



Bulletin of Islamic Research

ISSN (Online): 3031-4526

Received: 15-05-2026, Revised: 16-06-2026

Accepted: 17-07-2026, Published: 06-08-2026

DOI: <https://doi.org/10.69526/bir.v4i3.450>

Effectiveness of Contemporary *Da'wah* Strategies: An Empirical Review and Synthesis of Existing Literature

Bello Ali¹; Aminu Sa'ad Abdullahi²; Muhammad Muhammad³;
Murjanatu Ismail Agwaru⁴

Abstract

Purpose- The rapid expansion of digital communication technologies has fundamentally transformed contemporary da'wah, shifting Islamic outreach from conventional face-to-face preaching toward interactive digital platforms. This study examines the effectiveness of contemporary da'wah strategies by synthesizing empirical evidence on the factors that influence successful digital Islamic communication and audience engagement across social media environments. **Design/methodology/approach-** This study employs a qualitative systematic literature review (SLR) methodology. Empirical studies published between 2017 and 2026 were systematically identified, screened, and analyzed using thematic content analysis. The review synthesizes evidence concerning digital da'wah practices across major social media platforms, with particular attention to communication strategies, audience engagement, technological affordances, and the emerging role of social media handlers. **Findings-** The review demonstrates that digital platforms – including Facebook, WhatsApp, YouTube, Instagram, TikTok, Telegram, and X – have substantially expanded the reach of Islamic knowledge, strengthened audience participation, and facilitated the formation of virtual religious communities. The effectiveness of contemporary da'wah is determined by the interaction of several key factors: content quality, preacher credibility, communication competence, digital literacy, audience-centred messaging, platform suitability, and the strategic functions of social media handlers in content production, moderation, audience engagement, and platform management. Nevertheless, challenges such as misinformation, concerns regarding content authenticity, unequal digital access, and limited technological competence continue to constrain online da'wah effectiveness. **Research implications/limitations-** As a literature-based study, the findings rely on existing empirical evidence and do not assess the effectiveness of specific digital da'wah programs. Future research should employ comparative and mixed-methods designs to evaluate digital da'wah strategies across different cultural, institutional, and technological contexts. **Originality/value-** This study contributes to contemporary Islamic communication scholarship by providing an integrative synthesis of empirical research on digital da'wah. It develops a comprehensive framework demonstrating that effective contemporary da'wah depends on the integration of authentic Islamic principles, strategic communication, technological innovation, digital literacy, and professional social media management, thereby offering practical guidance for scholars, Islamic organizations, and digital content practitioners.

Keywords: Da'wah; Contemporary Da'wah; Digital Da'wah; Social Media Handlers; Islamic Communication; Audience Engagement; Digital Literacy; Religious Participation.

¹ College of Education, Zing, Taraba State, Nigeria.

Corresponding Email: belloali@coezing.edu.ng

² Taraba State University, Jalingo, Taraba State, Nigeria, Email: aminusaad2002@gmail.com

³ Federal University Gashu'a, Yobe State, Nigeria, Email: muhammadrabi64@gmail.com

⁴ College of Education, Zing, Taraba State, Nigeria, Email: murjanatuismail@coezing.edu.ng

Introduction

Da'wah, derived from the Arabic word *da'a* meaning "to invite," "to call," or "to summon," refers to the propagation of Islam and the invitation of humanity to the worship of Allah through wisdom, persuasion, teaching, and exemplary conduct. It occupies a central position in Islamic thought and practice, constituting one of the fundamental responsibilities entrusted to Muslims. Allah in the Glorious Qur'an portrays Prophet Muhammad (May the peace and blessings of Allah be upon him) as a *Dā'i ilā Allāh* (Inviter to Allah), emphasizing his mission to convey divine guidance to humanity:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا
إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

O Prophet (Muhammad *Sal-Allaahu 'alayhe Wa Sallam*)! Verily, we have sent You as witness, and a bearer of glad tidings, and a warner, and as one who invites to Allah [Islamic Monotheism, i.e. to Worship none but Allah (Alone)] by his Leave, and as a lamp spreading light (through Your instructions from the Qur'an and the Sunnah the legal ways of the Prophet *Sal-Allaahu 'alayhe Wa Sallam*) [1].

Likewise, Allah in the Glorious Qur'an presents *Da'wah* as a collective obligation founded upon knowledge and conviction:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴿١٨﴾
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٩﴾

Say (O Muhammad): "This is My Way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and Whosoever follows Me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the *Mushrikun* (polytheists, pagans, idolaters and disbelievers In the Oneness of Allah; those who Worship others along with Allah or set up rivals or partners to Allah)" [2].

It is based on this, Ali highlights that all sincere followers of the Prophet (May the peace and blessings of Allah be upon him) share responsibility for inviting others to the path of Allah [3].

Throughout Islamic history, *Da'wah* has served as a major instrument for disseminating Islamic teachings, promoting moral values, fostering social transformation, and strengthening religious consciousness among individuals and communities [4]. Consequently, Muslim scholars, preachers, institutions, and organizations have continuously developed various strategies and approaches to enhance the effectiveness of *Da'wah* across different social, cultural, and historical context.

The Qur'an not only establishes the obligation of *Da'wah* but also prescribes the ethical principles that should govern its practice. Allah commands:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Invite (mankind, O Muhammad) to the Way of Your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them In a Way that is better. Truly, Your Lord knows best who has gone astray from his path, and He is the best Aware of those who are guided [5].

This verse is thereby emphasizing that successful *Da'wah* should be grounded in wisdom (*hikmah*), sound knowledge, persuasive communication, and courteous dialogue rather than coercion or hostility [6]. Similarly, when Prophet Musa (A.S) and Prophet Harun (A.S) were commissioned to confront Pharaoh, Allah instructed them:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ
يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

Go, both of you, to Fir'aun (Pharaoh), Verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear Allah [7].

It is demonstrating that even when addressing the most obstinate opponents, gentleness and compassion remain essential characteristics of Islamic communication. The Qur'an further instructs Muslims to engage with the People of the Scripture respectfully:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
وَقُولُوا عَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be In (a way) that is better (with good Words and In good manner, inviting them to Islamic Monotheism with his Verses), except with such of them as do wrong, and Say (to them): "We believe In that which has been revealed to us and revealed to you; our *Ilah* (God) and your *Ilah* (God) is one (i.e. Allah), and to Him we have submitted (as Muslims) [8].

This verse reinforces the principles of civility, mutual respect, and constructive engagement in religious discourse [9]. Collectively, these Qur'anic injunctions establish wisdom, patience, gentleness, and intellectual persuasion as the foundational methodologies of effective *Da'wah*.

Historically, *Da'wah* strategies have evolved in response to changing societal realities and communication environments. During the prophetic era, *Da'wah* relied primarily on personal interaction, public preaching, dialogue, correspondence, exemplary character, and carefully planned communication suited to different audiences. Prophet Muhammad (May the peace and blessings of Allah be upon him) personally invited individuals to Islam, dispatched emissaries and letters to rulers and leaders beyond Arabia, and adopted methods appropriate to the circumstances and backgrounds of his audiences [10]. Subsequent generations expanded these approaches through educational institutions, scholarly writings, public lectures, mosque-based instruction, missionary activities, and community development initiatives [11]. In many parts

of the Muslim world, including Africa, the spread of Islam was facilitated through a combination of trade relations, social integration, intermarriage, scholarship, and organized preaching activities. These diverse approaches demonstrate that the effectiveness of *Da'wah* has often depended on the ability of practitioners to adapt their methods to prevailing circumstances while maintaining fidelity to Islamic principles.

