
The Relevance of Islamic Communication Theory in Conveying Da'wah Messages in the Disruption Era: A Case Study of Digital Da'wah Practices among Urban Communities in 2025

Nurqistiani

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia
Corresponding author: 231330013.nurqistiani@uinbanten.ac.id

Abstract

This study examines the relevance of Islamic communication theory in delivering da'wah messages within the context of digital disruption, focusing on urban communities in 2025. Employing a descriptive qualitative approach, the research analyzes the digital preaching practices of Hanan Attaki and Hilman Fauzi across platforms such as YouTube and Instagram. The findings reveal that core principles of Islamic communication—qaulan layyina, qaulan baligha, and qaulan karima—are adaptively implemented through visual storytelling, engaging narratives, and contextual language aligned with urban audiences. These approaches enhance emotional engagement and foster spiritual awareness among followers. However, challenges persist, including religious polarization, algorithm-driven echo chambers, and limited digital literacy. The study highlights that the integration of Islamic communication ethics with contemporary media strategies is crucial for sustaining effective da'wah in a rapidly evolving digital landscape. This research contributes to the development of adaptive, ethical, and audience-centered digital da'wah frameworks, offering practical insights for scholars and practitioners in Islamic communication studies.

Keywords:

Islamic communication theory; Digital da'wah; Urban communities; Media disruption; Religious engagement

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Introduction

The development of information and communication technology has brought fundamental changes in the way urban people access and interpret religious messages, especially in the practice of Islamic da'wah. The era of disruption marked by the rapid advancement of digital technology has shifted the pattern of social interaction, including in the religious realm, from being conventional to being all-digital and interactive. According to data from the Indonesian Internet Service Providers Association (APJII), the penetration of internet users in Indonesia in 2022 has reached 77.02%, with the majority of users in urban areas.¹ This phenomenon shows that urban society is now highly dependent on digital media as the main source of information and communication, including in receiving da'wah messages. Digital da'wah has also become a necessity, utilizing various platforms such as YouTube, Instagram, TikTok,

¹ Indonesian Internet Service Providers Association (APJII), Indonesia Internet Survey Report 2025 (Jakarta: APJII, 2025).

Facebook, and Twitter to reach a wider audience in a way that is more relevant and adaptive to the needs of the times.

The importance of this research is even more evident when looking at the challenges of da'wah in the digital era which not only dwell on the technical aspects of media use, but also on identity crises, moral shallowness, and the rapid flow of information that often obscures Islamic values. Abdul Pirol highlighted that information globalization and technological advances have had a significant impact on the order of people's lives, where easy access to information is often not balanced with adequate religious literacy. This has led to a crisis of faith, a shallowness of moral culture, and a loss of identity, especially among the urban young generation. Therefore, Islamic da'wah must be able to integrate religious knowledge with advanced technology, so as not to be left behind and to be able to anticipate the negative effects of information globalization.²

In line with that, Badrah Uyuni emphasized that digital media has revolutionized the practice of da'wah, providing new opportunities for da'wah to spread the message of Islam more widely and quickly. However, he also reminded the need for practical guidance so that digital da'wah not only follows trends, but also maintains the authenticity of Islamic messages and values.³ Dr. Das'ad Latif added that Islamic communication in the digital era must continue to prioritize the principles of qaulan sadida (true words) and qaulan layyina (soft words), as well as maintain honesty, trust, and ethics of speaking according to the guidance of the Qur'an and hadith. He emphasized the importance of building harmonious and meaningful communication, both in direct interaction and in cyberspace, so that digital da'wah does not lose its spiritual spirit.⁴

In addition, Prof. Abdullah highlighted that Islamic communication theory developed from a combination of empirical and normative studies, so that it can become a solid foundation in facing the challenges of powerful information flows. He emphasized that Islamic communication is prophetic, namely imitating the communication of the prophets who prioritize the principles of trust, safety, and peace. The existence of Islamic communication theory, according to him, is very necessary to ground Islam as a blessing for all nature, especially in the digital era which is full of disruption of values and norms.⁵ The book "Islamic Communication: Building a Civilized World" also emphasizes that Islamic communication must be based on the Qur'an and hadith, and be able to adapt to the development of mass media and

² Abdul Pirol, *Islamic Communication and Da'wah* (Palopo: Deepublish, 2024), 12-17.

