbreak.
29	Deni (2021)	International Journal of Research and Innovation in Social Science	Twitter and Muhammadiyah Response in Overcoming Covid-19 Outbreak in Indonesia	The Muhammadiyah organization made use of Twitter to relay da'wah and health-related information during the COVID-19 epidemic.
30	Ermayani et al. (2021)	Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences, BIS-HSS 2020, 18 November 2020, Magelang, Central Java, Indonesia	The Problems of Digital Da'wah during the Covid-19 Pandemic	Following the COVID-19 pandemic, da'wah held a significant part in fostering individual religiosity and has grown more prevalent. Nevertheless, research suggests that preachers ought to be trained in digital da'wah, employing a wide variety of digital mediums in order to boost the potency of da'wah activities during crises.
31	Febrina et al. (2021)	Proceeding Antasari International Conference	Utilization of Instagram as a Media for Da'wah in the COVID-19 Era	The notion of contemporary da'wah, which makes use of digital or modern technological tools for dissemination da'wah, has evolved over time. Given the limitations brought on by the COVID-19 epidemic, study results show that a da'i can successfully spread da'wah through Instagram content
32	Hamzah & Islam (2021)	Book	Dakwah di Masa Pandemi	Applications like TikTok, YouTube, and other social media outlets served as effective da'wah outlets during the COVID-19 pandemic.
33	Purwantini et al. (2021)	Warta Ikatan Sarjana Komunikasi Indonesia	Penggunaan Media Online untuk Meningkatkan Fundraising Sedekah di Makassar	Online media platforms like Instagram, Facebook, WhatsApp, and sedekahonline.com have all been deliberately used to raise awareness of information regarding charitable collections.
34	Salsabila et al. (2021)	EDISI	Peran Teknologi Pendidikan Dalam Pembelajaran Pai Di Masa Pandemi Covid-19	In the course of the COVID-19 pandemic, Islamic education was effectively provided via online platforms like WhatsApp, Google Meet, and Zoom Meeting.

35	Santosa & Darodjatun (2021)	Jurnal Pengabdian Masyarakat Teknik	Sosialisasi Dakwah Melalui Media Informasi Teknologi Dengan Tema Pemahaman Sikap Muslim Menghadapi Musibah Pandemi Covid19	Following the COVID-19 pandemic, YouTube da'wah videos with brief remarks on perseverance in the face of adversity were circulated to convey information and can be also shared over WhatsApp.
36	Sarnoto (2021)	International Conference on Islamic Studies	Resistance of Education Design Based on Islamic Boarding School in the Midst of The Covid-19 Pandemic: Study of Crisis Management	The research dealt with COVID-19 crisis management in Indonesian pondok education (Islamic boarding schools). Results demonstrate that these organizations were resilient despite the outbreak's challenges owing to outstanding technical strategies, government policies, and timely response to the crisis.
37	Septianti & Hafidz (2021)	Child Education Journal	Strengthening Children's Religious and Moral Values in Shamil and Dodo Cartoon Film	Overcoming the ethical issue should begin with early childhood education, with an emphasis on the development of religious and moral tenet which are in tune with their environment. The research suggests that films featuring religious and moral educational content contribute for building children's religious character.
38	Septoyadi et al. (2021)	Hunafa: Jurnal Studia Islamika	Internalization of Religic Values in Dealing With The Covid-19 Pandemic in The Community of Gemutri Sukoharjo Ngaglik Sleman Yogyakarta	The COVID-19 pandemic caused the cessation of religious activities in mosques, such as congregational prayers, Yasin recitations, and religious activities, among others. In-person da'wah efforts have also been suspended to prevent the virus from spreading throughout communities.
39	Tarshany et al. (2021)	International Journal on Islamic Applications in Computer Science and Technology	Information technology (IT) in the service of Maqāṣid Al-sharī'ah (Covid-19 as a Model)	Information technology (IT) arose as an indispensable solution to the issues brought on by the COVID-19 epidemic. It is critical in attaining the objectives of maqasid shariah, benefiting both Muslim and non-Muslim communities.
40	Wibowo & Syaifullo (2021)	Book	Dakwah Pencegahan Bencana Masyarakat Melayu Ketapang Kalimantan Barat	Syair Gulung operates as an understated communication technique in da'wah, allowing for the delivery of critiques or protests sans causing offense, rendering it highly beneficial amid catastrophes.
41	Zahrin et al. (2021)	ASEAN Journal of Teaching & Learning in Higher Education	Emotion, Mental and Spiritual Regulation of The Higher Education Community During The Covid-19 Pandemic	Sustaining spiritual fortitude is of paramount importance during the COVID-19 pandemic to safeguard the longevity of human civilization, bolstering holistic health that includes the physical, mental, emotional, and spiritual components.
42	Fitria et al. (2020)	DAWUH: Islamic Communication Journal	Pesan dakwah dalam self-distancing (kasus COVID-19)	Successful da'wah during the COVID-19 outbreak calls for the broadcast of critical information via media technology to safeguard populations against the virus.
43	Kandung et al. (2020)	International Journal of Psychosocial Rehabilitation	Indonesian-Religious and Digital Pluralism: Covid-19 Impact	Researchers assert that the COVID-19 epidemic has had a profound impact on religious rituals and social conduct, with society's growing usage of technology leading to a deeper sense of spirituality.
44	Munir et al. (2020)	At Tabsyir	Pesan-Pesan Dakwah Da'I Pada Khalayak (Analisis Konten Pada Ceramah Da'I Tentang Covid-19 Di Youtube)	It is imperative to regulate da'wah content on social media to prevent the spread of controversy and disinformation in society. Throughout the COVID-19 pandemic, an extensive deal of videos relating to da'wah

