AN-NABA: Islamic Communication Journal
Vol. 5 No. 1, June 2026, ISSN 3047-5279
https://doi.org/10.51311/annaba.v1i1.1903

From Pulpit to Platform: Reconstructing Da'wah Communication through Digital Content within the Framework of Islamic Civilization

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Abstract

The rapid expansion of digital platforms has fundamentally transformed Islamic preaching (da'wah), shifting communication from conventional pulpit-based practices toward networked, participatory, and algorithmically mediated environments. This study aims to reconstruct da'wah communication through digital content within the framework of Islamic civilization by integrating perspectives of digital religion, mediatization, participatory communication, and religious authority. A qualitative Systematic Literature Review (SLR) was employed to synthesize relevant scholarly studies published between 2016 and 2026. The literature was analyzed thematically through descriptive coding, thematic coding, theoretical synthesis, and conceptual reconstruction. The findings indicate that the transition from pulpit to platform involves six interconnected transformations: communication medium, message format, religious authority, audience participation, algorithmic distribution, and civilizational orientation. Digital platforms expand the reach and interactivity of da'wah while simultaneously introducing risks related to fragmented

religious knowledge, popularity-driven authority, algorithmic visibility, and attention competition. The study therefore proposes the Pulpit-to-Platform model, which positions digital adaptation as an ecological reconstruction of da'wah communication rather than merely a technological shift. The model emphasizes the integration of epistemic authority, communicative competence, digital literacy, audience participation, and platform awareness while maintaining Islamic civilizational values, including knowledge, morality, moderation, social benefit, and social responsibility. The study contributes a conceptual framework for developing adaptive, ethically grounded, and socially meaningful digital da'wah..

Keywords: Digital Da'wah, Pulpit-to-Platform, Religious Authority, Digital Religion, Islamic Civilization.

A. INTRODUCTION

The development of digital technology over the past decade has fundamentally transformed the ecosystem of religious communication, including the practice of Islamic da'wah. Da'wah, which historically took place largely through the mosque pulpit, *majelis taklim* (Islamic study circles), *pesantren* (Islamic boarding schools), community religious gatherings, radio, and television, has expanded into a digital space that is open, interactive, multimodal, and network-based. This change signals more than a shift of medium; it constitutes an ecological transformation that affects how Islamic messages are produced, packaged, disseminated, received, and negotiated by society. From the perspective of *digital religion*, the internet is no longer understood merely as a technical instrument for transmitting religion but as a space in which religious practice, identity, authority, and experience are reshaped (Campbell & Evolvi, 2020). In the Indonesian context, the internet and social media have become an important venue for the public to acquire Islamic knowledge, while study communities and religious figures increasingly use digital platforms to build relationships with their audiences (Solahudin & Fakhruroji, 2020). The urgency of studying digital da'wah therefore lies not only in the widening reach of da'wah communication but also in the need to understand how this technological transformation affects the substance, structure, actors, and orientation of da'wah as part of the dynamics of Islamic civilization.

The phenomenon of *from pulpit to platform* has become increasingly visible through the emergence of digital preachers, Islamic content creators, religious influencers, Islamic podcasts, short videos, live streaming, infographics, and other forms of religious content designed around the characteristics of platforms such as YouTube, Instagram, TikTok, and Facebook. Digital da'wah thus moves from a relatively linear pattern of communication, in which the *da'i* (preacher) delivers a message to the *mad'u* (the da'wah audience), toward a more participatory form in which audiences can comment on, share, reproduce, interpret, and even contest religious messages. Rohmatulloh et al. (2022), for example, show how a *da'wah 2.0* strategy that combines visual aesthetics, communication skills, message translation, and marketing techniques has extended the reach of traditional da'wah through social media. This change has also produced new forms of religious authority. Solahudin and Fakhruroji (2020) demonstrate that social media has become a productive space for the formation and negotiation of religious authority, while more recent studies indicate that digital authority is increasingly shaped by visibility, performativity, audience engagement, and platform algorithmic mechanisms (Tabaika et al., 2025). Indeed, recent research on digital religious authority suggests that a religious communicator's legitimacy can be built through a combination of digital expertise, online visibility, and a reputation established within algorithmic ranking systems (Hidayatullah, 2025).

