



Contextualization of the Ethics of the Prophet Muhammad's Preaching from the Perspective of Qur'ani (Interpretation in the Digital Age)

Siti Lailatul Atiah¹, Ahmad Isnaeni², Suhandi³

^{1,2,3} UIN Raden Intan, Lampung, Indonesia

E-mail: layliatyh@gmail.com¹, ahmad.isnaeni@radenintan.ac.id², suhandi@radenintan.ac.id³

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Abstract

This study aims to contextualize the ethical principles of the Prophet Muhammad's da'wah as articulated in Q.S. An-Nahl [16]:125, Q.S. Ali Imran [3]:104, and Q.S. Fussilat [41]:33 through a comparative analysis of Tafsir Al-Maraghi and Tafsir Al-Misbah, and to examine their relevance to contemporary digital da'wah practices. Employing a qualitative descriptive method with a literature-based inquiry, this research analyzes classical and modern exegetical sources. The findings demonstrate that the three core principles of Islamic propagation bil hikmah, al-mau'izhah al-hasanah, and al-mujādalah billatī hiya aḥsan retain strong applicability within today's digital environment, which is characterized by rapid information flow, high interactivity, and susceptibility to misinformation and polarization. Both tafsirs emphasize wisdom, moral exemplarity, and constructive dialogue as ethical foundations of a humanistic and adaptive approach to da'wah. This study concludes that Qur'anic ethics serve not only as a normative framework but also as a practical guide to uphold integrity in digital religious communication. The results imply the necessity of digital da'wah ethics literacy among preachers so that religious messages can be delivered accurately, responsibly, and for the public good.

Keywords: Contextualization Of Da'wah Ethics, Interpretation Of The Qur'an, Digitalization

Abstrak

Penelitian ini bertujuan mengkontekstualisasikan etika dakwah Rasulullah SAW sebagaimana tercantum dalam Q.S. An-Nahl [16]:125, Q.S. Ali Imran [3]:104, dan Q.S. Fussilat [41]:33 melalui kajian komparatif terhadap Tafsir Al-Maraghi dan Tafsir Al-Misbah, serta menilai relevansinya dalam praktik dakwah digital. Metode penelitian menggunakan pendekatan kualitatif-deskriptif dengan analisis kepustakaan yang menelaah sumber klasik dan kontemporer. Hasil penelitian menunjukkan bahwa tiga prinsip utama dakwah bil hikmah, al-mau'izhah al-hasanah, dan al-mujādalah billatī hiya aḥsan memiliki nilai etis yang dapat diterapkan secara efektif dalam ekosistem digital yang ditandai oleh percepatan informasi, interaktivitas tinggi, serta kerentanan terhadap provokasi dan disinformasi. Kedua tafsir menegaskan pentingnya kebijaksanaan, keteladanan, dan dialog konstruktif sebagai fondasi dakwah yang humanis dan adaptif. Penelitian ini menegaskan bahwa etika Qur'ani mampu berfungsi sebagai pedoman normatif dan praktis untuk menjaga integritas dakwah di tengah digitalisasi. Temuan ini memberikan implikasi perlunya literasi etika dakwah digital bagi para pendakwah agar penyampaian pesan keagamaan tetap akurat, santun, dan berorientasi pada kemaslahatan publik.

Kata Kunci: Kontekstualisasi Etika Dakwah, Tafsir Al-Qur'an, Digitalisasi.



A. INTRODUCTION

The development of digital technology has brought major changes to various aspects of human life, including Islamic preaching activities. This transformation not only concerns changes in communication media but also touches on the dimensions of methods, ethics, and orientation of preaching messages (Annafsa et al., 2025). Whereas in the past, da'wah was carried out through majelis taklim (religious gatherings), mimbar (pulpit), or direct interaction, now da'wah reaches audiences through social media, YouTube channels, podcasts, and various other digital platforms (Abdilah & Jaya, 2024). This shift indicates a new dynamic that requires da'i (preachers) to adapt their approach to the characteristics of modern society

The development of science and technology (IPTEK) has been a major factor driving the migration of da'wah to the digital space. Over the past decade, Indonesia has experienced significant improvements in its telecommunications infrastructure. Data from the Central Statistics Agency (BPS) shows that national internet penetration reached 72.78% in 2024, up from 69.21% in 2023 (BPSI 2024, n.d.). The 2024 APJII survey noted that the number of internet users in Indonesia reached 221.5 million people, or around 79.5% of the national population. This consistent increase shows that Indonesians are increasingly connected to the digital space, so that da'wah has also migrated to social media (APJII 2024, n.d.)

