Islamic Preaching and Education in the Digital Space: Unraveling Opportunities, Obstacles, and Ethical Governance

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ARTICLE INFO

ABSTRACT

Social media has become an unavoidable medium in Islamic preaching and education, offering unique potential and challenges. This academic paper based on literature study aims to analyses the use of social media in both domains, focusing on the influence of platform characteristics, epistemological-social implications, and the application of Islamic management and ethical principles. The study was conducted using a qualitative approach with a thematic synthesis method of relevant literature. The results show that social media has transformed da'wah into a more dialogical and visual medium, but it is prone to causing a supercivilization and commodification of teachings. Digital platforms have democratized access to knowledge but have also triggered a crisis of authority and polarization among the ummah. To optimize its benefits, it is necessary to apply strategic management principles such as planning based on malachiid sharia and the formation of multidisciplinary teams, as well as communication ethics that uphold truthfulness (ṣidq), verification (tabayyun), gentleness (līn), and wisdom. This paper concludes that the success of Islamic da'wah and education in the digital age is highly dependent on the ability to integrate technological sophistication with the depth of Islamic knowledge and strong Islamic ethics, through professional and responsible governance.

INTRODUCTION

The development of digital technology has fundamentally changed the face of human communication. The internet and mobile devices have created a new public space that is global, instantaneous, and interactive. Social media, as one of the main products of this digital revolution, has grown rapidly and connects billions of individuals in various virtual networks. Platforms such as Facebook, Instagram, Twitter, YouTube, and TikTok are no longer merely tools for informal socializing, but have transformed into primary channels for information exchange, opinion formation, and economic activity. This change in the communication ecosystem has impacted all aspects of life, including the religious dimension, which was previously often associated with more sacred and traditional spaces and methods (Iryani & Syam, 2023). This change is also inseparable from the challenges of digital literacy and the technological access gap that still exists across various levels of society, as stated by Arifin and Darmawan (2021), so that the use of social media in preaching requires adequate digital competence.

Within the framework of Islam, da'wah, or preaching, is an obligation to convey teachings and is a practice that has always adapted to the times. History shows that da'wah methods have evolved from oral communication and writing on sheets of paper to printed books and radio and television broadcasts. In the contemporary era, social media has emerged as a new medium that offers both opportunities and unique challenges for da'wah activities. Dai, ustadz, religious institutions, and even the general public are now actively using digital platforms to disseminate Islamic content (Fajrussalam et al., 2022). This phenomenon is also related to the moral formation of the younger generation, who interact extensively on social media, where the success of religious education cannot be separated from the influence of the digital environment, as emphasized by Al Mursyidi and Darmawan (2023). This phenomenon has given rise to a new reality in which religious messages are consumed end masse, fragmentarily, and often in a visually and verbally appealing package, far from the rigid and monological impression attached to some forms of conventional da'wah.

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Parallel to the function of da'wah, Islamic religious education is also experiencing pressure and attraction to migrate to the digital space. The traditional process of transferring religious knowledge (ta'lim), which takes place in mosques, Islamic boarding schools, or majelis taklim, has now found alternative forms. Virtual religious classes, online lectures on fiqh or aqidah, and short educational content on Islamic history are becoming increasingly common (Sofyan et al., 2023). In character education, the implementation of moral values through various mediums, including digital media, faces structural and cultural challenges as explained by Aliyah and Masnawati (2022), so that digital da'wah also needs to consider the aspect of continuous character building. Social media functions as a classroom without boundaries, transcending geographical and time constraints. This opens up wider access for Muslims, especially the younger generation of digital natives, to learn about their religion in a way that is more suited to their lifestyle and information consumption patterns.

Studies on the use of social media in Islamic preaching and education are relevant to understanding the transformation of religiosity in the digital age. This transformation is not merely a change in tools, but also touches on aspects of epistemology, religious authority, and the construction of meaning from Islamic teachings themselves. Social media as a new environment creates different dynamics of interaction, selection, and interpretation, thus requiring systematic academic exploration to map the potential it offers and the challenges it presents.

Despite its enormous potential, the use of social media for Islamic preaching and education faces fundamental problems related to the fragmentation and simplification of teachings. Digital platforms tend to encourage the delivery of messages in short, visual, and easily consumable formats, such as short videos, images with quotes, or tweets. These characteristic risks reducing the complexity and depth of Islamic teachings to mere slogans, motivational quotes, or entertainment content (Bunt, 2018). Fiqh teachings that require an understanding of nash, usul principles, and comparative opinions are vulnerable to being conveyed partially and without adequate context, potentially causing misunderstandings or superficial fatwas among the general public.

