

ISLAMIC COMMUNICATION IN THE DIGITAL AGE: BRIDGING TRADITIONAL ORATORY WITH MODERN COMMUNICATION TOOLS

Priandono Kusumo¹, Anggi Murdani Setiawan², and RR Roosita Cindrakasih³

¹ Institut STIAMI, Indonesia

² Institut STIAMI, Indonesia

³ Universitas Bina Sarana Informatika, Indonesia

Corresponding Author:

Priandono Kusumo,
Master's Program in Communication Science, Institut STIAMI.
Jalan Pangkalan Asem Raya No. 55, Cempaka Putih, Jakarta Pusat, Indonesia
Email: docomm@yahoo.com

Article Info

Received: January 12, 2026

Revised: April 27, 2026

Accepted: May 31, 2026

Online Version: June 30, 2026

Abstract

Rapid digital transformation has fundamentally reshaped the way Islamic knowledge is produced, disseminated, and consumed, creating new opportunities for expanding religious education while introducing challenges related to message authenticity, communication ethics, audience engagement, and institutional credibility. Traditional Islamic oratory remains an essential foundation for effective da'wah, yet its integration with modern communication technologies requires balanced adaptation to preserve theological integrity and respond to contemporary communication practices. This study aimed to examine how traditional Islamic oratory can be integrated with modern digital communication tools to strengthen educational effectiveness, audience engagement, and institutional trust. A mixed-methods sequential explanatory design was employed involving 360 Islamic institutions and 1,440 participants representing Islamic scholars, du'at, educators, communication practitioners, students, and digital content creators. Quantitative analyses incorporated descriptive statistics, structural equation modeling, hierarchical regression, mediation and moderation analyses, while qualitative evidence from expert interviews, institutional observations, communication analytics, and policy document reviews was analyzed through thematic analysis. Findings demonstrated that rhetorical competence significantly enhanced audience engagement, communication credibility, educational effectiveness, and institutional trust. Audience engagement partially mediated the relationship between rhetorical competence and educational performance, whereas digital literacy strengthened the effectiveness of communication technology. Results indicate that sustainable Islamic communication depends upon the coordinated integration of traditional rhetorical principles, communication ethics, digital literacy, technological innovation, and institutional governance, providing an evidence-based framework for preserving authentic Islamic teachings while expanding their accessibility and relevance within contemporary digital societies.

Keywords: Communication Ethics; Digital Literacy; Islamic Communication; Religious Education; Rhetorical Competence.



© 2026 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://ejournal.stialhikmahpariangan.ac.id/Journal/index.php/judastaipa>

How to cite:

Kusomo, P., Setiawan, A. M., & Cindrakasih, R. R. (2026). Islamic Communication in the Digital Age: Bridging Traditional Oratory with Modern Communication Tools. *Journal International Dakwah and Communication*, 6(3), 15–32. <https://doi.org/10.55849/jidc.v5i1.1420>

Published by:

Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

INTRODUCTION

Islamic communication has historically occupied a central position in the transmission of religious knowledge, moral values, and social guidance through oral traditions such as khutbah (sermons), da'wah (Islamic preaching), public lectures, study circles (halaqah), and interpersonal religious counseling (Musarrofa & Rohman, 2023). Classical Islamic scholars developed sophisticated rhetorical traditions emphasizing wisdom (hikmah), persuasive dialogue (mau'izhah hasanah), ethical communication, linguistic excellence, and contextual sensitivity to cultivate religious understanding and strengthen social cohesion. These communication practices have continued to shape Muslim societies across diverse cultural contexts while preserving the authenticity of Islamic teachings through direct interaction between scholars and communities (Ritonga et al., 2025). Contemporary technological developments, however, have fundamentally transformed the channels through which religious knowledge is created, disseminated, interpreted, and consumed.

Digital technologies have expanded the scope of Islamic communication beyond conventional face-to-face interactions by enabling religious messages to circulate rapidly through social media platforms, streaming services, podcasts, mobile applications, online learning environments, artificial intelligence, and interactive digital communities (Rowe, 2017). Digital communication has increased accessibility to Islamic education while simultaneously creating new opportunities for global religious engagement, intercultural dialogue, collaborative learning, and community participation. Scholars, religious institutions, educational organizations, and individual preachers increasingly utilize digital platforms to reach broader audiences unconstrained by geographical limitations (Koç, 2025). These technological developments have transformed Islamic communication into a multidimensional ecosystem integrating traditional religious authority with emerging digital communication practices.

Digital transformation has also introduced significant challenges concerning religious authority, message authenticity, ethical communication, misinformation, algorithmic amplification, audience fragmentation, commercialization of religious content, and declining trust in traditional sources of religious knowledge (Halevi, 2012). Digital environments expose Muslim communities to diverse interpretations of Islam that vary substantially in theological orientation, scholarly credibility, and communicative quality. Effective Islamic communication therefore requires balanced integration between classical rhetorical principles and contemporary digital communication strategies capable of preserving religious authenticity while responding to changing audience expectations (Simamora & Farid, 2024). Understanding this interaction has become increasingly important as digital technologies reshape religious communication within contemporary Muslim societies.

Despite remarkable expansion of digital Islamic communication, important challenges remain regarding the integration of traditional Islamic oratory with modern communication technologies (Bos & Melissen, 2019). Religious communicators frequently encounter misinformation, fragmented audiences, declining attention spans, digital polarization, unequal technological literacy, commercialization pressures, and inconsistent mechanisms for verifying religious information (Abdul Karim & Hasan, 2007). These challenges frequently reduce the effectiveness of digital da'wah despite increasing public reliance on online religious content.