Previous studies have laid an important foundation for the study of digital da'wah through several perspectives, including *digital religion*, *mediatization of religion*, da'wah communication, religious authority, and audience participation. The *digital religion* perspective positions religion and technology in a relationship of mutual shaping, while the *mediatization of religion* perspective explains how media logic gradually shapes religious forms and practices (Campbell & Evolvi, 2020). In the context of Indonesian da'wah, Solahudin and Fakhruroji (2020) highlight the relationships among social media, Islamic learning, religious populism, and authority; Rohmatulloh et al. (2022) show how traditional da'wah adapts through *da'wah 2.0*; and Tabaika et al. (2025) demonstrate more specifically that

algorithms, content aesthetics, and audience engagement play a role in the reconstruction of Islamic authority. Recent work also emphasizes that this transformation raises problems of religious misinformation, weakened scholarly oversight, polarization, and the fragmentation of authority (Ulyan, 2023). Nevertheless, an important *research gap* remains. Most studies tend to analyze platforms, communication strategies, religious authority, or audience responses in isolation, whereas research that integrates changes in da'wah communication, the characteristics of digital content, algorithmic logic, audience participation, and the value orientation of Islamic civilization within a single conceptual framework remains limited. In other words, the analysis needs to shift from the question "How does da'wah use digital media?" to a more fundamental one: "How does digitalization reconstruct the very nature of da'wah communication, and how can that reconstruction be directed to support the goals of Islamic civilization?"

Based on this gap, this study poses the following main question: how is da'wah communication reconstructed when da'wah practice moves from the pulpit to digital platforms, and how can this reconstruction be situated within the framework of Islamic civilization? This main question is elaborated into several sub-questions: (1) how does digital transformation change the relationships among the *da'i*, the message, the medium, and the *mad'u*; (2) how do the characteristics of digital content shape new modes of producing and distributing Islamic messages; (3) how do algorithms, engagement, and audience participation affect the legitimacy and authority of da'wah communicators; and (4) how can the principles of Islamic civilization serve as a normative framework for guiding digital da'wah practice? These questions are all the more relevant because recent research finds that the digital space has created models of authority that do not rely entirely on formal religious institutions but are also formed through digital performativity, emotional narratives, and active audience involvement (Ardiansyah et al., 2025). At the same time, the development of algorithms means that the distribution of religious messages is increasingly shaped by mechanisms of visibility and popularity, so that the success of da'wah cannot be measured solely by the number of views, likes, followers, or

shares (Tabaika et al., 2025). An approach is therefore needed that situates the effectiveness of digital communication in relation to scholarly credibility, communication ethics, *akhlaq* (moral character), religious literacy, moderation, public welfare (*maslahah*), and social responsibility as integral parts of the mission of Islamic civilization.

On this basis, this study aims to reconstruct da'wah communication through digital content within the framework of Islamic civilization by integrating the perspectives of *digital religion*, *mediatization of religion*, participatory communication, and normative Islamic principles. Conceptually, the study views the transformation of da'wah as a process unfolding across four interrelated dimensions, namely the transformation of the medium, the message, authority, and communicative relations, which are in turn guided by the values of Islamic civilization: *tawhid* (the oneness of God), knowledge (*'ilm*), ethics (*akhlaq*), moderation (*wasatiyyah*), public welfare (*maslahah*), and social responsibility. This framework allows digital da'wah to be understood not merely as "sermons transferred to social media" but as a new form of religious communication with its own structures, actors, logics, and social consequences. This perspective is also consistent with recent research showing that digital platforms can become spaces for forming Islamic identity, negotiating authority, and articulating religious values through communication practices that are increasingly algorithmic and participatory (Chamadi et al., 2026). The main contribution of this study therefore lies in developing the "Pulpit-to-Platform" model, which links the transformation of communication technology with the substantive purpose of da'wah as a process of building a society that is knowledgeable, ethical, moderate, inclusive, and oriented toward the public good. The framework is expected to extend the study of digital da'wah from an instrumental perspective to a civilizational one, while providing a conceptual basis for developing da'wah content that adapts to platform characteristics without losing scholarly integrity and Islamic values.

B. METHOD.

This study employs a qualitative approach with a Systematic Literature Review (SLR) design to analyze the transformation of da'wah communication from conventional spaces to digital platforms and to reconstruct it within the framework of Islamic civilization. SLR was chosen because the study aims to identify, evaluate, compare, and synthesize the findings of prior research in order to arrive at a more integrated conceptual understanding. The reporting follows the PRISMA 2020 principles, and the synthesis was conducted thematically and narratively because the reviewed literature varies in research design, context, and unit of analysis (Page et al., 2021).