The second problem concerns the crisis of religious authority. Social media has democratized the space for preaching, allowing anyone to express religious opinions without going through institutional filters or clear scholarly sources. This situation has given rise to what is known as "inflation of preachers" or "instant ustadz", where charisma and the number of followers often carry more weight than sound scholarly capacity (Hirschkind, 2012). The public finds it difficult to distinguish between valid and false sources of information, between strong and weak opinions. This can erode the traditional authority of scholars and Islamic boarding schools, while creating confusion and division among the people due to the multitude of competing and sometimes conflicting voices.

In addition, the dynamics of algorithms and popular culture on social media create their own challenges. Platform algorithms are designed to maximize user engagement, which often prioritizes sensational, controversial, or emotional content. Calm and substantive preaching may lose out to provocative or judgmental content. Furthermore, the logic of commodification in the digital space can encourage preaching practices to become trapped in market logic, where metrics such as likes, shares, and subscribers become measures of success, potentially shifting the orientation from sincerity (intention to worship) to popularity (Khan, 2016). This challenge places da'wah practitioners in a dilemma between following the logic of the platform to achieve a wide reach or adhering to the principles of proper da'wah methodology.

This study is important given that social media has become an inevitable reality in the religious life of contemporary Muslims, especially the younger generation. Understanding its potential and challenges academically is necessary to provide a clear roadmap for various stakeholders, from preachers and religious education administrators to policymakers. Without a comprehensive understanding, efforts to utilize social media for preaching and education can be unfocused, ineffective, or even counterproductive to the religious values that are being conveyed. Systematic study can help identify best practices and patterns of deviation that need to be watched out for.

This topic is important because it touches on the intersection between technological transformation, social change, and religious stability. This study can contribute to a broader discussion on how religion adapts and is mediated by new technologies, as well as the implications of such adaptation for religious authority, community, and identity. From a management perspective, the findings of this study can be used to design more effective religious communication and education strategies that are responsive to the times, while still adhering to

scientific and methodological principles in the delivery of Islamic teachings.

This study aims to analyses how the characteristics and dynamics of social media influence the form, content, and methods of delivering Islamic preaching and religious education. In addition, this study is directed at examining the various epistemological and social potentials and challenges that arise from the use of social media as a medium for Islamic preaching and religious education, particularly in relation to scientific authority, the validity of religious knowledge, and social interaction in the digital space. This study also aims to formulate the application of relevant Islamic communication management and ethics principles in the use of social media, in order to optimize the benefits of religious preaching and education while mitigating the risks of message deviation, conflict, and other negative impacts that may arise in social media-based religious preaching practices.

RESEARCH METHOD

This study utilizes a qualitative literature review approach. This approach was chosen because it is appropriate for the purpose of exploring and critically analyzing complex socio-cultural phenomena, namely the intersection between social media technology and Islamic preaching and religious education practices. Qualitative literature studies enable researchers to delve into and interpret the meanings, patterns, and conceptual relationships found in existing bodies of knowledge, without directly collecting primary data (Creswell & Poth, 2018). Through this approach, various theoretical perspectives and empirical findings from previous studies can be collected, compared, and discussed to build a comprehensive understanding and identify gaps in knowledge that need to be filled.

The main method applied in this analysis is thematic synthesis. This method systematically organizes and integrates findings from various qualitative literature to produce new analytical themes with a higher level of abstraction. The process involves three sequential stages according to Thomas and Harden (2008): first, line-by-line coding of relevant findings or discussions from selected literature texts; second, grouping of similar codes to form descriptive themes that are still close to the original data; third, the development of analytical themes that go beyond the primary data to answer the specific research questions of this study. Thematic synthesis is particularly appropriate for exploring a deep understanding of multidimensional potentials and challenges.

This method was applied using strict procedures to maintain analytical validity. Literature was collected through searches in academic databases such as Google Scholar, JSTOR, and ScienceDirect using keyword combinations such as "social media da'wah", "Islamic education online", "digital religion Islam", and "religious authority social media". The main inclusion criteria were publications focusing on Islam, in the form of journal articles, books, or dissertations. The analysis was conducted iteratively by continuously comparing findings from various sources. Silverman's (2016) methodological framework for qualitative text analysis served as a guide in maintaining transparency and intellectual discipline during the interpretation process, so that the resulting synthesis was not only descriptive but also critical and reflective.

