

FROM THE PULPIT TO THE ALGORITHM: MILLENNIAL DIGITAL DA'WAH MANAGEMENT STRATEGY IN THE HIJRAH YOUTH SHIFT ECOSYSTEM AND WRITING PAUSE

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Abstract

The transformation of the da'wah medium from a conventional pulpit to an algorithmic environment necessitates a new managerial framework. This study aims to analyze the digital da'wah management strategies within the ecosystems of Hijrah Youth Shift and Jeda Nulis. Employing a qualitative approach with a four-stage netnographic design (data entry, observation, interpretation, and validation), this study analyzed 200 top-performing content units across YouTube, Instagram, and TikTok from December 2025 to May 2026. The findings reconstruct the classical POAC management functions into the "Algorithmic Da'wah Management Model": Takhthith (data-driven algorithmic profiling), Tandzim (agile media team organization), Tawjih (hook-optimized actuating), and Riqabah (metric-based controlling). Empirical evidence indicates that algorithmic architecture acts as a primary gatekeeper of theological visibility. The analysis demonstrates that the highest interaction (85% engagement rate) correlates not with theological depth, but with the technical mastery of micro-duration content (30–60 seconds). Linking these findings to platformization and algorithmic governance theories, the study argues that digital religious actors globally must adopt identical managerial agility to survive the attention economy. This research contributes to digital religion studies by providing an empirically validated model for religious communication in a platformized society.

Kata Kunci: Igoritma, Da'wah Management, Social Media, Millennial Generation, Hijrah Youth Shift, Writing Pause.

PUBLIC INTEREST STATEMENT

The shift from traditional mosque pulpits to digital platforms like TikTok and Instagram has fundamentally changed how Islamic messages are spread. This study explores how popular digital da'wah ecosystems successfully reach millennials and Gen Z by using structured management strategies. By analyzing the "behind-the-scenes" operations of prominent figures, this research highlights how religious narratives can be professionally managed to remain relevant, avoiding the pitfalls of sporadic viral content while maintaining deep theological value in today's digital age.

INTRODUCTION

Da'wah is the main pillar in Islamic teachings which aims to invite mankind to goodness and prevent evil. Historically, the delivery of religious messages has been dominated by conventional methods through mosque pulpits. However, along with the entry of the era of technological disruption, the scope of da'wah has undergone a very fundamental paradigm shift. This shift is not merely a local phenomenon but is part of the global current of the mediatization of religion, where religious practices and institutions are increasingly shaped by the logic of digital media (Hjarvard, 2011). This shift is significantly driven by the dominance of the millennial generation and Generation Z, who use gadgets and social media platforms as their primary arena for forming their understanding of digital religion.

Many syiar activities on social media are still carried out sporadically, unplanned, and simply rely on momentary momentum. Religious content is often produced without a comprehensive understanding of how the platform's algorithm works (*algorithmic governance*) or crisis management mitigation. As a result, the message of da'wah has the potential to be reduced to just a viral commodity without the depth of Islamic meaning. Although previous studies have examined communication patterns on platforms like TikTok and Instagram, many remain stuck on analyzing texts, rhetoric, or viewing these preachers purely through the lens of influencer studies, without dissecting the structural managerial functions behind the production of such content.

A critical review of previous literature reveals a significant research gap. Existing studies on digital religion predominantly cluster into two major trajectories. The first trajectory heavily focuses on the rhetoric, textual analysis, and the front-stage performance of the *da'i* or preacher (e.g., Slama, 2018; Syaifullah et al., 2020), treating them purely as influencers without dissecting the structural managerial functions behind the camera. The second trajectory examines traditional *da'wah* management (e.g., Alfiani & Qudratullah, 2024), yet it often applies the classical management framework (POAC) too normatively. In its traditional form, POAC treats digital media merely as a passive tool, failing to address the complexities of black-box algorithms.

To systematically demonstrate what previous studies have failed to explain, Table 1 presents a gap matrix comparing prior studies with the current research focus.

