



ICONICS

Proceedings of International Conference on Islamic Counseling Studies

Volume 2, 18-19 September 2025

UIN Sunan Ampel Surabaya | Jl. Jend. A. Yani 117 Surabaya

<https://proceedings.uinsa.ac.id/index.php/ICONICS>

Digital Da'wah Communication Strategies in Shaping Muslim Family Morals in the Technological Era

Anjeli Pratiwi, Andini Nandea Cahyani

UIN Sunan Ampel Surabaya

pratiwiianjeli@gmail.com, nandheandini@gmail.com

Corresponding Autor: Anjeli Pratiwi

Article History: **Recived:** 2025, 08, 30; **Revised:** 2025, 09, 30; **Accepted:** 2025, 10, 20.

Abstract: This study aims to examine the strategies of digital da'wah communication in shaping the moral values of Muslim families in the technological era. The rapid development of digital media has transformed the pattern of Islamic preaching (da'wah) from traditional face-to-face methods into broader, faster, and more interactive approaches through various platforms such as social media, messaging applications, and audio-visual content. This research employs a library study method by reviewing academic literature, scientific articles, and relevant journals published within the last ten years. The findings reveal that digital da'wah plays a crucial role in strengthening the moral foundations of Muslim families, which include faith, ethics, parental responsibility, harmonious communication, and self-control. Effective communication strategies involve persuasive language, appropriate media selection, and the use of creative content contextualized to the needs of modern Muslim families. Moreover, collaboration between preachers, religious figures, and Islamic institutions through digital media has proven to expand the reach of da'wah while enhancing community engagement. The study also highlights that the success of digital da'wah strategies depends on the ability of preachers to adapt messages to audience characteristics without neglecting Islamic principles. Therefore, digital da'wah functions not only as a medium of religious information dissemination but also as a means of fostering the moral integrity of Muslim families in facing the challenges of globalization and technology.

Keywords: Digital Da'wah, Muslim Family, Islamic Morality, Communication Strategy

INTRODUCTION

The development of information and communication technology in the digital era has had a significant impact on the dynamics of social life, including Muslim families. Data from the Indonesian Internet Service Providers Association (APJII) in 2023 shows that internet users in Indonesia have reached more than 215 million people. This figure illustrates that digital media has become an integral part of people's daily lives. Social media such as YouTube, Instagram, and TikTok have become new spaces for disseminating information, including religious messages. This provides a great opportunity for the development of Islamic preaching, but on the other hand, it presents challenges in the form of exposure to content that has the potential to weaken morals and character, especially in Muslim families (Aryanti, 2024).

Field observations show that Muslim families face various moral issues due to the development of digital technology. Children and adolescents are often exposed to negative content

that contradicts Islamic values, such as hedonistic culture and individualistic behavior. In addition, excessive use of gadgets has led to a decline in the quality of communication between family members. Studies on the implementation of family da'wah emphasize that parents' limited digital literacy is a major factor in their weak control over their children's behavior (M . This is exacerbated by data showing an increase in cases of moral deviance among adolescents in Indonesia, most of which are related to unsupervised use of social media (M . A similar phenomenon is also found among housewives who use digital media as a means of preaching, but still face challenges in balancing the use of technology with their roles in the family (Aslan & Pong, 2023) .

Theoretically, family morality can be understood as a set of Islamic values built through education, habit formation, and role modeling within the household. Family morals have indicators such as obedience to religious teachings, mutual respect among members, and self-control in facing environmental temptations (Munajah, 2020) . Factors that influence family morals include the role of parents, the quality of family communication, and the intensity of exposure to digital media. If these factors work well, family morals can develop positively through the strengthening of spirituality and the harmonization of emotional relationships. However, if left unchecked, negative impacts such as identity crises, behavioral deviations, and even family disintegration may arise (Zulkarnain & Syawaluddin, 2023) .

From an Islamic perspective, the family is positioned as an important unit in maintaining the morality of the ummah. The Qur'an emphasizes: "*O you who believe, protect yourselves and your families from the fire of Hell...*" (QS. At-Tahrim: 6). This verse emphasizes the responsibility of parents to guide family members towards goodness. The author observes that this Qur'anic message aligns with the urgency of digital da'wah in the modern era, where moral education is not only conducted directly but also through guidance in the use of digital media.

