Literature Review: A Historical Study of Digital Media Da'wah Research as A Religious Movement

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Abstract: *Digital da'wah has become one of the important phenomena in the world of Islamic da'wah in the modern era. This article explores trends in digital da'wah research in Indonesia through a historical approach, using the garuda.kemdikbud.go.id database for the period 2019-2024. The results of the study show a significant increase in the number of articles discussing digital da'wah, especially during the COVID-19 pandemic, which forced a transition from conventional da'wah to digital platforms. Social media such as TikTok and Instagram, as well as podcast formats, have become popular tools for spreading Islamic values, especially among the millennial generation. This study also highlights challenges such as competition with non-religious content and limited digital literacy among da'wah practitioners. However, the opportunities for digital da'wah are vast, enabling personalized messaging and a wide audience reach. With technological advancements like augmented reality (AR) and virtual reality (VR), the future of digital da'wah is expected to be even brighter. This article makes an important contribution to understanding the transformation of digital da'wah and paves the way for further research.*

Keywords: *Digital Da'wah, Social Media, COVID-19 Pandemic, Transformation of Da'wah*

INTRODUCTION

Today, we are in the internet era, where only a handful of people do not have access to the internet. In Indonesia, 78.19% of the population is connected to the internet, according to a survey conducted by the Indonesian Internet Service Providers Association (APJII) in 2023, and this number continues to increase every year based on the same survey (APJII, 2024). Based on data obtained from the 2023 internet penetration and behavior survey, there were 215,626,156 people out of a total population of 275,773,901 in Indonesia in 2022-2023 who were connected to the internet. This means that more than three-quarters of Indonesia's population is connected to the internet.

The development of digital technology, especially the internet, has had a significant impact on various aspects of life, including Islamic da'wah. The relationship between digital technology and internet users has attracted the attention of various parties, including

Islamic preachers. Digital media has now become the main means of spreading religious values, replacing most traditional methods such as recitation in mosques or face-to-face lectures. This phenomenon has attracted the attention of many parties who seek to understand how da'wah adapts to technological developments, both from a historical perspective and scientific literature.

Islamic da'wah as an activity that calls for goodness, which contains messages of faith, fiqh, Sharia, muamalah, and siyasah, has transcended various developments of the times. One of these developments is the advancement of communication technology, which has categorized da'wah in digital media. Da'wah in digital media has characteristics such as networking, containing information, being interface-based, archivable, real-time, and interactive (Fakhruroji, 2017). Digital media outreach is outreach conducted using social media platforms such as Facebook, YouTube, Instagram, TikTok, and others.

Dakwah activities through digital media are highly adaptive, especially after the COVID-19 pandemic hit. With various face-to-face activities being avoided, dakwah on digital media became a real solution. Even after the COVID-19 pandemic subsided, dakwah on digital media continued to be carried out by practitioners to this day. Therefore, this article will look at trends in research on dakwah on digital media in Indonesia using a historical approach.

The historical approach to understanding digital da'wah trends provides an overview of the transformation that has occurred in the methods of delivering religious messages over time. History records that da'wah initially used oral media as its primary tool, which then developed into print media, radio, television, and now digital platforms such as social media, podcasts, and specialized applications. This approach is important for seeing how shifts in medium have influenced the strategies, content, and audience of da'wah itself (Ahyar, M., 2019). Using the literature review method, the author collected various research articles to analyze and synthesize existing research on digital da'wah. This method not only allows researchers to identify major trends, but also reveals research gaps that still need to be explored. In the context of da'wah, scientific literature often highlights aspects such as the effectiveness of digital media in reaching young audiences, its impact on the quality of religious understanding, and challenges faced such as hoaxes and the spread of extremist ideologies (Campbell, H. A., & Tsuria, 2021).

This article aims to explore trends in digital media da'wah through a historical approach and literature review method. By integrating these methods and approaches, this study is expected to provide a deeper understanding of the dynamics of digital da'wah, as well as serve as a foundation for further study in the future.

