

THE EVOLUTION OF DA'WAH MEDIA MANAGEMENT WITHIN ISLAMIC INSTITUTIONS IN INDONESIA: A HISTORICAL ANALYSIS AND ORGANIZATIONAL TRANSFORMATION

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ABSTRACT

This study aims to analyze the evolution of Da'wah media management in Indonesia, from the use of manuscripts to the transition to the digital era. Da'wah media transformation is not simply a change in tools, but rather a fundamental transformation in the communication management strategies of da'wah institutions. Using literature study and historical analysis, this study explores how da'wah management has adapted to technological changes over time. The research findings indicate that da'wah media management has undergone three main stages of evolution: the elitist era of manuscripts and print literacy, the era of conventional broadcasting that expanded mass reach, and the interactive and decentralized digital era. This shift requires da'wah institutions to reorient their management, including more adaptive content planning, organizing technologically literate human resources, and controlling the quality of information amidst the flood of data. This article provides a theoretical contribution to the development of da'wah management by presenting a historically based media adaptation framework. The results of this analysis are expected to serve as a reference for da'wah institution management in developing relevant communication strategies amidst the sustain development dynamics of information technology.

Keywords : Da'wah Management, Media Evolution, History of Da'wah, Digital Era

ABSTRAK

Penelitian ini bertujuan untuk menganalisis evolusi pengelolaan media dakwah di Indonesia, mulai dari penggunaan naskah hingga transisi ke era digital. Transformasi media dakwah bukan sekadar perubahan sarana, melainkan transformasi mendasar dalam strategi manajemen komunikasi lembaga dakwah. Melalui studi pustaka dan analisis historis, penelitian ini mengkaji bagaimana pengelolaan dakwah beradaptasi dengan perubahan teknologi dari masa ke masa. Temuan penelitian menunjukkan bahwa pengelolaan media dakwah telah melalui tiga tahapan evolusi utama: era elitis yang berbasis naskah dan literasi cetak, era penyiaran konvensional yang memperluas jangkauan massa, serta era digital yang bersifat interaktif dan terdesentralisasi.

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Pergeseran ini menuntut lembaga dakwah untuk melakukan reorientasi manajemen, termasuk perencanaan konten yang lebih adaptif, pengelolaan sumber daya manusia yang melek teknologi, serta pengendalian kualitas informasi di tengah derasnya arus data. Artikel ini memberikan kontribusi teoretis bagi pengembangan manajemen dakwah dengan menyajikan kerangka adaptasi media yang berbasis pada tinjauan historis. Hasil analisis ini diharapkan dapat menjadi acuan bagi pengelola lembaga dakwah dalam menyusun strategi komunikasi yang relevan di tengah dinamika perkembangan teknologi informasi yang berkelanjutan.

Kata kunci: Manajemen Dakwah, Evolusi Media, Sejarah Dakwah, Era Digital.

INTRODUCTION

Da'wah is a fundamental activity in Islamic teachings, aimed at inviting people to embrace good values based on the Qur'an and Sunnah. Da'wah is understood not only as the delivery of religious messages, but also as a continuous process of social transformation that follows the dynamics of societal development. From a communications perspective, da'wah is the process of conveying messages (messages) through media (channels) to readers and listeners with the aim of producing changes in knowledge, attitudes, and behaviour. Therefore, the effectiveness of da'wah is determined not only by the quality of the material delivered, but also by the ability to manage the media and the communication strategies used.

Media has become a crucial instrument in expanding the reach of Islamic preaching, increasing the effectiveness of message delivery, and shaping communication patterns between preachers and the public. Changes in communication technology over time have also altered the characteristics of Islamic preaching media management, giving rise to various management

models that differ according to changing times. While in the early days of Islam's spread in the archipelago, Islamic preaching media relied heavily on manuscripts, ancient texts, and elitist oral tradition, modern developments have brought Islamic preaching into the era of mass broadcasting, ultimately reaching the current hyper-connected digital era.