				surfaced.
45	Pasaribu (2020)	New Normal: Kajian Multidisiplin	Pandemic COVID 19 Mengembalikan Pendidikan dalam Keluarga	The COVID-19 epidemic has forced a shift to online education, particularly in the field of Islamic instruction.

Based on Table 1, the researcher divides earlier studies on interactions amidst catastrophes into three main scopes: the COVID-19 pandemic, moral problems, and flood disasters. In general, digital digital innovations are seen as efficient instruments for dealing with national dilemmas, such as economic struggles and other crises (Bakharudin, 2024). In accordance with Sukayat (2023), social media-based da'wah demands an awareness of the audience's (mad'u) states of affairs, whether they happen to be in a position of comfort or distress, to successfully convey integral information to the wider community. Furthermore, da'wah websites endowed with the core values of Islamic teachings, such as aqeedah (faith), sharia (Islamic law), and akhlaq (morality), can serve as key reminders in times of illness, calamity, or another affliction that Allah SWT opposes (Najikh, 2022). Wibowo and Syaifullo (2021) further noted that syair gulung serves as a delicate means of communication in da'wah, minimizing the likelihood of offense regardless of whether the message contains criticism or protest, which renders it especially suitable in crises.

The initial scope of discussion focused on the means utilized for da'wah during the COVID-19 outbreak. Anas et al. (2023) highlighted that interactive da'wah mediums tend to be two-way, necessitating an exchange between the da'i (preacher) and mad'u (audience). These channels, such as infographics and videographics, turn static information into dynamic visual formats that are especially suitable in instances of distress. This is supported by Ahmad Fauzi et al. (2022), who discovered that 91.3% of respondents regarded infographics as a successful platform for interactivity to sustain Islamic outreach amid the COVID-19 crisis. Hamouda et al. (2023) indicate that Islamic preachers' discourse, which focuses on the Quran and Hadith, continues to have considerable ideological influence. Throughout the outbreak, numerous preachers propagated the notion that it was divine wrath from Allah SWT, a message that was widely circulated on social media. Religious leaders successfully employed social media to disseminate Islamic da'wah during the COVID-19 epidemic (Azizah & Armoyu, 2021). A case study in Indonesia revealed that two prevalent religious groups (Nahdatul Ulama and Muhammadiyah) executed online as well as offline da'wah models in the wake of the pandemic, in line with the shifting requirements of millennial audiences (Rahdatul et al., 2023), a strategy known as a contemporary da'wah model (Rahmiati, 2022). During the COVID-19 outbreak, the da'wah model prioritized urging people to engage in good deeds that complied with Islamic teachings (Asti, 2021; Sarnoto, 2021). It arose as a feasible option because of the halt of religious activities in mosques throughout the pandemic, which was intended to prevent the virus from being transmitted within communities (Septoyadi, 2021; Fitria et al., 2020). This method corresponds with the maqasid shariah principles of life preservation (Tarshany et al., 2021) and encourages the continual advancement of human civilization by ensuring healthy physical, mental, emotional, and spiritual well-being (Zahrin et al., 2021).