METHOD

This article will attempt to answer the author's question, namely, what are the trends in digital media da'wah in the form of a literature review. A literature review is an academic approach that focuses on literature, journal articles, books, and monographs that discuss a topic based on the limitations of the research conducted (Perry, 2022). In addition, the author uses a thematic approach, whereby the author can group and analyze literature based on specific topics. In this approach, the author identifies central issues and then organizes them into thematic categories that help to understand the complexity of the topic in depth. This approach is useful in exploring literature related to several specific aspects of a topic that can explore more deeply the dynamics of digital da'wah. To facilitate the processing of reference articles, the author limited the article search to the https://garuda.kemdikbud.go.id/ database, which was released from 2019 to 2024, using the keyword "digital media dakwah."

RESULT AND DISCUSSION

The results of this study will be presented in a table that will present articles on "digital media da'wah" that have been released from 2019 to 2024 and are available in the database https://garuda.kemdikbud.go.id/. There are 92 articles discussing this theme, as follows:

Table 1. Metadata from garuda.kemdikbud.go.id

No	Author	Title	Year	Journal
1	Luthfi Ulfa Ni'amah; Nur Laili	Iklan Sebagai Media Dakwah (Analisis Semiotika Iklan Digital Dan Konsep Dakwah Pada Produk Kosmetik Wardah)	2019	Al-I'lam: Jurnal Komunikasi dan Penyiaran Islam
2	Wibowo, Adi	Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam Di Era Digital	2019	JURNAL ISLAM NUSANTARA
3	Muhammad Helmy; Risa Dwi Ayuni	komunikasi Dakwah Digital: Menyampaikan Konten Islami Lewat Media Sosial Line (Studi Deskriptif Pada Akun Line 3SAFA)	2019	Jurnal Mutakallimin: Jurnal Ilmu Komunikasi
4	Reza Mardiana	Daya Tarik Media Digital Sebagai Media Dakwah Untuk Generasi Milenial	2020	Komunida: Media Komunikasi dan Dakwah

No	Author	Title	Year	Journal
5	Munawara, et al	Pemanfaatan Media Digital untuk Dakwah Pesantren Tebuireng	2020	KOMUNIKA: Jurnal Dakwah dan Komunikasi
6	L. Rudy Rustandi	Disrupsi Nilai Keagamaan dalam Dakwah Virtual di Media Sosial Sebagai Komodifikasi Agama di Era Digital	2020	SANGKéP: Jurnal Kajian Sosial Keagamaan
7	Hidayatullah, Muhammad Syarif	Dakwah Digital menggunakan Media Instagram (Kajian Ekonomi Islam pada Akun @ruanghalal)	2020	AN-NUHA: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial
8	Munawara, et al	Pemanfaatan Media Digital untuk Dakwah Pesantren Tebuireng	2020	KOMUNIKA: Jurnal Dakwah dan Komunikasi
9	Minan Jauhari	Aktivisme Dakwah Siber Di Tengah Konvergensi Media Digital	2021	Dakwatuna: Jurnal Dakwah dan Komunikasi Islam
10	Al Fauzi Rahmat	Dakwah Digital: Eksplorasi Gerakan Filantropi Muhamamdiyah Selama Covid-19 Di Media Sosial Twitter '@muhammadiyah'	2021	ETTISAL : Journal of Communication
11-81	…	…..	….	….
82	Khiyaroh, Intiha'ul	Media Komunikasi dalam Perspektif Al-Qur'an: Relevansi Tradisi Lisan dan Teknologi Digital dalam Dakwah Islam	2024	Al Furqan: Jurnal Ilmu Al Quran dan Tafsir
83	Ummu Bissalam	Transformasi Kaligrafi Tradisional Ke Digital Sebagai Media Dakwah Era Baru	2024	AL-MUTSLA Vol. 6 No. 2 (2024): Jurnal Al Mutsla
84	'Ainun Najib, et al	Korelasi Antara New Media Dalam Komunikasi Politik Dan Pendidikan Dakwah Di Era Digital	2024	SINDA: Comprehensive Journal of Islamic Social Studies
85	Eviyanti, Yuli; et al	SOSIAL MEDIA: Sarana Dakwah Di Era Digital	2024	Jurnal Manajemen Dakwah (J-MD) Vol 5 No 2 (2024): JMD