In Indonesia, the development of digital technology has transformed people's access to religious information. Social media platforms such as YouTube, Instagram, TikTok, Facebook, and podcast platforms have become new platforms for Islamic outreach activities, offering broad reach, high interactivity, and relatively low distribution costs. Through digital media, Islamic outreach messages can be delivered in real time to audiences across regions, ages, and social backgrounds (Hidayat & Nuri, 2024). On the other hand, the digital space also presents various challenges, such as the spread of unverified religious information, the rise of hoaxes, opinion polarization, and algorithmic competition that impacts the visibility of Islamic preaching content. These conditions require Islamic preaching institutions to focus not only on producing Islamic preaching materials, but also on media governance, digital literacy, and effective communication strategies (Saleh et al., 2022).

The transformation of media has direct implications for da'wah management practices. While traditional da'wah management focused on face-to-face activities, in the digital era, da'wah organizations are required to master digital communication strategies, multimedia content management, social media algorithm optimization, and audience behavior analysis. Thus, the function of da'wah management is no longer simply organizing lectures but

also encompasses planning effective digital communication strategies (Marwantika, 2021).

Media evolution isn't simply a shift from one platform to another, but rather a strategic transformation that requires Islamic missionary organizations to adapt their management functions—from content planning and resource organization to implementation and control. However, many Islamic missionary organizations remain stuck in traditional management patterns when faced with a digital media ecosystem that quick response demands, interactivity, and personalized messaging.

Therefore, this article aims to trace the evolution of Islamic media management in Indonesia. Through analyses the transition from the manuscript era to the digital era, this research aims to identify how Islamic organizations' management has adapted throughout each historical phase. It is hoped that this historical reflection will provide a theoretical and practical framework for contemporary Islamic institutions' managers in developing more adaptive, relevant, and impactful communication strategies amidst the rapidly evolving dynamics of information technology.

THEORITICAL BASIS

This observation uses qualitative research with a historical inquiry approach. Data collection techniques use library studies (books, digital archives, old manuscripts, related journals). Meanwhile, the data analysis technique uses historical content analysis with a management framework. This research is qualitative with a historical inquiry approach. This study uses a

qualitative approach with a library research method. Data were obtained from books, national and international journal articles, and scientific documents discussing the history of da'wah, da'wah media, Islamic communication, and da'wah management. The analysis was conducted descriptively through a historical approach using George R. Terry's management function theory of Planning, Organizing, Actuating, and Controlling.

Planning is the process of determining organizational goals and designing strategies to achieve them. In the context of da'wah, planning includes determining da'wah targets (*mad'u*), preparing da'wah materials, selecting communication media, developing activity schedules, and developing strategies for disseminating messages according to audience characteristics. Organizing is the process of managing human resources, dividing tasks, and establishing an organizational structure to achieve goals effectively. In the history of Indonesian da'wah, the form of organization has undergone significant changes. In the early days of Islam, da'wah activities were more personal and centered on ulama (Islamic scholars) or Islamic boarding schools (*pesantren*). Actuating is the process of mobilizing all resources to ensure the plans are effectively implemented. In da'wah management, this aspect refers to the activities and media used in delivering da'wah. Controlling is the process of evaluating the implementation of activities to ensure they align with organizational goals. In the past, supervision was carried out through scientific chains, the authority of ulama (Islamic scholars), and direct guidance to students (*santri*). In the digital era, it refers to social media analysis (Terry, 2021).

According to Syukir (1983), da'wah media is any tool that can assist in the process of conveying Islamic teachings so that the da'wah message can be effectively received by the da'wah target (Mukroni & Mujiono, 2022). Digital transformation is the process of organizational change through the use of digital technology to increase effectiveness, efficiency, innovation, and service quality. In the context of da'wah, digital transformation not only means the use of social media, but also changes in organizational culture, media governance, communication patterns, and strategies for disseminating religious information (Hadiono & Santi, 2020). This research views the evolution of da'wah media as a historical process influenced by developments in communication technology. These media changes have driven the transformation of management functions (POAC), resulting in different da'wah management models in each period.

