

Digital Multicultural Da'wah: Content Strategy and Audience Engagement on Instagram in Contemporary Islamic Communication

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Abstract

This study examines the construction and dissemination of multicultural da'wah messages on Instagram as a form of digital Islamic communication in contemporary society. Drawing on a qualitative content analysis approach, this research analyzes posts from the @nuonline_id Instagram account to explore the types, strategies, and audience responses to multicultural da'wah content. The findings reveal that multicultural da'wah is communicated through diverse themes, including interfaith harmony, local wisdom, ethnic philosophies, and religious traditions, which are strategically curated and alternated with other religious content to sustain audience engagement. The account employs inclusive narratives and culturally adaptive messaging to appeal to a heterogeneous audience within a digital environment. Furthermore, audience interaction reflected through likes, comments, and shares indicates a predominantly positive reception, suggesting that multicultural framing enhances the effectiveness of da'wah in pluralistic contexts. The study contributes to the growing literature on digital religion by demonstrating how social media platforms facilitate the transformation of traditional da'wah into interactive, audience-centered communication practices. It also highlights the role of strategic content management in promoting tolerance, inclusivity, and religious moderation in the digital public sphere.

Keywords: Digital Da'wah, Multicultural Communication, Instagram, Islamic Communication, Social Media Engagement

PUBLIC INTEREST STATEMENT

In today's digital era, social media has become one of the main sources of information, including religious content. This study explores how Islamic messages promoting tolerance, cultural diversity, and social harmony referred to as multicultural da'wah are shared through Instagram, particularly on the @nuonline_id account. The findings show that religious messages can be delivered in ways that are inclusive, relatable, and engaging by integrating local culture, everyday language, and visual content.

This research is important because it demonstrates that social media can be used not only for communication but also as a tool to promote peaceful coexistence in diverse societies. By presenting religious teachings that respect cultural differences, digital platforms can help reduce misunderstanding, strengthen unity, and encourage positive interactions among communities. The insights from this study can be useful for educators, religious leaders, policymakers, and content creators who aim to spread constructive and inclusive messages in the digital space.

INTRODUCTION

M. Quraish Shihab defines *da'wah* as a call or invitation toward a better situation for both individuals and society. The manifestation of *da'wah* itself is not merely an effort to enhance religious understanding in terms of behavior and outlook on life, but it also aims toward broader objectives. 'Multi' means many or manifold, while 'culturalism' refers to a cultural movement or ideology. Multiculturalism, therefore, signifies a perspective that accommodates numerous cultural movements or ideologies. It conceptualizes a viewpoint on the diversity of life in the world, or cultural policies that emphasize the acceptance of diversity and various cultures within social reality, involving values, social systems, cultural practices, customs, and political philosophies held within a specific context.

Consequently, the essence of multicultural *da'wah* can be interpreted as an effort by individuals or institutions to invite or call humanity toward goodness and truth while preventing evil. Thus, *da'wah* signifies an invitation to all of mankind without discriminating based on ethnicity, race, gender, or age to understand, believe in (attaining faith), and practice the teachings of Islam, as well as to encourage good and forbid evil (Ahyar, 2022).

Fundamentally, *da'wah* is no longer an unfamiliar term to the public, particularly among the Muslim community in Indonesia. It is often identified as an invitation or call toward Islam and is frequently associated with activities such as sermons (*ceramah*), religious studies (*kajian*), and the like. *Da'wah* was first introduced during the era of the Prophet Muhammad, subsequently carried on by his companions, known as the *Khulafaur Rasyidin*, and their followers (Amin, 2022). Over time, Islam eventually entered Indonesia through three well-known theories: the Gujarat, Mecca, and Persian theories. The dissemination of Islam and other *da'wah* activities in Indonesia are also inseparable from the role of the *Wali Songo* (the Nine Saints) in the Java region between 1400 and 1800 (Nahara, 2021).

