

Digital Transformation In Da'wah Management: A Strategic Framework For Enhancing Public Engagement In The Post-Truth Era

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Article Info

Article history:

Received: 08 Mei, 2026

Revised: 20 Mei 2026

Accepted: 23 Mei, 2025

Keywords:

Digital Transformation;

Da'wah Management;

Public Engagement;

Post-Truth Era;

Strategic Framework.

Abstract

Purpose of the study: This study aimed to formulate an adaptive, ethical, and participatory strategic framework for digital da'wah management to address the challenges of the post-truth era, characterized by the proliferation of disinformation, religious hoaxes, and the weakening of traditional religious authority in digital spaces. **Methodology:** A Systematic Literature Review using the PRISMA approach was applied, involving the retrieval of Scopus-indexed articles and Sinta-accredited national journals published between 2015 and 2025. Of the 312 initially identified articles, 38 articles met the inclusion criteria and were analyzed using thematic analysis. **Main Findings:** The digital transformation of da'wah operates through five interrelated strategic dimensions: digital leadership, media literacy, content management, a collaborative ecosystem, and prophetic communication ethics. The resulting strategic framework emphasizes integrating tabayyun values, religious moderation, and message personalization to strengthen public engagement. **Novelty/Originality of this study:** The novelty lies in the integration of five strategic dimensions digital leadership, media literacy, content management, collaborative ecosystems, and prophetic communication ethics into a single evidence-based, collaborative framework for digital da'wah management specifically designed to address the post-truth era, an approach not previously documented in the context of strengthening sustainable public trust in religious da'wah organizations.

To cite this article: Ubaidullah, Dudun, dkk. (2026). Digital Transformation In Da'wah Management: A Strategic Framework For Enhancing Public Engagement In The Post-Truth Era. 2(1), 35-44. <https://doi.org/10.65097/qoumun.v2i1>

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A. Introduction

The global religious communication landscape is undergoing a fundamental shift marked by the convergence of three major phenomena: the digital revolution, the crisis of religious authority, and the emergence of the post-truth era. In Indonesia, this transformation is happening very quickly. We Are Social data from 2024 showed that more than 185 million Indonesians were active on social media,

with the majority of young consumers using digital platforms as their main source of religious information. At the same time, Mastel reported that 60% of hoaxes circulating on Indonesian social media have political and religious dimensions. This reality puts da'wah in a paradoxical situation: on the one hand, it has a massive expansion of reach; on the other hand, it has to deal with the disinformation, polarisation, and emotionalism that characterise the post-truth era (Lewandowsky et al., 2017; Ruslan & Harahap, 2020). This context makes the study of digital da'wah management a crucial area for research, both quantitatively and qualitatively.

A number of previous studies have examined aspects of digital da'wah from various perspectives. Hasan (2022) and Rijal (2023) explore the contestation of new religious authorities in Indonesia's digital space. Bunt (2024) maps Islamic discourse on social platforms through the concept of "Islamic Hashtag". Choirin et al. (2024) examined moderate da'wah communication strategies for Generation Z, while Yasundari et al. (2024) discussed the social media strategy of the Daarut Tauhiid Mosque in building public participation. On the management side, Hanelt et al. (2021) and Kraus et al. (2021) present a framework for the organisation's digital transformation, but in an industrial and business context. Mustaffa et al. (2024) highlight the strategic transformation of the Islamic religious council through the principles of Maqāṣid al-Sharī'ah. These studies make important contributions, but they are still partial and fragmented in some respects.

The identified research gap comprises three main aspects. First, there are still a few studies that comprehensively integrate the theories of organisational digital transformation and da'wah management. Second, most research on digital da'wah tends to be descriptive of the phenomenon of using certain platforms, without formulating a strategic framework that can be operationalised by da'wah institutions. Third, the post-truth dimension, as a typical epistemological context of this era, has not been treated as a determinant variable in the formulation of digital da'wah strategies. In fact, as Lewandowsky et al. (2017) and Rianto (2020) state, the post-truth era demands a communication approach that is not only rational-factual but also affective-relational.

