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## **THE ROLE OF DIGITAL DA'WAH IN PROMOTING CRITICAL CONSCIOUSNESS AND DEMOCRATIC VALUES: A Socio-Religious Study In Indonesia**

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**Abstract:** *In Indonesia's increasingly digital religious landscape, online da'wah has become a key agent in influencing public reasoning and civic engagement. This research aims to provide digital da'wah with the potential to be a transformational force in shaping a more critical, open, and active Muslim society in democratic socio-political life. Using a quantitative approach, as many as 100 respondents were randomly selected to fill out a validated questionnaire. The results of statistical analysis showed a significant positive relationship between digital da'wah and the formation of critical and democratic thinking, with a correlation coefficient value of  $r = 0.602$  ( $p < 0.01$ ). Simple linear regression analysis showed that digital da'wah significantly predicted the formation of critical and democratic thinking, with a regression coefficient value of  $\beta = 0.547$  and a significance of  $p = 0.000$  ( $p < 0.05$ ). The  $R^2$  value of 0.363 indicates that 36.3% of the variation in critical thinking and democratic attitudes can be explained by the digital da'wah variable. These findings confirm that digital da'wah not only plays a role as a medium for the dissemination of religious values, but also as a means of forming critical thinking awareness and involvement in the democratic process in Indonesian society.*

**Keywords:** *Digital Da'wah; Critical Thinking; Democratic Attitudes; Urban Muslim Youth; Instagram-based Preaching.*

## INTRODUCTION

The rapid development of digital technology in the last two decades has had a significant impact in various areas of life, including in the way of religious society. In the context of Islam, digital transformation has given birth to a form of da'wah communication that was previously not widely known, namely digital da'wah. Digital da'wah refers to the activity of conveying Islamic teachings through information technology-based media such as social media, video streaming, podcasts, blogs, and other digital platforms (Pratama et al., 2024). This phenomenon not only changes the form of religious communication, but also affects interaction patterns, ideological preferences, and the way people understand and respond to the socio-political issues around them (Zainuddin et al., 2024).

However, behind the rise of digital da'wah, there is a big challenge that cannot be ignored, namely the low level of democratic literacy and digital literacy of the Indonesian people. A survey conducted by the Indonesian Survey Institute (LSI) in February 2024 shows that the level of public satisfaction with democracy continues to decline, from 77.7% in August 2022 to only 71.8% in early 2024. In fact, data from Kompas R&D in September 2022 revealed that 37.7% of respondents considered democracy in Indonesia to be deteriorating, and more than 69% were afraid to express their opinions openly. This reflects the weak critical awareness and low public trust in the democratic process.

In addition, a national survey conducted by the Indonesian Anti-Defamation Society (Mafindo) in November 2024 shows that the majority of Indonesians have limited ability to distinguish between true and hoax information. About 68% of respondents admitted that they do not always verify information before distributing it, and only a small percentage actively check the veracity of the messages received. The national digital literacy index released by the Ministry of Communication and Information and Katadata in 2021 also showed a score of 3.49 out of 5.00, which means that Indonesia is still in the medium category and has not reached the ideal level of digital literacy.

On the one hand, digital da'wah offers a great opportunity in the dissemination of Islamic values that are *rahmatan lil 'alamin*. But on the other hand, without adequate literacy, da'wah content can potentially strengthen polarization, expand disinformation, and reduce the space for democratic participation.

Therefore, it is important to review the role of digital da'wah, not only as a medium for disseminating religious teachings, but also as a means of forming critical awareness and instilling democratic values in society. Digital da'wah should not only prioritize moral and worship aspects, but also be able to encourage the active involvement of the people in a just, inclusive, and democratic socio-political life. Through this approach, digital da'wah can be a transformative instrument in building a Muslim society that is aware, critical, and oriented towards national values and public civility.

Indonesia, as the country with the largest Muslim population in the world as well as the largest democracy in the Southeast Asian region, faces quite complex dynamics. Indonesian democracy since the 1998 Reform era has continued to develop. People's

political participation increases, press freedom is constitutionally guaranteed, and civil society has ample space for expression (Rastami & Halking, 2023). However, in recent years, there have been concerns about democratic backsliding triggered by social polarization, the rise of religion-based hate speech, and the emergence of religious groups that question democratic principles such as pluralism, state secularism, and inclusive political participation (Jati, 2021).