Indonesia, with all its ethnic and cultural diversity, has become a nation capable of embracing Islamic *da'wah* to this day. This is not without reason; although many efforts faced opposition, the success is inseparable from the role of past and present religious figures who have been able to adapt and select appropriate *da'wah* strategies and media. Today, the term 'multicultural *da'wah*' has become widely recognized. Multicultural *da'wah* remains, and will continue to be, a relevant issue in this current era of globalization, especially in Indonesia. The obligation to conduct *da'wah*, which must be carried forward by the Muslim community, is inevitably linked to the use and selection of *da'wah* media. This is essential to ensure that it remains acceptable to the entire society, without discriminating against ethnic backgrounds or other identities.

In today's digital era, the dissemination of *da'wah* messages through the *bil-lisan* (oral) method via face-to-face interaction with the *mad'u* (the subjects of *da'wah*) is easily rivaled by the spread of other messages through social media. This does not imply that the live sermons and religious studies conducted by *da'is* (preachers) are ineffective; rather, they risk being eroded and overlooked by content that constantly appears on the gadget screens owned by nearly everyone today. Therefore, utilizing social media as a platform to spread *da'wah* messages is a strategic move for preachers. One such social media platform is Instagram. Instagram is among the most prominent social media platforms due to its massive user base. Its users span diverse age groups, ranging from children to adults, and its popularity continues to rise alongside the growing number of users.

According to Instagram CEO Kevin Systrom, the application's user base has reached 700 million, with an increase of 100 million users within just four months (Reni, 2020). According to data from *databoks.katadata.co.id* at the beginning of 2023, Indonesia ranked as the country with the fourth-largest number of Instagram users globally, totaling 89.15 million. In 2023, the majority of Instagram users were teenagers and young adults. Approximately 30.8% of users fell within the 18-24 age group, followed by the 25-34 age group, which accounted for 30.3% of total users. The third-largest segment was the 35-44 age group at 15.7% (Febrianita, 2024). Consequently, it is not surprising that this digital platform is utilized as a medium for *da'wah*. To date, many content creators have focused their efforts on preaching through Instagram. These accounts are not limited to individuals; several *da'wah* accounts on Instagram represent collectives or groups from foundations, agencies, companies, Islamic organizations, and other institutions.

In Indonesia, there are two prominent religious civil society organizations: Muhammadiyah and Nahdlatul Ulama (NU). Both organizations remain highly influential to this day, with a vast membership spread across every corner of the country. Nahdlatul Ulama is an organization founded by KH Hasyim Asy'ari in Surabaya on January 31, 1926. It operates in the fields of education, social affairs, and economics. This organization is regarded as a movement for the 'Awakening of the Ulama' and the 'Awakening of Islamic Intellectuals.' Meanwhile, Muhammadiyah was founded by K.H. Ahmad Dahlan in Kauman Village, Yogyakarta, on November 18, 1912 (8 Dzulhijjah 1330 H). The organization's name is derived from the Prophet Muhammad SAW; thus, Muhammadiyah can be understood as those who are followers of the Prophet Muhammad SAW (Slamet, 2018).

The *da'wah* carried out by these two organizations employs distinct methods and strategies, particularly in leveraging the development of digital media. To ensure they remain relevant and do not fade with time, both organizations strive to continuously adapt to society's needs, given the current conditions where everything is easily accessible via the internet. One example is Nahdlatul Ulama, which established its official Instagram account under the username @nuonline_id. This was not done without purpose; one of the underlying reasons for creating this account is clearly to serve as a *da'wah* medium for NU that can be accepted by people from various backgrounds particularly the generation that spends its daily life surfing social media.

Previous studies share both similarities and differences with the present research. A study titled '*Strategi Dakwah Multimedia Nahdlatul Ulama Melalui Instagram @nuonline_id*' by Lutfi Fatmasari, Ahmad Nurcholis, and Bobby Rachman Santoso, published in *Al-Insiyiroh: Jurnal Studi Keislaman* Vol. 7, No. 1, in March 2021 (Santoso, 2021), focuses on multimedia *da'wah* strategies. In contrast, this research focuses specifically on multicultural *da'wah* messages, although both studies utilize the same research object and methodology. Furthermore, a study titled '*Literasi Dakwah Digital pada Akun Media Sosial Instagram Nahdlatul Ulama @nuonline_id*' by Zulfikar Ikrom and Muhammad Fauzan Nugraha, published in *Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah* in 2024 (Ikrom, 2024), provides a comprehensive discussion on digital *da'wah* literacy on the Instagram account. This research, however, narrows its scope to multicultural *da'wah*. Therefore, based on the aforementioned introduction, this study aims to analyze the *da'wah* content on the @nuonline_id Instagram account, focusing specifically on the dissemination of its multicultural *da'wah* messages.

