

NEGOTIATING ISLAMIC BROADCASTING ETHICS: EXAMINING DIGITAL DA'WAH TRENDS AND THEOLOGICAL INTEGRITY ON TIKTOK AND INSTAGRAM REELS

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Abstract: The rapid digitalization of Islamic Broadcasting and Communication (KPI) has birthed the "*Dakwah Santuy*" (casual preaching) trend on social media, specifically targeting Generation Z. However, this trend faces the stigma of theological dilution due to the algorithmic pressures of short-form video platforms that prioritize engagement over depth. This study aims to analyze the strategies used by content creators to package *da'wah* messages effectively while preserving theological substance. Utilizing a qualitative netnography approach, data were gathered through non-participant observation on TikTok and Instagram Reels, alongside in-depth interviews with three prominent *da'wah* creators. The findings reveal that creators navigate algorithmic constraints through two primary strategies: first, semantic shifts involving "The 3-Second Hook" that adapt rigid classical terminology into relatable everyday pragmatics; second, "pedagogical compensation," where short videos act purely as emotional triggers while complex theological evidence (*dalil*) and jurisprudence (*fiqh*) are relegated to captions or pinned comments. This dual-format approach successfully bridges classical Islamic literature with modern digital literacy. The study concludes that digital *da'wah* can maintain its hermeneutic integrity and ethical boundaries by strategically adapting linguistics and utilizing platform features comprehensively.

Keywords: *Digital Da'wah; Generation Z; Netnography; Pedagogical Compensation; Social Media Algorithm.*

Abstrak: Digitalisasi Komunikasi dan Penyiaran Islam (KPI) telah melahirkan tren "dakwah santuy" di media sosial, khususnya pada platform video pendek seperti TikTok dan Instagram Reels yang banyak dikonsumsi Generasi Z. Namun, tren ini memunculkan persoalan etik karena tekanan algoritma sering mendorong penyederhanaan pesan keagamaan, orientasi viralitas, dan potensi reduksi substansi teologis. Penelitian ini bertujuan menganalisis strategi kreator dalam mengemas pesan dakwah agar komunikatif bagi Generasi Z sekaligus tetap menjaga integritas ajaran Islam. Dengan menggunakan pendekatan kualitatif netnografi, data dikumpulkan melalui observasi non-partisipan pada konten TikTok dan Instagram Reels, wawancara mendalam dengan tiga kreator dakwah, serta telaah dokumen dan literatur. Temuan menunjukkan bahwa kreator menggunakan dua strategi utama.

Pertama, pergeseran semantik melalui “3-second hook” yang menerjemahkan istilah keagamaan klasik ke dalam bahasa keseharian yang relevan dengan pengalaman audiens muda. Kedua, kompensasi pedagogis, yaitu penggunaan video pendek sebagai pemantik emosional, sedangkan dalil, penjelasan fikih, dan batasan etis ditempatkan pada caption, komentar tersemat, atau diarahkan ke forum pembelajaran yang lebih panjang. Studi ini menegaskan bahwa dakwah digital dapat tetap menjaga etika komunikasi Islam apabila adaptasi bahasa, pilihan tema, dan penggunaan fitur platform dikendalikan oleh prinsip tabayyun, hikmah, adab, amanah, serta tanggung jawab ilmiah.

Kata Kunci: Dakwah Digital; Generasi Z; Netnografi; Kompensasi Pedagogis; Algoritma Media Sosial.

INTRODUCTION

The rapid development of information and communication technology has driven a massive transformation in the landscape of Islamic Broadcasting and Communication (KPI). Today, the delivery of religious messages has shifted significantly from conventional, mosque pulpit centered approaches or television broadcasts toward more interactive and personalized digital media.¹ Generation Z (Gen Z), as the demographic group dominating internet use, exhibits fast, visual, and entertaining information consumption characteristics. In response, a trend of “moderately relaxed” or *santuy da’wah* has emerged across various social media platforms such as TikTok, Instagram Reels, and YouTube Shorts. Through this trend, Islamic messages are packaged in a light, everyday life relevant manner and delivered in casual language by young preachers and Muslim influencers to enhance accessibility and reception among young audiences.²