³ Badrah Uyuni, "Da'wah Media in the Digital Era," 2023, 1-143.

⁴ Das'ad Latif, *Islamic Communication: A Comprehensive Guide from the Qur'an and Hadith in the Digital Era* (Jakarta: Elex Media Komputindo, 2025), 65.

⁵ Abdullah, *Islamic Communication and Da'wah* (Medan: UIN North Sumatra, 2022), xi-xii.

information technology without losing its basic characteristics, namely peace, friendliness, and safety.⁶

Although various studies and literature have discussed the dynamics of digital da'wah and the principles of Islamic communication, there are still gaps in studies that specifically relate the relevance of Islamic communication theory to the effectiveness of delivering da'wah messages in the era of disruption, especially in urban societies in 2025. Most of the previous research has focused more on the technical aspects of the use of digital media, social challenges of da'wah, or the integration of Islamic values in communication, but not many have studied in depth the integration of Islamic communication theory in contemporary urban digital da'wah practices. This gap is the basis for the importance of this research, to make a theoretical and practical contribution to the development of a relevant and effective digital da'wah model in the era of disruption.

Based on the description above, this study aims to analyze the relevance of Islamic communication theory in conveying da'wah messages in the era of disruption through a case study on the digital da'wah practice of urban communities in 2025. This research is expected to enrich the scientific treasures of Islamic communication, provide strategic recommendations for da'wah and da'wah institutions, and become a reference for policymakers in developing contextual, moderate, and sustainable digital da'wah. Thus, this research has significance both theoretically and practically in answering the challenges of Islamic da'wah in the increasingly complex and disruptive digital era.

Results and Discussion

Application of Islamic Communication Theory by Dai Digital

The application of Islamic communication theory in digital da'wah by Ustadz Hanan Attaki shows consistency in the principle of *qaulan layyinan*, which is a gentle and heartfelt speaking style. His da'wah videos not only avoid confrontational tones, but also build an empathic narrative that is close to everyday life.⁷ This style is very suitable for urban people who are sensitive to high-pitched or judgmental communication. In his YouTube channel, Hanan Attaki uses simple diction and personal narratives as a medium to communicate Islamic values, such as honesty, patience, and repentance. This approach emphasizes the relational aspect of communication, where the success of message delivery lies not only in the content, but also in the inner atmosphere built between the communicator and the communicator.

The visual rhetoric used by digital dai is also an important part of the application of Islamic communication theory. Ustadz Hilman Fauzi, for example, displays visuals

⁶ Farhan Rasyid, Abdul Indra, *Islamic Communication: Building a Civilized World* (Jakarta: Kencana, 2024). 54.

⁷ Hanan Attaki, "Remain Istiqamah Despite Being Insulted," YouTube, 2023.

with a dominance of soft colors such as green and blue in each content.⁸ These colors were chosen because they are associated with serenity and piety in Islamic visual culture. He also uses minimalist visual *framing*, soft lighting, and friendly facial expressions, all packaged to reinforce the soothing atmosphere of da'wah. This approach reflects the visual ethics in Islamic communication that emphasizes harmony, politeness, and simplicity.

Another important aspect is contextual awareness in language selection. Digital dai such as Hanan Attaki and Hilman Fauzi avoid using unpopular Arabic terms or technical fiqh terms in their lectures. Instead, they use Indonesian equivalents that are more familiar to urban audiences. For example, the term *istiqamah* is described as "consistency in goodness" and is conveyed through lighthearted stories about the challenges of young people's lives. This strategy makes da'wah more inclusive and non-elitist, and reaches those who are not familiar with classical Islamic literature.

