

## Media Affordance in Digital Dakwah: A Study of Religious Communication Practices in Social Media

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### **Abstract**

*This research examines the use of multimedia content in digital da'wah, with a focus on religious communication practices on social media. With the development of information and communication technology, da'wah via social media has become an increasingly popular strategy among preachers to reach a wider audience. This study explores various forms of multimedia content, such as videos, images, infographics and animations, and how these contents are used to convey religious messages. The research methodology used consists of content analysis and interviews with preachers who are active on social media. The research results show that multimedia content is effective in attracting attention and increasing audience understanding of da'wah material. In addition, interactions that occur on social media provide space for constructive dialogue between preachers and audiences. However, this research also found challenges faced, including the issue of credibility of information and the misuse of social media to spread ideas that are not in accordance with religious teachings. The conclusions of this research emphasize the importance of appropriate communication strategies and the use of quality multimedia content in digital da'wah to maximize the positive impact on society.*

**Keywords:** *Digital da'wah, multimedia content, religious communication, social media, content analysis*

### **INTRODUCTION**

Media serves as a vital tool for disseminating information. With technological advancements, especially social media, interactions have shifted towards the digital realm. This transition presents an opportunity to enhance Islamic da'wah through online platforms, adapting to new ways of spreading religious messages in our increasingly virtual world. The use of social media as a platform for Islamic da'wah allows for a more personalized engagement with followers, enabling them to share their experiences and interpretations of faith in a communal space. This aligns with the findings of (Magrini, 2011), who argue that phenomenological methods can effectively capture the essence of lived experiences, providing insights into how individuals navigate their faith in a digital landscape. Social media activities in Indonesia have succeeded in attracting the interest of a large number of people. Social media platforms such as Whatsapp, YouTube, Facebook,

Instagram, TikTok, and so on are examples of media that are now chosen by many people (Supratman, 2018). Based on a data survey of Indonesian social media users conducted by the Indonesian Internet Service Providers Association (APJII) as of January 2023, it shows that the number of YouTube users in Indonesia is 65.41%, while Facebook users are 60.24%, Instagram users are 30.51%. and TikTok users as much as 26.80%.

Based on this data, it shows that currently social media has become the platform of choice for many Indonesian people, especially YouTube which is chosen by many people, followed by media platforms that have recently developed, namely Instagram and TikTok. Social media as a space for interaction has shifted patterns of community activity ranging from social, cultural, religious, political, and so on, from conventional to digital. Flexibility and effectiveness are the main considerations that generally underlie people's use of social media. As a result, each platform competes to maximize public fulfillment in accessing media (Junawan, 2020). Social media, with its easy and fast nature in conveying information, allows it to also be used as an effective medium for spreading da'wah messages.

Da'wah, which means an activity carried out to call or invite people to goodness and prevent evil, basically also includes communication activities. This is because the elements in da'wah are in line with the elements of communication in general. Therefore, a good communication process is very necessary, so that the message of da'wah can be conveyed to the public without reducing the message about Islamic values (Markarma, 2014). Islamic da'wah must proceed according to the needs of society. If da'wah activities do not keep up with the times, then da'wah will be left behind.

In this modern era, the presence of the internet as a new media has opened up opportunities in the process of transforming the world of da'wah. The internet is considered a mass medium that can spread da'wah messages on a wide and unlimited scale (Rustandi, 2019). In this case, to ensure that Islamic da'wah can be conveyed to a wider audience, Da'i, as practitioners of da'wah, need to utilize the internet and digital platforms as new forums for preaching. This requires creativity and innovation, such as using interactive features like likes, comments, and sharing on platforms such as YouTube, Instagram, TikTok, and others.

Da'wah through social media is not only interpreted as technological updates, but also as Da'i's efforts to adapt to societal developments (Jerry Indrawan Efriza, 2021). In fact, Indonesia is considered to have enormous potential in developing da'wah activities through social media. The Indonesian people's interest in ancestral values and religious traditions is assumed to be an attraction for the

spread of da'wah messages. Various platforms such as YouTube, Instagram and TikTok are some of the platforms that are now widely used by Da'i. (Rohman, 2019).