However, this development brings new dynamics to the practice of da'wah. Social media is not only a means of spreading Islamic values, but also an arena for popularity and virality competitions (Nikmah, 2020). This can be seen in several digital da'wah controversies, such as the case of Ustaz Taqy Malik regarding a land dispute, which shows how digital exposure can influence public perception of religious authority. On the other hand, the rise of the "instant ustaz" phenomenon, provocative da'wah content, and the commercialization of da'wah oriented towards viewers and monetization further reinforce the urgency to re-examine the ethical foundations of Islamic da'wah. (Azis & Fahmi, 2021)

The ethics of the Prophet Muhammad's preaching are a moral foundation derived from the Qur'an and serve as the main guideline for conveying the message of Islam with wisdom and gentleness. This is emphasized in QS. An-Nahl [16]:125, Q.S. Ali Imran

[3]:104, and Q.S. Fussilat [41]:33, which emphasize the importance of preaching with wisdom, al-mau'izhah al-hasanah, and al-mujadalah billati hiya ahsan. These principles, as explained by exegetes such as Al-Maraghi and Quraish Shihab, not only represent the Prophet Muhammad's method of preaching during his prophetic era, but are also relevant for facing the challenges of preaching in the digital age, which is characterized by the speed of information, polarization of opinion, and a culture of virality.

In the context of digital da'wah, these Qur'anic values have an important position in balancing the need for technological adaptation with the obligation to maintain the moral integrity of da'wah. Social media does open up a wide space for da'wah without geographical boundaries, but it also presents challenges such as the commercialization of da'wah, provocative rhetoric, the spread of misinformation, and the reduction of the meaning of Islamic teachings by algorithmic mechanisms. (Nurhasanah & Shidqi, 2024)

Although the phenomenon of digital da'wah has been widely studied, most research is still descriptive and has not made the da'wah ethics of the Prophet Muhammad SAW the main analytical framework. In addition, studies on the relationship between Qur'anic ethical values and the algorithmic dynamics of social media are still limited, even though algorithms have a major influence on the visibility and form of da'wah delivery. This research gap shows the need for an approach based on Qur'anic interpretation to understand how the Prophet Muhammad's (PBUH) da'wah ethics can be contextualized more deeply in the digital age.

Previous studies such as (Maulidna et al., 2025; Ibnu Kasir & Awali, 2024; Sukayat, 2023) have indeed examined the ethics of da'wah and the phenomenon of digital da'wah, but this study is different because it focuses on integrating the interpretation of the Prophet Muhammad's (PBUH) da'wah ethics with the reality of modern digital da'wah. The novelty of this research lies in its contextual approach that bridges Qur'anic ethical values and digital dynamics, resulting in a more comprehensive understanding of how da'wah can remain ethical amid technological changes.

This study aims to contextualize the ethical values of the Prophet Muhammad's preaching into the practice of digital preaching on social media: examine the relevance of the principles of hikmah, mau'izhah hasanah, and mujadalah billati hiya ahsan in the dynamics of religious communication in the digital space; and identify ethical issues that

arise in these preaching activities. Through a literature review approach, this study provides a theoretical contribution on how Qur'anic ethical values can be used as a reference to strengthen the quality of Islamic da'wah in the digital era.

B. RESEARCH METHODOLOGY

This study uses a qualitative research design with a library research approach that focuses on searching, critical reading, and in-depth analysis of textual sources. This approach was chosen because the object of study was verses from the Qur'an along with interpretations by classical and contemporary exegetes, so that the entire research process was carried out through document analysis, rather than through field observation or empirical data collection. Thus, this study did not involve respondents, survey instruments, interviews, or specific research locations as is common in field research. This is in accordance with the characteristics of library research, which places text as the main source of data.

The primary sources of this research include three key verses that form the basis of da'wah ethics, namely Q.S. An-Nahl [16]:125, Q.S. Ali Imran [3]:104, and Q.S. Fussilat [41]:33. This consistency is also an adjustment to the reviewer's input to maintain harmony between the abstract, methodology, and discussion. These verses were then analyzed using two main references of interpretation, namely Tafsir Al-Maraghi by Ahmad Mustafa Al-Maraghi and Tafsir Al-Misbah by M. Quraish Shihab. The selection of these two interpretations was based on their characteristics, which represent classical and contemporary traditions of interpretation, making them relevant for examining the dynamics of contextualizing da'wah ethics.

