

Utilization of Digital Media in Enhancing the Effectiveness of Da'wah: A Case Study of the Muhammadiyah Da'wah Institution in South Sulawesi

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Keywords	Abstract
Digital Media, The Effectiveness of Da'wah and Da'wah Institutions	This research is focused on the main subject, namely how to use digital media in increasing the effectiveness of da'wah: A case study of the Da'wah Institute of the Muhammadiyah Regional Executive of South Sulawesi, The formulation of the research problem is: what is the form of the use of digital media carried out by the Da'wah Institute of the Muhammadiyah Regional Executive of South Sulawesi? What is the impact of the use of digital media on the reach and effectiveness of da'wah messages by the da'wah institution of the Muhammadiyah Regional Executive of South Sulawesi? What is the response and involvement of the younger generation to the da'wah content delivered through digital media by the Da'wah Institute of the Muhammadiyah Regional Executive of South Sulawesi? This study used a qualitative descriptive approach with a case study method on the Muhammadiyah Da'wah Institute of South Sulawesi which has introduced digital da'wah as a tool for spreading da'wah. Primary data is collected by researchers directly from the original source. Meanwhile, secondary data is obtained from existing sources such as books from magazines and other sources. The results of the study show that the South Sulawesi Muhammadiyah da'wah institution actively utilizes various digital platforms such as YouTube, Instagram, TikTok, and podcasts as a means of disseminating creative and contextual religious messages. The use of digital media has been proven to significantly increase the reach of the audience, especially among urban and younger generations, and strengthen the effectiveness of da'wah messages through visual and interactive formats.

INTRODUCTION

Digital da'wah has a very important role in building connectivity in the global world. Through this media, people from various parts of the world can connect with each other without limits (M. S. Ummah, 2019). The digital era has brought significant changes in the way we communicate and disseminate information, including in the context of Islamic da'wah (Aditia & Hafizah, 2024; Agung et al., 2025; Saifillah, 2023; Saleh et al., 2022; Usman & Din, 2025; Yousaf et al., 2025). Social media, websites, apps, and other digital technologies now serve as strategic channels to expand the spread of Islamic values. Da'wah institutions have a huge opportunity to utilize this technology, in order to increase the reach and effectiveness of their da'wah (Lestari, 2024).

However, behind these opportunities, there are significant challenges (Kasneci et al., 2023; Rachmad, 2025). Widespread misinformation, uneducational content, and weak coordination between da'wah institutions are issues that need to be dealt with seriously.

Therefore, optimizing da'wah management is very important to increase the effectiveness of spreading da'wah messages in this digital era.

To achieve the main goal in optimizing da'wah institutions, adequate facilities and infrastructure are needed. This includes the presence of professional da'wah institutions and competent da'wah personnel (Muhtadi, 2009).

Da'wah technology is currently increasingly developing and being used by da'wah institutions in South Sulawesi, especially related to the rampant use of digital da'wah offered through Instagram, Facebook, Twitter, YouTube, and videos (Hefner, 2020; Hidayat & Nurhayati, 2021). The use of da'wah technology is followed by a significant impact on the reach and effectiveness of da'wah messages to the public through increasing audience reach, information accessibility, better interaction, innovation in message delivery, and the effectiveness of da'wah messages (Campbell & Evolvi, 2020). The young generation as the target of digital da'wah shows an unbalanced response to the da'wah content they watch (Nisa, 2018). For this reason, the researcher will investigate their interest in digital da'wah content, including the extent of the positive influence felt, active interaction, and content preferences. Researchers will also explore the challenges faced in their engagement while watching digital da'wah content (Sari & Prasetyo, 2022).

Nevertheless, the da'wah institution of the Muhammadiyah Regional Executive of South Sulawesi still faces various obstacles, such as the limitation of human resources skilled in digital technology, the lack of strategies in designing attractive content, and the lack of adequate training for dai and administrators of da'wah institutions to master various digital platforms effectively (Arifianto, 2019; Rahman & Arifin, 2022). This is an important concern, considering that da'wah that is not delivered in an appropriate or attractive way can fail to reach an audience and may not even be effective in achieving religious goals (Latif, 2020; Zulkifli, 2018; Pratama & Nugroho, 2023).

