



SOCIAL MEDIA MANAGEMENT FOR ISLAMIC DA'WAH: A STUDY OF HABIB JA'FAR'S SOCIAL MEDIA CONTENT USING AN INCLUSIVE DA'WAH APPROACH

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Abstract

The rapid development of digital media has transformed the ways religious messages are produced, circulated, and received, creating both opportunities and challenges for religious communicators. This study examines the social media management strategy implemented by Habib Husein Ja'far Al Hadar, one of the most influential millennial preachers in Indonesia, through the theoretical framework of inclusive da'wah. Using a qualitative descriptive approach combined with content analysis and framing analysis, this study systematically analyzes Habib Ja'far's digital content on Instagram (@husein_hadar), TikTok (@huseinjafar), YouTube (Jeda Nulis and Log In by Deddy Corbuzier), as well as various cross-platform collaborations. The findings reveal a multilayered and sophisticated model of social media management based on five main pillars: (1) content adaptation according to platform characteristics, (2) algorithmic optimization through audience engagement engineering, (3) the construction of inclusive interreligious narratives, (4) audience co-creation and participatory communication, and (5) brand identity consistency within digital flexibility. Habib Ja'far's approach demonstrates that inclusive da'wah is not merely a theological orientation, but a strategic communication framework that integrates Islamic values of *rahmah*, *tawassuth*, and *hikmah* with the principles of contemporary digital marketing.

Keywords: Social Media Management, Digital Da'wah, Inclusive Da'wah, Islamic Communication



INTRODUCTION

The massive digital transformation that has taken place since the second decade of the twenty-first century has revolutionized nearly every aspect of human life, including religious practices and the ways religion is communicated to the public.¹ In Indonesia, the country with the largest Muslim population in the world, this phenomenon presents highly complex and academically significant dynamics.² Social media platforms such as Instagram, TikTok, YouTube, and Twitter/X have become new public spaces in which religious discourse, spiritual values, and da'wah messages are produced, distributed, consumed, and debated every day by millions of users.³

It is within this context that the emergence of Habib Husein Ja'far Al Hadar deserves serious academic attention. Habib Ja'far is not merely a preacher who uses social media as an auxiliary tool for spreading religious messages; he has built a structured and carefully planned digital communication ecosystem that consistently presents inclusive da'wah values beyond narrow boundaries of religious identity.⁴ His millions of followers across various platforms, the active participation of non-Muslims in his religious discussions, and his documented interfaith collaborations make him a unique model that has not yet been widely examined from the perspective of strategic communication management.

¹ Lailatul Maflucha, "Etika Jurnalistik Dalam Era Digital: Menghadapi Tantangan Dengan Kode Etik Pers," *JMA: Jurnal Media Akademik* 2, no. 1 (2024): II, 109-24.

² Fahmi Sidiq, "The Role and Challenges of Indonesian Broadcasting Commission (KPI) in Facing the Digitalization Era of Broadcasting Media in Indonesia," *International Journal of Linguistics, Communication, and Broadcasting* 1, no. 1 (2023): I, 15-19.

³ Diana Dobrin, "The Hashtag in Digital Activism: A Cultural Revolution," *Journal of Cultural Analysis and Social Change* 5, no. 1 (2020), doi:10.20897/jcasc/8298.

⁴ R Fadilah, "Dakwah Digital Dan Interaksi Lintas Iman: Studi Kasus Habib Husein Ja'far," *Jurnal Dakwah dan Komunikasi* 10, no. 2 (2024): X, 99-112, doi:10.29240/jdk.v10i2.9876.

Studies on digital da'wah in Indonesia have developed rapidly in recent years.⁵ Several scholars have examined the use of social media by Indonesian preachers from various perspectives, including the effectiveness of message communication, the construction of online religious identity, platform-based social mobilization, and framing analysis of da'wah content. However, very few studies have examined in depth the aspect of social media management as a distinct field of inquiry integrated with the values of inclusive da'wah.