YouTube is one of the platforms chosen by the public to access digital da'wah. YouTube opens up opportunities for Da'i to disseminate religious messages 'closer' to society. Apart from YouTube, Instagram is also another media choice for preaching. In contrast to YouTube, Instagram provides more practical forms of content. Instagram content is generally presented in shorter compilations compared to YouTube. These differences ultimately attract people to consider Instagram as a media choice. The effectiveness and flexibility of Instagram encourages preachers to consider using Instagram as a medium for preaching besides YouTube (Prabowo, 2019). Another media that is now being widely considered for da'wah activities is TikTok. Even though TikTok came after YouTube and Instagram, TikTok is also slowly increasing its selling value as social media. Therefore, currently TikTok is starting to be considered as another option for Da'i to transmit religious messages (Tri Buana, 2020).

The phenomenon of using social media in da'wah activities has given rise to a term called digital da'wah. Digital da'wah is a term used when the spread of Islam is spread through digital media or online platforms, such as: social media, websites, and video streaming. Through digital da'wah, all information and da'wah messages can be conveyed more widely, interactively and dynamically. And in this case, the use of social media as a forum for conveying da'wah messages has also given birth to a new concept in communication called CMC (Computer Mediated Communication), namely a communication process mediated by a computer (Griffin, 2019). This concept developed along with the birth of new media and the increasingly rapid use of the internet in the communication process, so that all information, including da'wah information, could be conveyed and accepted by the public more widely.

Apart from that, to find out the potential that social media has so that it can be utilized by preachers in spreading da'wah messages. In media and communication studies, media affordance theory is often used to analyze how digital and social media platforms shape the behavior, interactions and practices of their users, where social media platforms such as Facebook, Twitter or Instagram offer unique affordances that can influence their users in communicating and interacting with content on the media. This theory is used to see how the interaction between users and technology (Evans, 2016). In the context of digital da'wah, this media affordance theory can help to understand the characteristics of social media platforms, so that preachers or da'wah creators can increase visibility, editability, persistence and interactivity (Hafezieh, 2017), so that the use of social media can

be utilized. effectively to spread the message of da'wah. Meanwhile, another opinion views that affordance can arise through direct interaction with technology which often leads to the process of experimentation and adaptation that shapes the actions that people take with technology (Ronzhyn, 2022). In communication, affordance functions as a type of intermediate-level theory that can bridge observations about the use of technology with a broader understanding of technology at the individual, group, and organizational levels.

Affordability on social media leads to features that allow its users to interact with one content over another. The use of this theory helps to understand the dynamics of communication, social interaction, and the spread of information on social media platforms, such as Instagram, TikTok, YouTube Twitter, and so on. Here are some of the main elements that exist in media affordance on social media, including: (Treem, 2012)

1. Visibility, refers to the extent to which actions, content or information shared by users can be seen by other users on the platform, such as viewing posts, activities, and user interactions.
2. Editability, refers to a platform that allows editing content after publication, such as editing text, images, videos, and comments.
3. Persistence, refers to the duration of content or information that can be accessed on digital platforms, namely not easily lost and can be viewed or accessed again after publication
4. Interaction, leads to the ability of media to interact (two-way) between users and each other, such as: comment features on posts, questions, and answers via live streaming, giving reactions in the form of likes or emojis, to direct message features (Hopkins, 2016).

In this case, researchers have conducted research on several previous studies, including research from Asmar entitled "Online Diversity Expressions: New Media and Da'wah" (Asmar, 2020). This research discusses the responses of preachers and congregations to expressions of diversity in using new media, while researchers discuss religious communication practices on social media. Another study entitled "Understanding and Practice of Digital Da'wah Literacy from the Perspective of Students and Government" by Munawaruzaman, which discusses the use of technology which has an impact on the understanding and practice of Da'wah literacy among students and the government (Munawaruzaman, 2022), while this research focuses on the use of social media in religious communication practices which gives birth to digital da'wah content seen from the perspective of a da'wah content creator. Meanwhile, another previous study entitled "Cyberda'wah: Internet as a new media in the Islamic Da'wah Communication System" by Rustandi, which discussed the process of spreading da'wah messages in internet media (Rustandi, 2019), the basic thing that differentiates this research

is the object in the form of a website. online or da'wah websites, while researchers chose social media as the object of this research.