This study aims to delve deeper into how the Regional Leadership of Muhammadiyah South Sulawesi utilizes digital media to increase the effectiveness of their da'wah. This study examines the application of digital media by da'wah institutions of the Muhammadiyah Regional Leadership, this research will provide insight into the opportunities and challenges faced, as well as provide strategic recommendations to maximize the potential of digital media in conveying religious messages to the community. Therefore, this research is expected to contribute to the development of da'wah that is more relevant to the development of the times and technology, as well as pave the way for improving the quality and reach of da'wah in South Sulawesi.

The use of digital media in preaching by the Da'wah Institution of the Muhammadiyah Regional Executive of South Sulawesi not only facilitates the delivery of messages, but also opens up opportunities for more active interaction between preachers and the community. Through the comment feature, live chat, or online forum, the audience can participate in discussions and ask questions about the da'wah material presented.

Thus, the title of this research was chosen to represent actual, relevant, and specific themes in the context of the use of da'wah technology. This research also provides a clear framework for researchers to conduct in-depth and significant research. In addition, this research contributes to the development of the Da'wah Management Study Program at the

Faculty of Da'wah and Communication UIN, STAIN throughout Indonesia, especially those related to the Da'wah Management and Da'wah Institution Development courses.

Based on the background of the problem and the focus description above, we will discuss the main problem, namely "How to Use Digital Media in Increasing the Effectiveness of Da'wah: A Case Study of the Da'wah Institution of the Muhammadiyah Regional Leadership of South Sulawesi". Several questions are asked to answer this key question, namely:

This study seeks to examine the forms of digital media utilization carried out by the Islamic Da'wah Institute of the Muhammadiyah Regional Leadership of South Sulawesi, particularly in how various platforms are used to disseminate religious messages. Furthermore, the study aims to analyze the impact of digital media usage on the reach and effectiveness of da'wah messages delivered by the institution, including how digital transformation influences audience engagement and message dissemination. In addition, this research also explores the response and level of involvement of the younger generation toward da'wah content distributed through digital media by the Islamic Da'wah Institute of the Muhammadiyah Regional Leadership of South Sulawesi.

METHOD

This type of research was qualitative research, the determination of research sources and informants in qualitative research is closely related to the use of digital da'wah by the Da'wah Institute of the Muhammadiyah Regional Executive of South Sulawesi, this is intended to function to capture as much data and information as possible that will be useful for data analysis materials. This research used a qualitative descriptive approach with case study methods in several da'wah institutions that have introduced digital da'wah as a tool for spreading da'wah, namely the Muhammadiyah Da'wah institution. Primary data is collected directly from the original source, while secondary data is obtained from older sources, such as books and magazines.

In the entire activity of this study, several techniques were used to collect data. Interview, Observation and Documentation. Research tools are selected and used by researchers to conduct research systematically and more easily. Research instruments are tools used to collect data, such as cameras, cellphones, stationery, colleagues, notebooks, and laptops, among others. Based on the title, problem, and type of data of this research, a qualitative approach is used to analyze the data to obtain the depth and appropriateness of information about how da'wah institutions in South Sulawesi use digital da'wah. Researchers concentrate on testing the credibility of the data or trust in the research results through various processes. As soon as suspicious or doubtful data is found, a re-check is carried out to conclude that the data is correct.

RESULT AND DISCUSSION

A. The Form of Utilization of Digital Media Carried Out by the Da'wah Institute of Muhammadiyah Regional Leadership of South Sulawesi

Various forms of digital media used by the Muhammadiyah Da'wah Institute of South Sulawesi are:

1. Utilization of Da'wah Technology in PWM South Sulawesi

PWM South Sulawesi maximizes digital technology as the main means of spreading da'wah and organizational information. Digital transformation began in 2017 through the use

of PWM's official website, social media, electronic document archives, and online communication technology. The website is used as an information center that displays news, agendas, organizational decisions, and da'wah materials that can be accessed at any time. In addition, the use of Zoom and Google Meet also makes it easier to hold meetings, training, and online studies, so that da'wah activities are not hampered despite changes in social conditions such as the pandemic. This digital system is managed by the Media/IT Division and the Library and Information Council (MPI) which ensures that all digital content and services run professionally, coordinated, and safely. This digitalization makes PWM South Sulawesi's da'wah faster, broader, archived, and able to reach various circles, including people outside the region.

