



REVIEW ARTICLE

Section: *Philosophy & Religion***Islamic preaching on social media and its impact on religious attitudes: A bibliometric and systematic review of global research**Hurnawijaya¹, Arif Sugian¹, Nafidul Ihsan¹, Agus Trimulyo¹, Abdillah¹, AL Kodri¹, Akrom Auladi¹, Nawangwulan Cahyaristi² & Akbar Rafsanjani³¹Universitas PTIQ Jakarta²Universitas Negeri Yogyakarta³Universitas Bengkulu*Correspondence: muh.ihsanuddin@mhs.ptiq.ac.id**ABSTRACT**

This study examines the global development of scholarship on Islamic preaching (*da'wah*) on social media and synthesizes current knowledge regarding how digital religious communication relates to religious attitudes and orientations. It maps publication trends, influential contributors and regions, and dominant thematic directions in the field. Additionally, it explores how social media-based *da'wah* is associated with changes in personal religiosity, identity construction, and moral perspectives. A bibliometric and systematic review design was employed. Bibliometric data were retrieved from the Scopus database using structured search strings related to Islam and digital media. Following PRISMA procedures, 807 journal articles (2016–2026) were included in the bibliometric mapping, while 32 empirical studies met the inclusion criteria for the systematic review. VOSviewer and the Bibliometrix R package were used to analyze publication trends, influential contributors, country contributions, and thematic structures. The systematic review synthesized evidence regarding the impacts, mechanisms, and contextual moderators of digital *da'wah*. Research on Islamic preaching on social media has expanded rapidly, with strong contributions from Southeast Asia and increasing global participation. Instagram, YouTube, TikTok, and Facebook constitute the primary platforms for digital *da'wah*. The findings indicate that social media-based preaching can enhance personal religiosity, strengthen religious identity, and shape moral attitudes, including moderation and interfaith tolerance. However, it may also contribute to ideological fragmentation and polarization. These effects are mediated by exposure intensity, preacher credibility, and algorithmic amplification, and moderated by demographic, cultural, and platform-specific factors. This study provides an integrated mapping of the knowledge structure and empirical impacts of digital Islamic preaching by combining bibliometric analysis and systematic review methods. It offers a comprehensive framework for understanding how social media transforms religious attitudes, authority, and identity in contemporary Muslim societies.

KEYWORDS: Islamic preaching, *da'wah*, social media, religious attitudes**Research Journal in Advanced Humanities**

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1. Introduction

The rapid expansion of digital communication technologies has fundamentally transformed how individuals access information, communicate, and construct social and cultural identities. Social media platforms have become central arenas for the dissemination of knowledge, values, and ideological narratives across geographical and cultural boundaries. The scale of this transformation is reflected in global statistics showing that more than **5.04 billion people worldwide actively use social media**, representing approximately **62% of the global population**, with users spending an average of **2 hours and 23 minutes per day** on these platforms (Kemp, 2024). These digital infrastructures have evolved beyond tools of interpersonal communication into influential environments where public discourse, including political, cultural, and religious narratives is continuously produced and negotiated (Campbell & Evolvi, 2020). As a result, religion has increasingly adapted to the logic of digital communication, giving rise to what scholars describe as **digital religion**, where religious authority, practices, and communities are reshaped within online environments (Campbell, 2013).

Within Muslim societies and global Muslim communities, social media has emerged as an important platform for **Islamic preaching (da'wah)**. Historically, da'wah was primarily conducted through face-to-face interactions in mosques, religious gatherings, and educational institutions. However, the expansion of digital platforms has significantly broadened the reach and accessibility of Islamic preaching. Through platforms such as YouTube, Instagram, TikTok, and Facebook, religious scholars, preachers, and Muslim influencers are now able to disseminate Islamic teachings to transnational audiences in real time. Bunt (2018) conceptualizes this phenomenon as the emergence of **cyber-Islamic environments**, where Islamic knowledge circulates through decentralized digital networks rather than through traditional institutional structures alone. In these environments, religious authority may increasingly be shaped by online visibility, follower engagement, and algorithmic amplification, allowing new actors to participate in shaping Islamic discourse in the digital public sphere (Echchaibi, 2020).

The growing presence of Islamic preaching on social media has important implications for the formation of **religious attitudes**. Religious attitudes refer to individuals' orientations toward religious beliefs, practices, values, and social issues, including levels of religiosity, perceptions of religious authority, moral perspectives, and attitudes toward religious diversity. Exposure to religious messages through digital platforms can influence how individuals interpret religious teachings and construct their religious identities, particularly among younger generations who rely heavily on online sources for religious information. Scholars have emphasized that media environments increasingly function as key spaces where religious meanings are negotiated, contested, and reinterpreted in contemporary societies (Hoover, 2021). While some studies suggest that digital religious engagement can strengthen religiosity and foster stronger identification with religious communities, others warn that algorithm-driven information environments may also contribute to ideological polarization or selective exposure to particular interpretations of religion (Campbell & Evolvi, 2020; Hutchings, 2017).

The existing literature can be grouped into four streams. *First*, studies of cyber-Islamic environments highlight the decentralization of authority and influencer-based legitimacy (Bunt, 2018; Echchaibi, 2020). *Second*, empirical research links social media use with religiosity and moral reasoning (Hoover, 2021), although findings are often context-specific. *Third*, systematic reviews of religion and social media provide cross-religious overviews (Golan & Martini, 2022) but do not focus specifically on Islamic preaching and attitudinal outcomes. *Fourth*, bibliometric analyses document rapid publication growth (Sutanto et al., 2023; Yusuf & Widodo, 2024), yet these remain macro-level and rarely integrate systematic synthesis.

Despite the rapid expansion of research on digital Islam and social media, existing studies remain fragmented between bibliometric mapping of publication trends and empirical investigations of religious attitudes. As a result, the intellectual structure of the field and the empirical evidence on how digital da'wah shapes religious attitudes have rarely been examined within a single integrative analytical framework. Existing research typically isolates either publication trends or empirical findings, leaving attitudinal dimensions such as tolerance, moderation, and lived religiosity underexamined. To address this gap, the present study integrates bibliometric analysis and systematic review to map intellectual structures, synthesize empirical evidence, and identify conceptual and geographical trends in digital *da'wah* scholarship. This integrative approach offers a comprehensive foundation for advancing research on Islamic preaching and religious attitudes in digital environments.

2. Literature Review

2.1 Mediatization of Religion Theory

The concept of the mediatization of religion shows that modern media has become an integral part of religious life, functioning not only as a channel for disseminating information but also as an independent social institution whose logic increasingly shapes religious communication, authority, and practice (Hjarvard, 2008). As religious expression shifts to mediated and digital spaces, it becomes subject to media demands such as visibility, accessibility, and audience engagement, which in turn influence how religion is framed, understood, and experienced. In this context, digital *da'wah* is an example of a form of religious communication shaped by the conveniences and limitations of digital platforms, where Islamic preaching adopts platform-specific formats such as short videos, conversational styles, and visual appeal. This adaptation not only facilitates dissemination but also changes audience expectations, contributing to a hybrid online-offline form of religion and restructuring the traditional concept of religious authority in the contemporary Muslim context.

2.2 Uses and Gratifications Theory

The Uses and Gratifications Theory challenges deterministic models of media influence by emphasizing the active role of audiences in selecting and using media to fulfill specific cognitive, emotional, and social needs. Rather than viewing users as passive recipients of uniform media effects, this perspective highlights how media choices are influenced by individual motivations and the satisfaction derived from them (Katz et al., 1973). When applied to digital *da'wah*, this theory helps explain why Muslim audiences engage with specific religious content and platforms, whether to seek religious knowledge, strengthen spiritual identity, or gain emotional reinforcement. The interactive features of digital media further reinforce audience autonomy, allowing users to curate their religious experiences by following favorite preachers, selecting relevant topics, and selectively interacting with content. From this perspective, the effectiveness of digital *da'wah* depends more on its ability to align with audience motivations than on doctrinal depth alone, highlighting the importance of understanding media consumption patterns in contemporary religious communication.