The da'wah communication of digital dai also features a narrative approach or *storytelling*. Ust. Hanan often raises the life stories of the prophet's companions who experienced spiritual turning points, then associated with the values of the Qur'an.⁹ This strengthens the narrative theory in communication, which states that stories have transformative power in conveying moral and spiritual messages. Stories are a medium that bridges the distance between abstract religious texts and concrete life experiences. Thus, the audience does not feel patronized, but is invited to reflect together through authentic inner experiences.

In Islamic communication, there is the principle of *qaulan balighan*, which is the delivery of a deep and relevant message. This principle is seen in the thematic and focused structure of digital dai content. They do not convey many topics in one session, but choose one theme that is elaborated in depth with relevant context. For example, in one content about "hijrah," Hanan not only explains what it means to move from bad to good, but also provides practical steps and personal motivation to get started. This strategy strengthens the effectiveness of the message because the audience can digest, reflect, and internalize the message gradually.

The application of the principle of *qaulan kariman* can also be seen from the response of digital dai to criticism or comments from the audience. When receiving negative comments or sharp innuendo, Ust. Hanan Attaki responded with prayerful sentences and without emotional replies.¹⁰ This shows an understanding of Islamic communication ethics that prioritize the goodness of speech even in conditions that provoke emotions. This style also forms a calm atmosphere of da'wah, keeps conflicts away, and strengthens the moral integrity of dai in the eyes of the public.

⁸ Hilman Fauzi, *Rasa: The Art of Conveying Da'wah with Love* (Bandung: Syaamil, 2021). 8.

⁹ Mr. Quraish Shihab, *Insight of the Qur'an Tafsir Maudhu'i on Various Questions of the Ummah, Insight of the Qur'an Tafsir Maudhu'i on Various Questions of the Ummah* (Bandung: Mizan, 1996). 241.

¹⁰ Harun Nasution, *Rational Ideas and Thoughts*, ed. Saiful Muzani (Bandung: Mizan, 1995). 45.

Visual ethics in Islamic communication are also applied in the avoidance of excessive visual elements. Digital dai like Ust. Hilman does not use striking animation effects, loud soundtracks, or symbols that can create a sensational impression.¹¹ They understand that in the context of da'wah, visual packaging is not solely to attract attention, but must be in harmony with the content of the message and support the spiritual experience of the audience. This principle of simplicity is in line with the teachings of the Prophet Muhammad (saw) who advocated the delivery of da'wah according to the ability and comfort of the recipient.

In addition, the digital dai approach to building relationships with the audience is interactive but still within the corridor of Islamic manners. They often open a question and answer session through a comment column or live streaming feature with a relaxed but still educational approach. This strategy shows a combination of the principle of qaulan maysura and the participatory principle in communication. The audience feels involved, not just a passive listener. Thus, a more egalitarian relationship is formed between dai and digital worshippers.

In the face of a digital audience of very diverse backgrounds, digital dai also applies the principle of inclusivity. They do not limit the message of da'wah only to devout Muslims, but also open up space for truth seekers, those who are in spiritual crisis, or who feel far from religion. Content such as "For those of you who feel like failure" or "Hijrah is hard but beautiful" is an entrance for groups that are vulnerable to depression or social isolation. Da'wah is a space for recovery, not judgment.

Finally, the successful implementation of Islamic communication theory in digital da'wah lies in the balance between the substance of the message, the aesthetics of delivery, and social sensitivity to the audience. Digital dai show that classical principles such as qaulan layyinan, qaulan balighan, qaulan kariman, and qaulan maysura can be applied in contemporary mediums without compromising their original value. They are an example of how da'wah can be transformed into inspiring, educational, and soothing communication in the midst of rapid information flows and social polarization.