2. Strengthening Da'wah through Social Media

Social media is the center of PWM's da'wah strategy in South Sulawesi because it is able to reach the younger generation who are active on digital platforms. For example, Instagram is used to post da'wah posters, short reels, and documentation of activities. TikTok is used for short content containing motivational messages, advice, and lecture pieces that go viral easily. YouTube is focused on longer-form content such as sermons, podcasts, and thematic studies. Facebook is used to reach more mature age groups and the general public. All content is uploaded based on the da'wah calendar that regulates daily themes such as morals, family, Qur'anic inspiration, and socio-religious issues. This approach is carried out so that the da'wah message is more systematic, consistent, and relevant. PWM South Sulawesi also monitors audience interaction such as comments, likes, shares, and insights to assess the effectiveness of da'wah and adjust content strategies. Thus, social media is not only a tool for disseminating information, but also a space for dialogue and people's involvement.

3. Digitization of Cadre Education and Training

PWM South Sulawesi strengthens regeneration through the use of digital platforms such as Zoom, Google Classroom, and Learning Management System (LMS) used in Tabligh Schools. Through the platform, training classes are delivered in a structured and documented manner. The material includes public communication techniques, the preparation of effective da'wah materials, digital literacy, video editing, graphic design, and Islamic content writing. Participants can access modules, participate in discussions, work on assignments, and earn certificates online. This kind of training model provides flexibility for cadres who are in various regions and have busy daily activities. The use of an LMS also improves the quality of learning because all materials are stored neatly and can be re-learned at any time. This digitalization of education strengthens the capacity of cadres in facing the challenges of da'wah in the digital era which demands high technological competence and creativity.

4. Production of Creative and Structured Da'wah Content

The production of PWM South Sulawesi da'wah content is carried out collaboratively by the Da'wah Information System Division, Tabligh Digitalization, and MPI. The team is made up of young creators who are experts in graphic design, videography, editing, and social media management. The content produced includes da'wah posters, infographics, reels, lecture clips, podcasts, Islamic articles, Friday sermons, and documentation of activities. The production process is planned through weekly editorial meetings that determine the theme, presentation style, visual format, and narrative of each content. The content is curated with strong religious literacy, attractive visual aesthetics, and a communication style that is friendly to the younger

generation. PWM South Sulawesi also ensures that each content not only conveys religious messages, but is also relevant to social issues such as education, mental health, technology, and adolescent moral challenges. With a creative and measurable approach, da'wah content becomes easier to understand, like, and share.

5. Effective Digital Content Distribution Management

PWM South Sulawesi implements a planned content distribution strategy so that digital da'wah can reach the maximum audience. Content is uploaded at times with a high level of interaction, for example in the morning before dawn, during the day, and the night after Isha. This strategy was created after analyzing social media insights that showed audience activity patterns. Distribution is carried out simultaneously on various platforms such as YouTube, Instagram, TikTok, and Facebook to expand reach. PWM South Sulawesi also utilizes the internal network of Muhammadiyah charities such as schools, hospitals, and universities to disseminate content through WhatsApp groups or official accounts of the institution. Each piece of content is tracked for performance through digital statistics so that teams can know what content is most liked, the most relevant topics, and what is trending. This data-driven approach makes content distribution more effective, on target, and has a greater impact on da'wah.

6. Digital Innovation and Sustainable Da'wah Transformation

PWM South Sulawesi continues to innovate da'wah in accordance with technological developments and the needs of modern society. Some of these innovations include the development of the NgajiMu and E-Mu'amalah applications, which provide Islamic education, consulting, and digital sharia transaction services. PWM South Sulawesi also makes da'wah podcasts that can be accessed through YouTube and Spotify, so that da'wah materials can be listened to while driving or working. In addition, PWM South Sulawesi collaborates with TVRI and RRI to spread da'wah programs that reach a wider audience. This da'wah innovation is directed to build a sustainable, modern, and responsive digital da'wah ecosystem. By combining oral, visual, audio, and interactive da'wah, PWM South Sulawesi has succeeded in positioning itself as a da'wah organization that is adaptive to digital changes.