Regarding da'wah techniques, digital da'wah communication strategies are defined as systematic efforts to convey Islamic messages by utilizing digital media to reach a wider audience. The process includes message planning, media selection, and evaluation of da'wah results (Hakim, 2025) . Research on digital dakwah for the millennial generation shows that strategies based on short narratives, creative visualizations, and a casual communication style are more effectively received by young audiences than normative approaches (Kristina, 2020) . This confirms that digital dakwah communication strategies need to be designed with consideration for the characteristics of the audience, whether they are teenagers, parents, or special groups within Muslim families.

Previous studies have made important contributions to understanding the role of digital da'wah in shaping family morals. First, the study *Implementation of Family Da'wah in the Digital Age* found that active parental involvement in guiding children's use of digital media is crucial to the success of family da'wah (M. Ridwan & Edwin Rewira, 2022) . Second, the study *Planning Da'wah Da'i in Preventing Moral Decline in Children in the Digital Age* emphasizes the need for a planned strategy to reduce the risk of moral deviation in adolescents (Zulkarnain & Syawaluddin, 2023) . Third, the study *Family Education in the Perspective of Dr. Aisab Dablan* shows that Islamic value-based family education can be used as a strategic approach to strengthen family moral resilience in the digital era (Iti et al., 2025) .

In the context of globalization, the development of digital technology is ambivalent: on the one hand, it can expand the reach of Islamic preaching, but on the other hand, it has the potential to weaken the role of the family as the main basis of moral education. The openness of information flows often causes family members to spend more time in virtual spaces than in real interactions.

If not properly directed, this phenomenon can reduce the quality of interpersonal communication within the family and weaken the emotional bonds between members. Research on the transformation of Islamic religious education emphasizes that religious digital literacy is an urgent need so that Muslim families do not only become passive consumers of media, but are also able to play a role as producers of da'wah content that is relevant to Islamic values (Aryanti, 2024) .

Therefore, digital da'wah communication strategies should not be understood merely as a process of conveying information, but as an instrument for shaping Islamic family culture in the technological era. The author sees that this research is important to answer two needs at once, namely: first, to find patterns of da'wah communication that are in line with the characteristics of digital media and family audiences; second, to provide academic and practical contributions in formulating a digital da'wah model that is able to maintain and strengthen the morals of Muslim families. Thus, this research is expected to not only add to the scientific knowledge of da'wah, but also provide tangible benefits for Muslim families in facing the challenges of the digital era.

Based on the above description, the author considers that digital da'wah communication strategies are of high urgency for further research. Although various studies have discussed digital da'wah, there is still a gap in seeing how communication strategies can be optimized to comprehensively shape the morals of Muslim families. Therefore, this study is expected to contribute to formulating effective digital da'wah communication strategies that are adaptive to technological developments and relevant to the moral needs of Muslim families in the modern era.

METHOD

This study uses a descriptive qualitative approach with a *library research* type. Data were collected from scientific literature in the form of journals, books, and academic articles relevant to digital da'wah communication strategies and Muslim family morals. The author selected sources through reliable databases, then read and noted important parts relevant to the research focus. This process was carried out systematically through literature documentation so that the data obtained were valid and credible.

Data analysis was conducted using the Miles & Huberman model, which includes data reduction, data presentation, and conclusion drawing. The author first filtered relevant information, then presented it in thematic descriptions, such as language use, storytelling, visualization, and the role of digital media. Next, conclusions were drawn based on the interrelationships between themes to describe digital da'wah communication strategies in shaping Muslim family morals. Data validity was maintained through source triangulation and the selection of credible academic literature.

RESULTS AND DISCUSSION

Muslim Family Morals

Morality comes from the Latin word "mos" (Moris), which means customs, habits, rules/values, or ways of life. Morality is a set of norms and institutions that regulate individual behavior in relation to social groups and society. In Rogers' view, morality is a standard of good and bad that is determined for individuals by socio-cultural values in social life.

The family plays a central role in shaping individual morals, which directly influence the moral quality of society. As the first environment where children interact, the family is the foundation for instilling moral values such as honesty, responsibility, and empathy. These values are taught through parental role modeling, communication within the family, and supervision of children's

behavior. Good morals in the family will be reflected in the actions of individuals when interacting in society.

In addition, families are also responsible for maintaining moral stability in society through the character building of the younger generation. Children who are raised in a harmonious and loving family environment tend to have good morals, such as respecting others, upholding justice, and avoiding destructive behavior. This shows that the role of the family in building morals is not only limited to the internal sphere, but also influences social life more broadly.