2.3 Digital Religion and Networked Religion Theory

Digital Religion offers a way to understand how religious life is shaped through digital technologies without treating online and offline practices as separate spheres. Campbell views religious engagement in digital settings as a continuous process in which beliefs, identities, and communal relationships move back and forth between mediated and physical spaces, an idea further developed through the concept of networked religion, which stresses the importance of connectivity and participation in contemporary religious practice (Campbell, 2011). From this perspective, religious meaning is not produced solely through institutional authority but emerges through interaction among individuals. Applied to digital *da'wah*, this framework helps explain how Islamic preaching operates within digitally connected communities formed by relationships between preachers, audiences, and platform infrastructures. In these spaces, audiences are not passive recipients; they comment on, reinterpret, and share religious messages, making digital *da'wah* a collective and participatory process in which religious understanding develops through ongoing interaction and community engagement.

2.4 Digital Religious Authority Theory

The development of digital media has changed the structure of religious authority by challenging traditional models based on institutional hierarchy and formal qualifications. The concept of digital religious authority highlights how legitimacy and influence are negotiated in a mediated environment, where visibility, communication skills, and audience trust are key factors. This allows authority to emerge through relational and interactive processes, rather than solely through institutional affiliation (Cheong et al., 2012). In the context of digital *da'wah*, this shift is evident in the dominance of religious speakers and content creators who build credibility through sustained online engagement. Indicators such as the number of followers, comments, and content circulation often serve as markers of legitimacy, making religious authority flexible and continuously negotiated in networked spaces, and offering a critical lens for understanding how Islamic discourse gains influence, how trust is formed, and how religious authority operates in contemporary digital public spaces. Overall, perspectives on the mediatization of religion, the Uses and Gratifications Theory, digital and networked religion, and digital

religious authority provide a coherent analytical framework for understanding digital *da'wah* as a religious practice shaped by media logic, audience motivations, participatory networks, and ongoing negotiations of authority in contemporary digital public spaces.

2.5 Digital *Da'wah* on Social Media

In the discourse of Islamic communication, *dakwah* is understood as a process of conveying Islamic teachings to the community in a well-organized manner to create a better social order (Fatimah, et al 2025). Digital *da'wah* must be situated within audience-centered communication theory. Uses and Gratifications Theory (UGT) conceptualizes media users as active agents who intentionally select content to satisfy psychological and social needs (Katz et al., 1973). In digital religious environments, Muslims access online lectures, short reminders, livestream sermons, and discussion forums to fulfill cognitive needs, such as acquiring religious knowledge; affective needs, such as seeking emotional reassurance; personal integrative needs, such as strengthening faith identity; social integrative needs, such as fostering community belonging; and tension-release needs, such as achieving inner peace. Unlike traditional sermons constrained by physical space, social media platforms allow on-demand and repeated exposure. Algorithmic personalization further reinforces selective engagement and intensifies the alignment between religious content and individual motivations. From this perspective, the effectiveness of digital *da'wah* depends on understanding audience motivation patterns rather than merely transmitting messages.

Diffusion of Innovations Theory (Rogers, 2014) complements this micro-level analysis by explaining how digital preaching practices spread across Muslim communities. Social media-based preaching represents an innovation relative to conventional mosque-based instruction. Adoption is shaped by perceived advantages such as accessibility, interactivity, and expanded reach, as well as perceived compatibility with Islamic norms. Early adopters often include young Muslims and technologically literate scholars who function as opinion leaders. Over time, digital *da'wah* becomes normalized among broader audiences, although resistance persists among segments concerned about the authenticity of religious authority and technological mediation. This diffusion lens clarifies why digital *da'wah* expands rapidly while simultaneously generating intra-community debate. Agenda Setting Theory offers an additional explanatory layer. Digital *da'i* and content creators influence issue salience by repeatedly highlighting specific Islamic themes such as modesty, halal lifestyle, Qur'anic reflection, or moral reform (Masripah, 2023; Hjarvard, 2011; McCombs, 1972). Through hashtags, algorithmic recommendation systems, and engagement-driven visibility, certain religious topics become cognitively central in public discourse. Digital *da'wah* thus not only communicates religious teachings but also actively shapes which aspects of Islam are perceived as urgent or essential.

At a broader structural level, Mediatization of Religion Theory provides a macro-level explanation of how religious communication transforms under media logic. Building on Hjarvard's framework and applied in *da'wah* scholarship by Fakhruroji (2019), this theory argues that religious activity increasingly adapts to the norms of visibility, entertainment value, brevity, and audience engagement. *Da'wah* messages must conform to platform aesthetics, algorithmic circulation, and visual culture to remain relevant. The success of short-form videos and visually engaging Islamic content reflects this deeper transformation in the logic of religious transmission.

This shift reconfigures religious authority itself. Relational authority and micro-celebrity dynamics (Hew, 2022) illustrate how digital preachers gain legitimacy not solely through classical scholarship but also through personal branding, performed authenticity, and parasocial intimacy. Followers develop a sense of closeness to charismatic preachers, and trust is mediated through repeated digital interaction. Authority thus becomes increasingly hybrid, combining doctrinal expertise, emotional resonance, and platform visibility. Such dynamics are essential for understanding how digital *da'wah* influences religious attitudes through both content and relational identification.

In analysing the phenomenon of contemporary *da'wah*, digital media can no longer be understood merely as a medium or an auxiliary tool for message transmission; rather, they have evolved into independent institutions that fundamentally reshape the format and narrative of *da'wah* itself, as argued by Hjarvard (2011) and Lövheim (2014). Within today's digital landscape, the transmission of religious messages has shifted from a monologic pattern—one-way communication from the pulpit to the congregation—toward a highly complex

and multidimensional network structure. Drawing upon the network society, *da'wah* now operates across interconnected nodes and hubs, where ordinary congregants are indirectly transformed into active agents of distribution. Even seemingly simple actions—such as retweeting, forwarding sermon video links to WhatsApp groups, or amplifying hashtag activism—constitute significant contributions to the diffusion of religious messages.

Consequently, the most crucial *da'wah* strategy within this ecosystem lies in the production of shareable content. Such content not only accelerates the circulation of religious messages but also fundamentally contributes to the construction of what Eickelman and Anderson (2003) describe as the emergence of new religious communities in digital spaces. In this context, the formation of a Cyber-Ummah represents a global movement of collective piety that transcends conventional demographic and geographical boundaries, illustrating how digital networks reconfigure both the scale and the structure of contemporary religious engagement.

2.6 Strategic Approaches in Digital *Da'wah*

Beyond structural change, digital *da'wah* involves deliberate strategic adaptation. The Strategic Content Framework Theory (Roslan et al., 2025) highlights the importance of structured planning, algorithm awareness, multimedia integration, and culturally contextualized messaging. Successful digital preaching does not occur randomly but emerges from carefully designed content ecosystems. Multimedia elements such as videos, infographics, and interactive posts significantly increase engagement, suggesting that visual literacy has become integral to contemporary religious communication. The Theological Integrity and Values-Based Communication Theory (Simamora & Farid, 2024) introduces a normative balancing principle. While digital platforms expand reach and accessibility, religious communicators must ensure that engagement strategies remain aligned with Islamic doctrinal authenticity. Popularity cannot supersede theological coherence. Thus, effective digital *da'wah* requires ethical evaluation of format, tone, and message framing to avoid diluting religious substance.