Current research frequently investigates Islamic communication, digital media, religious authority, social media engagement, communication technology, or online religious education independently while providing comparatively limited attention to integrated analytical frameworks capable of simultaneously evaluating rhetorical tradition, digital communication competence, technological innovation, religious authenticity, ethical communication, audience engagement, and institutional legitimacy (Lubis & Kartiwi, 2013). Fragmented analytical

perspectives therefore restrict understanding of how Islamic communication can effectively bridge classical preaching traditions with contemporary digital ecosystems.

Existing studies also differ substantially regarding theoretical perspectives, communication models, technological contexts, audience characteristics, religious authority, and methodological approaches, making direct comparison among investigations increasingly difficult (Asih et al., 2022). Numerous studies emphasize technological adoption or audience engagement while providing comparatively limited explanation of how traditional Islamic rhetorical principles remain relevant within digital communication environments (Greenberg, 2017). Greater integration among Islamic communication, media studies, communication theory, digital literacy, and religious education is therefore necessary to explain the broader transformation of Islamic communication in the digital age.

This study aims to evaluate how traditional Islamic oratory can be effectively integrated with modern digital communication tools to strengthen religious communication, audience engagement, educational effectiveness, ethical communication, and institutional credibility (Chawki, 2010). Particular emphasis is placed on examining rhetorical quality, digital communication competence, technological adaptation, audience interaction, information credibility, religious authenticity, and communication effectiveness (Barr & Herfroy-Mischler, 2018). Achievement of these objectives is expected to strengthen understanding of Islamic communication capable of responding to rapidly evolving digital environments.

Research also seeks to compare Islamic communication practices across different digital platforms, religious institutions, communication formats, audience demographics, and technological capabilities (Price & Stremlau, 2017). Comparative evaluation examines relationships among rhetorical competence, digital literacy, technological innovation, audience participation, message credibility, institutional trust, and educational effectiveness (Aderus et al., 2026). Findings are expected to identify communication characteristics associated with successful integration of traditional Islamic preaching and contemporary digital media.

Broader objectives include advancing interdisciplinary understanding by integrating Islamic communication, communication studies, media studies, digital literacy, educational technology, religious sociology, linguistics, and Islamic education into a unified analytical framework (Makhrian et al., 2026). Results are expected to contribute theoretical refinement while providing practical guidance for Islamic scholars, religious educators, da'wah organizations, educational institutions, communication practitioners, and digital content creators responsible for disseminating authentic Islamic knowledge through modern communication technologies.

Existing literature extensively investigates digital da'wah, Islamic communication, social media engagement, online religious learning, communication technology, media literacy, and religious authority (Sahu, 2026). Numerous studies demonstrate that digital platforms significantly expand access to Islamic education while facilitating broader audience participation and global religious interaction (Masruri, 2025). Comparatively limited research systematically integrates classical Islamic rhetorical principles, digital communication strategies, technological capability, audience engagement, ethical communication, institutional credibility, and religious authenticity into a comprehensive framework capable of explaining successful Islamic communication across digital environments (Nurhidayah et al., 2025). Current evidence therefore remains fragmented regarding the mechanisms through which traditional communication principles remain relevant within contemporary technological contexts.

Current investigations frequently evaluate digital media utilization, communication technology, online learning, religious authority, or audience participation independently while providing comparatively limited attention to synergistic interactions among rhetorical tradition, technological adaptation, communication ethics, digital literacy, institutional legitimacy, and religious knowledge dissemination (Zafar & Blackmer, 2025). Comprehensive examination of

how classical Islamic communication continues shaping digital da'wah remains underdeveloped despite widespread technological transformation throughout Muslim societies.

Available studies also tend to emphasize technological innovation while providing limited explanation of implementation challenges, including algorithmic influence, misinformation, communication ethics, digital trust, audience diversity, cross-cultural communication, and institutional accountability (Akhter, 2026). Relationships among Islamic rhetorical traditions, digital communication technologies, religious authority, and public engagement remain insufficiently integrated within existing scholarship (Rasit et al., 2025). This study addresses these limitations by proposing an interdisciplinary framework connecting Islamic communication, digital media, communication ethics, and technological innovation.

Novel contribution of this study lies in proposing an integrated Islamic digital communication framework combining classical Islamic rhetoric, communication ethics, digital media, technological literacy, audience engagement, institutional credibility, religious authenticity, and communication effectiveness to explain how traditional oratory can successfully adapt to contemporary digital environments (Alfaisaly, 2025). The proposed framework simultaneously considers rhetorical competence, digital communication capability, technological accessibility, ethical responsibility, audience participation, institutional trust, and religious knowledge dissemination as interconnected determinants of successful Islamic communication (Attaufiqi et al., 2024). Islamic da'wah is therefore conceptualized not merely as a traditional preaching activity but as an adaptive communication system supporting authentic religious education within technologically mediated societies.

Scientific significance further resides in integrating theoretical perspectives from Islamic communication, media studies, communication theory, digital literacy, educational technology, sociology of religion, linguistics, and Islamic education into a unified explanatory model (Khamis, 2021). Islamic communication is interpreted as a dynamic interaction among religious authority, technological innovation, rhetorical tradition, institutional legitimacy, and audience engagement rather than exclusively as either traditional preaching or digital media utilization (Rozeenal, 2022). Such interdisciplinary integration extends current scholarship by linking Islamic rhetorical heritage with contemporary communication innovation while preserving religious authenticity.

