

Effective Communication Strategies in the Digital Age: Analysis of Habib Ja'far's Content Different but Together Episode 41

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Abstract: The rapid advancement of digital technology has transformed Islamic da'wah from traditional spaces into digital platforms, demanding more adaptive and effective communication strategies. This study aims to analyze the communication strategies employed in digital da'wah through a content analysis of the podcast Habib Jafar – Berbeda tapi Bersama episode 41, entitled The Role of Religion in Mental Health. Using a qualitative descriptive approach with content analysis, this study identifies inclusive language, storytelling, humor, and empathetic engagement as key strategies. Unlike previous studies that mainly explore digital da'wah from the perspective of platform usage, this research highlights the intersection between digital da'wah and mental health discourse, making the findings particularly relevant for young audiences who face contemporary psychological challenges. These results contribute both theoretically to the study of Islamic communication and practically to the development of effective digital da'wah strategies.

Keywords: Digital Da'wah, Communication Strategies, Content Analysis

INTRODUCTION

The development of information technology has had a significant impact on people's lives, including in the field of Islamic preaching. Preaching, which used to be done more conventionally, has now transformed into various digital platforms such as YouTube, Instagram, TikTok, and podcasts. This transformation requires preachers to have effective communication strategies so that their messages remain relevant and able to respond to the needs of audiences in the digital age (Zuly Qodir, 2019).

One figure who actively utilizes digital media for preaching is Habib Jafar Al-Hadar. Through the podcast Berbeda tapi Bersama (Different but Together), Habib Jafar not only conveys religious teachings, but also presents cross-perspective discussions that emphasize tolerance, inclusivity, and the usefulness of religious values in everyday life. One of the episodes worth analyzing is episode 41, titled "The Role of Religion in Mental Health," featuring Hasan Askari.

This topic is important to explore because mental health is a crucial issue for the younger generation. Many people experience stress, anxiety, and even depression due to critical analysis and challenges in habib ja'fartekanan academic, social, and economic pressures. Religion can play an important role in providing peace of mind, inner strength, and direction in life. Through effective communication, religion is not only seen as dogma, but also as a practical solution for maintaining mental health. Therefore, this article focuses on the effective communication strategies used by

Habib Jafar in delivering his message through podcasts, as well as their relevance to mental health issues.

METHOD

This study uses a qualitative approach with content analysis methods. The main data source is Habib Jafar's podcast *Berbeda tapi Bersama* (Different but Together) episode 41 entitled *The Role of Religion in Mental Health*. The researcher listened to the podcast repeatedly and wrote down important parts relevant to the research focus.

The analysis was conducted using qualitative descriptive methods, namely by interpreting how Habib Jafar delivered his sermons through the use of inclusive language, humor, *storytelling* techniques, and an empathetic approach. These findings were then combined with literature related to digital sermons and mental health issues to strengthen the interpretation.

Data validity is maintained by triangulating references, namely comparing the results of podcast analysis with library sources such as journals, books, and previous research. In this way, the study is able to provide a clear picture of effective communication strategies in digital da'wah.

RESULTS AND DISCUSSION

Profile of Habib Ja'far Al-Hadar

Habib Husein Ja'far Al Hadar was born in Bondowoso, East Java, on June 21, 1988. He comes from a family of Madurese descent and has a lineage that can be traced back to the Prophet Muhammad. He is widely known as a preacher who appears in a style that is different from most habibs in general, so he is often referred to as the "Anti-Mainstream Habib".

His educational journey began at an Islamic boarding school in Bangil, East Java. After that, he continued his studies at Syarif Hidayatullah State Islamic University Jakarta and earned a Bachelor's degree in Islamic Philosophy (S.Fil.I) in the Department of Aqidah and Islamic Philosophy. Not stopping there, in 2020 he completed his Master's degree with a concentration in Hadith Interpretation at the same university.

Development of Da'wah

Dakwah is an activity to convey, teach, and practice Islamic teachings in everyday life. In the book *al-Madkhal ila 'ilm ad-Da'wah* by Muhammad Abu al-Futuh, it is explained that dakwah is the process of conveying Islamic teachings to all human beings and practicing them in real life. The Qur'an contains various verses about dakwah, but among these verses there is one that serves as the main foundation and fundamental basis for the methodology of dakwah. This verse is certainly not ignored by preachers because it is an important key to the success of dakwah.