Digital da'wah is one of the mediums that contributes to this dynamic. On the one hand, digital da'wah has great potential to spread Islamic messages that are cool, peaceful, and support democratic life (Naamy, 2023). Many moderate preachers use digital platforms to voice the importance of tolerance, social justice, human rights, and active participation in political life. But on the other hand, there is also da'wah content that tends to be exclusive, intolerant, and even openly rejects democratic principles and spreads identity politics propaganda (Pimay & Savitri, 2021).

This phenomenon is evident in the trend of using YouTube, Instagram, TikTok, and Twitter by digital preachers (Sikumbang et al., 2024). Some ustaz and da'i have millions of followers and produce content every day. This content not only discusses issues of faith and worship, but also touches on contemporary issues such as elections, the role of women, government policies, and even interfaith relations. When these narratives were consumed massively, they began to shape public opinion and influence the way people think about democracy and state systems.

It should be emphasized that democracy is not a foreign concept in the treasures of Islamic thought. Many contemporary Islamic figures and thinkers such as Nurcholish Madjid, Abdurrahman Wahid, and Mohammad Natsir have sought to harmonize Islamic values and democratic principles. Islam teaches deliberation, social justice, and accountability, all of which are in line with democratic values. However, in the current socio-political reality, there is a shift in meaning in people's understanding of democracy, which is partly influenced by the content of da'wah in the digital space (Rohman, 2019).

Various national surveys show that Indonesia's Muslim community in general supports democracy, but there is still ambiguity in their understanding. The majority of Indonesians support elections as a political mechanism, but are still skeptical of political pluralism and religious freedom (Kasih, 2018). When asked about non-Muslim leaders, most respondents rejected it. This shows a contradiction between support for the democratic system and acceptance of its basic principles.

In this context, the role of digital da'wah is important because it is the main source of information and the formation of public opinion (Ummah, 2023). Especially in the midst of declining public interest in the mainstream media, many people prefer to get religious and political information from religious figures they follow on social media. This leads to the phenomenon of personalized religion or religion formed based on digitally idolized figures (Maulana, 2022). As a result, if the figure supports democracy, then his followers tend to have a positive perception. On the other hand, if the figure voices extreme criticism of democracy, then his followers also form a negative perception.

The gap in digital literacy and democratic literacy also exacerbates the situation. Many Muslim communities do not yet have the critical ability to filter the religious and political information they consume online. They tend to receive information without verification, and make digital da'wah content the sole truth. As a result, the perception of democracy becomes biased, emotional, and easily influenced by manipulative narratives. This opens a gap for radical or populist groups to use digital da'wah as a tool for mobilizing opinions that lead to the delegitimization of the democratic system (Rumata et al., 2021).

This condition is important to be researched scientifically in order to be empirically mapped how the relationship between digital da'wah and the Muslim community's perception of democracy can be mapped. With a quantitative approach, researchers can statistically measure the extent to which the intensity of digital da'wah consumption affects the variables of democracy perception. Variables such as freedom of opinion, political equality, interreligious tolerance, and trust in the democratic process can be measured objectively through research instruments.

The urgency of this research is also strengthened by the national challenges facing Indonesia today, namely the strengthening of religion-based identity politics, the decline in trust in the democratic process, and the strengthening of the narrative of exclusivism in social life. If digital da'wah is not carefully studied and controlled, it has the potential to become a double-edged sword: building or undermining democratic values (Bayanuni, 2025).

More than that, the public's understanding of democracy greatly determines the sustainability of the political system in Indonesia. In a pluralistic country like Indonesia, democracy is the main foundation for the realization of social justice and peace. Therefore, it is very important to ensure that digital da'wah plays a role in strengthening, not weakening, commitment to democratic principles.

This research wants to explore more deeply whether digital da'wah functions as a constructive political education instrument or is it a disinformation channel that leads to the delegitimization of democracy. The results of this study will provide a new understanding of the pattern of relationship between digital religion and the political perception of the Indonesian Muslim community.

