

Analysis of the 'Blood Fantasy' Phenomenon from the Perspective of Islamic Da'wah Communication

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ABSTRACT

The rapid development of digital media has transformed societal communication patterns, while simultaneously giving rise to various forms of deviant content on social media that have the potential to erode religious values, undermine public morality, and challenge the role of Islamic da'wah communication in the digital era. The research gap lies in the limited studies that analyze this phenomenon from the perspective of Islamic da'wah communication, as previous research has primarily focused on legal, psychological, or social media responses. This study examines how Islamic da'wah communication can respond to and counter the proliferation of blood fantasy content in digital spaces. The study aims to analyze this phenomenon and formulate relevant da'wah strategies in the digital era. The methodology employed is a qualitative approach with a case study design, using content documentation, non-participatory netnographic observation, and literature review. Data analysis was conducted using qualitative content analysis and critical discourse analysis. The results indicate that the widespread presence of blood fantasy content on social media reflects weak internalization of religious values, low digital and religious literacy, and the dominance of permissive and hedonistic communication patterns in digital spaces. Such content is not only produced as an individual expression but also gains social legitimacy through user interactions. In this context, Islamic da'wah communication has not yet served as an effective counterbalance to the flow of negative information. This study highlights the importance of preventive, educational, and contextual digital da'wah strategies as a moral counter-narrative.

Citation: Fidaos, N. Y., Muhaini, A., Madum, M., Rofiqoh, U. N., & Aminah, S. (2025). Analysis of the 'Blood Fantasy' phenomenon from the perspective of Islamic da'wah communication. *Syiar: Jurnal Komunikasi dan Penyiaran Islam*, *5*(2), 307-320. <https://doi.org/10.54150/syiar.v5i2.899>

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Submission: September 15 2025

Received: September 20, 2025

Accepted: November 27, 2025

Published: December 10, 2025

Keywords:

Blood Fantasy, Da'wah, Digital Media, Sexual Deviance.

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A. INTRODUCTION

Discussing media cannot be separated from its



historical development, which has also influenced the practice of da'wah in Indonesia. Historically, media have evolved from traditional face-to-face communication to mass media, including print, radio, and television, and ultimately to digital media and social media, which now dominate societal life. Each phase of media development requires adjustments in da'wah methods to align with audience characteristics, ranging from sermons and religious study gatherings to the utilization of digital platforms (Khiyaroh & Alfiah, 2022; Rafik, 2019). The advent of the internet and digital devices has made da'wah more flexible through text and video that can be accessed at any time (Zaman et al., 2023). However, the rapid flow of digital information has also given rise to deviant content that contradicts religious and moral values, such as the viral phenomenon of "Blood Fantasy," which reflects a lack of media and religious literacy in society (Putri & Yusuf, 2025; Timori & Yusuf, 2025).

In the context of Islamic da'wah communication, the emergence of deviant content, such as incest fantasies, poses a serious challenge, demanding that da'wah go beyond merely delivering normative advice. Da'wah must respond to contemporary societal issues through communicative approaches that are relevant, educational, and solution-oriented, in order to counterbalance the flow of negative information in digital media (Maulidna et al., 2025). Through analysis of Islamic da'wah communication, comprehensive da'wah strategies should be formulated by examining the causes of the viral spread of such content, its impact on the community, and effective communication patterns for the prevention and clarification of Islamic legal values (Muhsinah, 2024). Previous studies indicate that this phenomenon is not only related to moral deviance but also to social responses, mass communication regulations, and weak media control, as analyzed through interpretive, biological, social media, and legal perspectives under the Electronic Information and Transactions Law (Ramadhani et al., 2025; Siregar et al., 2025; Kustiawan et al., 2025).

Islamic da'wah communication plays a crucial role in countering deviant content, including radicalism and misleading information. Moderate da'wah strategies have been implemented in areas such as Gorontalo City to shape public religious understanding, reinforce the moderate Islamic position, and promote respect for diversity (Thaib, 2020). The success of the Jama'ah Tabligh's da'wah activities in southern Thailand demonstrates that moderate and tolerant approaches are practical in deradicalization efforts (Hidayat et al., 2024). Moreover, the quality and credibility of da'wah content are key, with thematic hadith methods ensuring message accuracy and building public trust (Nan et al., 2024; Ghani & Dahlan, 2021). Mastery of verbal and non-verbal communication, along with the integration of contemporary communication skills, enhances the effectiveness of da'wah (Noor et al., 2025; Aini & Don, 2022). Da'wah also contributes to resolving conflicts on social media through principles of verification (tabayyun) and moderation, while promoting peace via education and interfaith dialogue (Tarmizi et al., 2024; Haq & Isa, 2024).