This shift in medium and broadcasting style raises crucial challenges. Among scholars and theologians there is stigma that social media *da’wah* often suffers from meaning dilution and commercialization. Platform algorithms that prioritize engagement metrics likes, comments, and views tend to push Islamic content creators toward sensational, controversial, or viral (clickbait) narratives. The core problem is that complex religious sciences such as *fiqh* and *aqidah* are excessively simplified to fit sub-60-second videos, creating risks of misinterpreting religious texts and shifting KPI from an enlightening

¹ Moch I Royani, Moh. A S Rizal, and Kholik Kholik, “Strategi Retorika Dakwah Gus Iqdam Untuk Menarik Minat Generasi Z,” *Al-Ittishol Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 2 (2024): 211–25, <https://doi.org/10.51339/ittishol.v5i2.2369>; Hikmah Fitriyani et al., “Youtube Sebagai Strategi Dakwah Milenial,” *J-Kis Jurnal Komunikasi Islam* 4, no. 1 (2023): 71–86, <https://doi.org/10.53429/j-kis.v4i1.651>.

² Alfi M Stanayah, Nur Efendi, and Kojin Mashudi, “Digitalisasi Dakwah: Tantangan Dan Strategi Menginspirasi Di Era Teknologi,” *El-Mujtama Jurnal Pengabdian Masyarakat* 4, no. 4 (2024), <https://doi.org/10.47467/elmutjama.v4i4.2202>.

mission to a popularity contest that neglects religious ethics.³ The consequence is a potential erosion of the epistemic depth and ethical stance that should underlie Islamic broadcasting and *da'wah* in KPI.⁴

The digitization of religion, but most focus on general effectiveness of social media as a *dakwah* instrument or measure audience responses to specific online. A discernible research gap exists regarding critical examination of the negotiation between meeting social media algorithmic demands and maintaining prophetic ethics in Islamic broadcasting, particularly at the processual and structural levels behind messages that remain *santai* and algorithm-friendly for Gen Z without compromising the tenets of sharia. The extant literature has yet to address how messages are crafted behind the scenes to balance casual, algorithmically friendly content with doctrinal depth.⁵

Accordingly, the position of this study is not merely to describe social media as an effective channel for *da'wah*, but to critically examine how *da'wah* messages are ethically engineered within the platform economy of short-form video. Previous studies have generally emphasized audience perception, rhetorical effectiveness, online religious communities, or the creativity of Muslim content creators. This article extends those discussions by focusing on the negotiation process between algorithmic visibility and theological accountability: how creators select diction, structure hooks, avoid misleading simplification, and relocate religious evidence into captions or follow-up spaces so that popularity does not replace epistemic responsibility.

This positioning also requires a stronger discussion of *da'wah* ethics and Islamic communication. In Islamic communication, *da'wah* is not simply persuasive messaging; it is an ethical act that must be guided by hikmah (wisdom), *mau'izah hasanah* (good counsel),

³ Kholid Noviyanto, "Peneguhan Etika Siaran Dakwah MAJT TV Semarang Di Era Konvergensi," *Jisab the Journal of Islamic Communication and Broadcasting* 2, no. 2 (2023): 82–104, <https://doi.org/10.53515/jisab.v2i2.20>.

⁴ Muhaammad A Harahap and Salamuddin Salamuddin, "Strategi Organisasi Al Jam'iyatul Washliyah Dalam Syiar Dakwah Melalui Media Sosial Di Kota Medan," *As-Syar I Jurnal Bimbingan & Konseling Keluarga* 6, no. 2 (2024), <https://doi.org/10.47467/as.v6i2.6492>; Moch Fakhruroji, Ridwan Rustandi, and Busro Busro, "Bahasa Agama Di Media Sosial: Analisis Framing Pada Media Sosial 'Islam Populer,'" *Jurnal Bimas Islam* 13, no. 2 (2020): 203–34, <https://doi.org/10.37302/jbi.v13i2.294>.