Invite to the way of your Lord with wisdom and good exhortation, and argue with them in the best manner. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of those who are guided.

Meaning: *"Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His path, and He is most knowing of those who are guided."* (Q.S. An-Nahl: 125).

Traditional methods of preaching have played an important role as the main foundation in efforts to spread Islamic teachings from generation to generation. Since ancient times, tools such as the pulpit, religious gatherings, and print media have been instruments that are not only effective

but also closely connected to the lives of Muslim communities in various regions. These three media serve as the main channels for transmitting religious values, instilling morality, and strengthening Islamic bonds in social life. The pulpit, for example, has long been a symbol closely associated with the tradition of Islamic preaching. Not just a physical place in the mosque for delivering sermons, the pulpit is also seen as a symbol of scholarly authority and a center for the dissemination of religious knowledge. Through the pulpit, preachers convey moral, ethical, and spiritual messages directly to the congregation. The main strength of the pulpit is the face-to-face interaction that allows for emotional connection between the preacher and the congregation. This interaction makes the message of preaching feel more alive, inspiring, and arouses religious fervor among the community (Chozin, 2015).

In addition to the pulpit, majelis taklim also has an equally important position. This forum is usually held regularly and serves as a space for learning together to deepen religious understanding. In majelis taklim, there is two-way interaction, where the preacher not only gives lectures, but also opens up space for discussion, questions and answers, and even deliberations that enrich the participants' knowledge. The advantage of this method lies in the warm atmosphere of togetherness that fosters a solid community. It is here that Islamic values are not only studied theoretically, but also practiced and strengthened collectively, making majelis taklim a means of continuous community development.

As for print media, although often referred to as a conventional medium, it still plays a strategic role in da'wah activities. Publications such as magazines, newsletters, and newspapers are able to document religious information and disseminate it to a wide audience. The advantage of print media lies in its durability compared to electronic media. The religious writings contained therein can be used as a reference repeatedly by readers, both for personal use and for group learning. In addition, print media is also able to reach segments of society that may have limited access to digital technology. Thus, the existence of this media remains relevant in strengthening religious understanding and spreading moderate, inclusive, and scientifically profound Islamic values. Although traditional methods of da'wah have made a significant and proven effective contribution, major challenges have arisen with the changing times. The patterns of communication in society have shifted considerably, especially with the advent of digital technology, which is more popular among the younger generation. Complete reliance on traditional methods has the potential to limit the effectiveness of da'wah, as religious messages can lose their reach and become less relevant to the interaction patterns of modern society. Therefore, preachers are required to be able to adapt to the times. The integration of traditional methods and modern media is an urgent need so that preaching remains relevant, is able to reach a wider audience, while still maintaining the authentic values of the Islamic preaching tradition that has been passed down for a long time. (Rahma & Apriliani, 2016)

The Transformation of Communication Models from Monologue to Dialogue

The transformation of the da'wah communication model from monological to dialogical is an essential development in an increasingly advanced and dynamic digital era. Da'wah, as a medium for conveying religious values and shaping the character of the ummah, can no longer rely solely on passive, one-way communication. Instead, it must move towards interactive and participatory two-way communication in order to adapt to the needs and behaviors of modern audiences. The monological model, which refers to a one-way communication process, has traditionally been the main foundation for the dissemination of da'wah. In the digital realm, this model is usually present

through long lecture videos on platforms such as YouTube, da'wah podcasts that can be downloaded at any time, and da'wah text messages distributed on messaging applications without any space for discussion or direct response from the audience. On one hand, this model offers several advantages that cannot be overlooked. (Irawan, 2025)

First, ease of content production and distribution is a major highlight. Preachers can prepare their preaching materials in a structured manner so that the messages conveyed are consistent, systematic, and in accordance with established scientific standards. Content production becomes more efficient because it only requires one party as the communicator, who can then distribute it to millions of people simultaneously without having to consider the audience's conditions in real time.

Second, this model allows da'wah to reach a wide audience without geographical limitations. Audiences from different regions with different backgrounds can access da'wah materials anytime and anywhere, greatly increasing the reach of da'wah. This is very important in the context of globalization and the spread of digital technology, which opens the door to da'wah not only to local communities but also to international audiences.