Urban Audience Response and Perception 2025

The response of urban audiences to digital da'wah shows a significant trend in 2025. Based on the results of observations and comments on social media channels, Ustadz Hanan Attaki and Habib Husein Ja'far show that urban communities, especially the younger generation, feel more personally connected to an emotional and relatable da'wah approach. This success is motivated by the sensitivity of the dai to the fast-paced urban lifestyle and minimal time for conventional religious activities. Da'wah that is packaged in a short duration, attractive visuals, and soul-touching narratives is

¹¹ Jalaludin Rakhmat, *Psychology of Communalization*, 2007, https://repository.bbg.ac.id/bitstream/1789/1/Jalaluddin_Rahmat_-.

an effective formula. This proves that the form and method of message delivery greatly affect the audience's absorption and psychological attachment to the content of da'wah.

One of the reasons why audiences feel more personally connected is because digital da'wah uses a two-way approach, not only delivering lectures, but also replying to comments, opening Q&A sessions, and engaging audiences in the content production process. These interactions create a feeling of being valued and cared for, which was previously difficult to find in traditional da'wah models. The use of *live chat*, *poll*, and *Instagram Q&A features* makes da'wah feel like a conversation, not a one-way lecture. In Islamic communication, this is in line with the principles of *ta'aruf* and *tawasaw*, which are to know and advise each other in a participatory way.¹²

There is also a phenomenon of increasing desire from urban audiences to get da'wah content that is more reflective than dogmatic. Content that invites audiences to think and reflect on their own spiritual lives is considered more relevant than content that only presents the laws of fiqh without context. This marks a shift in orientation from simply fulfilling rituals to searching for meaning. In other words, urban Muslims 2025 are more interested in da'wah that can touch their existential experiences and answer real life anxieties.

The audience's trust in digital dai also increases along with an open and unpatronizing communication style. In various studies, it has been found that the public tends to trust figures who show humility and are willing to learn with their audience. Ust. Husein Ja'far, for example, often said that he also continues to learn and invites the audience to discuss, not impose opinions. This attitude breaks the old stereotype that dai should always seem to know everything. From the perspective of Islamic communication, this approach shows the morality of *tawadhu'*, which is humility in imparting knowledge.

However, not all audiences accept digital da'wah with the same perception. Some people consider that the closeness built by the dai is too personal and risks creating individual cults.¹³ Comments that idolize the dai, such as "Ustadz is the savior of my life" or "Every day I have to listen to him to calm down," show a tendency for spirituality to depend on figures, not values. This is a challenge for dai to continue to affirm that they are *wasilah* (intermediaries), not the center of teachings. This phenomenon must also be studied in the context of the crisis of religious authority in the digital age.

The strong emotional response of the audience to the content of da'wah also indicates that there is a need for healing or mental recovery that has not been fulfilled from other aspects of life.¹⁴ Digital da'wah that touches on emotional aspects, such as

¹² M. Quraish Shihab, "Grounding the Qur'an," *The Function and Role of Revelation in People's Life*, 1996, 199. 57.

¹³ Sinta Sari, "The Phenomenon of Cult of Figures in Religious Social Media," *Journal of Sociology of Religion*, vol. 10, no. 2 (2024): 101-115.

¹⁴ Rakhmat, *Psychology of Communalization*.

about inner wounds, disappointment, and forgiveness, manages to fill a space that formal sectors such as education or mental health are unable to answer. In this condition, da'wah is not only a religious activity, but also serves as social therapy. It affirms the role of da'wah as a holistic communication: spiritual, social, and psychological.

The dynamics of the audience in the era of disruption are also influenced by social media algorithms that tend to strengthen content that is widely clicked and shared. This makes audience perception often formed not based on the quality of the message, but on popularity. Therefore, dai who have a high number of *followers* are more likely to gain credibility, even though the substance of da'wah is not necessarily strong. This creates a gap between the audience's perception of religious authority and the scientific quality of da'wah content. In this context, media literacy is an urgent need in the midst of digital da'wah audiences¹⁵.