In contemporary times, rapid technological advancement has significantly transformed the landscape of religious communication. The emergence of mass media, information and communication technologies, and more recently social media platforms has expanded the reach and influence of *Da'wah* beyond traditional physical boundaries. Platforms such as Facebook, WhatsApp, YouTube, Instagram, TikTok, X, and Telegram now provide unprecedented opportunities for disseminating Islamic teachings to global audiences in real time [12]. The increasing availability of radio, television, internet services, mobile phones, electronic publications, and other digital communication technologies has further expanded the methods through which Islamic messages can be communicated, making online *Da'wah* an indispensable component of contemporary Islamic propagation [13]. Similarly, studies have shown that digital technologies enhance audience participation, facilitate interactive religious learning, and increase access to Islamic knowledge among diverse demographic groups [14] [15]. These developments have led to the emergence of new *Da'wah* strategies characterized by multimedia communication, audience engagement, digital storytelling, online community building, and platform-specific content adaptation.

The growing diversity of *Da'wah* approaches has generated considerable scholarly interest in understanding the effectiveness of various strategies employed in different contexts. Existing empirical studies have examined diverse dimensions of *Da'wah* effectiveness, including audience engagement, religious knowledge acquisition, communication outcomes, behavioural influence, social cohesion, digital participation, and community development [16] [17]. Other studies have focused on the comparative effectiveness of specific communication channels, including traditional preaching, educational programmes, social media platforms, and emerging digital technologies [18] [19]. While these studies provide valuable insights into contemporary *Da'wah* practices, their findings remain dispersed across different disciplines, geographical contexts, and methodological traditions.

Against this background, there is a growing need for a comprehensive empirical synthesis capable of integrating existing evidence on *Da'wah* effectiveness. Such a synthesis is important for identifying dominant trends, recurring themes, successful communication strategies, contextual variations,

and persistent challenges within contemporary *Da'wah* scholarship. By critically reviewing and synthesizing available empirical literature, a clearer understanding can be developed regarding the factors that contribute to effective *Da'wah* practices and the implications of these findings for future research, policy, and practice. This article therefore provides an empirical review and synthesis of existing literature on the effectiveness of *Da'wah* strategies, with particular emphasis on identifying major approaches, evaluating their outcomes, and highlighting emerging directions in contemporary *Da'wah* studies.

Although numerous empirical studies have examined different aspects of contemporary *Da'wah*, most have focused on individual digital platforms such as Facebook, YouTube, WhatsApp, Instagram, TikTok, or Telegram, or on specific dimensions such as audience engagement, online preaching techniques, or digital communication. Existing studies are largely fragmented, context-specific, and limited to particular countries or platforms, making it difficult to develop a comprehensive understanding of the overall effectiveness of contemporary *Da'wah* strategies. Furthermore, limited scholarly attention has been given to synthesising empirical evidence on the combined influence of preacher credibility, communication competence, content quality, digital literacy, audience-centred messaging, platform suitability, and the increasingly important role of social media handlers in enhancing *Da'wah* effectiveness. This study addresses these gaps by conducting a systematic review and thematic synthesis of empirical literature published between 2017 and 2026, thereby providing a holistic understanding of the determinants, opportunities, and challenges of contemporary *Da'wah* strategies in the digital era.

Literature Review

This section reviews relevant literature related to the study in order to establish the existing body of knowledge on the subject.

Raji in his work, views *Da'wah* as exerting oneself to the utmost dissemination of Allah's word and to make it Supreme, and to remove all the impediments in the way of its observance, be that through the tongue, pen or moral persuasion [20]. While some scholars like Yakan in his work, sees it from multi-religious perspective and defines it as to "embark on public enlightenment activities that will project Islam as truly it is and how it should be practiced" [21].

Hashim, on his part sees *Da'wah* as means to call, appeal, and request people towards the truth, appeal for an aid or a call for help, appeal to Allah or pray [22]. This work is indeed relevant to this research. However, the methodology and application of *Da'wah* in the modern age was not discussed and which is part of the focus of the present study. Jimoh, maintains in his book, explains that the religion of Islam is missionary in nature, it makes correct

propagation of its message to all humanity notwithstanding differences in race, gender or nationality a cardinal principle of faith [23]. This propagation is known as *Da'wah*. The word '*Da'wah*' is from Arabic which originates from the verb which lexically means, among others, to call, to write, and to pray.

But Murad in his work says, *Da'wah* also meant an invitation to a meal. *Da'wah* is the process of reminding man of his true mission and attempting to bring him back to his origin. Thus, the mission of all the Prophets is made up in this way of reminding their people about their destiny to which they were committed [24]. This work is relevant to this research work particularly the discussion on *Da'wah* and its methodology. El-Miskin observed that *Da'wah* has two major dimensions, namely: demographic expansions and consolidating existing constituencies which of course is relevant to this dissertation particularly the demographic expansions and consolidating existing constituencies [25].

Another interesting contribution is made by 'Abd al-Rahman al-Maydani in his work where he offers an extensive treatise on the foundations, methods, means and styles of *Da'wah* in light of the sources of the *Shari'ah*. Maydani's major interest, however, was to develop an understanding of *Da'wah* through deduction (*istinbat*) of the texts of the Qur'an and the *Sunnah* [26]. Muhammad's in his reading in Islamic *Da'wah* comprises of series of topics on different aspects of Islamic *Da'wah* ranging from the meaning and purpose of Islamic *Da'wah*, qualities of the *Da'i* (caller), contents, methods and principles of communication in Islamic *Da'wah*. The work provided details of the general network of *Da'wah* in definition, concept and principles based on the teachings of the Glorious Qur'an and Hadith of Prophet Muhammad (May the peace and blessings of Allah be upon him). It has also provided a general spectrum on how *Da'wah* should be carried out in the *Masjid* as a centre of *Da'wah* activities and other public places [27].

Al-Qaradawi devotes his work entitled '*Khitabuna al-Islami fi 'Asr al-'Awlamah*' (Our Islamic Discourse in the Age of Globalization) on the necessity to undertake Islamic *Da'wah* properly in contemporary times, with due respect to changes in time and space. Qaradawi for instance, discusses a number of new methodologies, skills and techniques which contribute to the shaping of new Islamic discourse as a sustaining means of *Da'wah* [28]. Tasmara, expressed in his work, that *Da'wah* takes place when the *Da'wah* workers communicate with the *Da'wah* target group in order to convey the message of *Da'wah*. He further, explains that, the *Da'wah* workers must use the type of communication that is suitable for a communicator in order to influence and steer the acceptance of the message by the recipient based on what is stipulated in the Islamic rules and regulations [29].

Najidah & Dardaa, discussed that one of the religious importance of social media is to disseminate information specifically related to Islamic message by gathering information and providing feedback in accordance with the teachings of Islam [30]. Also, Banbura posited that using these social media tools for proselytization is a welcome development to the Muslim world. This is because many Muslim scholars have thousands of followers in most of these social media platforms. Therefore extending the message of Islam to them through this medium will be very effective [31]. Similarly, Sharaf *et al*, posited that, social media are tools that rejuvenate the ethos of Islam in terms of its political virtues, moral principle, and spiritual ethics. In recent times the social media has turned the most vital tool in projecting ideas to every nook and crannies of every society. It is important to note that if we are desirous of blending with this modern trend, we must develop our conceptual framework to guide the Muslims in the proper and lawful use of social media facilities [32].

Method

This study adopted a systematic literature review (SLR) design supported by qualitative thematic content analysis to examine the effectiveness of contemporary *Da'wah* strategies. The approach was considered appropriate because the study sought to synthesize existing empirical evidence rather than generate primary data. Relevant literature published between 2017 and 2026 was purposively selected from peer-reviewed journals, conference proceedings, scholarly books, and academic databases that addressed contemporary *Da'wah* practices, digital communication, social media engagement, Islamic outreach, and religious communication technologies. Priority was given to empirical studies that investigated the outcomes, effectiveness, opportunities, and challenges associated with traditional, media-based, digital, and institutional *Da'wah* approaches.