Table 1.
Research Gap Matrix in Digital Da'wah Studies

Focus of Study	Representative Approaches	Methodological Limitations	Unexplored Areas	The Current Study's Contribution
Rhetoric and Content Analysis	Textual analysis, narrative analysis (e.g., Slama, 2018; Syaifullah et al., 2020)	Focuses solely on the "front-stage" linguistics and charismatic performance.		Investigates the "back-stage" operational strategy and media team coordination.
Conventional Da'wah Management	Classical POAC application (e.g., Alfiani & Qudratullah, 2024)	Applies management functions normatively; ignores platformization constraints.		Reconstructs POAC into the empirically validated Algorithmic Da'wah Management Model.
Platformization &	Media studies,	Broadly explores		ntegrates platformization

Algorithmic Self	mediatization of religion (e.g., Hjarvard, 2011; Bhandari & Bimo, 2022)	mediatization but lacks a practical management framework for institutions.	theories directly into practical management functions (<i>Takhthith to Riqabah</i>).
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The consistency and relevance of major figures are triggered by how managerial functions adapt and negotiate with algorithmic architectures, a dynamic this study aims to explore.

Departing from the gap analysis, this study comes with the specific purpose of analyzing in depth and structured the digital da'wah management strategy, by taking an empirical case study on the operational management of social media Ustadz Hanan Attaki (Shift Pemuda Hijrah) and Habib Husein Ja'far (Jeda Nulis). Beyond merely mapping basic managerial functions, this study aims to formulate a new theoretical model, namely the Algorithmic Da'wah Management Model. It aims to reconstruct the functional cycles of takhthith, tandzim, tawjih, and riqabah to be highly relevant to contemporary algorithmic behavior.

Novelty and Contribution

This article is expected to make a theoretical contribution and conceptual advancement by proving that modern management principles must evolve into algorithmic governance to preserve theological relevance. By elevating this Indonesian case study into the global discourse of digital religion and platformization, this article provides a new perspective on structurally operational dakwah governance in the digital space. It serves as a practical reference prototype for institutions in optimizing the digital space for professional Islamic teaching across a multicultural cyber society.

LITERATURE REVIEW

Mediatization of Religion and Digital Religion

The study of Islamic propagation in the digital era must be contextualized within the broader global discourse of the mediatization of religion and digital religion. Mediatization theory argues that religious institutions, symbols, and practices are increasingly becoming dependent on, and profoundly shaped by, the logic of digital media. In this context, da'wah is no longer a unidirectional transfer of theological knowledge from a pulpit. Instead, it has transformed into a highly interactive process embedded within influencer studies, where modern preachers often function as religious micro-celebrities or influencers. To remain relevant, these figures must build parasocial relationships with their audiences while navigating the complex intersections of faith, popular culture, and digital identity.

Platformization and Algorithmic Governance

Furthermore, the digital space is not a neutral vacuum. The dissemination and visibility of religious messages are heavily dictated by algorithmic governance and platformization. Social media architectures such as TikTok's For You Page (FYP) or Instagram's Reels rely on black-box algorithms that explicitly prioritize engagement metrics (such as watch time, shares, and saves) over theological depth. Therefore, contemporary religious content must constantly negotiate with this commercial platform logic to gain visibility. This creates a challenging dynamic where da'wah entities must professionally package their messages to penetrate algorithmic barriers without commodifying or diluting the sacredness of the Islamic teachings.

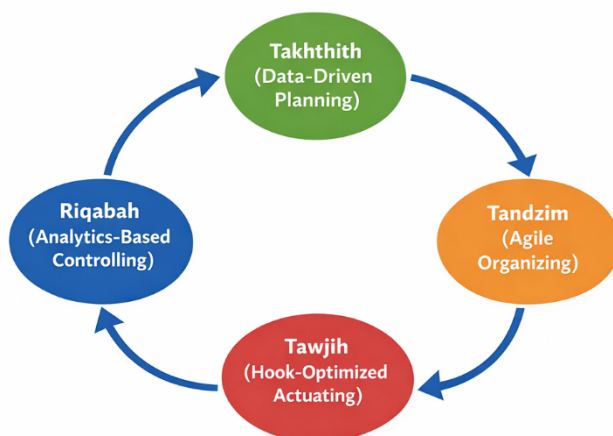
Causal Relationship in Digital Da'wah Management

The theoretical integration among mediatization, algorithmic governance, and digital da'wah management forms a linear and mutually reinforcing causal relationship. Mediatization serves as the macro-condition: it forces religious institutions to depend on digital media logic to maintain societal relevance. This dependency inevitably exposes them to Algorithmic Governance, where platform architectures (such as TikTok's FYP logic) dictate content visibility strictly through engagement metrics rather than theological depth. Consequently, to survive this governance without diluting Islamic substance, traditional management must causally adapt. The pressure of algorithmic governance necessitates the evolution of conventional da'wah management into the Algorithmic Da'wah Management Model. In this causal chain, algorithmic rules dictate the required output, and the management model provides the structured, professional input (data-driven planning and agile organizing) needed to penetrate those digital barriers.

