



Islamic educational values in Ustadz Das'ad Latif's preaching on social media: A study of content analysis and the perceptions of generation Z in Salakan city

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Abstract

This study examines Islamic educational values within Ustadz Das'ad Latif's da'wah (Islamic preaching) on social media, by addressing the following questions; what forms do Islamic educational values take in Ustadz Das'ad Latif's da'wah content and how does Generation Z perceive the Islamic educational values found in Ustadz Das'ad Latif's da'wah content on social media? This study employed a qualitative research method, utilizing content analysis, in-depth interviews, and document analysis. The data were analyzed through data reduction, data presentation, data verification, and conclusion drawing. The results of the study indicate that ustadz Das'ad Latif's preaching embodies Islamic educational values predominantly concerning aqidah (faith), ibadah (worship), and akhlaq (morality), as well as values related to character education and social concern. These values are conveyed through calls to believe in Allah SWT, perform acts of worship, honor one's parents, cultivate noble character, and care for others, the environment, and society at large. His communicative and humorous delivery style, incorporating analogies, personal experiences, and real-life examples, makes the message easier to understand and accept. Ustadz Das'ad Latif's preaching method implements the three approaches outlined in Islamic preaching, such as wisdom, good counsel, and reasoning, in the best manner. These methods are applied in an integrated fashion through humor, advice, motivation, rhetorical questions, comparisons, and arguments relating to everyday life issues. Generation Z holds a positive yet critical perception of ustadz Das'ad Latif's preaching content on YouTube. The content is viewed as engaging, accessible, relevant, and beneficial for providing knowledge and motivation, as well as encouraging self-improvement and positive social engagement. As such, YouTube holds potential as a medium for dakwah targeting Generation Z, although factors such as information credibility, the appropriateness of humor, video duration, and source verification remain important considerations. Thus, the success of digital dakwah depends not only on the substance of the message but also on the ability to package it in a way that is relevant, communicative, and engaging, while remaining consistent with Islamic values.

Keywords: Islamic preaching, Islamic education, Preaching method, Education values

Introduction

Information and communication technology are advancing rapidly today. This is evident in human communication patterns, where individuals can connect with one another anytime and anywhere without face-to-face interaction, provided they have an internet connection (Nurdin & Godal, 2023) [15]. Consequently, we are inextricably linked to the evolution of information and communication technology, fields that see increasingly sophisticated innovations and applications. Access to these technologies has now become a primary human necessity. Information touching upon every aspect of life—social, cultural, educational, economic, political, and more can be easily accessed through these channels (Morales-Gómez & Melesse, 1998) [13]. A vast wealth of information and knowledge is available across various social media platforms, accessible with ease, convenience, and often at no cost. Alongside these technological advancements, human knowledge has expanded rapidly with the emergence of "new media" specifically interactive media known as the Internet, a global network of interconnected computers.

Furthermore, social media has emerged as a significant new medium within this internet landscape (Hussain & Wang, 2024a) [11]. It has become a major trend, attracting a wide audience ranging from children and teenagers to adults, largely because of the practical, user-friendly nature of these platforms. Moreover, social media facilitates communication, enabling interaction through spoken, written, audio, and visual formats.

Given the widespread global adoption of social media which now permeates every aspect of human life—it is unsurprising that so many people utilize it for various purposes, including as a medium for Islamic preaching (Kerim, Kurmanaliyev, Ongar, & Kaliyeva, 2025) [12]. The expansion of Islamic preaching via social media dates back to the early days of platforms like Friendster and Myspace. In this era of technological disruption, using social media or other technologies to convey the preaching message is a creative and effective strategy for engaging the audience, as these platforms allow for broad reach without the constraints of geography, location, space, or time (Hew, 2018; Nurdin, 2014) [9, 19]. However, the ease of

conducting preaching through social media does not mean the process is free from problems, obstacles, or challenges. On the contrary, while social media preaching presents unique challenges, it also offers new opportunities to enhance the quality and effectiveness of a preacher's speech. One challenge a preacher faces is the inability to meet their audience viewers or listeners face-to-face; consequently, a strong psychological connection between the preacher and the audience may not be fully established. There is also the risk of misinterpretation, where the audience might misunderstand a sermon's content, creating a disconnect between the preacher's intended message and the audience's comprehension. In reality, social media is also frequently exploited to distort a preacher's message; individuals may edit, omit, or add to a sermon before sharing it, thereby altering the original message.