A review of the literature shows that Alvian Ramadhan's study, entitled "Strategi Dakwah Habib Ja'far dalam Membangun Toleransi Beragama dalam Konten Log In," emphasizes inclusive da'wah strategies through framing analysis focused on the values of tolerance and interreligious dialogue, but it does not systematically examine media management and content distribution strategies.⁶ Furthermore, Muhammad Ariful Hakim's study, entitled "Komunikasi Pembelajaran Pendidikan Islam Moderat dalam Podcast Log In Season 2 oleh Habib Ja'far," examines educational communication patterns based on religious moderation through a social construction approach, but remains limited to the analysis of instructional communication without exploring digital platform optimization and strategic audience engagement.⁷ In addition, the study by Aulia Syakinah Maulani et al., entitled "Pengaruh Podcast Habib Ja'far dalam Dakwah Islam di Era Digital untuk Membentuk Karakter Gen Z yang Bertaqwa," focuses on

⁵ D Irawan and H Naskah, "Strategi Komunikasi Dakwah: Studi Analisis Dakwah Tradisional Dengan Inovasi Digital," *Sy'ar: Jurnal Ilmu Komunikasi* 8, no. 1 (2025): VIII, 1-16, doi:10.37567/syiar.v8i1.3011.

⁶ Alvian Ramadhan, "Strategi Dakwah Habib Ja'far Dalam Membangun Toleransi Beragama Dalam Konten Log In," *Jurnal Budi Pekerti Agama Islam* 3, no. 3 (June 9, 2025): III, 193-99, doi:10.61132/jbpai.v3i3.1223.

⁷ Muhammad Ariful Hakim and Saeful Anam, "Komunikasi Pembelajaran Pendidikan Islam Moderat Dalam Podcast 'Log In Season 2' Oleh Habib Ja'far," *AL-MIKRAJ Jurnal Studi Islam dan Humaniora (E-ISSN 2745-4584)* 5, no. 2 (May 25, 2025): V, 1703-19, doi:10.37680/almikraj.v5i2.7233.



the quantitative influence of podcasts on Gen Z character formation, but does not discuss in depth how content strategy and social media management shape that effectiveness.⁸

Based on this gap, this article offers novelty in the form of a comprehensive analysis of inclusive da'wah social media management. It does not only examine messages or effects, but also integrates platform strategy, algorithmic optimization, the construction of interreligious narratives, and audience participation as a systematic and replicable model of digital da'wah communication.

The scope of this study includes an analysis of Habib Ja'far's digital content during the period 2021-2025, with a focus on four main platforms: Instagram (@husein_hadar), TikTok (@huseinjafar), the YouTube channel Jeda Nulis, and the program Log In by Deddy Corbuzier on YouTube. This time frame was selected because it covers the mature phase of Habib Ja'far's digital strategy, during which his inclusive approach gained broad recognition from various communities, including non-Muslim audiences.

METHOD

This study employs a qualitative approach with a descriptive-analytical design, combined with content analysis and framing analysis. A qualitative approach was chosen because the study seeks to understand in depth the meanings, strategies, and values underlying Habib Ja'far's social media management practices, which cannot be reduced merely to numerical data. The unit of analysis consists of digital content published by Habib Ja'far on four major platforms: Instagram

⁸ Aulia Syakinah Maulani et al., "Pengaruh Podcast Habib Ja'far Dalam Dakwah Islam Di Era Digital Untuk Membentuk Karakter Gen Z Yang Bertaqwa," *Mu'ashir: Jurnal Dakwah dan Komunikasi Islam* 3, no. 1 (May 31, 2025): III, 57-76, doi:10.35878/muashir.v3i1.1444.

(@husein_hadar), TikTok (@huseinjafar), YouTube Jeda Nulis, and the program Log In by Deddy Corbuzier from January 2021 to December 2024. Content samples were selected purposively based on the following criteria: content that features interfaith dialogue, content that reaches an above-average engagement rate, content that responds to contemporary issues, and content that represents various platform formats. Data were collected through systematic digital observation, documentation through screenshots and downloaded content, analysis of comments and audience interaction, and a literature review on Habib Ja'far's digital strategies.

Data analysis was carried out through three complementary stages. First, qualitative content analysis was used to categorize content according to themes, formats, language styles, rhetorical strategies, and the values communicated. Second, framing analysis was used to identify the dominant frames employed in constructing inclusive narratives, referring to Entman's (1993) framing model, which includes problem definition, causal diagnosis, moral evaluation, and treatment recommendation. Third, strategic analysis was conducted to connect content and communication choices with the managerial and platform logics underlying them. Data validation was carried out through source triangulation (primary content, audience responses, and academic literature), methodological triangulation (content analysis, framing analysis, and strategic analysis), and peer debriefing with other scholars of Islamic communication.