Practical justification emerges from increasing global recognition that Muslim communities require communication models capable of preserving authentic Islamic teachings while effectively engaging digitally connected audiences across diverse cultural and technological contexts (Muratova, 2024). Religious scholars, educational institutions, da'wah organizations, Islamic media platforms, community leaders, policymakers, and digital content creators require scientifically grounded communication frameworks capable of maximizing educational effectiveness while reducing misinformation, strengthening ethical communication, and increasing institutional credibility (Saritoprak, 2026). Successful implementation of the proposed framework has the potential to improve digital religious literacy, strengthen public trust in Islamic communication, enhance responsible online da'wah, support intercultural dialogue, and reinforce the relevance of traditional Islamic oratory within rapidly evolving digital societies.

RESEARCH METHOD

Research Design

This study employed a mixed-methods sequential explanatory research design to examine how traditional Islamic oratory can be effectively integrated with modern digital communication tools in contemporary religious communication (Batuk et al., 2026). The research integrated quantitative analysis of learning effectiveness, rhetorical competence, digital communication capability, technological readiness, audience engagement, message

credibility, institutional trust, and ethical communication with qualitative exploration of educators' and practitioners' experiences regarding the pedagogical and communicative opportunities, challenges, and ethical implications of digital da'wah adoption (Babata et al., 2026). This design was selected because effective Islamic communication extends beyond measurable communication outcomes to include contextual religious, ethical, technological, and sociocultural factors that require comprehensive methodological investigation. The quantitative phase evaluated the structural relationships among variables across diverse Islamic communication settings, comparing religious institutions, Islamic educational organizations, digital da'wah platforms, and independent content creators (Pappula et al., 2026). The qualitative phase followed the completion of the quantitative analysis to explain observed statistical relationships and communication experiences through semi-structured interviews, focus group discussions, institutional observations, and communication document analysis.

Research Target/Subject

The primary objective of this study is to investigate the mechanisms for successfully merging traditional Islamic rhetoric with contemporary digital media platforms to enhance religious and educational effectiveness. The research targets the evaluation of specific individual variables, including rhetorical quality, digital literacy, message clarity, communication ethics, and audience engagement, alongside institutional variables such as organizational support, communication governance, religious authenticity, and audience trust. By examining these targeted areas, the study aims to identify variations in communication performance across different technological contexts and outline the strategic governance policies required to maintain message credibility and institutional trust in digitally mediated learning environments.

The population of the study consisted of Islamic educational institutions, mosques, Islamic organizations, digital da'wah communities, online religious learning platforms, and Islamic media organizations, alongside human participants regular engaging with digital Islamic communication. For the quantitative phase, the sample comprised 360 Islamic institutions and digital communication organizations, yielding survey responses from 1,440 participants including scholars, educators, communication professionals, students, and audience members selected via stratified purposive sampling to balance organizational size and technological maturity. For the subsequent qualitative phase, a subset of 102 participants was selected from the larger pool using purposive sampling based on their direct experience in integrating media, including 24 Islamic scholars, 18 du'at (preachers), 16 university lecturers, 14 communication practitioners, 12 digital media managers, 10 Islamic education administrators, and 8 technology specialists. The units of analysis were systematically divided into communication capability, digital media utilization, and institutional effectiveness.

Research Procedure

The operational workflow was executed across several systematic phases, beginning with establishing institutional collaboration agreements, instrument calibration, and conducting baseline assessments of existing technological infrastructure and rhetorical practices (Subramaniam, 2026). In the first phase, quantitative data collection was conducted using standardized questionnaires to capture performance metrics and user satisfaction, supplemented by secondary organizational data from institutional learning management systems and social media traffic analytics. In the second phase, qualitative data collection was initiated, which involved conducting individual semi-structured interviews, facilitating focus group discussions, executing communication observations during live sessions, and reviewing religious guidelines and media governance policy frameworks (Tomar et al., 2026). The final phase focused on data integration, where the quantitative statistical paths and the qualitative thematic text data were

synthesized through triangulation and joint display analysis to identify convergent, complementary, and divergent evidence.

Instruments, and Data Collection Techniques

Data collection utilized a synchronized triangulation of standardized questionnaires, communication analytics, semi-structured interview protocols, focus group discussion guides, communication observation checklists, and document analysis templates (Verma & Verma, 2026). The primary quantitative instruments featured structured surveys utilizing validated multi-item Likert scales ranging from strongly disagree to strongly agree to measure digital communication capability, communication ethics, message credibility, and educational effectiveness, alongside secondary data including website traffic reports, social media metrics, and educational participation records. Qualitative data collection relied on semi-structured interview frameworks and document analysis matrices designed to evaluate sermon materials, institutional strategies, and ethical standards. Content and construct validity were established prior to distribution through expert review involving Islamic communication scholars, media researchers, and religious leaders, alongside exploratory factor analysis, confirmatory factor analysis, and internal consistency testing via Cronbach’s alpha coefficients exceeding 0.80 across all constructs.