| No	Author	Title	Year	Journal
86	Badrah Uyuni; Rabiah Al Adawiyah;	Transformation Of Dakwah Media In Inspiring Muslimah In The Digital Era	2024	Al-Risalah : Jurnal Studi Agama dan Pemikiran Islam Vol 15 No 2
87	Alfani, Mukhammad; Anwar, Latifah	Kontekstualisasi Hadis Dalam Era Digital: Retorika Dan Otoritas Keagamaan Influencer Dakwah Di Media Sosial	2024	Universum Vol. 18 No. 2 (2024): December 2024
88	Hairani, Atikah; Sulastri	Pengaruh Dakwah Melalui Media Digital Canva dalam Meningkatkan Pemahaman Agama di Kalangan Mahasiswa	2024	Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam
89	Wahyudi, Ryan; Tasruddin, Ramsiah	Strategi Penyiaran Dakwah Islam Berbasis Media Penyiaran Digital	2024	LUGAS Jurnal Komunikasi Vol 8, No 2: Desember 2024
90	Mukhlissal Hasbi; et al	Peran Media Sosial Dalam Dakwah: Tantangan dan Peluang di Era Digital	2024	Journal of Innovative and Creativity Vol. 4 No. 2 (2024)
91	Mohammad Azka Husna Fajri	Penggunaan Internet Sebagai Media Baru Dalam Dakwah: Peluang Dan Tantangan Di Era Digital	2024	ASWALALITA: Journal of Da'wah Management Vol 3 No 2 (2024): SEPTEMBER
92	Shofiyullah ul Kahfi; et al	Optimalisasi Media Dakwah Digital Bagi Komunitas Muslim: Pendekatan Edukasi	2024	ASWALALITA: Journal of Da'wah Management
80	Nur Haditama, Irfan; at al	Membangun Komunikasi Islam Lewat Dakwah di Platform Media Digital	2024	Rayah Al-Islam Vol 8 No 3 (2024): Rayah Al Islam Agustus 2024
81	Wati, Patnah; et al	Sosialisasi Membangun Media Dakwah Digital: Pengembangan Website Dan Aplikasi Untuk Paguyuban Istri Pengurus	2024	Kreativitas Pada Pengabdian Masyarakat (Krepa)
82	Khiyaroh, Intiha'ul	Media Komunikasi dalam Perspektif Al-Qur'an: Relevansi Tradisi Lisan dan Teknologi Digital dalam Dakwah Islam	2024	Al Furqan: Jurnal Ilmu Al Quran dan Tafsir

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83	Ummu Bissalam	Transformasi Kaligrafi Tradisional Ke Digital Sebagai Media Dakwah Era Baru	2024	AL-MUTSLA Vol. 6 No. 2 (2024): Jurnal Al Mutsla
84	'Ainun Najib, et al	Korelasi Antara New Media Dalam Komunikasi Politik Dan Pendidikan Dakwah Di Era Digital	2024	SINDA: Comprehensive Journal of Islamic Social Studies
85	Eviyanti, Yuli; et al	Sosial Media : Sarana Dakwah Di Era Digital	2024	Jurnal Manajemen Dakwah
86	Badrah Uyuni; et al	Transformation Of Dakwah Media In Inspiring Muslimah In The Digital Era	2024	Al-Risalah : Jurnal Studi Agama dan Pemikiran Islam
87	Alfani, Mukhammad; Anwar, Latifah	Kontekstualisasi Hadis Dalam Era Digital: Retorika Dan Otoritas Keagamaan Influencer Dakwah Di Media Sosial	2024	Universum Vol. 18 No. 2 (2024): December 2024
88	Hairani, Atikah; Sulastri	Pengaruh Dakwah Melalui Media Digital Canva dalam Meningkatkan Pemahaman Agama di Kalangan Mahasiswa	2024	Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam
89	Wahyudi, Ryan; Tasruddin, Ramsiah	Strategi Penyiaran Dakwah Islam Berbasis Media Penyiaran Digital	2024	LUGAS Jurnal Komunikasi Vol 8, No 2: Desember 2024
90	Mukhlissal Hasbi; et al	Peran Media Sosial Dalam Dakwah: Tantangan dan Peluang di Era Digital	2024	Journal of Innovative and Creativity
91	Mohammad Azka Husna Fajri	Penggunaan Internet Sebagai Media Baru Dalam Dakwah: Peluang Dan Tantangan Di Era Digital	2024	ASWALALITA: Journal of Da'wah Management
92	Shofiyullahul Kahfi; et al	Optimalisasi Media Dakwah Digital Bagi Komunitas Muslim: Pendekatan Edukasi	2024	ASWALALITA: Journal of Da'wah Management