The Narrative Contextualization and Relevance Theory (Fatimah et al., 2025) further emphasizes that digital preaching must resonate with contemporary lived realities. Islamic teachings become persuasive when linked to youth identity struggles, social crises, moral dilemmas, and everyday experiences. By connecting scriptural principles with practical challenges, *da'wah* becomes experientially meaningful rather than abstractly prescriptive. The Community Engagement and Transformational Leadership Theory (Asmendri et al., 2024) conceptualizes social media as a participatory religious arena. Digital leaders inspire audiences to co-construct meaning, engage in dialogue, and contribute to collective initiatives. Rather than functioning as one-directional preaching, social media enables relational and community-based religious movements that extend beyond content consumption.

Visual Rhetoric Theory (Solihat & Utami, 2022) explains how aesthetic choices influence moral perception. Soft preaching approaches that employ calming visuals, inclusive imagery, and emotionally resonant presentation can counter polarization and promote moderation. Religious persuasion is therefore not solely cognitive but also profoundly affective and symbolic. Similarly, *da'wah* commodification theory (Nisa, 2018) highlights the intersection between piety and market culture. Religious identity is often embedded within lifestyle branding and consumer aesthetics, particularly among urban Muslim youth. While commodification raises ethical concerns, it also demonstrates how digital *da'wah* operates within contemporary identity economies.

2.7 Conceptualizing Religious Attitudes

Religious attitudes require analysis at motivational and structural levels. Intrinsic–Extrinsic Religious Orientation (Allport & Ross, 1967) differentiates religion embraced as an ultimate commitment from religion used instrumentally for social or psychological benefit. This distinction is vital when assessing the impact of digital preaching, as increased online engagement may reflect either genuine internalization or symbolic affiliation. Quest Orientation (Batson et al., 1993) conceptualizes religiosity as a reflective and evolving search for meaning. Individuals with a quest orientation tolerate ambiguity and engage dialogically with diversity. In plural digital spaces, exposure to diverse interpretations may foster cognitive openness, although it may also intensify defensive identity formation.

The Multidimensional Religiosity Model (Glock & Stark, 1965) provides a systematic framework for mapping religiosity across ideological (belief), ritualistic (practice), intellectual (knowledge), experiential

(religious feeling), and consequential (social-ethical outcome) dimensions. This structure is particularly valuable for systematic review, as it enables researchers to analyze how digital *da'wah* influences different layers of religious life rather than reducing religiosity to ritual observance alone.

Expanding the conceptualization of religiosity, several scholars define it as the internalized integration of cognitive, affective, and behavioral dimensions (Driyarkara, 1978; Glock & Stark, 1969; Nashori & Mucharram, 2002; Anshari, 1987; Ramayulis, 2004). Religiosity, in this sense, reflects lived commitment expressed through faith (*īmān*), worship practice (*ibādah*), ethical action (*amal*), experiential awareness (*ihsān*), and knowledge (*ilm*). Religious behavior is thus the embodied manifestation of internalized values within social and moral conduct (Aziz, 2018).

The phenomenology of religion (Ramayulis, 2002; Dhavamony, 1995; Marimba, 2009; Ahyadi, 2005) contributes interpretive sensitivity to meaning structures embedded within lived religious experience. Although not primarily explanatory of digital mechanisms, phenomenological awareness ensures that religious phenomena are analyzed contextually rather than reduced to behavioral indicators (Asy'arie, 1998; Al-Abror, 2019).

2.8 Psychological Mechanisms of Religious Attitude Formation

To understand attitudinal change, the Tripartite Model conceptualizes attitudes as consisting of cognitive beliefs, affective evaluations, and behavioral tendencies (Glock, 1966; Rosenberg, 1960). Digital preaching functions as persuasive communication capable of activating internal reorganization across these components. Attitudinal stability depends on congruence between beliefs and emotions; digital exposure may generate tension that prompts re-evaluation. Social Learning Theory (Bandura, 1977) explains how individuals acquire attitudes through symbolic modeling. In digital environments, preachers function as media-based role models whose evaluations and behavioral expressions are vicariously internalized. Repeated exposure normalizes specific moral interpretations and value orientations. The Identity-Based Theory of Religious Change (Gillespie, 1979) frames religious transformation as a process of identity reconstruction. Digital *da'wah* shapes self-understanding and worldview through narrative engagement and communal identification. Religious attitudes, therefore, emerge not only from cognitive persuasion but also from identity-alignment processes embedded within digital interaction.

3. Methods

3.1 Research Design

This study employed an integrated bibliometric analysis and systematic review to examine global research trends on Islamic *da'wah* in social media and its impact on religious attitudes. The design follows contemporary methodological recommendations that advocate combining science mapping techniques with structured qualitative synthesis in order to capture both macro-level intellectual structures and micro-level empirical findings.

The bibliometric component was used to identify publication growth, influential authors, institutional collaboration networks, country contributions, and thematic clusters within the field. In contrast, the systematic review component focused specifically on empirical evidence addressing how digital Islamic preaching influences religiosity, religious identity, moral orientation, tolerance, and polarization. By integrating these two analytical layers, the study ensures that descriptive mapping of the field is directly connected to substantive interpretations of attitudinal outcomes and explanatory mechanisms.

3.2 Data Source

This study utilized Scopus as the primary bibliometric database due to its balanced combination of extensive literature coverage and high indexing standards (Baas et al., 2020). Scopus was selected because it offers broader journal coverage than Web of Science (WoS), which is essential for minimizing selection bias in multidisciplinary reviews (Mongeon & Paul-Hus, 2016). Furthermore, its rigorous screening process through the Content Selection and Advisory Board (CSAB) ensures academic quality, distinguishing it from Google Scholar, which is often susceptible to non-scholarly or predatory materials (Martín-Martín et al., 2018; Pranckutė, 2021). Given its ability to encompass the majority of citations indexed in WoS, Scopus serves as an efficient and representative instrument for comprehensively mapping the global research landscape (Martín-Martín et al., 2018).

3.3 Study Selection Process

The study selection procedure followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure transparency and reproducibility (Page et al., 2021). The process consisted of four sequential stages: identification, screening, eligibility, and inclusion. Both the bibliometric dataset and the systematic review sample were derived through the same selection procedure, with the systematic review representing a more restrictive subset of the final eligible corpus. The search was conducted from February 1 to February 3, 2026.

Identification. Records were retrieved from the Scopus database using a search query applied to titles, abstracts, and keywords:

TITLE-ABS-KEY ((Islam* OR Muslim* OR "Islamic preaching" OR "Islamic da'wah" OR "Islamic communication") AND ("social media" OR "digital media" OR "online media" OR "social networking sites"))

The initial search produced 2,552 records. To ensure relevance to contemporary digital contexts, the publication year was limited to 2016–2026, resulting in 2,378 records. Only journal articles were retained (n = 1,745), followed by filtering for the final publication stage (n = 1,694). Subject areas unrelated to the social sciences and humanities, such as medicine, engineering, natural sciences, and health sciences, were excluded, yielding 1,300 records for further screening.

Screening. Titles, abstracts, and keywords of the remaining records were screened for relevance to Islamic communication and digital religious contexts. At this stage, keyword relevance to religiosity and religious attitudes (e.g., religiosity, religious attitude, belief, behavior, faith) was used to ensure alignment with the study's analytical focus. A total of 378 records were excluded because Islam was mentioned only peripherally, the study did not focus on social or digital media, or the discussion of religion was purely conceptual without an empirical context. After screening, 922 records remained.

Eligibility. The remaining records were assessed for eligibility based on source type, language, and completeness of metadata. Non-journal publications, non-English articles, and records with incomplete bibliographic information were removed (n = 115). This process resulted in 807 articles that met the eligibility criteria and constituted the final dataset for the bibliometric analysis.

Included. All eligible articles (n = 807) were included in the bibliometric mapping. From this dataset, a subset of empirical studies was selected for the systematic review using stricter inclusion criteria, including empirical design, explicit focus on Islamic religious content in digital media, and examination of outcomes related to religiosity or religious attitudes. Following full-text assessment, 32 articles met all criteria and were included in the systematic synthesis.

The overall study selection process is presented in the PRISMA flow diagram (see Figure 1).