The specific purpose of this research is to formulate a strategic framework for the digital transformation of da'wah management that can increase public engagement in the post-truth era. In contrast to previous studies that focused on the description of digital da'wah practices or analysis of specific platforms, this study integrates three theoretical domains at once, namely (a) organisational digital transformation theory, (b) classical da'wah management theory, and (c) post-truth communication theory. The focus of this paper is to complement the shortcomings of previous research by systematically synthesising the scientific literature over the past decade, resulting in a framework that can be empirically tested in the field.

The main argument put forward in this article is that the digital transformation of da'wah is not adequately understood as a media migration (from the pulpit to the screen), but rather as a managerial paradigm shift encompassing leadership, competence, institutional structure, and communication ethics. The conceptual hypotheses to be tested are: (1) there are five strategic dimensions that are the pillars of da'wah digital transformation, namely digital leadership, media literacy, content management, collaborative ecosystem, and prophetic communication ethics; and (2) the integration of these five dimensions will increase the capacity of da'wah institutions in responding to the challenges of disinformation and emotionalism in the post-truth era.

The context of this research is formal and non-formal da'wah institutions in Indonesia as a country with the largest Muslim population in the world, which is also the largest digital market in Southeast Asia. The unit of analysis is the practice and strategy of digital-based da'wah management, as documented in the indexed scientific literature in Scopus and Sinta over the past decade (2015–2025). The selection of this time span is based on the fact that the phenomenon of post-truth began to gain academic momentum in 2016, when Oxford Dictionaries designated "post-truth" as the word of the year.

The significance of this research is twofold. Theoretically, the study's results are expected to enrich the body of knowledge in da'wah management science by presenting a new conceptual framework that integrates perspectives on digital transformation, religious communication, and information ethics. In practice, the resulting strategic framework can serve as a guide for da'wah

institutions, religious organisations, and da'is in designing effective, ethical, and adaptive digital da'wah programs. The structure of this article consists of five main parts. The first part is an introduction that outlines the urgency, research gaps, objectives, and arguments. The second part describes the research method with the PRISMA-based Systematic Literature Review approach. The third part presents the research results as a thematic map of the literature. The fourth part contains a discussion that answers the problem formulation and formulates a strategic framework. The fifth part is a conclusion with theoretical and practical implications.

B. Methods

This study uses a qualitative approach, employing the Systematic Literature Review (SLR) method and the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework, as updated by Page et al. (2021). The SLR method was chosen because it can provide a comprehensive, transparent, and replicable synthesis of the literature, making it suitable for developing a conceptual framework based on published empirical evidence. The SLR approach is also relevant to identify research trends, theoretical gaps, and the direction of scientific development in the field of digital da'wah management.

The primary data sources for this study are scientific articles published in Scopus-indexed journals and Sinta-accredited national journals (rank 1–4). The literature search was conducted from January to March 2026 across Scopus, Science and Technology Index (Sinta), DOAJ, Google Scholar, and ScienceDirect databases. Keywords used in Boolean searches include: ("digital transformation" OR "digital transformation") AND ("da'wah" OR "da'wah" OR "Islamic preaching") AND ("management" OR "management") AND ("post-truth" OR "post-truth" OR "public engagement" OR "public engagement"). The publication time range considered is 2015 to 2025 to ensure the data's novelty.

The inclusion criteria set include: (a) articles published in Scopus or Sinta-indexed journals; (b) contain a discussion of digital da'wah, da'wah management, the post-truth era, or public involvement in religious contexts; (c) available in English or Bahasa Indonesia; (d) the article is available in full text that can be accessed. On the other hand, the exclusion criteria include: (a) articles in the form of editorials, book reviews, or short opinions; (b) duplicate articles; (c) articles whose main focus is not on digital da'wah or religious communication management; (d) articles outside the stipulated time span.

The literature selection process follows the PRISMA framework, comprising four stages: identification, screening, eligibility, and inclusion. At the identification stage, 312 articles were successfully collected from all databases. The screening stage removed 87 duplicate articles and 102 irrelevant articles based on titles and abstracts. The eligibility stage examined 123 full-text articles and excluded 85 for failing to meet the thematic inclusion criteria. In the final stage (inclusion), 38 articles were selected that met all the criteria for in-depth analysis. The PRISMA flowchart of this selection process is presented in Figure 1.

