

Multicultural Da'wah in the Digital Realm: Spreading Inclusive Islamic Messages in the Virtual World

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KEYWORDS	ABSTRACT
Da'wa Multicultural; Inclusive; Cyberspace	The emergence of exclusive and intolerant religious narratives in the digital space has the potential to erode the multicultural spirit in Indonesia. In the context of <i>da'wah</i> , such a reality requires effective strategies as an effort to prevent and minimize division. However, the situation in various <i>da'wah</i> spaces still shows partiality, meaning the <i>da'wah</i> message is not delivered in accordance with the cultural, social, and digital literacy conditions of the audience. This remains a challenge to be addressed in <i>da'wah</i> , especially in cyberspace. Based on this reality, this study aims to examine the concept of inclusive <i>da'wah</i> as a strategy capable of accommodating differences and preventing religious exclusivism in cyberspace. The research method uses a qualitative approach with a literature review method. The results show that inclusive <i>da'wah</i> in the digital realm is conducted based on constructive, educational, participatory, and contextual communication. Inclusive <i>da'wah</i> in the virtual world can be applied to digital media such as social media, YouTube, podcasts, blogs, and websites. This research has implications for the development of a more inclusive and responsive digital <i>da'wah</i> model.

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INTRODUCTION

Islam, as a religion of *rahmatan lil 'alamin* (mercy to all the worlds), aims to promote and realize a life filled with peace, harmony, understanding, and acceptance of diversity. Muslim scholars argue that the Islamic teaching of *rahmatan lil 'alamin* is highly suitable for implementation in Indonesia's pluralistic society. This view is based on the meaning of the word “*rahmat*,” which signifies warmth, compassion, and humanity, while “*alamin*” means the universe or the worlds. Thus, the teaching of *rahmatan lil 'alamin* does not treat differences and diversity as problems that could lead to division but rather as a source of mercy for all creation (Hamdi, 2021). Through this universal principle, *da'wah* (Islamic propagation) is expected to adapt to the dynamics of social life.

Social life continues to undergo transformation, one aspect of which is the way people interact with one another. This change refers to shifts in communication patterns and social relationships resulting from technological advancements. Society now communicates not only through direct face-to-face interactions but also via digital media and social media (Kusumo & Mariana, 2025). These changes also affect the process and practice of *da'wah*. *Da'wah* can now be conducted through the internet, which accelerates the dissemination of messages and information. Currently, *da'wah* is trending toward the emergence of virtual *da'i* (preachers) and

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virtual *mad'u* (audiences) (Fakhruroji, 2017). However, behind the progress and convenience offered by technology lie significant challenges. Communication technology, if not used wisely, can lead humanity toward unhealthy influences. Concerning phenomena often emerge in virtual spaces, such as the proliferation of religious narratives that tend to be exclusive, intolerant, or even radical. This reality is known as digital intolerance or cyber-radicalism (Ummah, 2020). The gap between technological advancements and the rise of cyber-radicalism is not merely an assumption but is supported by research data.

The National Research and Communication Agency (BRIN) released data showing that in 2023 there was significant polarization on social media, even though real-life community harmony remained relatively good. Additionally, the Setara Institute reported that in the same year, at least 24.2% of Indonesian students were classified as passively intolerant, 5% as actively intolerant, and 0.6% as exposed to extremist ideologies; moreover, 83.3% believed that *Pancasila* is not always relevant as Indonesia's national ideology. These statistics need to be reduced by instilling an inclusive religious mindset (M. Fathurrozi, 2025). In the context of digital *da'wah*, cyberterrorism and cyber-radicalism are core issues that are misaligned with the inclusive character and approach of *da'wah*. Both fall under illegal actions that must be addressed with concrete strategies to achieve effective *da'wah*.

Such crimes or acts of terrorism also appear on various websites masquerading as Islamic platforms. Previous research by Nirhamna found that sites such as beritamuslim.wordpress.com, Indonesia.faithfreedom.org, <http://gengster.t35.com/>, and 121 other websites openly blaspheme and insult Islam through their narrative posts. These sites attempt to distance Muslims from authentic Islamic teachings through the deviant opinions they produce (Fadillah et al., 2022). The existence of such activities demands strategic steps to protect society from misinformation and radicalization. There is a need to understand the mechanisms, factors, and effective strategies for preventing and minimizing exclusive actions, as they can hinder the creation of open, moderate, and inclusive dialogue spaces in the digital world.

