OPPORTUNITIES AND CHALLENGES OF DA'WAH AND TARBIYAH IN THE INTERNET ERA

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Abstrak

Era internet telah secara signifikan membentuk ulang komunikasi keagamaan Islam, khususnya praktik dakwah dan tarbiyah. Perkembangan media digital menggeser dakwah dari ruang fisik konvensional ke ruang daring yang dinamis, ditandai oleh kecepatan, interaktivitas, dan logika media. Oleh karena itu, pendidikan Islam dituntut untuk beradaptasi dengan mengintegrasikan kreativitas, literasi digital, dan pendekatan pedagogis yang kontekstual. Penelitian ini bertujuan mengkaji peluang dan tantangan dakwah dan tarbiyah di era internet melalui perspektif teori difusi inovasi, determinisme teknologi, mediatization of religion, dan ekologi media. Penelitian ini menggunakan *desain Systematic Literature Review* dengan menganalisis publikasi ilmiah yang relevan untuk mengidentifikasi pola dan isu utama. Hasil kajian menunjukkan bahwa media sosial memperluas jangkauan dakwah, mendorong kreativitas keagamaan, dan memperkuat keterlibatan partisipatif. Namun, media digital juga memunculkan tantangan berupa pemahaman keagamaan yang dangkal, fragmentasi otoritas keagamaan, disinformasi, serta melemahnya keteguhan akademik. Studi ini menyimpulkan bahwa dakwah kreatif dan tarbiyah adaptif merupakan kebutuhan struktural dalam ekosistem media kontemporer yang menuntut integrasi kreativitas, etika, otoritas keilmuan, dan tanggung jawab pedagogis.

Kata Kunci: Dakwah Islam; tarbiyah; media digital; komunikasi keagamaan; perubahan sosial

Abstract

The internet era has significantly reshaped Islamic religious communication, particularly da'wah and tarbiyah practices. The rapid expansion of digital media has shifted da'wah from conventional physical spaces to dynamic online environments characterized by speed, interactivity, and media logic. Consequently, Islamic education is required to adapt by incorporating creativity, digital literacy, and contextual pedagogical approaches. This study aims to examine the opportunities and challenges of da'wah and tarbiyah in the internet era through the perspectives of innovation diffusion, technological determinism, mediatization of religion, and media ecology. Using a Systematic Literature Review design, this study analyzes relevant scholarly publications to identify dominant patterns and critical issues. The findings show that social media expands outreach, fosters creative religious expression, and enhances participatory engagement. However, it also generates challenges such as superficial religious understanding, fragmented religious authority, misinformation, and weakened academic rigor. The study concludes that creative and adaptive da'wah and tarbiyah are structural necessities shaped by contemporary media ecosystems, requiring the integration of creativity, ethical principles, scholarly authority, and pedagogical responsibility.

Keywords: Islamic da'wah; Islamic education (tarbiyah); digital media; religious communication; social change

A. Introduction

The rapid development of information and communication technology has fundamentally transformed the way people interact, access knowledge, and construct social meaning.[1] In the religious context, these changes place Islamic da'wah in a new space filled with challenges that can no longer be addressed through conventional approaches alone.[2] Da'wah today is not confined to mosque pulpits or religious gatherings; it also takes place on social media, video platforms, podcasts, and various digital spaces that are fluid, fast-paced, and highly competitive.[3] Therefore, da'wah must be creative so that Islamic messages remain relevant, communicative, and capable of reaching Muslims amid the dense flow of information.

Tarbiyah, or education, in the contemporary era is also required to respond proactively to the challenges of the times by integrating digital literacy, critical thinking, and contextual understanding into its learning processes. Educational institutions are no longer positioned merely as spaces for knowledge transmission, but as arenas for shaping adaptive, reflective, and socially aware individuals who are capable of navigating rapid technological change. Without such responsiveness, education risks becoming detached from the realities of everyday life, particularly in preparing future generations to engage meaningfully with religious, social, and cultural discourses in an increasingly digital and networked society.