7. The Theoretical Foundation and Spirit of Islam in Digital Da'wah

The entire use of PWM South Sulawesi technology and digital media is based on the New Media theory which explains that digital media allows for faster, interactive, and participatory communication. Media Convergence Theory is used to explain how different forms of da'wah—text, audio, video—are presented in an integrated manner on a single platform. Meanwhile, the Use and Gratification theory explains that people use digital media to meet their needs for information, entertainment, and spirituality. PWM South Sulawesi also applies the theory of Innovation Diffusion by continuing to introduce new da'wah methods so that they are accepted by the community. All of these applications of technology are still based on the principle of da'wah bil hikmah, which is to convey Islamic teachings with wisdom, empathy, and consideration of the social conditions of the audience. With a strong theoretical foundation and Islamic values, PWM South Sulawesi's digital da'wah is not only modern but also spiritually authentic.

B. The Impact of the Use of Digital Media on the Reach and Effectiveness of Da'wah Messages by the Da'wah Institution of Muhammadiyah Regional Leadership of South Sulawesi

1. Perception of Technology and Da'wah

Digital media as a necessity, it is known that the perception of technology and da'wah needs to be utilized in various dimensions of da'wah, including the context of modern da'wah, it was revealed in an interview explained that:

Digital media is very important to be massively developed because it has become the demand of the times and the tendency of generations to enjoy digital-based da'wah content (Arinal Hidayah, Interview).

This statement confirms that technology is now an absolute necessity (inevitability) in teaching in the contemporary era. Advances in the field of information and communication technology allow the spread of da'wah messages quickly, effectively, and widely. As a result, da'wah must be relevant and can reach various circles of society by utilizing technology. This is in line with a statement made by Sulaeman Masnan, Secretary of the South Sulawesi PWM Tabligh Assembly, who stated:

Today, technology is very important in da'wah and is considered a necessity that cannot be ignored. Muhammadiyah in South Sulawesi, especially Maj Tabligh, saw technology as an important tool to spread Islamic values to the wider community. Technology allows the message of da'wah to be delivered quickly and effectively and reach audiences across ages, regions, and even abroad. In addition, it is said that the da'wah movement must have a strategic component. Digital technology has become an institutional agenda and part of the vision of progressive da'wah. For example, Muhammadiyah ensures that the use of technology is part of a long-term plan to improve da'wah by forming special divisions such as the Da'wah Information System and Tabligh Digitalization Division.

This is in line with the theory of the Technology Recognition Model (TAM). This model shows that people's perception of technology depends heavily on how useful and easy it is to use. Technology is used in da'wah because it is considered necessary and useful. Distributed Innovation Theory In order for the message of da'wah to remain relevant and effective, da'wah technology must be widely adopted. "Allah exalts the believers and those who are given knowledge of several degrees," said Al-Mujadalah verse 11. It is our right and obligation to develop science and knowledge, including technology, for the advancement of da'wah. Technology allows da'wah to be delivered in a good way and keep up with the times.

In order for the message of Islam to be conveyed effectively and relevant in contemporary da'wah, technology is essential. The foundation of the Qur'an and Hadith supports the development of da'wah science and methods in accordance with the times, so that technology is an important means in spreading da'wah in the digital era.

2. Effects on Illumination Range

The influence of digital media on the reach of da'wah can be widely known through various media, it was revealed in an interview that it was said that: "That's right, through social media such as TikTok and we can reach people abroad, including Indonesians in India, Egypt, and Saudi Arabia." (Arinal Hidayah, Interview).

According to this statement, digital platforms such as YouTube and IGTV are highly effective in reaching the diaspora, including South Sulawesi people living in Malaysia and

Australia. Digital media allows da'wah messages to be sent anywhere and anytime, making it possible to maintain social and spiritual connections with the people wherever they are.

According to Sulaeman Masnan, Secretary of the South Sulawesi PWM Tabligh Council, the use of digital media can increase the reach of da'wah. The increase in the number of viewers, followers, and interactions on social media is an indicator. This shows that Muhammadiyah's da'wah is now more accepted by the wider community. It is unclear how wide. Although new regions or communities that can be accessed through digital da'wah can at least reach Gen Z and Gen Alpha who are identical to these devices. (Sulaiman Basman, Interview)

Digital platforms such as YouTube and IGTV expand the spread of da'wah content because they combine various media in one easily accessible channel, according to the Media Convergence Theory. Meanwhile, according to Network Society Theory, digital platforms build social networks that connect diaspora Muslim communities with da'wah centers in their homeland. In Surah Al-Anfal verse 24, it is stated that "And your Lord said: 'Pray to Me, I will grant it to you.'" Technology helps prayer, knowledge, and da'wah reach those in need. In addition, it can be found that "Allah exalts the believers and those who are given knowledge of several degrees" in surah Al-Mujlah verse 11. Scientists must continue to spread, not limited by space and time, including on the internet.