⁵ Jamilah N Halimah, "Strategi Penyiaran Remotivi Dalam Meningkatkan Kesadaran Terhadap Produk Halal (Studi Kasus Pada Strategi Penyiaran Remotivi Dalam Video Mendadak Halal Di Media Sosial Youtube)," *Tabligh Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 2 (2020): 103–26, <https://doi.org/10.15575/tabligh.v4i2.813>; Shinta A Islam and Mutrofin, "Persepsi Mahasiswa Komunikasi Penyiaran Islam Terhadap Program Dakwah Shihab & Shihab Di Narasi TV," *Jurnal Kopis Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam* 6, no. 1 (2023): 1–17, <https://doi.org/10.33367/kpi.v6i1.3653>.

qaulan sadidan (truthful and accurate speech), qaulan layyinan (gentle speech), tabayyun (verification), amanah (trustworthiness), and adab in addressing audiences. These principles are particularly relevant in digital spaces where religious messages are easily shortened, reframed, remixed, monetized, and circulated beyond the creator's original intention. Therefore, ethical digital da'wah should avoid clickbait that manipulates fear, claims of fatwa without scholarly authority, humiliation of other groups, and the presentation of khilafiyah issues as if they were simple viral opinions. Within this framework, short-form da'wah becomes legitimate when it functions as an entry point to learning rather than as a substitute for authoritative religious explanation.

The comprehensive analysis of the intersection between strategies to satisfy digital algorithms and the application of prophetic journalism ethics within KPI. The research aims to (a) analyze effective strategies for packaging *da'wah* messages for Gen Z on social media, and (b) identify how content creators preserve theological substance under viral pressures. The expected outcome is a practical framework (a model) for Islamic media practitioners and KPI scholars to formulate adaptive, innovative digital broadcasting strategies that remain faithful to authentic Islamic teachings.⁶

METHOD

This study adopts a qualitative research approach with a descriptive-analytic design. The qualitative approach is chosen because the study aims to explore, understand, and describe in depth the phenomenon of message packaging in Islamic Broadcasting Communication on digital media, without testing statistical hypotheses. Specifically, the study applies a virtual ethnography (netnography) method to observe communication practices, content strategies, and the digital culture formed between the *dai* (messenger) creators and Generation Z audiences.⁷ This alignment with netnography and ethnographic framing is supported by broader discussions that netnography offers a lens to examine

⁶ Achmad Muhlis and Abd Hannan, "Contestation of Religious Discourse Among Muslim Dawah Activists in Contemporary Indonesia," *Islam Transformatif Journal of Islamic Studies* 7, no. 1 (2023): 56, <https://doi.org/10.30983/it.v7i1.6326>; Tika Mutia, "Da'wahtainment: The Creativity of Muslim Creators in Da'wah Communication on Social Media," *Jurnal Dakwah Risalah* 32, no. 2 (2022): 147, <https://doi.org/10.24014/jdr.v32i2.15536>.

⁷ Mohamad Sobirin, "Traditional Ulama', Islamic Traditions, and Ngaji Pasanan Within the Networked Society," *Ibda Jurnal Kajian Islam Dan Budaya* 19, no. 2 (2021): 266–304, <https://doi.org/10.24090/ibda.v19i2.4807>.

online interaction, symbols, and cultural practices in digital environments .⁸

The main objects of this study are short video contents with Islamic *da'wah* themes disseminated on social media platforms, particularly TikTok and Instagram Reels. Subject selection employed purposive sampling with criteria: (1) creator accounts focused on Islamic broadcasting content, (2) adoption of casual or "*santuy*" communication styles targeting Generation Z, and (3) high engagement rates and view counts as indicators of success in penetrating platform algorithms.⁹ This purposive approach is commonly used in netnographic research to identify relevant online communities and artifacts that illuminate the research questions about digital *da'wah* practices and algorithmic reach.¹⁰

Data collection proceeded through three main steps. First, digital non-participant observation involved directly observing visual elements, narrative structures (texts and speech), and the use of platform features such as hashtags, trending music, and video duration in selected content, alongside an examination of comment sections to assess audience responses.¹¹ Second, semi-structured, in-depth online interviews were conducted with key informants, including *dai* (preacher) creators, Islamic media practitioners, and scholars in Islamic Broadcasting Communication, to uncover backstage creative processes and negotiation strategies between chasing algorithms and upholding Sharia ethics.¹² Finally, a document study was carried out by collecting academic literature, guidelines on Islamic journalistic ethics, and social media platform community policy documents related to algorithms.¹³

Data were analyzed using an interactive analysis model (Miles, Huberman, & Saldaña, 2014). The analysis process encompassed three flows: data reduction (selecting and focusing findings from observations and interviews relevant to the research questions), data presentation (systematic narrative text), and drawing conclusions.¹⁴ To ensure validity

⁸ Turhamun Turhamun, Abdul W Basit, and Yulianingsih Riswan, "Gus Baha's Online Preaching Culture in Islam and Media Ethnography Perspectives," *Ibda Jurnal Kajian Islam Dan Budaya* 21, no. 2 (2023), <https://doi.org/10.24090/ibda.v21i2.9162>.