The perception of Islamic values is also changing through the process of digital enculturation. The audience begins to see Islam as a value that is present in daily life, not just a ritual. Ustadz Hanan, for example, often features content about working honestly, respecting parents, and building healthy relationships, all of which are delivered within the framework of Islam. This changes the audience's perception that da'wah is not only for lectures, but also for shaping the character and ethics of modern life. This transformation is important to highlight because it shows the relevance of Islam in contemporary life.

Finally, the response and perception of urban audiences to digital da'wah suggests that there is a need for a more human, dialogical, and contextual approach to da'wah. In this regard, Islamic communication is not only tested on its ability to convey teachings, but also on its capacity to respond to the challenges of modern life. Digital da'is have taken the first steps to bridge the gap between text and context, between tradition and the needs of the times. Nevertheless, there is a need for synergy with formal religious institutions to strengthen the positive impact of digital da'wah in the future.

Obstacles and Challenges

One of the crucial obstacles in digital da'wah is the emergence of polarization of religious issues due to *clickbait strategies*. Digital dai, in an effort to attract attention, sometimes uses provocative titles that lead the audience's opinion to a right-false dichotomy without nuance. *Phrasing* such as "Don't follow this ustadz" or "Only we are straight" even though they are not spoken directly, are wrapped in misleading titles and thumbnails. This polarization not only creates segregation between Muslim groups, but also encourages digital Islamophobia from outsiders. Murniati (2025) notes

¹⁵ M. Tata Taufik, "Da'wah in the Digital Era," *Pustaka Al - Ikhlas, Communication Series, Ciatwigebang Kuningan West Java*, 2013, 1-224.

that social media algorithms tend to magnify content that triggers emotions, including anger and fear.¹⁶ As a result, dialogue between the ummah is replaced by debate, and da'wah becomes a field of identity conflict. This polarization hurts the principle of Islam as rahmatan lil 'alamin and distances the essence of da'wah from the value of wisdom and mau'izhah hasanah. Therefore, an in-depth evaluation is needed on the way digital da'wah content is presented in order to continue to prioritize unity and understanding.

Although digital da'wah is increasingly widespread and flexible, the application of Islamic communication theory in the digital space cannot be separated from various obstacles. One of the main challenges is the inequality of media literacy among da'is. Many digital da'wah have an adequate understanding of Islam, but not all have qualified technological and visual communication capacity. This has caused a lot of da'wah content that is substantially strong, but fails to reach the audience because the quality of the presentation and the way of delivery are not in accordance with the character of digital media. Enjang Muhaemin noted that many da'wah academics still face limitations in managing digital media effectively due to the lack of training and infrastructure support.¹⁷

Another challenge comes from the polarization of da'wah messages on social media. Platforms such as TikTok and Instagram encourage short and quick viral content. As a result, some dai actually adopt provocative, hyperbolic, and even tendentious communication styles to gain exposure. This is contrary to Islamic communication principles such as *qaulan layyinan* (gentle), *qaulan sadidan* (true), and *qaulan kariman* (noble). Content that should be a medium of spiritual transformation has instead turned into a tool for division and popularity competition. Here, social media algorithms are a challenge in itself that makes the value of da'wah displaced by the need for "view" and "engagement".¹⁸

Credibility and scientific authority are also important issues. Some digital dai who are popular on social media do not have a formal religious education background. This raises concerns about the potential for the spread of superficial, even distorted understanding. Ustaz Adi Hidayat in several of his lectures touched on the need for scientific sanad and caution in giving fatwas in the digital public space. But unfortunately, not all audiences have the capacity to distinguish between competent dai and those who are merely popular. This challenge makes the spread of Islamic knowledge vulnerable to distortion and fragmentation of interpretation.

Limited infrastructure and institutional support are the next challenges, especially for dai from Islamic boarding schools or regions. Not all dai have access to

¹⁶ Murniati, "Public Space and Religious Discourse," *Khazanah*, 2025

¹⁷ Enjang Muhaemin, "Digital Da'wah of Da'wah Academics," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11, no. 2 (2017): 341-56, <https://doi.org/10.15575/idajhs.v11i2.1906>.