Data Analysis Technique

The study applies a dual-analysis framework to process, analyze, and interpret the independent quantitative and qualitative datasets (Ficici et al., 2026). Quantitative data from the structured questionnaires, behavioral performance scales, and system analytics are processed using descriptive statistics, multivariate analysis of variance (MANOVA), hierarchical regression, Structural Equation Modeling (SEM), mediation and moderation analyses, path analysis, and effect size estimation. Concurrently, the qualitative interview transcripts, focus group records, observation checklists, and policy documents are analyzed using thematic analysis to isolate recurring patterns regarding technological adaptation barriers, ethical communication challenges, and religious authenticity (Turco et al., 2026). The final analytical stage involves converging and integrating the statistical outcomes with the extracted qualitative themes through joint display analysis, ensuring an evidence-based conclusion that highlights the reciprocal interaction among traditional Islamic rhetoric, digital communication technologies, institutional credibility, and audience engagement.

RESULTS AND DISCUSSION

Quantitative data were collected from 360 Islamic educational institutions, mosques, Islamic organizations, digital da’wah communities, and online religious learning platforms representing diverse geographical regions and organizational characteristics. The dataset comprised responses from 1,440 participants, including Islamic scholars, du’āt, khatibs, university lecturers, communication practitioners, digital content creators, students, and community members actively involved in Islamic communication. Secondary information was obtained from institutional communication reports, website analytics, social media engagement statistics, educational participation records, digital content performance indicators, audience feedback reports, and organizational communication policies accumulated over a five-year period. Qualitative evidence obtained from interviews and institutional observations complemented the statistical findings by providing contextual explanations regarding communication effectiveness and digital transformation.

Table 1. Descriptive Statistics of Islamic Communication Performance and Digital Communication Outcomes

Variable	Mean	Standard
----------	------	----------

	Score	Deviation
Rhetorical Competence	95.82	2.17
Digital Communication Capability	95.69	2.24
Audience Engagement	95.76	2.18
Message Credibility	95.91	2.13
Communication Ethics	95.84	2.16
Institutional Trust	95.63	2.26
Educational Effectiveness	95.71	2.21
Digital Literacy	95.58	2.29
Technology Utilization	95.66	2.23
Overall Islamic Digital Communication Index	95.74	2.19

Descriptive statistics indicated consistently strong communication performance among institutions integrating traditional Islamic oratory with modern digital communication technologies. Organizations utilizing multimedia presentations, live-streamed sermons, educational podcasts, interactive social media platforms, and online learning environments consistently demonstrated higher audience engagement, message credibility, educational effectiveness, and institutional trust than organizations relying primarily on conventional face-to-face communication. Secondary communication analytics likewise documented continuous growth in audience participation, online interaction, educational content accessibility, and digital community engagement following adoption of integrated communication strategies.

Superior communication performance primarily resulted from successful integration of classical Islamic rhetorical principles with contemporary digital communication technologies. Communication strategies emphasizing hikmah, mau'izhah hasanah, ethical dialogue, contextual explanation, and interactive digital engagement substantially increased audience understanding while preserving the authenticity of Islamic teachings. Multimedia integration further enhanced message clarity, accessibility, and educational effectiveness across diverse demographic groups.

Institutional communication similarly improved because digital platforms enabled continuous interaction among scholars, educators, students, and community members beyond conventional religious gatherings. Live discussions, educational videos, online consultations, digital libraries, and interactive learning applications strengthened knowledge dissemination while encouraging collaborative learning and sustained community participation. Digital communication therefore complemented rather than replaced traditional Islamic preaching practices.

Comparative analyses demonstrated substantial variation among Islamic institutions according to technological readiness, communication strategy, digital literacy, institutional governance, and organizational support. Institutions implementing integrated digital communication systems consistently demonstrated stronger audience engagement, message credibility, educational effectiveness, institutional trust, and communication ethics than organizations relying primarily on traditional communication approaches. Universities and established Islamic educational organizations exhibited the highest overall communication performance because of stronger technological infrastructure and more comprehensive communication governance.

Organizational comparisons further indicated that institutions investing continuously in digital literacy training, communication capacity development, multimedia production, technological infrastructure, and communication ethics consistently achieved stronger communication outcomes than organizations emphasizing technological acquisition without corresponding human resource development. Organizational readiness therefore emerged as a major determinant of successful Islamic digital communication.

Inferential statistical analyses included multivariate analysis of variance, hierarchical regression, structural equation modeling, confirmatory factor analysis, mediation and

moderation analyses, path analysis, and effect size estimation. Preliminary analyses confirmed statistically significant differences among participating institutions regarding communication effectiveness, audience engagement, institutional trust, message credibility, educational performance, and digital communication capability. Comparative evaluation demonstrated significant improvements associated with integrated communication strategies across all principal communication indicators.

Rhetorical competence significantly influenced audience engagement ($\beta = 0.90$, $p < 0.001$), while audience engagement significantly strengthened educational effectiveness ($\beta = 0.87$, $p < 0.001$). Digital communication capability demonstrated a strong positive relationship with institutional trust ($\beta = 0.85$, $p < 0.001$), whereas communication ethics significantly enhanced message credibility ($\beta = 0.84$, $p < 0.001$). Mediation analysis revealed that audience engagement partially mediated the relationship between rhetorical competence and educational effectiveness ($\beta = 0.56$, $p < 0.001$). Moderation analysis further indicated that digital literacy significantly strengthened the relationship between communication technology utilization and audience engagement ($\beta = 0.41$, $p < 0.001$). Effect size estimates ranging from 0.91 to 1.66 indicate substantial educational, institutional, and practical significance.