However, despite its advantages in terms of efficiency and reach, the monological model has fundamental weaknesses that must be taken seriously. The absence of direct feedback hinders effective communication that promotes deep understanding and clarity of message. Audiences who are merely passive recipients tend to find it difficult to clarify messages that are not well understood or to raise critical arguments if there are discrepancies with their experiences. As a result, the potential for misunderstanding is greater, which can even lead to misinformation about the religious teachings being conveyed.

In addition, the increasingly competitive nature of digital content has prompted some preachers to adopt strategies that prioritize sensation, popularity, or controversy in order to attract audience attention. (Rumata et al., 2021) This monological model with minimal interaction opens up opportunities for the spread of more provocative content that pays less attention to educational substance, thereby damaging the image of da'wah as a means of education that builds and soothes. This situation is dangerous because da'wah can be distorted into a tool that actually reinforces polarization, conflict, and misunderstanding in the virtual community.

Moving away from the limitations of the monological model, the dialogical model emerged as a response to the need to create more lively, participatory, and transformative communication in modern da'wah. The dialogical model places communication as a two-way interaction process that not only transfers messages unilaterally, but also actively involves the audience in constructing shared meaning and developing a more contextual understanding of religion. (Rosniar, 2019)

In practice, dialogical preaching utilizes advances in digital technology such as live streaming features that enable real-time interaction between preachers and audiences. Online question and answer (Q&A) sessions are an effective medium for accommodating questions, clarifications, and direct discussions, so that preaching can be tailored to the real needs and problems faced by the audience. In addition, reflective discussions conducted in online forums also facilitate the development of the audience's emotional intelligence and critical thinking, which in turn fosters empathy and a high level of social awareness.

The main advantage of the dialogical model lies in the development of a da'wah community that is not only large in quantity, but also strong in terms of social and emotional relationships. By responding to audience comments and questions quickly and communicatively, dai form strong bonds of trust while eliminating the traditional hierarchical distance between preachers and

congregations. This two-way interaction allows for direct correction and clarification of information, making the preaching content more accurate and minimizing misunderstandings.

From a communication theory perspective, symbolic interaction asserts that meaning is formed through a process of social negotiation that occurs in two-way interactions. With a dialogical model, this process becomes more optimal because the audience is encouraged to construct understanding collectively with the preacher and other audience members. This approach enriches the dynamics of preaching because it focuses not only on content, but also on interpersonal relationships and community building. (Tarmizi & Azizi, 2023)

In addition to emotional and intellectual aspects, the dialogical model also serves as a bridge connecting various cultures and communities that are geographically and socially diverse. Various digital platforms such as Instagram, YouTube, TikTok, and instant messaging applications open up access to preaching to audiences across national borders, ages, and backgrounds, enabling preaching to reach a wider and more heterogeneous segment of society. (Taufikurrahman & Setyowati, 2024) Modern preachers have also transformed from mere lecturers into discussion facilitators, mentors, and dialogue partners who actively build understanding and cooperation, strengthen social bonds, and provide an inclusive atmosphere that is important for the success of modern preaching.

Effective Communication Strategies Based on Digital Dialogue in Da'wah

In order for the dialogical communication model to run effectively and have maximum impact in digital da'wah, it is necessary to design a communication strategy that integrates various aspects of technique, audience psychology, and community management. (Fauzi, 2023) The following are complementary strategies to support the success of digital dialogical da'wah:

1. Understanding and Tailoring Messages to the Audience (Audience Centricity)

The development of a dialogical strategy must begin with a deep understanding of the characteristics of the audience, such as age, education level, social background, and culture. Listen and learn about the context of the audience's lives so that messages can be conveyed in a relevant, empathetic, and easily understandable manner. Especially to reach the younger generation, preachers must dare to use familiar language, a relaxed but meaningful communicative style, and raise topics that relate to contemporary challenges such as stress management, work ethics, and contemporary social issues. This approach eliminates the impression of hierarchy and makes communication more intimate so that the audience is encouraged to actively express their opinions and questions.

