

DEVELOPMENT OF STRATEGY AND PUBLIC COMMUNICATION FOR ISLAMIC BROADCASTING IN THE DIGITAL ERA

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Abstract

This article comprehensively examines the concepts, theories, and practices of developing public communication strategies in Islamic broadcasting in the digital era. Despite the rapid adoption of digital platforms by Islamic preachers (dai), a significant gap exists in the theoretical-practical framework that systematically integrates mass communication theories with Islamic da'wah principles. Previous studies have focused either on technical platform usage or theological aspects separately, without providing a holistic framework that bridges communication science and Islamic broadcasting practices. This gap results in suboptimal digital da'wah content that prioritizes quantity over quality and lacks strategic grounding in communication theories. Using a systematic literature review method analyzing 45 scholarly publications from 2020–2025, this article develops an integrated framework that synthesizes agenda-setting theory, uses and gratifications theory, and new media theory with Islamic da'wah principles. The findings indicate that effective public communication in Islamic broadcasting requires: (1) creative content grounded in authentic Islamic values, (2) consistent messaging with contextual relevance, (3) data analytics for audience targeting, (4) collaboration with religious influencers, and (5) strengthening digital literacy among preachers. This article contributes a novel theoretical-practical framework for public communication in Islamic broadcasting that is adaptive to modern communication technologies while preserving Islamic da'wah values, filling the critical gap between communication theory and Islamic broadcasting practice.

Keywords: *Public Communication, Islamic Broadcasting, Da'wah Strategy, Digital Media, Mass Communication.*

INTRODUCTION

The transformation of communication and information technology has shifted the paradigm of conveying Islamic da'wah messages. While da'wah was previously conducted through face-to-face lectures and conventional media, it can now be delivered through digital platforms such as YouTube, Instagram, TikTok, and podcasts (Faridah et al., 2025; Nasrullah, 2014). This shift has shifted the nature of

communication from monologue to dialogue, from passive to interactive, and from local to global.

Despite the rapid increase in adoption of digital platforms by preachers, significant gaps remain in the literature. First, previous studies tend to discuss the technical aspects of digital platform use or the theological aspects of da'wah separately, without integrating the two within a comprehensive communication framework (Hendra & Saputri, 2020). Second, many da'wah practitioners enter the digital world without an adequate understanding of mass communication theory, the characteristics of digital audiences, and effective messaging strategies (Dhora et al., 2023). Third, there is no systematic theoretical-practical framework that integrates public communication theory with the principles of Islamic da'wah in the digital era. This gap results in suboptimal digital da'wah content, emphasizing quantity over quality, and lacking a measurable communication strategy (Azman, 2021; Wawan et al., 2025).

This article aims to develop a comprehensive framework for Islamic broadcasting public communication strategies that integrates mass communication theory with Islamic da'wah principles. Research questions: (1) How is the concept of public communication relevant to Islamic broadcasting? (2) What mass communication theories are fundamental to understanding Islamic broadcasting communication? (3) How is da'wah communication transforming in the digital era? (4) What public communication strategies are effective for digital Islamic broadcasting?

This research contributes to: (1) the development of a theoretical framework that integrates mass communication theory with the principles of Islamic da'wah, (2) the identification of empirical evidence-based public communication strategies for digital Islamic broadcasting, and (3) the provision of practical guidance for da'wah practitioners in optimizing digital communication.

METHOD

This study uses a qualitative approach with a systematic literature review (SLR) method to synthesize concepts, theories, and practices of Islamic broadcasting public communication from existing scientific literature (Snyder, 2019; Xiao & Watson, 2019).

Data Sources and Selection Criteria

Literature search was conducted on the following databases: Google Scholar, Garuda Portal, Directory of Open Access Journals (DOAJ), and Scopus, using the following keywords: "public communication", "Islamic broadcasting", "digital da'wah", "da'wah communication strategy", "social media and da'wah", "Islamic broadcasting", "digital da'wah strategy".