⁹ Ida S Masruroh, "Da'wah and Digitalization: Nurul Azka Comedy's Da'wah Strategy Through the Instagram Platform," *Komunike* 14, no. 2 (2022): 93–104, <https://doi.org/10.20414/jurkom.v14i2.5800>.

¹⁰ Ermawati Usman et al., "A Netnography Analysis of Thematic -Hadith Memes Distribution on -- Social Media," *Al-Albab* 12, no. 2 (2023): 171–88, <https://doi.org/10.24260/alalbab.v12i2.2778>.

¹¹ Mochammad I Achfandhy and Mutiara R Chairunnisa, "Interactive Da'wah Communication of Ustadz Syam on TikTok," *Lentera Jurnal Ilmu Dakwah Dan Komunikasi*, 2022, 65–82, <https://doi.org/10.21093/lentera.v6i1.5280>.

¹² Turhamun, Basit, and Riswan, "Gus Baha's Online Preaching Culture in Islam and Media Ethnography Perspectives."

¹³ Sobirin, "Traditional Ulama', Islamic Traditions, and Ngaji Pasanan Within the Networked Society."

¹⁴ Achfandhy and Chairunnisa, "Interactive Da'wah Communication of Ustadz Syam on TikTok."

and credibility, the study employed source triangulation (comparing information from creators, audiences, and scholars) and methodological triangulation (combining multiple data collection methods).¹⁵

RESULTS AND DISCUSSION

RESULTS

Based on the results of a netnography through participatory observation on the TikTok and Instagram Reels platforms, as well as in-depth interviews with three *da'wah* (Islamic preaching) content creators (using the pseudonyms: Creator A, Creator B, and Creator C) and an analysis of the comment sections, this study identified two main themes regarding Islamic broadcasting strategies for Generation Z.

Table 1. Main Findings of Digital Da'wah Ethics Negotiation

Main Finding	Empirical Evidence	Ethical/Islamic Communication Principle	Function in Digital Da'wah	Potential Risk if Uncontrolled
3-second hook and semantic shift	Creators open videos with relatable text overlays, psychological issues, and everyday slang instead of long formal preambles.	Hikmah, qaulan layyinan, and audience-sensitive communication.	Reduces resistance, captures Gen Z attention, and translates classical terms into accessible language.	Religious terms may become too casual or lose legal-theological boundaries.
Pedagogical compensation	Short videos function as triggers, while Qur'anic verses, hadith, fiqh explanation, and source clarification are placed in captions or pinned comments.	Amanah, tabayyun, and responsibility to preserve dalil.	Maintains depth beyond the 60-second format and directs audiences toward more complete learning.	Audiences may consume only the video and ignore captions or follow-up explanation.
Restriction of	Creators	Adab al-ikhtilaf,	Prevents	Over-

¹⁵ lin Meriza et al., "Dakwah via Youtube? Evolving Dynamics of Religious Communication in Aceh Islamic Society," *Fitrah Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 2 (2023): 329–62, <https://doi.org/10.24952/fitrah.v9i2.9422>.

sensitive themes	avoid complex khilafiyah and specific fatwa issues in short videos, focusing instead on basic tauhid, akhlak, and worship motivation.	non-misleading communication, and prevention of fitnah.	oversimplification and reduces polemical conflict in comment spaces.	simplified moral content may dominate while deeper Islamic literacy remains limited.
Peer-to-peer storytelling	Audience comments show reflective responses such as gratitude and self-reminder rather than theological debate.	Mau'izah hasanah and compassionate da'wah.	Positions the preacher as a friendly reminder, not a judgmental authority.	Parasocial authority may blur the distinction between influencer advice and scholarly guidance.