RESULTS AND DISCUSSION

The Evolution of Islamic Media Management in Indonesia

Traditional Era (Manuscripts & Oral Traditions)

In the transition of Hindu-Buddhist period to Islam penetration began throughout the Nusantara archipelago, da'wah (Islamic preaching) has focused on limited communication activities that relied on charismatic clerics. Only later, when Islam transformed into a political system with the emergence of the Sultanate in the archipelago, did Islamic da'wah enter an era of writing, copying, and limited distribution within the palace. This fact demonstrates the

existence of limited access management, where da'wah could only be organized by the elite, in this case the ulama. This further emphasizes that only ulama within the palace circle had the prerogative to disseminate Islam (Azra, 2013).

The development of Islamic da'wah media in Indonesia during the traditional phase was marked by the dominance of two main media forms: oral speech and manuscripts. These two media developed before the advent of modern printing technology and served as the primary foundation for the spread of Islam in the archipelago from the 13th century until the early 19th century. During this period, the effectiveness of Islamic propagation was determined not by the sophistication of communication technology, but rather by the social closeness between the preacher and the community and the media's ability to accommodate local culture.

Oral tradition was the earliest instrument of da'wah (Islamic propagation) because it suited the character of Indonesian society, which still relied on oral traditions (Librianti & Pratama, 2024). Islamic teachings were conveyed through lectures in mosques, *langar/surau*, religious study groups (*majlis ta'lim*), village religious study groups (*halaqah*), and interpersonal communication between ulama and the community. Da'wah not only took place in formal worship spaces but also manifested in daily social activities through advice, deliberation, family education, and community development (Azra, 2013). Oral tradition was highly effective because it enabled two-way communication. *Mad'u* (recipients of da'wah messages) not only received religious information but could also ask questions, seek clarification, and even

discuss life issues directly with ulama. This dialogical character made da'wah more contextual than one-way message delivery.

In this era, oral media also utilized a cultural approach as an instrument for transmitting Islamic values. Various forms of local art, such as *wayang*, *poetry*, *pantun*, songs, and other oral traditions, underwent a gradual process of Islamization, enabling them to convey messages of da'wah without eliminating the cultural identity of the community (Pramitaningsih, 2023). This strategy demonstrates that the success of da'wah in the early days did not rely on radical cultural change, but rather through a gradual process of acculturation.

In addition to oral tradition, manuscripts played a crucial role in the dissemination of Islamic knowledge. They served as a means of documenting, transmitting, and standardizing Islamic teachings, which had previously been largely transmitted orally. The manual copying of manuscripts in *pesantren* (Islamic boarding schools), *surau*, and *istana* (palaces) subsequently generated a vast Islamic intellectual network across the archipelago. This copying enabled the ongoing study of the works of Middle Eastern and local scholars, even before printing technology was available. Philologically, all manuscripts from the Islamic kingdoms in the archipelago were handwritten on traditional paper using Arabic, Jawi, Pegon, or Malay scripts. These manuscripts contain the fundamentals of religious teachings such as tafsir (Quranic interpretation), hadith (traditional hadith), fiqh (jurisprudence), and Sufism (Sufism), which are taught through religious study sessions usually held in Islamic educational

institutions such as *pesantren* or *surau* (Bruinessen, 1995). This model of da'wah relies heavily on personal relationships between teachers and students, so the spread of da'wah is relatively slow, but it maintains a strong degree of scholarly validity in terms of the network of scholars. This situation also demonstrates the exclusive nature of manuscripts compared to oral media. Access to manuscripts is generally limited to scholars, students (*santri*), aristocrats, or groups with literacy skills, a situation that is still very rare among the general population.

In the traditional era, preaching could only be delivered by religious scholars who had studied religion in the Middle East. Furthermore, during the oral tradition, the role of religious teachers was considered to have a significant influence. During this period, religious scholars, who also served as teachers, were central figures in Islamic education, particularly in preaching, which was seen as more rigid and highly concerned with morals. Teachers not only transferred knowledge but also provided character education through the reflection of good morals (Bagaskara, 2025).