¹⁸ Taufik, "Da'wah in the Digital Era."

recording studios, stable internet networks, or content production teams. In fact, some senior dai are still not familiar with the operation of digital channels. M. Tata Taufik in *Da'wah in the Digital Era* said that the revitalization of da'wah institutions is needed so that dai can access technology easily and fairly. Without this support, digital da'wah will only belong to a handful of groups that are ready in terms of capital and network.

Another challenge lies in the tension between substance and form. On the one hand, digital media demands an attractive and dynamic visual aesthetic; on the other hand, Islamic da'wah requires depth of content, strong references, and patience in delivery. Many digital da'is, including established ones, still struggle to balance the two. Content that is too much visual "embellishment" sometimes distracts from the main message, while content that is too heavy is perceived as boring by media users. In this context, Islamic communication theory demands dai to be creative without losing substance, and this is not an easy matter.

The disruption of negative comments and *cyberbullying* is also a mental pressure for digital dai. Not a few ustaz and ustazah complain about harassment from social media users who spread slander, hate speech, or even threats. In some cases, this causes dai to be reluctant to continue their digital da'wah. This is a significant psychological challenge, especially for female dai like Ustazah Halimah Alaydrus who often receives sexist and cynical comments. In this context, the moral power of *qaulan kariman* becomes very relevant, but also very energy-draining.

On the audience side, *information fatigue* and saturation of da'wah content are also new challenges. With the many ustaz and da'wah channels that have emerged, some audiences feel confused about who to follow and based on what. Differences in views between da'wah sometimes cause ideological confusion, even conflicts between communities. This shows the need for da'wah institutions, Islamic organizations, or religious universities to provide structured and educational content curation, so that the public can access quality da'wah in a more targeted manner.

The challenge of audience segmentation cannot be ignored either. Urban society is made up of different social classes, ages, and interests. Content that successfully reaches young people may not be suitable for established adults. Ustaz Hanan Attaki, for example, has been very successful in attracting the attention of generation Z, but not necessarily reaching professionals or the elderly. In Islamic communication theory, the right selection of mad'u must be accompanied by appropriate messaging and media strategies. Failure to understand the needs and preferences of the audience will make the message ineffective or even rejected.¹⁹

Digital dai also face pressure to commercialize content. Monetization through YouTube, sponsorships, or endorsements often raises questions about the purity of da'wah intentions. On the one hand, funds are needed for the sustainability of content

¹⁹ Muchlas, *Freedom of Religion, Opinion, and Hate Speech in the Indonesian Legal System, Muhammadiyah Da'wah in a Digital Society: Opportunities and Challenges*, 2022.

production; on the other hand, people question whether da'wah is still a worship or has become an industry. This raises ethical and spiritual dilemmas. Therefore, the integration of sincere values, transparency, and clear boundaries between commercial and da'wah missions is very important for da'wah missions.²⁰

Finally, the biggest challenge is to maintain the authenticity of da'wah in an all-digital and algorithmic era. Da's must navigate the pressures of popularity, the demands of fast-food content, and the expectations of diverse audiences, while remaining true to Islamic values and polite communication theory. In this context, digital da'wah is not just about conveying religious messages in new media, but also rebuilding communication ethics that are humane, inclusive, and full of wisdom in the midst of an often noisy and manipulative public space.²¹

The Effectiveness of Da'wah Message Delivery Based on Islamic Communication Theory in Shaping Urban People's Religious Understanding and Attitudes in the Midst of a Massive Information Flow

The effectiveness of digital da'wah message delivery is highly dependent on the ability of dai to apply the principles of Islamic communication contextually. Urban society, especially the millennial generation and Gen Z, exhibit the characteristics of fast, instant, and visual communication. In this context, the approaches of qaulan layyina, qaulan baligha, and qaulan sadida need to be reinterpreted according to the needs of modern communication. For example, the use of polite language (layyina) by Ust. Hanan Attaki in his short video shows how classical principles can be effectively realized in a contemporary format. Conveying messages with sincerity, combined with attractive visual aesthetics, has been proven to foster emotional closeness to the audience. This strengthens the position of Islamic communication as an adaptive and non-rigid humanist approach to new mediums.