The data analysis technique used is thematic analysis as developed by Braun and Clarke. The analysis process goes through six steps, namely (1) data familiarisation by reading all selected articles, (2) initial coding, (3) theme search, (4) theme review, (5) naming and defining themes, and (6) report writing. To maintain the validity of the results, source triangulation and peer debriefing were conducted with two expert reviewers in the fields of da'wah management and digital communication. In addition, auxiliary analysis tools, such as VOSviewer, are used to map co-citations of keywords in selected literature, thereby strengthening the objectivity of the thematic analysis. The flowchart of the SLR-PRISMA process used in this study is shown below.

Figure 1. Systematic Literature Review Process Flow Chart (PRISMA)

STAGES	DESCRIPTION OF PROCESS & RESULTS
IDENTIFICATION	Literature search from Scopus (n=128), Sinta (n=94), DOAJ (n=42), Google Scholar (n=48) databases. Total articles identified: n = 312
↓	Removal of duplicate articles (n = 87)
SCREENING	Screening of titles and abstracts against n = 225 articles. Excluded n = 102 because it is not relevant to the theme of digital / post-truth da'wah. Screening passes: n = 123
↓	Full text check
ELIGIBILITY	Full text study n = 123. Excluded n = 85 because: (a) not a relevant empirical/conceptual article (n=41); (b) the main focus is not digital da'wah management (n=29); (c) not indexed by Scopus/Sinta rank 1–4 (n=15). Passed eligibility: n = 38
↓	Thematic analysis and synthesis
INCLUSION	Total articles analysed in the final synthesis: n = 38 (consisting of 20 Scopus articles and 18 Sinta articles)

Source: Adapted from PRISMA 2020 (Page et al., 2021), processed by researchers, 2026.

As a form of validity, the thematic analysis results were reviewed by two independent reviewers with expertise in da'wah management and Islamic digital communication. An inter-rater reliability check using Cohen's Kappa yielded a value of 0.82, indicating almost perfect agreement. This shows that the formulated themes exhibit high consistency among the assessors, enabling the resulting strategic framework to be accounted for methodologically.

C. Result and Discussion

Analysis of the 38 selected articles resulted in four main findings that will be presented in order: (1) publication trends and geographical distribution of research; (2) keyword co-occurrence mapping; (3) the main thematic classification; and (4) identification of strategic dimensions of digital transformation of da'wah management.

Research Publication and Distribution Trends

The temporal distribution of publications shows a significant upward trend, especially in the period 2020–2024, which accounts for 73.7% (n=28) of the total selected articles. This surge is strongly correlated with two global events: the COVID-19 pandemic, which accelerated the migration of religious practices to the digital space, and the strengthening of religious disinformation during the political moments of 2019 and 2024. As for geography, Indonesia is the most studied context (52.6%), followed by Malaysia (15.8%), Saudi Arabia (7.9%), and other countries (23.7%). These findings confirm Indonesia's position as the most dynamic digital da'wah laboratory in the contemporary Muslim world.

Keyword Co-Conditioning Mapping

The results of keyword co-cocurrence mapping using VOSviewer show four main clusters. The first cluster (red) is dominated by the keywords "digital da'wah", "social media", "Instagram", and "TikTok". The second cluster (green) displays the keywords "post-truth", "misinformation", "hoax", and "religious authority". The third cluster (blue) contains the keywords "digital leadership", "strategic management", "transformation", and "organisation". The fourth cluster (yellow) collects the keywords "public engagement", "audience", "Generation Z", and "digital literacy". These four clusters illustrate a research ecosystem that is beginning to foster multidimensional integration, even though fragmentation persists between clusters.

Main Thematic Classifications

Thematic analysis of 38 articles yielded five main themes summarised in Table 1. These themes are the basis for the formulation of a strategic framework in the discussion section.

Table 1. Thematic Classification of Systematic Literature Review Results

Yes	Tema Utama	Sub-Theme	Number of Articles
1	Digital Leadership	Adaptive vision, technology capabilities, transformational leadership, and change management	9 (23,7%)
2	Media Literacy and Digital Tabayyun	Information verification, fact-checking, and digital literacy of da'i and pilgrims	8 (21,1%)
3	Strategic Content Management	Storytelling, message personalisation, platform algorithms, and content branding	8 (21,1%)
4	Collaborative Ecosystem	Inter-agency collaboration, creator network, synergy with the government	7 (18,4%)
5	Prophetic Communication Ethics	Religious moderation, credibility, digital communication morals, and anti-hoaxes	6 (15,8%)
	Total		38 (100%)

Source: Primary data processed, 2026.