The review process followed the PRISMA 2020 principles, particularly in reporting the stages of identification, screening, eligibility assessment, and inclusion of the literature. The literature was limited to publications from 2016 to 2026 in order to capture recent developments in social media, short-form video, platformization, the attention economy, and shifts in digital religious authority. The search was conducted through relevant academic databases and indexing engines using combinations of the keywords “digital da'wah,” “digital dakwah,” “Islamic preaching,” “Islamic communication,” “social media and Islam,” “digital religion,” “religious authority,” “mediatization of religion,” “Islamic content,” “Muslim influencers,” and “Islamic civilization.” Screening figures are reported only where they can be verified against the search records, so that no methodological claim is made without supporting data.

Inclusion and exclusion criteria were established before the analysis began. The inclusion criteria were: (1) scholarly journal articles published between 2016 and 2026; (2) articles available in full text and accessible; (3) articles addressing da'wah, Islamic communication, digital religion, social media, religious authority, Islamic content, or the transformation of religious communication; (4) articles using an empirical, conceptual, systematic review, or theoretical approach relevant to the focus of the study; and (5) articles directly relevant to at least one dimension of the research

framework, namely medium/platform, content/message, communicator/authority, audience/participation, platform logic/algorithms, and Islamic civilizational values. Articles were excluded if they (1) were unrelated to digital communication or da'wah; (2) discussed technology use without religious relevance; (3) were news items, popular opinion pieces, editorials, or other non-academic material; (4) were duplicates; or (5) lacked an available full text. These criteria were needed so that the synthesis would not simply collect as many sources as possible but would yield a corpus of literature relevant to the research questions. SLR studies on the effectiveness of social media for Islamic da'wah likewise apply period restrictions and relevant literature criteria in order to produce a focused research synthesis.

The research data are secondary data drawn from the selected scholarly articles. Each article was extracted using an analytical matrix covering publication details, year of publication, country or research context, research objectives, theories used, research methods, digital platforms examined, characteristics of da'wah content, communication model, position of the communicator, forms of audience participation, issues of authority, the role of algorithms, main findings, limitations, and contribution to Islamic civilization. The data were then analyzed through thematic content analysis and *narrative synthesis*. The analysis proceeded in four steps: (1) descriptive coding, which identified the basic characteristics and focus of each study; (2) thematic coding, which grouped findings into themes such as medium transformation, content production, religious authority, audience participation, algorithms, communication ethics, and digital literacy; (3) theoretical synthesis, which linked the findings to the perspectives of *digital religion*, *mediatization of religion*, participatory communication, and religious authority; and (4) conceptual reconstruction, which integrated the synthesized results into the *Pulpit-to-Platform* model of da'wah communication. This procedure is supported by contemporary research showing that studies of digital da'wah need to read the relationships among content, platform logic, audience engagement, and the reconstruction of authority simultaneously rather than separately (Tabaika et al., 2025).

The theoretical framework of the study integrates four main perspectives. First, Digital Religion is used to understand how digital technology is not only a medium for disseminating religion but also a space in which religious practices, identities, communities, and experiences are formed. Second, Mediatization of Religion is used to explain how media and platform logics shape the form, language, aesthetics, and distribution patterns of da'wah messages. Third, Participatory Communication is used to analyze the shift in the *mad'u* from message recipient to participant who can respond to, reproduce, circulate, and negotiate the meaning of messages. Fourth, the concept of religious authority is used to explain the shift in the legitimacy of the *da'i* from authority based on institutions and scholarship toward forms of authority that are also shaped by digital visibility, performativity, popularity, and audience engagement. Recent studies of digital da'wah in Indonesia show that social media has become a space for the contestation and reconstruction of Islamic authority, while other research indicates that algorithms increasingly determine the visibility and circulation of religious content. These four perspectives are then brought together with the framework of Islamic civilization, which positions *tawhid*, knowledge, ethics, moderation, public welfare, and social responsibility as the normative orientation of da'wah communication. Accordingly, the study assesses not only whether da'wah content is effective digitally but also whether this communicative transformation retains an orientation toward forming individuals and societies in line with the values of Islamic civilization.