RESULT AND DISCUSSION
Characteristics and Dynamics of Social-Media that Influence the Form, Content, and Methods of Da'wah and Islamic Religious Education

Digital developments have brought a new dimension to Islamic education and preaching practices. Technology has opened up opportunities for Islamic education to be more accessible and affordable, but its use must remain in line with Islamic values and principles and ensure that the content disseminated is accurate and accountable (Shofiyyah et al., 2023). Social media, with its fundamental characteristics of interactivity, media convergence, and algorithmic networking, has fundamentally transformed the form of Islamic preaching and education. The monological form typical of lectures in mosques or face-to-face recitations has now evolved into a dialogical and multimedia format. With advances in science and technology, disseminating da'wah messages has become much easier (Baihaqi, 2023). Da'wah is no longer limited to uploaded audio lectures but has evolved into attractive graphic videos, Islamic-themed cartoon series, discussion podcasts, and even short content on platforms such as TikTok or Reels. This change in form is a direct adaptation to the preferences of digital audiences who consume information quickly and visually. A study by Bunt (2009) in his exploration of Cyber Islamic Environments notes that the earliest attempts to present Islamic content online already showed a tendency to utilize hypertext and multimedia to create a more immersive experience for users, a trend that has intensified with the development of technology. Strengthening the competence and readiness of human resources based on Islamic values is an important factor in maintaining the

quality of digital da'wah, as emphasized in the concept of Islamic Human Capital (Darmawan, 2021). This phenomenon marks a new direction for Islamic communication in the era of global networks.

The phenomenon of social media has brought new dynamics to the dissemination of religious messages. The characteristics of virality and shareability inherent in social media also influence the content of religious and educational messages. Digital platforms enable Islamic scholars and institutions to reach a wide and geographically dispersed audience, including the young and technologically savvy segments of the Muslim population (Indriyani & Khadiq, 2023). To increase the chances of being widely shared, religious content is often designed to be easy to understand, emotional, and relevant to current issues that are being widely discussed (trending). This has led to the emergence of content in the form of inspirational quotes from the Qur'an or hadith combined with aesthetic background images, or short motivational videos that touch the heart. On the positive side, this makes religious messages more accessible and relatable to everyday life. However, the risk is that it can lead to a simplification of the message. The complexity of interpretation, fiqh debates, and the nuances of usul studies are often forced to be simplified or even omitted to fit the popular format (Larsson, 2011). The content of the teachings thus undergoes a process of selection and compression based on the logic of social media engagement. This condition poses a serious challenge to the quality of understanding Islam in the digital space. The role of school culture and family parenting in shaping student character shows that moral education is influenced by a broader social ecosystem, including the digital environment (Firmansyah & Darmawan, 2023; Amin, 2023; Králik, 2023), so that the delivery of da'wah on social media cannot be separated from character building that takes place at home and school (Dena & Darmawan, 2024).

The role of digital algorithms is now a determining factor in the direction of religious communication (Fajrussalam et al., 2022). The dynamics of social media platform algorithms play a major role in determining the method of delivery as well as filtering the types of religious content that gain wide reach. Algorithms are designed to priorities content that triggers high interaction, such as comments, likes, and shares. Therefore, provocative, controversial methods of delivering religious sermons, or those that discuss polarizing themes such as religious comparisons or identity politics, often receive algorithmic amplification.

Conversely, content that is deeply educational, reflective, and moderate in tone may receive less encouragement from algorithms because it is considered less "interesting". This situation creates a hidden incentive for content creators to adopt sensational methods, which is a major challenge to the integrity of da'wah, which should priorities truth and peace (Campbell, 2010). Dakwah then risks being controlled by the logic of platform engagement rather than the principle of guidance. This reality demands new strategies to ensure that dakwah remains committed to the value of truth. Sustainable behavioral change requires consistent communication strategies in the digital space (Gautama & Mardikaningsih, 2022), not just responses to temporary algorithmic trends.

Changes in how the success of preaching is assessed are now increasingly influenced by digital logic. The highly measurable environment of social media has also changed the methods used to evaluate the success of preaching and education. Quantitative metrics such as the number of followers, likes, and views have become tangible indicators that are often seen by the public. This can shift the orientation from sincerity and quality of audience understanding towards achieving popularity and statistical figures. A preacher or educator may be encouraged to focus more on creating viral content rather than content that substantively builds a comprehensive understanding of religion. As a result, gradual, systematic, and tiered teaching methods, such as those applied in Islamic boarding schools or madrasas, are difficult to replicate in a social media ecosystem that tends to demand instant gratification and rapid metric achievement (Echchaibi, 2011). This transformation raises questions about the long-term effectiveness of religious education that is too fragmented and dependent on digital public validation. The learning environment and individual independence influence academic achievement (Haqiqi & Darmawan, 2023), so digital da'wah needs to encourage personal responsibility and self-regulation in the process of learning religion (Fasoli, 2017). Discipline in learning and self-regulation abilities have also been proven to be important in academic success (Maharani & Darmawan, 2024), which is relevant in the consumption of religious content on social media. This situation highlights the need for a balance between popularity and depth of substance in da'wah.