Creativity in da'wah does not imply compromising Islamic teachings, but rather developing effective strategies for conveying religious messages in a contextual manner.[4] Every era has its own social, cultural, and media characteristics, and da'wah approaches must adapt to these realities. Contemporary Muslim audiences, particularly younger generations, live in a digital ecosystem dominated by visuals, short narratives,

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[1] Rio Febriannur Rachman, "Menelaah Riuh Budaya Masyarakat Di Dunia Maya," *Jurnal Studi Komunikasi* 1, no. 2 (2017): 206–22.

[2] Rio Febriannur Rachman, *Pengantar Ilmu Komunikasi Islam: Esai-Esai Pendek* (Surabaya: CV. Murta Media Karya, 2019), https://murtamediakarya.com/pengantar-ilmu-komunikasi-islam-esai-esai-pendek/.

[3] Rio Febriannur Rachman, Zainil Ghulam, and Achmad Farid, "Media Dan Agama: Komunikasi Dakwah Gerakan Nahdliyyin Bersatu Di Instagram," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 11, no. 2 (2025): 187–97, https://ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/3640.

[4] Harry Purwanto and Achmad Arifulin Nuha, "Post Dakwah Di Era Cyber Culture," *DAKWATUNA: Jurnal Dakwah Dan Komunikasi Islam* 6, no. 2 (2020): 1–28.

and instant interaction. When da'wah is delivered in a monotonous and unadaptive way, it risks being ignored, not because its substance is incorrect, but because its form fails to resonate with the audience's communicative habits.[5]

Muslims must not be left behind by the times, as Islam itself encourages progress, knowledge, and excellence in virtuous endeavors.[6] Falling behind in mastering media and technology can marginalize Islamic voices in the digital public sphere. When religious narratives are absent or weak in digital media, these spaces are likely to be filled by other discourses that may not align with Islamic values. In this sense, creative da'wah becomes an essential effort to ensure that Islam continues to function as a moral and spiritual reference in modern society.

The Qur'an explicitly encourages Muslims to be competitive in goodness. In Surah Al-Baqarah (2:148), Allah says: "For each community there is a direction to which it turns; so compete with one another in good deeds. Wherever you are, Allah will bring you all together. Indeed, Allah has power over all things." This verse emphasizes that the competition promoted in Islam is not destructive rivalry, but a constructive effort to produce the greatest benefit for humanity. In the context of da'wah, competing in goodness means presenting higher-quality, more enlightening, and more impactful da'wah through creative and responsible use of media.[7]

Creativity in da'wah also reflects the spirit of ihsan, which means doing one's best in every endeavor. Creative da'wah can be realized through inclusive language, engaging visuals, grounded narratives, and the strategic selection of media platforms that match audience characteristics. In this way, da'wah is not merely a normative transmission of religious messages, but a dynamic and dialogical communication process.[8]

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[5] Zainil Ghulam, Achmad Farid, and Abdul Ghofur, "Da'wah 'Islam Nusantara' on NU Online and the Surrounding Argue," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 10, no. 1 (2024): 1–11, https://doi.org/https://doi.org/10.54471/dakwatuna.v10i1.2766.

[6] Pramuja Yudha Pratama, Muhammad Badri Habibi, and Ratih Kusuma Ningtias, "Dynamics of the Islamic Political Movement: The Influence of Pesantren's Islamic Community in East Java in the 2024 Elections," *Peradaban Journal of Religion and Society* 3, no. 1 (2024): 84–99.

[7] Nuning Rodiyah and Rio Febriannur Rachman, "Media and Religion: Da'wah on the Role of Teachers on the Muhammadiyah Website," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 12, no. 1 (2026): 26–40, https://ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/3709.

[8] Achmad Farid, "Optimalisasi Media Sosial Pesantren Untuk Membendung Konten Negatif Di Dunia Maya," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 5, no. 1 (2019): 30–37.