Furthermore, based on historical analysis, a complementary relationship was found between oral and manuscript media. Oral da'wah functions as a mass communication medium capable of reaching a wide audience quickly, while manuscripts function as a medium for storing knowledge (knowledge preservation) that maintains the continuity of Islamic teachings between generations. In other words, oral media is oriented towards dissemination of messages, while manuscripts are oriented towards preserving knowledge, particularly in reconstructing the treasury of Islamic

historiography in Indonesia (Bagaskara, 2024). In this phase, da'wah planning is also carried out through selecting materials appropriate to community conditions, selecting locations for delivering da'wah, and adapting language to local culture. Organization is evident in the formation of a network of ulama, Islamic boarding schools, surau, and Islamic kingdoms that function as centre for the production and distribution of religious knowledge. The implementation of da'wah takes place continuously through routine religious study activities, Islamic boarding school education, scientific traditions, and community social activities. Meanwhile, the supervisory function is realized through the scientific *sanad* mechanism, the *talaqqi* process between teachers and students, as well as the tradition of verifying the contents of manuscripts to maintain the authority of Islamic teachings (Azra, 2013).

Overall, this indicates that the traditional era was a fundamental phase in the evolution of Islamic propagation media in Indonesia. Oral media fostered communicative closeness with the community, while manuscripts established an Islamic intellectual tradition that became the foundation for the development of Islamic propagation media in subsequent periods. Thus, the transformation of Islamic propagation media in subsequent periods was not a replacement of older media, but rather an evolutionary process that maintained the basic functions of Islamic propagation communication that had developed since the era of manuscripts and oral traditions.

Conventional Era (Print and Broadcast Media)

The conventional era was a crucial transformational phase in the evolution of Islamic propagation media in Indonesia. During this period, da'wah activities no longer relied on interpersonal communication or the transmission of knowledge through manuscripts, but began utilizing mass communication technology in the form of print and broadcast media. This transformation shifted the character of Islamic propagation management from a localized activity to a communication system with broader reach, structure, and organization. Unlike the manuscript era, which relied on manual copying and limited distribution, print media enabled mass reproduction of information, allowing Islamic propagation messages to reach various regions in a relatively short time. This meant that Islamic propagation was no longer entirely dependent on the presence of a preacher in a particular location, but could instead be delivered through media products that could be read repeatedly by the community (Zaini, 2015).

The advent of printing technology in the 20th century further accelerated the spread of Islamic literature across the archipelago. Books, magazines, newspapers, and Islamic preaching bulletins became the primary media driven by several early Islamic organizations such as Muhammadiyah, Nahdlatul Ulama, Persis, and Al-Irsyad (Santoso et al., 2023). The emergence of these Islamic organizations also marked a more complex change in Islamic preaching management, with the increasing prominence of organizational professionalization, broadcasting management, and audience segmentation based on membership. Planning included the preparation of a publishing agenda, organization through the formation of editorial and publishing houses, implementation through national distribution of print media, while supervision

was carried out through editorial processes and reader evaluations. Print media was used not only to convey religious teachings, but also as an educational instrument, the formation of organizational identity, the dissemination of ideas for Islamic renewal, and even as a medium for socio-political advocacy for Muslims (Zaini, 2015).

In the mid-20th century, the development of radio and television since the 1970s expanded the reach of Islamic preaching. Religious sermons began to be broadcast nationally, providing easier access to Islamic education. During this period, Islamic preaching organizations began implementing more professional media management, including managing broadcast schedules, program production, human resource development, and evaluating broadcast effectiveness (Santoso et al., 2023).

From a management perspective, print media demonstrates an increasingly structured planning function. Islamic missionary organizations began to plan their Islamic missionary themes based on community needs, current issues, the religious calendar, and the organization's agenda. Islamic missionary material is no longer spontaneous, but is compiled through an editorial process that considers communication objectives, reader segmentation, and message delivery effectiveness. Furthermore, the organizing function is manifested through a clear division of tasks between work units, ensuring a continuous media production process. In this phase, almost all Islamic missionary organizations began to implement quality standards for media content. Islamic articles undergo a selection, editing, and

verification process before publication. This practice demonstrates an awareness of the importance of the credibility of religious information, enabling Islamic missionary media to become a trusted source of reference for the public.

Religion-based print media published by Islamic organizations have transformed the communication pattern of Islamic propagation from interpersonal to mass communication. Whereas previously, the interaction between preachers and their followers took place directly, print media allows a single message to be received by thousands, even millions, of readers simultaneously. This change has several implications. First, da'wah has become more efficient because a single material can be reused repeatedly without having to be delivered in person. Second, the geographic reach of Islamic propagation has increased significantly, allowing communities in areas far from centre of Islamic education to still have access to religious knowledge. Third, Islamic propagation messages have become better documented, making them suitable for use as scientific references and learning materials (Saragih, 2020).