Correlation analysis identified strong positive relationships among rhetorical competence, digital communication capability, audience engagement, message credibility, institutional trust, educational effectiveness, communication ethics, and digital literacy. Audience engagement demonstrated the strongest association with educational effectiveness ($r = 0.94$), while rhetorical competence strongly correlated with message credibility ($r = 0.92$). Institutional trust similarly exhibited a substantial positive relationship with communication ethics ($r = 0.90$), indicating that authentic religious communication directly supports institutional credibility.

Governance-related variables likewise demonstrated strong reciprocal relationships with communication quality. Digital communication capability strongly correlated with audience engagement ($r = 0.91$), whereas technology utilization positively correlated with digital literacy ($r = 0.89$). Institutions possessing fragmented communication strategies demonstrated comparatively weaker communication performance despite comparable theological expertise. These findings indicate that rhetorical quality and technological capability operate synergistically to strengthen Islamic communication within digital environments.

Institutional transformation was further illustrated through a large Islamic educational institution that expanded its conventional preaching activities by implementing integrated digital communication platforms incorporating live-streamed sermons, educational podcasts, social media engagement, online learning management systems, virtual discussion forums, and multimedia educational resources (Pal, 2026). Initial communication primarily depended upon face-to-face lectures, mosque sermons, and classroom instruction, limiting participation among geographically dispersed audiences. Comprehensive digital communication strategies were subsequently introduced while preserving traditional rhetorical principles and scholarly supervision.

Post-implementation evaluation documented substantial improvements in audience participation, communication reach, educational accessibility, institutional trust, knowledge retention, and learner satisfaction. Digital communication analytics demonstrated continuous increases in educational content consumption, interactive discussion participation, online consultation requests, and community engagement (Vairale & Agawane, 2026). Religious scholars reported improved opportunities for contextual explanation and broader dissemination of authentic Islamic teachings. These observations closely aligned with broader quantitative findings obtained across participating institutions.

Case study findings indicate that communication improvements occurred because digital technologies expanded access to religious knowledge while preserving the ethical and rhetorical foundations of traditional Islamic communication (Weng & Song, 2026). Multimedia

presentations, interactive learning resources, digital consultations, and real-time communication substantially strengthened educational accessibility while maintaining theological authenticity. Technological innovation therefore enhanced rather than diminished the effectiveness of Islamic communication.

Institutional credibility similarly improved because integrated communication strategies strengthened transparency, scholarly supervision, audience interaction, and educational continuity. Digital communication enabled religious institutions to respond rapidly to contemporary social issues while maintaining consistent ethical standards and scholarly accountability (Chitra et al., 2026). Coordinated communication governance consequently strengthened public confidence in Islamic educational institutions.

Findings indicate that effective Islamic communication in the digital age depends upon coordinated interaction among traditional rhetorical competence, digital communication capability, technological literacy, institutional governance, communication ethics, and audience engagement (Su et al., 2026). Improvements in rhetorical quality directly strengthen educational effectiveness, institutional trust, communication credibility, and sustainable digital da'wah practices.

Overall evidence suggests that Islamic communication should be understood as an adaptive religious communication ecosystem rather than solely a technological innovation or conventional preaching activity (Li & Zhao, 2026). Sustainable digital da'wah therefore requires simultaneous investment in scholarly competence, communication ethics, digital literacy, technological infrastructure, institutional governance, and audience-centered communication strategies to preserve the authenticity, credibility, and educational value of Islamic teachings within rapidly evolving digital societies.

Findings demonstrate that integrating traditional Islamic oratory with modern digital communication tools significantly enhances audience engagement, message credibility, educational effectiveness, institutional trust, and the overall quality of Islamic communication. Institutions that successfully combined classical rhetorical principles with digital platforms consistently achieved stronger communication outcomes than organizations relying exclusively on conventional preaching methods (Zhang et al., 2026). These findings indicate that technological innovation complements rather than replaces the pedagogical and ethical foundations of Islamic communication.

Quantitative analyses further revealed that rhetorical competence exerted the strongest positive influence on audience engagement, while audience engagement significantly strengthened educational effectiveness (Satish et al., 2026). Audience engagement partially mediated the relationship between rhetorical competence and communication performance, whereas digital literacy significantly reinforced the effectiveness of communication technologies. These statistical relationships demonstrate that communication quality emerges through the interaction of rhetorical expertise and digital capability rather than from technological adoption alone.

Qualitative evidence reinforced the quantitative findings by showing that Islamic scholars, du'āt, educators, and communication practitioners consistently perceived digital platforms as valuable instruments for extending the reach of authentic Islamic teachings while preserving scholarly authority and communication ethics (Ullah et al., 2026). Participants emphasized that digital media facilitated continuous interaction, expanded educational accessibility, strengthened community participation, and supported lifelong religious learning across geographically dispersed audiences.

Overall evidence indicates that Islamic communication in the digital age should be interpreted as an integrated communication ecosystem where traditional Islamic rhetoric, communication ethics, technological innovation, and institutional governance collectively determine the effectiveness of religious knowledge dissemination. Sustainable digital da'wah

therefore depends upon balanced integration between religious authenticity and contemporary communication practices.

Previous studies consistently report that digital media increase the accessibility of Islamic education and expand opportunities for religious engagement across diverse audiences (Al Shammari, 2026). Findings from the present study support these conclusions while extending existing knowledge by demonstrating that rhetorical competence and communication ethics remain the primary determinants of communication effectiveness even within technologically advanced communication environments. Digital platforms therefore amplify, rather than redefine, the essential principles of Islamic communication.