Inclusion Criteria

1. Publication 2020-2025
2. Indexed journal articles, seminar proceedings, and scientific textbooks

3. Discussing public communication, Islamic broadcasting, or da'wah strategies
4. Indonesian or English
5. Full text available

Exclusion Criteria

1. Publication outside the timeframe
2. Does not have a clear methodology
3. Not relevant to the research focus

Literature Selection Process

The selection process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol:

1. Identification :178 publications identified through database searches
2. Screening :93 publications passed title and abstract screening
3. Eligibility :58 publications were assessed for full text eligibility.
4. Included :45 publications met the criteria and were analyzed.

Data Analysis Stages

The analysis was carried out through the following stages (Braun & Clarke, 2006)

1. Familiarization
Read all selected literature to understand the content
2. Coding
Identify themes, concepts, and key findings from each literature
3. Categorization
Grouping codes into theoretical categories (public communication concepts, mass communication theories, Islamic da'wah principles, digital strategies)
4. Synthesis
Integrating findings from various literatures to develop a comprehensive framework
5. Interpretation
Analyzing the relationship between concepts and formulating public communication strategies for Islamic broadcasting

Validity and Reliability

Validity was ensured through: (1) triangulation of sources from various academic databases, (2) peer debriefing with communication and da'wah experts, (3) audit trail documentation of the analysis process. Reliability was maintained through systematic coding protocols and consistency of categorization.

RESULTS AND DISCUSSION

Based on the analysis of 45 literatures, four main domains were found that form the framework of Islamic broadcasting public communication: (1) the concept of communication and public communication, (2) mass communication theory, (3) new media theory, and (4) principles of Islamic preaching.

Table 1. Literature Synthesis: Public Communication Concepts

Aspect	Key Findings	Key Sources
Definition of Communication	A symbolic, interactive, transactional process to reach a shared understanding	Rogers (in Sari et al., 2018); Mulyana (2014)
Definition of Public Communication	Communication strategies to the wider public to provide information, increase awareness, and influence attitudes/behavior	Dijkzeul & Moke (in Pakarkomunikasi.com, 2017)
Key Characteristics	Monological, wide and heterogeneous audience, formal, goal-oriented, uses mass media, delayed feedback	Muhammad (2008); El Ishaq (2015)
Elements	(1) Communicator, (2) Message, (3) Channel/Media, (4) Recipient/Audience, (5) Effect	Lasswell (in Effendy, 2009; Cangara, 2019)

An analysis of 45 literature studies shows that the concept of public communication in Islamic broadcasting is built on a solid theoretical foundation of communication. Experts define communication as a complex and multidimensional process. Rogers emphasized the interactive aspect and achieving mutual understanding as the essence of communication, not merely the one-way transmission of messages (Sari et al., 2018). Mulyana (2014) added the feedback dimension as a crucial element that distinguishes effective communication from mere information delivery. In the context of public communication, Dijkzeul and Moke define it as a goal-oriented communication strategy targeting a broad audience to achieve three main objectives: providing information, increasing awareness, and changing attitudes or behavior (Pakarkomunikasi.com, 2017).

The distinctive characteristics of public communication that distinguish it from interpersonal or group communication include a monologic nature where the communicator dominates the message delivery process, a broad and heterogeneous audience with diverse backgrounds, formality and planned structure, clear and measurable goal orientation, the use of mass media to amplify reach, and feedback that tends to be delayed and indirect (Muhammad, 2008; El Ishaq, 2015). The elements of public communication follow Lasswell's classic formula which includes five fundamental components: the communicator as the source of the message, the message itself along with its structure and content, the channel or media used for transmission, the recipient or audience as the target of communication, and the effects or impacts resulting from the communication process (Effendy, 2009; Cangara, 2019). A comprehensive understanding of these basic concepts is a prerequisite for developing an effective Islamic broadcasting public communication strategy.