2. Optimal Use of Digital Interactive Features

Digital technology provides facilities that greatly support dialogic communication, such as live streaming, live chat, interactive polls, and Q&A features. Activate and optimize the use of these features on various potential platforms such as Instagram, TikTok, YouTube, Facebook Live, and instant messaging applications. These features not only serve as communication tools, but also as a means of building a cohesive and supportive digital community. With real-time interaction, audiences can feel closer to the dai and feel personally involved, improving intercultural communication skills that are increasingly needed.

3. Cross-Background Collaboration Strategy (*Influence Marketing and Co-Creation*)

Collaborating with influencers from various backgrounds, including religious leaders, social activists, celebrities, and content creators, opens up exciting opportunities for digital da'wah to reach a more diverse and dynamic audience. These collaborations increase credibility

and expand the distribution network of da'wah organically through shared audiences. Dai are also required to have emotional intelligence and good interpersonal skills so that collaborations can run harmoniously and continue to prioritize authentic da'wah values. The co-creation or content collaboration approach also motivates audiences to actively contribute to the communication process, resulting in a stronger sense of ownership of the da'wah message that is built together. (Astutik & Yaqin, 2024).

4. Building and Managing an Effective Online Community

An inclusive and supportive digital da'wah community is the main foundation for the success of dialogical da'wah. Dai need to focus their attention on creating communication spaces such as WhatsApp groups, Telegram, discussion forums, or well-organized Facebook groups that can serve as a medium for information exchange and social value reinforcement. Community management must be carried out wisely and civilly, by maintaining a productive culture of dialogue, responding to criticism and negative comments with wisdom, and ensuring that interactions remain constructive. Preachers act as accessible facilitators and mentors, capable of building trust and fostering a sense of belonging and emotional attachment among community members, so that the message of da'wah is received and internalized more deeply.

The transformation from a monological to a dialogical model certainly provides many benefits, but it also presents real challenges that must be anticipated for the sake of the continuity and quality of digital preaching. First, from the perspective of the dai or preacher, competent digital communication skills are required, including mastery of technology, management of online audience dynamics, and the ability to moderate discussions intelligently and ethically. Preachers must also be able to maintain a balance between scientific authority and personal familiarity, so that the message remains respected without losing its inclusive nuance. Second, the digital technology used must be continuously updated and optimized in order to accommodate increasingly complex and diverse interaction needs. Easily accessible platforms and continuously developing interactive features must be utilized to the maximum extent possible in order to maintain audience engagement. Third, content monitoring is becoming increasingly important to ensure that digital preaching is not dominated by negative narratives, misinformation, or provocative content that can damage social and religious harmony. Preachers and preaching platform managers must work together with various stakeholders to manage content moderation and maintain the quality of preaching. (Firman Maulidna et al., 2025)

Analysis of Habib Ja'far's Effective Communication Strategy

Based on the analysis of different podcasts but together with episode 4, it can be seen that in his preaching, Habib Ja'far applies four aspects of communication strategy: 1) using inclusive and non-judgmental communication, characterized by the words spoken and the responses of the guests invited to the podcast. 2) *Storytelling* in " " the analysis of the podcast found that in his delivery, he always connects with stories that are relevant to the present and still related to the theme of the podcast. 3) He often inserts humor into his speech so that the podcast does not seem too formal and rigid in his preaching. 4) An empathetic approach is shown by his concern for the audience's concerns. 5) Collaboration with various figures so that the message of preaching can reach a more diverse audience. Theoretically, the communication strategy carried out by Habib Ja'far can be considered a strategy that can enrich the study of Islamic communication. Practically, Habib Ja'far's concept can be said to provide guidance for preachers and digital content creators on how to convey religious messages in a more friendly, contextual, and relatable manner to the

needs of the younger generation. Thus, preaching in the digital age does not appear monotonous and rigid like traditional preaching in the past. (Noise, 2022)

The Role of Religion in Mental Health

Based on the results of an analysis of a podcast by Habib Ja'far and Hasan Askari, they comprehensively discuss the role of religion in mental health, with the main emphasis being that religion is not the only solution to solving all psychological problems. Mental disorders such as depression, bipolar disorder, schizophrenia, and other mood disorders are complex and require appropriate professional treatment, usually through a combination of psychotherapy and medication prescribed by a psychologist or psychiatrist based on an accurate diagnosis. Incorrect treatment or self-diagnosis without scientific basis can worsen the condition and hinder recovery. In this context, religion should be viewed as one of the supporting aspects that contribute to mental health, alongside other factors such as family, social relationships, work, and physical condition. (Fajrussalam et al., 2022)