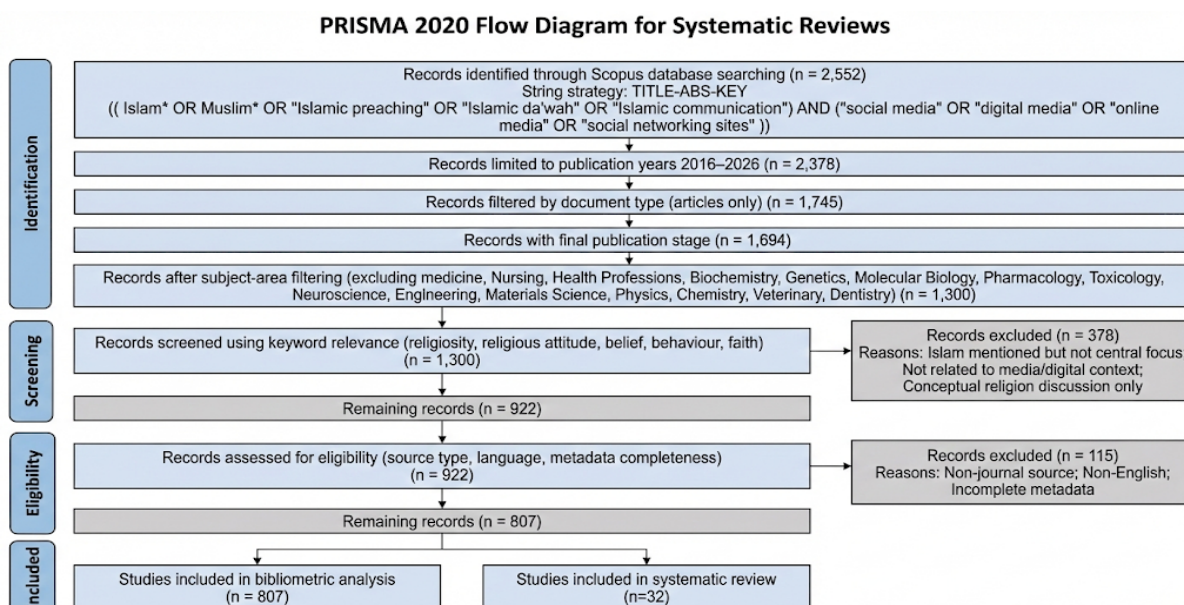


Figure 1. PRISMA Flowchart

Source: Authors' compilation (2026)

3.4 Data Analysis

The data analysis consisted of two complementary stages: bibliometric mapping and systematic qualitative synthesis. For the bibliometric analysis, the final eligible dataset (n = 807) was analysed using VOSviewer (version 1.6.20) and the R package bibliometrix through the Biblioshiny interface. These tools were employed to visualise and examine publication trends, co-authorship networks, country and institutional collaborations, and keyword co-occurrence patterns. VOSviewer was primarily used to generate network visualisations and density maps, enabling the identification of thematic clusters and influential research streams. The bibliometrix package in R was used to conduct descriptive bibliometric statistics, temporal analysis of publication growth, and thematic evolution analysis, ensuring robustness and reproducibility of the bibliometric results.

For the systematic review component, a qualitative content analysis was conducted on the final set of included studies (n = 32). A structured coding framework was developed based on the research questions and iteratively refined during the review process. The coding focused on two analytical dimensions: (1) forms of impact of digital Islamic preaching on religious attitudes (e.g., personal religiosity, identity formation, moral orientation, and polarization); and (2) mechanisms explaining these impacts (e.g., exposure intensity, credibility of religious figures, parasocial interaction, and algorithmic amplification). Cross-study comparison was applied to identify recurring patterns, convergent findings, and contextual variations.

The integration of bibliometric mapping and systematic synthesis enabled the study to capture both the macro-level structure of the research field and the micro-level empirical evidence on how digital Islamic preaching influences religious attitudes.

4. Results and Discussion

4.1 General Overview of the Development of Research on Islamic *Da'wah* in Social Media

Figure 2 illustrates the annual publication trend of research on Islamic *da'wah* in social media during the period 2016–2026. Overall, there has been a consistent increase in the number of publications from 2016 to 2025, indicating that the topic of digital Islamic *da'wah* has gained growing attention within the global academic literature. During the initial phase (2016–2018), the number of publications remained relatively low and stable, averaging approximately thirty articles per year. However, beginning in 2019, a notable acceleration occurred, with publication output increasing gradually and surpassing 100 articles by 2022. This upward trajectory continued throughout 2023–2025, with a sharper incline culminating in a peak in 2025 (160 publications). This surge reflects the increasing relevance of Islamic *da'wah* in digital spaces, coinciding with the expanding penetration of social media, the platformization of religious practices, and the growing academic interest in the intersections between digital media, religiosity, and Muslim identity. The rise in publications also corresponds with the development of religious influencer ecosystems, the proliferation of digital *da'wah* content, and the use of social media as a medium for religious education and emerging forms of religious authority. The sharp decline observed in 2026 should not be immediately interpreted as a downward research trend. Rather, it is more plausibly attributable to incomplete year indexing at the time of data retrieval. Taken together, the graph demonstrates an exponential growth pattern in research on Islamic *da'wah* in social media over the past decade, confirming that this field has evolved into a major focus within religious communication studies, digital sociology, and contemporary Islamic studies.

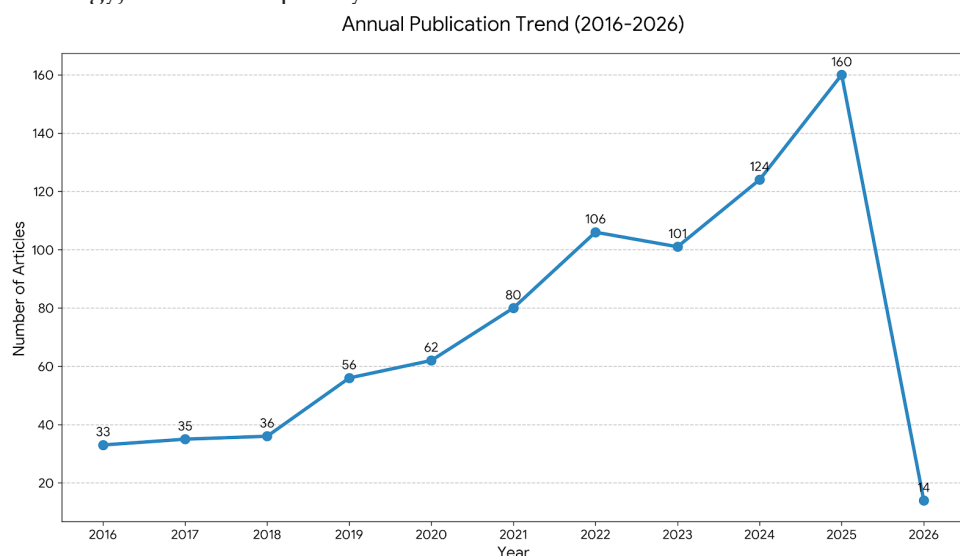


Figure 2. Annual Publication Trend (2016–2026)

Source: Authors' analysis using Scopus data and Bibliometrix (R-package) (2026)

4.2 Intellectual Structure and Leading Contributors in the Field

4.2.1 Leading authors and scholarly influence

Table 1 presents the 15 most productive authors in the study of Islamic *da'wah* in social media, based on the number of articles, citation impact, and bibliometric indicators such as the h-index, g-index, and m-index. In general, the productivity structure indicates that the field remains relatively fragmented and is dominated by authors with moderate contributions (three to five articles), without a single author exhibiting overwhelming quantitative dominance. This pattern suggests that digital *da'wah* research is developing collaboratively across countries and institutions, with a relatively balanced distribution of scholarly output.