The theoretical framework offers an important perspective for interpreting changes in religious practices in the digital age. The Mediatization of Religion theory proposed by Hjarvard (2008) provides a useful theoretical framework for

understanding this transformation. This theory explains how the media is no longer just a neutral channel for religious messages, but has developed into an independent social institution with its own logic, rules, and power. This media logic then actively shapes the way religion is practiced, experienced, and understood. In the case of preaching on social media, the logic of platforms such as virality, visuality, and interactivity forces religious messages and practices to adapt (Sofyan et al., 2023). This process is two-way: religion uses the media, but at the same time, religion is also "mediatized" in its form and expression to suit the demands of the medium. Social education that shapes students' global awareness (Hariani & Mardikaningsih, 2022; Khalid et al., 2022) shows that social media can be a cross-cultural learning space that enriches perspectives on diversity, in line with the orientation of sustainable education and global citizenship (Mardikaningsih et al., 2021). Thus, the form, content, and methods of contemporary da'wah are the result of negotiations between the principles of Islamic da'wah and the operational logic of social media. This framework emphasizes that modern da'wah cannot be separated from the construction of the media itself.

Management aspects are crucial in facing the challenges of digital media-based da'wah. The managerial implications of this analysis are very significant. Individuals and organizations engaged in da'wah and Islamic education need to be critically aware of the characteristics and dynamics of social media. Religious content management must be designed with platform-aware strategies, but without being trapped in its logic. This means that there needs to be a team that not only understands religious knowledge but also digital media literacy, capable of creating interesting content without sacrificing depth and accuracy. The development of technical and social competencies is a requirement of the digital age (Mendonca et al., 2021), and creativity in the selection of media and teaching methods has been proven to increase students' interest in learning (Laili & Darmawan, 2024). In addition, it is necessary to develop more qualitative evaluation methods alongside quantitative metrics, such as monitoring the quality of discussions in comment sections or conducting limited surveys to measure changes in audience understanding. Management must also include strict content curation to ensure consistency and accuracy of messages, as well as readiness to respond quickly in the event of misinformation or controversy arising from shared content. This approach can be the foundation for sustainable, relevant, and responsible da'wah.

The readiness of educational institutions is an important factor in facing the era of technology-based da'wah. Traditional Islamic educational institutions such as Islamic boarding schools and Islamic universities need to integrate digital literacy and media studies into their curricula. Prospective preachers and religious educators must be equipped with an understanding of how algorithms work, digital communication ethics, and responsible content production techniques. Without this preparation, they will enter the field of digital da'wah with strategic weaknesses and be vulnerable to media logic distortion (Iryani & Syam, 2023). Independent learning strategies and the provision of adequate learning facilities increase the effectiveness of social media-based education (Imanuddin & Darmawan, 2024). Furthermore, digital transformation must continue to guarantee equitable access. The protection of the rights to education and health needs to be a concern in ensuring equitable access for all parties (Hariani et al., 2021), and teacher competence and the school environment remain central factors in the success of education (Latif & Darmawan, 2024). Special training on social media management for da'wah purposes also needs to be organized on an ongoing basis, involving collaboration between religious experts, digital communicators, and media practitioners. This step can ensure that the generation of Islamic educators is able to compete while maintaining the integrity of da'wah.

The digital era presents both challenges and opportunities for Islamic da'wah and education. The influence of the characteristics and dynamics of social media on Islamic da'wah and education is inevitable in the digital era. The motivation for online da'wah is not merely because of convenience or keeping up with the times, but is driven by a responsibility to provide Islamic guidance and education and to counteract the negative impacts of the digital world (Thoha & Ibrahim, 2023). The transformation that has taken place brings with it opportunities for democratization of access and creativity in delivery, but at the same time poses threats in the form of a shallowing of meaning, commodification of religion, and distortion by algorithmic logic. Success in utilizing this medium lies in the ability to negotiate intelligently and critically. Islamic preaching and education on social media must be able to utilize the power of the platform to reach and attract attention, while remaining rooted in a solid Islamic scientific methodology, maintaining the authenticity of the message, and prioritizing the goal of fostering a complete understanding and character, beyond

merely achieving temporary virtual numbers (Fajrussalam et al., 2022). Critical awareness of these dynamics is key to maintaining the relevance and depth of da'wah in the digital space.