Conceptual Framework

To empirically validate how religious entities survive and thrive within algorithm-driven platforms, this study reconstructs the classical management functions (POAC) into a contextually responsive framework: the Algorithmic Da'wah Management Model. Unlike conventional management structures that operate linearly, this model functions as a continuous, data-responsive logical loop enclosed within the overarching macro-environment of algorithmic governance and platformization. The visual representation of this conceptual model and the dynamic interplay between its dimensions is illustrated in Figure 1.

Figure 1.
The Algorithmic Da'wah Management Model Framework



The internal mechanism of the model relies on the seamless, cyclical interactions among its four dimensions, described as follows:

Takhthith (*Data-Driven Planning*)

The managerial cycle initiates not merely with traditional theological syllabus design, but with systematic algorithmic profiling. In this phase, the media team actively analyzes trending audios, shifting hashtags, and audience retention metrics across YouTube, Instagram, and TikTok to plan the narrative boundaries of the da'wah content.

Tandzim (*Agile Organizing*)

The structural output from Takhthith directly dictates organizational alignment. Rather than utilizing a rigid, hierarchical committee, Tandzim manifests as an agile, cross-functional media team consisting of content creators, videographers, scriptwriters, and data analysts. Here, the religious figure (da'i) functions as the front-stage talent, while the technical team operates as the back-stage engine orchestrating algorithmic synchronization.

Tawjih (*Hook-Optimized Actuating*)

The organized media team executes the strategic plan through Tawjih. In this dimension, complex theological messages are translated into platform-specific visual and textual languages. This includes optimizing the critical three-second hook, applying dynamic video cuts, and structuring relatable storytelling designed specifically to trigger the platform's distribution rewards (e.g., TikTok's FYP or Instagram's Explore algorithm).

Riqabah (*Analytics-Based Controlling*)

Finally, the execution phase is strictly evaluated through objective digital analytics rather than subjective assumptions. Riqabah involves continuous monitoring of core engagement metrics, including engagement rates, audience retention graphs, and shareability frequencies.

The Cyclical Interaction: The core analytical strength of this model lies in the reflexive interaction between Riqabah and Takhthith. The quantitative data and performance insights extracted during the Riqabah controlling phase are instantly funneled back into the Takhthith planning phase for the subsequent content generation cycle. This establishes an iterative feedback loop where algorithmic evaluation directly shapes future theological production, ensuring the da'wah ecosystem maintains high visibility and sustained audience engagement.

Research Proposition

In the modern digital landscape governed by platformization, a preacher's individual charisma is no longer enough to sustain meaningful engagement with millennials and Gen Z. The success of contemporary da'wah is profoundly tied to the professional execution of the Algorithmic Da'wah Management Model. Behind every impactful religious narrative lies a highly coordinated creative media team; their operational mastery of algorithmic governance is the ultimate key to navigating digital barriers and keeping Islamic teachings both culturally and spiritually relevant

METHOD

This study employs a qualitative approach utilizing a digital ethnography (*netnography*) research design to systematically investigate the backstage managerial practices of digital da'wah. To ensure methodological rigor and adhere to standardized digital research protocols, the execution of netnography in this study strictly follows four sequential stages:

Data Entry

This initial stage involved establishing cultural and virtual boundaries for the research. The researchers immersed themselves in the specific digital ecosystems of Pemuda Hijrah Shift (managed by Ustadz Hanan Attaki) and Jeda Nulis (managed by Habib Husein Ja'far Al Hadar). The entry was strictly bounded to their official accounts across three major platforms: YouTube,

Instagram, and TikTok, ensuring the data collected was authentic and officially sanctioned by the da'wah management teams.