Enhancing da'wah through digital media has become a primary strategy for Islamic religious instructors, especially during and after the COVID-19 pandemic. The use of online platforms enables da'wah to continue reaching the public, maintain continuity in religious education, and spread Islamic values more effectively in the digital era (Baidowi, 2021). Creative innovations, such as using the Roblox game as a da'wah medium, emphasize leveraging interactive technology to engage younger audiences, increase engagement, and deliver religious messages in an enjoyable, appealing way via social media (Kahfi et al., 2025).

Furthermore, da'wah through YouTube content has been shown to enhance audience religious behavior, as demonstrated by Ustadz Hanan Attaki (Muharrifah & Sikumbang, 2025) and Ustadz Adi Hidayat among university students (Fadhli & Nashrillah, 2025). Digital da'wah communication strategies on YouTube highlight the importance of delivering content that is targeted, creative, and easily accessible, ensuring that da'wah messages can spread widely and have a tangible impact (Daulay & Khatibah, 2025).

Based on the discussion above, the research gap lies in the limited studies that specifically address the viral phenomenon of "Blood/Incest Fantasy" content from the perspective of Islamic da'wah communication, as previous studies have primarily focused on biological aspects, social media responses, or legal regulation, without formulating da'wah strategies as communicative solutions. The novelty of this research lies in presenting a comprehensive analysis that integrates digital media phenomena, moral deviance, and contextual Islamic da'wah communication strategies in the social media era. This study aims to analyze how Islamic da'wah communication can respond to, counteract, and prevent the spread of deviant content through educational, persuasive, and digital media-appropriate approaches. The expected impact of this research is to enrich the scholarly body of knowledge in da'wah communication, strengthen public religious and media literacy, and serve as a practical reference for da'is, educators, and policymakers in safeguarding moral values and ethics among youth from the negative influence of digital content.

B. RESEARCH METHODS

This study employs a qualitative case study design (Adji, 2024). A qualitative approach was chosen to gain an in-depth understanding of the phenomenon of digital communication containing incest fantasies on social media, particularly within Facebook groups, without manipulating the research subjects. This approach allows the researchers to capture meanings, interaction patterns, and group members' perceptions naturally. A case study design was selected to focus the analysis on a specific case that has received public attention and involves social and ethical complexities, providing a comprehensive depiction of the communication dynamics within it.

The research data consist of primary and secondary sources (Qomaruddin & Sa'diyah, 2024). Primary data were obtained from posts, comments, and interactions of Facebook group members containing narratives of incest fantasy. Data collection was conducted through documentation techniques, including screenshots and records of relevant textual conversations. In addition, researchers conducted non-participatory netnographic observation, observing the communication behavior and interaction dynamics of group members without actively participating in discussions. Secondary data were obtained from online news articles, scholarly journals, books, and literature discussing Islamic da'wah communication, communication ethics, and social media (Sari & Asmendri, 2020).

Data analysis was conducted using qualitative content analysis to identify themes, linguistic patterns, message forms, and meaning trends in posts and comments. Once the data were categorized, the analysis continued with critical discourse analysis to reveal how language is used to construct normalization, justification, or rejection of incest fantasies, as well as the ideological relations embedded within them. The findings were then interpreted through the perspective of Islamic da'wah communication, emphasizing communication ethics, the



principles of *amar ma'ruf nahi munkar*, and moral responsibility in digital spaces (Amna, 2025).

Data validity was ensured through source and theoretical triangulation, with field findings compared to relevant academic references (Susanto & Jailani, 2023). Observations were conducted continuously to obtain a comprehensive and consistent view of the phenomenon. The study also adhered to research ethics by anonymizing the identities of social media users and limiting data usage to solely academic purposes. This approach allows the study to produce an in-depth, ethical, and contextual understanding of digital communication dynamics in sensitive cases.