Slama, M. emerges as the most productive author with five publications, while also holding the highest total citations (TC = 166) and the highest h-index (4). This combination of productivity and citation impact suggests a strong conceptual influence in shaping academic discourse on digital Islam and online religious practices. Other authors, such as Juliana, J. (TC = 104) and Beta, A. R. (TC = 131), demonstrate high citation impact despite having fewer publications, indicating that their works possess broad theoretical and empirical resonance within the literature. Authors such as Syahputra, I. and Akmaliah, W. display a balance between productivity and citation impact, reflecting sustained contributions to the development of digital Islamic communication studies.

From the perspective of academic career dynamics, the relatively low m-index values (approximately 0.2–0.6) among most authors suggest that the field is still emerging and has not yet developed a deeply established long-term citation tradition. Nevertheless, several authors, including Ismail, S. and Kurmanaliyev, M. S., exhibit relatively high m-index values (0.667), indicating rapid citation growth within a comparatively short period. Overall, the table demonstrates that scholarly influence in the study of Islamic *da'wah* in social media is determined not solely by publication quantity, but also by citation quality and visibility. Several authors function as key knowledge producers who significantly shape the theoretical and empirical directions of the field.

Table 1. Top 15 Most Productive Authors

No	Authors	Articles	h_index	g_index	m_index	TC
1	Slama, M.	5	4	5	0.4	166
2	Akmaliah, W.	4	3	4	0.429	63
3	Juliana, J.	4	3	4	0.5	104
4	Syahputra, I.	4	4	4	0.444	42
5	Abdullah, I.	3	3	3	0.5	28
6	Agbarya, A.	3	2	2	0.5	8
7	Beta, A. R.	3	2	3	0.25	131
8	Davis, C. P.	3	2	3	0.286	13
9	Dida, S.	3	2	3	0.25	16
10	Hashmi, U. M.	3	2	3	0.333	9
11	Herbert, D. E.J.	3	2	3	0.222	19
12	Ismail, S.	3	2	3	0.667	13
13	Kerim, S.	3	2	2	0.667	6
14	Kurmanaliyev, M. S.	3	2	2	0.667	6
15	Nurdin, N.	3	2	3	0.2	27

Source: Authors' analysis using Scopus data and Bibliometrix (R-package) (2026)

4.2.2 Institutional contributions and research hubs

Table 2 demonstrates that research production on Islamic *da'wah* in social media is strongly concentrated in Southeast Asian institutions, particularly in Indonesia and Malaysia. Universitas Islam Negeri (UIN) Sunan Kalijaga ranks first with 42 publications, followed by Universiti Teknologi Mara with 27 articles, UIN Sumatera Utara and Universiti Malaya with 22 articles each, and UIN Maulana Malik Ibrahim Malang with 21 articles. The dominance of the UIN network in Indonesia indicates that Islamic higher education institutions play a

Figure 3 presents the institutional collaboration network in Islamic social media *da'wah* studies based on VOSviewer analysis. Each node represents an institutional affiliation, with node size indicating publication intensity. The connecting lines reflect collaborative relationships between institutions, while cluster colors signify groups of relatively interconnected collaborations within the research network. UIN Sunan Kalijaga appears as the central node, characterized by the largest node size and the highest level of connectivity, highlighting its role as a primary hub in the global collaboration network. Other institutions occupying strategic positions include UIN Sunan Ampel Surabaya, UIN Alauddin Makassar, Universitas Padjadjaran, and Universitas Airlangga, which form a strong regional collaboration cluster within Indonesia.

The map further indicates that research collaboration extends beyond national boundaries, although it remains limited to several key institutions. Connections with Universiti Malaya, Universiti Kebangsaan Malaysia, Universiti Islam Antarabangsa, and Zayed University in the United Arab Emirates demonstrate cross-national networks across Asia and the Middle East. Nevertheless, the overall structure remains clustered and regionally concentrated, with Southeast Asian institutions dominating research production and collaboration. This pattern suggests that Islamic *da'wah* studies in social media remain deeply rooted in the socio-religious contexts of Muslim-majority countries, while international collaboration is growing but not yet globally distributed in a balanced manner.

4.2.3 Core journals and publication outlets

Table 3 indicates that publications on Islamic *da'wah* in social media during the period 2016–2026 are distributed across various multidisciplinary journals, yet concentrated within several principal sources. The *Journal of Islamic Marketing* ranks first with 34 articles, followed by *Religions* with 32 articles. The prominence of these two journals suggests that digital *da'wah* studies are not confined solely to religious scholarship but substantially intersect with communication studies, marketing, and digital culture. The presence of journals such as the *Journal of Religion, Media and Digital Culture* and the *Journal of Muslim Minority Affairs* further reinforces the finding that research in this field evolves within an interdisciplinary framework integrating media studies, religion, and society. In addition, **Table 3** highlights the strong contribution of journals based in Southeast Asia, particularly Indonesia and Malaysia. Journals such as *Millah: Journal of Religious Studies*, *Journal of Indonesian Islam*, *Indonesian Journal of Islam and Muslim Societies*, *Ulumuna*, and *Jurnal Komunikasi: Malaysian Journal of Communication* demonstrate relatively high levels of productivity. This confirms Southeast Asia as a central hub of knowledge production in the study of Islamic *da'wah* on social media. At the same time, the inclusion of journals such as *Feminist Media Studies*, *HTS Theological Studies*, and *Indonesia and the Malay World* indicates that the topic has attracted the attention of the broader global academic community, particularly in discussions of identity, gender, digital media, and transformations of religiosity. Overall, the distribution of publication outlets reflects that digital *da'wah* research lies at the intersection of Islamic studies, digital media, communication, and contemporary social sciences.

Table 3. Top 15 Journals by Number of Publications during 2016–2026

No	Sources	Articles
1	Journal of Islamic Marketing	34
2	Religions	32
3	Millah: Journal of Religious Studies	10
4	Al-Istinbath: Jurnal Hukum Islam	8
5	Indonesian Journal of Islam and Muslim Societies	8
6	Journal of Indonesian Islam	8
7	Samarah	8
8	Journal of Muslim Minority Affairs	7
9	Journal of Religion, Media and Digital Culture	7
10	Jurnal Ilmiah Peuradeun	7
11	Jurnal Komunikasi: Malaysian Journal of Communication	7
12	Ulumuna	7
13	Feminist Media Studies	6
14	HTS Teologiese Studies / Theological Studies	6
15	Indonesia and The Malay World	6

Source: Authors' analysis using Scopus data and Bibliometrix (R-package) (2026)

4.2.4 Geographic distribution and global research landscape

Table 4 presents the geographic distribution of research production on Islamic *da'wah* in social media, which is highly concentrated in countries with large Muslim populations, particularly Indonesia. With 837 publications, Indonesia dominates significantly and far surpasses other countries, indicating that digital *da'wah* constitutes a highly relevant research topic within the world's largest Muslim-majority society. This dominance also reflects the strength of Indonesia's Islamic academic ecosystem and digital communication scholarship, including the role of Islamic higher education institutions and public universities in examining the transformation of *da'wah* within digital spaces. Malaysia, with 194 publications, and the United States, with 192, occupy the subsequent positions, demonstrating that digital *da'wah* research develops not only in Muslim-majority contexts but also within diaspora settings and Western religious studies. Other countries, such as the United Kingdom with 58 publications, Germany and Pakistan with 49 each, and Australia with 46, show moderate contributions, reflecting the engagement of the global academic community in the study of religion and digital media. Meanwhile, countries with strong Islamic traditions, such as Turkey with 34 publications, Iran and Saudi Arabia with 21 each, and the United Arab Emirates with 18, also appear on the list, indicating that the transformation of digital *da'wah* has become a cross-regional concern within the Muslim world. The presence of non-Muslim-majority countries such as the Netherlands, Sweden, Canada, and Israel suggests that this field of study also develops within contexts of religious pluralism, migration, and Muslim diaspora studies. Overall, this distribution demonstrates that research on Islamic *da'wah* in social media possesses a global character, with a clear center of gravity in Southeast Asia, particularly Indonesia, as the primary locus of knowledge production in this domain