Social media can be used for both positive and negative purposes; ultimately, it is up to the individual to decide whether to use it to accumulate good deeds or as a venue for sin and transgression (Holter, 2007; Hussain & Wang, 2024b) ^[10, 11]. This presents an opportunity for Islamic preachers to enhance the quality and effectiveness of their outreach via social media. They must cultivate an engaging presence and make the most of limited time when delivering their message, ensuring their content is impactful and compelling to the public. In today's rapidly evolving era of globalization, an increasing number of people are utilizing various social media platforms—such as Facebook, YouTube, Instagram, Twitter, Telegram, and WhatsApp to pursue their objectives across social, economic, political, governmental, and religious spheres. The profound influence of social media on individual lives is evident, particularly for those who use it constructively—such as preachers who provide immense value to the Muslim community by disseminating their message. Social media allows the message of Islamic preaching to be heard anytime and anywhere, transcending the constraints of space and time. The ultimate goal of this preaching is to remind others that worldly life is fleeting, the Hereafter is the eternal abode, and Allah SWT is the Supreme Authority. Consequently, religious messages conveyed by a preacher through social media content can be effectively understood by the audience, thereby shaping the perceptions and attitudes of Generation Z in accordance with the teachings of the Qur'an and the Sunnah.

Based on the preceding discussion, it is compelling to examine the forms of Islamic educational values found in social media Islamic preaching content, the strategies employed by preachers on these platforms, and the perceptions held by Generation Z in Salakan City regarding such outreach. Furthermore, it is essential to investigate the factors influencing Generation Z's acceptance of digital preaching and the effectiveness of social media as a medium for reaching this demographic. A comprehensive study is required to gain a profound understanding of these aspects, ensuring the research makes a genuine theoretical contribution to the study of preaching and Islamic education in the digital space, as well as a practical contribution for preachers, educators, preaching organizations, and policymakers in formulating digital outreach strategies that are educational, moderate, and focused on fostering Islamic character.

Literature review

The concept of Islamic preaching

Islamic preaching can be defined as a form of dissemination or propagation specifically, the spreading of religion and its development within society, as well as the call to embrace, study, and practice religious teachings (Ashlin-Mayo, 2013; Collamaty, Vosko, & Zenthoefer, 2016) ^[5, 7]. This aligns with definitions in Islamic encyclopedias, where preaching is understood as a call, a summons, or an invitation. Therefore, in simple terms, preaching can be interpreted as calling or inviting people toward goodness and truth, based on principles taught in the Quran and Hadith. Etymologically, the word preaching derives from da'ā, meaning "to invite" (Craddock, 2010) ^[8]. This implies that preaching is a process of inviting people to goodness and dissuading them from evil using effective methods and wisdom. Within Islamic terminology, this concept encompasses theological, moral, social-practical, and solidarity-based dimensions. Thus, it must be emphasized that equating preaching solely with propaganda is inaccurate; propaganda is typically conducted for the self-interest of the messenger, whereas Islamic preaching is carried out for the benefit of the community of believers) rather than for the interests of specific individuals or groups. Das'at Latif presents a similar understanding of Islamic preaching, describing it as a series of activities undertaken by Muslim individuals or groups as an expression of their faith. These activities are directed at other individuals, groups, or society at large to influence behavior to achieve the intended objectives. In principle, preaching signifies inviting or calling people to goodness. In Islamic terminology, it is the process of inviting people to goodness and dissuading them from evil through effective and wise means. The scope of preaching encompasses theology, morality, acts of worship, ethics, and solidarity. Thus, Islamic preaching can be interpreted as an effort by Muslims to invite humanity to do good deeds in accordance with the faith, Shari'a, and morals, or in accordance with the guidance of Islamic teachings, and to prevent humans from committing vile and evil acts, so that humans obtain safety and happiness in life in this world and in the afterlife.