C. RESULTS AND DISCUSSION

1. Incestuous Marriage Fantasy

There is evidence of online group activities containing illegal sexual content on social media platforms. One group that became the focus of this study is the Facebook group “*Fantasi Sedarah*” (“Blood Fantasy”), which has attracted more than 30,000 members. This group consistently posts content that promotes incestuous practices or sexual relationships among family members. The posts include not only textual messages but also photographs of victims, some of whom are minors. Such inappropriate content has garnered public attention and sparked widespread discussion about the negative impacts of social media on children and adolescents. In addition to the “*Fantasi Sedarah*” group, the study also identified another group, “*Suka dan Duka*” (“Joys and Sorrows”), which contained similar content, indicating that this phenomenon is not limited to a single online community.



Figure 1. Arrest of the administrator of the “Blood Fantasy” group



Figure 2. Platform interface of the “Blood Fantasy” group

According to *detikNews* reports, the Directorate of Cyber Crime, Bareskrim Polri, has taken action against these groups. Six perpetrators were arrested, including administrators

and members of both groups. They were proven to be actively uploading pornographic content involving children, including photos and videos of minors, and confiscated evidence included electronic devices, such as computers and mobile phones, as well as SIM cards, along with digital documents in the form of photos and videos. Law enforcement authorities also indicated that additional suspects might still be identified, considering that the “*Fantasi Sedarah*” group has thousands of members, meaning the potential distribution of illegal content remains significant.

In addition to legal actions, the government has undertaken preventive measures. The Ministry of Communication and Information Technology, in collaboration with META, the parent company of Facebook, has blocked 30 websites containing similar content. This step was taken to protect children from exposure to digital content that could harm their mental and moral well-being. Content in the “*Fantasi Sedarah*” group is categorized as a serious violation of children’s rights, as it not only causes psychological harm but also breaches legal and ethical norms.

From a biological perspective, incestuous sexual practices have significant genetic consequences. Research indicates that sexual relationships among family members increase the risk of recessive genetic disorders in offspring. This adds a serious dimension to the problem, which is not only psychosocial but also implicates the health of future generations. Overall, the findings of this study underscore the urgent need for strict monitoring of online content involving children, raising public awareness of social media risks, and enforcing strict legal measures against violations that threaten children’s rights and societal well-being.

2. Islamic Da’wah Communication Perspective on “Blood Fantasy.”

Incest, defined as sexual relations between individuals who are biologically or legally related, is a phenomenon considered a serious violation under both law and religion. The term “incest” originates from English, referring to sexual relationships between family members, such as father and daughter, mother and son, or siblings. In the context of the Arabic language, terms such as *ghishyan al-maharim*, *sifah al-qurba*, and *zina al-maharim* are used, emphasizing that such actions constitute adultery among *mahram*, i.e., those prohibited from marriage (Putra, 2022). Islamic perspective on incest is clear and strict; this act is categorized as *fahisyah* (a major sin) and violates shariah prohibitions regarding *mahram* relations. The Qur’an explicitly forbids marriage or sexual relations with seven categories of *mahram* based on lineage, including mothers, daughters, and sisters, and even children born from illicit relations are considered *mahram* (Putra, 2022). Therefore, incest is not only a legal and moral violation but also contradicts religious principles that emphasize respect for biological bonds and proper family boundaries. In addition to biological factors, *mahram* relationships can also arise through breastfeeding, as explained in a Hadith of the Prophet Muhammad (peace be upon him):

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بِنْتِ حَمْزَةَ لَا تَحِلُّ لِي يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ

“She (the daughter of Hamzah) is not lawful for me; her lineage is forbidden just as her bloodline is forbidden.” [HR. al-Bukhari] (Putra, 2022).

Breastfeeding in Islamic legal and ethical perspectives creates *mahram* relationships

equivalent to biological lineage, including foster mothers and step-siblings, demonstrating Islam's respect for family bonds through this process. *Mahram relationships are not only determined by blood but also through marriage, with clear and strict rules; for instance, a mother-in-law becomes mahram through marriage without requiring sexual relations, and stepchildren become mahram if their mother marries, as affirmed in the Qur'an, Surah An-Nisa, verse 23.* Violating these boundaries, such as engaging in incest or abusing one's own children, constitutes a serious offense that dishonors permanent *mahram* relations. Daughters as permanent *mahram* are not only prohibited from marriage but must also have their dignity safeguarded (Anita, 2024). This emphasizes that *mahram* rules in Islam are not merely social norms, but moral and ethical guidelines that regulate family relations and protect members from harmful actions that violate Sharia law.