In addition, those affected by the COVID-19 epidemic participated in worship practices to strengthen their beliefs and devotion toward Allah SWT (Rosyidah & Pengestuti, 2023; Ikhsan, 2022). Similarly, the pandemic hastened the emergence of various religious values, such as akidah, akhlaq, da'wah, and muamalat (Susilo et al., 2022; Kandung et al., 2020; Pasaribu, 2020). The implementation of traditional and social media during the pandemic fostered a communal life marked by musyawarah, health, and optimism through integrated communication (Saragih et al., 2023). This view has been supported by Zainuddin et al. (2023), who emphasized that during the COVID-19 crisis, clear communication and knowledge were key to preserving well-being and survival. Efficient crisis management relies on the complete functionality and efficacy of communication. Ladyanna and Grem's (2022) case study in Korea revealed a surge in both the quantity and quality of Islamic teachings among Indonesian Muslim children, which they pointed to home-based learning policies and social distancing measures executed throughout the COVID-19 epidemic. The switch to online religious education reflected the larger shift to online learning during the worldwide epidemic, demonstrating

the constraints of paradigms and authorities of traditional education, all while revealing new grounds for digital religious education through times of crisis (Maemonah et al., 2022). Additionally, Nur Hidayah et al. (2022) reported that personal da'wah was carried out throughout the COVID-19 epidemic while complying with health guidelines and steering clear large gatherings.

Digital learning resources have been substantially adapted to accessible, shareable, and publicly available materials that support the promotion of da'wah practices (Wijayati, 2022), alongside the use of radio to broadcast messages of da'wah throughout the COVID-19 outbreak (Armia & Herlina, 2021). Furthermore, Tarigan (2022) discovered interactive media based on 3D animation as an effective means for circulating da'wah through the pandemic in conjunction with platforms such as Instagram (Febrina et al., 2021), TikTok, YouTube, Google Meet, Zoom Meeting, and WhatsApp (Hamzah & Islam, 2021; Purwaniti et al., 2021; Salsabila et al., 2021; Santosa & Darodjatun, 2021). Although interactive da'wah media are used extensively following the calamity, preachers must have digital training to increase their efficiency (Ermayani et al., 2021). Meanwhile, messages of da'wah should be filtered to steer clear communal controversy and misguided behavior (Munir et al., 2020). Consequently, the incorporation of interactive da'wah media has proven to be very important during previous crises as well as the COVID-19 epidemic.

The following section addresses the integration of interactive media into moral quandaries. According to Salim and Othman (2024), mass media and social media are potent instruments for countering the issue of Islamophobia via Islamic da'wah, both in Malaysia and globally. A case study in the Philippines underscored education in Islamic values as a remedy for the ethical dilemma that plagues contemporary Islamic communities, most notably the Bangsamoro community in Mindanao, a conflict-ridden region of the Philippines. This approach encompasses Islamic values, including ta'lim, tarbiyyah, and ta'dib (Lantong et al., 2023). Lundeto et al. (2023) stressed that da'wah stakeholders should employ social media as a promotional tool and a means of spreading da'wah in a bid to inspire the younger generation to enrich their religious knowledge, thus combating the moral crisis. Moral crises compel preachers to leverage technology in the 4.0 digital era. The digital da'wah on multiple platforms, such as YouTube, has had a positive impact across all facets of the community by offering vital counsel and religious inspiration (Wahdah, 2023).

Moreover, the inappropriate utilization of social media has culminated in a decline in Islamic moral values in young people, notably in Sabah. Research suggests that social media leads youths to develop negative ideals that are contrary to cultural and religious values. To fortify themselves from these adverse consequences, young people should have a firm base in religion (Rahman et al., 2022). This moral crisis must start in early childhood education alongside the development of moral and religious values that relate to their immediate surroundings. Findings from studies indicate that films that integrate religious and ethical education contribute to building children's religious character (Septiani & Hafidz, 2021).