The selected studies were subjected to thematic content analysis. The analysis involved identifying, categorizing, and synthesizing recurring themes relating to audience engagement, dissemination of Islamic knowledge, communication effectiveness, platform-specific performance, determinants of success, and challenges confronting contemporary *Da'wah*. Through comparative analysis and narrative synthesis, findings from different geographical, cultural, and methodological contexts were integrated to establish broader patterns and trends.

The systematic review process further enabled the identification of convergences and divergences within the literature, major research gaps, and emerging directions for future scholarship. Consequently, the study provides a comprehensive and evidence-based understanding of the effectiveness of

contemporary *Da'wah* strategies in the evolving digital communication environment.

Result and Discussions

The Result and discussion begins by clarifying the conceptual meaning of da'wah as the principal analytical foundation of this study. Although the term is widely used in Islamic scholarship, its interpretation varies according to theological, educational, social, and contemporary communication contexts. Establishing a clear conceptual understanding is therefore essential for framing the subsequent analysis and for situating the empirical findings within broader academic discussions. This conceptual clarification also serves as the basis for identifying the dimensions of da'wah examined throughout the study.

Conceptual Clarification of *Da'wah*

A clear understanding of the concept of *Da'wah* is essential before examining the effectiveness of its strategies and practices. Exploring its linguistic origins, technical meanings, and scholarly interpretations provides the theoretical foundation for understanding its objectives, scope and contemporary application. Although *Da'wah* referred to inviting people to the path of Islam through direct interpersonal engagement, its scope has expanded significantly in response to social and technological development. Contemporary *Da'wah* now encompasses a wide range of approaches including interpersonal communication, educational institutions, mass media, digital platforms, and organised outreach initiatives. Accordingly, this section examines the conceptual foundations of *Da'wah*, synthesizes relevant scholarly perspectives, and explore its contemporary manifestations to establish the analytical framework for the discussion of *Da'wah* strategies and practices in the subsequent sections.

Linguistic and Technical Meaning of *Da'wah*

Da'wah occupies a central and foundational position in Islamic thought and practice, as it represents the primary mechanism through which the message of Islam is communicated and sustained across generations. To properly appreciate its scope, it is essential to begin with its linguistic roots before moving to its technical and contemporary interpretations.

Linguistically, the term *Da'wah* is derived from the Arabic root *da'a*, which conveys meanings such as "to call," "to invite," "to summon," or "to appeal" [33]. In this sense, the term generally denotes an act of invitation directed toward a particular belief, idea, or course of action. Within the Islamic worldview, however, this linguistic meaning acquires a more specific religious orientation, as it refers to inviting humanity to the worship of Allah and adherence to His

divine guidance. This understanding is firmly grounded in the Qur'anic discourse, which repeatedly emphasizes responsiveness to the call of Allah and His Messenger as a pathway to spiritual purification and moral success, Allah said in the Glorious Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ مُّخْشَرُونَ ﴿٢٤﴾

O you who believe! Answer Allah (by obeying Him) and (His) Messenger when He calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered [34].

Similarly, the Qur'an presents narratives such as the exhortation of the believing jinn who urged their people to respond to Allah's message in order to attain forgiveness and salvation, Allah said:

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ ۖ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

O Our people! Respond (with obedience) to Allah's Caller (i.e. Allah's Messenger Muhammad *Sal-Allaahu 'alayhe Wa Sallam*), and believe in Him (i.e. believe in that which Muhammad *Sal-Allaahu 'alayhe Wa Sallam* has brought from Allah and follow Him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire) [35].

Taken together, these textual foundations establish *Da'wah* as a divine mandate that transcends mere invitation, positioning it instead as a structured call toward faith, righteousness, and ultimate success in both this world and the Hereafter [36].

Building upon this linguistic foundation, *Da'wah* is technically understood as the deliberate, purposeful, and systematic effort to communicate Islamic teachings and values with the aim of guiding individuals and communities

toward faith, moral rectitude, and obedience to Allah. In this regard, its ultimate objective is not limited to intellectual persuasion but extends to the holistic transformation of human life through correct belief and practice. At the core of this mission lies the doctrine of *Tawhīd* (the Oneness of Allah), which serves as the unifying foundation upon which all Islamic teachings and practices are built [37].

Furthermore, *Da'wah* is not confined to a narrow or individualistic religious exercise; rather, it is widely recognized as both an individual and collective obligation (*fard al-'ayn* and *fard al-kifāyah* in varying contexts). Consequently, its scope extends beyond personal piety to include the moral and spiritual guidance of families, communities, and society at large [38]. In light of this expansive responsibility, Islamic scholars have consistently emphasized the importance of employing effective and context-sensitive communication strategies. Such methods include wisdom (*ḥikmah*), good exhortation (*maw'izah ḥasanah*), constructive dialogue, storytelling, parables, question-and-answer techniques, and exemplary conduct. These approaches are clearly discussed in the Glorious Qur'an with directive which instructs believers to invite others to the path of Allah with wisdom and beautiful preaching, Allah Said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from his path, and He is the best Aware of those who are guided [39].

In addition to these classical formulations, contemporary scholarship has further expanded the conceptual boundaries of *Da'wah* by situating it within modern frameworks of communication and social engagement. According to Ali, *Da'wah* encompasses all lawful and constructive efforts aimed at propagating, preserving, and strengthening Islam through diverse mediums such as preaching, education, writing, dialogue, and community service. From this perspective, it functions not only as a vehicle for transmitting religious knowledge but also as a mechanism for correcting misconceptions, promoting ethical values, and fostering peaceful coexistence in pluralistic societies [40].

Therefore, *Da'wah* may be understood as both a spiritual obligation and a strategic communicative process designed to influence attitudes, reinforce Islamic identity, and cultivate moral consciousness within society.

Da'wah, whether viewed from its linguistic roots, Glorious Qur'an foundations, or contemporary scholars interpretation, consistently emerges as a comprehensive and dynamic concept. It embodies a divinely guided mission that integrates belief, communication, and social transformation within a unified framework of Islamic guidance.

***Da'wah* from the Perspective of Scholars**

Contemporary scholarship conceptualizes *Da'wah* as a dynamic and multidimensional process that extends beyond traditional preaching to encompass communication, education, moral reform, and social transformation. Although the fundamental objective of *Da'wah* remains the invitation of humanity to the guidance of Allah, its methods and applications continue to evolve in response to changing social, cultural, and technological realities.

From this perspective, Busu et al., describe *Da'wah* as a continuous effort to guide individuals and communities toward Islamic teachings while preserving the prophetic mission of reform and guidance. They argue that effective *Da'wah* requires not only sound religious knowledge but also a thorough understanding of the audience, appropriate communication skills, and suitable methods of engagement [41]. Accordingly, *Da'wah* should be supported by educational initiatives and well-planned strategies capable of addressing the needs of contemporary society.

Building on this understanding, Ali defines *Da'wah* as an organized process of communicating Islamic teachings through wisdom, effective instruction, and appropriate communication approaches. He emphasizes that *Da'wah* is not confined to oral preaching but includes written communication, educational programmes, community engagement, institutional activities, and digital outreach [42]. In this sense, *Da'wah* functions as both an individual and collective responsibility that requires collaboration among scholars, organizations, and community members.

Moreover, Ali explains that *Da'wah* serves two interconnected purposes. First, it seeks to strengthen the faith, knowledge, and religious practices of Muslims. Second, it introduces non-Muslims to the teachings of Islam through respectful and lawful engagement [43]. Consequently, *Da'wah* contributes to religious development, social harmony, and intercultural understanding while promoting the universal values of justice, compassion, and human dignity.