The success of digital da'wah is also seen in its ability to shape the religious attitude of the audience gradually. The effectiveness of da'wah communication is not only measured by how many people watch, but also by changes in attitudes and life choices inspired by the message.

Social media has become the most effective da'wah space in reaching the urban segment. Da'wah messages packaged in the form of interactive visuals, light narratives, and flexible airtime, allow audiences to enjoy da'wah materials according to the rhythm of their lives. Platforms such as YouTube, Instagram, and TikTok are not only information channels, but also an arena for the formation of more reflective religious attitudes and understandings. In this context, Islamic communication theory is not only

²⁰ Umi Halwati Anggit Pamungkas, "The Challenge of Da'wah through Social Media in the New Media Era," *ARKANA, Journal of Communication and Media* 02 (2023): 146-58, <https://ojs.unsiq.ac.id/index.php/arkana>.

²¹ Anwar, "Algorithms and Fragmentation of Digital Da'wah," *Komunika*, 2023.

the basis of ethics, but also a strategy for managing religious communication in the digital public space.

The effective delivery of da'wah messages on social media can be seen from the emotional and rational responses of the audience. Many users feel encouraged to reflect on life, improve worship, and form online recitation communities as a result of the da'wah content they access. This proves that digital da'wah is not only informative, but also transformative. When messages are conveyed with a persuasive and socially relevant approach, the impact extends to the formation of new Islamic habits.²²

The power of social media in distributing da'wah messages based on Islamic communication is also evident from the emergence of new religious figures who gain authority from their digital interactions. Women scholars, for example, are now more active and have a wide da'wah space thanks to social media. Their success in building relationships with audiences shows that the effectiveness of da'wah is no longer determined only by formal knowledge, but also by the ability to manage communication, empathy, and a consistent and valuable digital presence.

Effective digital da'wah also requires openness and literacy to differences. In a plural and inclusive urban society, the delivery of da'wah with an exclusive, harsh, or discriminatory approach has the potential to reduce the effectiveness of the message. Therefore, the value of moderation, tolerance, and contextual relevance is an important point in Islamic communication theory applied in social media. This approach is more acceptable, because the audience feels appreciated and talked to think, not judged.

The role of visuals in strengthening the effectiveness of da'wah communication cannot be ignored. Visual rhetoric through feed design, *thumbnails*, and shooting styles has a significant impact on attracting attention. Aesthetically pleasing yet ethical visual packaging can be an important strategy in reaching urban communities that tend to be *visual-oriented*. Digital daisy like Ust. Hilman Fauzi uses this approach by combining verse quotes, minimalist design, and reflective atmosphere in his content. The effectiveness of da'wah messages becomes stronger because the visual aspect facilitates understanding and emotion, not just decoration. The fit between form and content creates communication that touches and imprints.

The response of urban communities to digital da'wah confirms the effectiveness of an approach based on Islamic communication theory. A communicative and *relatable* approach makes them more interested in digital da'wah content than conventional lectures. This phenomenon shows the importance of the principle of *qaulan maisura*—namely ease of explaining messages—which can be applied through contemporary language styles, the use of metaphors, and analogies that are close to daily life. Communication that simplifies, without simplifying values, is a characteristic of effective da'wah in the era of information disruption.