The table above summarizes the core empirical patterns and shows how each strategy operates simultaneously as a communication technique and as an ethical negotiation. It also indicates that the effectiveness of "dakwah santuy" depends on whether creators can keep platform-oriented creativity under the discipline of Islamic communication ethics.

The Anatomy of "Dakwah Santuy" (Casual Preaching) Content: Strategies to Conquer the Algorithm and Gen Z's Attention

Field findings indicate that creators are highly aware of Generation Z's media consumption patterns, which are characterized by a short attention span. To "outsmart" the For You Page (FYP) and Explore algorithms, creators apply "The 3-Second Hook" strategy. If a religious message opens with a formal greeting or a lengthy Arabic preamble (*muqaddimah*), Gen Z audiences tend to immediately swipe past the video.

Visual observation results show that creators replace the conventional preamble with a hook in the form of a bold text overlay that touches upon psychological realms or everyday slang. Several examples of the discovered hooks carry a viral tone, such as: "For those of you who are overthinking about your soulmate," or "Signs that your friendship circle is toxic according to Islam."

This was confirmed by the interview results with Creator A (24 years old), a da'wah

influencer with 1.2 million followers on TikTok: *"Gen Z itu nggak suka digurui. Kalau kita pakai diksi 'haram', 'dosa besar', mereka langsung defensif. Jadi, bahasanya kita ganti. Misalnya, dosa ghibah kita bahasakan dengan 'bahaya oversharing soal aib orang'. Algoritma suka video yang ditonton sampai habis (retention rate tinggi), jadi bahasanya harus santuy dan related sama kehidupan mereka sehari-hari."* (Interview, May 12, 2026).

Furthermore, musicality observations revealed that 80% of the viral videos used the platforms' trending sounds, albeit modified. Creators often use lo-fi instruments, *nasheed* without musical instruments (acapella), or storytelling-style voice-over effects to build emotional (parasocial) intimacy with the audience.

Negotiating Broadcasting Ethics: Maintaining Substance Amidst Duration

Constraints

The primary concern (stigma) regarding the shallowing of religious meaning in videos under 60 seconds long proved to be a real challenge in the field. Findings indicate that creators often have to reduce complex *fiqh* (Islamic jurisprudence) explanations into instant bullet points. However, this study found a "Compensation Strategy" employed by creators who possess strong literacy in Islamic journalistic ethics.

Creators do not sacrifice theological substance; rather, they divide it into different content structures. The short video is solely used as an "entry point" (trigger), while the complete theological evidence (Qur'an and Hadith) is placed in the caption or a pinned comment. Creator C (28 years old), who is also an Islamic boarding school (*pesantren*) graduate and actively preaches on Instagram, explained this ethical negotiation process: *"Saya sadar durasi 1 menit itu rawan miskonsepsi. Jadi aturannya di tim kami: haram membahas masalah khilafiyah (perbedaan pendapat ulama) di Reels. Kami hanya fokus pada tauhid dasar, akhlak, dan motivasi ibadah (fadhailul a'mal). Kalau ada followers yang nanya hukum spesifik, saya arahkan mereka ke live streaming atau saya suruh ngaji langsung ke ustadz di dunia nyata. Media sosial itu cuma buat syiar, bukan buat fatwa."* (Interview, May 15, 2026).

From the audience's perspective, an analysis of hundreds of comments on the three most viral videos showed a highly positive reception. The majority of the comments did not debate theology but instead expressed reflective sentiments, such as "Thanks for the reminder," or "This video showed up right when I was about to give up." This proves that the *"da'wah santuy"* strategy successfully penetrates Gen Z's barriers of resistance toward

religious messages, provided the communicator positions themselves as a "storytelling friend" (peer-to-peer communication) rather than a judgmental, authoritative figure.