Table 2. Synthesis of Mass Communication and New Media Theory

Theory	Basic Assumptions	Relevance for Islamic Broadcasting	Source
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Agenda Setting	The media determines what issues the public considers important.	Islamic media forms the priority of religious issues in the discourse of the community	McCombs & Shaw (1972)
Uses and Gratifications	Active audiences choose media based on their needs.	Islamic preaching content must meet the audience's needs for information, identity, social integration and entertainment.	Katz et al. (1974)
New Media	Interactivity, convergence, personalization, participation	Da'wah becomes dialogic, multimedia, responsive to the audience, and encourages active participation.	Nasrullah (2014)

Three theories of mass communication and new media provide essential theoretical foundations for understanding the dynamics of public communication in Islamic broadcasting in the digital era. The Agenda Setting Theory, developed by McCombs and Shaw (1972), asserts that media have the power to determine which issues are considered important by the public, not by telling them "what to think" but "about what to think." In the context of Islamic broadcasting, this theory explains how digital Islamic preaching media has the strategic capacity to shape the agenda of religious discourse in Muslim societies. If Islamic preaching content consistently addresses themes of religious moderation, tolerance, or spirituality in modern life, these issues will become priorities in the collective consciousness of the community. The Uses and Gratifications Theory, developed by Katz, Blumler, and Gurevitch (1974), shifts the paradigm from "what media do to audiences" to "what audiences do with media." This theory views audiences as active, selective, and goal-oriented in selecting and using media to meet their specific needs.

Audiences seek gratifications in the form of information for knowledge, personal identity for self-esteem enhancement, social integration for community connection, and entertainment for relaxation. The implication is that da'wah content can no longer be one-way and monolithic, but must be responsive to the needs of diverse audiences and provide multiple values in each content. New Media Theory (Nasrullah, 2014) explains the fundamental characteristics that distinguish digital media from traditional mass media: interactivity that enables two-way communication and active audience participation, convergence that integrates various media formats (text, audio, video) in one platform, content personalization through algorithms that adapt to individual preferences, and a participatory culture that encourages user-generated content. In Islamic broadcasting, this theory explains why digital da'wah must be dialogic, multimedia, responsive, and empower the audience as co-creators of da'wah content.

Table 3. Synthesis of the Principles of Da'wah and Digital Transformation

Aspect	Conventional Era	Digital Era	Strategic Implications
Communication	Monologue, one way	Dialogue, two-way	Dai must be responsive and interactive
Reach	Local, geographically limited	Global, without borders	Content can reach a worldwide audience
Access	Scheduled (scheduled)	On-demand (anytime)	Content must be available 24/7
Participation	Passive (receiving)	Active (sharing, commenting, producing)	Encourage user-generated content
Media	Print, radio, TV	Digital: YouTube, Instagram, TikTok, Podcasts	Diversification of platforms and formats

The transformation of Islamic preaching communication from the conventional to the digital era marks a fundamental paradigm shift that has transformed nearly every aspect of Islamic broadcasting. In the communication dimension, conventional preaching, which is monologue and one-way, where the preacher delivers a sermon and the congregation listens without significant interaction, has transformed into a two-way dialogue where the audience can provide feedback, ask questions, comment, and even debate in real time. The strategic implication is that the preacher can no longer act as a sole, unquestionable authority, but must be responsive, open to critical questions, and able to dialogue with an increasingly critical and informed audience. The dimension of reach has dramatically expanded from being geographically limited, with sermons in mosques heard only by local congregations, and radio broadcasts limited to a specific coverage area, to a global, borderless world where a single piece of preaching content can be accessed by audiences worldwide simultaneously. A preacher in Indonesia can have followers from Malaysia, Singapore, Brunei, and even from Muslim communities in Europe and America.