Similarly, Saputra views *Da'wah* as a comprehensive communication process that may be carried out through speech, writing, and practical demonstration. He further notes that successful *Da'wah* depends on the interaction of several essential elements, including the preacher, the audience, the message derived from the Qur'an and Sunnah, and clearly defined objectives aimed at human well-being in this world and the Hereafter [44]. Not only that, Saputra also observes that *Da'wah* may target individuals, families, groups, or entire communities, thereby giving rise to diverse forms of engagement such as counselling, education, public enlightenment, and mass communication. As a result, *Da'wah* requires systematic planning, organization, and continuity to ensure its effectiveness and sustainability [45]. This highlights its nature as an ongoing process of religious guidance and social development rather than a sporadic or isolated activity.

In recently time, scholars have highlighted the transformative role of communication technologies in contemporary *Da'wah*. The integration of digital platforms has expanded the reach of Islamic communication beyond traditional settings, enabling real-time interaction, wider audience participation, and global dissemination of religious content [46]. Consequently, *Da'wah* has evolved into a more interactive and participatory process that reflects the realities of contemporary communication environments while maintaining its foundational religious objectives.

In conclusion, scholarly perspectives consistently present *Da'wah* as an evolving and comprehensive phenomenon that integrates religious instruction, communication strategies, and social engagement. Despite variations in emphasis, there is a shared agreement that *Da'wah* remains fundamentally rooted in Islamic teachings while simultaneously adapting to contemporary contexts in order to achieve broader spiritual, educational, and societal impact.

Contemporary Understanding of *Da'wah*: Media, Digital, and Institutional Dimensions

The contemporary practice of *Da'wah* is characterized by its adaptation to modern communication technologies and institutional frameworks. While its fundamental objective remains the invitation of humanity to the guidance of Allah, its methods have progressively evolved in response to rapid social, cultural, and technological transformations. In particular, the expansion of information and communication technologies has significantly reshaped how Islamic teachings are produced, disseminated, received, and critically engaged across diverse societies. Consequently, contemporary scholars increasingly classify *Da'wah* into media-based, digital, and institutional dimensions, thereby

reflecting the growing diversification of Islamic outreach in the modern era [47] [48].

In addition, the digital revolution has created unprecedented opportunities for the dissemination of Islamic teachings beyond geographical, linguistic, and cultural boundaries. However, alongside these opportunities, it has also introduced new ethical and communicative challenges, particularly in relation to cyber-culture, digital literacy, information authenticity, and the commercialization of religious content. Therefore, contemporary *Da'wah* is increasingly required not only to adopt technological innovations but also to ensure that its content and methods remain firmly aligned with the principles and values of the Qur'an and *Sunnah* [49].

Furthermore, *Da'wah* is expressed through a wide range of communicative approaches, including sermons, lectures, discussions, dialogues, debates, seminars, publications, and structured educational programmes. These diverse methods are not mutually exclusive; rather, they complement one another in enhancing the clarity, reach, and effectiveness of Islamic teachings. According to Ali, this diversification reflects Islam's inherent recognition of the varying intellectual, cultural, and contextual realities of different audiences. Consequently, contemporary *Da'wah* increasingly integrates traditional methods with modern communication technologies in order to ensure both relevance and effectiveness in a rapidly changing world [50].

Media Based *Da'wah*

Media based *Da'wah* refers to the utilization of conventional communication channels such as radio, television, newspapers, magazines, books, and recorded lectures for the dissemination of Islamic teachings. Historically, these media have played a significant role in extending Islamic education beyond the confines of mosques, religious gatherings, and formal institutions, thereby broadening the reach of religious communication to more diverse audiences [51].

Moreover, traditional media possess distinctive strengths, particularly in terms of credibility, accessibility, and their ability to facilitate meaningful engagement with audiences. For instance, face-to-face lectures, public sermons, printed materials, and radio broadcasts have long served as effective instruments for religious instruction and moral guidance. Their effectiveness is largely attributed to their capacity to foster personal connection, emotional resonance, and immediate clarification of religious issues, thereby enhancing comprehension and acceptance of Islamic teachings [52].

In particular, radio continues to play a vital role in reaching populations in rural and geographically remote areas. Through local-language programming, radio-based Da'wah enhances accessibility and cultural relevance, thereby enabling religious messages to resonate more deeply within local communities [53]. Similarly, television has emerged as a powerful medium for Islamic communication, as it combines visual and auditory elements that appeal to a wide range of audiences. The increasing popularity of religious television programmes further underscores the continuing relevance of broadcast media in contemporary *Da'wah* practice [54].

In addition, Ali emphasizes that effective contemporary *Da'wah* requires strategic investment in communication infrastructure, including electronic media platforms, internet services, and audio visual production resources [55]. In this regard, newspapers, magazines, audio recordings, video productions, and other traditional and modern media tools continue to serve as important instruments for disseminating Islamic teachings and enhancing public understanding of Islam.

The media-based dimension of *Da'wah* demonstrates how traditional communication channels remain relevant within contemporary Islamic outreach, particularly when strategically integrated with modern technologies. This continuity underscores the adaptive nature of *Da'wah*, which consistently evolves to meet emerging communicative realities while preserving its core religious objectives.

Digital *Da'wah*

Digital *Da'wah* represents one of the most significant transformations in contemporary Islamic communication. It refers to the dissemination of Islamic teachings through internet-based technologies, including social media platforms, websites, mobile applications, podcasts, livestreaming services, and other digital communication tools. Unlike traditional modes of communication, these digital platforms facilitate instant dissemination of information, global accessibility, and interactive engagement between preachers and diverse audiences [56].

In this regard, the emergence of social media has fundamentally reshaped the landscape of Islamic outreach. Platforms such as Facebook, WhatsApp, YouTube, Instagram, TikTok, and X have become influential channels for sharing religious knowledge, promoting Islamic values, and facilitating theological and moral discussions [57]. More importantly, these platforms enable users to access religious content irrespective of time and geographical limitations, thereby broadening opportunities for continuous Islamic learning and participation.

Furthermore, recent studies indicate that digital platforms support multiple modes of *Da'wah* communication. For instance, Instagram is widely used for disseminating visually engaging content such as images, infographics, and short videos, whereas YouTube provides a platform for extended lectures, scholarly discussions, and structured educational programmes. Similarly, Facebook and livestreaming services enhance interactivity by enabling real-time questioning, dialogue, and feedback between audiences and Islamic scholars [58].

In addition, digital technologies have significantly contributed to the globalization of Islamic communication. Religious messages are now able to transcend national and cultural boundaries, thereby reaching audiences across different societies. As a result this, *Da'wah* has increasingly becomes more participatory and interactive, fostering virtual religious communities and strengthening global engagement among Muslims [59].

Nevertheless, despite these advantages, the expansion of digital *Da'wah* is accompanied by several challenges. One major concern is the widespread circulation of misinformation, inaccurate interpretations, and unverified religious content across online platforms. Since digital spaces are highly open and accessible, virtually anyone can produce and disseminate religious messages, which may contribute to confusion, particularly among audiences with limited religious literacy [60]. Moreover, social media algorithms often prioritize popularity and engagement over accuracy, thereby allowing sensational content to overshadow authentic scholarly discourse.

Another significant issue relates to the increasing commercialization and commodification of religious content. As digital platforms monetize user engagement, some forms of online *Da'wah* risk prioritizing visibility and audience reach over scholarly integrity and spiritual objectives [61]. In addition, the rise of cyber culture has introduced ethical concerns such as excessive individualism, narcissistic expression, misinformation, and declining standards of online etiquette.

Despite these challenges, digital *Da'wah* remains indispensable in the contemporary era. Its effectiveness, however, largely depends on the extent to which preachers and Islamic organizations combine sound religious knowledge with digital literacy, ethical communication practices, and strategic audience engagement [62] [63]. This dimension underscores that while digital platforms have expanded the reach and immediacy of Islamic communication, their effectiveness is ultimately determined by responsible usage, scholarly guidance, and adherence to Islamic ethical principles.