LITERATURE REVIEW

Conceptual Framework

The theoretical foundation of this study is built upon an integration of digital communication theory, multiculturalism, and Islamic da'wah studies, providing a comprehensive framework for understanding the dissemination of multicultural da'wah in digital environments. At the core, da'wah is conceptualized not merely as religious instruction but as a communicative process aimed at influencing beliefs, attitudes, and behaviors toward moral and social improvement (Ahyar et al., 2022). In contemporary contexts, this process is increasingly mediated by digital platforms, transforming both the mode and structure of religious communication (Campbell, 2013).

Multiculturalism, as a theoretical construct, refers to the recognition and acceptance of cultural diversity within a society, encompassing values of tolerance, inclusivity, and coexistence (Parekh, 2006). When integrated into da'wah, multiculturalism emphasizes the need for religious messages to be contextually adaptive and culturally sensitive. This aligns with the historical success of Islamic propagation in Indonesia, where cultural accommodation played a central role (Amin, 2022; Nahara & Nurcholis, 2021). In digital contexts, this adaptation is further shaped by platform characteristics such as visual orientation, algorithmic exposure, and user interactivity.

To explain how digital da'wah messages influence audiences, this study adopts the Stimulus-Organism-Response (S-O-R) theory as its grand theoretical framework. The S-O-R model posits that external stimuli (media content) affect internal cognitive and emotional states (organism), which subsequently produce behavioral responses (Mehrabian & Russell, 1974; Ariasih & Putra, 2022). In this study, multicultural da'wah content serves as the stimulus, the audience represents the organism, and engagement metrics (e.g., likes, comments) reflect the response. This theoretical integration provides a structured explanation of how digital religious messages are processed and received. To ensure conceptual clarity, the key constructs used in this study are summarized as follows:

Table 1.
Key Concepts and Theoretical Definitions

Concept	Definition	Key References
Da'wah	A process of دعوت (invitation) toward moral and social improvement	Ahyar et al. (2022)
Multiculturalism	Recognition and acceptance of cultural diversity and coexistence	Parekh (2006)
Digital Da'wah	Dissemination of religious messages through digital platforms	Campbell (2013)
S-O-R Theory	A model explaining stimulus–response mechanisms in communication	Mehrabian & Russell (1974)

Research Proposition Development

This study develops research propositions grounded in theoretical arguments and supported by prior empirical findings. Previous studies have shown that digital da'wah strategies

significantly influence audience engagement, particularly when content is presented in visually appealing and culturally relevant formats (Santoso et al., 2021; Febrianita et al., 2024). These findings suggest that the effectiveness of digital da'wah is not solely determined by message content but also by its mode of presentation.

Furthermore, research on multicultural da'wah indicates that integrating cultural elements into religious messages enhances audience acceptance and reduces resistance, particularly in pluralistic societies (Nahara & Nurcholis, 2021). However, most existing studies focus on offline contexts, leaving a gap in understanding how these dynamics operate in digital environments. Additionally, studies on digital religious communication highlight the importance of narrative framing and emotional resonance in shaping audience responses (Campbell, 2013).

Despite these insights, there remains limited research examining how multicultural values are systematically embedded within digital da'wah content and how such content influences audience engagement. This study addresses this gap by proposing the following research propositions: P1: Multicultural da'wah content on Instagram reflects diverse thematic representations, including cultural, social, and religious dimensions, P2: The use of visual and narrative strategies enhances the effectiveness of multicultural da'wah messages in digital platforms, P3: Multicultural da'wah content generates positive audience responses, as reflected in engagement indicators such as likes and comments, P4: The integration of cultural elements in da'wah messages strengthens audience relatability and acceptance. These propositions guide the analysis by linking theoretical expectations with empirical observation, ensuring that the study remains grounded in both theory and evidence.