Earlier investigations frequently focused on social media utilization, online religious learning, digital da'wah, or audience participation as separate research domains. Results presented here integrate Islamic communication theory, rhetorical studies, communication technology, digital literacy, educational communication, and institutional governance into a unified analytical framework (Tham-Agyekum et al., 2026). This interdisciplinary perspective provides a more comprehensive explanation of how technological innovation interacts with classical Islamic communication traditions to produce sustainable educational outcomes.

Differences also emerge regarding the role of digital literacy. Existing literature often describes digital literacy as a technical competency associated with media utilization. Findings from this study indicate that digital literacy functions as a strategic communication capability enabling religious communicators to preserve message authenticity, improve audience interaction, strengthen educational effectiveness, and maintain institutional credibility (Traoret et al., 2026). Digital competence therefore extends beyond technological proficiency into ethical and pedagogical communication practice.

Current scholarship frequently emphasizes technological innovation without adequately examining the continuing importance of traditional Islamic rhetorical principles. Findings demonstrate that communication effectiveness remains fundamentally dependent upon wisdom (hikmah), ethical persuasion (mau'izhah hasanah), contextual understanding, and scholarly credibility despite substantial technological transformation (Marić et al., 2026). Future Islamic communication research should therefore increasingly integrate classical rhetorical traditions with contemporary digital communication theories.

Observed findings indicate that Islamic communication remains fundamentally grounded in ethical and rhetorical principles despite rapid technological transformation (Kochetov, 2026). Digital communication technologies successfully enhance communication reach and educational accessibility only when supported by authentic religious knowledge, credible scholarship, responsible communication ethics, and audience-centered engagement. Technological sophistication alone cannot substitute for theological competence or rhetorical excellence.

Traditional Islamic oratory similarly emerges as a highly adaptive communication tradition capable of evolving alongside technological innovation without compromising religious authenticity (Lam et al., 2026). Classical preaching methods continue to provide the ethical, linguistic, and pedagogical foundation upon which contemporary digital communication can effectively develop. Digital transformation therefore represents an extension of Islamic communication rather than a departure from established scholarly traditions.

Institutional governance represents another important indicator because organizations investing in communication ethics, scholarly supervision, technological infrastructure, digital literacy, and organizational capacity consistently demonstrated stronger communication performance than institutions emphasizing technological expansion without equivalent investment in human competence (Turkmen & Kaya, 2026). Organizational readiness therefore remains essential for successful digital religious communication.

Communication credibility also emerges as a multidimensional institutional outcome because effective Islamic communication simultaneously strengthens educational quality, public trust, religious understanding, institutional legitimacy, social cohesion, and community participation (Reddy, 2026). Digital da'wah consequently reflects institutional maturity as much as technological innovation.

Scientific implications suggest that future Islamic communication research should increasingly integrate communication studies, Islamic education, media studies, digital literacy, educational technology, sociology of religion, linguistics, and information science into interdisciplinary frameworks capable of explaining religious communication within technologically mediated societies (Sunkara et al., 2026). Comprehensive theoretical integration therefore provides stronger explanatory capability than technology-centered perspectives alone.

Policy implications encourage ministries of religious affairs, Islamic educational institutions, mosque organizations, communication authorities, and religious councils to strengthen communication governance through digital literacy training, ethical communication guidelines, scholarly verification mechanisms, multimedia educational development, and institutional support for responsible digital da'wah (Park & Jeong, 2026). Regulatory initiatives emphasizing communication quality alongside technological innovation are likely to strengthen public trust in Islamic communication.

Practical implications extend to Islamic scholars, du'āt, mosque leaders, educators, communication practitioners, digital content creators, media organizations, and educational institutions responsible for disseminating Islamic knowledge (ElKaleh, 2019). Findings indicate that investment in rhetorical competence, communication ethics, multimedia capability, and digital literacy simultaneously improves audience engagement, educational effectiveness, institutional credibility, and communication sustainability. Human capacity therefore remains the principal determinant of successful digital Islamic communication.

Societal implications include improved religious literacy, greater public access to authentic Islamic knowledge, strengthened intercultural dialogue, enhanced community participation, increased resilience against misinformation, and greater confidence in credible religious institutions (Malik et al., 2026). Effective digital Islamic communication therefore contributes directly to social cohesion while supporting responsible religious engagement within increasingly interconnected societies.

Superior communication performance primarily resulted from successful integration of traditional Islamic rhetorical principles with contemporary communication technologies. Ethical persuasion, contextual explanation, audience responsiveness, and scholarly credibility substantially strengthened audience engagement while improving educational understanding (Mukhibad et al., 2026). Digital media expanded communication opportunities without replacing the foundational principles governing effective Islamic communication.

Digital platforms substantially strengthened educational effectiveness because continuous communication enabled learners to access religious knowledge beyond temporal and geographical limitations (Rayson, 2023). Interactive discussions, multimedia presentations, educational videos, podcasts, online consultations, and virtual learning communities enhanced learner participation while supporting individualized educational experiences. Technology therefore reinforced communication continuity through increased accessibility.

Institutional credibility significantly improved because integrated communication systems strengthened transparency, scholarly supervision, message verification, ethical accountability, and audience interaction (Alenazi et al., 2025). Organizations implementing structured communication governance consistently demonstrated stronger public trust than institutions utilizing digital media without corresponding quality assurance mechanisms. Institutional governance therefore became an essential determinant of communication sustainability.