Epistemological and Social Potential and Challenges Arising from the Use of Social Media as a Medium for Da'wah and Islamic Religious Education

Advances in communication technology have opened up new avenues for the construction of religious knowledge. The use of social media as a medium for Islamic preaching and education has transformative epistemological potential, particularly in democratizing access to religious knowledge (Fajrussalam et al., 2022). Traditionally, religious authority and access to valid knowledge have often been centered on certain religious scholars or institutions such as Islamic boarding schools, which have geographical and social limitations. Social media breaks down these barriers, allowing every Muslim individual with an internet connection to access various interpretations, lectures from global scholars, and scholarly discussions that were previously difficult to access. This has the potential to shape a more participatory and open religious epistemology, where knowledge is not only received unilaterally but also constructed through dialogue and the exchange of arguments in the digital space (Bunt, 2009). The digital native Muslim generation can now conduct independent research, compare various sources, and form understandings through a more interactive process. The basic principles of Islam, such as upholding justice, fostering compassion, and living together peacefully, are important foundations for Islamic education in instilling attitudes of peace and tolerance (Riaz et al., 2023). This potential emphasizes the need for a direction of da'wah that maintains a balance between broad access and authenticity of teachings (Sofyan et al., 2023).

The flow of digital information presents a major dilemma for religious knowledge authorities. However, this potential for democratization faces serious epistemological challenges, namely a crisis of knowledge curation and validation. The flood of religious information on social media makes it difficult for the general public to distinguish between content based on authentic science (sanad or referring to valid primary sources) and content based on personal opinion, misguided understanding, or even deliberately spread disinformation. Algorithms that display content based on popularity and engagement, rather than scientific validity, further exacerbate this problem. As a result, religious truth (al-haq) risks being defeated by virality, and

scientific authority is replaced by influencer ship (Anderson, 2016). This challenge touches the heart of Islamic epistemology, which emphasizes the importance of sanad (chain of knowledge) and ittisal (continuity) in the transmission of knowledge. This situation calls for strict curation mechanisms to maintain the authenticity of knowledge in the digital space. Civic education that raises public awareness of the law (Rojak, 2021) demonstrates the importance of developing a critical attitude in receiving public information, including religious information on social media.

The social dimension of digital media opens up great opportunities for the formation of cross-border religious networks. In the social sphere, the potential of social media lies in its ability to build trans-local religious communities and strengthen collective identity. Platforms such as Facebook Groups, Telegram Channels, or Twitter Spaces enable the formation of study groups based on specific interests (such as women's fiqh, thematic interpretation, or specific Islamic thought) that connect individuals from different parts of the world. These virtual communities can provide social support, broaden horizons, and become a safe space for discussion and strengthening beliefs, especially for Muslim minorities in non-Muslim countries. Social media is also an effective mobilization tool for social action, raising funds for zakat and alms, and responding quickly to disasters or humanitarian issues that require solidarity among the ummah (Larsson, 2011). This function emphasizes the role of social media as a means of strengthening solidarity and identity among the ummah. Non-formal education also plays a role in building participatory and inclusive social progress (Warin, 2022), so that social media can be positioned as an extension of community-based education movements.

The phenomenon of digital polarization is one of the major challenges to the cohesion of the Muslim community. The main social challenge is the increasing polarization and segmentation among Muslims themselves. Echo chambers and filter bubbles created by social media algorithms tend to bring users together only with content and individuals who share the same views. This can harden and amplify differences in sectarian, ideological, or religious-political views into hostility and mutual claims of truth. Instead of being a unifying force, preaching on social media has the potential to become a tool for spreading group fanaticism (ta'asshub) and reinforcing prejudices against other groups that are considered different. This dynamic can fracture the social cohesion of the

community and hinder the creation of healthy and constructive dialogue (Eickelman & Anderson, 2015). This condition emphasizes the need for a da'wah strategy that encourages openness and dialogue across groups (Sofyan et al., 2023). Social stereotypes can influence educational opportunities and interactions (Sajjapong et al., 2022), so digital da'wah needs to consciously avoid narratives that are discriminatory, exclusive, or reinforce stigma against certain groups.

Changes in the digital landscape have also influenced how religious authorities are perceived by the public. Social media also presents challenges to the construction of traditional religious authority. The theology of authority based on scientific capacity, recognition by the scholarly community (certificates), and moral exemplarity now competes with the "theology of likes," where authority is often granted by algorithms and the number of followers. An influencer with an engaging communication style and professional content production can be considered a source of reference, even if their depth of knowledge is limited. This shift has created a fragmented and fluid religious authority structure, where digital charisma often carries more weight than established scholarly competence (Iryani & Syam, 2023). The epistemological challenge is how to maintain scientific standards and legal istinbath methodology in an environment that tends to obscure these qualifications. This requires serious efforts to maintain the legitimacy of science-based authority amid the digital tide.