Research Model

Based on the theoretical framework and research propositions, this study proposes a conceptual model that illustrates the relationship between multicultural da'wah content and audience response within a digital communication context. The model is grounded in the S-O-R framework, where content functions as the stimulus, audience cognition and perception represent the organism, and engagement outcomes constitute the response.

Table 2.

Conceptual Model Based on the Stimulus–Organism–Response (S-O-R) Framework

Component	Description	Operational Indicator
Stimulus	Multicultural da'wah content	Theme, visual format, narrative
Organism	Audience perception and cognition	Interpretation, emotional response
Response	Audience engagement	Likes, comments, shares

The model demonstrates that the effectiveness of multicultural da'wah is influenced by how messages are constructed and delivered, as well as how they are interpreted by audiences. This conceptualization ensures alignment between theoretical assumptions, research propositions, and empirical analysis. In addition, the model highlights the mediating role of audience perception in translating content into observable engagement. This reinforces the importance of not only what is communicated but also how it is perceived. By providing a clear linkage between theory

and empirical investigation, the research model enhances the overall coherence and rigor of the study.

METHOD

This study adopts a qualitative research approach with a descriptive design, employing content analysis as the primary methodological framework. Qualitative content analysis is particularly suitable for systematically interpreting textual and visual data, allowing researchers to identify patterns, themes, and meanings embedded within communication content (Krippendorff, 2018; Schreier, 2012). This approach enables an in-depth exploration of how multicultural da'wah messages are constructed and represented within digital media contexts. The study utilizes a directed content analysis approach, in which the coding process is guided by existing theoretical frameworks related to multiculturalism and digital da'wah. This allows the analysis to be both theory-driven and open to emerging categories from the data. The analytical process follows three main stages: data reduction, data display, and conclusion drawing, as suggested by Miles, Huberman, and Saldaña (2014). The data for this study are derived from two primary sources: primary and secondary data. The primary data consist of posts published on the Instagram account @nuonline_id, which represents the official digital platform of Nahdlatul Ulama. The selection of this account is based on its high level of activity, large follower base, and relevance as a representative institutional da'wah medium.

A purposive sampling technique was employed to select relevant content. Specifically, posts were selected based on the following criteria: (1) containing elements of multicultural da'wah messages, such as interfaith tolerance, cultural diversity, local wisdom, and social harmony; (2) presented in visual (image/video) and textual (caption) formats; and (3) published within a defined observation period (e.g., January–June 2025). This sampling strategy ensures that the data are both relevant and representative of the research objectives. Secondary data were obtained from academic journals, books, and relevant scholarly publications to support the theoretical framework and contextual interpretation of findings. Data collection was conducted through systematic documentation and observation of Instagram content. Relevant posts were identified, captured, and archived, including their captions, visual elements, engagement metrics (likes, comments), and hashtags. This process ensures data completeness and allows for triangulation between textual and visual components.

The data were analyzed using a thematic content analysis approach. The analytical procedure involved several steps:

1. Familiarization with the data through repeated reading and observation.
2. Initial coding, where meaningful units of data were identified and labeled.
3. Category development, grouping similar codes into broader thematic categories related to multicultural da'wah.
4. Theme interpretation, linking identified themes with theoretical frameworks and previous studies.