The speaker emphasized that religion should be viewed in psychology in a balanced and realistic manner. Religion does not always play a positive role, especially when someone is forced to be "grateful" or feel "unfaithful" when experiencing mental problems, which can actually worsen the situation. However, when practiced as genuine spirituality—not merely as a formal ritual—religion can provide peace of mind, a deep meaning to life, and the community support that is so necessary for maintaining mental health. This is also supported by the long history of Islam's contribution to the development of mental health services, such as the establishment of the world's first mental hospital by the Islamic caliphate in 705 AD. From the perspective of modern psychology, including evolutionary psychology, religion is one of five factors that influence a person's mental well-being. These factors are friendship, family, career, spirituality, and physical health. When religion is practiced as a strong source of spirituality, a person has a deep sense of purpose and motivation to face life's pressures. Conversely, merely practicing religion superficially without internalizing its meaning does not provide similar benefits for mental health.

The increasingly popular phenomenon of mental health trends is also discussed critically. Many people now use the term mental disorder incorrectly, over-diagnosing themselves or misunderstanding it, which can have fatal consequences, such as ignoring serious symptoms that should be treated professionally. This can have negative consequences, including increasing stigma and belittling the suffering of those who actually experience mental disorders. Therefore, it is important for the public to be educated on when someone needs to seek help from a psychologist or psychiatrist, namely when mental disorders begin to interfere with personal life—for example, relationships with partners, family, or work—or if there are persistent symptoms such as prolonged sadness, fatigue without physical cause, or significant behavioral changes. Psychologists and psychiatrists play a vital role in providing a safe space for people to talk without fear of judgment, as they are trained for years to listen with empathy and without judgment. If someone does not feel comfortable with one professional, it is recommended to try another until they find the right one. Psychologists are not only for those who are "sick," but can also serve as professional confidants, helping navigate inner conflicts and life's uncertainties. (Masrur & Salsabila, 2021)

As a basis for teaching, the podcast quotes a verse from the Qur'an that is highly relevant to the scientific and spiritual approach to dealing with problems:

فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"So ask the people of knowledge if you do not know" (QS. An-Nahl: 43)

This verse reinforces the importance of seeking knowledge and information from experts, including in the fields of psychology and mental health, when religion itself does not have a direct solution.

Additionally, there is another verse that emphasizes peace of mind through remembrance of Allah:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Remember, only by remembering Allah do hearts find peace"

This verse shows how spirituality and worship can be a natural psychological therapy to calm the soul.

Religion should also be used as a gateway to therapy for those who have strong religious values in their lives. Therapy that integrates spirituality can provide great benefits, including calming the mind through rituals such as prayer or meditation, which are far more meaningful than mere physical movements. In addition, religion provides a framework of meaning that helps reduce feelings of nihilism and provides strength when facing difficult times, such as belief in life after death or hope from God even in times of hardship. However, this must be done without imposing religious values on individuals who are not religious, as this can actually worsen their condition. Cooperation and respect between religious leaders and psychology professionals is considered very important. Each has disciplinary limitations, and collaborative reinforcement will be more effective in overcoming mental health problems. This discussion also highlights social sensitivity related to stigma, sectoral ego among religious leaders and psychologists, and the need for mutual understanding so that the support provided is truly on target and helps the people.

CONCLUSION

This study concludes that the transformation of da'wah communication from monological to dialogical is not merely a technical change, but a paradigm shift in religious communication in the digital age. Through the use of inclusive language, storytelling, humor, and an empathetic approach, Habib Jafar has succeeded in making da'wah messages more accessible and relevant, particularly in addressing mental health issues. Theoretically, this research enriches the discourse on Islamic communication by demonstrating the role of dialogical strategies in digital da'wah. Practically, this research provides valuable input for preachers and digital content creators on how to convey religious messages in a more empathetic, contextual, and relevant manner to the needs of the younger generation. For further research, the analysis can be expanded by examining audience responses or conducting comparative studies with other digital preachers.

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