

The Utilization of Social Media as a Means of Da'wah among Islamic Religious Education Students

Zulkifli, Rahayu Dwi Utami, Bahtiar Siregar

Abstract

The rapid development of information and communication technology has driven the transformation of da'wah practices from conventional spaces into the digital realm, including among students of Islamic Religious Education (PAI) who occupy a strategic position as digital natives and future religious educators. This study aims to: (1) describe the forms of social media utilization as a means of da'wah among PAI students; (2) analyze the content strategies developed across various social media platforms; and (3) identify the supporting and inhibiting factors of its implementation. The method used is library research with a content analysis approach applied to relevant national and international scientific sources published within the last ten years. The findings reveal three main results. First, PAI students utilize social media in various forms of digital da'wah, ranging from Islamic educational content and spiritual motivation to interactive da'wah through Instagram, TikTok, YouTube, and messaging platforms such as WhatsApp. Second, effective content strategies are characterized by creative visual packaging, light yet meaningful narratives, posting consistency, and the use of credible digital preachers as reference figures. Third, key supporting factors include ease of technological access, broad audience reach, and the high population of young social media users, while inhibiting factors include low Islamic digital literacy, limited time and data quota, platform algorithms that do not always favor da'wah content, and the risk of misinformation and polarization. This study emphasizes the importance of strengthening digital da'wah literacy and integrating digital competencies into the PAI curriculum so that students can serve as competent, ethical, and impactful digital preachers.

Keywords: Social Media, Digital Da'wah, PAI Students, Islamic Content, Digital Literacy

Zulkifli¹

¹Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: zulkifli10.rh@gmail.com¹

Rahayu Dwi Utami, Bahtiar Siregar

e-mail: dwirahayu@dosen.pancabudi.ac.id², bahtiairsiregar@dosen.pancabudi.ac.id³

^{2,3}Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia

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Introduction

The development of information and communication technology in the digital era has fundamentally changed the way people interact, communicate, and disseminate information. Social media, as one of the products of the digital revolution, has become an inseparable part of modern society, particularly among young people. Data from We Are Social and Hootsuite (2023) recorded that active social media users in Indonesia reached 167 million people, approximately 60.4% of the total population, with an average usage duration of more than three hours per day. This reality opens up both opportunities and major challenges for the dissemination of Islamic values through digital channels (We Are Social & Hootsuite, 2023; Nasrullah, 2021).

Da'wah, as an obligation for every Muslim to call others to goodness and prevent wrongdoing (*amar ma'ruf nahi munkar*), must continuously adapt to changing times and communication media. Social media platforms such as Instagram, YouTube, TikTok, Twitter/X, and WhatsApp offer highly potential channels for da'wah activities due to their wide reach, relatively low cost, and their capacity to present multi-format content, including text, images, audio, and video (Aripudin, 2021; Ilaihi, 2022).

Students of the Islamic Religious Education (PAI) study program occupy a unique and strategic position within the digital da'wah ecosystem. As prospective Islamic religious educators who have also grown up alongside digital technology (digital natives), they possess a dual capacity: an academic understanding of Islamic teachings combined with adequate digital literacy. This combination positions PAI students as potential digital da'wah agents, although this potential has not yet been optimized systematically within the curriculum or student programs (Hefni, 2022; Wahid, 2021).

Various studies show that da'wah through social media (*dakwah bil-hikmah*) in the digital era has significant effectiveness in reaching younger generations who are increasingly distant from conventional religious gatherings (*majelis taklim*). Munir and Syamsuddin (2022) found that Islamic da'wah content on YouTube and Instagram is able to reach millions of viewers from various backgrounds, with interaction levels far exceeding those of conventional sermons. This phenomenon, known as cyber da'wah, has grown stronger since the COVID-19 pandemic, when restrictions on face-to-face activities accelerated the adoption of digital platforms for religious activities (Munir & Syamsuddin, 2022; Suprima et al., 2021).