The validity of the analysis was maintained through theoretical triangulation, which compares and integrates findings from several theoretical perspectives and types of research, and through source triangulation, which compares international literature, accredited national literature, and studies that specifically address the Indonesian context. The synthesis was also conducted critically by comparing similarities, differences, limitations, and tendencies in findings across publications, so that conclusions do not rest on a single source or perspective. The final results were then used to build the Pulpit-to-Platform conceptual model,

which maps the change in da'wah through six main elements: (1) transformation of medium, (2) transformation of message, (3) transformation of communicator and authority, (4) transformation of audience participation, (5) platform and algorithmic logic, and (6) Islamic civilizational orientation. This model provides the basis for explaining that the digitalization of da'wah is not merely a change in communication channel but a comprehensive reconstruction of the relationships among the *da'i*, the message, the platform, the *mad'u*, authority, and the socio-religious purposes of da'wah. This approach is consistent with recent research that uses *digital discourse analysis*, *netnography*, and SLR to understand the transformation of da'wah and religious authority in digital spaces.

C. RESULT AND DISCUSSION

1. Transformation of the Da'wah Communication Ecology: From Pulpit to Platform

The literature synthesis shows that the shift from pulpit to platform is a change in the communication ecology, not merely a change in the place where messages are delivered. In the conventional model, da'wah communication generally takes place in a relatively structured space: the *da'i* or *ustaz* is the primary communicator, congregants are present in the same space, messages are delivered orally, and feedback occurs through direct interaction. In the digital environment, this structure becomes more open, networked, and multimodal, and it operates across space and time. Solahudin and Fakhruroji (2020) show that social media in Indonesia has become a space for Islamic learning and, at the same time, an arena for the formation and negotiation of religious authority. This finding underscores that digital media should be seen as a socio-religious space with its own dynamics.

This change becomes clearer when linked to developments in digital religion. Campbell and Evolvi (2020) explain that digital religious practices do not merely use technology as an instrument but are reshaped by the conditions and affordances of digital media. For da'wah, the implication is a

change in the relationships among communicator, message, audience, and medium. Tabaika et al. (2025) likewise show that digital da'wah is shaped by social media logic, content aesthetics, algorithms, and audience engagement. The effectiveness of digital da'wah is therefore no longer determined solely by the quality of oral delivery but also by the ability to manage a communication ecosystem that connects religious substance with the characteristics of the platform.

To clarify these structural differences, Table 1 is used as an analytical device for reading the changes in the main elements of da'wah communication. The comparison shows that digitalization shifts the center of gravity of communication from a relatively controlled space to an ecosystem that is more open, participatory, and shaped by platform distribution mechanisms.

Table 1. Transformation of the Structure of Da'wah Communication from the Pulpit Model to the Platform Model

Dimension	Pulpit Model	Platform Model
Space	Mosques, study circles, pesantren; clearer spatial and temporal boundaries	Digital platforms; across space and time
Communicator	Da'i/ulama/ustaz with institutional or scholarly legitimacy	Da'i, ulama, creators, influencers, and hybrid actors
Audience	Relatively identifiable congregants	Open, networked, and heterogeneous audiences
Message	Sermons, khutbah, and pengajian with relatively intact context	Short videos, live streams, podcasts, reels, infographics, and sermon excerpts
Communication	Predominantly linear	Interactive, circular,

Dimension	Pulpit Model	Platform Model
pattern	and scheduled	and feedback-based
Authority	Scholarship and institutions as the main sources of legitimacy	Scholarship interacting with visibility, engagement, and digital reputation
Distribution	Relatively limited geographically	Cross-regional through networks and platform recommendations
Curation	Predominantly by humans/institutions	Humans interacting with algorithmic recommendation systems
Response	Question-and-answer and face-to-face interaction	Comments, shares, remixes, live interaction, and chain responses

Source: Author's synthesis based on Campbell and Evolvi (2020), Solahudin and Fakhruroji (2020), and Tabaika et al. (2025).

2. Reconstructing the Message: From Long Sermons to Platform-Native Content

The second strand of the synthesis shows changes in the form, organization, and presentation strategies of messages. Digital platforms push messages to become shorter, more visual, easier to scan, and adapted to users' consumption habits. Ulyan (2023) shows that social media allows da'wah to be delivered in more visual and interactive ways, while Muzayana (2023) demonstrates that the presence of da'wah actors on TikTok is related to their ability to adjust communication style to the platform's character. This indicates that format is not an additional element but part of the communication process itself.