The family also functions as the guardian of traditional values that are in line with social norms. In many cultures, the family is the main intermediary for transferring noble values from one generation to the next. In this way, the family helps maintain moral continuity, which is a pillar of social stability. When families fail to perform this function, society can face challenges in the form of moral crises, such as increased individualism and unethical behavior (Nafiah et al., 2025).

Communication Strategies in Digital Da'wah

Communication strategies for da'wah are an important part of effectively conveying Islamic teachings to society. According to (Effendy, 2003), da'wah communication must be designed with consideration for the audience, communication channels, and messages that are in accordance with Islamic principles. Traditional da'wah usually relies on direct lectures, recitations, and the example set by scholars, while modern da'wah has begun to utilize digital media such as social media, podcasts, video streaming, and da'wah applications (Irawan, 2025).

Digital dakwah is a model of teaching Islam through media. This dakwah model can be accessed anytime and anywhere (Mardiana, 2020). The digital era has brought about major changes in human communication patterns, including in dakwah activities. The dissemination of religious messages in the digital era allows dakwah to reach a wider audience than ever before. Through social media platforms such as Facebook, Instagram, Twitter, and others, religious messages can be disseminated worldwide quickly and easily. The digital era allows for greater interaction between preachers and their audience. Through social media platforms, people can ask questions, discuss, and participate in religious discussions more easily, creating greater engagement (Abdurrahman & Badruzaman, 2023).

The family is the smallest social unit that can determine the character and personality of each individual member. The family is the first place where human resources are formed; it is from the family that the next generation of human life is born. In , the perspective of family da'wah can be categorized as a vehicle (object) of da'wah that deserves serious attention from Muslims. In Islam, the family entity is so important that it receives great attention from Allah SWT.

In Islam, family and da'wah are inseparable. They are like two sides of a coin, each side having equal importance. The absence of one side means the absence of the other. If we look at the first object of da'wah, it is the family, as practiced by the earlier prophets, especially as exemplified by the Prophet Muhammad (peace be upon him), whose first companion to embrace Islam was his wife, Khadijah. This symbolizes that the first object of da'wah is one's own family.

Elements of Communication in Da'wah

In da'wah, there are several communication elements that are very important to achieve the goal of effectively conveying the message to the audience. These elements include, among others:

1. References

In this case, a da'i must have a basis of reference or source of knowledge that he can obtain through education, books, or the like, which can be used as a foundation or material that will later be conveyed to the mad'u. This reference also becomes the basis for a person (mad'u) in assessing the credibility of a da'i.

2. Communicator (*Mu'alif*)

The sender is an individual or group responsible for delivering the message of da'wah. They each have an important role in choosing messages that are appropriate for their audience and effective ways of delivering them.

3. Message (*Al-Wa'id*)

The message in da'wah is the core of what you want to convey to the audience. The message must be clear, relevant, and motivating in order to create understanding and positive change in the behavior or beliefs of the audience.

4. Communicant (*Al-Murshid*)

The recipients of da'wah are individuals or groups who receive the message conveyed by the sender. It is important for the sender to understand the characteristics, needs, and tendencies of the audience so that the da'wah message can be conveyed more effectively.

5. Media (*As-Saraf*)

The media or communication channels are the means used by the sender to convey the message to the recipient. The media can be verbal, written, social media, lectures, and various other communication channels that are relevant to the audience.

6. Context (*Al-Waqi'*)

Context refers to the situation or conditions of the place and time where the message is delivered. Understanding the context is very important so that the message can be delivered in a relevant and targeted manner.

7. Feedback (*Al-Mujabalah*)

Feedback is the response or reaction of the recipient of the message to the message that is conveyed. The sender needs to open a channel of communication to receive feedback from the audience in order to evaluate the effectiveness of the message and make adjustments if necessary .

On the other hand, in preaching, there are also several accompanying elements such as the subject of preaching (da'i); the object of preaching (mad'u); the material of preaching (preaching message); as well as the method of preaching (how the dai conveys the preaching message to the mad'u); and finally, the media of preaching (radio, television, magazines, and through events or recitation activities) (R . Therefore, the process of communication in da'wah plays a very important role in building the communication process. Its effectiveness depends on the above elements. This means that without the participation of the above elements, it will affect the communication process with the mad'u (Daulay & Septiani T. H., 2020) .

Types of Communication Strategies in Digital Da'wah

1. Tilawah Strategy

This strategy involves the da'i or preacher communicating with the mad'u or audience. Using this strategy, the audience, who are followers, are asked to listen to Husein as the da'i or read the da'wah message themselves that has been conveyed by Husein. In this way, an indirect

process of message transfer occurs between the da'i and the mad'u. This strategy is carried out by reading verses from the Qur'an and adhering to the verses of Allah SWT.