Source: researcher's work

Many studies on digital da'wah have been conducted by researchers in Indonesia using various perspectives. Da'wah science is essentially an interdisciplinary science, both with religious science and social science in general. This is what makes da'wah science increasingly developed. To limit the discussion in this article, the author only discusses trends in digital da'wah research using a historical approach.

Enhancement of Digital Da'wah Research (2019-2024)

Based on data processed from the Garuda database, it is clear that research related to digital da'wah has increased significantly between 2019 and 2024. In 2019, there were three articles discussing this theme. This number increased to four articles in 2020, six articles in 2021, and jumped to 13 articles in 2022. A significant increase occurred in 2023 and 2024, with the number of articles reaching 26 in 2024 and 40 articles in 2024.
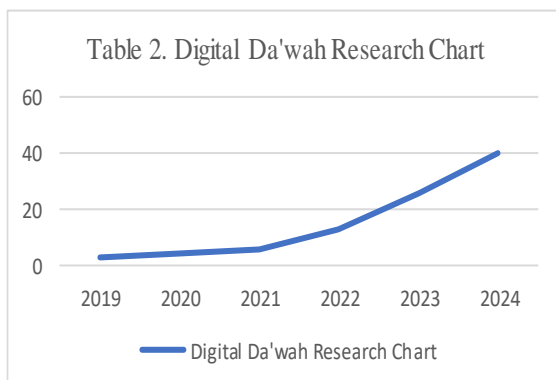
Source: researcher's work

The main factor driving the surge in digital da'wah research is the COVID-19 pandemic. This pandemic has forced many activities that were previously conducted face-to-face to shift to digital platforms, including da'wah activities. Conventional da'wah, which is usually conducted in mosque pulpits, has been hampered by social restrictions, making the use of digital media the main solution. This phenomenon did not only occur during the pandemic, but has continued to this day, thanks to the ease of access and rapid development of digital technology.

Popular Themes and Media in Digital Da'wah Research

From the processed data, several themes and media emerged as dominant topics in digital da'wah research. The most frequently used keywords were "podcast" with six article titles, "millennials" with seven article titles, and social media platforms such as TikTok and Instagram. TikTok was the most discussed media, appearing in seven article titles, followed by Instagram with six article titles.

Social media such as TikTok and Instagram attracted the attention of researchers because both are very popular platforms among millennials. TikTok, for example, is known for its creative and easily consumable short video format, making it an effective tool for delivering

da'wah messages to young audiences. Meanwhile, Instagram offers various features such as photo, video, and story uploads that enable the dissemination of da'wah content in a visual and attractive manner.

In addition to social media, the format of presenting religious content is also a concern. Podcasts, as one of the trending formats, have a large share in digital religious research. Podcasts allow religious content to be presented in audio form that can be listened to at any time, making them suitable for the younger generation who are highly mobile. The presence of podcasts also opens up new opportunities for preachers to deliver in-depth material without the time constraints that usually occur on short video platforms.

The Transformation of Da'wah in the Digital Age

The phenomenon of digital da'wah reflects a significant change in the way da'wah is carried out. Before the digital age, conventional da'wah was highly dependent on direct interaction in places such as mosques, majelis taklim, or religious events. However, with the development of technology, da'wah methods have begun to shift to digital platforms that are more flexible and can reach a wider audience. Digital technology allows the dissemination of da'wah messages without geographical boundaries, enabling da'wah to reach people who may be difficult to reach through conventional methods.