However, format adaptation has epistemological consequences. Cutting sermons into short clips can increase accessibility but risks stripping away context, the limits of an argument, or the diversity of scholarly opinion. The synthesis therefore proposes the principle of *translation without distortion*: translating the substance of da'wah into the language of the platform without losing sources, context, and scholarly caution. Within this framework, the ability to craft titles, visuals, captions, and short videos should be positioned as a communication competence, while the validity of the material continues to be determined by the quality of its sources and arguments.

The implication is that da'wah content strategy should not force a choice between substance and reach; the two need to be integrated. Content can be designed serially: short excerpts serve as an entry point, while descriptions, links, carousels, podcasts, or follow-up materials provide fuller context. This approach allows platforms to be used to widen access without treating duration limits as a justification for oversimplifying religious teaching.

3. Reconstructing Religious Authority: Scholarship, Communication, and Visibility

The reviewed literature shows that religious authority does not disappear in digital spaces but is reconfigured. Solahudin and Fakhruroji (2020) portray social media as an arena for the contestation and negotiation of authority, while Tabaika et al. (2025) position engagement, aesthetics, and algorithms as part of the process through which da'wah authority is formed. Khusairi et al. (2025) reinforce this picture by showing that state religious counselors need to develop digital literacy in order to sustain the relevance of religious authority within algorithmic environments.

From this synthesis, three dimensions of legitimacy can be distinguished. First, *epistemic authority* derives from scholarly competence, *sanad* (chains of transmission), mastery of sources, and the ability to offer accountable arguments. Second, *communicative authority* is the ability to convey knowledge clearly, contextually, and dialogically. Third, *algorithmic*

visibility is the degree of visibility produced through platform distribution mechanisms. These three dimensions may reinforce one another, but they must not be conflated. A large following or a high view count is an indicator of reach, not automatic proof of religious validity.

This distinction matters because one of the main risks of digital da'wah is the substitution of scholarly authority by popularity. If engagement is treated as the sole measure, provocative or controversial content may attract more attention than argumentative and educational content. The reconstruction of authority proposed in this study is therefore not the abolition of traditional authority but an integration of scholarly authority, communication skill, and digital competence. Recent findings on the contestation of authority between traditional ulama and influencers likewise indicate that this transformation is better understood as a process of negotiation and reconfiguration than as complete replacement (Zaman et al., 2026).

4. Reconstructing the Mad'u: From Message Recipient to Participant

The next change concerns the position of the *mad'u*. In the conventional model, the *mad'u* tends to be positioned as a message recipient, although space for dialogue remains available through question-and-answer sessions or discussion. In the digital environment, participation becomes an inherent part of the communication mechanism. Users can like, comment on, share, and remix content, create responses, or produce counter-content. Tabaika et al. (2025) show that comment sections can become arenas for dialogue as well as for the contestation of authority. Digital da'wah communication thus moves from a linear pattern toward a circular one.

Nevertheless, audience participation does not mean that all opinions carry equal epistemic weight. Audiences can be co-producers of meaning in the sense that they influence the interpretation, circulation, and adaptation of messages, but the validity of Islamic doctrine and law still requires adequate sources and competence. This distinction is important for avoiding two extremes: first, paternalism, which disregards audience experience; and

second, epistemic relativism, which treats popularity as a substitute for scholarly authority.

Accordingly, digital da'wah strategy should use audience feedback as a diagnostic source for identifying social needs. Questions, criticisms, and response patterns can be used to determine follow-up topics, explanatory formats, and the forms of education required. The resulting communication model is: Da'i → Content → Platform → Audience → Interaction → Feedback → Content Adaptation. This cycle shows that audience participation is not merely a side effect of digital distribution but part of the process of reconstructing communication.

5. Algorithms as Structural Actors in Da'wah Distribution

The literature synthesis shows that algorithms increasingly function as structures that shape the visibility and distribution of messages. In conventional communication, distribution is controlled mainly by the *da'i*, institutions, or media managers. On digital platforms, recommendation systems help determine which content receives a chance at attention. Tabaika et al. (2025) explicitly link algorithms and audience engagement to the reconstruction of da'wah authority, while Khusairi et al. (2025) show that algorithmic dynamics demand greater digital literacy among religious counselors.