To enhance analytical rigor, both manifest content (explicit messages) and latent content (implicit meanings) were examined. To ensure the trustworthiness of the findings, this study applies criteria proposed by Lincoln and Guba (1985), including credibility, transferability, dependability, and confirmability. Credibility was achieved through prolonged engagement with the data and triangulation of sources. Dependability was ensured by maintaining a clear audit trail

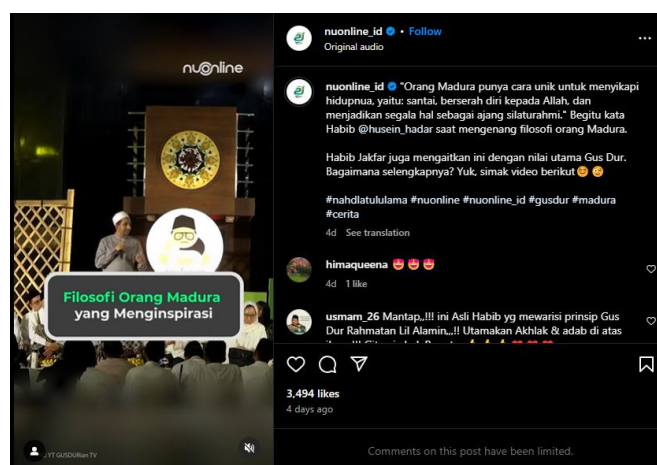
of the research process, while confirmability was supported by minimizing researcher bias through systematic coding procedures.

RESULT

Content Analysis of the @nuonline_id Instagram Account

The @nuonline_id account has uploaded a total of 12,683 posts. These uploads feature various types of disseminated *da'wah* content, ranging from simple quotes and daily prayers to jurisprudence (*fiqh*), daily worship rituals, and many more. The engaging design of these posts ensures that visitors both followers and non-followers alike remain interested. Regarding content specifically focused on multicultural *da'wah*, the @nuonline_id account typically discusses specific ethnic groups in relation to Islam, interfaith harmony, tomb pilgrimages (*ziarah*), and other related topics. Below are several examples of the multicultural *da'wah* content uploaded by the account:

Figure 1.
The Philosophy of the Madurese People



This post features a 'Reels' video discussing the philosophy of the Madurese people. The speaker in the video is Habib Ja'far, a prominent religious figure in Indonesia. In the video, Habib Ja'far presents the Madurese—one of Indonesia's ethnic groups—as an identity that serves as an inspiration for life. The video received a positive response from netizens, garnering a total of 3,494 likes.

Figure 2.
Interfaith Harmony



Potret Kampung Sawung

Potret Kerukunan Pesantren dan Gereja



Potret Kerukunan Warga

This post features several images depicting interfaith harmony, such as the coexistence of different houses of worship situated side-by-side, the activities of Islamic boarding schools (*pesantren*), and the participation of people from other religious backgrounds in mosque construction. This illustrates the high level of tolerance among religious communities in Indonesia, which continues to be practiced today. It is evident in how people from diverse religious backgrounds live side-by-side and assist one another, even in religious matters (provided they do not violate Islamic law or *sharia*).

Figure 3.
Traditional Customs and Local Wisdom



Kampung Samin

Adat Jalawastu



Tari Remo Boletan



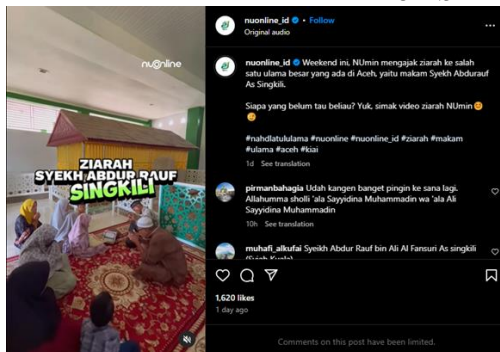
Tradisi Sedekah Bumi



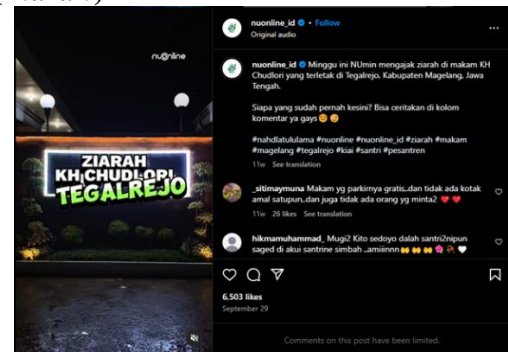
Batik Garut

In these posts, @nuonline_id features various traditional activities and customs from different ethnic groups across Indonesia. It is not uncommon for traditional dances and arts to be showcased on this account as well. Beyond merely introducing these traditions to a wider audience, through these uploads, NU aims to demonstrate its support for the customs and traditions that remain prevalent among Indonesia's diverse ethnic groups. However, this support is specifically directed toward traditions that do not violate Islamic law (*sharia*). Examples showcased include the *Remo Boletan* dance, the *Sedekah Bumi* (earth alms) tradition, activities of indigenous communities, and various others.