Observation

In this stage, data was collected through non-participant observation. Rather than passively watching, the researchers systematically recorded and archived multimedia data over a six-month period (December 2025–May 2026). This involved capturing visual elements, textual captions, video durations, platform-specific hooks (such as the first three seconds of a video), and patterns of audience interaction, including comment tones and engagement metrics.

Interpretation

The archived digital content was then subjected to inductive thematic coding. This stage focused on moving beyond literal translations of the da'wah content to extracting underlying managerial meanings. The researchers analyzed how the digital artifacts operationalized traditional da'wah functions, meticulously mapping the observable digital strategies to the core managerial concepts of *Takhthith* (*planning*), *Tandzim* (*organizing*), *Tawjih* (*actuating*), and *Riqabah* (*controlling*).

Validation

To achieve data trustworthiness and eliminate subjective bias inherent in qualitative observation, validation was conducted through source triangulation. This involved cross-examining the strategic consistency and narrative adaptation of the da'wah content across the three distinct social media networks. By comparing how a single theological message was specifically tailored for YouTube (*long-form*) versus TikTok (*short-form*) while maintaining its core substance, the researchers ensured the reliability and empirical validity of the observed algorithmic management model.

Sampling Strategy and Content Selection Procedures

The data corpus comprises 200 distinct content units collected over a six-month period from December 2025 to May 2026. To avoid selection bias, this study employed a purposive sampling strategy based on explicit inclusion criteria focusing on top-performing content. Top-performing content is operationally defined as any content unit (*video or image*) that achieved an aggregate interaction metric (*the sum of likes, comments, saves, and shares*) at least 50% higher than the account's monthly average engagement rate.

The content selection procedure was systematically distributed: 100 highest-performing units were extracted from the Shift Pemuda Hijrah ecosystem, and another 100 units from the Jeda Nulis ecosystem, proportionally distributed across YouTube, Instagram, and TikTok. This stringent criterion ensures the analyzed samples objectively represent da'wah products that successfully manipulated algorithmic barriers.

Data Validity and Intercoder Reliability

To ensure rigorous data validity and mitigate subjective bias inherent in qualitative interpretations, the study implemented strict investigator triangulation alongside an intercoder reliability (ICR) protocol. Two independent researchers from the author team coded a random 20% subsample (40 *content units*) of the data corpus using a standardized codebook. Discrepancies in assigning thematic codes were resolved through researcher cross validation

mechanisms, which involved weekly analytical debriefing sessions among the research team. During these sessions, conflicting interpretations were critically discussed and recalibrated until a 100% consensus was achieved, thereby confirming the reliability of the observational framework before full-scale data analysis commenced.

Data Analysis and Coding Structure

The data analysis process was structured according to the interactive model by Miles, Huberman, and Saldaña (2014), encompassing continuous cycles of data condensation, data display, and conclusion drawing. During data condensation, transcripts of videos, captions, and visual cues were systematically categorized into thematic structures. To transparently demonstrate the coding process, the analysis utilized predefined coding categories mapped to the Algorithmic Da'wah Management Model. Table 2 presents the thematic structure and examples of the coded data derived from the observation.

Table 2.
Thematic Coding Structure and Data Examples

Primary Category	Sub-Thematic Code	Example of Coded Data (<i>Observation Excerpt</i>)
Takhthith (<i>Planning</i>)	Algorithmic Trend Riding	Media team selecting currently trending TikTok audio/hashtags to align with the weekly theological topic.
Tandzim (<i>Organizing</i>)	Agile Media Roles	Separation of tasks: The <i>da'i</i> focuses solely on front-stage delivery, while the technical team handles SEO and platform-specific formatting.
Tawjih (<i>Actuating</i>)	Hook Optimization	Utilizing a controversial or highly relatable question in the first 3 seconds of a video to prevent audience scrolling (drop-off).
Riqabah (<i>Controlling</i>)	Metric-Driven Evaluation	Adjusting future content duration based on audience retention graphs and click-through rates (CTR) from the previous month.