DISCUSSION

The Semantic Shift and Linguistic Structure in Digital Islamic Broadcasting

The phenomenon of digital Islamic broadcasting is currently experiencing a significant semantic shift, primarily driven by content strategies like "The 3-Second Hook" designed to rapidly capture audience attention.¹⁶ Religious content categorized as "casual preaching" (*dakwah santuy*) actively translates classical, rigid linguistic structures into popular pragmatics that resonate more deeply with contemporary demographics. This semantic adaptation aims to increase the cohesion between theological messages and daily practices, ensuring the enduring relevance of theology within the fast-paced dynamics of modern digital culture.¹⁷

Rather than distorting Islamic law (Sharia), linguistic analysis reveals that creators intend to adapt semantic meanings to align coherently with the social realities of Generation Z. This process involves contextualizing *fiqh* (jurisprudence) terminology; for example, shifting the traditional lexicon of the "sin of *ghibah*" (backbiting) to the culturally relatable "dangers of oversharing someone's flaws." By utilizing casual language structures, creators successfully lower the audience's affective filter, transforming previously abstract theological concepts into highly applicable, everyday narratives without losing their conceptual essence or normative legal substance.¹⁸

This linguistic evolution carries profound theoretical, practical, and sociological implications for religious dissemination. Theoretically, it highlights the necessity of an interpretive framework that simultaneously combines textual and contextual approaches to produce modern Islamic interpretations that retain their ethical dimensions. Practically, content creators must recognize that linguistic shifts construct new meanings that directly

¹⁶ Hendri H Adinugraha and Ahmad H A Ulama'i, "Understanding of Islamic Studies Through Textual and Contextual Approaches," *Farabi* 17, no. 1 (2020): 26–48, <https://doi.org/10.30603/jf.v17i1.1281>.

¹⁷ Matheus Mangentang and Tony Salurante, "Membaca Konsep Kasih Dalam Injil Yohanes Menggunakan Lensa Hermeneutik Misional," *Phronesis Jurnal Teologi Dan Misi* 4, no. 1 (2021): 1–13, <https://doi.org/10.47457/phr.v4i1.142>.

¹⁸ Robby I Chandra and Susanto Dwiraharjo, "Allah Di Dunia Digital: Dampak Perubahan Pola Komunikasi Terhadap Perspektif Orang Kristen Tentang Allah," *Jurnal Teologi Gracia Deo* 4, no. 2 (2022): 231–47, <https://doi.org/10.46929/graciadeo.v4i2.117>; Irpan Sanusi, "Pesan Semiotis Kesalehan: Studi Analisis Ayat-Ayat Filantropi Lembaga Amil Zakat Muhammadiyah Dan Nahdlatul Ulama Di Instagram," *Journal of Qur'an and Hadith Studies* 11, no. 2 (2023): 125–46, <https://doi.org/10.15408/quhas.v11i2.29021>.

influence Gen Z's perceptions of religious law and praxis. Sociologically, this semantic shift can broaden the inclusivity of inter-community dialogue while maintaining Sharia integrity, provided the narratives remain strictly grounded in Islamic principles of ethics, morals, and *muamalah*.¹⁹

The root causes of this shift stem directly from the pressures of social media environments, which demand culturally relevant language and concise information to combat audience fatigue. Consequently, the primary effect is a contextual transformation of theological narratives that makes them easier for younger demographics to understand and internalize into daily life. However, a causal-effect analysis also warns of potential confusion between traditional readers and modern audiences. If contextual interpretations are not accompanied by clear explanations of Sharia boundaries, misunderstandings may arise, necessitating a carefully balanced bridge between modern context and traditional law.²⁰

Within academic circles, this phenomenon has sparked a central dialogue comparing textualist approaches which focus on the literal purification of religious practices with contextualist approaches that engage in socio-historical realities. Interpretations suggest that changing diction is an adaptive response to digital communication environments, utilizing narrative metaphors to convey theological values to non-traditional audiences. Yet, a nuanced debate persists regarding the utility of this contextualization: while some emphasize the need to tie contextual meanings strictly to fundamental (*muhkam*) Sharia principles to prevent distortion, others highlight how viewing text through a semantic lens opens up denotative and connotative meanings vital for modern relevance.²¹

To navigate these linguistic shifts effectively, digital preachers are recommended to explicitly implement a dual-model interpretive framework that transparently maps contextual terms back to foundational Sharia principles. Practically, creators should employ a gradual translation strategy starting with culturally relevant narratives and subsequently addressing legal boundaries while establishing clear linguistic guidelines to prevent theological ambiguity. Furthermore, future interdisciplinary research combining linguistics, normative theology, and media studies is essential to continuously evaluate the long-term impacts of semantic shifts on Gen Z's comprehension, public ethics, and evolving perceptions of digital

¹⁹ Roedy Silitonga, "Wawasan Dunia Kristen Dan Bahasa: Kepentingan Dan Implikasinya Dalam Pemberitaan Injil Melalui Media Sosial," *Jurnal Luxnos* 6, no. 2 (2020): 121–50, <https://doi.org/10.47304/jl.v6i2.46>.