2. Tazkiyah Strategy

The Tazkiyah Strategy is a da'wah strategy carried out by purifying oneself, which applies spiritual and psychological aspects.

3. Ta'lim Strategy

This strategy is a method of delivering da'wah that focuses on teaching the Qur'an and its wisdom. Although the ta'lim strategy is similar to the tilawah strategy, the approach taken in ta'lim is more in-depth. Generally, this strategy is carried out formally and structurally. Its implementation is aimed at audiences in a well-designed environment, carried out in stages, and has clear goals and objectives (Handayani et al., 2025).

Effective Communicative Approach

An effective communicative approach is one of the crucial aspects of digital da'wah, especially in efforts to shape the moral values of Muslim families in the technological era. The success of da'wah is not only determined by the substance of the Islamic message conveyed, but also by how the message is communicated so that it can touch the minds and hearts of the audience. Therefore, the communicative approach used in digital da'wah must pay attention to the use of language, narrative style, storytelling techniques, message visualization, and inspiration from the communication of the Prophet Muhammad.

1. The Use of Polite and Contextual Language

Language is the main medium in the delivery of digital da'wah. The choice of polite, light, and contextual language will determine the extent to which the audience can accept and understand the religious message being conveyed. Rigid or overly theoretical digital da'wah communication tends to be difficult to understand, especially for the younger generation who are accustomed to a practical and concise communication style. Research shows that a language style that suits the character of the audience can increase the effectiveness of da'wah messages (Kusuma et al., 2024).

In the context of Muslim families, the use of polite language is very important so that the message does not come across as patronizing or oppressive. Gentle language can foster emotional acceptance so that Islamic messages are more easily applied in everyday life. Studies on the style of da'wah communication in the digital age confirm that the use of friendly and simple language attracts more attention from the audience than the use of technical or academic terms (Rahmawati et al., 2024).

In addition to politeness, the language context also needs to be adapted to the situation faced by Muslim families. For example, in providing da'wah related to the use of social media, the language used should emphasize manners, digital ethics, and the family's responsibility in accompanying their children. Thus, the use of polite and contextual language plays an important role in making digital da'wah relevant and applicable in family life.

2. Dawah Narratives that Touch Emotions and Rationality

A communicative approach to digital da'wah needs to combine emotional and rational aspects so that the message can be fully accepted. Narratives that touch the emotions can evoke religious feelings, while a rational approach helps the audience understand the logic of Islamic teachings. The combination of the two allows the da'wah message to be not only understood intellectually, but also felt spiritually.

Studies on the role of digital da'wah emphasize the importance of narratives that touch the hearts of the audience, for example by using inspirational stories about exemplary Muslim families or real experiences of facing moral challenges in the digital age (Kasir Ibnu & Awali Syahrol, 2024). Other research also shows that da'wah content that combines logical arguments with emotional touches is more effective in shaping the moral awareness of Muslim youth (Marti et al., 2023).

In the family context, emotional narratives can take the form of stories about the Prophet and his companions on the importance of maintaining family harmony. Meanwhile, a rational approach can be demonstrated through explanations of the negative impacts of digital addiction on family communication. These two approaches complement each other, making the da'wah message easier to understand and internalize.

3. The Use of Storytelling and Visualization

Storytelling is one of the most effective methods in digital da'wah because it can deliver religious messages in the form of interesting and memorable stories. Storytelling is able to capture the audience's attention, especially the younger generation, who tend to be more responsive to narrative stories than normative presentations. Research on da'wah strategies in the digital age confirms that Islamic-based storytelling can increase religious understanding and strengthen the internalization of moral values (Fauzi, 2023).

Visualization is also an important element in supporting the effectiveness of digital da'wah communication. Platforms such as YouTube, Instagram, and TikTok provide space for preachers to package religious messages through images, short videos, and infographics. A study on Ustadz Hanan Attaki's da'wah design on Instagram shows that the use of creative and aesthetic visuals can attract the attention of young audiences and increase da'wah interaction (Ismiati et al., 2024).

In the context of Muslim families, storytelling can be used to convey moral values in the form of simple stories that are close to everyday life. For example, stories about the importance of praying together at home, manners of speaking between parents and children, or family experiences in maintaining digital ethics. Visualizations in the form of Islamic posters or short animations can reinforce the delivery of these messages. Thus, storytelling and visualization play a significant role in making digital da'wah more effective in shaping the morals of Muslim families.