RESULTS AND DISCUSSION

1. Habib Ja'far's Digital Da'wah Ecosystem

Habib Husein Ja'far Al Hadar was born in Bondowoso, East Java, on June 21, 1988. He was educated in the pesantren tradition at

Pondok Pesantren Bangil, East Java, then completed his undergraduate degree in Islamic Philosophy at UIN Syarif Hidayatullah Jakarta and his master's degree in Qur'anic Exegesis and Hadith at the same university in 2020. The combination of traditional pesantren education and modern philosophical training has produced a distinctive synthesis: a preacher with strong religious authority, reinforced by his prophetic lineage as recognized within the *habib* community, as well as critical thinking skills and flexible communication abilities.

Habib Ja'far's digital presence developed organically from around 2018, but reached a critical point in 2020-2021 when his collaboration with Deddy Corbuzier in the program Log In began to go massively viral. This phenomenon confirms the findings of several scholars that, in the digital era, cross-audience collaboration often becomes the most effective catalyst for expanding a content creator's reach exponentially.

Instagram @husein_hadar is the platform with Habib Ja'far's largest follower base, reaching millions of followers with consistent growth. Content analysis of this platform reveals a sophisticated and structured content management strategy, despite its casual and authentic appearance. In his study of Habib Ja'far's da'wah rhetoric, Mukti (2023) identifies performed authenticity as a key element of his communication strategy: the ability to appear natural and sincere while carefully selecting the moments and messages to be shared with the public.⁹

Habib Ja'far's presence on TikTok (@huseinjafar) represents one of the most interesting strategic adaptations within his digital ecosystem.

⁹ M Mukti, "Retorika Dakwah Habib Husein Ja'far Dalam Program Log In," *Jurnal Studi Komunikasi Islam* 5, no. 1 (2023): V, 55-66, doi:10.18592/jski.v5i1.4102.

TikTok, with its algorithm that distributes content based on users' interests and engagement rather than pre-existing social networks, offers both unique opportunities and challenges for da'wah. The opportunity lies in its potential to reach millions of users who may never actively seek religious content. The challenge lies in how to package complex and nuanced messages into a format that, on average, lasts only 15-60 seconds.

Content analysis of Habib Ja'far's TikTok reveals a distinctive "hook-bridge-value-call" strategy: each video begins with a hook that captures attention within the first three seconds, often in the form of a provocative statement or a surprising question; it then moves to a bridge that connects the hook to a broader context; proceeds to value, namely the core message or insight being offered; and ends with a call that invites the audience to think further, respond, or share. This format closely corresponds to the psychology of TikTok users, who are accustomed to deciding within seconds whether a piece of content is worth continuing to watch or should be skipped.

The YouTube channel Jeda Nulis is the digital space in which Habib Ja'far develops religious and humanistic discourse in its most in-depth and comprehensive format. Unlike Instagram and TikTok, which are dominated by short and visual content, Jeda Nulis presents long-form video formats that allow for the exploration of nuance, complexity, and discursive depth that cannot be achieved in shorter formats.

Content analysis of Jeda Nulis reveals several major sub-formats that are managed differently. First is the deep-dive format, in which Habib Ja'far discusses theological, philosophical, or socio-religious topics comprehensively. Second is the open conversation format, which presents dialogue with thinkers, activists, artists, and public figures from various backgrounds. Third is the community question-and-

answer format, which responds to questions submitted by followers. Fourth is the format of travel and experience documentation, which connects personal reflection with spiritual insight.

From the perspective of content management, Jeda Nulis applies an editorial strategy based on depth and connectedness. Each video does not stand alone, but becomes part of a larger narrative about Islam as a religion that is compatible with modernity, inclusive of diversity, and relevant to contemporary life. The tagging, description, and thumbnail strategies used reflect an understanding of YouTube SEO, although they are not always maximally optimized. This pattern is also identified by Hafidz (2024) in his study of the strengths and weaknesses of Habib Ja'far's algorithmic strategy.¹⁰

2. The Construction of Inclusive Da'wah Narratives and Interfaith Communication

The program Log In by Deddy Corbuzier on YouTube represents one of the most productive and impactful collaborations in Habib Ja'far's digital career. Presented as an open conversation between Habib Ja'far, a Muslim, and Onadio Leonardo (Onad), a Christian, along with various guest stars from different religious and professional backgrounds, this program effectively creates a laboratory of inclusive da'wah performed before millions of viewers. Adirais (2024) notes that the success of Log In lies in its ability to present interfaith dialogue that is sincere, unforced, and full of humor—an achievement that may appear simple but is very difficult to replicate because it requires genuine relational maturity among its participants.¹¹

¹⁰ Hafidz, "Strategi Dakwah Digital Habib Jafar Di YouTube Bertema Log In."