Institutional *Da'wah*

Institutional *Da'wah* refers to organized Islamic outreach conducted through structured entities such as religious organizations, educational institutions, community associations, and civil society groups. Unlike individual preaching efforts, institutional *Da'wah* is characterized by systematic planning, coordinated activities, and structured programmes designed to achieve long-term religious, educational, and social objectives [64].

In practical terms, institutional *Da'wah* encompasses a broad range of activities, including seminars, conferences, workshops, publications, welfare initiatives, youth empowerment programmes, and community outreach projects. Through these mechanisms, institutions ensure the systematic dissemination of Islamic teachings while simultaneously contributing to social development and community empowerment [65].

Furthermore, institutional frameworks provide continuity, accountability, and sustainability in *Da'wah* practice. According to Ali, such institutions play a crucial role in training *Da'wah* personnel, developing educational materials, mobilizing community support, and ensuring consistency in religious messaging [66]. In addition, they serve as important intermediaries between traditional religious authority and modern communication systems, thereby enhancing the relevance of Islamic outreach in contemporary society.

Importantly, institutional *Da'wah* reflects both the individual and collective dimensions of Islamic responsibility. While every Muslim is obligated to convey the message of Islam according to his or her capacity, institutional structures provide the coordination necessary for large-scale, organized, and sustainable outreach initiatives [67]. As such, they ensure that *Da'wah* activities are not fragmented but strategically aligned toward shared religious and social goals.

Taken together, institutional *Da'wah* remains a vital component of contemporary Islamic communication and community development, particularly in ensuring structure, continuity, and long-term impact in religious outreach efforts.

A synthesis of contemporary scholarship reveals that *Da'wah* is no longer understood solely as religious preaching but as a complex communicative and developmental process. It integrates spiritual instruction, social engagement, technological innovation, and institutional coordination. Therefore, *Da'wah* can be conceptualized as a dynamic system of Islamic communication that operates through interpersonal, institutional, and digital channels to promote faith, morality, and social well-being. While its foundational objective remains the

invitation to the path of Allah, its methods continue to evolve in response to contemporary realities.

Empirical Review of Social Media and Effectiveness Digital *Da'wah*

Building on the conceptual and theoretical foundations of *Da'wah*, this section reviews empirical evidence on the effectiveness of social media and digital technologies in contemporary Islamic propagation. The rapid advancement of digital communication has transformed *Da'wah* from conventional face-to-face preaching into an interactive, technology-driven process, creating new opportunities for religious outreach while presenting challenges related to content credibility, digital literacy, and technological accessibility. Consequently, a growing body of empirical research has examined the implications of these developments for religious communication, audience engagement, knowledge dissemination, and social cohesion.

Ali investigated the role of social media handlers in online *Da'wah* in Taraba State using a mixed-methods case study. The findings showed that Facebook and WhatsApp are the dominant platforms for Islamic outreach, with handlers employing live-streaming, lectures, motivational messages, and local language content to enhance audience engagement. Beyond disseminating religious messages, social media handlers function as intermediaries between scholars and online audiences [68]. However, poor internet connectivity, electricity shortages, financial constraints, and content moderation challenges continue to limit effectiveness. The study therefore emphasized the need for digital capacity building, ethical communication, institutional support, and greater inclusion of youths and indigenous languages in online *Da'wah*.

Similarly, Ali demonstrated that digital technologies have significantly transformed *Da'wah* practices in Northern Nigeria by expanding audience reach and improving accessibility through social media platforms. Nevertheless, the study identified infrastructural deficiencies, inadequate digital literacy, and concerns over content credibility as major constraints, recommending stronger institutional collaboration and ethical digital communication [69]. Complementing these findings, Ali, using a survey of 217 Muslim respondents in Taraba State, found that Facebook and WhatsApp were the most frequently used platforms, while audio-visual content was the preferred communication format. The study further established that online *Da'wah* enhances religious knowledge, spiritual awareness, and social cohesion, although disparities in digital access and concerns regarding content authenticity continue to affect its overall effectiveness [70].

Similarly, Abana examined the use of social media as a *Da'wah* tool among Muslim youths in Nigeria. Drawing on a synthesis of empirical and theoretical literature, the study highlights the increasing relevance of digital platforms in shaping Islamic communication among younger populations. It found that social media offers significant opportunities for disseminating Islamic teachings, correcting misconceptions about Islam, and promoting positive religious values [71]. However, it also underscores the dual nature of these platforms, noting their potential to disseminate misinformation, extremist narratives, and divisive content. Accordingly, the study emphasizes the need for responsible digital engagement, strategic content development, and improved media literacy among Muslim youth involved in online *Da'wah* activities.

Beyond Nigeria, comparative evidence from Southeast Asia further reinforces the growing significance of social media in religious communication. Uriawan *et al.*, conducted a comparative study of Instagram and TikTok as *Da'wah* platforms. Using a mixed-methods approach that combined engagement analytics with qualitative content analysis, the study revealed platform-specific differences in effectiveness. TikTok was found to be more effective in generating visibility and capturing audience attention due to its algorithm-driven content distribution system, whereas Instagram demonstrated stronger capacity for sustained engagement, reflective interaction, and community building [72]. The findings suggest that these platforms play complementary roles within the digital *Da'wah* ecosystem, TikTok primarily supporting awareness creation, while Instagram fosters deeper relational engagement. Consequently, the study recommends a multi-platform strategy to maximize both reach and engagement in contemporary *Da'wah* practice.

In a related quantitative study, Akbar, Mailin, and Hasnun examined the effectiveness of social media-based *Da'wah* among students of Islamic Communication and Broadcasting at the State Islamic University of North Sumatra. The findings reveal that content characteristics significantly influence audience engagement, particularly audio-visual presentations, Qur'anic references, and historically grounded narratives [73]. Additionally, platform features such as interactivity, networking functions, and virtual community participation were identified as key determinants of communication effectiveness. These results highlight that successful digital *Da'wah* depends not only on access to technology but also on the quality, relevance, and presentation of religious content.

Furthermore, Syarif and Nurjannah explored the transformative impact of social media on contemporary *Da'wah* through a systematic review of existing literature. Their findings indicate that digital platforms have significantly expanded the scope of Islamic communication by enabling real-time interaction,

participatory engagement, and the formation of virtual religious communities [74]. However, the study also identifies critical challenges, including message distortion, declining content credibility, information overload, and the spread of unverified religious interpretations. Accordingly, the authors stress the importance of ethical standards, professional guidelines, and responsible communication practices to safeguard the authenticity of Islamic teachings in digital spaces.

Expanding this discourse, Hayatuddin and Siswanto argue that digital transformation has fundamentally reshaped Islamic preaching, particularly through social media platforms that now dominate engagement with younger audiences. Based on a systematic literature review of 36 studies using PRISMA guidelines, their research identifies visual storytelling, short-form contextual videos, and interactive communication as the most effective digital *Da'wah* strategies. Platforms such as Instagram, TikTok, and YouTube are identified as central to contemporary *Da'wah* dissemination [75]. However, challenges such as low digital literacy among preachers, fragmented audiences, and the spread of non-moderate content remain significant concerns. The study therefore expands the concept of *uslub al-da'wah* within a participatory digital communication framework and emphasizes the need for capacity building and policy support for adaptive digital preaching.

Similarly, Romadlany and Effendi highlight YouTube as a powerful global medium for Islamic *Da'wah*. Their qualitative findings show that its accessibility allows for continuous dissemination of religious content across geographical boundaries. They further note that diverse content strategies, including traditional lectures and creative visual storytelling, enhance audience engagement, particularly among youth [76]. Nonetheless, concerns over misinformation and content authenticity persist, necessitating improved oversight and moderation mechanisms.