The COVID-19 pandemic has been a major catalyst for this transformation. When social restrictions were imposed, da'wah preachers and institutions adapted by utilizing digital media to convey religious messages. Platforms such as Zoom, YouTube, TikTok, and Instagram were widely used to hold online studies, lectures, and religious discussions. This adaptation not only succeeded in maintaining the continuity of da'wah during the pandemic, but also opened up new opportunities to explore digital media as an effective means of da'wah.

Not only that, interactive features such as likes, comments, shares, duets/stitches (TikTok), and Stories/Reels (Instagram) are not merely technical tools; they imply "value affordances," namely ethical, relational, and aesthetic values that arise from the way users interact with these features. For da'wah, these affordances enable forms of public support (likes, shares), brief dialogue (comments), and participation (duets) that strengthen a sense of community and emotional engagement (Scharlach & Hallinan, 2023).

Challenges and Opportunities of Digital Da'wah

In addition, digital literacy among preachers is also an important factor. Not all preachers have the necessary skills to make optimal use of digital technology. Delivering sermons through digital media requires an understanding of social media algorithms, graphic design, video editing, and content marketing strategies. Content that receives more attention will continue to be displayed (Marzal et al., 2024). Algorithms will consistently present content that is in line with user preferences. Therefore, training and mentoring for dai is an urgent need to improve the effectiveness of digital preaching.

Instagram and TikTok facilitate the emergence of "religious influencers" or religious micro-celebrities who shape the discourse of piety and morality through visual practices and self-fashioning. These accounts often combine aesthetics, personal narratives, and calls to action (donations, online religious lectures) to build credibility and a market (digital religious labor). This shifts traditional sources of authority from institutions to digital public figures and influences the religious behavior of young followers (Marei, 2024).

In addition, the digital literacy of preachers is also an important factor. Not all preachers have the skills to make optimal use of digital technology. Delivering da'wah through digital media requires an understanding of social media algorithms, graphic design, video editing, and content marketing strategies. Therefore, training and mentoring for preachers is an urgent need to improve the effectiveness of digital da'wah.

However, the opportunities offered by digital da'wah far outweigh the challenges. Digital media enables da'wah to reach younger generations who tend to be more active on social media than attending conventional religious events. In addition, digital technology allows for content personalization, where da'wah messages can be tailored to the needs and characteristics of specific audiences. For example, da'wah content for millennials can be delivered in a short, casual, and informative video format, while older audiences can be reached through a more formal online lecture format.

The Future Direction of Digital Da'wah Research

Given current trends, digital da'wah research is expected to continue to grow in the future. With the rapid pace of technological innovation, da'wah media will become increasingly diverse and sophisticated. For example, the use of augmented reality (AR) and virtual reality

(VR) technologies in da'wah could be an interesting topic for research. These technologies enable deep interactive experiences, such as virtually recreating the atmosphere of a mosque or simulating the Hajj pilgrimage in digital form.

Furthermore, future research could explore the impact of digital da'wah on changes in religious behavior within society. For instance, how the consumption of da'wah content on social media influences religious understanding, worship practices, or social attitudes. Such research is crucial for evaluating the effectiveness of digital da'wah and providing insights for the development of future da'wah strategies.

Digital Da'wah as a Religious Movement

The transformation of Islamic da'wah through digital media is a new form of religious social movement. This transformation is not limited to changes in the medium of communication, but has developed into a collective movement characterized by new strategies, new actors (such as digital preachers), and audience segmentation tailored to contemporary social and technological dynamics. This phenomenon can be analyzed within the framework of new social movements theory, which focuses on expressions of identity, culture, and new ways of

mobilizing public support through the media.

Digital media operates within the logic of a "platform society" that connects social interaction, content production, and the commodification of attention. This means that religious content competes in the algorithmic space with other entertainment content, making creative strategies essential for religious messages to remain relevant and reach a wide audience (van Dijck et al., 2018).