Global developments encourage Islamic teachings to be continuously reinterpreted contextually. Another significant potential is the possibility of contextualizing and reinterpreting Islamic teachings in the current reality in a more dynamic way. Social media has become a forum where contemporary issues such as climate justice, gender equality, biomedical ethics, or the digital economy are directly discussed with Islamic teachings. The process of collective ijtihad can occur more quickly and involve more voices. However, the challenge is that this process is prone to simplification and decontextualization. Complex discussions are often reduced to binary debates in comment sections, and important nuances of usual fiqh or maqashid sharia are lost in fast-paced and emotional narrative wars. These risks giving rise to an ahistorical and incomplete understanding of religion. This situation calls for a careful approach so that relevance does not sacrifice the depth of Islamic teachings. The inequality of access to education in developing countries (Rojak & Khayru, 2022) serves

as a reminder that digital transformation must be accompanied by inclusive policies so as not to widen the gap in access to quality religious literacy.

The study of the sociology of knowledge provides a critical perspective on the role of social media in shaping religious reality. From the perspective of the sociology of knowledge, particularly Peter Berger and Thomas Luckmann's thinking on the social construction of reality, social media can be seen as a new "world" that is being constructed (social construction of reality). In this world, knowledge about religion is not only internalized through primary socialization in families and physical communities, but also through interactions in the digital space. The processes of objectification (knowledge becoming real in the form of content) and internalization (users accepting this knowledge) occur very quickly and on a massive scale. The challenge is that the construction of religious reality in this digital world is greatly influenced by the techno-capitalist logic of platforms that aim to maximize user attention, not maximize truth or piety. The constructed religious reality also has the potential to become fragmented, emotional, and commodified. This phenomenon emphasizes the need for critical reflection so that digital construction does not obscure the essence of religion. Students' interest in learning can be increased through a combination of teaching styles and family support (Safitri & Darmawan, 2023), so that the development of religious literacy in the digital space still requires synergy between families, educators, and communities.

Institutional strategies are key to addressing the complexities of preaching in the digital space. The managerial implications for addressing these opportunities and challenges require a proactive and strategic approach. First, systematic efforts are needed from established Islamic scientific institutions (such as the Indonesian Ulema Council, major Islamic boarding schools, and Islamic universities) to have a more massive, creative, and consistent presence on social media. This presence should not be merely symbolic, but must present high-quality content that responds to the needs of the times without sacrificing depth of knowledge. Second, religious digital literacy needs to be developed and disseminated to the public. This educational programmed must teach how to assess the credibility of online religious sources, understand algorithmic bias, and behave ethically when debating in the digital space. Islamic educational institutions need to include this module in their curriculum. These steps can strengthen the capacity of da'wah to remain relevant while maintaining scientific quality. The school environment and parental attention

remain dominant factors in shaping students' academic achievement (Umroh & Darmawan, 2024), which shows that character building and religious literacy cannot rely solely on social media but must be strengthened through the formal education ecosystem and the family.

Digital community management is an important aspect in maintaining the quality of da'wah interactions. Third, from a community management perspective, managers of da'wah and educational accounts need to apply strict content moderation principles. This includes filtering provocative comments that could cause division, as well as actively promoting narratives that unite and encourage productive dialogue. Management must also have communication crisis protocols in place to deal with the spread of misinformation or controversial content involving their accounts. Ultimately, harnessing the potential while overcoming the epistemological and social challenges of social media requires a collective movement that recognizes that the digital space is a new arena for da'wah and education that requires strategies, ethics, and specialized skills, just as seriously as managing physical knowledge forums. This approach emphasizes the need for professional community governance to ensure that da'wah remains constructive.

Principles and Ethics of Islamic Communication to Optimize Benefits and Mitigate Risks of Social Media Use in Da'wah and Education

Digital da'wah management requires a managerial foundation based on Islamic values. The application of Islamic management principles and communication ethics in the use of social media must depart from a clear paradigm that activities in the digital space are an integral part of worship that requires sincere intentions (sincere) and professional planning (itqan). The first crucial management principle is strategic planning (takhṭīṭ istirātījī) oriented towards sharia objectives (maqāṣidiyyah). Before creating content, institutions or individuals engaged in da'wah need to clearly define the specific objectives of their presence on each platform, whether for broad public education, fostering specific communities, or counter-narratives to misinformation (Fajrussalam et al., 2022). These objectives must be in line with the maqashid sharia, such as preserving religion (ḥifẓ al-dīn), reason (ḥifẓ al-ʿaql), and lineage (ḥifẓ al-nasl). Planning includes digital audience analysis, selecting the right platform, preparing a content calendar, and determining performance indicators that are not only quantitative but also qualitative, such as the depth of discussion built or reported behavioral transformation. This approach ensures that digital da'wah runs in a focused manner while maintaining the integrity of its Sharia objectives.