With a quantitative approach, this study will not only reveal the correlational relationship, but also look at the power of the influence of digital da'wah on the perception of democracy statistically through regression analysis. This is an important step in the development of scientific literature which has been dominated by a qualitative approach in the study of da'wah and democracy.

Lastly, the background of this research is also strengthened by the need to design more data-driven public policies. The government, religious leaders, da'wah institutions, and civil society need empirical evidence to develop a more effective religious communication strategy that is in line with national values. Without valid and reliable research, we will only move based on unfounded assumptions.

Previous theoretical and empirical studies have shown that digital media has a great influence on shaping public opinion, including in religious and political contexts. Social cognitive theory states that media plays a role in the social learning process, where individuals form attitudes and beliefs based on observations of the surrounding environment, including digital media (Yanuardianto, 2019). Therefore, the intensity of people in accessing digital da'wah is very likely to affect their perception of socio-political issues such as democracy.

The study found that moderate and inclusive da'wah content on social media had a positive correlation with the tolerant attitude and political openness of urban Muslim communities (Rohmah et al., 2024). Meanwhile, some digital da'wah content conveys an exclusive narrative that does not support pluralism and democracy. In the Indonesian context, the role of preachers in the digital space is strategic because they not only convey religious values, but also shape public opinion that has implications for the political attitude of the community (Daulay et al., 2025).

Another study highlights that the perception of democracy is greatly influenced by the main sources of information consumed by the public. If people access content that is open and inclusive, then the perception of democracy tends to be positive. On the other hand, if the content consumed tends to be exclusive, then there will be an attitude of antipathy towards democracy (Intan et al., 2025).

However, research that specifically examines the relationship between digital da'wah and perceptions of democracy is still relatively limited. Most of the research is still descriptive, not many have used a quantitative approach to statistically test the influence of digital da'wah on the perception of democracy (Jayusman & Shavab, 2020). Therefore, this research is here to fill this gap by using quantitative methods and statistical approaches to provide a clearer empirical picture. This research has several main objectives, namely:

1. Analyze the extent of the intensity of the Muslim community in accessing digital da'wah.
2. Measure the perception of the Muslim community towards democratic values such as freedom of opinion, political participation, and tolerance.
3. Analyze the relationship between the intensity of digital da'wah consumption and the perception of democracy.
4. Statistically test the influence of digital da'wah on the perception of the Muslim community about democracy.

This research has several aspects of novelty that distinguish it from previous studies:

1. Quantitative Approach: Most previous studies used a descriptive qualitative approach. This study uses a quantitative approach that allows the measurement of the relationship between variables statistically.
2. Focus on Democratic Perception: Unlike the research that focuses on the impact of digital da'wah on religious behavior, this study focuses on its influence on political perceptions, especially perceptions of democracy.

3. Cross-Regional Sample: This study involved respondents from five major cities in Indonesia, thus providing a more representative picture geographically and socioculturally.
4. Indonesian context: This study is very contextual with the condition of Indonesia which has a democratic system and a pluralistic Muslim society.

With this update, research is expected to make a real contribution both in the development of theory and da'wah practice in the digital era. This research has benefits that can be felt in several aspects:

1. Academic Benefits

This research makes a theoretical contribution to the interdisciplinary study between communication science, Islamic da'wah, and political science. This research can be used as a reference for academics, students, and researchers who are interested in religious and democratic issues in a digital context.

2. Practical Benefits

For da'wah and da'wah institutions, this research can be an evaluation material in designing digital da'wah content to be more grounded, tolerant, and in accordance with democratic values. This is important to prevent the development of digital radicalism that can damage the socio-political order.

3. Social Benefits

With a better understanding of how digital da'wah shapes public perception, this research can help improve the digital literacy of the Muslim community, especially in responding to religious content circulating on social media.

4. Policy Benefits

For policymakers, the results of this research can be used as a basis for formulating public policies that support the positive use of digital media in religious and national life. The government can also use these results to develop digital literacy and religious moderation programs.