Violations of *mahram* boundaries can be analyzed through the lens of Islamic da'wah communication, which highlights failures in the internalization of religious values. Value internalization is the process of instilling principles through understanding and reflection, thereby forming beliefs and awareness that are manifested in daily attitudes and behavior (Ristianah, 2020). A disconnect between religious values and digital reality allows for normative deviations in cyberspace, where hedonistic communication, focused on pleasure, sensation, and instant gratification, dominates over prophetic communication grounded in the ethics and morals of the Prophet Muhammad (Zuhri, 2021). The misalignment between religious principles and social media practices increases the risk of normalizing deviant behaviors, including sexual violence within families. Therefore, strengthening adaptive and persuasive da'wah communication is essential to re-establish ethical understanding and *mahram* boundaries in modern society.

3. Islamic Da'wah Communication Strategies for Implementation

Da'wah is the activity of conveying the teachings of Islamic knowledge to society. It can also mean an invitation to Islam, the path of Allah, which is pleasing to Allah SWT, and not a path that deviates from Islamic teachings. The term *da'wah* originates from Arabic, meaning invitation or call.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"Let there be among you a group who invite to goodness, enjoin what is right, and forbid what is wrong. And it is they who will be successful." (Q.S. Al-Imran: 104).

This verse calls for da'wah, reminding, and supporting the propagation of Islamic teachings, particularly the principles of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). In the digital era, numerous methods are employed by da'i (Islamic preachers) or society to disseminate Islamic teachings through information technology, such as social media. Digital-era da'wah strategies aim to spread religious messages via digital platforms (Kasir & Awali, 2024). The following are several da'wah strategies in the digital era to prevent contemporary moral deviations:

a. Da'wah Bil Hikmah (Wisdom-Based Da'wah)

Conceptually, *da'wah bil hikmah* is rooted in the Qur'anic command to invite people to the path of Allah using rational, courteous approaches that consider the conditions of the audience (Azzahra, 2023). Deviant incest fantasies do not always arise from intentional defiance of religion. However, they are often influenced by moral crises, value disorientation, traumatic experiences, weak self-control, and exposure to

permissive digital content. In this context, the *da'i* functions as a moral educator and spiritual guide, not merely a provider of halal-haram rulings.

Da'wah bil hikmah serves to deconstruct misconceptions about family relations and sexuality through educational narratives emphasizing family sanctity (*hifz al-nasl*) and noble character in line with *maqāṣid al-sharī'ah*. This approach allows the prohibition of incest to be presented not only as a normative injunction but also as an ethical principle with social, psychological, and humanitarian implications, helping the audience understand that deviant incest fantasies can damage family structures and society.

This strategy is particularly relevant in addressing the dynamics of digital media, which facilitate the spread of deviant fantasies. It promotes the use of social media as a medium for educational, empathetic, and evidence-based counter-narratives rather than provocative content, thereby building moral and digital literacy and strengthening community self-regulation (Effendi et al., 2022). Furthermore, *da'wah bil hikmah* supports individual moral rehabilitation through dialogue, religious counseling, and spiritual guidance without stigma, gradually guiding individuals toward a healthy understanding of religion (Mukzizatin, 2024). Thus, *da'wah bil hikmah* is not merely normative enforcement but a continuous value transformation process that develops intellect, heart, and behavior comprehensively, serving as a humanistic and transformative prevention instrument against contemporary moral deviations.

b. Preventive Da'wah Based on Islamic Digital Literacy

Preventive da'wah based on Islamic digital literacy is a strategic approach to confront the increasingly widespread phenomenon of incest fantasies in the digital era. Social media and online platforms create spaces that are free, anonymous, and minimally regulated, enabling content that deviates from religious, social, and cultural norms (Raharjo et al., 2024). Although often framed as imaginative expression or freedom of speech, incest fantasies risk normalizing deviant behaviors that undermine individual morality and family institutions.