The concept of Islamic education

Islamic education is a conscious and planned effort to guide, teach, and train learners to understand, internalize, and practice Islamic teachings, as well as to cultivate noble character in accordance with the Qur'an and Hadith (Askar, Nurdin, Pettalongi, Pettalongi, & Basire, 2025) ^[6]. This implies that Islamic education goes beyond the mere transmission of knowledge; it encompasses the entire process of instilling proper conduct and nurturing personal potential in alignment with the teachings of Allah SWT. Terminologically, Islamic education is defined as an educational system grounded in Islamic values; it is a deliberate effort to provide planned guidance aimed at developing personal potential both spiritual and intellectual shaping individuals who are pious and possess noble character, and establishing Islam as their guiding worldview. Scholars have formulated various definitions of Islamic education. For instance, Rustina *et al.* (2026) ^[24]

describe Islamic education as the process of cultivating noble character. Education aims not only to impart knowledge to learners but also to shape good habits, attitudes, and behaviors. Meanwhile, scholars (e.g., Abu-Nimer & Nasser, 2017; Amiruddin, Nurdin, & Ali, 2021) ^[1, 4] define Islamic education as the process of preparing the younger generation to fulfill their roles and transmitting Islamic knowledge and values aligning human activity in this world with the ultimate goal of reaping the rewards in the Hereafter. Furthermore, Islamic education is defined as instruction based on Islamic teachings specifically, the guidance and nurturing of learners so that, upon completing their education, they can comprehensively understand, internalize, and practice the Islamic faith they have embraced and adopt Islam as their worldview.

Preaching on social media

Social media is a medium people use to interact with one another by creating, sharing, and exchanging information and ideas within virtual networks and communities (Ahmed, Ahmad, Ahmad, & Zakaria, 2019; Amedie, 2015) ^[2, 3]. Its characteristics include being user-based and interactive; formed based on shared communication; interconnected; capable of conveying limitless, emotionally charged, and self-actualizing content; allowing for the rapid, real-time posting and dissemination of messages; being low-cost or even free; enabling users to determine interaction times; creating a record upon upload; and allowing for profile creation through the input of personal data. Currently, alongside the internet, social media has become perhaps the easiest and most effective platform for religious preaching, given that almost everyone uses platforms such as Facebook, Twitter, Instagram, BlackBerry Messenger, and others (Ratu, Liliweri, & Konradus, 2025; Wahyuningsih, Hakki, & Susanti, 2025) ^[21, 26]. Through these channels, even a single line of religious messaging can prove beneficial. Today, religious preaching via social media is not limited to religious teachers; the general public can also participate in sharing such messages. This shift aims to transform the trends among young people who are prone to wallowing in angst or melancholy. While social media originally served to help people make new friends and maintain old connections, for many it has shifted into a space for indulging in angst, as status updates are often filled with expressions of melancholy and complaints.

Similarly, Islamic preaching via the internet is no longer a novelty; dedicated websites featuring religious teachings and messages of goodness for Generation Z can serve as platforms for exchanging ideas and engaging in Q&A sessions on religious matters. This is particularly beneficial for those who are shy or prone to being swept up by the currents of modern life. Young people who might otherwise be reluctant or embarrassed to ask questions about religion can utilize these sites to seek answers and gain deeper religious insight. Consequently, preaching and technology are inseparable. When viewed through the lens of contemporary preaching, which seeks to be accessible to modern audiences, technology is by no means prohibited, even though the kind of rapidly evolving technology seen today did not exist during the time of

the Prophet. Preaching must keep pace with technological advancements to ensure its message remains relevant and easily accepted. While not all modern information technologies are inherently positive each carrying its own set of advantages and disadvantages for humanity-information technology can effectively serve as a medium for Islamic outreach. Technological progress is akin to a double-edged sword: on one hand, it facilitates tasks, yet on the other, it can cause harm. Ultimately, the impact of technology depends on who holds it; in the hands of a virtuous person, it yields beneficial results, whereas in the hands of a malicious person, it produces harmful consequences. The user determines the direction of its application, whether for good or ill. Therefore, preaching practitioners are expected to be adept at utilizing the fruits of information technology, such as social networking platforms like Facebook.