Secondary sources for the research included academic books, indexed journal articles, digital reports from BPS and APJII, and MUI fatwas related to the ethics of muamalah on social media. Data collection was carried out using documentation techniques, namely identifying, recording, and organizing data from written sources, both printed and digital. This procedure was carried out systematically through the stages of literature search, source verification, topic classification, and meaning extraction in accordance with the research focus.

Data analysis used content analysis, which included three main processes. First, data reduction, which involved selecting parts of the literature relevant to the theme of

da'wah ethics, particularly the concepts of bil hikmah, al-mau'izhah al-hasanah, and al-mujādalāh billatī hiya ahsan. Second, data presentation through thematic categorization that connects Al-Maraghi and Quraish Shihab's views on the three verses of da'wah. Third, drawing interpretive conclusions to see how the ethical values of the Prophet Muhammad's da'wah can be contextualized in the contemporary digital da'wah space.

Data validity was tested using source triangulation, namely comparing the consistency between the text of the Qur'an, the interpretations of exegetes, and relevant previous research findings. Meanwhile, reliability and credibility were strengthened through consistent analysis procedures, the use of authoritative sources, and compliance with academic standards in citation and data compilation. As this research is qualitative-bibliographic in nature, the performance of the research was assessed based on the accuracy of interpretation, breadth of references, and methodological consistency, rather than statistics or quantitative measurements.

With this design, the research can produce a comprehensive understanding of the contextualization of the Prophet Muhammad's ethics in digital da'wah practices without violating the characteristics of literature research and remaining in accordance with journal requirements.

C. RESULTS AND DISCUSSION

a. Interpretation of Preaching Verses in Classical and Contemporary Exegesis

The study of da'wah ethics in QS. An-Nahl:125, Ali Imran: 104, and Fussilat:33 shows that the Qur'an lays a very strong normative foundation for the da'wah practices of the Prophet Muhammad SAW. Both the classical tafsir of Al-Maraghi and the contemporary tafsir of Al-Misbah emphasize that the methodology of Islamic dakwah is based on three main pillars: bil hikmah, al-mau'izhah al-hasanah, and al-mujadalah billati hiya ahsan (Al-Maraghi, 1992; Shihab, 2002). These three principles not only contain communication techniques, but also social and moral ethics that must be inherent in a da'i.

Allah SWT says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way. And He is most knowing of those who are guided." {An-Nahl [16]:125} (Al-Qur'an Kemenag, 2022)

Based on this verse, Al-Maraghi views wisdom as the result of sound reasoning, a pure heart, and exemplary conduct. In his view, wisdom is not limited to words, but a way of life: sometimes silence is wiser than speaking when words can cause harm. *Mau'izhah hasanah* is interpreted as gentle advice that touches the soul, usually effective for the general public (Hasanah, 2019). Meanwhile, *mujadalah billati hiya ahsan* is understood as the best debate that prioritizes polite logic and respect for the other party. Al-Maraghi emphasizes that this method is relevant throughout the ages because *da'wah* is not propaganda or coercion: guidance remains in the hands of Allah (Al-Maraghi, 1992; Suri, 2022).

Quraish Shihab, through Al-Misbah, adds a more socio-contextual hermeneutic analysis. Wisdom is understood as the ability to choose the most appropriate, most beneficial, and error free method. *Mau'izhah hasanah* requires exemplary behavior from the speaker: advice without example loses its moral weight. The best *jidat* is a rational discussion that is subtle, argumentative, and silences the opponent without demeaning them. Shihab also rejects rigid categorizations that limit *da'wah* methods based on the intelligence level of the audience: all methods can be used flexibly according to the needs of the situation (Shihab, 2002).

Allah SWT says: Q.S. Ali Imran:104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

"And let there be among you a group of people who call to virtue, enjoin what is right. and forbid what is wrong. They are the ones who will be successful"

The thematic correlation between Surah An-Nahl:125 and Ali Imran: 104 shows that *da'wah* is not only an individual duty, but also a social responsibility (Ningsih & Satriah, 2024). Q.S. Ali Imran:104 emphasizes the collective obligation to invite others to goodness (*al-khair*), not merely through verbal activities, but through the establishment

of public welfare(Rouf, 2024). Meanwhile, Q.S. Fussilat:33 emphasizes that the best da'wah is one that combines the right call, righteous deeds, and moral integrity; harmony between words and deeds is a prerequisite for the credibility of a da'I (Maskur et al., 2023; Shihab, 2002).