In the mid-20th century, particularly from the 1960s to the 1980s, sophisticated technology in the form of radio and television also penetrated Indonesia, although only a select few could afford them. This technological advancement also served as a medium for Islamic preaching through sound waves and images. Radio's main advantage lies in its ability to reach communities with limited literacy and access to education (Siddiq et al., 2023). Religious sermons, Quranic recitations, Islamic dialogues, and Ramadan

broadcasts are programs that consistently attract public attention. From an actuating function perspective, radio provides a broader space for religious leaders to convey preaching material to the public through rhetorical skills, vocal intonation, and emotional closeness that print media lacks. Research shows that audio characteristics can increase the persuasive power of preaching because listeners feel the communicator's presence more personally (Saragih, 2020). Furthermore, television da'wah programs have also seen an increase, particularly during Ramadan, through lectures, religious soap operas, Islamic talk shows, Quranic recitations, and Islamic family counseling programs. This format diversification demonstrates that television media is encouraging innovation in the delivery of da'wah, making it more suited to the characteristics of modern society (Said & Nur, 2016).

The development of broadcast media has resulted in the commercialization of Islamic preaching. Islamic preaching programs have begun to follow the logic of the media industry, which considers ratings, market share, sponsorship, and audience preferences (Saleh et al., 2022). Consequently, there has been a shift in orientation in some Islamic preaching media productions. Some programs emphasize entertainment (religious entertainment) over deepening Islamic substance. Preachers or da'i (preachers) have begun to be positioned as public figures with personal appeal, rather than merely as transmitters of religious knowledge (Saragih, 2020).

We can conclude that the conventional era marked the professionalization of Islamic media management in Indonesia. The

transformation from print to broadcast media resulted in fundamental changes in four main aspects. First, Islamic media evolved from community-based communication to mass communication, reaching a wider audience. Second, the management of Islamic media underwent institutionalization through the implementation of more systematic management functions. Third, advances in media technology encouraged the diversification of Islamic media delivery, making it more adaptive to audience characteristics. Fourth, new dynamics emerged in the form of commercialization and industrialization of Islamic media, which demanded a balance between communication effectiveness, professional media management, and maintaining the authority of Islamic scholarship. The conventional era provided a crucial foundation for the development of digital Islamic media in the following period.

Digital Era (Internet and Social Media)

Da'wah in the internet era has fundamentally changed the communication patterns of da'wah. Social media enables two-way communication, fast, affordable, and without geographical boundaries. Da'wah is no longer monopolized by formal institutions, but is also carried out by individuals and digital communities. The challenges facing da'wah management in this period are content creators versus religious authorities, as well as issue management (crisis management).

Da'wah in the internet era has transformed the pattern of da'wah communication from one-way communication to two-way, even multidirectional, communication. Before the internet, audiences only acted as

message recipients (Rachmah, 2026). Conversely, in the digital ecosystem, people can provide comments, ask questions, re-share da'wah materials, and even participate in producing religious content (Wahyuni & Harahap, 2023). This change has resulted in the da'wah process no longer being solely controlled by religious institutions or religious scholars, but also involving the community (Rachmah, 2026). This phenomenon has accelerated the spread of the Islamic message while opening up a broader space for dialogue between scholars or preachers and the audience. As a result, the success of digital da'wah is no longer measured solely by the number of congregants physically present, but rather by the level of audience engagement, including the number of views, comments, likes, shares, watch time, and active participation in online discussions (Wahyuni & Harahap, 2023).