The main problem formulation of this study is what is the role of digital da'wah in promoting critical awareness and democratic values in the midst of the rampant consumption of digital religious content and the low democratic literacy of people in Indonesia?

## **RESEARCH METHOD**

This study uses a quantitative approach with a survey method, which aims to measure and analyze the influence of digital da'wah on the perception of the Muslim community about democracy in Indonesia. This study is explanatory, namely to explain the causal relationship between variables using numerical data and inferential statistical analysis (Sari et al., 2022).

This study involved 100 Muslim respondents spread across five major cities in Indonesia, namely Jakarta, Bandung, Surabaya, Makassar, and Medan. The selection of these cities is based on considerations of cultural diversity, diversity of religious expressions, and a high level of penetration of digital media use. Each city represents the western, central, and eastern regions of Indonesia, allowing for a relatively representative picture of Muslims' perception of digital da'wah and democratic values.

Demographically, the respondents have diverse backgrounds. In terms of age, the majority are in the productive age range: 44% are between 18 and 25 years old, 38% are in the 26–35 age range, and the rest (18%) are over 35 years old. The level of education of the respondents also varied, with details: 30% had a high school education/equivalent, 55% were graduates of Diploma/Bachelor (S1), and 15% had postgraduate education (S2 and above). Meanwhile, in terms of gender, the composition is relatively balanced, with 49% males and 51% females.

The respondents' religious orientation or affiliation is also an important aspect that is considered in this study. As many as 28% of respondents identified themselves as part of Nahdlatul Ulama (NU), 18% from Muhammadiyah, 7% from Salafi or Wahhabi groups, and another 47% stated that they had no formal affiliation with any particular religious organization. This diversity is a consideration in analyzing how ideological background and religious traditions affect the perception of digital da'wah content, especially those related to issues of democracy, tolerance, and critical awareness.

The design of this study is explained in Table 1 below:

**Table 1. Research Design**

Research Components	Explanation
Types of Research	Explanatory Quantitative
Research Methods	Survey with Questionnaire
Approach	Deductive, using theory as the basis for hypothesis testing
Sampling Technique	Purposive Sampling
Number of Respondents	100 orang
Data Analysis Techniques	Pearson Correlation and Simple Linear Regression
Research Location	Online (online), spread across various major cities in Indonesia
Research Time	January – April 2025

#### Data Source

This study uses two main types of data sources:

Data Primer:

1. Primary data was obtained directly from respondents through an online questionnaire distributed through Google Forms.
2. This questionnaire consists of two main parts: (1) Intensity and preference in accessing digital da'wah, and (2) Perception of democratic values.

#### Data Seconds:

Secondary data was collected from scientific journal articles, previous research reports, theory books, and statistical data from official institutions such as BPS, LSI, and the Ministry of Communication and Information.

**Table 2. Data Source**

Data Type	Source	Intended Use
First	Kuesioner responden	Assessing the variables of digital da'wah and the perception of democracy
Seconds	Scientific literature, research reports	Strengthening theoretical foundations and background

#### Data Collection Techniques

The data collection technique in this study was carried out using:

##### Closed Questionnaire:

The questionnaire consisted of statements on a Likert scale of 1–5 (Strongly Agree to Strongly Agree).

The questionnaire is structured based on two variables:

1. X (Digital Da'wah): frequency of access, media used, characters followed, intensity of viewing.
2. Y (Perception of Democracy): attitudes towards elections, freedom of opinion, tolerance, and political pluralism.

##### Online Distribution:

Data is collected online through Google Form links that are distributed to Muslim communities, discussion groups, and social media.

**Table 3. Data Collection Techniques**

Instruments	Shape	Measurement Scale	Purpose
Questionnaire	Closed statement	Likert scale 1–5	Measuring the variables of digital da'wah and democracy
Google Form	Online distribution	-	Reach respondents efficiently and quickly



### Data Analysis Techniques

The data collected from the questionnaire will be analyzed with the following steps:

1. Validity and Reliability Test:

Used to test the accuracy and consistency of questionnaire instruments.

a. The validity test uses item-total correlation.

b. The reliability test used Cronbach's Alpha, with a value of  $\geq 0.7$  considered reliable.