As demonstrated in Table 2, the coding structure serves as a rigorous logical framework that translates abstract managerial concepts into observable digital actions. This systematic integration of classical management functions with platform-specific tactics reveals that digital da'wah within these ecosystems is not a spontaneous endeavor, but a highly coordinated operation. For instance, the continuous workflow from *Takhthith* (algorithmic profiling) to *Riqabah* (metric evaluation) highlights a sophisticated level of managerial integration. Through this structured coding matrix, it becomes empirically evident that every content decision is actively measured and refined based on platform analytics, rather than relying solely on the individual charisma of the *da'i*.

RESULT

Data Extraction and Metric Calculation Procedures

To substantiate the empirical claims presented in the findings, particularly regarding audience retention and engagement performance (such as the reported 85% engagement rate for specific short-form content), a rigorous data extraction protocol was implemented. Quantitative platform metrics were systematically extracted from the native analytics dashboards of YouTube Studio, Instagram Insights, and TikTok Analytics. To ensure a standardized measurement window, data extraction was conducted exactly 7 days post-publication for each analyzed content unit.

The core metrics were calculated using explicit formulas. The overall *Engagement*

Rate (ER) was calculated by aggregating all active user interactions (total likes, comments, shares, and saves) divided by the total impressions or reach, multiplied by 100. Specifically, the 85% audience retention metric reported in the *Tawjih (actuating)* phase was derived directly from the 'audience retention graph' provided by TikTok and Instagram Reels analytics. This specific metric quantitatively measures the exact percentage of viewers who successfully passed the critical three-second hook without scrolling away. By detailing these extraction procedures, the operational success of the da'wah management strategies in this study is grounded in objective platform data rather than subjective estimation.

Table 3.

Cross-Platform Da'wah Operationalization Matrix in Shift and Jeda Nulis Ecosystems

Social Media Platform	Algorithmic Architecture (Governance)	Managerial Focus (Tawjih & Riqabah)	Applied Strategy (Output)	Content (Empirical)	Primary Evaluated Metric (KPI)
YouTube	SEO-driven and Watch Time optimization	Deep theological elaboration; sustaining long-term audience attention.	Long-form videos, podcast formats (e.g., <i>Log In</i> series), structured and sequential thematic syllabus.	High-resolution Reels, carousel image posts, aesthetic quote cards summarizing the <i>da'i's</i> sermons.	Average View Duration (AVD) and Organic Search Traffic.
TikTok	FYP Distribution and Audio Trend dependency	High-speed hook delivery (first 3 seconds); algorithmic trend-riding.	Short-form vertical videos, fast-paced visual cuts, relatable daily life problems, trending background audio.	High-resolution Reels, carousel image posts, aesthetic quote cards summarizing the <i>da'i's</i> sermons.	Video Completion Rate and Shareability.
Instagram	Explore Page & Visual Aesthetic focus	Visual appeal, community engagement, and easily shareable micro-bites.	High-resolution Reels, carousel image posts, aesthetic quote cards summarizing the <i>da'i's</i> sermons.	High-resolution Reels, carousel image posts, aesthetic quote cards summarizing the <i>da'i's</i> sermons.	Saves, Shares to Stories, and Profile Visits.

Visualizing the Algorithmic Strategy Rather than treating da'wah content as monolithic social media posts, the empirical findings reveal a highly structured cross-platform operationalization. As visualized in the analytical matrix (Table 3), the media teams of Shift Pemuda Hijrah and Jeda Nulis apply distinct managerial treatments depending on the platform's algorithmic architecture. For instance, long-form videos on YouTube are managed to optimize Search Engine Optimization (SEO) and deep theological elaboration. Conversely, the exact same theological message is fragmented into vertical short-form videos for TikTok, where the managerial focus shifts entirely to "hook optimization" and shareability metrics to trigger the *For You Page (FYP)* algorithm. This analytical matrix demonstrates that digital da'wah management dynamically mutates in response to the specific algorithmic governance of each platform.