Digital communication ethics demand clear moral standards so that da'wah remains authentic. The most fundamental principles of Islamic communication ethics are truthfulness (ṣidq) and honesty (amānah). In the context of social media, this translates into an obligation to verify (tabayyun) every piece of information, argument, or story before disseminating it. Da'wah practitioners must resist the temptation to spread content whose source is unclear simply because the content is interesting or supports their point of view. The Qur'an explicitly prohibits spreading information based on prejudice (QS. Al-Hujurat: 6). In practice, every quotation of a verse, hadith, or opinion of a scholar must be accompanied by a verifiable reference source, be it a book, page, or the name of a competent sheikh. This is a form of intellectual responsibility (ḥusn al-fahm) that protects the ummah from misguidance and maintains the authority of religious knowledge. The use of watermarks for original content is also part of this mandate. The application of this principle is a major defense against disinformation while maintaining the credibility of Islamic da'wah.

The quality of digital da'wah is largely determined by the proper management of human and scientific resources (Iryani & Syam, 2023). The principles of human resource and scientific management are decisive factors in quality. Da'wah institutions need to form teams that not only master religious knowledge (taḥṣīl al-ʿilm) but also digital literacy, visual communication design, and social media algorithms. Collaboration between ustaz/ulama as guarantors of material validity and young technical personnel who understand the tastes of digital audiences is an effective model. In addition, the principle of sustainable development (ṭṭawwur mustamirr) must be applied through regular training and upgrading of team capabilities. Management is also responsible for creating an ethical work environment, supporting team members to maintain their intentions, and protecting them from burnout due to the pressure to continuously produce viral content, so that the work produced remains high quality and full of blessings (barakah) (Shihab, 2011). Thus, balanced team management between religious competence and digital skills becomes the foundation of effective da'wah.

Islamic ethical principles serve as important guidelines for maintaining the quality of da'wah

interactions in the digital space. Islamic communication ethics, which emphasize gentleness (līn), wisdom (hikmah), and the best form of debate (mujādalah bi allatī hiya aḥsan), are highly relevant for mitigating the risk of polarization. In social media, which is full of sharp comments and spontaneous reactions, da'wah practitioners must be role models in their speech. This means avoiding language that is judgmental (taḥkīm), disparaging (taḥāwun), or divisive (tafrīq). When faced with criticism or differences of opinion, responses should be based on substantive arguments (dalil) delivered politely, rather than on emotions or verbal abuse. This principle also applies to moderating comments on one's own account; removing hate speech and provocation is a form of amar ma'ruf nahi munkar in the digital space, while still providing space for healthy questions and discussions. By applying this principle, digital da'wah can become a means of soothing and building brotherhood among the ummah.

Targeted content management is key to maintaining the quality of da'wah amid the flow of digital information (Sofyan et al., 2023). The principles of content management and curation (tasyfiyah wa tarbiyah) serve as a bulwark against the flood of information. Instead of simply following trends, da'wah and educational accounts must actively curate and present content that builds systematic understanding. This can be done through serialized themes, such as the ongoing series "Tafsir Juz 'Amma", "Kajian Fikih Wanita" (Women's Fiqh Studies), or "Sejarah Nabi" (History of the Prophet). Content management must also include strategies to address misinformation quickly and decisively, for example by creating concise, clear, and easily shareable clarification content (bayān). This approach prioritizes the principles of gradual and in-depth education (tarbiyah), countering the fragmentation of knowledge that occurs on social media. With a consistent curation strategy, digital da'wah can become a structured and reliable means of learning.

The financial management of digital da'wah requires high ethical standards in order to maintain public trust. The principles of transparency (ṣafāʾ) and accountability (masʾūliyyah) in financial management are also absolutely necessary, especially for institutions that raise funds from the community through social media. Every collection of zakat, infaq, or sadaqah must be accompanied by clear, open, and accountable reports in accordance with sharia standards. The use of trusted donation platforms and independent audits builds public trust (thiqah). This ethic protects da'wah from allegations of fraud and maintains the sanctity of the managed charitable activities (Sofyan et al., 2023). In a broader context, accountability also means being prepared to take legal and social responsibility for every piece of content published, avoiding slander and gossip that could damage the reputation of others. By applying this principle, digital da'wah can be conducted in a clean, professional, and blessed manner.