Digital dai that internalize the principles of Islamic communication also tend to create a healthy and open dialogue. They not only convey one-way messages, but also open up questions and answers, discussions, and even corrections from the audience. This reflects the principles of *qaulan ma'rufa* and *qaulan karima*—respecting the audience and avoiding scientific arrogance. Such communication strengthens the moral authority of the digital da'i, not based on degree or institution, but because of integrity and humility in conveying the message. This approach makes da'wah a two-way process that is educational and educational.²³

The effectiveness of digital da'wah is also strengthened by the consistency of delivery. Content that is scheduled, sustainable, and focused on actual themes has a greater chance of shaping the understanding of urban society. The frequency and continuity of conveying messages digitally has an impact on the repetition of internalizing meanings. For example, weekly content about manners on social media, if delivered regularly, will form a stronger Islamic digital culture. This proves that effectiveness is not only determined by a single viral message, but also by small messages that are constantly present in digital public spaces.

However, it should be acknowledged that not all digital da'is succeed in applying the principles of Islamic communication consistently. Some are still trapped in competitive narratives, confrontational invitations, or emotional content that is not educational. This shows the importance of curating and educating digital da'wah so that they not only produce content, but also understand the ethical and pedagogical dimensions of da'wah. It can be emphasized that the success of digital da'wah requires training and coaching, not enough with sincerity of intention. Professionalism in digital da'wah includes religious knowledge, technical skills, and public communication intelligence.

In a massive and rapidly changing flow of information, digital da'wah based on Islamic communication theory shows its effectiveness in reaching and shaping urban society. The integration between classical da'wah principles and modern communication approaches allows Islamic messages to be present in a relevant way without losing authenticity. However, this effectiveness is not an instant result, but rather a long process that demands consistency, innovation, and full awareness of the challenges of the times. Therefore, further research is needed to develop more comprehensive evaluation indicators and encourage the birth of an adaptive and ethical digital dai generation.²⁴

²³ Zuly Qodir, "Islam Progress and Da'wah Strategy for the Enlightenment of the Ummah," *Journal of Reflective Sociology* 13, no. 2 (2019): 209–34, <https://doi.org/10.14421/jsr.v13i12.1630>.

²⁴ Nurul Hidayatul Ummah, "The Utilization of Social Media in Increasing the Effectiveness of Da'wah in the Digital Era," *Da'wah Management Journal* 11, no. 1 (2023): 151–69, <https://doi.org/10.15408/jmd.v11i1.32914>.

Conclusion

This research shows that Islamic communication theory which includes the principles of *qaulan sadida*, *qaulan layyina*, *qaulan baligha*, and *qaulan karima* has high relevance in the digital da'wah practice of urban communities in the era of disruption 2025. Through a narrative approach, ethical visualization, and the use of *relatable language*, digital da'wah such as Ustadz Hanan Attaki and Ustadz Hilman Fauzi have succeeded in transforming da'wah into an inspiring, educational, and spiritual communication activity. The main findings show that the effectiveness of digital da'wah is not only determined by popularity or the number of *viewers*, but also by the ability to form a more reflective and personal religious understanding and attitude. The positive response from urban audiences, demonstrated through active interaction and recognition of emotional closeness, indicates the success of adaptive and moderate da'wah strategies. The contribution of this research not only enriches the treasures of contemporary Islamic communication theory but also provides an applicative basis for the development of an ethical and inclusive technology-based da'wah model.

However, this study has several limitations that need to be considered in the follow-up study. First, the focus of the study is limited to two popular digital dai figures operating on mainstream social media platforms, so it does not cover a wide spectrum of various other digital da'wah styles, especially from institutions and local communities. Second, although the analysis is carried out qualitatively-descriptively, this approach has not been able to provide longitudinal data related to long-term changes in the religious attitudes of the audience. Therefore, future research is expected to use a *mixed-method* approach by involving longitudinal surveys and testing the effectiveness of da'wah content on various audience segments. In addition, it is also necessary to develop digital da'wah evaluation indicators based on Islamic communication values so that they can be used as a measure of success in the practical realm. Thus, this research is expected to be the initial foothold in encouraging the formulation of digital da'wah policies that are professional, sharia-based, and adaptive to the needs of the growing urban community.

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