However, imbalances in digital *da'wah* strategies—such as partiality and a lack of understanding of the *mad'u*'s psychosocial dynamics—are still encountered (Muliadi, 2017). As a result, instead of embracing a multicultural audience, digital *da'wah* often triggers polarization and divides audience groups based on narrow religious understandings. One-way *da'wah* practices have proven ineffective in adapting to the diverse and dynamic nature of online audiences (Nazar Naamy, 2023). This reality reveals a serious concern: exclusive religious narratives spreading in digital spaces have eroded the spirit of Islamic multiculturalism in Indonesia. Therefore, urgent efforts are needed to balance and present *da'wah* content that promotes inclusivity, unity, and respect for diversity in the virtual world.

The research gap lies in the insufficient focus on inclusive *da'wah* strategies in digital spaces, particularly the challenges associated with navigating cultural differences and digital literacy. Previous studies have examined the effects of digital media on *da'wah* (Nazar Naamy, 2023), but they have generally overlooked how inclusive messages can be effectively communicated across diverse audiences in a virtual environment. While there are studies on religious narratives in cyberspace, few have focused on the application of inclusive *da'wah* strategies within these spaces. This gap highlights the urgency of researching

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how digital *da'wah* can overcome the challenges of intolerance and exclusivism while promoting unity.

The urgency of this research is underscored by the rise of digital radicalism and the fact that many Indonesians are still vulnerable to exclusionary digital narratives. According to the National Research and Communication Agency (BRIN, 2023), social media in Indonesia has witnessed increasing polarization despite positive community relations in real life. This study seeks to fill the gap by analyzing the strategies of inclusive *da'wah* in the digital realm. The study aims to offer new strategies that embrace diversity and promote unity in online religious discourse.

The novelty of this research lies in its focus on developing inclusive *da'wah* strategies for the digital age. While previous studies have examined *da'wah* through digital platforms, they have not specifically addressed how to ensure that *da'wah* messages are inclusive and accessible to diverse audiences. By applying a contextual approach to the digital environment, this study will provide a fresh perspective on delivering *da'wah* messages that bridge cultural divides, using inclusive, educational, and participatory methods.

This research will focus on the concept of inclusive *da'wah* in digital media, defined as a *da'wah* strategy that acknowledges audience diversity, uses nonjudgmental language, and encourages constructive dialogue, serving as an analytical tool to examine these issues. Based on the background presented, this study formulates the core problem: how can inclusive *da'wah* be developed through digital media in the context of multicultural *da'wah*? The objective of this research is to analyze and describe the patterns of developing and disseminating inclusive messages in the digital realm within the context of multicultural *da'wah*.

METHOD

This research was a qualitative study employing a literature review approach to collect and examine theories and concepts relevant to the researched topic (Faisol Hadi, 2021). The study sought to examine the concept of inclusive *da'wah* in digital media based on several pre-existing academic literature sources. The primary data sources were obtained from Islamic literature on inclusive *da'wah* and verses from the *Al-Qur'an*. Supporting data were drawn from books, scientific articles, and official data released by BRIN regarding polarization on social media. The presented data served as one of the bases for the urgency of conducting this research. Additionally, the researcher utilized reports released by the Setara Institute team as supplementary information to the previous data. Both datasets indicated that *da'wah* still faced challenges in the form of intolerant and exclusive attitudes within society.

The analysis technique used was descriptive qualitative analysis, involving the examination, interpretation, and categorization of data based on the study's main themes (Fadli, 2021). The obtained data were interpreted and organized systematically to illustrate the relationship between the concept of inclusive *da'wah* and its development in digital media. According to Flick in the book *Understanding Qualitative Research*, the analysis stage is a determining factor in a study's results (Ahmad, 2021). The analysis also involved breaking down the data into smaller parts and then recombining those parts.