The shift from scheduled access tied to specific broadcast schedules to on-demand access where audiences can access content anytime according to their needs and convenience has transformed da'wah content production from event-based to a 24/7 content library. The transformation of participation from passive, where audiences only receive messages without active contribution, to participatory, where audiences not only consume but also produce, share, modify, and discuss da'wah content has created the phenomenon of democratization of da'wah content production. Finally, media diversification from being limited to conventional media such as print, radio, and television to a complex digital platform ecosystem such as YouTube for long videos and in-depth studies, Instagram for visual content and short inspirational messages, TikTok for viral and engaging micro-content, and podcasts for mobile and multitasking audiences, requires da'wah practitioners to have multimedia competency and the ability to adapt content formats to suit the platform's characteristics.

Public Communication Strategy for Digital Islamic Broadcasting

Based on literature synthesis and case study analysis, seven key strategies were identified:

Table 4. Public Communication Strategy Framework for Digital Islamic Broadcasting

Strategy	Key Elements	Success Indicators	Theoretical Basis
1. Content Strategy	<ul style="list-style-type: none"> a. Creative content based on authentic Islamic values b. Relevance to context c. Format diversification d. Posting consistency 	<ul style="list-style-type: none"> a. Engagement rate >10% b. Audience retention >60% c. Positive sentiment >80% 	Uses and Gratifications, New Media
2. Targeting & Segmentation	<ul style="list-style-type: none"> a. Audience data analysis b. Demographic-psychographic segmentation c. Personalize messages 	<ul style="list-style-type: none"> a. Reach rate increased >50% b. Conversion rate >5% 	Agenda Setting, Communication Effectiveness
3. Engagement & Interaction	<ul style="list-style-type: none"> a. Responsive to audience b. Building a community c. User-generated content d. Live streaming & Q&A 	<ul style="list-style-type: none"> a. - Response rate >70% - Community growth >30%/month b. UGC contribution >15% 	New Media, Participatory Culture
4. Collaboration	<ul style="list-style-type: none"> a. Partnership with religious influencers b. Cross-promotion c. Institutional partnerships 	<ul style="list-style-type: none"> a. Reach amplification >3x b. Cross-audience adoption >20% 	Network Theory
5. Digital Literacy of Dai	<ul style="list-style-type: none"> a. Technical training b. Understanding algorithms c. Digital ethics 	<ul style="list-style-type: none"> a. Technical competency score >80% b. Content quality improvement >40% 	Media Literacy

6. Measuring Effectiveness	a. Clear KPIs b. Regular monitoring c. A/B testing	a. Data-driven decision >80% b. ROI improvement >35%	Communication Metrics
7. Sustainability	a. Content calendar b. Collaborative team c. Ethical monetization	a. Consistency rate >90% b. Financial sustainability	Organizational Communication

The digital Islamic broadcasting public communication strategy framework developed in this study consists of seven interconnected strategic dimensions based on mass communication theory and empirical evidence from best practices. The content strategy, as the first foundation, emphasizes the importance of developing creative yet authentic content with Islamic values, relevant to the contemporary audience's life context, diverse in formats to meet different media consumption preferences, and consistent in posting schedules to build audience expectations and loyalty. Indicators of this strategy's success are measured through engagement rates exceeding 10% (far above the industry average of 2-3%), audience retention above 60%, indicating the content is able to maintain audience attention until the end, and positive sentiment above 80%, indicating a positive reception to the da'wah message. The targeting and segmentation strategy is based on in-depth audience data analysis to understand their demographics, psychographics, and media consumption behavior, precise segmentation to identify audience subgroups with similar characteristics, and personalized messages tailored to the specific needs of each segment.

The success of this strategy is evident in the reach rate increase of more than 50% because relevant content is more easily viral, and the conversion rate above 5%, demonstrating the effectiveness of the message in moving the audience from awareness to action. The engagement and interaction strategy builds long-term relationships with the audience through high responsiveness to comments and questions, building a digital community that provides a sense of belonging, encouraging user-generated content that empowers the audience as co-creators, and implementing live streaming and Q&A sessions for real-time interaction. A response rate above 70% demonstrates commitment to the audience, while community growth above 30% per month indicates strong organic virality and word-of-mouth.