4. Inspiration from the Communication of the Prophet Muhammad

The communicative approach in digital da'wah can also draw inspiration from the communication practices of the Prophet Muhammad. Research on the Prophet's interpersonal communication in dialogical hadith shows that he had five main qualities that supported effective communication, namely openness, empathy, a supportive attitude, a positive attitude, and equality (Munawir & Musta'in, 2022). These qualities are relevant to be applied in digital da'wah in the modern era.

Openness is reflected in the willingness to listen to the aspirations of the audience through comment sections or online question and answer sessions. Empathy can be manifested by tailoring da'wah messages to the emotional needs of Muslim families facing the pressures of the digital age. A supportive attitude means encouraging the audience to continue to improve themselves without giving them a negative stigma. A positive attitude emphasizes optimism in conveying Islamic teachings, while the principle of equality affirms that all audiences are seen as partners in the da'wah process, not just passive objects.

Applying the Prophet's communication principles in digital da'wah will help strengthen the emotional bond between the dai and the audience. This, in turn, can increase the effectiveness of da'wah messages in shaping the moral character of Muslim families amid the challenges of technological globalization.

Relevance to Muslim Families

An effective communicative approach in digital da'wah has direct relevance to the formation of Muslim family morals. With polite and contextual language, da'wah messages can be understood by all family members, from children to parents. Emotional and rational narratives help families understand Islamic values comprehensively, both from a spiritual and logical perspective. Storytelling and visualization make da'wah messages more interesting and easier to apply in everyday life.

Additionally, inspiration from the communication of the Prophet Muhammad provides a universal example of how to establish communication that is full of empathy, openness, and equality. By applying this principle, digital da'wah not only functions as a medium for conveying religious teachings, but also as a means to strengthen the morals and harmony of Muslim families in the technological era.

CONCLUSION

Digital da'wah communication strategies play a significant role in shaping the morals of Muslim families in the technological era. Through the selection of appropriate messages, the use of suitable digital media, and effective communicative approaches, da'wah can be conveyed in a way that is easily understood, accepted, and practiced by families. Case studies of digital da'wah figures show that the success of a strategy is not only measured by the popularity of the content, but also by the extent to which the message is able to change the mindset and behavior of families so that they adhere to Islamic values.

In further research, it is important to conduct a more in-depth study of the effectiveness of digital da'wah communication strategies on various family segments, as well as how the role of young da'i and Muslim influencers can be further optimized. In addition, the development of an adaptive and responsive digital da'wah model to technological challenges is necessary so that Islamic messages remain relevant and can maintain the morality of Muslim families in a sustainable manner.

BIBLIOGRAPHY

- Abdurrahman, Q., & Badruzaman, D. (2023). Challenges and Opportunities for Islamic Da'wah in the Digital Age. *KOMUNIKASIA: Journal of Islamic Communication and Broadcasting*, 3 (2), 157. <https://doi.org/10.32923/kpi.v3i2.3877>
- Aryanti, M. (2024). Transformation of Islamic Education in the Digital Age: Challenges and Opportunities. *Jurnal Edutama Multidisciplinary Indonesian*, 1 (1), 50–57. <https://doi.org/10.33096/jge.v3i2.1787>
- Aslan, & Pong, K. S. (2023). Understanding The Trend of Digital Da'wah Among Muslim Housewives in Indonesia. *Fikroh: Journal of Islamic Thought and Education*, 16(1), 11–22.
- Daulay, H., & Septiani T. H., E. (2020). Communication and Da'wah: Communication Strategies in Strengthening Islamic Insight Among Adolescents. *Kalijaga Journal of Communication*, 2 (1),