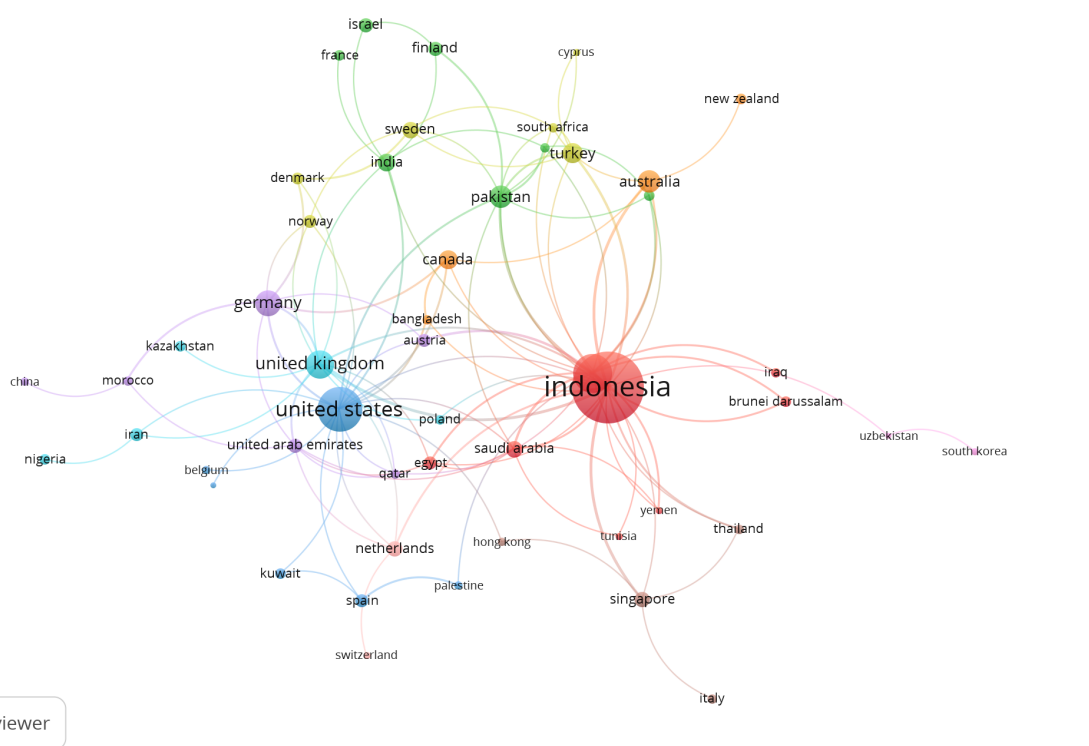


Figure 4. Global Collaboration Network in Research on Islamic *Da'wah* and Social Media (2016–2026)
Source: Authors' analysis using Scopus data and VOSviewer (2026)

Figure 4 illustrates the inter-country collaboration network in research on Islamic *da'wah* in social media contexts. The network indicates that Indonesia occupies the most central position, represented by the largest node size and the highest number of international linkages. This finding suggests that Indonesia is not only the most prolific producer of publications in this field but also functions as a global collaboration hub in the study of digital *da'wah*. Indonesia demonstrates strong collaborative ties with countries in Southeast Asia and the Middle East, as well as with several Western countries, including the United States, the United Kingdom, and Australia. These connections reflect the presence of cross-regional and cross-academic tradition research networks. In addition to Indonesia, the United States and the United Kingdom also emerge as key nodes linking multiple countries within the international collaboration network. The clusters formed in the visualization reveal

from the green to the yellow zone, signaling a growing research interest in questions of identity, representation, and emerging forms of religious authority in digital spaces. Themes related to the religious digital economy, for example, “crowdfunding” and “brand image,” new communication technologies, and platform-based *da'wah* practices, also appear to be weakly integrated into the main cluster, thereby revealing significant research gaps. Overall, this map indicates that future research holds considerable potential in exploring the integration of digital *da'wah*, platform economies, digital literacy, and religious moderation among younger generations, themes that are beginning to surface but remain relatively underrepresented in the existing body of literature.

4.4 Forms of the Impact of Islamic *Da'wah* on Social Media toward Religious Attitudes

4.4.1 The ecological platform of digital *da'wah*

The literature analyzed indicates that Islamic *da'wah* in the digital era does not occur within a single medium; rather, it operates within an interconnected platform ecology that shapes a new landscape of religious communication. Most studies position social media as the primary arena for the production, distribution, and negotiation of religious meaning, whether through visual platforms such as Instagram and TikTok, video-based platforms such as YouTube, or community-oriented platforms such as Facebook and WhatsApp (Al-Rasyid et al., 2023; Çömez-Polat & Tekdemir, 2023; Jafar et al., 2025; Kerim, Kurmanaliyev, & Ongarov, 2025; Kerim, Kurmanaliyev, Ongarov, et al., 2025; Rashid, 2019). Instagram and TikTok frequently emerge as performative spaces for the expression of piety, identity construction, and visual religious narratives (Chakim, 2022; Hadiyanto et al., 2025; Hasan, 2022; Hotait & El Sayed, 2025; Jafar et al., 2025; Toktarbekova et al., 2025), whereas YouTube serves as a dominant medium for sermons, educational *da'wah* content, and representations of Muslim identity in longer, more narrative video formats (Abanoz, 2022; Al-Zaman, 2022; Çelebioğlu, 2022; Hasif, 2023; Waheed et al., 2025). Meanwhile, instant messaging platforms such as WhatsApp and online communities such as Facebook function as spaces for discussion, reinforcement of religious networks, and the circulation of *da'wah* materials within more intimate and recurrent social circles (Fahad et al., 2025; Hidayat et al., 2021; Masood, 2024).

This ecology is multimodal and cross-platform in nature, with users accessing religious content through a combination of media, including religious websites, podcasts, and online videos linked to social media (Anwar & Mujib, 2022; Thalgi, 2024; Zhorabek et al., 2025). Several studies emphasize that individuals do not consume *da'wah* through a single channel; rather, they move across multiple platforms to fulfill their informational, spiritual, and communal religious needs (Ali et al., 2023; Wahid & Wardatun, 2023). Such integration creates a digital *da'wah* ecosystem that enables religious messages to circulate rapidly, repeatedly, and in layered forms, while simultaneously expanding the reach of religious authority beyond formal institutions (Kerim, Kurmanaliyev, Ongarov, et al., 2025; Zaid et al., 2022). Consequently, digital *da'wah* is no longer confined to one-way preaching but unfolds within a networked platform environment that facilitates interaction, participation, and the ongoing reproduction of religious meaning in the digital public sphere.

4.4.1 Enhancement of personal religiosity

The majority of studies indicate that Islamic *da'wah* on social media significantly contributes to the enhancement of personal religiosity through expanded access to religious knowledge, the internalization of Islamic values, and the formation of religious practices in everyday life. Social media functions as a space for religious learning that enables users to acquire religious information, cultivate spiritual motivation, and integrate religious practices into their daily digital routines (Ali et al., 2023; Anwar & Mujib, 2022; Ju'subaidi et al., 2025). The intensity of exposure to religious content has been shown to increase spiritual motivations, such as the pursuit of religious knowledge, spiritual enlightenment, and religious well-being, while simultaneously strengthening users' long-term religious orientation (Anwar & Mujib, 2022). Furthermore, social media serves as a medium of intergenerational religious socialization, for instance, through Islamic educational content that instills religious values from early childhood (Waheed et al., 2025), as well as through the role of digital preachers and influencers who shape the beliefs and religious practices of broad audiences (Kerim, Kurmanaliyev, & Ongarov, 2025; Kerim, Kurmanaliyev, Ongarov, et al., 2025; Zaid et al., 2022).