In another context, Muharni, Bukhori, and Nasution apply Hovland's Stimulus-Organism-Response theory to examine digital *da'wah* effectiveness among Gen-Z audiences. Their findings indicate that structured digital preaching strategies effectively attract attention, enhance comprehension, and encourage acceptance of Islamic messages [77]. The study concludes that social media-based *da'wah* is highly effective when strategically designed to align with audience psychology and communication patterns.

Finally, Rachmah, through a systematic literature review, confirms that platforms such as Instagram, TikTok, YouTube, and Facebook significantly contribute to religious dissemination, knowledge enhancement, behavioural formation, and audience engagement. The study further emphasizes that

effectiveness is determined by content quality, platform suitability, interactivity, and preacher credibility. It concludes that social media can serve as an effective *Da'wah* medium when managed strategically, ethically, and contextually [78].

Taken together, the reviewed studies provide substantial empirical evidence regarding the effectiveness of social media and digital technologies in enhancing contemporary *Da'wah* activities. Across diverse contexts, digital platforms have been shown to expand audience reach, facilitate religious learning, strengthen community engagement, and promote continuous interaction with Islamic teachings. Moreover, the findings consistently indicate that content quality, audience engagement, platform suitability, and technological accessibility constitute critical determinants of successful digital *Da'wah*. At the same time, recurring concerns relating to misinformation, digital inequality, content authenticity, and ethical communication highlight the need for continuous adaptation and institutional oversight. Overall, the empirical evidence suggests that while digital technologies have significantly enhanced the scope and effectiveness of *Da'wah*, their long-term impact depends on the ability of practitioners and institutions to balance technological innovation with religious authenticity, credibility, and social responsibility.

This review has several limitations that should be acknowledged. First, the study relied exclusively on published empirical literature from 2017 to 2026, thereby excluding earlier studies and unpublished works that may also contain relevant findings. Second, as a qualitative systematic literature review, the study depended on the methodological quality and reporting standards of the selected studies, which varied across publications. Third, differences in research contexts, sample characteristics, and data collection methods limited the possibility of making broad generalisations across all Muslim communities. In addition, the review focused primarily on English-language publications, which may have excluded valuable evidence reported in Arabic and other languages. Finally, the rapidly evolving nature of digital communication and social media platforms means that new *Da'wah* strategies and technologies may emerge after the review period. Future research should therefore incorporate more recent studies, include multilingual sources, and employ meta-analytic or mixed-method approaches to strengthen the evidence base and provide more robust conclusions.

Empirical Synthesis and Research Gap

The reviewed empirical studies collectively establish that social media has become a central instrument of contemporary Islamic communication and *Da'wah* practice. Across diverse contexts, studies such as Sule and Sulaiman (2021), Ali (2025a; 2025b; 2026), Abana (2025), Syarif and Nurjannah (2024), Akbar et al. (2023), Uriawan et al. (2025), Romadlany and Effendi (2025), Hayatuddin and Siswanto (2026), and Rachmah (2026), among others, consistently demonstrate that digital platforms significantly enhance religious knowledge dissemination, audience engagement, interactive communication, and community participation.

The findings indicate that social media platforms such as Facebook, WhatsApp, YouTube, Instagram, and TikTok expand the reach of *Da'wah*, improve accessibility to Islamic teachings, and facilitate continuous interaction between preachers and audiences. Key determinants of effectiveness identified across the literature include content quality, platform suitability, interactivity, and the credibility of the preacher. Studies further show that audio-visual content, short-form videos, and narrative-based messaging are particularly effective in attracting and sustaining audience attention, especially among younger demographics.

However, despite these positive outcomes, the literature largely focuses on communication effectiveness, technological adoption, and audience engagement, with limited attention to broader socio-religious implications. Issues such as misinformation, digital inequality, fragmented audiences, and content authenticity are frequently acknowledged but not deeply theorized in relation to long-term societal outcomes.

Consequently, a clear gap exists in the literature regarding the role of digital *Da'wah* in fostering social cohesion, inter-sectarian understanding, peaceful coexistence, and sustainable religious harmony. This gap is particularly pronounced in the Nigerian context, where empirical studies have not sufficiently examined how social media-based *Da'wah* contributes to communal stability and peacebuilding in pluralistic societies such as Taraba State. Therefore, further research is required to extend digital *Da'wah* scholarship beyond communication effectiveness toward its broader social and ethical implication

Conclusion

This study systematically reviewed and synthesized empirical literature on the effectiveness of contemporary *Da'wah* strategies within the rapidly evolving digital communication environment. The review demonstrates that *Da'wah* has progressively expanded beyond conventional face-to-face preaching to incorporate media-based, digital, and institutional approaches that significantly broaden the reach and accessibility of Islamic teachings. The empirical evidence consistently indicates that social media platforms such as Facebook, WhatsApp, YouTube, Instagram, TikTok, Telegram, and X have become influential instruments for religious communication, knowledge dissemination, audience engagement, and virtual community building. The effectiveness of these platforms is largely determined by factors such as content quality, preacher credibility, digital literacy, communication competence, audience-centred messaging, interactivity, and platform suitability.

Notwithstanding these achievements, contemporary digital *Da'wah* faces important challenges, including misinformation, content authenticity concerns, unequal access to digital resources, inadequate technological competence, and the commercialization of religious content. These challenges underscore the need for greater institutional oversight and ethical communication practices.

Overall, the review confirms that contemporary *Da'wah* is most effective when traditional Islamic principles are strategically integrated with modern communication technologies and audience engagement techniques. The study further reveals a significant gap in existing scholarship regarding the broader societal impacts of digital *Da'wah*, particularly its potential contributions to social cohesion, peacebuilding, interfaith understanding, and sustainable community development. Addressing these dimensions remains an important agenda for future *Da'wah* research.

Recommendations

Based on the results, discussions and findings, the following recommendations are provided as follows:

1. Islamic scholars, *Da'wah* practitioners, and religious organizations should strengthen their digital literacy and communication competencies to enhance the quality, relevance, and credibility of online Islamic content.
2. Institutional mechanisms for content verification and ethical regulation should be established to reduce misinformation, prevent the circulation of unauthentic religious materials, and safeguard the integrity of Islamic teachings in digital spaces.

3. Contemporary *Da'wah* initiatives should adopt integrated multi-platform communication strategies that combine the strengths of Facebook, WhatsApp, YouTube, Instagram, TikTok, Telegram, and emerging technologies to maximize outreach and engagement.
4. Regular training and capacity-building programmes should be organized for *Da'wah* personnel in areas such as digital communication, content creation, audience analytics, online ethics, and social media management.
5. Governments, educational institutions, and Islamic organizations should invest in digital infrastructure and technological accessibility, particularly in rural and underserved communities, to promote equitable access to authentic Islamic knowledge.
6. Future studies should move beyond communication effectiveness and investigate the behavioural, educational, spiritual, and social impacts of digital *Da'wah* among different demographic groups and cultural settings.
7. Researchers should adopt interdisciplinary approaches that integrate Islamic Studies, Communication Studies, Sociology, Media Studies, Information Technology, and Peace and Conflict Studies in examining contemporary *Da'wah* practices.
8. More empirical research should be conducted on the role of digital *Da'wah* in promoting social cohesion, peacebuilding, interfaith dialogue, religious harmony, and community development, particularly within pluralistic societies such as Nigeria.
9. Islamic institutions should encourage evidence-based *Da'wah* planning and evaluation, utilizing audience feedback, engagement metrics, and empirical findings to improve the effectiveness and sustainability of outreach programmes.
10. Emerging technologies such as artificial intelligence, podcasts, mobile applications, and virtual learning environments should be explored as complementary tools for *Da'wah*, provided they operate within the ethical framework of the Qur'an and Sunnah.

