

Social Media Da'wah as a Means to Deepen the Religious Understanding of Generation Z

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ABSTRACT

This study is significant as it addresses the need for contextual digital da'wah in a village with high media access but limited da'wah strategies and low digital religious literacy among youth through TikTok and Instagram. It explains the role of social media as a means of Islamic preaching to deepen religious understanding among Generation Z. This research employs a mixed-methods approach using observation, documentation, interviews, and survey techniques to analyze Generation Z's responses to digital da'wah through data condensation, data presentation, conclusion drawing, and source triangulation. The findings reveal: (1) Generation Z prefers TikTok and Instagram for accessing da'wah content due to its short, visual, and relevant format. However, the level of digital interaction remains low and requires a more interactive approach. (2) Survey results show that Generation Z's da'wah strategies are effective through relaxed, humorous, relevant, and digitally adaptive approaches, with an average score of 4.688, indicating a positive impact. (3) The main challenges of digital da'wah for Generation Z include limited internet quota, low digital literacy, the risk of misinformation, and the need for more relevant da'wah content addressing youth issues such as bullying and identity crises through a more applicable psycho-educational approach. The conclusion highlights that Generation Z needs short, relevant, and interactive da'wah content supporting digital literacy to overcome challenges and religious misinformation.

Keywords:

Social Media, Religious Counseling, Generation Z, Digital Da'wah

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A. INTRODUCTION

Social media platforms like TikTok, Instagram, and YouTube have become strategic tools for da'wah in the digital era, as they can reach digital natives broadly, quickly, and in a way that aligns with their characteristics (Andreas & Suharto, 2022; Fatimah et al., 2023). Generation Z, being tech-savvy, prefers social media as a source of religious content because of its speed, visualization, and easy access (Yunita & Harahap, 2022; Nurhayati, 2021). Social media forces preachers to adapt their da'wah methods to be relevant and practical for the millennial generation while supporting their psychological and spiritual well-being through Islamic teachings (Lestari, 2024; Firdania & Subhi, 2024).

Social media allows da'wah to reach a wider audience without time limitations. However, Banjarmasin's use is still limited and requires capacity building and strategic improvements (Chanra & Tasruddin, 2025; Rahmawati, 2024). Social media is an effective da'wah for millennials and the Z generation, utilizing interactive methods like short videos, live streaming, and podcasts (Wahyuni & Harahap, 2023). Da'wah from Generation Z, which enjoys brief and interactive content, has great potential to build Islamic civilization, so Islamic guidance needs to adjust to their communication style and media consumption (Fikri & Ramadhani, 2023; Rohmah et al., 2022; Widodo, 2021).

The use of social media by public figures like Taqy Malik has effectively spread da'wah messages in a relaxed and humorous manner (Sholihah & Rohmatulloh, 2023). For example, the Instagram account @edhnx has spread da'wah messages by creating a digital public space that controls interaction and dominance (Zuhriyah & Rohimah, 2024). The role of virtual spaces in da'wah discusses concepts, theological backgrounds, and the impact of cyber da'wah on Islam (Munder, 2015). Efforts to strengthen, including utilizing media platforms and developing cadres, contribute to accepting ASWAJA al-Nahdhiyah and combating radical ideologies (Hasanah et al., 2024).

The digital society has influenced social transformation in various fields, but it also highlights the digital divide in India, which is linked to socio-economic inequality (Laskar, 2023). The As'adiyah pesantren in South Sulawesi has utilized social media to strengthen its network and religious reputation (Halim, 2018). The impact of globalization and digital technology, particularly in political, security, social, and personal aspects, needs to be addressed collectively (Kath et al., 2023). Politics shapes Islamic da'wah in Indonesia, with preachers using digital media to influence politics (Rosidi, 2021). The diversity of digital networks and practices focuses on the role of digital media in leadership, community, and da'wah (Tim, 2015).

Several previous studies have examined the role of social media in Islamic da'wah. For example, a study by Maulidiyah in 2021 showed that Instagram is an effective medium for spreading religious content due to its attractive visual presentation (Maulidiyah, 2021). Meanwhile, research by Lestari et al. in 2022 highlighted how young preachers use TikTok to deliver moral messages through popular trends (Lestari et al., 2022). Other studies, such as Ahmad's in 2023, emphasized the importance of two-way interaction in digital da'wah, which is still underutilized by preachers or da'wah institutions (Ahmad, 2023). Adapting da'wah strategies still includes using digital media to deliver religious messages, considering the social restrictions that encourage online activities (Baidowi & Salehudin, 2021).