Figure 4.
Tomb Pilgrimage (Ziarah)



Ziarah Makam Syekh Abdur Rauf



Ziarah Makam KH. Chudi

One of the multicultural *da'wah* content categories refers to the practice of tomb pilgrimages (*ziarah*). These are not visits to arbitrary graves; rather, the pilgrimages are directed toward the resting places of religious figures who preached locally or nationally, as well as local and national *ulama*. These pilgrimages are more than mere visits; they involve offering prayers for the deceased *ulama*. On various occasions, pilgrims also visit the tombs of the *Wali Songo* (the Nine Saints).

DISCUSSION

The findings of this study demonstrate that the dissemination of multicultural *da'wah* messages through the Instagram account @nuonline_id reflects a strategic adaptation to both the dynamics of digital communication and the pluralistic context of Indonesian society. The results indicate that multicultural values are embedded within culturally relevant narratives rather than delivered through rigid doctrinal approaches. This finding is consistent with the concept of adaptive *da'wah*, which emphasizes the importance of aligning religious communication strategies with socio-cultural contexts to enhance effectiveness (Ahyar et al., 2022).

A key finding of this study is the diversity of multicultural *da'wah* content, which encompasses themes such as interfaith harmony, local wisdom, ethnic identity, and religious traditions such as *ziarah*. These themes illustrate that multicultural *da'wah* is operationalized through concrete and relatable representations, rather than abstract theological discourse. This supports prior research suggesting that culturally embedded communication enhances audience engagement and acceptance in *da'wah* practices (Nahara & Nurcholis, 2021). In addition, the inclusion of local cultural elements reflects historical patterns of Islamic dissemination in Indonesia, where cultural accommodation played a crucial role in the success of *da'wah* (Amin, 2022).

Furthermore, the study reveals that content presentation strategies significantly influence audience perception and engagement. The alternation of multicultural content with other religious themes such as *fiqh*, worship practices, and daily supplications creates a balanced and dynamic content structure. This strategy aligns with digital communication principles that emphasize the importance of content variation and consistency in maintaining audience interest (Santoso et al., 2021). By avoiding thematic monotony, the platform ensures sustained engagement while subtly integrating multicultural values into broader religious discourse.

From a theoretical perspective, these findings can be explained using the Stimulus-Organism-Response (S-O-R) framework. In this context, multicultural *da'wah* content functions as the stimulus that is processed cognitively and affectively by the audience (organism), leading to observable responses such as likes, shares, and comments (Ariasih & Putra, 2022). The predominance of positive audience responses suggests that multicultural narratives resonate strongly with users, particularly when they reflect familiar cultural identities and lived experiences. This indicates that emotional and cultural proximity plays a significant role in shaping audience reception in digital religious communication.

To further clarify the findings, the following table summarizes the key themes, forms of content, and their corresponding impacts:

Table 1.
Summary of Multicultural Da’wah Content Themes, Forms, and Audience Responses

Theme of Multicultural Da’wah	Form of Content	Message Characteristics	Audience Response
Interfaith Harmony	Images, reels	Emphasis on tolerance and coexistence	Positive engagement, supportive comments
Local Wisdom & Culture	Visual storytelling, short videos	Integration of tradition with Islamic values	Relatability, cultural appreciation
Ethnic Identity	Narrative videos	Representation of ethnic philosophies	Identity affirmation
Ziarah (Tomb Pilgrimage)	Informative posts, images	Spiritual-historical narratives	Emotional engagement

The findings also highlight the significant role of visual communication in enhancing the effectiveness of da’wah messages. Visual-based content, such as images and short videos, appears to generate higher engagement compared to text-only formats. This observation is consistent with previous studies indicating that visual elements in social media communication significantly influence user interaction and message retention (Febrianita et al., 2024). Additionally, the use of informal and inclusive language in captions contributes to creating a sense of familiarity and community, thereby strengthening audience connection with the platform.