Table 1 shows that digital leadership is the most dominant theme in the selected literature (23.7%), indicating that academics recognise the need for strategic initiatives at the institutional leadership level to drive the digital transformation of da'wah. Meanwhile, media literacy and content management occupy important positions (21.1% each), underscoring the urgency of strengthening technical capacity amid a post-truth landscape. Collaborative ecosystems (18.4%) and prophetic communication ethics (15.8%) are complementary dimensions that both determine the sustainability of digital da'wah.

Identification of Strategic Dimensions

Based on cross-thematic analysis, it was found that the five dimensions do not stand alone but interact with one another to form a complete strategic ecosystem. These patterns of interaction show that digital leadership plays a key role as a catalyst that drives the other four dimensions. Without adaptive leadership, the literacy, content, collaboration, and ethics dimensions tend to run partially and unsustainably. These results form the basis for a strategic framework that will be discussed in the discussion section.

DISCUSSION

This discussion was prepared to answer the formulation of research problems, interpret findings, and formulate a strategic framework for the digital transformation of da'wah management in the post-truth era. The discussion was organised into five sub-sections that reflected the five strategic dimensions of the findings, followed by the synthesis of the conceptual framework.

Digital Leadership as a Foundation for Transformation

The findings of this study place digital leadership as the most fundamental dimension in transforming da'wah management. This aligns with the digital transformation framework put forward by Hanelt et al. (2021) and Kraus et al. (2021), which states that the success of organisational transformation is largely determined by leadership's capacity to design adaptive visions and manage change. In the context of da'wah management, digital leadership not only means understanding technology, but also the ability to translate classical da'wah values into digital idioms without losing substance. The study by Asmendri et al. (2024) confirms that leaders of transformational religious organisations tend to be more successful in building congregational engagement on social media. In this perspective, da'wah leaders play the role of what Kulichyova (2025) calls dynamic capability builders, that is, agents who build organisational capacity to adapt to the ever-changing digital environment.

Media Literacy and Digital Tabayyun

The second dimension is strengthening media literacy, which is integrated with the value of tabayyun (verification) as taught in the Qur'an. The post-truth era is marked by a phenomenon that Lewandowsky et al. (2017) call "alternative epistemologies", in which personal beliefs replace facts as the basis for decision-making. Research by Ruslan and Harahap (2020) and Rianto (2020) shows that the spread of religious hoaxes in Indonesia is worrying, especially in political and religious momentum. Therefore, the strategic framework of digital da'wah must include media literacy as a mandatory competency for da'i and congregations. The concept of digital tabayyun, as described by Mahmuddin and Nasriah (2022) and Sururi (2022), is not only about fact-checking but also about building reflective habits before disseminating information. This finding expands the Information Literacy in Islam framework developed by the Yaqeen Institute (2018) by adding an organisational dimension: how da'wah institutions develop systematic literacy programs for their congregations.

Strategic Content Management

The third dimension is strategic content management. The analysis shows that public engagement is determined not only by the quantity of content but also by the quality of the narrative and its alignment with the platform's algorithm. Studies by Naila and Rohimi (2024), Choirin et al. (2024), and Maulana (2024) show that da'wah content that has successfully gone viral on TikTok, Instagram, and YouTube generally meets three criteria: relatability, brevity, and controlled emotionality. Yasundari et al. (2024) formulated four strategic functions of Instagram da'wah, namely share, optimise, manage, and engage (SOME). These findings are relevant to Rifat et al.'s (2022) theory of "digital Islamic sermons", which emphasises the performative dimension of digital religious communication. However, this research framework adds a new ethical dimension: content should be designed with long-term impacts on public religious understanding in mind, rather than simply chasing momentary engagement metrics. This approach is in line with Haq's (2024) criticism of the phenomenon of commercialisation of da'wah among contemporary popular da'is.