Ultimately, creative da'wah in the internet era is both a strategic and theological necessity. It serves as a means to ensure that Muslims do not fall behind in a rapidly changing world, while simultaneously embodying the Qur'anic command to compete in goodness. By mastering media and cultivating creativity, Islamic da'wah can continue to play a vital role as a moral force that guides society toward a more meaningful, just, and civilized way of life.[9]

The changing landscape of da'wah described in the introduction reflects a structural shift in society's communication system that is not merely technical, but also social, cultural, and ideological in nature.[10] This transformation signifies the movement of religious communication practices from physical spaces to digital environments characterized by media logic, speed, and discursive competition.[11]

In parallel with the transformation of da'wah, tarbiyah or education must also embrace creativity as a core pedagogical principle in responding to contemporary challenges. Education, particularly Islamic education, cannot rely solely on rigid, text-centered, and teacher-dominated models, but needs to adopt innovative methods, interactive media, and contextual learning strategies that resonate with learners' lived experiences. Creative tarbiyah enables educational processes to move beyond mere knowledge transfer toward meaningful engagement, internalization of values, and the cultivation of critical and ethical consciousness. In this sense, creativity in education functions not only as a methodological choice, but as a necessity to ensure that educational practices remain relevant, transformative, and capable of preparing individuals to actively participate in an increasingly complex and mediated social reality.

From the perspective of Everett M. Rogers' diffusion of innovations theory, digital media can be understood as an innovation that spreads through communication processes within a social system, including Muslim communities.[12] Creativity in da'wah becomes crucial because the adoption of new media does not occur automatically, but

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[9] Rojabi Azharghany, Abdul Adim, and Hae Ruli Rusdi, "Paradigma Dakwah Islam Kyai Dalam Kancah Politik Kekuasaan Pasca Kemerdekaan Di Indonesia," *Alhadharah: Jurnal Ilmu Dakwah* 21, no. 2 (2022): 1–17.

[10] Manuel Castells, *The Rise of the Network Society* (Massachusetts: Wiley-Blackwell, 2010).

[11] Manuel Castells, *The Network Society: A Cross-Cultural Perspective* (Northampton: Edward Elgar, 2004).

[12] Everett M. Rogers, *Diffusion of Innovations, 5th Edition* (New York: Free Press, 2003).

rather through stages of knowledge, persuasion, decision, implementation, and confirmation.

The introduction indicates that some preachers remain in the category of late adopters, while audiences (particularly younger generations) have reached the stages of early adoption or even early majority in their use of digital media. This imbalance explains why da'wah that is not creative and adaptive risks losing its relevance amid changing patterns of media consumption. Within Rogers' framework, creative da'wah functions as a strategy to enhance the compatibility of religious messages with the values, experiences, and communicative needs of digital audiences.

Meanwhile, technological determinism provides a more structural explanation for why changes in media inevitably compel changes in da'wah practices. Marshall McLuhan's well-known proposition that "the medium is the message" emphasizes that media are not neutral channels, but actively shape how people think, interact, and construct social reality.[13] Digital media, with their visual, fast-paced, and interactive characteristics, deterministically influence the form and style of religious messages. As emphasized in the introduction, contemporary da'wah spaces are increasingly competitive and attention-based, making creativity no longer a normative choice but a logical consequence of the technological logic that frames contemporary religious communication.[14]

Derivative theories of technological determinism, such as the concept of the mediatization of religion, further clarify the position of da'wah in the internet era. This perspective explains that religion no longer exists outside the media, but is instead reconfigured through the logic of modern media.[15] When da'wah is not presented strongly and attractively in digital media, these spaces are likely to be filled by

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[13] Marshall McLuhan, *The Gutenberg Galaxy: The Making of Typographical Man.* (Toronto: University of Toronto Press, 1962); Everett M Rogers, "The Extensions of Men: The Correspondence of Marshall McLuhan and Edward T. Hall," *Mass Communication & Society* 3, no. 1 (2000): 117–35, https://doi.org/https://doi.org/10.1207/S15327825MCS0301_06; Leo Marx and M. R. Smith, *Does Technology Drive History? The Dilemma of Technological Determinism* (Cambridge: Massachusetts Institute of Technology Press, 1994).

[14] Moch Syarif Hidayatullah et al., "The Cyber Islam Contestation in Indonesia," *International Journal of Advanced Science and Technology* 29, no. 7 (2020): 34–44.

[15] Stig Hjarvard, "Mediatization and the Changing Authority of Religion," *Media, Culture & Society* 38, no. 1 (2015): 8–17, https://doi.org/https://doi.org/10.1177/0163443715615412.

alternative discourses that may not align with Islamic values. This condition reflects the assumption that religious authority now competes with non-religious actors, influencers, and platform algorithms in producing and distributing religious meaning in the digital public sphere. In this context, creative da'wah serves as a strategy to maintain the symbolic authority of Islam amid fragmented religious discourses.