This research is important because it attempts to fill the gap in digital da'wah studies in rural areas, specifically in Karangpenang Oloh Village, Sampang Regency. This region has distinct socio-religious characteristics, with relatively high access to digital media among its younger generation, but lacks directed da'wah strategies. This study also addresses the challenge of low digital religious literacy among rural youth and aims to develop a contextual and participatory model of Islamic guidance and counseling based on social media (Aminah, 2022; Khairuddin & Murtadho, 2023).

This study aims to explain the role of social media as an effective means of da'wah in deepening religious understanding among Generation Z. This generation is known for being active on various digital platforms like Instagram, TikTok, and YouTube. As a result, social media can be a strategic tool for delivering religious messages contextually and engagingly. Da'wah through social media can reach young people broadly, increase their interest in Islamic values, and build a stronger religious awareness. Creative and relevant da'wah content significantly improves religious literacy and understanding among the younger generation.

B. RESEARCH METHODS

This study uses a mixed-methods approach with ethnography for qualitative research and surveys for quantitative research. Ethnography is employed to understand the use of social media as a medium for Islamic da'wah by Generation Z in Karangpenang Oloh, Sampang, who frequently access da'wah content via TikTok and Instagram. The researcher employs two primary data collection techniques: direct observation and documentation. Direct observation monitors how Generation Z accesses and responds to da'wah content on digital platforms, especially TikTok and Instagram. Documentation focuses on collecting data from the social media applications, specifically TikTok and Instagram, owned by the respondents/informants. Data collection is carried out following the table below:

Table 1. Interview Grid

Research Focus	Interview Grid	Informan
Social Media Accounts	Type of social media platforms used and content shared	Youth of Karangpenang Oloh Village
Indicators of Da'wah Content Success	Audience perceptions of the da'wah message	Youth of Karangpenang Oloh Village
Challenges and Needs	Needs for developing da'wah content	Youth of Karangpenang Oloh Village

Table 2. Observation Grid

Research Focus	Observation Object
Social Media Accounts	Observe the type of content published, posting frequency, and the interactions between the account and the audience. This includes whether the content is images, videos, or text, and how the da'wah message is conveyed through each type of content.
Indicators of Da'wah Content Success	Conduct interviews or surveys to gather direct perceptions from the youth of Karangpenang Oloh Village about the da'wah message.
Challenges and Needs	Conduct interviews or surveys to gather the challenges and content development needs for da'wah directly from the youth of Karangpenang Oloh Village.



Table 3. Documentation Grid

Research Focus	Grid	Form of Documentation
Social Media Accounts	Type of social media platforms used and content shared	Screenshots or recordings of social media account activities (e.g., posts, videos, and stories)
Indicators of Da'wah Content Success	Audience perceptions of the da'wah message	Reports or survey results/perceptions from the youth of Karangpenang Oloh Village
Challenges and Needs	Needs for developing da'wah content	Notes from interviews with the youth of Karangpenang Oloh Village

In addition to measuring the success indicators, a survey approach is used by distributing questionnaires to 20 youth of Karangpenang Oloh Village, Sampang, with the following decision criteria:

Table 4. Decision Criteria (Likert Scale Approach)

Value Range	Decision
4.01 – 5.00	Very Successful
3.01 – 4.00	Successful
2.01 – 3.00	Fairly Successful
1.01 – 2.00	Not Successful
0 – 1	Very Unsuccessful

The data analysis method includes data condensation, data presentation, and concluding. Data collected from observations and documentation will be filtered to select the most relevant information related to the research objectives, such as platform preferences and types of da'wah content the youth likes. The filtered data will be organized in tables or narratives to present the key findings. Conclusions will then be drawn to identify the main findings. This process also involves verification by comparing data from various sources to ensure the accuracy of the findings. This analysis process is supported by source triangulation techniques to ensure data validity. Triangulation is done by checking the consistency of data from different perspectives, helping to ensure that the findings are more accurate and reliable. This process strengthens the analysis and provides greater validity to the research results.

C. RESULTS AND DISCUSSION

Table 5. Research Findings

Research Focus	Research Findings
Akun Sosial Media	1. Instagram @kajian.gusbaha: Short and explicit content teaching Gen Z to be grateful for non-material blessings like health, happiness, and daily habits. 2. TikTok @cichimaa: Ignore harsh words, increase dhikr and prayers, do not respond, even though it is hard due to deep emotional pain. 3. TikTok @hamid_amjad: Youth's moral decline is influenced by choosing the wrong friends and by social, family, school, and community factors.
Indicators of Da'wah Content Success	Casual, humorous da'wah strategies, following popular trends, and avoiding lecturing are better received and significantly increase audience engagement.
Challenges and Needs	Low digital literacy and technical issues hinder digital da'wah; a psycho-educational approach relevant to today's youth is needed.