The theoretical basis of Islamic communication emphasizes that the essence of da'wah lies in the effectiveness of message delivery. Islamic Communication Theory, which emphasizes the process of effective message delivery (balāghah) to achieve change of heart (taghyīr al-qulūb), provides the theoretical foundation. Social media is merely a means (wasilah), while the essence of da'wah is the delivery of transformative divine messages. Therefore, management principles must ensure that the use of technology does not obscure the essence of the message. Feedback analysis from the audience, through simple surveys or sentiment analysis of comments, should be part of the management cycle to evaluate whether the message conveyed is truly understood and has a positive impact, rather than merely being entertainment. This approach prioritizes the quality of communication over the quantity of reach. Thus, digital da'wah remains oriented towards changing hearts and behavior, not just popularity.

The operational implementation of digital da'wah requires concrete steps that can be carried out systematically. The operational managerial implications include several concrete steps. First, the development of Social Media Guidelines specifically for preachers, religious teachers, and managers of Islamic education accounts. These guidelines summaries the sharia and technical principles of communication in the digital space. Second, establishing an internal monitoring system (murāqabah dākhiliyyah) within the institution to review content before it is published or periodically evaluate content that has been published. Third, opening a complaint channel for the public to report content errors, which are then followed up with a transparent verification and correction process. Fourth, adopt the principle of partnership (tasyābuk) with major social media platforms to report and remove content that contains hate speech or blasphemy targeting Muslims, while encouraging recognition of Islamic scientific authority in fact-checking programmers. These steps strengthen the governance of digital da'wah so that it remains credible, safe, and in accordance with sharia law.

The success of digital da'wah depends on the internalization of spiritual values and professionalism in every step. Optimizing the

benefits and mitigating the risks of using social media will not be achieved without internalizing the values of ihsan (doing good) and itqan (professionalism) in every layer of management and execution. Social media is a new field that requires spiritual, intellectual, and technical readiness. By adhering to the principles of neat management and communication ethics sourced from the Qur'an and Sunnah, the presence of Islamic preaching and education in the digital world can become a beacon that enlightens, unites, and educates, rather than adding to the noise, division, and misguidance. Strengthening character through structured and collaborative religious education is also an important foundation in ensuring that digital da'wah remains oriented towards holistic moral and social development (Aliyah & Masnawati, 2022). This effort is a contemporary jihad to preserve the purity and relevance of Islamic teachings amid the massive wave of the information revolution. Thus, digital da'wah can become an instrument of civilization that reinforces Islamic values in the information age.

CONCLUSION

Based on the literature review that has been conducted, it can be concluded that the use of social media in Islamic preaching and education is a complex reality that has dual impacts. First, the characteristics and dynamics of social media, such as interactivity, virality, and algorithmic logic, have transformed the form, content, and method of delivery to be more visual, dialogical, and fragmented, forcing adaptation while also posing the risk of trivializing and commodifying religious messages. Second, the use of these digital platforms has given rise to epistemological and social potential in the form of democratization of access to knowledge and the formation of trans-local communities, but it also presents serious challenges such as a crisis of authority and knowledge validation, group polarization, and the fragmentation of traditional religious authority. Third, to optimize benefits and mitigate risks, it is necessary to apply integrated principles of strategic management and Islamic communication ethics, including planning based on maqashid sharia, content verification (tabayyun), wise and gentle delivery, and transparent and accountable governance.

The findings of this study have significant implications at three levels. Theoretically, the study reinforces the discourse on the mediatization of religion by showing how the logic of social media specifically reshapes Islamic religious practices and authority. Practically and managerially, the implications require Islamic da'wah and educational institutions to build professional capacity, not only in religious knowledge but also in digital literacy, strategic content management, and public communication. This requires the formation of multidisciplinary teams, the development of ethical guidelines, and a strict internal monitoring system. At the policy level, these findings indicate the need for encouragement from national religious authorities, such as the Indonesian Ulema Council (MUI), and Islamic educational institutions to formulate normative guidelines and digital competency improvement programmers for preachers and religious educators, in order to ensure the continuity of an effective and dignified da'wah mission in the digital space.

Based on this series of analyses, several suggestions are put forward. First, for further research, it is recommended to conduct in-depth empirical studies on the most effective models of da'wah content management across various platforms and for various audience segments, as well as research on the long-term impact of digital religious content consumption on the understanding and practice of religion among the younger generation. Second, for da'wah practitioners and managers of Islamic educational institutions, the main recommendation is to immediately consolidate internally by developing an integrated digital strategy, allocating specific resources, and continuously evaluating the impact of their online activities beyond mere quantitative metrics. Third, for the government and religious authorities, it is recommended to facilitate a dialogue between digital da'wah activists, communication experts, and traditional scholars to formulate the concept of adaptive scientific authority while maintaining scientific standards in the digital ecosystem, as well as encouraging partnerships with social media platforms to combat religious misinformation more proactively.

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