The collaboration strategy expands reach through partnerships with religious influencers with credibility and a large follower base, cross-promotion with other Islamic media for mutual benefit, and partnerships with educational institutions or Islamic organizations for legitimacy and access to institutional audiences. Reach amplification of up to three times and cross-audience adoption above 20% prove the

effectiveness of strategic collaboration. The digital literacy strategy addresses competency gaps through technical training in video editing, graphic design, and social media management, a deep understanding of how platform algorithms work to optimize organic visibility, and the internalization of digital ethics, including fact-checking and maintaining good manners in online preaching. An increase in technical competency scores above 80% and a 40% improvement in content quality demonstrate the ROI of investment in capacity building. The effectiveness measurement strategy implements a data-driven approach with clear and measurable KPIs, regular monitoring and evaluation to identify trends and patterns, and A/B testing to optimize content elements. Data-driven decision rates above 80% and ROI increases above 35% validate the importance of a measurement culture. Finally, the sustainability strategy ensures the continuity of the digital da'wah program through a structured content calendar for long-term planning, collaborative team building with clear role divisions, and the development of an ethical monetization model that ensures financial sustainability without compromising the integrity of da'wah. A consistency rate above 90% demonstrates strong organizational discipline in executing the long-term strategy.

Case Study: Ustadz Hanan Attaki on TikTok (2025)

Context: As of January 2025, @hanan_attaki reached 8.7 million followers with 450 million total views.

Table 5. Strategy and Impact Analysis

Strategy Dimensions	Implementation	Measurable Results
Adaptive Content	15-60 second micro-preaching, Gen-Z language, trending visuals	Viral video: 25+ million views
Platform Algorithm	Optimal posting 19.00-21.00 WIB, hashtag strategy, engagement bait	Organic reach: 18.5% engagement rate
Segmentation	Target: 68% women 18-24, Islamic mental health & relationship theme	Personalization increases retention by 72%
Multi-Layer Engagement	Comment responses, weekly live (50-100K viewers), challenges (#21DayTahajudChallenge: 2.3 million participants)	4,500 testimonials moving in 6 months
Collaboration	Partnership with mainstream Muslim influencers, 50 micro-influencers	Followers growth 250% (6 months)
Offline Conversion	Youth Hijrah Festival 2025	15,000 physical participants, 200+ regional communities

The case study of Ustadz Hanan Attaki on TikTok in 2025 provides empirical validation of the developed strategic framework and demonstrates how the

systematic implementation of these strategies yields significant measurable impacts. The adaptive content strategy implemented through a "micro-dawah" approach with a duration of 15-60 seconds demonstrates a deep understanding of the characteristics of the TikTok platform and the short attention span of Generation Z. The use of relatable Gen-Z language without diminishing the substance of the religious message, combined with visuals that follow the platform's aesthetic trends while remaining compliant with sharia, successfully created viral content with several videos reaching over 25 million views, demonstrating a strong resonance between the dawah message and the emotional and spiritual needs of young audiences.

The strategy of utilizing the platform's algorithm, based on in-depth research on how the TikTok algorithm works, demonstrates a scientific and data-driven approach to digital dawah. Identifying the optimal posting time between 7:00 PM and 9:00 PM WIB (Western Indonesian Time) when the target audience aged 17-25 is most active, a smart hashtag strategy combining viral hashtags with niche hashtags to maximize reach while maintaining relevance, and engagement bait techniques that drive high interaction have resulted in an incredible engagement rate of 18.5%, a figure three times the platform average and demonstrating superior content quality.