Methodology

This study uses qualitative methods. In qualitative research, theory serves only as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) ^[16, 20]. The data were collected through direct observation, in-depth interviews, and written document analysis at the research site (Nurdin, Pettalongi, Ahsan, & Febrianti, 2023; Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022) ^[17, 22, 23]. The research was conducted in Salakan District, Banggai Regency, Indonesia, and involved Generation Z. The researcher chose Generation Z as participants to understand their perceptions of Islamic education from online preaching delivered by Dasad Abd Latif. The results of this study can later serve as a reference and guideline for other online preachers in delivering Islamic teachings. Data were collected through direct observation, focus group discussions, in-depth interviews, and written document analysis. The interviews involved the school principal, five teachers, and ten students. The interviews were recorded and transcribed. The transcripts were reviewed with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) ^[18, 19]. The data analysis used a deductive approach, interpreted as a research procedure that produces deductive data from interviews and field notes. Data analysis used thematic analysis following Strauss and Corbin (1998) ^[25]. The analysis started with open, axial, and selective coding. The final result of the data analysis is the set of themes identified.

Results and Discussion

The profile of Ustadz Das'ad Latif

Ustadz Das'ad Latif is a prominent Islamic scholar and a popular social media figure. His full name and titles are Ustadz Dr. H. Das'ad Latif, S.Sos., S.Ag., M.Si., Ph.D. He was born in Bungi, Duampanua, Pinrang, South Sulawesi, on December 21, 1973, and is married to Naurah Shiddiqiyah. Ustadz Das'ad Latif earned bachelor's degrees from two different institutions simultaneously: a Bachelor of Religious Studies specializing in Islamic judiciary from the Faculty of Sharia at the State Institute for Islamic Studies Alauddin Makassar in

2000, and a Bachelor of Social Sciences specializing in Communication Studies from the Faculty of Social and Political Sciences at Hasanuddin University in 1998. He serves as a permanent lecturer at Hasanuddin University and as a visiting lecturer at several other universities. He subsequently pursued and completed a master's degree in Communication Studies at Hasanuddin University in 2004. Later, he completed his doctoral studies, earning a Ph.D. in Communication Studies from the National University of Malaysia (2016) and a second doctorate in Sharia Studies from the Islamic University of Makassar. In addition to his academic duties, Ustadz Das'ad Latif is known for teaching Communication Studies at various campuses, such as the University of 45 Islam Makassar and the University of Indonesia Timur Makassar. He is renowned for his lighthearted and relaxed lecturing style, often weaving Islamic messages into humorous stories that make them easily accessible to people from all walks of life.

Islamic educational values in Das'ad Latif's Da'wah content

The preaching Islamic outreach is a form of disseminating Islamic teachings aimed at guiding people toward the path pleasing to Allah SWT. It functions not merely as a means of conveying religious doctrine but also as an educational process that shapes the personality, character, and mindset of the Muslim community. Consequently, preaching is closely linked to Islamic educational values focused on cultivating individuals with faith, piety, and noble character. In modern society, preaching has changed significantly, particularly in the media used to disseminate it. While preaching was traditionally conducted via mosque pulpits, religious study circles, or face-to-face gatherings, it has now expanded into various digital platforms such as YouTube, Instagram, Facebook, TikTok, and podcasts offering broader opportunities to share Islamic values with the public.

The preaching content delivered through digital media aims not only to provide religious information but also to serve as an effective educational tool for the community. By presenting material that is engaging, communicative, and accessible, such content can instill Islamic values across diverse demographics ranging from children to adults, including Generation Z (youths aged 14 to 29). The Islamic educational values embedded in preaching content encompass all teachings that incorporate learning elements derived from the Quran and Sunnah. These values are intended to mold Muslim individuals who maintain a balance among spiritual, intellectual, moral, and social dimensions, thereby enabling them to lead their lives in accordance with Islamic guidance.