This finding points to three distinguishable positions: platform adaptation, platform domination, and platform integration. *Platform adaptation* means adjusting format to the character of the medium without altering the orientation of substance. *Platform domination* occurs when the demand for virality determines the content and style of da'wah to the point of sacrificing accuracy or ethics. *Platform integration*, by contrast, is the position proposed by this study: technology and platform logic are used strategically, but the ultimate purpose of communication continues to be determined by the principles of da'wah and the values of Islamic civilization.

The implication is that platform metrics should be treated as diagnostic data, not as ultimate goals. Reach and engagement are useful for reading distribution and response, but they are insufficient for assessing the

success of da'wah. Assessment must move toward more substantive questions: whether the audience understands the message, whether the knowledge is internalized, and whether there is a contribution to more constructive social behavior.

6. Digital Literacy and the Risk of Fragmented Religious Knowledge

The ease of producing and distributing religious content expands access to knowledge but also heightens the risk of fragmentation. Solahudin and Fakhruroji (2020) show that social media opens space for Islamic learning as well as for religious populism. Ulyan (2023) also identifies challenges in the form of misinformation, diminished scholarly oversight, and polarization. These findings indicate that digital da'wah literacy cannot be reduced to the ability to use applications.

The literacy required encompasses at least five capabilities: verifying sources, understanding the context of religious texts, reading platform characteristics, composing messages ethically, and evaluating the social impact of content distribution. The competence of the digital *da'i* is thus multidimensional. It is not enough for a *da'i* to speak fluently on camera; the *da'i* must also be able to connect Islamic scholarship, communication, media, and information-verification competencies.

The risk of fragmentation is also related to users' tendency to consume content in short fragments. If a hadith, a Qur'anic verse, or a scholar's opinion is presented without context, audiences may gain the impression that a single quotation represents the whole of Islamic thought. Content design therefore needs to provide minimal context and a path to fuller sources. This practice is important for preserving the epistemic integrity of da'wah amid the demands of ever-shorter communication.

7. From Virality to Values: An Islamic Civilizational Evaluation Framework

The next strand of the synthesis points to the need to shift the measure of da'wah success from virality to civilizational impact. Views, likes, shares, and followers remain important as indicators of reach and

interaction but are inadequate for determining the quality of da'wah. If da'wah is placed within the framework of Islamic civilization, the measure of success must consider whether content strengthens knowledge, ethics, moderation, public welfare, and social responsibility. Within this framework, digital effectiveness is instrumental, whereas civilizational effectiveness is substantive.

Table 2. Dimensions of Islamic Civilizational Values in Evaluating Digital Da'wah Content

Value	Communication Orientation	Observable Indicators
Tawhid	Maintaining Islamic orientation and message integrity	The message is consistent with the basic principles of Islam and does not manipulate religious teachings
Knowledge ('Ilm)	Ensuring epistemic credibility	Sources, context, arguments, and differences of opinion are explained responsibly
Ethics (Akhlaq)	Upholding communication ethics	Does not insult, slander, humiliate, or provoke the audience
Moderation (Wasatiyyah)	Managing diversity proportionately	Avoids polarization, hatred, and unfounded exclusivist claims
Public Welfare (Maslahah)	Generating social benefit	Provides education, solutions, reflection, or support for community problems

Value	Communication Orientation	Observable Indicators
Social Responsibility	Encouraging constructive contribution	Encourages care, dialogue, solidarity, and positive social behavior

Source: Author's conceptual synthesis based on Campbell and Evolvi (2020), Solahudin and Fakhruroji (2020), Ulyan (2023), and the reviewed digital da'wah literature.

Table 2 yields an important evaluative consequence. Content that attracts high engagement but contains insults, polarization, or unfounded religious claims cannot be regarded as da'wah success merely because it is viral. Conversely, content that reaches a smaller audience but provides accurate understanding, prompts reflection, and generates social concern may carry greater civilizational value. Digital indicators therefore need to be placed in a hierarchy: reach opens access, interaction builds relationships, understanding strengthens knowledge, internalization changes orientation, and social impact serves as the substantive indicator.