Preventive da'wah must be proactive, instilling critical awareness and Islamic values from an early stage through digital literacy. Islamic digital literacy includes ethical, moral, and spiritual skills in responding to information, enabling the audience to discern which content is appropriate to consume, share, or reference in accordance with the principles of self-preservation (*hifz al-nafs*) and procreation (*hifz al-nasl*) in Islam (QS. Al-Isrā': 32; Firdaus et al., 2025).

This approach equips the audience to filter and understand message constructions in digital media, including incest fantasies presented in personal narratives, closed communities, or pseudo-scientific discourse. It aligns with *da'wah bil hikmah*, emphasizing wisdom, rational argumentation, and empathy toward the audience's psychological condition (Masruroh, 2021). Preventive da'wah communicates not only prohibitions but also the psychological, social, and spiritual consequences of deviant incest fantasies. Self-regulation in media consumption (*tazkiyatun nafs*) becomes increasingly central, as digital algorithms reinforce user preferences, and repeated exposure to deviant content can lead to habituation and moral desensitization.

Preventive da'wah serves as a critical awareness process that fosters individual moral resilience amidst massive information flows.

Furthermore, preventive da'wah grounded in Islamic digital literacy has a strong social dimension. Incest fantasy phenomena are intertwined with family communication crises, minimal religious-based sexual education, and weak social supervision in digital spaces. Literacy-based da'wah restores the family's role as the primary site of value internalization while promoting the creation of ethical and responsible digital communities. By fostering collective awareness of the dangers of normalizing sexual deviance, da'wah contributes to a healthier and more dignified digital ecosystem (Alimah & Fauzie, 2025).

c. **Prophetic Da'wah as Counter-Narrative**

Prophetic da'wah is based on the prophetic values exemplified by the Prophet Muhammad (peace be upon him), emphasizing holistic moral, social, and spiritual transformation. It not only communicates normative teachings but also aims to cultivate critical awareness, liberate humans from deviance and injustice, and guide individuals and society to align with divine values (Taufiq & Lasido, 2022). In practice, prophetic da'wah emphasizes character formation, ethics, and social responsibility, representing a comprehensive transformation of values rather than mere doctrinal teaching.

Prophetic da'wah functions as a counter-narrative to distortions in social and digital media discourse. Modern information flows not only convey facts but also shape perceptions, imagination, and the normalization of values. Digital narratives often blur the line between freedom of expression and moral deviation, making practices contrary to Islamic teachings appear acceptable. Prophetic da'wah offers a constructive and transformative alternative narrative, employing empathetic, reflective, and educational language to engage the audience's consciousness without triggering resistance. It addresses root causes from psychological, social, and structural perspectives, positioning humans as dignified subjects and freeing them from the normalization of deviant behaviors through moral and spiritual literacy (Zuhri, 2021).

The transcendental dimension of prophetic da'wah reinforces the counter-narrative by placing obedience to God at the center of life's meaning. In digital spaces that often idolize popularity, social validation, and unrestricted freedom, prophetic da'wah offers an alternative narrative that true freedom lies in awareness of divine values. Consequently, prophetic sermons not only oppose deviant narratives but also guide dignified living, balance information flows, cultivate critical awareness, and reaffirm Islamic values. Prophetic da'wah functions as a continuous meaning-making process that influences thinking, feeling, and acting, serving as a crucial instrument in maintaining morality and the health of digital spaces (Rahman & Kom, 2024).

4. Ethical and Moral Regulation of Da'wah

Ethical da'wah emphasizes the awareness of values, self-control, and the regulation of individual and societal behavior in accordance with Islamic moral principles. In modern life and increasingly open digital spaces, da'wah serves not only to convey normative teachings but also as an ethical mechanism to help society understand the boundaries between acceptable and deviant behavior, as well as permissible and prohibited actions. Ethical da'wah facilitates the internalization of values, while moral regulation provides a social

control framework derived from religious teachings, maintaining social order amid the digital information and communication flows (Gusti et al., 2025).