One of the most fundamental forms of Islamic educational value in Islamic preaching content is education about creed, or the articles of faith. The faith serves as the primary foundation of a Muslim's life, forming the basis of belief in Allah (SWT), the prophets, His scriptures, the angels, the Day of Judgment, and divine decree. Preaching content that reinforces faith helps the community maintain steadfastness amid life's various challenges. Beyond the faith, preaching content also incorporates educational values regarding acts of worship.

Material explaining the procedures for prayer, fasting, almsgiving, pilgrimage, Quranic recitation, and other forms of worship provides the public with a correct understanding, ensuring that worship is performed in accordance with Sharia guidelines.

Furthermore, moral character plays a dominant role in preaching content. Islam regards moral character as a reflection of the quality of a person's faith. Consequently, the preaching consistently emphasizes honesty, trustworthiness, humility, patience, courtesy, respect for parents, and regard for fellow human beings. The preaching content also teaches the importance of character education aligned with Islamic teachings. Values such as discipline, responsibility, hard work, steadfastness, and the drive for self-improvement are integral parts of the character education fostered through various preaching materials. Another form of Islamic educational value is the pursuit of knowledge. Islam holds knowledgeable people in high esteem, a concept frequently highlighted in both the Quran and Hadith. Therefore, preaching often motivates the community to keep learning, reading, conducting research, and developing beneficial knowledge.

Social concern is a crucial element of preaching (Islamic outreach) content. Islam teaches its followers to help one another, give charity, maintain bonds of brotherhood, and care for people in need. By conveying these values, preaching helps build a society characterized by compassion and solidarity. Beyond social concern, preaching content also imparts the value of Islamic brotherhood. Brotherhood among Muslims serves as a source of strength in fostering the unity of the Muslim community. The preaching encourages people to avoid hostility, slander, and division factors that can undermine the harmony of communal life. In a pluralistic society, preaching content also embodies the values of tolerance and mutual respect. Islam teaches its followers to coexist peacefully with others without compromising the principles of their faith. This value is essential for creating a harmonious life amidst diversity. Educational preaching content also emphasizes the importance of guarding one's speech and observing proper communication ethics. In the age of social media, information spreads rapidly; consequently, Muslims are expected to share accurate information, avoid slander, and use polite, wise language. Furthermore, the preaching guides on the importance of upholding trust and integrity in life. Honesty, responsibility, and consistency in adhering to virtuous values are traits that every Muslim should possess when navigating the various activities of daily life.

Advancements in information technology require Islamic preachers and creators of Islamic preaching content to be more creative in conveying Islamic messages. This creativity can be achieved through visual designs, short videos, infographics, animations, and engaging delivery methods, without compromising the substance of Islamic teachings. Despite utilizing digital technology, the content must remain grounded in the Qur'an, the Sunnah, and the reliable opinions of Islamic scholars. This is crucial to ensure the public receives correct, accurate information and to prevent misunderstandings about Islamic teachings.

Preaching content that incorporates educational value can positively influence behavioral changes within the community. Preaching serves not only to broaden religious understanding but also to encourage people to embody Islamic values in their personal lives, families, and social environments. The success of preaching is measured not merely by the size of the audience viewing or listening to the material, but by the extent to which the message transforms the public's mindset, attitudes, and behavior, guiding them toward a better life in accordance with Islamic teachings. Therefore, every piece of preaching content should be designed with due regard for education, exemplary conduct, and the welfare of the community. Educational preaching serves as a learning medium that can shape a generation of Muslims who are intelligent, possess noble character, and care deeply about their religion, society, and the environment.

Thus, the Islamic educational values embedded in preaching content represent a blend of knowledge dissemination, moral cultivation, strengthening faith, and character building all rooted in the Qur'an and Sunnah. These values transform preaching from a mere vehicle for conveying Islamic teachings into a continuous educational process aimed at building a society that is faithful, knowledgeable, and morally upright, and capable of navigating changing times without abandoning Islamic values. One Indonesian preacher widely known through digital media is Ustadz Das'ad Latif. His communicative delivery style interspersed with instructive humor and accessible language has made his lectures well-received across diverse segments of society. Through this approach, Islamic messages are conveyed more effectively without compromising the substance of the teachings.