8. Synthesis of Findings: The Pulpit-to-Platform Conceptual Model

Based on the overall synthesis, this study identifies six interrelated transformations: the transformation of medium, message, authority, audience, algorithmic distribution, and value orientation. Together they show that the digitalization of da'wah is a *reconstruction of communication ecology*. Change occurs not only in where messages are delivered but in the structure of relationships among communicator, message, medium, audience, distribution mechanism, and communicative purpose.

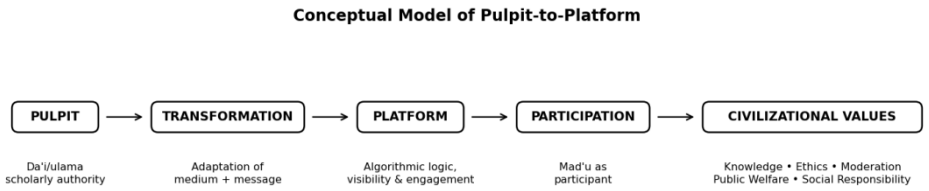


Figure 1. Conceptual Model of Pulpit-to-Platform

The analytical value of Figure 1 lies in its ability to show that the platform is not the end goal. Technology serves as an environment that enables distribution, interaction, and expanded reach, but the legitimacy and direction of da'wah must still rest on accountable knowledge and civilizational values. The model also avoids two equally problematic approaches: the romanticization of technology, which treats virality as success, and the rejection of technology, which treats digitalization as a threat to religious authority. The position adopted here is a critical integration of scholarly tradition and platform competence.

9. Theoretical Implications: Extending the Digital Religion Perspective

Theoretically, the findings extend the digital religion perspective by proposing that the transformation of da'wah be analyzed at four levels: representational, relational, institutional, and civilizational. The representational level explains changes in the form of religious messages and symbols; the relational level explains changes in the relationship between *da'i* and *mad'u*; the institutional level explains the reconfiguration of authority; and the civilizational level assesses the direction and social consequences of digital practice. Campbell and Evolvi (2020) help explain the interweaving of religion and technology, while the literature on digital da'wah in Indonesia shows how this relationship unfolds amid the contestation of authority and platform logic.

The conceptual contribution of this study lies in integrating these perspectives with the value orientation of Islamic civilization. The research

question thus does not stop at how *da'i* use digital media but moves to a more structural question: how digitalization changes the communication ecology of da'wah and how that change can be directed to produce communication that is knowledgeable, ethical, moderate, and oriented toward public welfare. This integration forms the basis of the study's novelty.

10. Practical Implications: From Reach to Social Impact

The practical implication of the Pulpit-to-Platform model is the need to change how da'wah institutions evaluate content success. If evaluation stops at reach, organizations will tend to chase content that goes viral easily. If evaluation includes engagement, understanding, internalization, and social impact, content strategy can be directed toward more substantive goals. Figure 2 presents this evaluation flow as a staged process, not as a replacement for platform metrics.

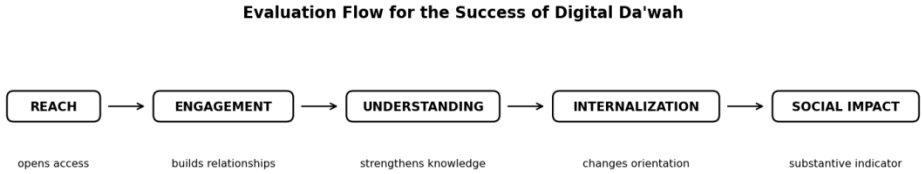


Figure 2. Evaluation Flow for the Success of Digital Da'wah

For da'wah institutions and Islamic educational institutions, the implication is the need to build digital competencies that encompass content production, source verification, algorithmic literacy, visual communication, community management, and digital ethics. For *da'i*, the model affirms that speaking ability remains important but must be complemented by the ability to translate religious knowledge into various formats without losing context. For managers of religious platforms, the model encourages the use of digital analytics as input for evaluation rather than as the sole determinant of editorial decisions.

11. Theoretical Contribution and Novelty of the Study

This study makes a theoretical contribution by integrating the perspectives of digital religion, mediatization, participatory communication, and the reconfiguration of religious authority into a single analytical framework for reading the transformation of da'wah communication. This integration yields the Pulpit-to-Platform model, which views digitalization not merely as a shift of medium but as a reconstruction of communication ecology encompassing changes in message, authority, the position of the *mad'u*, distribution mechanisms, and value orientation.