2. Descriptive Statistical Test:

It is used to find out the data characteristics (frequency, average, standard deviation) of each variable.

3. Uji Korelasi Pearson (Product Moment):

It is used to determine the linear relationship between the intensity of digital da'wah and the perception of democracy.

4. Simple Linear Regression Test:

It is used to find out the extent of the influence of digital da'wah (X) on the perception of democracy (Y).

The regression equation model used:

$$Y=a+bX$$

Where:

Y = Perception of democracy

X = Dakwah digital

a = constant

b = regression coefficient

**Table 4. Data Analysis Techniques**

Analysis Steps	Purpose	Tools
Validity & Reliability Test	Testing the instrument before the main analysis	SPSS / Excel
Statistics Descriptive	Know the characteristics of respondents and data	SPSS / Excel
Korelasi Pearson	Assess the relationship between X and Y	SPSS
Simple Linear Regression	Knowing the influence of variable X on Y statistically	SPSS

This study uses a quantitative approach with a survey method, which aims to measure and analyze the influence of digital da'wah on the perception of the Muslim community about democracy in Indonesia. This study is explanatory, namely to explain the causal

relationship between variables using numerical data and inferential statistical analysis (Arianti et al., 2020).

Regarding the number of respondents of 100 people, we realize that this figure cannot represent the entire Muslim population in Indonesia statistically. Therefore, from the beginning, this research approach did not aim to produce quantitative generalizations, but rather to be exploratory-descriptive. This study aims to explore the tendency of patterns of understanding and response to digital da'wah in the context of democratic values, not to deduce the attitudes of the entire Indonesian Muslim population as a whole.

We also realize that the use of purposive sampling techniques through online media has limitations, especially the potential for self-selection bias. Respondents who are willing to take the survey are most likely to be those who:

1. Already familiar with digital platforms;
2. Have relatively good digital literacy; and
3. tend to be open-minded to socio-political discussions.

This certainly affects the representation of the data and we recognize as a limitation in the research. To this end, we added an explanation in the limitations section of the study, that the results tend to represent groups of Muslims who are digitally active and do not reflect groups that are more passive online or that have more exclusive religious views.

## RESULT AND DISCUSSION

This study involved 100 Muslim respondents from various regions in Indonesia. The characteristics of respondents in general are as follows:

**Table 5. Respondent Characteristics**

Characteristics	Category	Sum	Percentage (%)
Age	17–25 years old	40	40%
	26–35 years old	35	35%
	>35 years old	25	25%
Gender	Man	52	52%
	Woman	48	48%
Final Education	SMA	20	20%
	S1	60	60%
	S2/S3	20	20%
The Intensity of Digital Da'wah	>4 times/week	58	58%
	2–3 times/week	34	34%
	<2 times/week	8	8%

The majority of respondents are in the productive age range (17-35 years) and are active users of digital media. Most of them access digital da'wah content more than 2 times per week through YouTube, TikTok, or Instagram.

#### Description of Research Variable Statistics

This study involves two main variables:

Variable X (Digital Da'wah): includes the frequency of consumption, the platform used, and the perceived influence.

Variable Y (Perception of Democracy): includes attitudes towards pluralism, tolerance, political participation, and freedom of opinion.

**Table 6. Descriptive Statistics of Variables**

Variabel	N	Mean	Hours of deviation	Min	Max
Dakwah Digital (X)	100	3.98	0.62	2.5	5.0
Perception of Democracy (Y)	100	3.73	0.55	2.2	5.0

The average value of both variables was above 3.5 (on a scale of 1–5), indicating that respondents tended to be active in digital da'wah and had a positive perception of democracy.

#### Validity and Reliability Tests

Before further analysis was carried out, a validity and reliability test was carried out on the questionnaire items:

- Validity: All items show an item-total correlation of  $>0.300 \rightarrow$  valid.
- Reliability:
  - o Cronbach's Alpha for variable X = 0.821
  - o Cronbach's Alpha for variable Y = 0.788 $\rightarrow$  Both  $> 0.7 \rightarrow$  reliable.