By using YouTube and IGTV, you can reach many people, including the South Sulawesi diaspora in Malaysia and Australia. In accordance with the principles of the Qur'an and Hadith about the importance of knowledge and advice that continues to be disseminated to mankind, this technology supports the spread of da'wah that is not limited by space and time.

3. Communication Effectiveness

The message of da'wah is better understood through the following interviews: The message of da'wah is better understood by the younger generation through short videos made by a team of professionals, which focus on the clarity of images and sounds (Arinal Haidayah, Interview).

This statement shows that the use of visual media such as infographics and short videos is very effective in spreading the message of da'wah. This simple, engaging, and easy-to-digest format fits perfectly with the preferences of the younger generation who prefer visual and fast-paced digital content. This method increases the understanding and absorption of da'wah messages by the main target.

According to the Secretary of the South Sulawesi PWM Tabligh Council, the effectiveness of delivering da'wah messages can help increase public understanding of da'wah materials:

Islamic messages can be packaged more attractively and easily digested by various groups by using interactive media, including visual and audio media. Da'wah podcasts, short videos, and infographics allow people to understand religion in a more contextual and lighthearted way. In addition, technology allows for re-access to da'wah materials anytime and anywhere, allowing people to learn at their own time and rhythm. However, traditional da'wah methods, such as ease of access, are more difficult for the public to accept. Digital da'wah provides flexibility in terms of time, location, and method of accessing materials. For the younger generation, short, visual, and interactive da'wah is preferred to long lectures in formal spaces. In addition, two-sided interaction through comment columns, live broadcasts or online forums allows worshippers to ask questions and talk to resource persons directly. However,

conventional da'wah is still very important to build emotional and spiritual closeness. Therefore, to be more effective, it is recommended to combine the two (Sulaeman Masnan, Interview)

The theory of cognitive stress is one of the theories that goes along with this. Infographics and short videos, which present information visually and concisely, help reduce cognitive burden. The same goes for the two-code theory. Information is conveyed both visually and verbally at the same time, improving message understanding and retention.

"Call (humans) to the way of your Lord with wisdom and good lessons," said QS. An-Nahl: 125. Infographics and short videos are a great way to convey lessons and wisdom according to the guidance of the Qur'an. Similarly, in Surah Al-Baqarah verse 2: "There is no doubt about this Book (the Qur'an); guidance for the righteous." Effective da'wah requires easy-to-understand directions, such as infographics and short videos that clearly convey the main message.

The use of infographics and short videos is very effective in conveying the message of da'wah, especially to the younger generation who tend to be more interested in visual media and easier to understand. This method is in accordance with the principles of da'wah found in the Qur'an and Hadith, which emphasize easy-to-understand teaching and good wisdom.

4. Interaction and Feedback

Communication and Response Interaction and feedback in digital da'wah can be known through audiences and comments.

The interviewees actively commented, asked questions, and even stated that they wanted to give their land to Muhammadiyah to be used after watching our content. This is a form of strong commitment that even increases netizens' trust in (Arinal Hidayah, Interview).

This statement emphasizes that audience involvement in digital da'wah is very important. The message of da'wah triggers real interaction and participation in addition to being received passively, as demonstrated by active responses consisting of comments, questions, and donations. Engagement like this shows that da'wah is successful in building two-way relationships with pilgrims. An interview describes the community's response to da'wah delivered digitally:

The audience's response to da'wah delivered digitally After watching the da'wah show, many of them commented, reshared material, and even engaged in da'wah activities. It shows a positive response. Because the content they see is interesting to them, some people become interested in participating in Muhammadiyah activities. However, there are not many interactive mechanisms that allow pilgrims to ask questions or speak, except for live events (Sulaeman Masnan, Interview).

Thus, it is in accordance with the theory of engagement. This theory emphasizes that audiences should actively participate in the process, not just passively accept it. The same is true of the theory of Use and Reward. Affirming that the Audience uses the medium of da'wah to meet their spiritual and social needs, and that active responses such as comments and donations are ways to meet these needs.