Ethical da'wah highlights the importance of morality as a foundation for personal and social life. In Islam, morality is not merely compliance with external rules but an inner consciousness arising from faith. Da'wah instills the values of modesty (*hayā'*), responsibility, and self-restraint as part of the integrity of an individual's personality (Mailin et al., 2022). When ethics are internalized, individuals refrain from deviant behavior not out of fear of sanctions but from moral and spiritual awareness. Moral regulation serves as a response to weakened value control, particularly in digital spaces, where unrestricted freedom of expression may normalize deviant behavior. Da'wah serves as a value reference, reaffirming moral boundaries based on the Qur'an and Sunnah, enabling individuals to distinguish ethical freedom from harmful behavior.

Moral regulation is not rigid but functions as a social structuring instrument to safeguard public interest, protect human dignity, and prevent broader moral decay. Ethical da'wah and moral regulation should be conveyed with a persuasive and contextual approach, integrating rational arguments, humanistic values, and moral exemplars to ensure messages are internalized sustainably, especially among the digital generation (Maulidna et al., 2025). This approach aligns with *da'wah bil hikmah*, prioritizing wisdom and empathy as key to effective da'wah. Consequently, ethical da'wah and moral regulation serve not only as normative control but also as a moral development process that shapes individuals with character, value awareness, and the ability to behave ethically across various life domains, including morally challenging digital spaces.

D. CONCLUSION

The phenomenon of incest fantasies proliferating on social media reflects a moral crisis and weak internalization of religious values amid the rapid flow of digital communication. Digital media not only serves as an information distribution channel but also functions as a space for meaning-making, which has the potential to normalize sexual deviations if not accompanied by adequate moral and religious literacy. The existence of groups and content related to incest fantasies highlights weak value control, the dominance of hedonistic communication, and the disconnection of religious teachings from the digital realities of society, which contradict principles of lineage preservation (*hifz al-nasl*), mahram ethics, and family sanctity as emphasized in the Qur'an and Hadith. Incest fantasies not only violate legal and social norms but also threaten moral, psychological, and human order, particularly among vulnerable groups such as children.

From the perspective of Islamic da'wah communication, addressing this phenomenon requires transformative strategies that can respond to the complex moral challenges of the digital era. These strategies include *da'wah bil hikmah* (wisdom-based da'wah), preventive da'wah based on Islamic digital literacy, prophetic da'wah as a counter-narrative, and ethical da'wah with moral regulation. *Da'wah bil hikmah* emphasizes wisdom, empathy, and persuasive approaches; Islamic digital literacy functions as a value filter for content consumption; prophetic da'wah presents a humanistic and constructive counter-narrative; while ethical da'wah establishes value boundaries for the common good, fostering critical awareness, self-control, and moral responsibility among members of digital society.



Therefore, strengthening Islamic da'wah communication becomes a strategic agenda that must adapt to the characteristics of digital media without diminishing the substantive essence of Islamic values. This enables da'wah to function as an effective instrument for cultivating critical awareness, self-regulation, and moral responsibility, while also contributing, both theoretically and practically, to preventing moral and sexual deviations in the complex digital era.

ACKNOWLEDGMENT

We express our gratitude to all parties who have provided support and contributions in preparing this article. Special appreciation is extended to the academic supervisors at Institut Agama Islam An Nawawi Purworejo for their scholarly guidance, constructive feedback, and methodological direction. Thanks are also due to family and friends for their continuous prayers, support, and motivation. The findings of this study demonstrate that Islamic da'wah communication based on prophetic values, ethics, *da'wah bil hikmah*, and digital literacy plays a strategic role in addressing the phenomenon of incest fantasies in digital spaces. The authors hope that these findings will serve as a valuable academic reference and practical contribution to the development of Islamic da'wah communication studies.

AUTHOR CONTRIBUTIONS

- Author 1 : Conceptualized the research idea, collected and analyzed data, and drafted the manuscript.
- Author 2 : Strengthened the theoretical framework, methodological review, and provided substantive input on the content and structure of the article.
- Author 3 : Conducted critical manuscript review, conceptual validation, and enhanced the academic language and coherence of the article.
- Author 4 : Integrated the *da'wah bil hikmah* approach into the research methodology and ensured that social and religious values were reflected in data analysis and interpretation.
- Author 5 : Developed strategies for program impact evaluation, including indicators of communication success and community participation, and contributed to the construction of comprehensive Islamic da'wah communication for the future.

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