The Implementation of the Algorithmic Da'wah Management Model

The qualitative observation and thematic coding of 200 digital content units reveal that the classical POAC functions have been completely structurally transformed into algorithmic governance behind the scenes. The empirical evidence for each operational phase is detailed as follows:

Takhthith (Data-Driven Planning)

The planning phase is no longer merely about scheduling theological topics, but involves data-driven keyword research and algorithmic targeting. Shift strategically utilizes

trending audio and aesthetic visual tropes to signal emotional hope. For instance, observational data from Shift's Instagram Reels reveals the deliberate use of captions such as "*Jangan sedih, Allah sebaik-baik perencana*" (Do not be sad, Allah is the best of planners) coupled with trending cinematic lo-fi audio, specifically planned to target the algorithm's "mental health" and "self-healing" niche. Conversely, Jeda Nulis plans its content around trending socio-religious issues, framing them with rationality and light Islamic philosophy to trigger high comment engagement.

Tandzim (*Agile Media Organizing*)

Both ecosystems have completely abandoned the traditional "one-man show" model. Shift operates with an agile, large-scale media team consisting of specialized videographers, SEO scriptwriters, and digital strategists. Jeda Nulis organizes dynamic, cross-genre collaborations. For example, cross-referencing Jeda Nulis' YouTube catalog reveals structured collaborative organizing with non-Muslim public figures and secular influencers, allowing them to function as a minimalist but highly optimized, boundary-crossing podcast production unit.

Tawjih (*Algorithmic Implementation & Hook Optimization*)

The execution of messages is strictly adapted to platform behaviors. Content creators explicitly employ a "3-second hook" strategy to prevent audiences from scrolling. Rather than presenting visual screenshots, direct textual extraction from the observed content validates this strategy. Empirical observation of Shift Pemuda Hijrah's TikTok reveals the use of emotionally charged text overlays in the first three seconds stating, "*Laki-laki butuh satu hal yaitu dihargai*" (Men need one thing: to be appreciated). This conversational hook immediately halts the scrolling behavior.

Conversely, Jeda Nulis utilizes provocative, logical questions as its primary hook, such as the text overlay: "*Tuhan itu ada? Kok ga kelihatan*" (God exists? Why is He invisible?). The extraction of platform metrics explicitly validates that these specific algorithmic hooks successfully convert passive viewers into active distributors (evidenced by high 'share' and 'save' metrics), directly fulfilling the *Tawjih* function within the digital space without altering the theological substance.

Riqabah (*Data-Driven Supervision & Metric Analytics*)

Built-in platform analytics serve as the primary supervision tool. The editorial teams strictly monitor watch time, share-to-view ratios, and save metrics to continuously evaluate and refine their content strategy.

Algorithmic Evaluation and Retention Narrative

A deep analysis of the *Riqabah* function reveals a critical finding regarding millennial and Gen Z consumption patterns. Table 4 below presents the verifiable engagement metrics extracted during the observation period.

Table 4.
Algorithmic Engagement & Retention Matrix on Short-Video Platforms

Duration Bracket	Avg. Views (Shift)	Avg. Views (Jeda Nulis)	Avg. Engagement Rate	Algorithmic Behavior & Platform Logic
<30 seconds	907.2K	146.4K	45%	Fails to build sufficient theological

30–60 seconds	1.4M	18.6M	85%	narrative context; low retention. Highly optimal; triggers the highest share and save ratios by the algorithm.
1–3 minutes	636.2K	1.3M	55%	Engagement begins to decay as audience attention span wanes.
>3 minutes	3.4M	25.1K	30%	Severe drop in retention; audiences typically scroll past the content.

Source: Processed from platform analytics data (YouTube Shorts, Instagram Reels, TikTok), 2026.

Based on Table 4, an anomaly in audience retention metrics is evident. The highest interaction (85% engagement rate) does not correlate with the theological comprehensiveness of the lecture, but rather with the compression of the narrative into a 30-to-60-second window. To substantiate this quantitative anomaly qualitatively, observation of the comment sections under these optimized micro-videos reveals audiences actively summarizing the lecture and tagging peers. An excerpt from a top-liked comment in a Jeda Nulis video perfectly illustrates this acceptance: "*Habib bahasanya nyantai tapi ngena banget ke logika kita yang awam*" (Habib uses casual language but it perfectly hits the logic of us laymen).

DISCUSS

Theoretical Implications Beyond Mediatization toward Algorithmic Governance

The empirical findings of this study advance the theoretical discourse on digital religion by demonstrating that the operationalization of da'wah has moved beyond mere mediatization (Hjarvard, 2011). Previously, studies on the mediatization of religion argued that religious institutions merely adapted to media logic to disseminate messages (Campbell & Evolvi, 2020). However, the Algorithmic Da'wah Management Model implemented by Shift Pemuda Hijrah and Jeda Nulis reveals a deeper structural transformation: platformization and algorithmic governance.