"Allah exalts the believers and those who are given knowledge of several degrees," said Al-Mujadalah verse 11. To improve the quality of da'wah, active interaction shows the depth of faith and knowledge. In addition, QS Al-Hujurat: 6 "O you who believe, if a wicked person

comes to you with news, then examine it carefully." The recommended critical and thorough attitude is to ask questions and clarifications in the comments.

The success of digital da'wah in creating two-way communication and active participation shows audience participation through comments, questions, and donations. This is in accordance with the teachings of the Qur'an and Hadith, which encourage people to learn actively, think critically, and contribute to the common good.

5. Success Aspects

One of the measures of the success of da'wah activities is the number of positive impressions and comments. This is known through interviews:

Our measures include the number of impressions, positive comments, content sharing, and the desire to create more sustainable da'wah content (Arinal Hidayah, Interview).

This statement underscores important metrics used to evaluate the success of digital da'wah. The extent to which the message of da'wah is received, understood, and responded to by the audience can be seen through various engagement and effectiveness metrics, including the number of views, positive comments, and follow-up lecture requests.

To assess and improve da'wah strategies in an ongoing manner, this measure is important. In an interview with the Secretary of the South Sulawesi PWM Tabligh Council, the indicators of the success of digital da'wah are as follows:

Quantitatively, an increase in the number of views, followers, and interactions (likes, comments, and shares) on da'wah content was shown. The increasing number of visitors on YouTube and social media shows that the message of da'wah is increasingly accepted by the wider community. Qualitatively, success can also be measured by looking at how active and productive Muhammadiyah residents are in doing charity. In addition, if the number of branches and branches continues to increase (Sulaeman Masnan, Interview).

He explained that da'wah based on digital technology has an impact on the fact that: We do not have accurate data yet. An interview with Sulaeman Masnan showed that the impact of online Tabligh School activities has increased the desire of the younger generation to participate in da'wah activities in every PDM in South Sulawesi.

In this case, media metrics theory states that an objective way to measure the reach and effect of digital media content is to use metric measurements such as views and shares. The same goes for the theory of engagement. It is mentioned that the positive comments and requests for further lectures show that the audience is actively involved in learning and spreading da'wah. According to the theory of innovation diffusion, content dissemination is the process of spreading da'wah ideas and innovations through social networks.

In Surah Al-Baqarah verse 2, it is stated that "There is no doubt about this Book (the Qur'an); guidance for the righteous." Effective da'wah requires the ability to provide clear instructions and be well responded to by the community. In the same way, Al-Anfal:46 "And all of you should hold fast to the ropes of Allah and do not be scattered." Content exchange is a way to strengthen ukhuwah and spread religious knowledge.

To ensure that the message of da'wah is well received and has a wide impact, it is important to measure the success of da'wah in ways such as the number of views, positive comments, sharing, and requests for further lectures. This is in line with the principles found in the Qur'an and Hadith, which emphasize the importance of advice, unity, and the spread of religious knowledge.

6. Effectiveness Constraints

One of the biggest challenges is the spread of false information (hoaxes) and misperceptions (misperceptions) of da'wah messages, because they have an offensive power that can destroy the situation and disrupt information, as can be seen through interviews:

The potential for misperception is the main problem. To avoid misperceptions of the public or the people, we address with digital literacy and ensure that the content created does not cause misperception (Arinal Hidayah, interview).

This statement points to two major problems in digital da'wah: the spread of hoaxes, or misinformation, and misunderstandings, or misperceptions, of the message of da'wah. This challenge can damage the reputation of da'wah and cause disputes in the community. To maintain the quality and correctness of information, digital literacy efforts for dai and content moderation are important strategies.

Muhammadiyah South Sulawesi faces another problem in maintaining effective da'wah messages in digital media. One of them is that the flow of religious information and content is very fast and not always in line with the evolving Islamic values. As a result, da'wah messages are easily drowned in the flood of information. In addition, the spread of hoaxes and provocative content on social media often changes the message of da'wah. The limitations of human resources in digital literacy, storytelling skills, and the ability to master the ever-changing social media algorithms are additional challenges. The quality of message delivery is also affected by the difficulty of maintaining consistency of quality and relevance of content (Sulaeman Masnan, Interview).