¹¹ N Adirais, "Model AIDDA Dalam Komunikasi Dakwah Inklusif Program Log In," *Jurnal Komunikasi Islam* 12, no. 2 (2024): XII, 99-114, doi:10.15642/jki.v12i2.3102.

An in-depth analysis of Log In episodes featuring Habib Ja'far reveals several mechanisms of inclusive da'wah operating simultaneously. First, normalizing religious diversity: the program consistently presents religious difference as something natural, interesting to discuss, and not threatening to anyone's identity. Second, humanizing religious figures: Habib Ja'far is presented not only as a religious authority but also as a human being with humor, limitations, and sincere curiosity—qualities that make him accessible to audiences who may otherwise feel psychological distance from religious figures. Third, modeling productive disagreement: when differences of opinion arise between Habib Ja'far and non-Muslim guests, the way they handle such differences with respect, curiosity, and humor becomes a direct demonstration of how healthy interreligious dialogue should take place.

From the perspective of production management, Log In applies high standards of professionalism: strong audio-visual production quality, dynamic editing to maintain the pace of conversation, attractive thumbnails, and a distribution strategy that leverages Deddy Corbuzier's audience network, which is much larger than Habib Ja'far's own audience base. This collaboration is a classic example of audience arbitrage, namely using the difference between an existing audience (Habib Ja'far's) and the audience that can be reached through a collaborator (Deddy Corbuzier) to create exponential growth that could not be achieved organically.

3. Engagement Strategy, Analytics, and Audience Response

The analysis of Habib Ja'far's strategy shows an intelligent navigation of this dilemma. On the one hand, there is clear evidence that his digital team pays attention to analytics: content that receives

a strong response tends to be repeated or developed further, formats that fail to generate engagement are rarely repeated, and posting times are adjusted to audience activity patterns. On the other hand, there is a consistent commitment to maintaining content considered important for da'wah even when it does not always generate maximum engagement, especially content that addresses social issues requiring the courage to speak out.

The balance between data optimization and value integrity reflects what Wahid (2019) calls "principled pragmatism" in digital da'wah: an approach that uses all available tools and techniques as long as they do not compromise the core values that form the foundation of the da'wah itself.¹² In Habib Ja'far's practice, this principle appears in editorial decisions that seem to follow a mixed logic: partly driven by data, and partly driven by theological and social considerations.

Understanding the performance and engagement of Habib Ja'far's da'wah content provides important insight into the mechanisms that explain the effectiveness of his inclusive approach. The analysis of engagement patterns reveals several findings that are both interesting and theoretically significant.

First, content featuring interfaith dialogue consistently generates higher engagement rates than monological da'wah content. This confirms that the dialogical format, which lies at the heart of Habib Ja'far's inclusive da'wah, is intrinsically more attractive and more likely to invite participation than one-way lecture formats. Second, content that displays vulnerability and imperfection generates more personal and meaningful comments than content that emphasizes expertise

¹² Y Wahid, "Strategi Dakwah Islam Moderat Di Era Digital," *Jurnal Dakwah Digital* 3, no. 1 (2019): III, 45-60, doi:10.22515/jdd.v3i1.1932.

and authority. This reflects a paradox known in communication psychology as the pratfall effect, in which the sincere acknowledgment of weakness actually increases perceptions of credibility and warmth.

Third, and perhaps most significant from the perspective of da'wah, the proportion of comments from non-Muslim users and users who identify themselves as agnostic or atheist in Habib Ja'far's content is consistently higher than the average for Indonesian da'wah content. This fact is not merely an indicator of reach; it is empirical evidence that the inclusive narrative constructed by Habib Ja'far successfully crosses the communal boundaries that usually separate the production and consumption of religious content. Audiences who would normally never encounter Islamic da'wah content not only consume Habib Ja'far's content, but also actively participate in the conversations it generates.

This finding has important implications for the theory of inclusive da'wah. It confirms that authentic and high-quality inclusive da'wah is not only ethically preferable, but also strategically more effective. A wider audience, higher engagement, and more measurable impact are natural consequences of an approach that sincerely respects the humanity of all audiences regardless of their religious identity. This is in line with the argument of Teras et al. (2023), who found that the effectiveness of da'wah message reception is strongly influenced by the degree of openness and inclusivity shown by communicators in treating their audiences.¹³

4. Image Management, Criticism, and Personal Branding

¹³ J Teras, "Efektivitas Penerimaan Pesan Dakwah Konvensional Dan Dakwah Online," *Hikmah: Jurnal Ilmu Dakwah* 17, no. 11 (2023): XVII, 3146-60, doi:10.31332/am.v8i2.741.