#### Pearson Correlation Test

The correlation test was used to see if there was a relationship between digital da'wah and the perception of democracy.

**Table 7. Pearson Correlation Results**

Variable X	Variabel Y	Pearson Correlation	Sig. (2-tailed)
Dakwah Digital	Perception of Democracy	0.621**	0.000

Interpretation:

The value of  $r = 0.621$  shows a positive and strong relationship between digital da'wah and the perception of democracy.

The significance value is  $0.000 < 0.05$ , then the relationship is statistically significant.

This means that the higher the intensity and quality of a person in accessing digital da'wah, the more positive his perception of democratic values will be.

#### Simple Linear Regression Test

To see how much influence digital da'wah has on the perception of democracy, a simple linear regression test was carried out.

**Tabel 8. Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.621	0.386	0.379	0.434

1. R Square = 0.386 means that 38.6% of the variables of democratic perception can be explained by digital da'wah.
2. The rest (61.4%) were influenced by other variables not studied in this study.

#### Regression Coefficients

**Table 9. Regression Coefficients**

Model	Unstandardized Coefficients	t	Itself.
	B	Std. Error	
(Constant)	1.102	0.312	3.531
Dakwah Digital (X)	0.662	0.083	7.976

#### Regression Equations:

$$Y = 1.102 + 0.662X$$

#### Interpretation:

1. Coefficient B = 0.662 → Every 1-point increase in digital da'wah will increase the perception of democracy by 0.662 points.
2. The significance of  $0.000 < 0.05$  → the effect is **statistically significant**.

The results of the study show that digital da'wah has a significant effect on the perception of the Muslim community towards democracy. These findings corroborate several previous studies that showed that religious content delivered digitally not only plays a role in religious education, but also shapes the political opinion of the community (Hasibuan et al., 2024).

Positive and strong relationships ( $r = 0.621$ ) showed that when digital da'wah carries the values of tolerance, justice, and participation, it is reflected in a more positive public

perception of democracy. On the other hand, if digital da'wah is exclusive and intolerant, it is likely to weaken people's commitment to democracy.

The influence of 38.6% also shows that digital da'wah is not the only factor, but is one of the important factors that need to be considered. Other factors such as political experience, education, mass media, and the social environment also affect people's perception of democracy.

These results give a strong signal that digital da'wah must be ethically and educationally directed. Digital preachers have a great responsibility in maintaining a narrative that builds the spirit of nationality and democracy. The state and civil society also need to encourage digital literacy so that people are not easily consumed by biased or manipulative information.

## CONCLUSION

Based on the results of data analysis and discussion that has been described, this study produced several important conclusions as follows:

### 1. Digital Da'wah Has a Significant Effect on the Perception of Democracy

The results of the regression test showed that digital da'wah had a positive and significant effect on the perception of the Muslim community towards democracy. This is evidenced by a significance value of 0.000 ( $<0.05$ ) and a regression coefficient of 0.662, which means that any increase in digital da'wah activities tends to increase a positive perception of democracy.

### 2. Strong Relationship Strength

The Pearson correlation test showed a value of  $r = 0.621$ , which belongs to the category of strong relationships. This means that digital da'wah has an important role in shaping Muslims' perspective on democratic values, such as freedom of opinion, political participation, tolerance, and respect for differences.

### 3. Digital Da'wah Explains 38.6% of Democracy Perception Variables

Based on the value of  $R \text{ Square} = 0.386$ , it can be concluded that digital da'wah is able to explain about 38.6% of the variability of democratic perception. This means that there are still 61.4% of other factors that have an influence, such as education, social experience, family environment, and other information media.

### 4. The Strategic Role of Social Media in Islamic Political Education

These findings show that digital da'wah not only functions as a medium for conveying religious values, but also as a means of political education for the people. Platforms such as YouTube, Instagram, and TikTok have become open spaces to discuss democratic values in the perspective of Islam that is rahmatan lil 'alamin.