The novelty of this article lies in integrating the dimensions of medium, message, authority, audience participation, algorithmic logic, and Islamic civilizational values within a single synthesis framework. With this approach, digital da'wah is not reduced to a matter of technology adoption or increased reach but is understood as a process of communicative reconstruction that must safeguard scholarly integrity, ethics, moderation, public welfare, and social responsibility.

This contribution is conceptual and synthetic in nature. The Pulpit-to-Platform model is not intended to replace the theories of digital religion, mediatization, participatory communication, or religious authority but to connect those perspectives with the normative orientation of Islamic civilization. The framework also provides an agenda for subsequent empirical research to test the relationships among content quality, digital literacy, audience participation, algorithmic mechanisms, and the social impact of da'wah.

12. Synthesis of Findings and Research Implications

Overall, the literature synthesis shows that the move of da'wah from pulpit to platform changes how messages are produced, packaged, distributed, received, and interpreted. Digital platforms widen opportunities for da'wah to appear quickly, multimodally, and participatively, but they also create competition for attention, fragmentation of knowledge,

reconfiguration of authority, and dependence on the logic of algorithmic visibility.

An important implication is that the success of digital da'wah is inadequately assessed through reach, views, likes, shares, or engagement alone. These indicators are better placed as preliminary measures of distribution and interaction. A more substantive evaluation needs to attend to understanding, internalization of values, the formation of ethics, moderation, public welfare, and social impact. Digital platforms are thus positioned not as a replacement for the pulpit but as a new communicative space that must be managed strategically and ethically.

D. CONCLUSION

This study shows that the transformation of da'wah from the pulpit to digital platforms is not merely a change in the medium of message delivery but a comprehensive reconstruction of the communication ecology of da'wah. Based on the literature synthesis, this change encompasses how messages are produced and packaged, patterns of distribution, the positions of the communicator and the *mad'u*, the configuration of religious authority, and the mechanisms of interaction between message and audience. Digital platforms open wider space for da'wah to reach society quickly, flexibly, and participatively, yet they also create a communication environment shaped by algorithms, visibility logic, and competition for attention.

The synthesis also shows that the success of digital da'wah cannot be measured solely by view counts, likes, shares, comments, or virality. These indicators are important as preliminary measures of reach and engagement but are not sufficient to demonstrate the substantive success of da'wah. From the perspective of Islamic civilization, the effectiveness of da'wah communication needs to be linked to the capacity of content to build religious understanding, strengthen the internalization of values, shape ethics, promote moderation, and generate public welfare and social responsibility. The orientation of digital da'wah therefore needs to move

from mere *reach* and *engagement* toward *understanding*, *internalization*, and *social impact*.

This study produces the Pulpit-to-Platform conceptual framework, which positions the transformation of da'wah as a process that brings together technological adaptation with scholarly integrity and the values of Islamic civilization. Within this framework, it is not enough for the *da'i* to act as a message conveyor; the *da'i* must also possess digital literacy, understand platform characteristics, and be able to develop content that is communicative without sacrificing the depth and validity of Islamic knowledge. On the other side, the *mad'u* is no longer understood merely as a message recipient but as a participant who can respond, reproduce, distribute, and even shape the meaning of religious messages.

Theoretically, this study extends the study of da'wah communication by connecting the perspectives of *digital religion*, mediatization, participatory communication, the reconfiguration of religious authority, and the values of Islamic civilization within a single conceptual framework. Its main contribution lies in affirming that the digitalization of da'wah must be understood as a process of communicative reconstruction, not merely the digitalization of conventional sermons. Practically, the framework can serve as a reference for *da'i*, da'wah institutions, educators, and managers of Islamic media in designing content that adapts to platform characteristics while remaining grounded in knowledge, ethics, moderation, public welfare, and social responsibility.

Nevertheless, because this study is conceptual and synthetic, the *Pulpit-to-Platform* model still requires empirical testing. Future research could test the model through content analysis, audience studies, social media data analysis, or comparative research across platforms and religious communities. Such testing is important for determining the extent to which content characteristics, the digital competence of *da'i*, algorithmic mechanisms, audience participation, and value orientation are actually related to the social impact of da'wah. The future of digital da'wah is thus determined not only by the ability to be present on platforms but by the

ability to convert digital visibility into knowledge, values, behavior, and sustained public welfare in society.

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