Collaborative Ecosystem

The fourth dimension is the development of a collaborative ecosystem. Mustaffa et al. (2024) emphasised that the strategic transformation of Islamic religious institutions requires multi-stakeholder partnerships between religious organisations, governments, academics, and civil society. Sultan (2023) highlights how three major organisations in Indonesia (MUI, NU, Muhammadiyah) have begun to formulate ethical guidelines for social media da'wah. The Frontiers Communication (2025) study found that Muhammadiyah has successfully integrated religious narratives into digital platforms through a strategic PR approach. This emphasises that in the network era, the strategic framework of da'wah must go beyond the paradigm of a single-actor organisation towards a networked da'wah ecosystem. These findings strengthen and, at the same time, expand the theory of the Communicative Constitution of Organisation (CCO), which was previously applied in the context of corporations, by providing adaptation to the religious context.

Prophetic Communication Ethics

The fifth and final dimension is the ethics of prophetic communication. The post-truth era shows that technological progress without an ethical foundation actually accelerates the erosion of public trust (Cosentino, 2020). Ichwan et al. (2024) and a recent MUI study show that religious authorities in Indonesia are shifting from institutional centralisation to network pluralism, where credibility is negotiated between traditional expertise and digital popularity. In this context, the strategic framework of da'wah management must integrate what Permadi (2023) calls "prophetic communication ethics", namely, communication based on the values of *sidq* (honesty), *amanah* (trustworthiness), *tabligh* (transparency), and *fathonah* (intelligence). This prophetic ethics also distinguishes digital da'wah from mere religious marketing content. This framework expands on the classical theory of Bayanuni da'wah management by including the digital dimension as a new contextual variable.

Synthesis: A Five-Dimensional Strategic Framework

Based on the analysis of these five dimensions, this study formulated a strategic framework called the Digital Da'wah Management Framework (DDMF). The framework consists of five interconnected and dynamically rotating components, with digital leadership as its axis. The interdimensional relationship can be explained as follows: digital leadership drives investment in media literacy; Media literacy is a prerequisite for ethical content management; Good content management invites a collaborative ecosystem; collaboration strengthens prophetic communication ethics; and prophetic ethics, in turn, reinforce the legitimacy of digital leadership. This circular pattern makes DDMF a dynamic and sustainable framework.

Compared to digital transformation frameworks developed in business contexts (Hanelt et al., 2021; Vial, 2021), DDMF makes a conceptual contribution by internalising religious values into the logic of digital transformation. Meanwhile, compared with previous digital da'wah studies, which remain descriptive (Hasan, 2022; Rijal, 2023; Bunt, 2024), DDMF offers an operational structure that can be empirically tested. The theoretical implication of this framework is the need to develop a theory of da'wah management that is no longer based on a single-channel communication paradigm, but rather on a multichannel, multiactor, and multilayered approach. Meanwhile, the practical implication is that da'wah institutions such as Islamic boarding schools, Islamic organisations, mosques, and da'wah communities can adopt DDMF as a guide in designing a systematic digital da'wah program. These findings also test the study's initial arguments. First, it is shown that these five strategic dimensions form the pillars of da'wah digital transformation, as evidenced by the consistency of findings across selected studies. Second, the integration of the five dimensions in the DDMF demonstrates theoretical capacity to respond to post-truth challenges by strengthening literacy, ethics, and collaboration. Thus, this framework can be positioned as a modification of the generic digital transformation theory (Hanelt et al., 2021; Vial, 2021) adapted to the context of religious da'wah management.

CONCLUSION

This study concludes that digital transformation in da'wah management in the post-truth era requires a comprehensive and integrated strategic framework. Based on a synthesis of 38 articles indexed in Scopus and Sinta, the Digital Da'wah Management Framework (DDMF) was formulated, consisting of five strategic dimensions: digital leadership, media literacy, content management, collaborative ecosystem, and prophetic communication ethics. This framework differs from the generic digital transformation approach by integrating Islamic values (tabayyun, moderation, sidq, amanah) as determinants.

The theoretical contribution of this research is to expand classical da'wah management theory by incorporating the dimension of digital transformation, while enriching the theory of organisational digital transformation with the dimension of religious ethics. The practical implication is that the DDMF framework can serve as a guide for da'wah institutions in designing adaptive, ethical, and sustainable strategies. The limitation of this research lies in the scope of the literature, which is still dominated by the Indonesian and Malaysian contexts, so generalisations in the global context require further study. Future research is recommended to test DDMF empirically through case studies in large-scale da'wah institutions or through a quantitative approach to its implementation effectiveness.

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