The final scope examines the implementation of interactive media during flood disasters. As indicated by Pratama and Harahap (2024), flood victims must embrace God's decree wholeheartedly and elevate their faith through placidity and submission. This will allow strength and self-confidence to develop in the future. Zunnabli et al. (2023) similarly asserts that the online da'wah paradigm, which makes use of new media, provides an alternate means for religious experts to sustain their da'wah agendas online. Consequently, flood disasters, which are common in China, compel preachers' use of available ICT to ensure the continuance of da'wah during floods. This approach soothes flood victims and compels them to yield to Allah SWT's will, especially in places such as Selangor, Johor, and Kedah, which have recently undergone severe and abrupt floods.

Practical Examples and Case Studies of Interactive Da'wah Implementation During Crises

Interactive da'wah platforms have grown into essential tools for spiritual resilience, dissemination of knowledge, and community togetherness in times of turmoil, as demonstrated by real-world examples from Malaysia and adjacent areas. These showcase the ways Islamic communication can adapt to modern technological settings while preserving religious participation regardless of social constraints.

Case 1: Online Mosque Engagement During the COVID-19 Pandemic (Malaysia)

A great deal of mosques and musollah in Malaysia, including Federal Territory Mosque and Al-Azim Mosque in Melaka, initiated online da'wah initiatives utilizing Facebook Live and YouTube broadcasting throughout the Movement Control Order (MCO) from 2020 to 2021. Real-time tazkirah, Quran recitations, and virtual Friday sermons were held by religious officials and enlisted da'i. Live chat and comment options ensured two-way communication. Despite the lockdowns, this immersive method permits viewers to pose questions in real time while also foster an aspect of communal worship. These programmes indicated the way digital da'wah broadened public coverage, attracting engagement from Malaysians living abroad, whilst retaining religious consistency (Qayyum et al., 2023).

Case 2: Digital Humanitarian Da'wah During Flood Disasters (East Coast Malaysia, 2021–2022)

Islamic non-governmental organizations (NGOs) notably Islamic Relief Malaysia and Yayasan Ikhlas embedded da'wah components into their humanitarian relief operations (Sutrisno et al., 2022). Activists employed online platforms and WhatsApp groups to convey inspirational tazkirah while extending required aid, stressing sabr (patience) and tawakkal (faith in Allah) amidst adversity. In an attempt to reassure those affected by floods and bolster their mental and spiritual fortitude, brief videos and infographics created in partnership with young asatizah were shared online. These programs featured interactive communication in conjunction with da'wah bil-hal, or preaching via action.

Case 3: Social Media Influencers and Youth Da'wah Engagement

Contemporary da'i practitioners such as Ustaz Wadi Anuar and Ustaz Ebit Lew have effectively used Instagram, Reels and TikTok to communicate succinct, aesthetically pleasing, and compassionate messages regarding moral dilemmas and psychological strain in periods of turmoil. By means of live broadcasts, Q&A sessions, and comment responses, their engaged involvement shifted viewers from passive observers to active contributors in spiritual exchanges. This model revealed that micro-content da'wah could facilitate young people develop ethical deliberation and spiritual endurance (Roslan et al., 2025)

Case 4: Hybrid Da'wah by Religious Organizations (Indonesia)

Over the outbreak, prominent Islamic movements in Indonesia, such as Muhammadiyah and Nahdlatul Ulama (NU), devised blended da'wah techniques which merged live and online preaching. Participants in such events could interact directly with scholars across Zoom and Google Meet. A viable strategy of technological advancement in Islamic education that is adaptable in post-crisis circumstances becomes apparent in such hybridization (Rahmi et al., 2023)

When viewed as entirely, these case studies reveal that interactive da'wah is not restricted to technology instead constitutes a holistic paradigm encompassing spiritual care, emotional intelligence, and digital proficiency. Upcoming da'wah approaches may grow more inclusive, adaptable, and crisis-resistant by implementing such procedures through cooperation involving mosque administrators, religious divisions, and digital content contributors.

CONCLUSION

Based on the preceding review of the three scopes of catastrophes, interactive da'wah platforms that deploy existing ICT together with traditional da'wah media, including radio and television, are exceedingly paramount for preachers to leverage during instances of calamities. The latest trend in interactive da'wah media has morphed from static to the utilization of videography and infographics, which are straightforward, succinct, and clear. During disasters, those impacted seek swift, simple and concise information, especially crucial information and religious instruction, such as worship. In addition, da'wah lessons geared toward aqeedah (faith) and akhlaq (morality) are imperative to establishing a sharia-compliant environment in crises, assuring

adherence to Islamic conduct and compliance with Allah SWT's commands all while eschewing all that is prohibited.

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