RESULTS AND DISCUSSIONS

Development of Inclusive Da'wah in Digital Media

The globalization era since the 21st century has created new demands in all aspects of human life. To connect Islamic teachings with the transformation of human life, a re-actualization of Allah's words in the *Al-Qur'an* is necessary. *Da'wah* must be delivered through enlightenment, not in an overly technical manner, but through lectures that address contemporary realities, such as human social and economic needs. Thus, *da'wah* is not merely rhetorical but is realized in real life through the utilization of supporting tools.

The re-actualization of Allah's words in the *Al-Qur'an* essentially involves bringing divine messages back to life so that they remain relevant to contemporary social, cultural, and humanitarian challenges. The universal values in the *Al-Qur'an*, when properly understood, can serve as a foundation for inclusivism. Especially in this era of globalization, inclusivism and exclusivism are widely debated, as the effects of globalization potentially blur the boundaries between them (Mujahidillah & Sukmayadi, 2023). The term “inclusive,” interpreted as an attitude of openness, is sometimes misunderstood, where openness becomes boundless. The collapse of boundaries between the two certainly raises concerns among Muslims.

Unbounded inclusivism finds fertile ground in the current era. Technological advancements not only change how humans interact and access information but also open new spaces for spreading values that contradict Islamic inclusivism. The form of inclusivism that must be approached with caution is uncritical openness to external cultural influences, which may erode the faith and moral values of Muslims. The openness of information allows society to easily consume religious content without adequate filtration. As a result, many individuals may tend toward extreme and exclusive thinking and actions (Munir et al., 2022). In such circumstances, inclusivism must be practiced selectively while paying attention to appropriate boundaries. The modern era provides opportunities for *da'wah* to implement an inclusive approach in realizing multicultural *da'wah*. The interactive nature and high accessibility of digital media can expand the reach of inclusive *da'wah*. This moment becomes an opportunity for *da'i* to utilize digital media as a creative and transformative *da'wah* medium, presenting relevant and calming Islamic messages that embrace all segments of the *ummah*.

1. Social Media

Social media platforms such as Facebook, Instagram, TikTok, X, Threads, and others enable preachers to deliver Islamic messages in diverse formats. These can include video reels, vlogs, live streaming, Islamic animations, infographics, and educational captions or threads. *Da'wah* through social media offers several conveniences, including easy access from anywhere and a variety of interactive features. For example, on Instagram, preachers with public accounts can directly access or view audience insights. The diverse backgrounds of audiences make *da'wah* on social media require an inclusive approach so that it can be accepted by all segments of society (Agustiananda, 2025). However, efforts to present inclusive *da'wah* in digital spaces do not proceed without challenges, especially when social media dynamics tend to show the opposite inclination.

Based on data from the Pew Research Center in 2022, social media algorithms demonstrate increasingly strong polarization through the circulation of content. Sensitive content containing polarizing elements tends to go viral more easily because it invites

comments from various audiences. Furthermore, UNESCO reported in 2022 that social media users in Indonesia still have relatively low digital literacy (Aras, 2025). This situation should be a concern for the government, religious leaders, and other stakeholders to collaborate in promoting digital literacy that goes beyond technical issues and addresses ethical and reflective aspects.

2. Youtube

Over the past decade, YouTube has become one of the most popular internet platforms used by *da'i* for *da'wah*. *Da'wah* through YouTube allows *da'i* to present content with longer durations, making it suitable as a medium for Islamic education. The features provided are diverse, such as live streaming, which *da'i* can use for direct broadcasts during *da'wah* sessions and save for viewing at any time (Bari, 2025). Several pieces of content carrying inclusive messages can easily be found on YouTube, such as reruns of the webinar “Building an Inclusive Plural Society through Strengthening Religious Moderation” uploaded by the TV BDK (Balai Diklat Keagamaan) KITA channel, and *da'wah* content by Habib Ja'far on the Noice YouTube platform in the “Different but Together” segment, characterized by rationality and inclusivity.