17–32. <https://doi.org/10.14421/kjc.21.02.2020>

- Fauzi. (2023). Da'wah Strategies in the Digital Age to Improve Understanding of Islam. *Liwa'ul Dakwah: Journal of Da'wah and Islamic Society Studies*, 13 (1), 35–55. <https://doi.org/10.47766/liwauldakwah.v13i1.2433>
- Hakim, A. (2025). The Role of Technology in Strengthening Islamic Da'wah in the Digital Age. *Journal of Da'wah and Communication Studies*, 21(1), 68–79.
- Handayani, P., Yanto, E. I., Yuleha, As., Sammah, S., & Saleh, M. (2025). Collaborative Da'wah Communication Strategies in the Digital Age: A Case Study of Collaboration between Muslim Influencers and Islamic Institutions. *Popular: Student Research Journal*, 4 (1)
- Irawan, D. (2025). COMMUNICATION STRATEGIES FOR DA'WAH (A Study of Traditional Da'wah with Digital Innovation). *Syi'ar: Journal of Communication Science, Counseling, and Guidance for the Islamic Community*, 8 (1)
- Ismiati, I., Sofiatin, S., & Zuhriyah, L. F. (2024). The Design of Ustadz Hanan Attaki's Da'wah through Instagram Social Media @ayah_amanah. *Anida (Actualization of Da'wah Science Nuances)*, 24 (1)
- Iti, S. S., Bt, R., Bahri, H., & Taligansing, S. Y. (2025). Family Education in the Perspective of Dr. Aisah Dahlan: Analysis of Da'wah Video Content. *An-Najah: Journal of Islamic Education and Social Religion*, 04(04), 2–7.
- Kasir Ibnu, & Awali Syahrol. (2024). The Role of Digital Da'wah in Spreading Islamic Messages in the Modern Era. *An-Nasyr Journal: Journal of Da'wah in Ink*, 11(1), 59–68.
- Kristina, A. (2020). Digital Da'wah for the Millennial Generation: A Study of Da'wah Practices in the Omah Ngaji Community, Surakarta. *Mudṣarab: Journal of Contemporary Islamic Studies*, 2 (1), 10. <https://doi.org/10.18592/msr.v2i1.3665>
- Kusuma, A., Anisa, N., Ramadhan, A., & Munadi, H. (2024). Communication Strategies in the Digital Age to Improve the Quality of Islamic Da'wah. *Tambusai Education Journal*, 8(2), 26677–26685.
- Mardiana, R. (2020). The Appeal of Digital Da'wah as a Medium. *Komunida: Media for Communication and Da'wah*, 10
- Marti, A., Nuzuli, A. K., & Firtanosa, A. (2023). The Role of Da'wah Videos on YouTube in Increasing Religious Awareness among Teenagers in the Digital Age. *Calathu: Journal of Communication Science*, 5 (2), 102–118. <https://doi.org/10.37715/calathu.v5i2.3994>
- Munajah, N. (2020). Da'wah in the Family: Strengthening Family Resilience in the Era of Globalization. *Al-Risalah: Journal of Religious Studies and Islamic Thought*, Vol. 11(1), 97–106.
- Munawir, M., & Musta'in, M. (2022). The Interpersonal Communication of Prophet Muhammad in Dialogic Hadiths. *Ijtima' Iyya Journal of Muslim Society Research*, 7 (2), 129–140. <https://doi.org/10.24090/ijtimaiyya.v7i2.8038>
- Nabil Hibrizi, A. (2024). Elements of Communication in the Propagation of Islam by the Prophet Muhammad SAW and the Implementation of the Prophet's Propagation Strategy in the

- Digital Age. *Meyarsa: Journal of Communication and Propagation*, 5 (2), 120–121. <https://doi.org/10.19105/meyarsa.v5i2.15260>
- Nafiah, D., Putri, E. I., & Muhajir. (2025). Islam and Morality in the Family and Society. *ABDIKARYA: Journal of Community Service and Empowerment*, 6 (02), 99. <https://doi.org/10.47080/abdikarya.v6i02.3755>
- Rahmawati, Y., Hariyati, F., Abdullah, A. Z., & Nurmiarani, M. (2024). Communication Styles in Digital Era Da'wah: A Literature Review. *Concept: Journal of Social Humanities and Education*, 3 (1)
- Ridwan, M., & Edwin Rewira, A. (2022). Implementation of Family Da'wah in the Digital Age. *Journal of Community Service and Research Thawalib*, 1 (2), 89–102. <https://doi.org/10.54150/thame.v1i2.75>
- Ridwan, R., & Sari, H. (2021). The Prophet's Communication Methods in Da'wah (A Thematic Study in the Book of **Ṣaḥīḥ** Muslim). *NUKHBATUL 'ULUM: Journal of Islamic Studies*, 7 (2), 265–266. <https://doi.org/10.36701/nukhbah.v7i2.408>
- Zulkarnain, M. R. D., & Syawaluddin. (2023). Planning for Da'wah Da'i in Preventing Moral Decline in Children in the Digital Age. *Munaddhomah: Journal of Islamic Education Management*, 4 (3), 610–619. <https://doi.org/10.31538/munaddhomah.v4i3.555>