Author Contributions

Bello Ali, PhD and **Aminu Sa'ad Abdullahi, PhD**: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Muhammad Muhammad, PhD**: Methodology, Writing – review & editing, Investigation. **Murjanatu Ismail Agwaru**: Conceptualization, Methodology, Writing – review & editing, Investigation.

Acknowledgement

We would like to thank managements of College of Education, Zing, Taraba State, Taraba State University, Jalingo, Nigeria, Federal University Gashu'a, Yobe State and all the anonymous reviewers for providing valuable input on this paper.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not received any sponsorship.

Use of artificial intelligence (AI)

The authors declare that no generative artificial intelligence (AI) tools were used in the preparation, analysis, or writing of this manuscript

Bibliography

- [1] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an, Surah Al-Ahzab 33:45-46.
- [2] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an, Suratul Yusuf 12:108.
- [3] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [4] Sulaiman, K. O., & Bello, M. O. (2019). Exploring the roles of Muslim youths in propagation of Islam (Da'wah) in the contemporary world. *International Journal of Arts, Humanities and Management Studies*, 5(8), 2-4.
- [5] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an, Surah an Nahl 16:125.
- [6] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.

- [7] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an, Surah Thaahaa 20:43-44.
- [8] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an, Surah Al 'Ankabut 29:46.
- [9] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [10] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [11] F. Shehu, Methodology of Prophetic Da'wah and its Relevance to Contemporary Global Society. *Journal of Education and Social Sciences*, 6, 2017, 9-18.
- [12] A. Syarif, & S. Nurjannah, The Role of Social Media in the Transformation of Contemporary Da'wah: A Literature Review of its Effectiveness and Challenges. *Samarinda International Journal of Islamic Studies*, 1(2), 2024, 101-108. <https://doi.org/10.6409/sijis.v1i2.597>
- [13] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [14] A. Rachmah, The Effectiveness of Social Media as a Medium for Islamic Da'wah in the Digital Era: A systematic Literature Review. *Jurnal Dakwah dan Komunikasi*, 11(1), 2026, 48-59.
- [15] B. Ali, Digital Da'wah in Northern Nigeria: A Thematic Analysis of Online Islamic Outreach Strategies in Taraba State, Nigeria. *Ishraqi*, 24(1), 2025, 211-236.
- [16] A. Abana, Leveraging Social Media as Avenues for Da'wah among Muslim Youths in Nigeria. *Islamic Communication Journal*, 10(1), 2025, 19-36. <https://doi.org/10.21580/icj.2025.10.1.26054>
- [17] H. Hayatuddin, & I. Siswanto, The Transformation of Islamic Preaching Strategies through Social Media in the Digital Era. *ISDAR: Journal of Islamic Dakwah and Research*, 1(1), 2025, 95-106. <https://doi.org/10.26811/isdar.v1i1.172>

- [18] I. W. Uriawan, M. S. Ijazi, N. R. Arraudy, O. S. P. Wibowo, & R. D. Santoso, A Comparative Analysis of Instagram and TikTok as Islamic Media in the Digital Era. *ArXiv*, 2025. <https://arxiv.org/abs/2512.17646>
- [19] Z. Romadlany, & M. Effendi, An Examination of Social Media as a Medium of Islamic Da'wah: The Role of YouTube as Da'wah Strategy. *Journal of Educational Management Research*, 4(2), 2025, 754-765.
- [20] A.F. Raji, *Da'wah: Between Ideology and Factionalism*, Al-Mustaghfirun Research Institute, Lagos, 2007.
- [21] F. Yakan Problems Faced by the *Da'wah* and *Da'iyah*, an Article Work, IIFSO, Published in Kuwait, 1985.
- [22] J. Hashim, "New Interpretation of Islamic Da'wah." *Insight Islamicus*, Vol. II. S.H. Institute of Islamic Studies, University of Kashmir, 2002.
- [23] S. A. Jimoh, Islamic Education in Nigeria: An Overview. In S. A. Jimoh (Ed.) *Foundations of Education*. Ilorin: Niger: Indemac (Nigeria Publishers) Ltd., 2004.
- [24] K. Murad, *Da'wah among Non- Muslims in the West: Some Conceptual and Methodological Aspects*. The Islamic Foundation, London, United Kingdom, 2002.
- [25] T. El-Miskin, "Da'awah and Challenges of Secularism: A Conceptual Agenda for Islamic Ideologies," *Proceeding of the Islam in Africa Conference*, Islamic Studies Unit, Lagos State University, Ojo Lagos, Nigeria, 2013.
- [26] A.R. Maydani, *Fiqh al-Da'wah ila Allah wa-Fiqh al-Nush wa al-Irshad wa al-Amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar*, 2nd ed. Damascus: Dar al-Qalam, 2004, 9.
- [27] Y.H. Muhammad (ed.), *Reading in islamic Da'wah*, international Islamic University Malaysia Press, 2009.
- [28] Y. Al-Qaradawi, *Khitabuna al-Islami fi 'Asr al-'Awlamah*. Cairo: Dar al-Shuruq, 2004.
- [29] T. Tasmara, *Da'wah Communication*. Jakarta: Penerbit Gaya Media Pratama, 1996.
- [30] Z. Najidah, and M. Abu Dardaa, Media Sebagai Wasilah Dakwah. *Al-Hikmah*, Vol. 5, 2013.
- [31] A. Banbura, Social Media Usage and Application for Islamic Education and Learning, *Journal of Religion and Culture*, Vol. 9, Issue 2, 2017, 230-247.

- [32] G. M. Sharaf, M. A. Musa, and A. A. Rahman, An Examination of Social Networking Sites Usage among Muslims Student in Islamic Perspectives. *International Journal of Engineering and Advanced Technology (IJEAT)*, 1(4), 2012, 273-278.
- [33] E. H. Saputra, M. B. Ghazali, H. Mukmin, B. B. Wiranto, & F. Yanti, Understanding Da'wah and khatib linguistics and culture review. *Linguistics and Culture Review*, 5(S1), 2021, 274-283. <https://doi.org/10.37028/lingcure.v5nS1.1373>
- [34] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an Surah Al- Anfal 8:24.
- [35] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an, Surah Al-Ahqaf 46:31.
- [36] E. H. Saputra, M. B. Ghazali, H. Mukmin, B. B. Wiranto, & F. Yanti, Understanding Da'wah and khatib linguistics and culture review. *Linguistics and Culture Review*, 5(S1), 2021, 274-283. <https://doi.org/10.37028/lingcure.v5nS1.1373>
- [37] S. Nur Afifah, E. Adhistia, D. Rahmadianty, D. Nurqomariyah, & A. N. A. Nirwana, The concept of Da'wah objects according to Tafsir Al-Mishbah (analysis of verses Saba: 28 and At-Tahrim: 6). In T. A. Mustofa et al. (Eds.), *Proceedings of ICIMS 2023* (ASSEHR Vol. 773, 2024, 132-141, Atlantis Press. https://doi.org/10.2991/978-2-38476-102-9_12
- [38] S. Nur Afifah, E. Adhistia, D. Rahmadianty, D. Nurqomariyah, & A. N. A. Nirwana, The concept of Da'wah objects according to Tafsir Al-Mishbah (analysis of verses Saba: 28 and At-Tahrim: 6). In T. A. Mustofa et al. (Eds.), *Proceedings of ICIMS 2023* (ASSEHR Vol. 773, pp. 2024, 132-141, Atlantis Press. https://doi.org/10.2991/978-2-38476-102-9_12
- [39] M.T. Al-Hilali, and M.M. Khan, Translation of the Meanings of the Noble Qur'an in English Language. Madinah, K.S.A: King Fard Complex for the Printing of the Holy Qur'an, 2006. Qur'an, Surah An Nahl 16:125.
- [40] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [41] Z. M. Busu, B. Nordin, & N. Yusuf, Da'wah: Transformation Method in the new millennium and its challenges in forming an Islamic community. *GADING Journal for Social Sciences*, 21(2), 2018, 27-36.