Inclusive messages are packaged and presented through engaging *da'wah* videos. The use of YouTube as a *da'wah* medium demonstrates that *da'wah* has adapted to technological advancements. The success of *da'wah* is determined by the truth of its material, the accuracy of its methods, and the strength of its media and tools (Irham, 2021). All three can be optimized through YouTube as a *da'wah* medium. The availability of curated *da'wah* content accompanied by reliable references ensures that *da'wah* messages are delivered accurately. On the other hand, YouTube's characteristics, which combine audio and visual communication, enable *da'i* to create content such as storytelling, Islamic discussions, thematic lectures, vlogs, and religious dialogues. This also highlights YouTube's strength as a *da'wah* medium with great potential for disseminating inclusive messages.

3. Podcasts

In 2005, podcasts began to attract public attention. One of the early podcasters to introduce podcast content on Blogspot was Boy Avianto with a platform named “Apa Saja Podcast.” Over time, podcasts continued to develop and eventually became one of the popular media formats following the emergence of the Spotify platform. Podcast popularity in Indonesia rose steadily due to Spotify's influence, as most listeners accessed podcasts through the platform. Indonesia holds the top position as the country with the largest number of podcast listeners in Southeast Asia. The term “podcast” originated from the launch of the iPod (an audio player device) produced by Apple in 2001. The term “podcast” is a combination of “iPod” and “broadcasting,” referring to audio broadcasts distributed digitally and originally associated with iPod devices. In general, the characteristics of podcasts are like those of radio. Both have a personal value and evoke the concept of “theater of the mind,” in which listeners feel a sense of closeness to the broadcaster through imagination or visualization of what is conveyed, even without visual elements (Mubarakah, 2022). Ultimately, podcasts share radio's character, allowing listeners to absorb information while performing other activities.

Indonesian society's preference for instant content is one reason why *da'wah* through podcasts can serve as an alternative medium for delivering *da'wah*. Additionally, podcast-

based *da'wah* is considered more flexible. Listeners with limited time can access religious messages packaged and delivered concisely yet substantively. Through podcasts, messages can be formatted as talk shows or dialogues, monologues, reviews, or themed episodes (Fabriar et al., 2022). One podcast featuring inclusive values is LogIn. Initiated by the preacher Habib Ja'far, this podcast has successfully bridged Indonesia's societal diversity. This is evident from its listener enthusiasm, reaching 80 million people, both Muslims and non-Muslims (Wardani & Gusmian, 2024).

The *da'wah* content on the LogIn podcast consistently discusses universal values such as peace and humanity. Habib Ja'far and Onad consistently present themes of love. For them, love is inherent in every human being. Therefore, discussions about love are essential to foster collective peace and harmony. The intended context of love prioritizes interfaith equality, recognizing that every religion possesses universal values such as goodness, peace, unity, and compassion (Muhammad, 2024). The material presented is sensitive to the symbols and values of other religions and uses empathetic language often interspersed with humor. The LogIn podcast aims to build brotherhood (*ukhuwah*) among fellow Muslims and people of other faiths.

4. Mobile Applications

Technological advancements are not only marked by the widespread use of social media but also by the availability of mobile applications that facilitate human needs. Mobile applications are considered more efficient for *da'wah* management. They can be used to record *da'i's da'wah* plans or agendas, and the communication established can be two-way (Septiayusilviona, 2025). Mobile apps such as WhatsApp, Telegram, Line, and other platforms enable *da'i* or management teams to create groups for discussions or feedback collection. Meanwhile, apps such as Google Calendar and Trello can help *da'i* schedule activities and activate reminder notifications. Commonly used *da'wah* apps include Muslim Pro, NU Online, Aku Muslim, and KitaBisa.

Although conflicts in app-based *da'wah* are said to be relatively low, there are several important aspects to consider in developing mobile *da'wah* applications. *Da'wah* is an activity of inviting people to goodness based on Islam; therefore, the first standard to be met is that references to religious evidence must be clearly included and based on verses from the *Al-Qur'an* and the Prophet's *Hadith*. Furthermore, an ideal *da'wah* app should have a specific focus, as including overly broad religious themes or scopes could blur priorities or the focus of study. Additionally, applications intended to be accessed by all groups should be equipped with user-friendly (easy-to-use) and memorable features (Yuwono et al., 2023). Just as Islam is characterized as a religion of ease, *da'wah* through mobile apps must also consider aspects of accessibility.