Furthermore, the media ecology approach helps explain the dynamic relationship between technology, culture, and da'wah practices. Digital media create a new communicative ecology that requires religious messages to be delivered in dialogical, participatory, and multimodal forms [16]. The introduction highlights that da'wah is no longer a one-way process, but must engage actively with critical and participatory audiences. This shift indicates a transition from linear communication models toward interactive communication models, in which creativity functions as a form of ecological adaptation to an ever-evolving media environment.[17]

B. Method

This study employs a Systematic Literature Review (SLR) method to comprehensively examine the opportunities and challenges of Islamic da'wah in the internet era, particularly in relation to creative da'wah practices and digital media transformation. The SLR approach is selected because it enables researchers to systematically, transparently, and replicably identify, evaluate, and synthesize existing scholarly findings, thereby producing a structured and robust conceptual understanding of a particular field of study.[18]

Conceptually, the SLR in this study follows the approach developed in management and social science research, which emphasizes a planned, explicit, and well-documented literature search process.[19] The SLR procedure consists of several

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[16] Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books, 1993).

[17] Mia Lövheim and Stig Hjarvard, "The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions," *Journal of Religion, Media and Digital Culture* 8 (2019): 206–25.

[18] Barbara Kitchenham and Pearl Brereton, "A Systematic Review of Systematic Review Process Research in Software Engineering," *Information and Software Technology* 55, no. 12 (2013): 2049–2075, https://doi.org/https://doi.org/10.1016/j.infsof.2013.07.010.

[19] David Tranfield, David Denyer, and Palminder Smart, "Towards a Methodology for Developing Evidence-informed Management Knowledge by Means of Systematic Review," *British Journal of Management* 14, no. 3 (2003): 207–22, https://doi.org/https://doi.org/10.1111/1467-8551.00375.

main stages, including the formulation of research questions, systematic literature searching, study selection, quality assessment of sources, and the synthesis and analysis of findings.

The literature search was conducted using reputable academic databases, such as Google Scholar, and nationally accredited journal portals. The search employed combinations of keywords including da'wah, Islamic communication, digital religion, media and religion, creative da'wah, diffusion of innovations, technological determinism, and mediatization of religion. These keyword combinations were designed to capture literature that is theoretically and empirically relevant to the focus of the study.

The inclusion criteria consisted of peer-reviewed journal articles, academic books, and conference proceedings published within a defined time range, written in either Indonesian or English, and directly related to da'wah, digital media, and communication theories. The exclusion criteria included non-academic popular writings, opinion pieces, and sources that did not undergo a peer-review process. The selection process was carried out in stages through title screening, abstract review, and full-text reading to ensure alignment with the research focus.[20]

Data analysis in this SLR was conducted using a thematic synthesis approach. Each selected source was coded according to key themes, such as transformations in the da'wah landscape, digital media adoption, creative da'wah practices, and the ideological and cultural implications of media use. This approach enables the identification of patterns, research gaps, and conceptual relationships among theories, particularly diffusion of innovations, technological determinism, and the mediatization of religion.[21]

C. Opportunities of Da'wah and Tarbiyah

The rapid development of social media has brought significant changes to the practice of Islamic da'wah in the digital and globalized era.[22] Da'wah activities that were

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[20] Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, https://doi.org/https://doi.org/10.1191/1478088706qp063oa.

[21] Virginia Braun and Victoria Clarke, *Thematic Analysis: A Practical Guide* (New York: SAGE Publications, 2021).

[22] Rama Kertamukti, "Instagram Religious Moderation Dialogue Space for Generation Z," *Nyimak: Journal of Communication* 6, no. 2 (2022): 229, https://doi.org/10.31000/nyimak.v6i2.6670.

traditionally conducted through conventional methods such as sermons in mosques and religious study circles have gradually shifted to digital spaces that are more open, fast-paced, and interactive. This transformation does not merely indicate a change of medium, but also reflects broader changes in patterns of religious communication, audience characteristics, and strategies for conveying Islamic messages in contemporary society.