- [42] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [43] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [44] E. H. Saputra, M. B. Ghazali, H. Mukmin, B. B. Wiranto, & F. Yanti, Understanding Da'wah and khatib linguistics and culture review. *Linguistics and Culture Review*, 5(S1), 2021, 274-283. <https://doi.org/10.37028/lingcure.v5nS1.1373>
- [45] E. H. Saputra, M. B. Ghazali, H. Mukmin, B. B. Wiranto, & F. Yanti, Understanding Da'wah and khatib linguistics and culture review. *Linguistics and Culture Review*, 5(S1), 2021, 274-283. <https://doi.org/10.37028/lingcure.v5nS1.1373>
- [46] A. Syarif, & S. Nurjannah, The Role of Social Media in the Transformation of Contemporary Da'wah: A Literature Review of its Effectiveness and Challenges. *Samarinda International Journal of Islamic Studies*, 1(2), 2024, 101-108. <https://doi.org/10.6409/sijis.v1i2.597>
- [47] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [48] S. P. Saleh, H. Cangara, & S. Sabreen, Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 5(8), 2022, 2033-2043. <https://doi.org/10.47191/IJMRA/v5-i8-18>
- [49] S. P. Saleh, H. Cangara, & S. Sabreen, Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 5(8), 2022, 2033-2043. <https://doi.org/10.47191/IJMRA/v5-i8-18>
- [50] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [51] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [52] R. Aditia, & E. Hafizah, Spreading Islamic Messages: Transition from Traditional to Digital Media in Contemporary Da'wah. *Al-Nahyan: Jurnal*

- Komunikasi dan Penyiaran Islam*, 1(1), 2024, 14-23.
<https://doi.org/10.58326/jan.v1i1.209>
- [53] R. Aditia, & E. Hafizah, Spreading Islamic Messages: Transition from Traditional to Digital Media in Contemporary Da'wah. *Al-Nahyan: Jurnal Komunikasi dan Penyiaran Islam*, 1(1), 2024, 14-23.
<https://doi.org/10.58326/jan.v1i1.209>
- [54] N. F. Nisa, Contemporary Da'wah Transformation: Study on Commodification of Virtual Da'wah through YouTube. *Jurnal Dakwah: Media Komunikasi dan Dakwah*, 25(1), 2024, 94-115.
<https://doi.org/10.14421/jd.2024.25105>
- [55] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [56] S. P. Saleh, H. Cangara, & S. Sabreen, Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 5(8), 2022, 2033-2043. <https://doi.org/10.47191/IJMRA/v5-i8-18>
- [57] B. Ali, Digital Da'wah in Northern Nigeria: A Thematic Analysis of Online Islamic Outreach Strategies in Taraba State, Nigeria. *Ishraqi*, 24(1), 2025, 211-236.
- [58] Y. F. Hidayat, & N. Nuri, Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah approach. *Indonesian Journal of Islamic Studies*, 4(2), 2024, 67-76.
<https://doi.org/10.59525/ijois.v4i2.493>
- [59] N. F. Nisa, Contemporary Da'wah Transformation: Study on Commodification of Virtual Da'wah through YouTube. *Jurnal Dakwah: Media Komunikasi dan Dakwah*, 25(1), 2024, 94-115.
<https://doi.org/10.14421/jd.2024.25105>
- [60] Y. F. Hidayat, & N. Nuri, Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah approach. *Indonesian Journal of Islamic Studies*, 4(2), 2024, 67-76.
<https://doi.org/10.59525/ijois.v4i2.493>
- [61] N. F. Nisa, Contemporary Da'wah Transformation: Study on Commodification of Virtual Da'wah through YouTube. *Jurnal Dakwah: Media Komunikasi dan Dakwah*, 25(1), 2024, 94-115.
<https://doi.org/10.14421/jd.2024.25105>

- [62] Y. F. Hidayat, & N. Nuri, Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah approach. *Indonesian Journal of Islamic Studies*, 4(2), 2024, 67-76. <https://doi.org/10.59525/ijois.v4i2.493>
- [63] S. P. Saleh, H. Cangara, & S. Sabreen, Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 5(8), 2022, 2033-2043. <https://doi.org/10.47191/IJMRA/v5-i8-18>
- [64] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [65] Z. M. Busu, B. Nordin, & N. Yusuf, Da'wah: Transformation method in the new millennium and its challenges in forming an Islamic community. *GADING Journal for Social Sciences*, 21(2), 2018, 27-36.
- [66] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [67] B. Ali, *Da'wah in Islam: Core Tenets and Contemporary Challenges*. Paper Presented at The Faces of Islam International Conference of BKMT and As-Syafi'iyah Islamic University, Jakarta, Indonesia, 2023, 494-513.
- [68] B. Ali, Behind the screens: Social media handlers and the dynamics of online Da'wah in Taraba State. *Jalingo Journal of Multi-Disciplinary Studies*, 8(2), 2026, 125-136. <https://doi.org/10.66837/jms01/8215>
- [69] B. Ali, Digital Da'wah in Northern Nigeria: A Thematic Analysis of Online Islamic Outreach Strategies in Taraba State, Nigeria. *Ishraqi*, 24(1), 2025, 211-236.
- [70] B. Ali, Islamic outreach in the digital age: A study of online Da'wah practices in Taraba State, Nigeria. *Maddah: Journal of Advanced Da'wah Management Research*, 4(1), 2025, 39-58.
- [71] A. Abana, Leveraging Social Media as Avenues for Da'wah among Muslim Youths in Nigeria. *Islamic Communication Journal*, 10(1), 2025, 19-36. <https://doi.org/10.21580/icj.2025.10.1.26054>
- [72] I. W. Uriawan, M. S. Ijazi, N. R. Arraudy, Wibowo, & O. S. P. R. D. Santoso, A Comparative Analysis of Instagram and TikTok as Islamic Media in the Digital Era. 2025, *arXiv*. <https://arxiv.org/abs/2512.17646>

- [73] F. Akbar, M. Mailin, & H. J. Ritonga, The effectiveness of Da'wah through Social Media in Fostering the Interest of Da'wah Students of Islamic Communication and Broadcasting at North Sumatra State Islamic University. *International Journal of Science and Society*, 5(5), 2023, 775–785.
- [74] A. Syarif, & S. Nurjannah, The Role of Social Media in the Transformation of Contemporary Da'wah: A Literature Review of its Effectiveness and Challenges. *Samarinda International Journal of Islamic Studies*, 1(2), 2024, 101-108. <https://doi.org/10.6409/sijis.v1i2.597>
- [75] H. Hayatuddin, & I. Siswanto, The Transformation of Islamic Preaching Strategies through Social Media in the Digital Era. *ISDAR: Journal of Islamic Dakwah and Research*, 1(1), 2025, 95–106. <https://doi.org/10.26811/isdar.v1i1.172>
- [76] Z. Romadlany, & M. Effendi, An Examination of Social Media as a Medium of Islamic Da'wah: The Role of YouTube as Da'wah Strategy. *Journal of Educational Management Research*, 4(2), 2025, 754–765.
- [77] I. Muharni, B. Bukhori, & N. H. Nasution, Habib Syech Assegaf's Preaching Strategy on Social Media: A Review through Hovland's Response Theory. *Bulletin of Indonesian Islamic Studies*, 4(1), 2025, 180–191.
- [78] A. Rachmah, The Effectiveness of Social Media as a Medium for Islamic Da'wah in the Digital Era: A systematic Literature Review. *Jurnal Dakwah dan Komunikasi*, 11(1), 2026, 48-59.

Copyright

© 2026 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.