²⁰ Nathaniel Hendradi, "Membangkitkan Realitas Alternatif," *Indonesian Journal of Theology* 10, no. 1 (2022): 73–107, <https://doi.org/10.46567/ijt.v10i1.196>.

²¹ Hendradi.

religious authority.²²

Pedagogical Compensation: Bridging Classical Texts and Digital Literacy

The main findings reveal a "pedagogical compensation" strategy within digital Islamic broadcasting, where creators deliberately move Qur'anic verses, Hadith, and deep academic discourse into captions or comment sections to maintain instructional depth. Short videos serve primarily as emotional hooks, while complex legal explanations (*khilafiyah*) and authoritative texts are reserved for written formats. This approach demonstrates a high level of digital literacy among creators, aiming to prevent the oversimplification of religious doctrine and encouraging audiences to consult primary sources after their attention is captured. Theoretically, this dynamic reception of the Qur'an on social media integrates cognitive, affective, and practical dimensions, bridging classic literary heritage with modern digital instruments through collaborative preaching models.²³

This dual-format approach carries significant implications for the design of digital religious content. It highlights the necessity of combining emotional audiovisual triggers with formal text channels to preserve scientific and theological accuracy. Furthermore, it underscores the importance of classical literature literacy among digital audiences, preventing hasty and shallow interpretations of complex jurisprudence. There is also immense potential for "collaborative *da'wah*" to unify diverse Islamic groups (traditionalists, modernists, and Islamists) online, thereby repairing the public image of Islam and preventing the fragmentation of religious authority. However, this also necessitates ethical scrutiny regarding the commercialization of educational Qur'an start-ups to ensure pedagogical goals are not compromised by monetization pressures.²⁴

A primary cause of this phenomenon is the algorithmic constraint of social media platforms, which limits instructional mediums and necessitates short, emotionally engaging content. Consequently, creators compensate by utilizing text spaces for authoritative

²² Mangentang and Salurante, "Membaca Konsep Kasih Dalam Injil Yohanes Menggunakan Lensa Hermeneutik Misional."

²³ Wiwi Fauziah and Miski Miski, "Kritik Terhadap Tafsir Audiovisual: Telaah Wacana Toleransi Beragama Dalam Ragam Unggahan Tafsir QS. Al-Kāfirūn Pada Akun Hijab Alila Perspektif Analisis Wacana Kritis," *Mashdar Jurnal Studi Al-Qur'an Dan Hadis* 3, no. 2 (2022): 57–82, <https://doi.org/10.15548/mashdar.v3i2.2911>; Moh. A Hairul, "Tafsir Al-Qur'an Di Youtube," *Jurnal Al-Fanar* 2, no. 2 (2020): 197–213, <https://doi.org/10.33511/alfanar.v2n2.197-213>.

²⁴ Saifuddin Z Qudsy and Althaf H Muzakky, "Dinamika Ngaji Online Dalam Tagar Gus Baha: Studi Living Qur'an Di Media Sosial," *Poros Onim Jurnal Sosial Keagamaan* 2, no. 1 (2021): 1–19, <https://doi.org/10.53491/porosonim.v2i1.48>; Iqomah Richtig and Muhammad Saifullah, "'Quranreview': Interaksi Anak Muda Muslim Dengan Al-Quran Di Era Digital," *Suhuf* 15, no. 2 (2023), <https://doi.org/10.22548/shf.v15i2.765>.

references, giving audiences the opportunity to engage in deeper discourse and reducing the risk of doctrinal deviation through rapid simplification. Additionally, the high digital literacy of creators fosters narratives of *Islam Rahmatan lil Alamin* (a mercy to all creation), which positively shapes public perception. Conversely, the audiovisual format and comment ecosystems heavily influence the audience's reception of the Qur'an, which, while highly educational, remains vulnerable to commercial biases or specific methodological agendas driven by influencers and media channels.²⁵