Based on Table 5, the research findings on Social Media Da'wah as a Tool to Deepen Religious Understanding for Generation Z in Karangpenang Oloh Village, Sampang can be explained as follows:

1. Social Media Accessed by Generation Z in Karangpenang Oloh Village as a Tool to Deepen Religious Understanding

Generation Z in Karangpenang Oloh Village predominantly uses TikTok and Instagram to access religious content. These two platforms are considered ideal because they offer fast, visual content that aligns with Generation Z's dynamic lifestyle. Short-video platforms are particularly favored by the younger generation as they offer easy access to religious knowledge and are entertaining (Nisa, 2023).



Figure 1: Instagram @kajian.gusbaha

Figure 1 depicts the Da'wah Instagram account @kajian.gusbaha, which Generation Z follows in Karangpenang Oloh Village. The youth follow this channel because the content is brief, clear, and concise. The topic of learning gratitude shared on this account is easy for Generation Z to understand. The content presents practical tips on how to learn gratitude, focusing on remembering the small blessings granted by Allah SWT that are not material (Kurniati, 2023). The key message in the content is that gratitude should not be based on the material things we acquire, but rather on health, happiness, and daily habits that are blessings in themselves (Santoso, 2015). Viewers of this content have realized how easy it is to express gratitude to thank the Creator without waiting for material wealth in daily life (Antar Nusa, 2022).

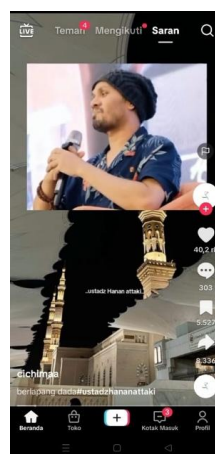


Figure 2: TikTok @cichimaa



Figure 2 illustrates the TikTok Da'wah account frequently accessed by Generation Z, which does not focus on just one channel but instead features various channels, including those run by Ustadz Hanan Attaki. In the content, Ustadz Hanan Attaki advises that when facing harsh words from others, the best approach is to ignore them. He emphasizes that while we cannot ignore the person, we can ignore their words and behavior by engaging in more dhikr (remembrance of Allah) and prayer. He cautions against responding, either mentally or verbally, as such responses can worsen the situation and lead to more emotional pain. This guidance is grounded in the Sunnah of the Prophet Muhammad, particularly during his exile in Ta'if (Mubarakfuri, 2002). The responses from viewers on this channel indicate that, while they recognize this as an ideal solution, the deep emotional pain often makes it challenging to apply this advice.

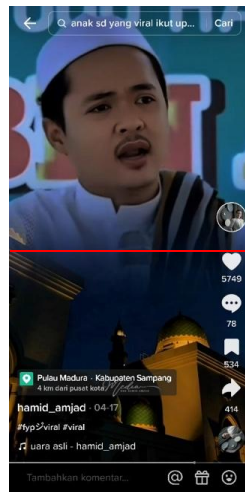


Figure 3: TikTok @hamid_amjad

Figure 3 depicts the TikTok Da'wah account @hamid_amjad, which is followed by many due to the content's straightforward and easily digestible nature. In this channel, the young preacher, @hamid_amjad, discusses the moral decline of today's youth, highlighting the importance of choosing friends wisely. Peer influence plays a significant role in youth delinquency and the development of harmful behaviors (Tianingrum & Nurjannah, 2019). However, it is also important to recognize that social, family, school, and community environments influence a person's moral compass (Faulintya, 2024).

Interactive and relatable religious content is crucial in motivating daily worship practices and reinforcing moral awareness, such as performing prayers on time, being mindful of speech, and avoiding negative behaviors in the digital world. This demonstrates that religious guidance through social media can shape a new spiritual habitus that is more relevant to the lives of today's youth. As Fauzan (2023) suggests, religious content tailored to the needs and language of young people can build strong and lasting emotional connections. However, despite this potential, there remains low digital interaction between Generation Z and preachers. Most act as passive viewers rather than active participants in discussions or religious Q&A. This underscores the need to encourage preachers to create more interactive spaces through comment sections, live streaming, or digital Q&A sessions to make Da'wah more dialogical and engaging (Munirah, 2022).