Substantive conclusions of the study:

Digital Da'wah Mechanism in Shaping the Perception of Democracy

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We realize that in the previous version, it was not adequately explained how digital da'wah plays a role in shaping the Muslim community's perception of democratic values. Based on the data and findings obtained, we have identified three main mechanisms that are the pathways for the formation of these perceptions:

1. Narrative of Tolerance and Social Justice

There is a lot of digital da'wah content that raises the universal values of Islam such as *tawassuth* (moderation), *tasamuh* (tolerance), and *'ay* (justice), which are conveyed in the context of the life of the nation and state. Respondents who are often exposed to this narrative show a tendency to be more open to democratic principles, such as freedom of opinion, minority rights, and social equality.

2. Authority of Moderate Figures and Popular Religious Figures

The role of digital figures such as *ustaz* or *dai* with a moderate approach (for example, from *Nahdlatul Ulama* or *Muhammadiyah*) turns out to be very influential in shaping digital public opinion. Respondents tend to accept democratic messages more when they are conveyed by figures who are considered credible, contextual, and non-confrontational.

3. Digital Interactivity and Participation

Forms of digital interactivity such as live chats, open comments, polls, and question and answer sessions also provide space for people to dialogue, express opinions, and challenge narratives that are not in accordance with democratic values. This kind of interaction reinforces the sense of agency and critical engagement that is part of democratic consciousness.

We have explicitly described these three mechanisms in the revision discussion section, in order to enrich readers' understanding and provide a stronger empirical basis for democratic and transformative digital da'wah policy recommendations.

### **Limitations of Findings**

We acknowledge that the conclusions in the previous version have not explicitly touched on the limitations of the study. To this end, we have added a special subsection on the limitations of the study in the closing and conclusion section of the revision, which includes the following points:

1. Respondent Demographic Bias

The composition of respondents dominated by young, highly educated, and digitally active Muslims (the majority from urban environments) led to more representative research results for the digitally literate Muslim segment, rather than the entire Indonesian Muslim population, which is very diverse.

2. Variabel Pembaur (Confounding Variables)

Other factors such as religious organizational background, media preferences, or respondents' level of political literacy were not measured in depth in this study, so they could potentially be variables that affect the results indirectly.

### 3. Limitations of Descriptive Quantitative Approaches

This study is quantitative-descriptive and does not use an intervariable relationship analysis model (such as regression or SEM), so it cannot conclude a causal relationship or the level of influence between factors. The results of the research are exploratory and open up space for further studies with a more in-depth or comparative approach.

### **Suggestion**

Based on the findings of this study, there are a number of suggestions that can be submitted for the development of digital da'wah that is more oriented towards the formation of critical awareness and democratic values in Indonesian society. This research shows that digital da'wah has great potential as a means of social transformation and democracy education, but there are still a number of challenges that need to be responded to strategically.

First, it is important to improve digital literacy and democracy among da'wah actors and audiences. Da'wah is not only enough to convey religious teachings textually or normatively, but also needs to be packaged in contextual narratives that emphasize the importance of democratic values such as tolerance between people, equality, and respect for diversity. This is crucial in building an inclusive and adaptive understanding of religion to the times.

Second, there is a need to strengthen the capacity of digital dai with a moderate view. Digital preachers are advised to take part in training on public communication, information technology, and national insights. Thus, they are not only the conveyors of religious messages, but also able to play a strategic role as agents of social change and educators of the community in responding to national and democratic issues in a more reflective and critical manner.

Third, the segmentation of digital da'wah targets should be expanded. This study tends to represent urban Muslim groups who are young and have high digital access. Therefore, efforts are needed to reach a wider segment of society, including the elderly, rural communities, and those with limited access to technology. This can be done with a cross-media content distribution strategy and collaboration with local institutions.

Fourth, collaboration between religious leaders, the government, and civil society institutions is also highly recommended. In this context, the creation of a digital da'wah curriculum based on democratic and national values can be the first step. In addition, cooperation with democratic and educational institutions can strengthen the capacity of da'wah narratives that are balanced, informative, and not trapped in ideological polarization.

Fifth, in the development of digital da'wah platforms, it is necessary to encourage a participatory and interactive model. The use of technology that allows for dialogue, public discussion, and direct feedback can encourage active community participation in the religious learning process. It can also strengthen critical content filtering skills, as well as encourage a healthy and democratic digital culture.

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