Based on several previous studies, it shows that there has been no research on digital da'wah multimedia content, especially in religious communication practices on social media. Therefore, In this research, the author is interested in analyzing the use of social media as a platform for preaching and exploring the opportunities that social media presents. This is examined through the topic titled 'Multimedia in Digital Da'wah: A Study of Religious Communication Practices on Social Media

## **METHODOLOGY**

This research uses a constructivist paradigm. The constructivist paradigm is a paradigm that views that knowledge is not something that can be received passively, but rather something that is actively built and constructed by individuals based on interactions with the environment and society. (Butsi, 2019). By using a qualitative approach and a phenomenological approach method. This method is employed to explore the lived experiences of Da'i in utilizing social media platforms for da'wah. By focusing on their personal experiences and interactions with digital tools, this approach allows for a deeper understanding of how these platforms impact religious communication. As phenomenology seeks to uncover the essence of experiences from the participants' perspectives, it is particularly relevant for a study investigating how Da'i navigate and perceive digital preaching.

Phenomenology, particularly in the context of the body, offers a rich framework for understanding human experiences and social interactions. This approach emphasizes the subjective nature of experience, focusing on how individuals perceive and interpret their lived realities. The application of phenomenological qualitative methods in educational contexts, illustrating how these methods can elucidate the complexities of cross-cultural experiences. By engaging with the lived experiences of students, researchers can uncover the nuanced ways in which cultural contexts shape educational interactions and learning processes (SciteAI, 2024). This aligns with the foundational principles of phenomenology, which prioritize the first-person perspective and the significance of embodied experience in shaping understanding.

Moreover, the distinction between hermeneutic and traditional phenomenology, as discussed by (Laverly, 2003), further enriches the discourse on the body within phenomenological research. Hermeneutic phenomenology emphasizes interpretation and the contextual nature of understanding, suggesting that the body is not merely a physical entity but a site of meaning-making and social

interaction. This perspective is crucial in fields such as communication and psychology, where the embodied experience plays a vital role in how individuals relate to one another and construct social realities. The integration of these phenomenological insights into research methodologies underscores the importance of considering the body as a central element in phenomenological inquiry, allowing for a deeper exploration of the interplay between embodiment and lived experience in various social contexts.

The phenomenographic approach, as discussed by Forster, emphasizes the importance of capturing the varied meanings that individuals attribute to their experiences with information literacy, which can be adapted to the context of digital dakwah (Forster, 2016). This method allows researchers to identify distinct categories of understanding that informants possess regarding their engagement with social media as a platform for religious communication. By employing semi-structured interviews, researchers can gather rich, qualitative data that reflects the informants' perspectives and experiences, as highlighted in the work of Ramos and Esponilla, which discusses the importance of thematizing in qualitative research (Ramos & Esponilla, 2022). The process of thematizing in this context involves clarifying the purpose of the investigation and identifying key themes that resonate with the informants' experiences of using social media for dakwah.

This method allows for the identification of overarching themes that characterize the informants' interactions with digital media, thus providing insights into how these interactions shape their religious communication practices. Thematic analysis, as described by Vaismoradi et al., focuses on developing themes that encapsulate the essence of the data collected, thereby facilitating a deeper understanding of the informants' experiences (Vaismoradi et al., 2016). In the context of digital dakwah, it is essential to consider the thematic progression of information as it is conveyed through social media platforms. This approach can be effectively applied to the study of digital dakwah, as it allows for the condensation of complex experiences into coherent themes that reflect the informants' motivations, challenges, and successes in utilizing social media for religious purposes.

The qualitative approach is a type of method for describing, exploring and understanding the meanings that arise from social and humanitarian problems (Creswell, 2013). A qualitative approach can provide an opportunity to see the main aspects of the case more clearly (Neuman, 2003). This research approach was chosen because it can explain the issues raised in depth by conducting extensive observations and interviews, as well as providing more detailed descriptions that provide a deeper explanation of the questions asked. Meanwhile, the phenomenological approach method focuses on concepts or

phenomena related to experiences felt by several individuals. The phenomenological approach describes the meaning of the subject's experience related to the phenomenon being studied. The phenomenon examined in this research is the practice of digital da'wah communication on social media. The phenomenon examined in this research is not merely digital da'wah as a process, but the lived experiences of the Da'i in utilizing social media for preaching. Phenomenology, as articulated by these scholars, helps reveal how digital media transforms traditional religious practices, allowing researchers to capture the nuanced and personal ways that religious messages are crafted, shared, and experienced online.