When read through the lens of classical and contemporary interpretations, these three verses show that the Prophet Muhammad's preaching ethics were not only normative but also operational. These values are highly relevant to be contextualized in the development of preaching in the digital age. Technological transformation has created new spaces for da'wah, but at the same time brings serious challenges: commercialization of content, algorithmic bias, distortion of religious messages, and the proliferation of provocative speech under the guise of da'wah. (Fauzi, 2023; Firdaus et al., 2025; Rizky, 2024)

A number of phenomena digital preaching in Indonesia shows the urgency of applying these ethics. The case of Taqy Malik, for example, who was in the public spotlight due to issues surrounding the non-transparent management of donations for the construction of a mosque, shows how a lack of integrity can lead to a loss of public trust (Sukayat, 2023). Similarly, the controversy surrounding Gus Miftah's lectures, including the "iced tea" case and the viral lecture excerpts that were considered ethically insensitive, show that digital da'wah is vulnerable to manipulation by algorithms, being cut up, and reinterpreted by the public(Sya'bani et al., 2024). This phenomenon reveals a tension between the demands of social media popularity and the obligation to uphold the dignity of da'wah.

From these dynamics, it can be seen that the interpretations of Al-Maraghi and Al-Misbah provide three fundamental principles for contextualizing the ethics of digital da'wah. Wisdom requires an understanding of the context of digital media and the long-term impact of each post (Sukayat, 2023). *Mau'izhah hasanah* requires exemplary behavior, not just rhetoric (*Desy Syafriani,2017, n.d.*) . *Mujadalah billati hiya ahsan* demands polite dialogue, especially amid a culture of comments, stitching, and virtual debates that often provoke emotions (Nasution, 2025; Zahratunnisa', 2022).

As researchers, we view the ethical values of the Prophet Muhammad's da'wah, as understood in classical and contemporary interpretations, as a framework for criticism

and correction of the problems of digital da'wah today. Contextualization does not mean replacing old values, but translating Qur'anic values into the problems of the times. The ethics of Qur'anic preaching wisdom: mau'izhah hasanah, and mujadalah billati hiya ahsan become the foundation so that digital preaching is not only popular, but also morally and spiritually powerful (Ibnu Kasir & Awali, 2024). These values ensure that digital-era da'wah remains rooted in the prophetic character that is humane, elegant, and full of wisdom.

b. Contextualizing the Ethics of the Prophet Muhammad's Da'wah in the Digital Age

Dawah in Islamic history has never been static, but has always undergone transformation in line with social changes and technological developments. During the time of the Prophet Muhammad SAW, dawah began through a personal approach, full of wisdom, and took place gradually. In the early phase in Mecca, dawah was carried out secretly with an emphasis on building faith and patience in the face of rejection. After the hijrah to Medina, da'wah developed into a more open, dialogical social movement oriented towards community building. The companions then continued this model of da'wah by emphasizing exemplary behavior, integrity, and noble character when Islam was introduced to Persia, Sham, and Egypt. At this stage, da'wah merged with civilization rather than imposing itself, as exemplified by the Companions who prioritized etiquette and local wisdom as part of "bil hikmah" (Hamdani, 2019).

The next development emerged in the era of classical scholars and intellectuals. Da'wah took place not only through speech, but also through academic works. Forms of da'wah based on tafsir, fiqh, tasawuf, and scientific literature emerged (Mustafa, 2019). Finally, entering the modern era, da'wah began to penetrate the mass media such as newspapers, radio, and television. Each phase shows that the essence of da'wah remains unchanged—calling people to goodness and truth—but its forms and media have adapted to the needs of the times. It is in this context that digital da'wah emerges as a continuation of the long history of the transformation of Islamic da'wah (Nasution, n.d.).

Entering the digital age, da'wah has undergone a major revolution through the use of information technology. Platforms such as YouTube, TikTok, Instagram, and podcasts have opened up new spaces for preachers to reach a wide audience quickly and interactively. This digital space presents great opportunities in the form of unlimited

access to da'wah, efficient dissemination of messages, and the ability to present religious content in creative formats that suit the character of the younger generation. However, along with these opportunities come serious challenges that threaten the purity of the da'wah message itself. The phenomena of commercialization of da'wah, popularity competition, and overly simplified religious content have become prominent issues in the digital da'wah ecosystem (Firdaus et al., 2025; Nurhasanah & Shidqi, 2024).