Previous studies indicate that social media offers substantial opportunities for Islamic da'wah to reach wider and more diverse audiences. Platforms such as YouTube, Instagram, and TikTok enable da'wah messages to be disseminated globally with relatively low cost and high outreach potential.[23] Social media also allows preachers to adapt da'wah content to the preferences of digital audiences, for instance through short videos, visual-based messages, and interactive discussions via comment sections or live-streaming features.[24] This condition makes da'wah more accessible, particularly to younger generations who constitute the largest group of internet users.

Beyond expanding outreach, social media creates opportunities for creativity in Islamic da'wah. Da'wah is no longer limited to one-way communication, but increasingly develops into a dialogical and participatory process. Creative da'wah content that is relevant to the social realities of audiences has proven to be more effective in attracting attention and fostering engagement. In this context, social media functions not only as a channel for message delivery, but also as a space for negotiating religious meaning in a dynamic and interactive manner.

Despite these opportunities, the use of social media in da'wah also presents serious challenges. The three studies consistently highlight issues such as message distortion, the spread of hoaxes and disinformation, and the risk of misinterpretation of Islamic teachings due to the lack of contextual depth and religious authority in digital

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[23] Memet Isa Baharudin and Muhammad Roflee Waehama, "Social and Cultural Implications of Da ' Wah Through Social Media," *Jurnal Iman Dan Spiritualitas* 4, no. 4 (2024): 337–46, https://doi.org/https://doi.org/10.15575/jis.v4i4.36728.

[24] Yogi Fery Hidayat and Nurkholis Nuri, "Transformation of Da ' Wah Methods in the Social Media Era : A Literature Review on the Digital Da ' Wah Approach," *IJoIS: Indonesian Journal of Islamic Studies* 4, no. 2 (2024): 67–76, https://doi.org/10.59525/ijois.v4i2.493.

spaces.[25] Furthermore, not all preachers possess adequate digital competence to manage online content professionally and responsibly. These conditions may undermine the credibility of da'wah and open space for shallow or problematic religious discourses.

Therefore, maximizing the opportunities of social media for Islamic da'wah requires a strategic and ethical approach. Recommended strategies include enhancing digital literacy among preachers, strengthening media and communication skills, collaborating with content creators or influencers who have sound Islamic knowledge, and managing engaging da'wah content while maintaining the substance and integrity of Islamic teachings. This approach underscores that creativity in da'wah does not mean simplifying religious teachings, but rather contextualizing Islamic values so that they remain relevant and meaningful in the digital era.[26]

Overall, social media represents a strategic opportunity for Islamic da'wah in the midst of globalization and digital transformation. When utilized creatively, wisely, and responsibly, social media can serve as an effective medium for disseminating Islamic values in a broad, inclusive, and sustainable manner. The challenges that accompany digital da'wah further emphasize the importance of innovation that is not only technologically adaptive, but also firmly grounded in ethical principles, scholarly authority, and the spirit of Islam.[27]

From the perspective of diffusion of innovations theory, the growing use of social media in Islamic da'wah reflects an ongoing process of innovation adoption within Muslim communities. Social media platforms function as innovations that are gradually accepted by religious actors through stages of awareness, persuasion, decision, implementation, and confirmation.[28] The reviewed studies indicate that many da'wah practitioners are still in the late adopter category, while audiences (particularly younger

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[25] Hanna Noviana, Muhammad Ramdani, and Muhammad Mufti Najmul Umam Assondani, "Islam Opportunities In The Era Of Globalization (Case Study Of Da ' Wah In Sosial Media)," *JSPH: Jurnal Sosial Politik Humaniora* 2, no. 1 (2025): 1–6, https://jurnal.kalimasadagroup.com/index.php/JSPH/article/view/1518/832.

[26] Mohammad Darwis, "Revitalisasi Peran Pesantren Di Era 4.0," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 6, no. 1 (2020): 128–37.

[27] Roby Seprya, "Konsep Pembelajaran Pai Berbasis Aswaja Al-Nahdliyah Sebagai Upaya Mewujudkan Pendidikan Multikultural," *Al-Mujahadah: Islamic Education Journal* 1, no. 1 (2023): 111–18.

[28] Rogers, *Diffusion of Innovations, 5th Edition*.

users) have largely moved into early adoption or early majority stages. This gap explains why creative and media-oriented da'wah strategies are increasingly necessary: creativity enhances the perceived compatibility and relative advantage of digital da'wah, making religious messages more aligned with the communicative habits and expectations of digital audiences.