According to an interview with the Secretary of the South Sulawesi PWM Tabligh Assembly, there are several ways to address this problem, one of which is to strengthen a work team consisting of talented young employees:

Building a creative team consisting of young cadres who are proficient in communication and technology is one of PWM South Sulawesi's efforts to overcome the challenges faced in the use of da'wah digital media. This creative team is responsible for packaging the message of da'wah in a way that is appropriate to the social media message (Sulaeman Masnan, Interview).

This view is in line with the theory of media literacy. Provide an explanation of the importance of identifying, assessing, and managing information in digital media to avoid getting caught up in hoaxes. The same is true of the Gatekeeping theory. It is known that content moderation serves as a barrier that filters and ensures that the information disseminated is accurate and in accordance with the values of da'wah. The same is true of the theory of agenda-setting. Da'wah institutions can avoid negative or false information by controlling their content.

This view is in line with what is mentioned in Surah Al-Hujurat verses 6-7, where it is stated, "O you who have believed, if a wicked person comes to you with news, then examine it carefully..." Allah commands to ensure that information is correct before it is received, especially in terms of digital literacy and content moderation. In addition, it is mentioned in QS. An-Nur: 30–31. Tell the believers to hold their gaze.... A vigilant and controlled communication attitude helps prevent the spread of hoaxes and misperceptions.

In contemporary da'wah, content moderation and digital literacy are important strategies to overcome hoaxes and misperceptions. This method is in accordance with the teachings found

in the Qur'an and Hadith, which teach to be careful with information and to maintain speech so that da'wah can be done ethically and correctly.

7. Hope and Progress

Although the future is full of mysteries, management requires a well-thought-out plan. The Muhammadiyah Da'wah Institute of South Sulawesi builds the future by placing hope and developing da'wah businesses. An interview with Arinal Hidayah stated that:

In the near future, we hope to build a team that has strong digital capabilities and build a Digital Da'wah Syiar Center, which will help maximize the dissemination of advanced da'wah content (Arinal Hidayah, Interview).

This statement describes a plan to build a contemporary and integrated da'wah media using digital platforms such as YouTube and podcasts. This step is a response to advances in communication technology and the trend of today's people's content consumption, especially the younger generation who are very familiar with streaming media and digital audio. This also shows the commitment of Muhammadiyah South Sulawesi to innovate to improve the quality of da'wah and expand its reach.

PWM South Sulawesi has high hopes that Muhammadiyah will develop an artificial intelligence-based da'wah platform, an online religious consultation application, and an integrated Islamic learning system that can be accessed by anyone who wants to learn Islam. In order for Muhammadiyah's da'wah to produce a more sophisticated, open, and widely accepted model of Islamic communication, stronger collaboration is needed between dai, academics, and technology practitioners. We intend to build a "TV Dakwah Muhammadiyah Sulsel" in the future based on YouTube and Podcast Series (Sulaeman Masnan, Interview).

To support this expectation, it is based on the theory of media convergence. It was explained that the merger of various digital platforms, including video and audio, allows da'wah to be accessed in various formats that suit the preferences of the audience. The same is true of the theory of Use and Reward. It is explained that the Audience chooses the da'wah medium that best suits their needs and lifestyle: YouTube to view visual content and podcasts to listen to music in a flexible amount of time. In a similar way to the Diffusion of Innovations Theory, it is explained that podcast and TV series of digital da'wah can accelerate the spread of Islamic values through contemporary media. In addition, the theory of participation culture helps. It is explained that the audience can participate in da'wah and be involved as consumers through digital platforms.

"Call (people) to the way of your Lord with wisdom and good lessons," explained in QS. An-Nahl: 125. Digital media such as podcasts and YouTube are able to reach the wider community with wisdom and good lessons. In the same way, the words, "Do not follow what you do not understand," are explained in surah Al-Isra', verse 36. In order for da'wah to be delivered correctly, media development must be carried out with good knowledge and management.

One of the strategic steps to welcome the digital era in da'wah is to start the "Muhammadiyah Da'wah TV South Sulawesi", which will be built through the Podcast Series and YouTube. This method is in accordance with the teachings of the Qur'an and Hadith, which encourage da'wah with wisdom and knowledge, and utilize the best methods to spread Islam effectively and widely.