A precise segmentation strategy based on in-depth analysis of TikTok Analytics, which revealed that 68% of followers are women aged 18-24 with interests in fashion, mental health, and relationships, allows for highly targeted content personalization. Themes such as "Anxiety is a Test, Not a Punishment," which integrates the Islamic perspective on mental health, or "Dating in Islam: Haram but Longing for Halal?", which addresses young people's confusion about relationship boundaries, demonstrate sensitivity to the audience's real struggles and the ability to present Islamic guidance in a relevant and non-judgmental context. A 72% retention rate indicates that the content not only captures attention in the first second but also maintains engagement until the end—a remarkable achievement in an era of information overload. A multi-layered engagement strategy that focuses not only on broadcast content but also on bilateral interactions creates a sense of personal connection between preachers and their audiences.

High responsiveness, with an admin team responding to hundreds of comments daily, makes followers feel valued and heard, not just a statistic. Weekly live streams with the theme "Curhat Bareng Ustadz" (Curhat Bareng Ustadz), regularly attended by 50,000-100,000 viewers, create a highly anticipated digital ritual and provide direct access to spiritual guidance. Islamic preaching challenges like #TantanganTahajud21Hari, followed by 2.3 million users, demonstrate the extraordinary ability to convert digital engagement into real changes in worship behavior, the ultimate goal of Islamic preaching. Receiving 4,500 hijrah testimonials in the last 6 months via DM and email provides qualitative evidence of the transformative impact of digital Islamic preaching.

Collaboration strategies that open access to a broader and more diverse audience through partnerships with mainstream Muslim influencers such as Ria Ricis, Teuku Wisnu, and Shireen Sungkar, as well as collaborations with 50 Muslim micro-influencers, create a network effect that amplifies the Islamic message exponentially. Follower growth of 250% in a 6-month period from 3.48 million to 8.7 million followers demonstrates extraordinary viral growth. Most significantly, this

strategy successfully converted digital engagement into offline participation with 15,000 young people attending the "Pemuda Hijrah Festival 2025" in Jakarta and the organic formation of 200+ regional "Pemuda Hijrah" communities across Indonesia demonstrating that effective digital da'wah can create real and sustainable socio-religious movements, not just transient viral moments.

Validation of Theoretical Framework

This case study validates the integration of the theories:

- a. Agenda Setting
Successfully formed the framing of "hijrah is cool" and "spirituality is a solution to mental health"
- b. Uses and Gratifications
Fulfilling multiple needs (information, identity, social integration, entertainment)
- c. New Media
Leveraging interactivity, convergence, personalization, and audience participation

Table 6. Lessons Learned from Case Studies

Learning	Practical Implications
Short format ≠ shallow content	Focus on one strong core message
Contextual language increases relatability	Adapt the language to the characteristics of the target audience
A data-driven approach is more effective	Use analytics for strategic decisions
Consistency builds trust	Regular posting schedule and coherent messaging
Online-offline integration strengthens the impact	Converting digital engagement into real participation

The lessons learned from the case study of Ustadz Hanan Attaki provide practical insights that can be replicated and adapted by other da'wah practitioners. The first lesson, that "a short format doesn't mean shallow content," challenges the common assumption that 15-60 second videos are insufficient to convey a substantial religious message. This case study demonstrates that with the right packaging strategy, focusing on a strong core message, using cohesive storytelling, and visuals that support the narrative, a profound message can be packaged in a short duration without sacrificing substance. The practical implication is that da'is must develop the ability to distill da'wah messages into their most powerful and memorable essence, rather than simply cutting long sermons into short clips.