The central interpretation is that successfully bridging classical texts and digital literacy requires two distinct dimensions: utilizing short videos as affective triggers, and relegating legal or authoritative texts to captions for contextualization and academic discourse. This process is viewed as a vital effort to maintain hermeneutic integrity and avoid the reduction of Islamic doctrines to mere pop-culture soundbites. Furthermore, the diverse backgrounds of the creators indicate that digital interpretations are not neutral; they are heavily influenced by specific community identities and goals. While audiovisual *tafsir* (exegesis) on platforms like Instagram and YouTube can significantly promote religious tolerance, it must be critically examined to mitigate the risks of overly simplistic interpretations or hidden commercial agendas.²⁶

The academic discourse surrounding this topic is characterized by several contrasting dialogues. There is a continuous comparison between the emotional pull of short videos and the scientific rigor of written narratives, proving that the two formats can be complementary rather than mutually exclusive. Another critical dialogue compares classical literature with digital mediums, emphasizing that emotional narratives should not replace scholarly discussion but rather direct audiences to primary references. Additionally, scholars contrast different preaching models such as action-based preaching (*dakwah bil hal*) focusing on socio-humanitarian issues versus written/visual preaching (*dakwah bil kitabah*) on social platforms. Finally, there is a distinct tension between business-oriented content and purely educational motives, raising ethical questions about balancing the monetization

²⁵ Iqomah Richtig and Ilham Maulana, "Fragmentasi Ke Konvergensi: Asatiz Selebriti Dalam Bingkai Gerakan Dakwah Barisan Bangun Negeri," *Dialog* 45, no. 2 (2022): 258–72, <https://doi.org/10.47655/dialog.v45i2.673>; Qurrata A'yun, "Resepsi Al-Qur'an Di Media Sosial: Studi Kasus Film Animasi Nussa Episode 'Hiii Serem!!!'," *Living Islam Journal of Islamic Discourses* 3, no. 2 (2020), <https://doi.org/10.14421/lijid.v3i2.2296>.

²⁶ Irene M Laily, Anita P Astutik, and Budi Haryanto, "Instagram Sebagai Media Pembelajaran Digital Agama Islam Di Era 4.0," *Munaddhomah Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2022): 160–74, <https://doi.org/10.31538/munaddhomah.v3i2.250>.

of digital Qur'an platforms with authentic religious education.²⁷

To navigate this digital landscape effectively, it is recommended that creators develop guidelines for hermeneutic integrity, ensuring that primary references and links are consistently included in captions. Educationally, curricula for religious digital literacy must be established to teach audiences how to navigate captions, trace original sources, and identify potential biases in emotionally packaged content. Researchers are encouraged to conduct longitudinal reception studies comparing the learning effects of combined audiovisual-textual content against single-format media, focusing on cognitive, affective, and practical outcomes. Ultimately, strong institutional collaboration between scholars, educators, and content creators is essential to evaluate the ethics of digital business models and to strengthen an inclusive Islamic narrative while preserving the depth of traditional literature.²⁸

CONCLUSION

This study concludes that digital Islamic creators navigate algorithmic demands and Generation Z's short attention spans through a "*Dakwah Santuy*" (casual preaching) strategy, which utilizes semantic shifts to modernize rigid terminology and "pedagogical compensation" by using short videos as emotional hooks while relegating complex theological evidence to captions. To address the limitations of this qualitative netnography, future research must adopt longitudinal and mixed-methods approaches to measure the actual cognitive and behavioral impacts on audiences, investigate the political economy behind *da'wah* commercialization, conduct cross-platform comparisons, and apply interdisciplinary frameworks to ensure that linguistic adaptations do not inadvertently distort fundamental Islamic jurisprudence.

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²⁷ Suhendrik Suhendrik, "Peran Youtube Dalam Pengembangan Da'wah Islam Dan Penyebaran Paham Keagamaan (Studi Channel Kh Syakur Yasin Ma/ Wamimma Tv)," *Risalah Jurnal Pendidikan Dan Studi Islam* 7, no. 1 (2021): 14–27, https://doi.org/10.31943/jurnal_risalah.v7i1.169.

²⁸ Fauziah and Miski, "Kritik Terhadap Tafsir Audiovisual: Telaah Wacana Toleransi Beragama Dalam Ragam Unggahan Tafsir QS. Al-Kāfirūn Pada Akun Hijab Alila Perspektif Analisis Wacana Kritis."

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