This research was conducted from January to July 2024. Data collection techniques were carried out using observation and interview methods sourced from primary and secondary data. Primary data is the main data that is in accordance with the research. In this study, primary data was obtained by conducting observations and in-depth interviews with several related parties. Meanwhile, secondary data is data that is available and collected to support data that is relevant to the research. Secondary data in this study was obtained from literature studies in the form of books, journals, or scientific articles.

In this study, researchers conducted online interviews with several related parties, namely da'wah content creators from various social media platforms. The following are some of the related parties who became informants in this study, as follows.

**Table 1.** Research Informant Data

No	Informan	Media Dakwah
1.	Informant 1	TikTok
2.	Informant 2	Instagram
3.	Informant 3	TikTok
4.	Informant 4	Instagram

Based on the data that researchers obtained from the research informants, researchers can dig up data and reveal accurate facts about the phenomena that are currently occurring, especially regarding digital da'wah on social media.

## RESULTS AND DISCUSSION

### The Shift to Digital Communication

The significant theme that emerges from the informants' experiences is the transition from traditional face-to-face interactions to digital communication. The informants unanimously acknowledge the transformative impact of social media on their ability to reach a wider audience. The informants in this research are

da'wah content creators who actively use social media as a means of communicating da'wah messages to the public. In recent years, developments in communication technology and the internet have enabled humans to continue to connect with each other through social media platforms such as: Instagram, Twitter, YouTube, TikTok and so on.

This phenomenon has significantly transformed the communication environment, creating a shift from traditional, face-to-face interactions to those mediated by technology. Social interaction, once primarily conducted in physical spaces, is now increasingly moving into the digital or virtual realm, where people connect, share, and engage through various technological platforms. The rise of social media and other digital tools has redefined how individuals and communities communicate, making technological intermediaries a central part of modern social interactions. This phenomenon of the development of social media certainly has a significant impact on aspects of people's lives, especially on aspects of communication and social interaction, where social media is now the most effective choice for people to communicate with many people. Meanwhile, in the context of digital da'wah, social media provides a broad and easily accessible platform for sharing da'wah content, such as writing, images, audio or video, thus enabling preachers or da'wah creators to reach a wider audience. Therefore, social media is the choice of preachers or da'wah creators to spread religious messages more widely, as said by Informants 4 and 3.

"Why choose social media because its coverage is wider, and because of the times. So social media can be our weapon, moreover the Prophet also once said that if you preach in the way of your time, well, the current era is globalization, people are using social media, every day people play with gadgets, especially Instagram, and in my opinion "That's a field of reward too" (Informant 4)

"Because as time goes by, social media is becoming more trendy, more popular and more sophisticated, one of which is equipped with various relevant applications, which support us without meeting in person, we can communicate and preach." (Informant 3)

Preaching through social media also allows preachers or da'wah creators to convey religious messages in different and innovative ways. They can create interesting short content such as: quotes, short lectures, or experiences and inspirational things they feel. Based on the researcher's observations of several informants, each of them has a different way of preaching. Each informant have different perspective.



The approach to da'wah content highlights the subjective experiences of participants in conveying religious messages. The first informant emphasized the importance of arguments and brief explanations supported by trusted sources to strengthen the message of da'wah, while the second informant preferred a personal approach by sharing inspirational quotes that were relevant to everyday life because he felt he was not authoritative enough to convey religious knowledge directly. The third and fourth informants focused on basic reminders about religious obligations, such as the importance of praying and maintaining friendships, as a simple but meaningful form of preaching.

Apart from that, in the process of conveying da'wah messages via social media, there are also stages that preachers or da'wah creators go through. And each creator goes through different stages, according to the preaching style of that individual creator. Informant 1 said that the stages in creating preaching content begin with mastering the material and analyzing the audience first.

"The stages are like I first master the material. If I really understand then I'll make it. I continue to analyze the audience. My followers are 18 years old, millennials. "Hey, they're friends too."

Likewise, Informant 4 said that when creating content, he starts by reading books or recording the results of studies which he thinks are important to share with his followers on social media.

"In the actual stage, I read more often or I take part in studies or workshops, then I write down what I think is very important for me to share, because I feel that when I get good knowledge I want the knowledge to not stop with just me, so I Always try to carry a small book everywhere to see what's important. "Then don't forget that there are lots of valid sources, if it's from the Koran, of course we'll read the interpretation, then I'll post it."

Similar to Informants 1 and 4, Informant 2 also started his preaching stage by preparing material in the form of quotes which were then edited with photos containing the message he wanted to preach.