For example, religious content on TikTok is often influenced by recommendation mechanisms that place certain material in front of users who are "predictively" considered to be interested; religious content creators interpret and utilize this mechanism even developing what is called a "spiritual algorithmic imaginary" in which algorithmic optimization is read as a religious opportunity or divine sign. This phenomenon explains why short sermon clips or emotional messages easily go viral and reach non-traditional audiences (Reinis & Laughlin, 2025).

The significant increase in the use of digital media for da'wah, especially since the COVID-19 pandemic, marks an important phase in the evolution of Islamic da'wah. The pandemic acted as a catalyst in accelerating the shift from conventional to digital da'wah. As physical religious

activities were restricted, the digital space became the main alternative for conveying Islamic messages. This phenomenon is in line with the concept of opportunity structures in social movement theory, where changes in external conditions (in this case, the pandemic and technological developments) create new opportunities for religious-based social mobilization.

This digital da'wah movement also exhibits characteristics of cultural performance, as described by Jeffrey C. Alexander, in which religious values are packaged and presented through digital cultural symbols (Alexander, 2004). These symbols of digital culture refer to short videos on TikTok, podcasts, and visual content on Instagram. Digital media is not only a tool, but also a symbolic arena for influencing religious discourse, especially among the younger generation. This explains why themes such as "creative da'wah," "millennial da'wah," and "popular Islam" often appear in the research discussed in the article.

In terms of mobilization, the presence of digital platforms has enabled the emergence of decentralized yet interconnected da'wah communities, such as da'wah movements through social media accounts run by Islamic boarding schools, majelis taklim (Islamic study groups), or da'wah influencers. This reflects the dynamics of networked social movements

as described by Manuel Castells, where the strength of a movement lies in its network rather than its hierarchical structure (Castells, 2015). In addition, recent research shows that digital da'wah strengthens the capacity of the ummah to participate in producing and distributing religious messages. This is in line with the characteristics of participatory culture (Jenkins et al., 2016), where the audience is no longer passive, but participates as prosumers (producers-consumers). For example, congregations can repost da'wah content, create video clips of lectures, or create Islamic memes that expand the reach of da'wah messages.

The growth of digital da'wah literature and practices ultimately strengthens the existence of new technology-based religious social movements. Not only as a complement to traditional da'wah, but also as a new arena for building collective awareness among Muslims of Islamic values in the digital context. This transformation encourages the realization that da'wah is not only the duty of individuals or institutions, but part of a social process that continues to adapt to the changing times.

Thus, digital da'wah is not merely a communication strategy, but part of an ever-evolving religious social movement. Digital media serves as a vehicle for articulating new religious aspirations,

strengthening modern Muslim identity, and forming an alternative religious and dynamic public space (Ahyar, M., 2019).

CONCLUSION

Digital da'wah has evolved into a new religious social phenomenon that reflects a profound transformation in the practice of spreading Islamic teachings. Not only is it a response to advances in communication technology and the impact of the COVID-19 pandemic, but da'wah through digital media also exhibits the characteristics of a contemporary religious social movement. The shift from physical pulpits to digital spaces such as TikTok, Instagram, and podcasts is not merely a technical change, but shapes new ways of building religious identity, forming communities, and conveying moral and spiritual messages to a wide audience, especially the younger generation.

A significant increase in research between 2019 and 2024 shows that digital da'wah has become a relevant academic and religious practice. The involvement of new actors such as digital preachers, content creator students, and online religious communities reinforces the argument that digital da'wah is a decentralized yet widely connected social movement through networked technology. Creative adaptation to these communication platforms and formats

demonstrates how Islamic values are effectively and innovatively contextualized in the language of digital popular culture.

In other words, digital da'wah has transcended the boundaries of traditional da'wah and now serves as an instrument of social change, religious education, and the creation of a new religious public space that is more inclusive and responsive to the dynamics of the times. Therefore, understanding digital da'wah cannot be separated from the framework of analyzing religious social movements, which places it as part of the social, cultural, and ideological processes in today's digital society.

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