Among students and younger generations, the use of social media as a source of Islamic learning has encouraged a shift toward more reflective, independent, and personalized modes of religious understanding.

Exposure to digital *da'wah* enables users to develop more individualized religious interpretations and to cultivate religious habits integrated into their daily digital activities (Bawazir et al., 2024; Ju'subaidi et al., 2025). Several studies demonstrate that intensive engagement with digital religious content is directly associated with experiences of becoming more pious and with the formation of new religious practices adapted to digital lifestyles (Inanoglu, 2025). This process is further supported by the emergence of religious influencers who represent Islam in more personal and contextualized formats, thereby facilitating younger generations' internalization of religious values within modern life (Zaid et al., 2022). In addition, social media enables more visual and performative expressions of piety, such as the representation of worship practices and religious identity on visual platforms like Instagram and YouTube (Çelebioğlu, 2022; Toktarbekova et al., 2025), which in turn reinforce personal religiosity while expanding its social legitimacy.

Digital *da'wah* also broadens access to religious authority and fosters the emergence of new religious ecosystems that transcend formal institutions. Social media allows individuals to obtain spiritual guidance from diverse sources, including online preachers, virtual communities, and global digital networks, thereby rendering religious practice more flexible and personalized (Kerim, Kurmanaliyev, Ongarov, et al., 2025; Rashid, 2019). This process promotes the development of practical religiosity manifested in daily behavior and supported by interactions within digital communities (Hidayat et al., 2021; Wahid & Wardatun, 2023). Beyond strengthening individual piety, social media also facilitates the formation of religious beliefs and practices through more contextual and personalized reinterpretations of Islamic teachings (Çömez-Polat & Tekdemir, 2023; Zhorabek et al., 2025). Overall, cross-study findings demonstrate that Islamic *da'wah* on social media functions as a catalyst for the transformation of personal religiosity, in which religious practices are not only maintained but also adapted and reproduced within digital ecosystems that are increasingly integrated into the everyday lives of contemporary Muslims.

4.4.2 Strengthening of religious identity

The most consistent finding in the literature is the strengthening of religious identity through practices of self-expression, meaning negotiation, and religious representation on social media. Muslim identity is no longer shaped exclusively through formal institutions; rather, it is constructed through digital narratives, visual aesthetics, and platform-specific interactions that enable users to display piety and religious symbols as part of their public identity (Çelebioğlu, 2022; Jafar et al., 2025; Toktarbekova et al., 2025). Platforms such as Instagram, TikTok, and YouTube function as performative spaces in which religious identity is produced, negotiated, and socially validated through visual content, personal storytelling, and practices of self-representation (Hasan, 2022; Hotait & El Sayed, 2025). Beyond serving as a medium of expression, social media also reshapes epistemic authority and the ways individuals imagine religious communities. Consequently, religious identity emerges through the interaction between personal belief, digital communities, and circulating online religious discourses (Kerim, Kurmanaliyev, Ongarov, et al., 2025; Missier, 2025). In this context, religious identity becomes increasingly fluid, reflexive, and collectively produced through multilayered digital interactions (Al-Rasyid et al., 2023; Zhorabek et al., 2025).

Among younger generations, social media constitutes a primary arena for the formation of contemporary Muslim identity, integrating religiosity with digital lifestyles and popular culture. Muslim youth utilize social media to express their beliefs, produce religious content, and negotiate their identities within broader social contexts (Çelebioğlu, 2022; Fahad et al., 2025; Inanoglu, 2025). Religious influencers and digital content creators play a significant role in shaping new models of Muslim identity that are more individualistic, globally oriented, and lifestyle-based, wherein religious practices are articulated through personal narratives and digital aesthetics (Mulyanto, 2022; Zaid et al., 2022). Social media also expands the diversity of Islamic interpretations and allows users to select forms of religious identity aligned with their preferences and lived experiences (Çömez-Polat & Tekdemir, 2023; Ju'subaidi et al., 2025). In some cases, this process results in more reflective and inclusive religious identities, such as through content promoting religious moderation that emphasizes tolerance and social harmony (Hadiyanto et al., 2025; Masood, 2024). However, in other contexts, digital exposure may reinforce more defensive or exclusive forms of religious identity, particularly among youth who rely primarily on social media as their main source of religious knowledge (Fauzi & Pribadi, 2024).

Within minority and diaspora communities, social media functions as a crucial space for negotiating

religious identity and gaining social recognition. Diaspora Muslims employ digital platforms to present their religious identity in flexible ways, combining elements of local culture and Islamic identity in their self-representation (Hasif, 2023). In ethnic minority contexts, social media also facilitates the strengthening of religious identity, which may dominate or renegotiate other identities, such as ethnicity, within digital public spaces (Mulyanto, 2022). Furthermore, digital interactions within online communities and study groups contribute to the formation of religious identity through knowledge exchange, discussion, and the production of religious content (Abanoz, 2022; Wahid & Wardatun, 2023). Broad exposure to religious content enhances awareness and attachment to religious identity at the societal level, while simultaneously enabling previously marginalized groups to acquire new forms of religious agency through social media (Ali et al., 2023; Rashid, 2019). Overall, cross-study findings indicate that Islamic *da'wah* on social media not only strengthens personal religiosity but also shapes religious identity in ways that are more dynamic, globally connected, and continuously produced through evolving digital interactions.

4.4.3 Changes in moral attitudes and value orientation

A growing body of research indicates that Islamic *da'wah* disseminated through social media contributes to the transformation of moral attitudes and value orientations, whether through the reinforcement of religious norms, the motivation of ethical behavior, or the re-evaluation of social and religious issues. Digital *da'wah* content not only conveys normative teachings but also delivers motivational messages, psychological guidance, and behavioral orientations that shape users' moral frameworks (Ali et al., 2023; Kerim, Kurmanaliyev, & Ongarov, 2025). Repeated exposure to religious content contributes to the cultivation of virtues, pious values, and religious practices in everyday life, including within the contexts of family and child education (Thalgi, 2024; Waheed et al., 2025). Among youth and university students, engagement with digital *da'wah* content may foster more reflective and open moral attitudes, such as participation in interfaith dialogue, heightened ethical awareness, and motivation to undertake socially oriented actions grounded in Islamic values (Fahad et al., 2025; Ju'subaidi et al., 2025; Usman et al., 2024). Furthermore, social media functions as a mediating space in the development of morality as a "moral career," evolving through digital practices, community interactions, and the gradual internalization of religious values (Inanoglu, 2025). Such transformations are also evident in shifts in piety practices and social norms, for example, in debates surrounding gender issues, women's roles, and the public expression of piety, all of which are increasingly negotiated within digital spaces (Toktarbekova et al., 2025; Zhorabek et al., 2025).

Social media also serves as a significant arena for promoting religious moderation, tolerance, and more inclusive value orientations. *Da'wah* narratives emphasizing tolerance, diversity, and mutual respect have been shown to reduce social distance between religious groups and foster more open moral attitudes toward difference (Hadiyanto et al., 2025; Hasif, 2023; Masood, 2024). The representation of Muslim identity in digital spaces may even enhance social acceptance and facilitate the re-evaluation of identity boundaries and intergroup relations (Abanoz, 2022; Mulyanto, 2022). However, moral attitude changes stimulated by digital *da'wah* are not uniform. Several studies suggest that exposure to diverse religious sources on social media may generate variations in moral interpretation, tensions between traditional and modern values, and exclusivist tendencies among certain user groups (Chakim, 2022; Çömez-Polat & Tekdemir, 2023; Fauzi & Pribadi, 2024). Moreover, the moral effects of social media are often mediated by other influential agents, such as family authority, teachers, and offline communities, which continue to moderate interpretations of religious values (Wahid & Wardatun, 2023). In some cases, high levels of engagement with religious social media have been associated with risks of superficial religiosity or shallow value internalization (Hidayat et al., 2021). Overall, these findings suggest that Islamic *da'wah* on social media constitutes an important arena for shaping moral orientations and value systems. Nevertheless, its impact remains complex and context-dependent, shaped by the interaction between digital content, user characteristics, and broader social environments (Al-Rasyid et al., 2023; Rashid, 2019).