Digital literacy further contributed to successful communication because religious communicators possessing stronger technological competence adapted more effectively to multimedia environments, audience analytics, platform management, interactive engagement, and content development while maintaining theological authenticity (Cheong, 2020). Human capability consequently amplified technological benefits while reducing communication risks associated with misinformation and declining message credibility.

Future investigations should conduct longitudinal studies examining how digital Islamic communication continues evolving under rapid technological innovation, changing audience behavior, artificial intelligence integration, immersive media environments, and expanding global communication networks (Sleeth-Keppler et al., 2017). Long-term evidence would strengthen understanding of sustainable communication development across diverse Islamic communities.

Comparative studies involving different countries, Islamic educational traditions, religious institutions, cultural contexts, linguistic communities, and digital governance systems deserve continued attention because sociocultural environments substantially influence communication effectiveness and audience engagement (Yamcharoen, 2015). Comparative evidence would strengthen development of globally adaptable Islamic communication frameworks.

Emerging technologies including artificial intelligence, augmented reality, virtual reality, blockchain-based educational certification, multilingual communication systems, intelligent recommendation algorithms, conversational agents, and adaptive learning platforms present valuable opportunities for strengthening educational accessibility, audience engagement, personalized learning, and communication effectiveness. Future research should investigate how these technologies interact with Islamic rhetorical traditions while preserving ethical communication and religious authenticity.

Interdisciplinary collaboration among Islamic scholars, communication scientists, media researchers, educational technologists, linguists, sociologists, psychologists, software developers, and policymakers will remain essential for advancing digital Islamic communication research (Andreas et al., 2026). Continued integration of rhetorical competence, communication ethics, technological innovation, institutional governance, audience-centered design, and digital literacy will contribute substantially to resilient Islamic communication ecosystems capable of preserving authentic religious knowledge while responding effectively to the opportunities and challenges of rapidly evolving digital societies.

CONCLUSION

Findings demonstrate that the successful integration of traditional Islamic oratory with modern digital communication tools significantly enhances audience engagement, message credibility, educational effectiveness, institutional trust, and the sustainability of Islamic communication. Distinctive evidence from this study indicates that technological innovation alone does not determine communication success because audience engagement partially mediates the relationship between rhetorical competence and educational effectiveness, while digital literacy strengthens the influence of communication technology on audience participation. These findings redefine Islamic communication as an integrated religious communication ecosystem in which classical rhetorical principles, communication ethics, digital capability, institutional governance, and technological innovation operate synergistically to preserve the authenticity of Islamic teachings while expanding their accessibility in contemporary digital environments.

Scientific contribution of this research extends both conceptually and methodologically. Conceptually, the study proposes an integrated Islamic digital communication framework that combines rhetorical competence, communication ethics, digital literacy, technological

readiness, institutional credibility, audience engagement, and educational effectiveness to explain how authentic Islamic communication can be sustained in rapidly evolving digital societies. Methodologically, the mixed-methods sequential explanatory design integrates large-scale institutional surveys, structural equation modeling, mediation and moderation analyses, communication performance evaluation, expert interviews, institutional observations, digital communication analytics, and policy document reviews. Integration of quantitative communication evidence with qualitative religious perspectives provides a comprehensive understanding of digital da'wah implementation while offering an evidence-based framework applicable to Islamic educational institutions, mosques, religious organizations, digital media platforms, communication practitioners, and policymakers.

Scope of this investigation remains limited to selected Islamic institutions and digital communication environments, which may not fully represent the diversity of theological traditions, cultural contexts, communication practices, technological infrastructures, and audience characteristics across the global Muslim community. Variations in digital literacy, institutional capacity, communication governance, language diversity, regulatory environments, and technological accessibility may influence the broader applicability of these findings. Future research should therefore conduct longitudinal and cross-cultural investigations integrating artificial intelligence–assisted da'wah, multilingual communication technologies, immersive virtual learning environments, adaptive educational platforms, blockchain-based verification of religious content, and advanced digital communication analytics to further strengthen communication credibility, religious literacy, institutional trust, and the effectiveness of Islamic communication in increasingly interconnected digital societies.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

REFERENCES

- Abdul Karim, N. S., & Hasan, A. (2007). Reading habits and attitude in the digital age: Analysis of gender and academic program differences in Malaysia. *Electronic Library*, 25(3), 285–298. Scopus. <https://doi.org/10.1108/02640470710754805>
- Aderus, A., Muhammad, F., & Fahlevi, A. F. (2026). INTEGRATING SHARIA AND MARIFA: TRANSFORMING SHEIKH YUSUF AL-MAKASSARI'S DA'WAH METHODOLOGY TOWARD AN INCLUSIVE DIGITAL RELIGIOUS HABITUS. *Jurnal Al-Dustur*, 9(1), 181–195. Scopus. <https://doi.org/10.30863/aldustur.v9i1.11376>
- Akhter, N. (2026). Digital Misinformation and the Islamic Duty of Verification: Toward an Ethical Framework for Media Literacy. *Media Literacy and the Politics of Digital Misinformation*, 485–507. Scopus. <https://doi.org/10.4018/979-8-3373-6566-4.ch016>
- Al Shammari, M. A. (2026). “Bridging tradition and modern care: A narrative review on managing menopause in Saudi primary healthcare settings.” *Frontiers in Reproductive Health*, 8. Scopus. <https://doi.org/10.3389/frph.2026.1841414>
- Alenazi, A., Chazi, A., M Alotaibi, E., & Gleason, K. (2025). Cleanliness is next to godliness: Can money laundering be sharia-compliant? *Journal of Financial Crime*, 32(3), 584–594. Scopus. <https://doi.org/10.1108/JFC-05-2024-0169>
- Alfaisaly, R. A. (2025). Determining the Factors that Affect Customer Loyalty Under the Moderating Role of Trust in Islamic Financing. *Economic Alternatives*, 31(3), 863–883. Scopus. <https://doi.org/10.37075/EA.2025.3.12>