No significant digital presence exists without facing criticism, controversy, and even organized attacks from various groups. Habib Ja'far, with his inclusive approach and openness to interfaith dialogue, is particularly vulnerable to criticism from two opposing directions: from conservative Muslim groups who judge his approach to be too accommodating toward non-Muslims, and from non-Muslim or secular groups who suspect that a hidden conversion agenda lies behind his narrative of inclusivity.

The analysis of Habib Ja'far's responses to criticism reveals a consistent and strategic pattern. First, he rarely responds to criticism defensively or confrontationally, a choice that reflects an understanding that reactive defense often amplifies criticism and gives it more attention than it deserves. Second, when he chooses to respond, he tends to use a format that transforms criticism into an opportunity for clarification and deeper discourse, a technique that Kurniawan (2021) calls "reframing controversy as learning opportunity."¹⁴ Third, he consistently maintains a respectful tone even when responding to disrespectful criticism, a decision that strengthens his image as a living model of the values he teaches.

¹⁴ A Kurniawan, "Moderasi Beragama Di Era Digital: Peluang Dan Tantangan," *Jurnal Ilmu Dakwah* 42, no. 1 (2021): XLII, 25-34, doi:10.21580/jid.v42i1.8811.

5. A Social Media Management Model for Inclusive Da'wah: Theoretical Synthesis

Based on the comprehensive analysis of Habib Ja'far's digital practices presented in the previous subsections, this study constructs a social media management model for inclusive da'wah consisting of five interconnected and mutually reinforcing dimensions.

The first dimension is value foundation. All managerial decisions in managing inclusive da'wah social media must rest on values that are clear, consistent, and authentic. In Habib Ja'far's case, these values include *rahmah* (compassion), *tawassuth* (moderation), *hikmah* (wisdom), and *musawah* (human equality). A strong value foundation prevents opportunistic drift, in which content decisions are driven solely by viral or commercial logic without considering their implications for the values that define the identity of da'wah.

The second dimension is platform architecture. Effective social media management for inclusive da'wah requires a differentiated presence across various platforms, with each platform playing a distinct role within an integrated communication ecosystem. Rather than replicating the same content across all platforms, an effective strategy adapts format, style, and message depth according to the logic and audience of each platform while maintaining value consistency as the thread connecting the entire ecosystem.

The third dimension is engagement engineering. Building and sustaining meaningful audience engagement is a core competency of effective social media management. In the context of inclusive da'wah, this means designing content that not only captures attention but also invites reflection, encourages dialogue, and inspires positive action. Engagement is not understood merely as a quantitative metric,

but as a measure of the quality of the relationship built between the preacher and the community.

The fourth dimension is collaboration management. A healthy digital da'wah ecosystem cannot be built in isolation. Strategic collaboration with creators from different backgrounds, communities, and perspectives is a critical element in the scalability and sustainability of inclusive da'wah in the digital era. Effective collaboration management includes selecting collaborators who align with core values, designing collaboration formats that maximize value for all parties, and evaluating the impact of collaboration on the overall da'wah ecosystem.

The fifth dimension is adaptive learning. Effective social media management is a continuous process of learning and adaptation. Analytical data, audience feedback, changes in platform algorithms, and shifts in cultural trends must be systematically integrated into the cycle of content planning and execution. However, adaptive learning in the context of da'wah must always remain within the boundaries set by the value foundation. Adaptation that compromises core values is not learning, but deviation.

CONCLUSION

This study shows that the success of Islamic da'wah social media management by Habib Husein Ja'far Al Hadar is not merely the product of technical sophistication or a viral strategy that happened to work. Rather, it is an organic expression of a deep integration between the values of inclusive Islamic da'wah—namely *rahmah*, *tawassuth*, *hikmah*, and *musawah*—and a mature understanding of the logic, psychology, and algorithms of contemporary digital platforms. The identified social media management model for inclusive da'wah,

with its five dimensions—value foundation, multichannel platform architecture, meaningful engagement engineering, cross-community collaboration management, and adaptive learning with integrity—offers a framework that can be replicated by preachers, da'wah institutions, and Islamic educational institutions seeking to develop a digital presence that is not only wide in reach but also deep in impact, and that can make a real contribution to strengthening tolerance, harmony, and social cohesion in Indonesia's plural and increasingly digitally connected society.

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