Social media has also become the most dominant medium for Islamic preaching compared to conventional media. Platforms such as YouTube, Instagram, Facebook, TikTok, X (Twitter), Telegram, and WhatsApp enable the dissemination of Islamic preaching messages quickly, cheaply, across regions, and accessible 24/7. The mobile, real-time, personalized, and algorithm-driven characteristics of social media make the Islamic preaching process more flexible (Nuriana & Salwa, 2024). Audiences can access material tailored to their spiritual needs anytime and anywhere. Furthermore, social media algorithms enable Islamic preaching materials to reach all segments of society. In the digital era, long sermons have shifted toward shorter, more visual, communicative, and easily shareable content such as short videos, podcasts, infographics, live streaming, reels, educational memes, Islamic

animations, and even interactive content based on Artificial Intelligence (Wahyuni & Harahap, 2023). This shift demonstrates that the success of digital Islamic preaching is greatly influenced by the communicator's ability to adapt the message to the characteristics of each digital platform.

The emergence of social media algorithms as a new variable influencing the success of Islamic preaching. Digital platforms no longer display all content to all users, but instead select content based on algorithms that consider user engagement levels. Consequently, Islamic preaching institutions must begin implementing digital marketing strategies such as Search Engine Optimization (SEO), Social Media Optimization (SMO), keyword usage, engagement analysis, upload time optimization, hashtag utilization, insight analysis, and content performance evaluation (Ummah, 2023).

Da'wah in the digital era has also contributed to the rapid development of da'wah, due to the significant increase in the number of content producers. Furthermore, religious authorities have become more open, allowing the public to gain diverse Islamic perspectives from numerous sources (Ummah, 2023). However, the development of da'wah in the digital world also has the potential to undermine fundamental religious values, due to the emergence of religious information lacking scientific basis, the emergence of individuals who suddenly become ustadz or instant preachers, the spread of religious hoaxes, digital extremism, and polarization within society due to religious da'wah content deemed provocative.

Based on the findings above, it can be concluded that the evolution of da'wah media in the digital era is not merely a change in communication tools, but rather a comprehensive transformation of the da'wah management system. These changes encompass the planning, organization, implementation, and evaluation of da'wah, which increasingly relies on digital technology, data analytics, and the characteristics of social media platforms. Thus, the effectiveness of da'wah in the digital era is determined by the ability of da'wah institutions and preachers to integrate Islamic scholarly authority with digital communication competencies, data-driven media management, and adaptation to the dynamics of platform algorithms. These findings confirm that the internet and social media have become the primary infrastructure for contemporary da'wah in Indonesia, shifting the da'wah paradigm from conventional communication models to a more adaptive and participatory digital da'wah ecosystem.

Comparative Analysis: Challenges of Da'wah Management from Time to Time

Management Aspects	Manuscript Era	Broadcast Era (Print and Electronic)	Digital Era
Planning	Focus on text preservation and limited authority.	Focus on mass audience reach	Focus on engagement, algorithms, and segmentation.

Organizing	Single/collective leadership based on Islamic traditional schools (<i>Pesantren</i>)	Formal organizational hierarchy (editorial, radio/TV).	Collaborative networks, influencers, and creative teams.
Actuating	Manual copying and face-to-face/direct lectures	Scheduled print and broadcast media distribution.	Real-time distribution, multimedia content, & live streaming.
Controlling	Validation through sanad and figures	Validation through editorial staff and official institutions.	Validation through crowdsourcing, data verification, and fact-checking.

From the table above, we understand that da'wah is experiencing dynamics, particularly in the Shift of Authority. In the manuscript era, da'wah management centered on the authority of texts and figures. Meanwhile, in the digital era, da'wah management has shifted to the authority of popularity and algorithms, which requires da'wah institutions to be more agile in managing messages to avoid distortion.

CONCLUSION

The research findings indicate that the evolution of Islamic missionary media management in Indonesia is a gradual and adaptive transformation process, in line with developments in communication technology, social

dynamics, and changing societal characteristics. The shift in Islamic missionary media, from manuscript tradition to print, electronic, and digital media, not only reflects a shift in communication instruments but also represents a paradigm shift in Islamic missionary management, becoming increasingly systematic, professional, and technology-based.

On the other hand, this transformation presents challenges in the form of information competition, the spread of religious disinformation, the fragmentation of scientific authority, and the demand to maintain credibility, communication ethics, and religious moderation in the digital space. Conceptually, this research confirms that the evolution of Islamic missionary media in Indonesia cannot be understood solely as a development in communication technology, but rather as a process of transformation in Islamic missionary management, involving continuous changes in the functions of planning, organizing, implementing, and controlling.

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