Nevertheless, the use of social media as a means of da'wah also presents a number of serious challenges. The proliferation of religiously themed hoaxes, digital extremism, and polarization among Muslims resulting from irresponsible information sharing constitute real threats. In this context, PAI students as prospective digital preachers need to be equipped not only with technical social media skills but also with comprehensive digital da'wah ethics (*fiqh ad-da'wah*) (Pimay, 2021; Aziz, 2022).

Based on this background, the problems addressed in this study are: (1) what forms does the utilization of social media as a means of da'wah by Islamic Religious Education students take, based on the available literature? (2) what content strategies have been developed on various social media platforms according to previous studies? and (3) what supporting and inhibiting factors affect the implementation of social media utilization as a means of da'wah among PAI students, based on a synthesis of the literature? In line with these problems, this study aims to describe the forms of social media utilization as a means of da'wah by PAI students, to analyze the content strategies developed across various platforms, and to identify the supporting and inhibiting factors of its implementation.

Research specifically addressing the utilization of social media as a means of da'wah among PAI students remains relatively limited compared to research on digital da'wah in general. Most previous studies have focused on the effectiveness of digital da'wah broadly or on particular preachers and influencers, while studies that specifically synthesize the literature on PAI students as digital da'wah practitioners in an integrated manner remain rare. This study aims to fill that gap through a comprehensive literature synthesis (Azhari & Maulana, 2023; Nasrullah, 2021).

Literature Review

2.1 The Concept of Da'wah in Islam

A Etymologically, da'wah derives from the Arabic *da'a-yad'u-da'watan*, meaning to invite, call, or summon. Terminologically, Aziz (2022) defines da'wah as any activity aimed at inviting people toward the path of Allah SWT through wisdom (*bi al-hikmah*), good counsel (*mau'izhatil hasanah*), and dialogue conducted in the best manner (*jjidal bi al-lati hiya ahsan*), as stated in QS. An-Nahl: 125. This definition affirms that da'wah is not merely religious preaching but encompasses the entirety of transformative efforts directed toward human goodness (Aziz, 2022; Ilaihi, 2022).

Aripudin (2021) classifies modern da'wah into three main categories: (1) da'wah bil-lisan (da'wah through speech and sermons); (2) da'wah bil-hal (da'wah through action and exemplary conduct); and (3) da'wah bil-kitabah (da'wah through writing and media). In the digital era, this third category has evolved into da'wah bil-wasail al-haditsah (da'wah through new media), encompassing social media, podcasts, blogs, and other digital platforms (Aripudin, 2021; Kusnawan & Aep, 2021).

Pimay (2021) emphasizes that preachers in the digital era need three synergistic forms of intelligence: spiritual intelligence as the foundation of the da'wah message, digital intelligence as technical capability, and communication intelligence as the ability to convey messages effectively to diverse audiences. These three forms of intelligence are prerequisites for authentic and impactful digital da'wah (Pimay, 2021; Wahid, 2021).

2.2 Social Media: Characteristics and Da'wah Potential

A Social media is defined by Nasrullah (2021) as an internet-based medium that enables users to represent themselves, interact, collaborate, share, communicate with other users, and form social bonds virtually. The main characteristics of social media that distinguish it from conventional media include being networked, interactive (two-way), based on user-generated content, and participatory in encouraging active engagement (Nasrullah, 2021; Mulawarman & Nurfitri, 2020).

Various social media platforms have distinct characteristics and advantages as means of da'wah. Instagram and TikTok excel in presenting visual content and short videos that appeal to Generation Z and millennials. YouTube offers a long-form video format suitable for in-depth study sessions. Twitter/X is effective for da'wah through short text and discussion of current issues. WhatsApp and Telegram serve as more personal da'wah communication channels within specific communities (Mulawarman & Nurfitri, 2020; Munir & Syamsuddin, 2022).