C. Response and Involvement of the Young Generation to Da'wah Content Delivered through Digital Media by the Da'wah Institute of Muhammadiyah Leadership of South Sulawesi

1. Audience Segmentation

PWM Muhammadiyah South Sulawesi targets the younger generation, especially Muhammadiyah students and students, as the main audience for digital da'wah. Identification is done through monitoring social media trends, user interests, and their engagement on TikTok and Instagram. The theoretical foundations used include generation theory, social learning theory, and planned behavior theory, which emphasize the importance of understanding the character of the younger generation. The Qur'an emphasizes the importance of guiding the younger generation through advice, morals, and knowledge, as found in QS. Luqman 13–19 and QS. At-Tahrim 6.

2. Content Forms for Teens

Digital da'wah content is tailored to adolescents' interests such as mental health, gentle spirituality, and relevant Islamic content. The most preferred formats are short videos (1–3 minutes), motivational quotes, simple infographics, inspirational stories, and short podcast snippets. This explanation is in line with UCD's theory, usability & gratification theory, and interactive feedback. The Qur'an emphasizes that da'wah must be clear and relevant, as QS. Al-Baqarah 2 and QS. Ash-Shura 38.

3. Young Audience Response and Participation

The response of the younger generation to digital da'wah is very positive, shown through comments, likes, questions, content storage, and content sharing to the community. The short video format and IG Reels have proven to be effective in grabbing students' attention. These findings are in accordance with multimedia theory, gratuity theory, and elaboration likelihood models. An interesting and gentle da'wah is in line with QS. An-Nahl 125 and QS. Fussilat 33.

4. Participation Rates and Real Action

The younger generation not only responds, but also participates in creating content, becoming media volunteers (editors, videographers, designers), participating in online studies, and connecting digital da'wah with field activities such as recitation and social service. This explanation is according to the theory of engagement, social sharing theory, and two-way communication models. The Qur'an emphasizes the importance of active participation and mutual counseling in QS. Al-Asr 3 and QS. An-Nahl 125.

5. Participation Enhancement Strategy

The strategy to increase the participation of the younger generation is carried out through digital da'wah content training, empowerment of young volunteers, and the production of short content that is soft but dense and relevant. Content innovations such as "street interviews da'wah" are proof of the creativity of the younger generation. This is in line with participatory communication theory, innovation diffusion, and youth empowerment theory. The Qur'an teaches the importance of readiness and responsibility of the younger generation in QS. At-Tahrim 6 and QS. Al-Anfal 60.

6. The Challenge of Digital Da'wah

The main challenges include content quality, the speed of digital trends, competition for attention, the diversity of adolescent interests, algorithm changes, and the limitations of creative human resources. Organizations must maintain the authenticity of da'wah and not get

caught up in misleading viral strategies. An ethical, dialogical, creative, and media literacy-based approach is needed so that da'wah remains relevant. This is in line with ethical communication theory, authenticity theory, and digital literacy. The Qur'an emphasizes the importance of honesty and authenticity in QS. Al-Baqarah 2 and QS. Al-Isra' 36.

CONCLUSION

This research is entitled The Utilization of Digital Media in Increasing the Effectiveness of Da'wah: A Case Study of the Da'wah Institution of the Muhammadiyah Regional Executive of South Sulawesi, produced several conclusions as follows: The Form of Utilization of Digital Media by the Da'wah Institute of the Muhammadiyah Regional Executive of South Sulawesi in utilizing digital media is very good, especially social media platforms (YouTube, Facebook, Instagram, and TikTok). This shows that conventional da'wah has changed to digital da'wah, which is more responsive to technological advances and the needs of modern society. The Impact of Digital Media Use on the Reach and Success of Da'wah. The use of digital media has been proven to be possible through the use of digital media, which is not limited to physical space. The effectiveness of da'wah increases because the message can be accessed anytime and anywhere, and the dai can interact directly with its audience. Digital media also allows da'wah institutions to improve the image, credibility, and relevance of da'wah in society. Nonetheless, there are still problems, especially with regard to the quality of content, the lack of creative resources, and the possibility of the media being misused to spread inaccurate information. Response and Engagement of the Younger Generation. The younger generation responded positively to digital da'wah and participated. On social media, they tend to be more active in accessing, commenting, and sharing da'wah content. Compared to long and monotonous da'wah, creative, short, visual, and communicative content attracts the attention of young people. This involvement shows that digital media can be used strategically to increase religious literacy, strengthen Islamic identity, and connect da'wah principles with the realities of the lives of the digital native generation.

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