The findings can also be interpreted through the lens of technological determinism, which emphasizes that media technologies actively shape social practices, including religious communication. As McLuhan argues, media are not neutral tools but environments that restructure human perception and interaction.[29] The visual, fast-paced, and interactive nature of social media deterministically influences the form, style, and rhythm of da'wah messages. In this context, the emergence of short videos, live streaming, and interactive comment-based preaching is not merely a strategic choice, but a response to the structural logic of digital media. Consequently, creative da'wah becomes a technological necessity rather than a purely normative preference.

Furthermore, the opportunities and challenges of digital da'wah identified in this study resonate with theories of mediatization of religion and media ecology. Mediatization theory explains that religion is increasingly shaped by media logic, leading to shifts in religious authority, representation, and meaning-making processes.[30] Social media platforms create a communicative ecology in which religious messages compete with diverse narratives, influencers, and algorithmic structures for public attention. In such an environment, da'wah must adapt by becoming more dialogical, participatory, and multimodal, as suggested by media ecology scholars.[31] These theoretical insights reinforce the argument that creative da'wah is an adaptive response to a transformed media ecosystem, aimed at sustaining the relevance, credibility, and moral influence of Islam in the digital public sphere.

Beyond da'wah practices, the internet era also opens wide opportunities for tarbiyah or Islamic education to expand its reach and pedagogical impact. Digital

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[29] Marshall McLuhan, *Understanding Media: The Extensions of Man* (Massachusetts: MIT Press, 1994); Marx and Smith, *Does Technology Drive History? The Dilemma of Technological Determinism*.
[30] Lövheim and Hjarvard, "The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions."
[31] Postman, *Technopoly: The Surrender of Culture to Technology*.

platforms enable learning processes to transcend spatial and temporal boundaries, allowing Islamic knowledge to be accessed through online classes, webinars, educational videos, podcasts, and interactive learning communities. These developments provide space for more flexible, personalized, and lifelong learning models, particularly for younger generations who are already embedded in digital environments. In this sense, the internet does not merely function as a tool for information dissemination, but as an educational ecosystem that supports continuous religious learning and value formation in everyday life.

Moreover, the digital environment allows Islamic education to become more dialogical and participatory, encouraging learners to actively engage with religious knowledge rather than passively consume it. Online discussions, collaborative learning spaces, and multimedia-based educational content create opportunities for critical reflection, contextual interpretation, and the integration of Islamic teachings with contemporary social realities. When approached thoughtfully and ethically, these opportunities position tarbiyah as a dynamic process that nurtures intellectual openness, moral awareness, and digital responsibility. Thus, the internet era offers not only challenges, but also a constructive space for Islamic education to evolve in ways that are relevant, inclusive, and responsive to the complexities of modern society.

D. Challenges of Da'wah and Tarbiyah

The advent of the internet has brought about significant changes in various aspects of life, including the realm of dakwah (Islamic propagation) and tarbiyah (Islamic education). The advancement of information and communication technology has opened up new opportunities for the dissemination of Islamic teachings, but it also presents considerable challenges. This article discusses the primary challenges faced by Islamic preachers and educators in conducting dakwah and tarbiyah in the internet era.[32]

The first challenge is the prevalence of unverified information. Numerous websites and social media accounts disseminate inaccurate or even misleading information about

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[32] Seprya, "Konsep Pembelajaran Pai Berbasis Aswaja Al-Nahdliyah Sebagai Upaya Mewujudkan Pendidikan Multikultural."

Islam, leading to misconceptions and confusion among the public, particularly among young people who are more susceptible to online influences. The second challenge is the proliferation of non-Islamic content, such as pornography and violence, which can influence the behavior and attitudes of the public, especially young people, and hinder dakwah and tarbiyah efforts.[33]

The third challenge is the shift in communication patterns, from face-to-face interaction to online communication, resulting in reduced social interaction and diminished effective communication skills, which can impede dakwah and tarbiyah efforts. The fourth challenge is the increased awareness of privacy, making people more cautious about receiving information and interacting with others, thereby posing difficulties for Islamic preachers and educators in reaching out to the community and conducting dakwah and tarbiyah. To address these challenges, Islamic preachers and educators must develop effective strategies for dakwah and tarbiyah in the internet era. Some potential solutions include enhancing digital literacy, creating high-quality Islamic content, leveraging social media, and fostering social interaction with the community.