The potential of social media as a means of da'wah is considerable for several strategic reasons: unlimited geographic reach, substantially lower production and distribution costs compared to conventional media, platform analytics enabling real-time evaluation of content effectiveness, and interactive features enabling two-way dialogue between preachers and

mad'u, the recipients of da'wah (Hefni, 2022; Nasrullah, 2021). TikTok in particular offers unique and easy-to-use visual effect features, allowing users to produce short videos that spread widely, a characteristic that makes it highly popular among young people accustomed to android devices (Utami & Ikhwana, 2022).

2.3 PAI Students as Digital Da'wah Agents

PAI students constitute a group that Prensky (in Wahid, 2021) refers to as digital natives, a generation that has been exposed to and familiar with digital technology since childhood. This familiarity with technology, combined with the knowledge of Islam acquired during their studies, gives PAI students a unique capacity to produce high-quality and relevant da'wah content for younger generations (Wahid, 2021; Hefni, 2022).

A study by Azhari and Maulana (2023) on the digital da'wah activities of PAI students at several Islamic higher education institutions in Indonesia found that students actively engaged in da'wah on social media tend to have a more comprehensive understanding of religious matters, better communication skills, and greater social sensitivity than those who are not active. This finding indicates that digital da'wah activity benefits not only the recipients of the message but also contributes positively to students' own competency development (Azhari & Maulana, 2023).

Nevertheless, PAI students also face challenges in conducting da'wah on social media, including competition with visually more appealing entertainment content, the risk of controversy and negative responses from disagreeing groups, limited technical mastery of digital content production, and the challenge of maintaining consistency between the da'wah content delivered and actual daily behavior (Pimay, 2021; Ilaihi, 2022).

2.4 Da'wah Ethics on Social Media

Ethics constitutes a crucial aspect of digital da'wah, given the open, rapidly disseminated, and difficult-to-fully-control nature of social media. The principle of tabayyun, derived from QS. Al-Hujurat: 6, provides a highly relevant ethical foundation in the post-truth era, in which hoaxes and disinformation spread rapidly across social media platforms. The ability to apply tabayyun, verifying the truth of information before disseminating it, distinguishes responsible da'wah from the spread of unverified information (Wahid, 2021; Pimay, 2021).

This study is built upon a conceptual framework integrating four theoretical perspectives: (1) contemporary da'wah theory from Aziz (2022) and Aripudin (2021), emphasizing the adaptation of da'wah methods to media developments; (2) social media theory from Nasrullah (2021), explaining the characteristics and dynamics of digital platforms; (3) the concept of digital natives from Prensky (in Wahid, 2021), describing the characteristics of the current generation of students; and (4) the uses and gratifications theory of Katz et al. (in Mulawarman & Nurfitri, 2020), explaining the motivations behind media use (Aziz, 2022; Nasrullah, 2021; Wahid, 2021; Mulawarman & Nurfitri, 2020). This framework assumes that the effectiveness of PAI students' digital da'wah is influenced by the interaction between individual capacity (religious knowledge, digital literacy, communication competence), the characteristics of the platform used, and the socio-academic context surrounding the students (Hefni, 2022; Munir & Syamsuddin, 2022).

Research Methodology

This study employs a qualitative approach using a library research design. This approach was chosen because the study seeks to synthesize and analyze findings previously published in scientific

sources concerning the utilization of social media as a means of da'wah, without involving the collection of primary data from the field (Zed, 2018; Sugiyono, 2022).

The data sources in this study consist of national and international journal articles, books, and institutional reports relevant to the themes of digital da'wah, social media, and Islamic Religious Education students, published within the last ten years (2016-2026). Sources were traced through academic databases using keywords including 'digital da'wah,' 'social media and da'wah,' 'PAI students,' 'Islamic digital literacy,' and 'da'wah content.' Inclusion criteria comprised: (1) thematic relevance to the utilization of social media as a means of da'wah; (2) status as an indexed journal article, academic book, or official institutional report; and (3) the presence of empirical or conceptual findings suitable for synthesis. Sources not meeting these criteria, such as popular opinion pieces without academic references, were excluded from this study.