Another important insight from this study is the implicit promotion of religious moderation. Rather than explicitly framing content within the discourse of “moderation,” the platform embeds moderate and inclusive values within everyday religious narratives. This indirect communication strategy appears to be more effective in diverse digital environments, as it reduces resistance and enhances message acceptance. This finding aligns with broader communication theories suggesting that subtle and contextually embedded messages are often more persuasive than explicit normative statements in heterogeneous audiences.

Despite these contributions, several limitations should be acknowledged. First, the reliance on observable engagement metrics such as likes and comments—may not fully capture the depth of audience understanding or long-term behavioral impact. Second, the platform’s algorithmic structure may influence content visibility, thereby affecting the representativeness of the data. Therefore, future research is recommended to employ mixed-method approaches, including surveys or interviews, to better understand the cognitive and behavioral effects of digital da’wah messages.

Overall, this study demonstrates that multicultural da’wah on Instagram functions not only as a medium of religious communication but also as a strategic instrument for fostering social cohesion in diverse societies. By integrating cultural relevance, visual engagement, and adaptive messaging strategies, platforms such as @nuonline_id are able to effectively navigate the complexities of digital religious communication while promoting inclusive and tolerant values.

CONCLUSION

This study concludes that the Instagram account @nuonline_id plays a significant role as a digital platform for disseminating multicultural da'wah messages in contemporary society. The findings reveal that multicultural values are effectively communicated through diverse content themes, including interfaith harmony, local cultural wisdom, ethnic identity, and religious traditions such as ziarah. These messages are not delivered in a rigid or doctrinal manner but are instead embedded within culturally relevant and visually engaging narratives, making them more accessible and relatable to a broad audience. In addition, the study finds that the strategic presentation of content through the alternation of multicultural themes with other religious topics contributes to sustained audience engagement and prevents thematic saturation. The use of visual media, combined with informal and inclusive language, further strengthens the connection between the platform and its audience. Audience responses, as reflected in engagement metrics and comments, indicate a generally positive reception, suggesting that multicultural da'wah messages resonate well within digital environments.

From a theoretical perspective, this study contributes to the development of digital da'wah and Islamic communication literature by integrating multiculturalism into content analysis frameworks. It also reinforces the relevance of communication theories such as the Stimulus-Organism-Response (S-O-R) model in explaining how digital religious messages influence audience perception and behavior. Empirically, the study provides evidence that culturally adaptive and visually oriented da'wah strategies are effective in promoting inclusive religious values. Practically, the findings offer insights for religious organizations, policymakers, and digital content creators in designing da'wah strategies that are inclusive, engaging, and responsive to the diversity of modern audiences. The integration of cultural elements into religious messaging can serve as an effective approach to fostering social harmony and reducing potential tensions in pluralistic societies.

However, this study is limited by its reliance on content analysis and observable engagement metrics, which may not fully capture the depth of audience understanding or long-term behavioral impact. Therefore, future research is recommended to employ mixed-method approaches, including surveys or interviews, to explore the cognitive and behavioral effects of digital da'wah more comprehensively. Additionally, comparative studies across different platforms or organizations may provide broader insights into the dynamics of digital religious communication.

Author Contributions

Conceptualization, Ridha Nurhaliza.; methodology, Lukmanul Hakim.; validation, Lukmanul Hakim.; formal analysis, Lukmanul Hakim.; investigation Lukmanul Hakim.; resources, Ridha Nurhaliza.; data curation, Ridha Nurhaliza.; writing original draft preparation, Ridha Nurhaliza.; writing review and editing, Lukmanul Hakim.; visualization, Ridha Nurhaliza.; supervision, Lukmanul Hakim.; project administration, Ridha Nurhaliza. All authors have read and agreed to the published version of the manuscript.

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The author declares no conflicts of interest.

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