In conclusion, the internet era has brought about significant changes in the realm of dakwah and tarbiyah.[34] Islamic preachers and educators must develop effective strategies to reach out to the community and conduct dakwah and tarbiyah effectively in this digital age. In addition to the challenges outlined above, the internet era has also given rise to the fragmentation of religious authority. The presence of Islamic preachers and educators in digital spaces is no longer mediated by formal religious institutions, causing religious authority to be increasingly shaped by popularity, algorithms, and follower counts. This condition potentially shifts traditional standards of scholarly legitimacy in dakwah and tarbiyah, as simplistic or sensational religious messages tend to gain more visibility than rigorous and contextual interpretations. As a result, the

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[33] Muchammad Iqbal Chailani et al., "Teori Belajar Humanistik Dan Implikasinya Dalam Pembelajaran PAI," *Jurnal Pendidikan* 33, no. 2 (2024): 583–94, https://doi.org/10.32585/jp.v33i2.5287.

[34] Akbar Trio Mashuri, Abdul Rojak Lubis, and Agoes Moh Moefad, "Construction of Religious Moderation at Nahdlatul Ulama Online Media in East Java," *MUHARRIK: Jurnal Dakwah Dan Sosial* 6, no. 1 (2023): 71–86.

public (particularly younger generations) may experience disorientation in identifying credible and authoritative religious references.[35]

Another significant challenge relates to the political–economic logic of digital platforms that influences the production and circulation of dakwah content. Social media platforms operate within an attention economy that incentivizes content creators to tailor messages to market preferences and algorithmic demands. In the context of dakwah and tarbiyah, this dynamic can create tension between the normative ideals of Islamic teachings and the pressure to simplify messages for broader reach and engagement. Without critical awareness, dakwah risks being reduced to motivational or entertainment-oriented religious content that lacks pedagogical depth and intellectual rigor.

Furthermore, the fast-paced and fragmented nature of digital communication poses methodological challenges to tarbiyah, which is inherently a continuous and transformative process. Islamic education emphasizes not only the transmission of knowledge but also the cultivation of character, attitudes, and consistent religious practice. Interactions that are brief, discontinuous, and often devoid of sustained guidance make it difficult to internalize these values effectively. Therefore, dakwah and tarbiyah in the internet era require more reflective and integrative approaches that are capable of bridging digital engagement with sustained formative processes in everyday life.

E. Conclusion

This study demonstrates that the internet era has fundamentally reshaped the landscape of Islamic da'wah and tarbiyah, not only at the level of media use but also in terms of communication logic, religious authority, and educational practices. Digital media function as a new environment that compels da'wah to become more creative, dialogical, and participatory in order to remain relevant within a fast-paced and competitive public sphere. From the perspective of diffusion of innovations, creativity

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[35] Hanung Sito Rohmawati, Zulkifli, and Nashrul Hakiem, "Mediatization and Hypermediation in Digital Religion and the Transformation of Indonesian Muslim Religious Practices through Social Media Usage," *Jurnal Sosiologi Agama* 18, no. 2 (2024): 133–50, https://doi.org/https://doi.org/10.14421/jsa.2024.182-01.

enhances the compatibility of da'wah messages with the communicative habits of digital audiences, while technological determinism explains why changes in media inevitably demand changes in religious communication strategies.

At the same time, the findings highlight that tarbiyah or Islamic education faces both opportunities and challenges in the digital ecosystem. While online platforms enable broader access, flexibility, and lifelong learning, they also raise concerns regarding superficial understanding, fragmented religious authority, and the dilution of pedagogical depth. Consequently, Islamic education must strike a balance between openness and guidance, accessibility and scholarly rigor, as well as creativity and ethical responsibility. Overall, this article argues that creative da'wah and adaptive tarbiyah are not optional innovations, but necessary responses to a transformed media ecology. When grounded in Islamic ethical values, scholarly legitimacy, and critical pedagogical frameworks, digital media can serve as a constructive space for sustaining the moral, educational, and spiritual influence of Islam in contemporary society.

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