"First of all, I prepared quotes and their translations, then I included photos that implied a message that I took from Pinterest, such as a photo of a trader who took the time to read the Koran in the midst of his busy trading. "Then I included a caption that was related to the image in the form of a quote along with an English translation." (Informant 2)

Meanwhile, after going through these stages, da'wah creators or preachers who spread da'wah messages through social media do not immediately get lots of viewers or followers, it takes time and consistency in carrying out the da'wah process on social media. as stated by Informant 3.

"Started preaching on TikTok since 2020, it took 2 months to get FYP. My first FYP video about (a woman who forgot that she was menstruating and she was praying) reached 1.3 million views and from the FYP video, it was followed by an increase in followers, and it took 4 months for my TikTok account to reach 10k followers, then many were followed by Another fyp video. However, in the middle of my content journey, I took a hiatus for several months, until finally the views decreased, and the number of followers increasing to 20k took a long time and was also stuck going up and down."

From this statement, it is very important to maintain consistency in the digital da'wah process on social media to achieve maximum results and create attraction and influence of da'wah in the long term. In this case, informants 4 and 3 said that they upload at least one piece of content a day on social media.

"On average now it's one piece of content, but sometimes it depends, if you plan it maybe one a day, I try to be consistent, or at least just share stories with content from people who I think my followers need to know, for example me I'm too lazy to create content." (Informant 4)

"Usually, we really try to have content every day, at least once a day. So that we can meet the needs of people who follow and can be read by the algorithm." (Informant 3)

### **Diverse Approaches to Da'wah Content Creation**

Informants exhibit a variety of approaches to content creation, reflecting their individual styles and perspectives. The phenomenon of digital da'wah on social media also allows the formation of virtual da'wah communities. People with the same interests and beliefs can join a group or follow other people's social media accounts who they think can provide good inspiration. That way they can share knowledge, experience and support as well as motivation to increase their religious understanding. And several informants also said that they had da'wah creators who inspired them to create similar content.

"Firstly, Farah Qonita, because in terms of issues, she really inspired me and also from the way she wrote it was really really striking, then she also had strong story telling so that people were touched by what she wrote

and I felt that "All his works come from the heart, so they reach the hearts of many people, maybe because of his writing and so on." (Informant 4)

Likewise, Informant 2 admired one of the da'wah creators on Instagram.

"I admire the Instagram page @Huraayrah, which is a woman from Saudi Arabia who migrated to America. "His content is in the form of Arabic-English reminders along with photos of his hometown, namely Medina."

And Informant 3 will follow the creator's account if it suits his needs.

"Yes, because I will follow and use creators as inspiration if it is appropriate and also fulfills the needs that are sought. If it is not appropriate, it will not be a benchmark."

Based on several of the informant's statements above, inspirational figures have a strong influence in the process of preaching through social media, they can be role models and provide inspiration for their followers to be able to understand and practice religious teachings, so that they can strengthen the influence of the preaching they convey.

Meanwhile, of the various social media that exist, each platform has different characteristics, so users will adjust which social media they feel is effective enough for them in spreading da'wah messages on social media. And based on researchers' observations with informants, they chose certain social media as effective media for preaching for them.

Informant 4

"For example, if I didn't choose one, I would choose all three, because each social media has different characteristics and I think that's quite helpful for supporting each other, you know. "But if I had to choose, the most effective one for me now is Instagram because maybe I'm not very active on TikTok, and in my opinion, Instagram has content that can go anywhere, including X and TikTok."

Informant 3

"In my opinion, TikTok media, because TikTok is growing quickly, getting views quickly, it's not boring, there are lots of features to choose from and there are lots of users."

Informant 2

"So far it depends, 2 years ago there were no reels, posting on Twitter is indeed more effective, especially if we have famous followers and our

tweets are liked or retweeted by them, the content will spread easily. "But since there was a reels feature, Instagram has been much more effective because people tend to like watching videos."

This is different from Informant 1 who has determined an effective medium for preaching, but is still unsure about himself.

"Actually, it's TikTok, but it's not effective for me because my delivery isn't enough."

Based on these various statements, the informants basically understand that social media plays an important role in spreading information or da'wah messages more widely and quickly, so that it can be a good opportunity for preachers or da'wah creators to expand the reach of their da'wah.