2. Indicator of Success for Da'wah Content on Social Media by Generation Z in Karangpenang Oloh Village, Sampang

Based on the survey conducted, the results from 20 young people in Karangpenang Oloh Village are as follows:

Table 6. Survey Results on Da'wah Content Success

Statement	Likert Scale					Total	Average
	Very Agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly Disagree (1)		
Use of casual language and humor in da'wah helps the audience more accept the message.	10	7	3	-	-	93	3.72
The light and non-preachy delivery style makes the audience feel more comfortable receiving the message.	12	8	-	-	-	92	3.68
Da'wah content that is relevant to everyday life makes the message easier to understand.	11	8	1	-	-	92	3.68
Using popular trends in da'wah content can make the message more interesting and relevant to the audience.	9	9	2	-	-	86	3.44
Wise da'wah, aligned with the psychosocial condition of the audience, provides a positive impact.	18	2	-	-	-	98	3.92
Preachers need to keep up with digital culture development to ensure da'wah remains relevant and effective in reaching today's audience.	20	-	-	-	-	100	5
Total						511	4.688

Based on Table 4, the success of the da'wah content on social media by Generation Z in Karangpenang Oloh Village, Sampang, the research findings show that the da'wah strategy applied was highly successful. The use of casual and humorous language proved to help the da'wah message be more accepted by the audience, with an average score of 3.72, which falls into the Successful category. The light and non-preachy delivery style made the audience feel more comfortable receiving the da'wah message, with an average score of 3.68, also in the Successful category. The delivery of da'wah content relevant to daily life made it easier for the audience to understand, with the same average of 3.68, indicating success. Using popular trend elements in da'wah content also made the message more engaging and relevant. However, with a slightly lower average of 3.44, it still falls within the Successful category. Furthermore, da'wah that is delivered wisely, by the psychosocial conditions of the audience, has a very significant positive impact, reflected in the average of 3.92, which falls into the Very Successful category. Lastly, a da'i (preacher) who follows the development of digital culture to keep da'wah relevant and practical has an average of 5, which is Highly Successful and supports the relevance of da'wah today. With a total score of 511 and an overall average of 4.688, it can be concluded that da'wah content with a casual, humorous approach, relevance to daily life, and adaptation to digital trends is very well-received and has a positive impact on Generation Z in Karangpenang Oloh Village.

The da'wah strategy using casual and humorous language has proven more accepted. The light, non-preachy delivery style is perceived as more down-to-earth and less intimidating. Da'wah content that leverages popular trends and viral background music shows a higher audience response. This aligns with the principle of da'wah bil hikmah, which is to convey the message wisely and according to the psychosocial conditions of the audience (Mubarak, 2020). Therefore, digital preachers must continue adapting to digital culture and not be fixed on conventional methods.

3. Challenges and Needs of Da'wah Content on Social Media by Generation Z in Karangpenang Oloh Village, Sampang

Technical issues and digital literacy present serious challenges in optimizing social media as a da'wah. Limitations in internet data access and the lack of ability to filter valid religious content make Generation Z vulnerable to religious disinformation. These findings are supported by Rahmawati's (2022) research, which found that the digital literacy level of adolescents in rural areas remains relatively low, thus requiring consistent educational assistance. On the other hand, there is a significant need for da'wah content that is not merely normative but also addresses the current problems faced by youth, such as bullying, teenage love, and identity crises. Such content is perceived as a form of spiritual counseling that is more practical in facing life's challenges. Therefore, da'wah strategies need to shift toward psycho-educational approaches rather than focusing solely on ritualistic aspects (Yuliani, 2023).

D. CONCLUSION

Generation Z in Karangpenang Oloh Village prefers TikTok and Instagram to access religious content. These platforms offer short, visual da'wah material that aligns with their daily lives and dynamics. Although da'wah content is effective, digital interaction remains low, indicating a need for a more interactive da'wah approach. Survey results show that the da'wah strategies used by Generation Z on social media in Karangpenang Oloh Village, Sampang, have been successful. Casual and humorous approaches, content relevance to everyday life, and adaptation to digital trends have proven effective, with an overall average score of 4.688, indicating a positive impact on the audience. The main challenges for da'wah content on social media among Generation Z in the village are limited internet data access and low digital literacy, which increase the risk of disinformation. In addition, there is a strong need for content that is more relevant to youth issues, such as bullying and identity crises, with a more applicable psycho-educational approach.

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AUTHOR CONTRIBUTIONS

- Author 1 : Designed the topic, formulated the problem, conducted field observations, and interviews
- Author 2 : Reviewed the literature, developed the theoretical framework, designed research instruments, and assisted with data validation.
- Author 3 : Analyzed qualitative data, compiled findings and discussions, and systematically linked findings with relevant theories.
- Author 4 : Composed the conclusion and revised the manuscript.
- Author 5 : Edited the language and ensured the format and structure met academic standards.

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