The findings indicate that the algorithm no longer functions simply as a passive distribution channel, but acts as an active "gatekeeper" of theological visibility. The integration of *Takhthith* (data-driven planning) and *Riqabah* (metric analytics) proves that modern Islamic communication strategies are not dictated purely by theological urgency, but by the mathematical architecture of platforms like TikTok and Instagram (van Dijck et al., 2018). The religious authority of figures like Ustadz Hanan Attaki and Habib Husein Ja'far is thereby algorithmically co-produced by their agile media teams (*Tandzim*) who continuously manipulate visual hooks (*Tawjih*) to satisfy platform retention metrics. This generates a new theoretical insight: in the digital ecosystem, managerial agility is just as constitutive of religious authority as theological mastery.

International Relevance A Global Paradigm of Digital Religion

Crucially, the phenomenon observed within the Indonesian context of Shift and Jeda Nulis is not an isolated local anomaly, but reflects a globally standardized paradigm of digital religious management. When compared to the international landscape of digital religion, the algorithmic agility of these Indonesian da'wah ecosystems strongly mirrors the digital infrastructure of Western mega-churches and global Islamic diaspora networks. For instance, the transition from charismatic solo-preaching to highly organized, SEO-optimized media production teams parallels the digital strategies of the Hillsong Church network in the United States and Australia, which similarly relies on aesthetic optimization and short-form

engagement to maintain global youth relevance (Wagner, 2020; Evolvi, 2021).

Furthermore, the cross-platform content fragmentation where long-form theological discourse on YouTube is clipped into highly shareable, hook-optimized micro-videos on TikTok is identical to the strategies employed by prominent international Islamic figures such as Mufti Menk or the Yaqeen Institute in North America (Bunt, 2018; Petersen, 2021). This global comparison highlights a universal theoretical implication: regardless of the geographical origin or specific theological orientation, digital religious actors globally are compelled to adopt identical algorithmic management models to survive the attention economy. The "algorithmic hook" has universally replaced the traditional pulpit.

CONCLUSION

In conclusion, the transformation of Islamic propagation into the digital realm is not merely a technological adoption, but a profound shift dictated by the global mediatization of religion and platformization. This study successfully addresses the theoretical gap in contemporary digital theology by proposing the Algorithmic Da'wah Management Model. The empirical findings demonstrate that the classical management functions (POAC) are no longer sufficient in their normative forms; they must be structurally reconstructed into data-driven targeting (*Takhthith*), agile media organizing (*Tandzim*), algorithmic implementation (*Tawjih*), and metric-based evaluation (*Riqabah*). The conceptual advancement of this research lies in proving that rigorous compliance with algorithmic governance such as compressing theological narratives into highly optimized 30-to-60-second micro-durations does not secularize or commodify Islamic values. Instead, this managerial discipline acts as a crucial cultural translation, allowing religious narratives to penetrate algorithmic filters and resonate within a highly fragmented, multicultural cyber society. By shifting from sporadic, charismatic one-man shows to professional, data-driven collaborative movements, da'wah ecosystems like Shift Pemuda Hijrah and Jeda Nulis demonstrate how to effectively negotiate theology with commercial platform logic.

Practically, this study urges religious institutions and independent creators to prioritize operational solidity by integrating specialized digital infrastructure (e.g., SEO specialists and algorithmic strategists) into their organizational frameworks. Academically, this research provides a foundational blueprint for understanding the intersection of management science and digital religion. To further enrich this global academic discourse, future research is strongly recommended to quantitatively test this Algorithmic Da'wah Management Model across broader international datasets or explore its application within emerging decentralized digital platforms.

Author Contributions

Conceptualization, N.H. and R.T.; methodology, S.M.; formal analysis, R.T. and H.R.A.; writing original draft preparation, N.H. and R.T.; writing review and editing, S.M. and H.R.A. All authors have read and agreed to the published version of the manuscript.

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Conflicts of Interest

The authors declare no conflicts of interest.

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