### **Optimizing Digital Da'wah Strategies**

The strategic selection of social media platforms has profound implications for the practice of digital da'wah. As the informants indicate, social media serves as a vital conduit for spreading religious messages, allowing preachers to reach broader audiences quickly. The ability to adapt to different platforms enhances the potential for meaningful interactions between content creators and their audiences, fostering a sense of community and shared purpose. Moreover, the informants' experiences highlight the importance of consistency and engagement in the digital realm. As they navigate the challenges of content competition and audience retention, the insights gathered from their experiences can inform best practices for future da'wah initiatives. The recognition of social media as a powerful tool for religious communication underscores the need for ongoing adaptation and innovation in content creation strategies.

With the existence of social media as a means of digital da'wah, preachers or da'wah creators who care about spreading religious values can use social media as a platform for conveying da'wah messages and good values. They can distribute video or image content, reflective writing, or inspirational quotes that are in accordance with religious teachings. Apart from that, social media also allows interaction between content creators and audiences through comments columns, private messages or direct discussions, which in the end can build mutually supportive communities. Although the opportunities offered by social media affordances are able to reach a wider audience and encourage da'wah creators to be able to convey messages creatively, in the process there are also challenges that da'wah creators must face, such as having to be consistent in creating da'wah content to content competition to da'wah messages that are misinterpreted or

manipulated, which need to be overcome so that da'wah messages or values can be interpreted properly by the audience.

## CONCLUSION

This research, employing a phenomenological approach, reveals that the lived experiences of Da'i (preachers) and their audiences in the digital space are profoundly shaped by the integration of multimedia content within digital da'wah. The subjective engagement of both preachers and followers with dynamic social media affordances—such as video lectures, visual graphics, and interactive tools—highlights not only the effectiveness of these tools in spreading religious messages but also the meaningful experiences they foster.

By focusing on how individuals experience digital da'wah, this research highlights that multimedia tools allow preachers to create a more immersive and engaging religious discourse. The exploration of digital da'wah reveals a transformative shift in how religious discourse is experienced, particularly through multimedia tools that enhance engagement and comprehension among audiences. This section synthesizes findings from various studies to elucidate the essential structure of informants' experiences with digital da'wah.

The experiences of individuals engaging with digital da'wah illustrate a multifaceted landscape where multimedia tools play a central role in shaping religious discourse. The interplay of enhanced engagement and the challenges posed by digital platforms collectively contribute to a richer understanding of modern religious practices. For instance, audience members report feelings of connection and greater comprehension when exposed to visual and audio content, as compared to traditional textual communication. These lived experiences demonstrate the central role that multisensory engagement plays in modern religious practices, where technological platforms become not just tools, but environments where spiritual understanding is experienced and embodied.

However, the phenomenological exploration also reveals several challenges in digital da'wah. Preachers often describe their experience of navigating social media as fraught with complexity, where the message must compete for attention in a crowded and fast-paced digital environment. From their perspective, there is an underlying tension between maintaining the integrity of religious teachings and the need to innovate with engaging, yet respectful, content. These challenges illustrate the subjective burden on preachers to balance religious authority with the demand for digital-savvy communication, often resulting in an experience of constant adaptation and reflection.

Moreover, audience members, when reflecting on their interaction with digital da'wah, often express ambivalence. On the one hand, they value the convenience and accessibility of religious content on platforms like YouTube, Instagram, and TikTok. On the other hand, they experience moments of uncertainty or doubt due to the fragmented and decentralized nature of digital content, where religious messages are sometimes questioned in terms of credibility or authenticity. This ambivalence reflects the intersubjective nature of digital religious practices, where personal faith and communal understanding are constantly negotiated through social media interactions.

Thus, this research concludes that while leveraging multimedia content and social media platforms represents an effective strategy to expand the reach of digital da'wah, the lived experiences of both preachers and their audiences must be carefully considered. The digital realm creates new opportunities but also new tensions, particularly regarding how religious messages are perceived, understood, and embodied by individuals in their daily lives.

To further enhance the success of digital da'wah, preachers and content creators must recognize the evolving nature of audience engagement in the digital era—not merely as passive consumers but as active participants in shaping the discourse. By acknowledging these phenomenological insights, preachers can better navigate the complexities of authentic communication in a digital world where experiences of connection, faith, and even misinterpretation co-exist. Prioritizing content quality, responsiveness, and ethical considerations are critical for ensuring that religious messages continue to resonate meaningfully in the rapidly changing media landscape.

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