Data analysis employed content analysis, as proposed by Krippendorff (2018), which enables researchers to systematically and objectively identify patterns, themes, and meanings contained within a collection of texts or documents. The analysis proceeded through the following stages: (1) collection and selection of sources based on inclusion criteria; (2) initial coding to identify key concepts from each source; (3) axial coding, grouping themes according to the three focal areas of the study, namely forms of utilization, content strategy, and supporting-inhibiting factors; and (4) selective coding, synthesizing and drawing conclusions that integrate all findings into a coherent narrative (Miles et al., 2020; Krippendorff, 2018). Braun and Clarke's (2021) thematic analysis approach was also employed to strengthen the process of identifying and refining themes across sources.

The validity of the data in this library research was tested through source triangulation, comparing findings from various studies addressing similar themes to identify consistencies or contradictions among sources. Priority was given to indexed, DOI-registered journals to ensure scientific credibility, while efforts were made to include a balanced representation of national and international perspectives (Moleong, 2021; Sugiyono, 2022)

Results

4.1. Forms of Social Media Utilization as a Means of Da'wah among PAI Students

The synthesis of the reviewed literature shows that PAI students utilize social media in a variety of forms of digital da'wah. Siregar (2023), in a study on the use of social media as a medium of da'wah among students, found that the most common forms of da'wah undertaken include the production of short Islamic educational content, reposting study materials from ustadz or da'wah institutions, and daily spiritual motivation posts. Azhari and Maulana (2023) reinforce this finding, identifying that PAI students actively engaged in digital da'wah generally combine educational content with reflective content based on personal experience in practicing Islamic values, making the da'wah message feel more personal and relevant to peer audiences.

At a broader level, the study by Munir and Syamsuddin (2022) on the effectiveness of digital da'wah through YouTube and Instagram shows that da'wah has shifted from a one-way sermon format toward content that is more concise, visual, and interactive, a pattern also reflected in PAI students' practice of utilizing short video features, infographics, and live question-and-answer sessions. Sirun and Surawan (2025), in an empirical study on the consumption of digital da'wah content among Generation Z students, found that students' engagement with digital da'wah content, whether as producers or consumers, correlates with higher levels of spiritual well-being, indicating that digital da'wah is not merely a communicative activity but also part of students' own process of self-cultivation.

Uriawan et al. (2025), who compared Instagram and TikTok as Islamic da'wah media, found that the two platforms attract different audience characteristics: TikTok is more effective in reaching young audiences with shorter attention spans through concise and entertaining content, while Instagram is more suited to content combining aesthetic visuals with more reflective captions. This difference in characteristics explains why PAI students, in practice, tend to use more than one platform simultaneously, adjusting content format according to each platform (Uriawan et al., 2025; Mulawarman & Nurfitri, 2020).

4.2. Content Strategies for Da'wah across Various Social Media Platforms

With regard to content strategy, Nashoiul Ibad's (2025) study on digital da'wah literacy on TikTok found that effective strategies are characterized by consistent posting frequency, the use of popular audio and visual trends that remain relevant to the da'wah message, and continuous evaluation of audience engagement to refine content strategy over time. This principle aligns with the findings of Wibowo and Lestari (2024), who emphasized the importance of creativity in digital da'wah through the use of animation, microlearning, and motivational Islamic narratives packaged to be easily absorbed by younger audiences.

Ummah (2023), in a study on the use of social media to improve da'wah effectiveness, underlines that successful content strategies generally combine three elements: the credibility of the message source, the quality of visual production, and the appropriateness of posting timing in relation to religious moments or current issues. In the context of PAI students, this credibility is built through their identity as formal students of Islamic knowledge, which grants academic legitimacy to the content they produce, compared with da'wah content from sources lacking a similar educational background (Ummah, 2023; Azhari & Maulana, 2023).