5. Blogs and Websites

Inclusive *da'wah* through blogs and websites is a form of disseminating Islamic teachings oriented toward values of openness, tolerance, and appreciation for diversity, while leveraging advancements in information technology. Through blogs and websites, *da'wah* messages can be delivered widely, effectively, and contextually to all segments of society without spatial or temporal limitations. Inclusive *da'wah* not only emphasizes the textual delivery of Islamic *sharia* but also prioritizes universal humanitarian values such as compassion, justice,

and respect for differences in beliefs and cultures. In this context, blogs and websites serve as digital *da'wah* media that allow *da'i* to convey Islamic messages through writings, articles, social reflections, and moderate religious perspectives that are easily accessible to the public.

The strengths of these media lie in their high accessibility, interactivity, and ability to archive information effectively for repeated access at any time (Kasir & Awali, 2024). Through an inclusive approach, *da'wah* content on blogs and websites should be composed in communicative, argumentative, and nondiscriminatory language to foster constructive dialogue between *da'i* and readers. Additionally, the scholarly references used should be sourced from the *Al-Qur'an*, *hadith*, and other reliable literature to ensure a strong academic foundation for the *da'wah* messages. Inclusive *da'wah* in digital media such as blogs and websites also has significant social implications, including expanding cross-cultural and geographical *da'wah* reach, enhancing digital religious literacy, and strengthening the image of Islam.

Based on the reality of using these four digital media, patterns of inclusive *da'wah* development can be observed. First, *da'i* and their organizing teams strive to build positive narratives through educational content that emphasizes tolerance and universal brotherhood. After disseminating positive narratives, *da'i* also involve *mad'u* in *da'wah* by creating two-way interactions. Subsequently, *da'wah* messages are delivered and adapted to the sociocultural conditions of the *mad'u* or audience. Thus, the developed pattern is constructive, educational, participatory, and contextual.

In general, *da'wah* in digital spaces represents an innovative movement in Islamic propagation that facilitates *da'i* in delivering their messages while also making it easier for *mad'u* to receive *da'wah* messages even without direct meetings. There are at least three reasons why *da'wah* in digital media is important. First, Muslims are spread across regions both in Indonesia and abroad. As is widely known, Islam is the religion with the largest number of adherents in Indonesia and ranks second globally; therefore, digital media *da'wah* aims to maintain connections with Muslims from other regions or countries.

Negative perceptions of Islam prevalent in society due to Western media reporting can be prevented and minimized through the utilization of digital media. *Da'wah* actors can build and disseminate clear narratives to counter anti-Islam propaganda. Thus, digital media *da'wah* is an effective step to improve the image of Islam. Moreover, the use of digital media demonstrates that Islam is not a rigid religion and can adapt to changing times as long as it does not contradict Islamic teachings (Muliadi, 2017). The utilization of digital media also helps maintain communication and synergy among *da'wah* communities.

CONCLUSION

The phenomenon of digital transformation has reshaped human interaction, communication, and sociocultural processes, which in turn influences how *da'wah* is packaged and delivered to society. The universal nature of digital media creates open spaces for dialogue and participation across diverse social groups, providing significant opportunities to spread inclusive messages in digital *da'wah*. Through platforms that transcend time and geographical boundaries, values such as *tasamuh* (tolerance) and *ukhuwah* (brotherhood) can be promoted using constructive, educational, participatory, and contextual approaches. Inclusive *da'wah* can be developed through social media platforms such as Facebook, Instagram, TikTok, X, and

Threads, as well as through YouTube and podcasts, which are widely used by contemporary audiences due to their accessibility and interactive features. In addition, *da'wah* mobile applications such as *Muslim Pro*, *NU Online*, and *Aku Muslim*, along with blogs and websites, offer important channels for disseminating Islamic messages through writings, reflections, and moderate religious perspectives. However, the effectiveness of these media is still limited by the relatively low level of digital literacy in society, making digital literacy awareness a key factor in the success of digital *da'wah*. Therefore, *da'i* are expected to develop adequate competencies in utilizing digital platforms, while the public is encouraged to strengthen their digital literacy. Future research should further explore the effectiveness of inclusive *da'wah* strategies across different digital platforms and examine how digital literacy influences audience engagement and the reception of inclusive Islamic messages in multicultural online environments.

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