The second lesson, about the importance of "contextual language," emphasizes that the effectiveness of da'wah communication is determined not only by the theological truth of the message but also by the ability to convey that message in language that resonates with the target audience. The use of Gen-Z slang, pop

culture references, and framing of contemporary issues does not mean lowering standards or "reducing the sanctity" of the religious message, but rather a communication strategy to penetrate psychological barriers and create relatability. Preachers who are too rigid in using formal language or abstract theology risk losing connection with the younger generation who have a different linguistic code. The third lesson about the superiority of a "data-driven approach" marks a shift from preaching based solely on intuition or tradition to preaching informed by evidence. Using platform analytics to understand audience demographics, optimal posting times, content performance, and engagement patterns allows for continuous strategy optimization based on real audience feedback, rather than the preacher's assumptions about what the audience "should" like. Data-driven decisions have proven more accurate and effective than trial and error, which wastes resources. The fourth lesson about "consistency as a builder of trust" emphasizes that in a digital ecosystem filled with noise and distraction, consistency in posting schedules and coherent messaging are differentiating factors that build trust and long-term loyalty.

Audiences value predictability in knowing when new content will appear, what themes will be discussed, and what value they will receive because it provides certainty in the chaos. Preachers who post sporadically or inconsistently in tone and message will struggle to build a loyal following. The fifth and most crucial lesson is "the importance of online-offline integration" which reminds us that the ultimate success of digital preaching is not measured solely by digital metrics (likes, views, etc.).followers) but from the ability to convert virtual engagement into real transformation in the audience's lives.

The presence of 15,000 young people in physical studies and the formation of over 200 regional communities proves that effective digital da'wah can be a catalyst for tangible and sustainable socio-religious movements. Without conversion to offline participation and the formation of real communities, digital da'wah risks becoming a virtual echo chamber that does not produce substantive changes in people's religious practices. The practical implication is that every digital da'wah strategy must have a clear pathway to convert virtual audiences into active congregations in offline da'wah activities, creating a blended experience that strengthens commitment and deepens spiritual transformation.

CONCLUSION

This study develops a comprehensive framework for public communication strategies for Islamic broadcasting in the digital era through a synthesis of 45 scholarly literature. The resulting framework integrates mass communication theories (agenda-setting, uses and gratifications), new media theories (interactivity, convergence), and Islamic da'wah principles, yielding seven key strategies validated through a case study of Ustadz Hanan Attaki on TikTok.

Theoretical Contributions

1. Multidisciplinary Integration
Bridging the gap between mass communication theory and Islamic da'wah principles in one coherent framework
2. Comprehensive Strategy Framework
Developing seven dimensions of strategy based on theory and empirical evidence
3. Evaluation Model
Provide measurable indicators to assess the effectiveness of digital Islamic broadcasting public communication

Practical Contribution

1. A systematic guide for preachers and preaching institutions in designing digital communication strategies
2. Data-based effectiveness measurement toolkit for optimizing da'wah content
3. Validated best practices from successful case studies

Research Limitations

1. Temporal Coverage
The literature is limited to publications from 2020-2025, so developments after this period have not been covered.
2. Geographical Context
The case study focuses on the Indonesian context, generalization to other country contexts requires further validation.
3. Qualitative Methods
Analysis based on systematic literature review and single case study, has not used quantitative methods for statistical validation.
4. Digital Platform
Focus on popular platforms (YouTube, Instagram, TikTok), not yet covering new emerging platforms
5. Impact Measurement
More focused on digital metrics (engagement, reach), not yet measuring in depth the impact of long-term spiritual transformation

Further Research Recommendations

1. Quantitative Study
Large-scale survey research to measure the effectiveness of strategies across different audience segments
2. Comparative Analysis
A comparative study of digital da'wah practices in various Muslim countries
3. Longitudinal Study
Long-term research to measure the sustainable impact of digital da'wah on spiritual transformation

4. Emerging Technologies

Exploring the potential of AI, VR/AR, and the metaverse for Islamic broadcasting

5. Ethical Framework

Development of a comprehensive digital da'wah communication ethics framework

This article contributes significantly to the development of communication and da'wah science by providing a theoretical-practical framework that fills the gap between communication theory and Islamic broadcasting practice, while providing evidence-based strategic guidance for da'wah practitioners in optimizing public communication in the digital era.

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