4.4.4 Polarization, resistance, and religious ambivalence

In addition to its role in strengthening religiosity and identity, the literature indicates that Islamic *da'wah* on social media also has the potential to generate polarization, ideological fragmentation, and religious ambivalence. The

diversity of *da'wah* sources and the plurality of Islamic interpretations within digital spaces foster increasingly fragmented discourses, at times creating echo chambers that reinforce identity boundaries between “us” and “them” among users (Abanoz, 2022; Al-Rasyid et al., 2023; Zhorabek et al., 2025). Exposure to opposing religious content, including extremist narratives or negatively framed depictions of other groups, may intensify alienation, radicalization, and dehumanization toward those perceived as different (Fahad et al., 2025; Missier, 2025). In terms of identity formation, cross-audience interactions on social media may generate performative tensions, as users are required to negotiate internal and external community expectations simultaneously (Hotait & El Sayed, 2025). Furthermore, the increasingly open contestation of religious authority in digital environments has given rise to new actors and alternative centers of authority, which in some cases challenge traditional authorities and deepen ideological divisions within Muslim communities (Rashid, 2019; Zaid et al., 2022). While such diversification of sources and authorities enriches religious discourse, it also heightens the potential for interpretive conflict and resistance to mainstream moderation narratives (Çömez-Polat & Tekdemir, 2023).

Polarization does not occur uniformly across contexts but tends to be more pronounced among younger groups who intensively access digital religious sources without authoritative guidance. For some youth, exposure to homogeneous or limited digital sources may foster defensive attitudes toward Islamic identity and even tendencies toward intolerance of other groups (Fauzi & Pribadi, 2024). Conversely, exposure to diverse religious and ideological sources may also generate resistance to moderation, as users confront a wide range of often contradictory interpretive options (Chakim, 2022). Nevertheless, several studies demonstrate that digital *da'wah* can also function as a mechanism for mitigating polarization through the promotion of moderation, tolerance, and interfaith dialogue, thereby reducing social distance and increasing acceptance of other groups (Hadiyanto et al., 2025; Hasif, 2023; Masood, 2024). In certain local contexts, the impact of digital polarization is further moderated by offline communities, families, or discussion groups that help balance users' religious interpretations (Wahid & Wardatun, 2023). Moreover, exposure to diverse religious sources on social media may produce ideological mixtures and hybrid forms of religiosity that are neither fully extreme nor entirely moderate but instead occupy an ambivalent spectrum (Hidayat et al., 2021). Taken together, these findings underscore that digital *da'wah* constitutes an ambivalent arena. It can strengthen solidarity and tolerance, yet it may also deepen fragmentation and polarization, depending on social context, user characteristics, and the dynamics of religious authority operating within digital spaces (Kerim, Kurmanaliyev, Ongarov, et al., 2025; Usman et al., 2024).

4.5 Mechanisms explaining the impact of digital *da'wah*

4.5.1 Exposure

Intensive and repeated exposure to *da'wah* content constitutes a primary mechanism explaining changes in religious attitudes. The frequency of social media use and the consumption of religious content are positively correlated with increased religious motivation, religious knowledge, and spiritual engagement (Ali et al., 2023; Anwar & Mujib, 2022). High levels of exposure also facilitate the internalization of religious values through a process of digital habituation, in which religious practices become embedded in everyday online routines (Hasan, 2022; Inanoglu, 2025). However, excessive exposure to diverse and heterogeneous sources may also generate ideological confusion and polarization (Al-Rasyid et al., 2023; Chakim, 2022).

4.5.2 Credibility of religious figures

The credibility of religious figures represents a key mechanism in the effectiveness of digital *da'wah*. The popularity of online preachers is often driven by personalized communication styles, interactivity, and the ability to present content that is relevant to everyday life (Kerim, Kurmanaliyev, & Ongarov, 2025; Kerim, Kurmanaliyev, Ongarov, et al., 2025). Religious influencers who establish emotional closeness with their audiences can construct new forms of authority that rival traditional religious authorities (Mulyanto, 2022; Zaid et al., 2022). Such credibility is grounded not only in religious competence but also in perceived authenticity, communication style, and social proximity to audiences (Usman et al., 2024; Zaid et al., 2022).

4.5.3 Parasocial relationships

Parasocial relationships between audiences and religious content creators also constitute an important mechanism. Digital interactions enable the development of emotional bonds and a sense of intimacy with preachers or influencers (Kerim, Kurmanaliyev, Ongarov, et al., 2025; Zaid et al., 2022). Social media platforms further facilitate the formation of virtual religious communities that reinforce religious identity and practice through collective interaction (Kerim, Kurmanaliyev, & Ongarov, 2025; Rashid, 2019). These communities provide social support, identity validation, and spaces for religious discussion, thereby strengthening the internalization of religious values. Through the interactive features offered by the digital ecosystem, audiences now possess full autonomy to personalize and construct their own religious experiences (Sundar & Limperos, 2013; Slama, 2017).

4.5.4 Platform algorithms

Platform algorithms also shape the distribution and visibility of *da'wah* content. Popular religious content tends to be amplified by algorithmic systems, thereby increasing its reach and influence (Al-Zaman, 2022; Waheed et al., 2025). At the same time, algorithms may create echo chambers and intensify polarization by curating content aligned with users' existing preferences (Abanoz, 2022; Al-Rasyid et al., 2023). Consequently, the impact of digital *da'wah* is determined not only by the message itself but also by the technological structures that mediate its dissemination.

5. Conclusion

This study maps the global development of research on Islamic preaching on social media while synthesizing empirical evidence regarding its impact on religious attitudes. The bibliometric analysis reveals a substantial increase in publications since the mid-2010s, with strong contributions from Southeast Asia, particularly Indonesia and Malaysia, alongside growing participation from the Middle East, Europe, and North America. Platforms such as Instagram, YouTube, TikTok, and Facebook have emerged as central arenas for digital *da'wah*. The systematic review of 32 empirical studies demonstrates that social media-based Islamic preaching contributes to increased personal religiosity, stronger religious identity formation, and shifts in moral orientation, including greater reflexivity, moderation, and tolerance. However, these effects are not uniform. In certain contexts, digital religious content may also generate ideological fragmentation, ambivalence, and polarization.

The novelty of this research lies in integrating bibliometric mapping and a systematic review within a unified analytical framework to capture the ecosystem of digital *da'wah*. Beyond identifying key authors, institutions, countries, and thematic clusters, the study synthesizes mechanisms that explain the observed impacts, such as exposure intensity, preacher credibility, parasocial interaction, and algorithmic amplification. It also highlights contextual moderators, including age, platform type, cultural setting, and methodological approach. This integrative perspective positions social media as a new religious ecosystem that simultaneously shapes religious practice, identity, and attitudes.

Practically, the findings have implications for religious communicators, institutions, and policymakers seeking to develop more effective and responsible digital preaching strategies. Designing content that accounts for platform affordances, audience characteristics, and algorithmic dynamics is crucial for fostering moderation, religious literacy, and constructive dialogue. Academically, this study advances scholarship in digital religion and communication by consolidating fragmented findings into a coherent explanatory model of how online *da'wah* influences religious attitudes.

Future research should employ longitudinal and mixed-methods designs to examine causal relationships between exposure to digital *da'wah* and attitudinal change. Comparative cross-cultural and cross-platform studies are also needed to better understand contextual variability. In addition, the roles of platform algorithms, digital economies, and religious influencers remain underexplored and warrant deeper investigation to clarify the evolving dynamics of religious authority and legitimacy in digital environments.

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