Ustadz Das'ad Latif's preaching content places significant emphasis on strengthening faith as the foundation of a Muslim's life. In his various lectures, he urges the community to strengthen their faith in Allah SWT, increase their piety, and make the oneness of God the basis for facing life's challenges. This educational focus on *aqidah* serves as the primary foundation for shaping a Muslim's character. Beyond strengthening *aqidah*, Das'ad Latif's content also educates audiences on the importance of performing acts of worship with sincere devotion. Ritual prayer, reciting the Qur'an, remembrance of God, giving charity, and other forms of worship are presented not merely as obligations, but as means to draw closer to Allah SWT and improve the quality of one's life.

The value of moral character is a recurring theme in Das'ad Latif's sermons. Through various illustrations drawn from daily life, he encourages people to cultivate honesty, humility, respect for parents, trustworthiness, and compassion toward others. His delivery, enriched with concrete examples, makes it easier for the congregation to grasp the meaning of moral character in real-life contexts. Das'ad Latif's preaching also addresses the importance of guarding one's speech. In the age of social media, information spreads rapidly, prompting reminders to exercise caution in both spoken and written words. This guidance is particularly relevant given the challenges of digital communication, which often give rise to

slander, hate speech, and the dissemination of unverified information. The values of patience and reliance on God also feature prominently in Das'ad Latif's teachings. Through inspiring stories and explanations rooted in Islamic doctrine, he encourages people to remain patient when facing life's trials and to trust that every divine decree holds wisdom for His servants.

Beyond addressing the relationship between humans and God, Das'ad Latif's preaching also emphasizes the importance of interpersonal relationships. Values such as social concern, mutual assistance, respect for neighbors, the strengthening of social bonds, and the preservation of unity are frequently conveyed in his messages. These values reflect Islamic teachings that balance spiritual and social dimensions. Das'ad Latif's communication approach is a key factor in successfully conveying Islamic educational values. His use of well-balanced humor, real-life stories, and accessible language makes the material easier to receive without diminishing the message's seriousness. This method demonstrates that preaching can be engaging while remaining educational.

In many of his sermons, Das'ad Latif also encourages the public to adopt the Qur'an as a guide for life. This message embodies educational values that urge Muslims to read, understand, and practice the teachings of the Qur'an as a source of guidance for navigating life's challenges. Das'ad Latif's content also highlights the importance of family education. Topics such as the parental role in raising children, fostering a harmonious household, and instilling religious values from an early age are central to his preaching and highly relevant to contemporary society. This underscores the fact that Islamic education begins within the family environment. Furthermore, Das'ad Latif frequently reminds his audience of the importance of valuing time and utilizing one's life to perform righteous deeds. Such teachings encourage people to cultivate discipline, responsibility, and productivity in their daily activities as a form of devotion to Allah SWT.

Conclusion

Based on the transcripts of Ustadz Das'ad Latif's lectures, it can be concluded that his preaching conveys Islamic educational values predominantly concerning faith (**aqidah**), acts of worship, and moral character alongside values of character education and social concern. Values regarding faith are reflected in the fostering of belief in Allah SWT, conviction regarding death and the Hereafter, the importance of a good end, and the awareness that all blessings, wealth, and life itself are trusts from Allah SWT. Values regarding worship are evident in his calls to perform prayer, remembrance of Allah, blessings upon the Prophet, supplication, charity, and the dissemination of beneficial knowledge. Meanwhile, moral values are embodied through teachings on filial piety, raising righteous children, practicing patience, humility, and generosity, maintaining social ties, showing respect for the deceased, caring for the environment, and avoiding conflict and division. Furthermore, the lectures demonstrate that Islamic education is not solely oriented toward individual piety but also toward shaping individuals who care about education, society,

the environment, and national progress. Ustadz Das'ad Latif's strength lies in his communicative language, humor, analogies, personal experiences, and real-life examples, which make the Islamic message easier for the congregation to understand and accept. Thus, Ustadz Das'ad Latif's preaching serves as a medium of Islamic education that helps shape individuals who are faithful, devout in worship, possess noble character, demonstrate social concern, and can practice Islamic values in their daily lives.

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