From a spiritual marketing perspective, Williams and Krisjanous (2023), in their study on spiritual consumption on social media, found that digital audiences tend to be more responsive to content presenting personal and authentic narratives than to normative, preachy messages. This finding is relevant for PAI students, who need to balance academic authority with a delivery style that does not distance them from peer audiences. In line with this, Muhaemin's (2017) study on digital da'wah among da'wah academics emphasizes that effective content strategy also requires an understanding of each platform's algorithmic characteristics, since the visibility of da'wah content is heavily influenced by the pattern of initial interaction it receives.

4.3. Supporting and Inhibiting Factors in the Implementation of Digital Da'wah

Regarding supporting factors, the literature synthesis identifies three main factors that consistently appear across studies: first, ease of access to technology and increasingly affordable internet connectivity allow students to produce and distribute da'wah content without significant cost (Siregar, 2023; Hefni, 2022); second, the broad audience reach unrestricted by time and space means a single piece of da'wah content can be repeatedly accessed by new audiences over an extended period (Munir & Syamsuddin, 2022); and third, the high proportion of young social media users aligns with the primary audience segment of PAI students as fellow members of the digital generation (We Are Social & Hootsuite, 2023).

As for the inhibiting factors identified, these include low Islamic digital literacy among some audiences as well as content creators themselves, which can potentially lead to the delivery of inaccurate religious messages (Ummah, 2023; Yusoff, 2023). Suprima et al. (2021), in their study on da'wah during the COVID-19 pandemic, also identified time and internet quota limitations as obstacles to consistent content production, particularly for students who must divide their time between studies, da'wah activities, and other personal

needs. In addition, the algorithmic character of social media platforms, which tends to prioritize entertainment content with high engagement, poses a distinct challenge for da'wah content in achieving adequate visibility (Muhaemin, 2017; Uriawan et al., 2025).

Another risk emerging from the literature synthesis is the potential for misinformation and polarization resulting from the dissemination of unverified religious content, a phenomenon that demands the consistent application of the principle of tabayyun by PAI students as content producers (Wahid, 2021; Pimay, 2021). Overall, these findings affirm that the effectiveness of PAI students' digital da'wah is multidimensional, simultaneously influenced by individual capacity, platform characteristics, and socio-academic context, consistent with the conceptual framework developed in the literature review section (Hefni, 2022; Munir & Syamsuddin, 2022).

Conclusion

Based on a systematic literature synthesis, several conclusions can be drawn. First, Islamic Religious Education students utilize social media in various forms of digital da'wah, encompassing Islamic educational content, spiritual motivation, reflective content based on personal experience, and interactive da'wah across platforms such as Instagram, TikTok, YouTube, and WhatsApp, with platform selection adapted to the characteristics of the target audience. Second, effective da'wah content strategies are characterized by posting consistency, creativity in visual and narrative packaging, the credibility of the message source, and sensitivity to each platform's algorithmic characteristics. Third, the implementation of digital da'wah by PAI students is supported by ease of technological access, broad audience reach, and a high proportion of young users, while still facing inhibiting factors such as low Islamic digital literacy, limited time and data quota, algorithmic characteristics not yet favorable to da'wah content, and the risk of misinformation and polarization.

Overall, this study affirms that PAI students hold considerable potential as digital da'wah agents due to their dual position as digital natives and formal students of Islamic knowledge. However, this potential can only be optimally realized when accompanied by strengthened Islamic digital literacy and the consistent application of digital da'wah ethics, particularly the principle of tabayyun in verifying information before dissemination.

Future empirical research directly involving PAI students, through interviews, digital observation, or focus group discussions, is recommended to verify and enrich the findings of this literature review with primary data. Islamic Religious Education study programs are encouraged to integrate digital da'wah literacy, Islamic communication ethics on social media, and digital content production skills into the curriculum, whether through dedicated courses or structured student activities. Social media platform managers and relevant policymakers are also encouraged to consider mechanisms that better support the visibility of responsible educational and religious content, given that current algorithms remain oriented toward entertainment content.

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