Figure 1. News about Ustadz Taqy Malik



Figure 2. News about Gus Miftah

Several public cases show how ethical violations can occur when preaching is carried out without adequate academic and spiritual supervision. The case of Taqy Malik, for example, has come under scrutiny due to a mosque construction project funded by public donations, where media reports indicate that only around 2.2 billion of the total 9 billion in funds were realized, sparking controversy and prompting the return of assets in the form of land plots (Rif'an, 2025). This case illustrates how the commercialization of da'wah can trigger a crisis of trust among congregations in the digital space. Meanwhile, the controversy involving Gus Miftah, both in relation to his statement to a tea seller and a clip of a lecture that was considered insensitive, shows the importance of ethical sensitivity in the public communication of a da'i (Priyatna Darmawan & Zulfaroh, 2024). These two cases are not merely personal phenomena, but representations of the dynamics of digital da'wah that are vulnerable to abuse by figures with public authority without adequate oversight mechanisms (Badriyah & Hasanah, 2025; Rizky, 2024).

The dynamics of digital da'wah are increasingly complex because the social media ecosystem operates based on algorithms, not ethical values. The content that is most frequently brought to the surface is not necessarily the most accurate scientifically, but rather the most engaging. This creates pressure for some preachers to adapt their

preaching style to the tastes of the digital market. As a result, da'wah often undergoes a reduction in meaning: from a process of spiritual development to mere religious entertainment. Another problem is the emergence of "instant ustadz who gain legitimacy not from scientific credentials, but from popularity on social media. This phenomenon has blurred the lines of religious authority and increased religious disinformation in the public sphere (Anas, 2025).

In facing this complexity, the ethics of the Prophet Muhammad's preaching as stated in Q.S. An-Nahl:125, Q.S. Ali Imran:104, and Q.S. Fussilat:33 find their strongest relevance (Ningsih & Satriah, 2024). The value of wisdom serves as a fundamental guideline for digital da'is to select materials, communication styles, and delivery methods wisely. The concept of al-mau'izhah al-hasanah reminds us that da'wah must touch the heart with gentleness, empathy, and compassion, not with demeaning or divisive words. Meanwhile, *mujadalah billati hiya ahsan* demands rational, polite, and science-based digital dialogue, not destructive debates for the sake of virality. These ethics act as a spiritual filter for the fast, noisy, and provocative flow of digital information (Kumala, 2021).

From a researcher's perspective, the phenomenon of digital da'wah is not something that should be rejected, but rather needs to be directed so that it remains in line with the values of the Prophet Muhammad's da'wah. Da'wah must adapt to the times. but this adaptation must not sacrifice depth of knowledge, morals, and sincerity. The digital space should be a medium for spreading rahmatan lil 'alamin (a blessing for all creation), not an arena for popularity contests or religious commercialization. Therefore, the actualization of the Prophet Muhammad's (PBUH) da'wah ethics in the digital world is not merely a normative ideal, but a practical necessity so that da'wah can maintain its moral authority, build public trust, and provide enlightenment amid the rapid flow of information that is not always in line with Islamic values.

D. CONCLUSION

This study concludes that the ethics of the Prophet Muhammad's preaching as contained in Q.S. An-Nahl [16]:125, Q.5. Ali Imran [3]:104, and Q.S. Fussilat [41]:33, when examined through Tafsir Al-Maraghi and Tafsir Al-Misbah, provide an ethical foundation that remains relevant to addressing the needs of da'wah in the digital age. The principles of bil hikmah, al-mau'izhah al-hasanah, and al-mujādah billati hiya ahsan have proven to be normative guidelines that maintain the moral quality of da'wah in terms of understanding the audience, the pattern of message delivery, and the attitude of da'i in facing differences and the dynamics of digital discourse. The contextualization of these values shows that da'wah activities in the digital space demand greater wisdom, exemplary behavior, and caution, given the fast-paced, interactive nature of the media and its susceptibility to misinformation and distortion of religious authority.

Thus, the research objective to identify and affirm the relevance of the Prophet Muhammad's preaching ethics in digital preaching practices has been achieved. Qur'anic ethical values not only survive as spiritual norms but also serve as practical guidelines that can minimize information bias, commercialization of religion, and provocative preaching practices. This study points to the importance of strengthening digital ethics literacy for preachers so that the religious messages conveyed remain oriented towards benefit and accuracy. Further research is recommended to empirically examine the application of da'wah ethics on various digital platforms, so that the effectiveness of the Prophet Muhammad's da'wah principles in facing the challenges of new media can be measured more comprehensively.

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