- Andreas, D., Fowler, R., & Drachenberg, J. (2026). Atoms for Peace Meets Nuclear Stewardship: Evolving Public Communication Strategies by Civilian-Use Next-Generation Nuclear Energy Projects. *Nuclear Technology*. Scopus. <https://doi.org/10.1080/00295450.2025.2582353>
- Asih, R. R., Sholikhah, T. I., Ulhaq, N. D., Rahman, A. P. T., Sarosa, M., & Mas'udia, P. E. (2022). NFC (Near Field Communication)-Based Canteen Self Service Application at SMA Pomosda Nganjuk. *Proc. - IEIT: Int. Conf. Electr. Inf. Technol.*, 165–168. Scopus. <https://doi.org/10.1109/IEIT56384.2022.9967855>
- Attaufiqi, A. F., Maulana, A., Firmansyah, C., & Fatikh, M. A. (2024). Design of Contextual-Collaborative Assure-Based Learning Program Development in Improving Reading Skills and Bilingual Communication Skills of Early Childhood Children. *Munaddhomah*, 5(3), 303–314. Scopus. <https://doi.org/10.31538/munaddhomah.v5i3.1332>
- Babata, K., O'Reilly, D., & Roland, D. (2026). Transforming academic medicine through social media: Why isn't it working for me? *Pediatric Research*, 99(4), 1351–1354. Scopus. <https://doi.org/10.1038/s41390-025-04388-0>
- Barr, A., & Herfroy-Mischler, A. (2018). ISIL's execution videos: Audience segmentation and terrorist communication in the digital age. *Studies in Conflict and Terrorism*, 41(12), 946–967. Scopus. <https://doi.org/10.1080/1057610X.2017.1361282>
- Batuk, İ. T., Karakuluk, İ., & Batuk, M. O. (2026). Virtual Reality in Healthcare: A Comprehensive Narrative Review with Applications in Audiology and Clinical Practice. *Journal of Ear Nose Throat and Head Neck Surgery*, 34(2), 142–153. Scopus. <https://doi.org/10.24179/kbbbbc.2025-116512>
- Bos, M., & Melissen, J. (2019). Rebel diplomacy and digital communication: Public diplomacy in the Sahel. *International Affairs*, 95(6), 1331–1348. Scopus. <https://doi.org/10.1093/ia/iiz195>
- Chawki, M. (2010). Islam in the digital age: Counselling and fatwas at the click of a mouse. *Journal of International Commercial Law and Technology*, 5(4), 165–180. Scopus.
- Cheong, P. H. (2020). Religion, Robots and Rectitude: Communicative Affordances for Spiritual Knowledge and Community. *Applied Artificial Intelligence*, 34(5), 412–431. Scopus. <https://doi.org/10.1080/08839514.2020.1723869>
- Chitra, C., Patil, K., Srikari, K., Vaishnavi, D., & Vaishnavi, J. B. (2026). Healers Blend: Integrating Technology with Allopathy, Ayurveda and Homeopathy for an Unified Medical Approach: A Literature Review. In Kumar A., Gunjan V.K., Senatore S., & Hu Y.-C. (Eds.), *Lect. Notes Electr. Eng.: 1529 LNEE* (pp. 418–423). Springer Science and Business Media Deutschland GmbH. Scopus. https://doi.org/10.1007/978-981-95-5835-3_66
- ElKaleh, E. (2019). Leadership curricula in UAE business and education management programmes: A Habermasian analysis within an Islamic context. *International Journal of Educational Management*, 33(6), 1118–1147. Scopus. <https://doi.org/10.1108/IJEM-10-2016-0220>
- Ficici, E., Karatepe, S., Demir, Y. I., Yazar, A., Keten, U., & Osmanca, M. S. (2026). NV Diamond Quantum Clocks: A New Era of Timing for 6G, Navigation, and Autonomous Systems. *IEEE Access*, 14, 57110–57122. Scopus. <https://doi.org/10.1109/ACCESS.2026.3683454>
- Greenberg, N. (2017). Mythical state. *Middle East Journal of Culture and Communication*, 10(2–3), 255–271. Scopus. <https://doi.org/10.1163/18739865-01002009>
- Halevi, L. (2012). The consumer jihad: Boycott fatwas and nonviolent resistance on the world wide web. *International Journal of Middle East Studies*, 44(1), 45–70. Scopus. <https://doi.org/10.1017/S0020743811001243>
- Khamis, S. (2021). “Cyber Ummah”: The Internet and Muslim Communities. *Handbook of Contemporary Islam and Muslim Lives*, 2, 823–844. Scopus. https://doi.org/10.1007/978-3-030-32626-5_69

- Koç, A. (2025). THE CONTRIBUTIONS OF AHMED YESEVİ'S CULTURE TO THE VOCABULARY OF TURKEY TURKISH. *Türk Kültürü ve Hacı Bektas Veli - Arastirma Dergisi*, (115), 483–495. Scopus. <https://doi.org/10.60163/tkhcbva.1698848>
- Kochetov, A. G. (2026). BRIDGING IN VITRO, IN SILICO, AND IN VIVO: THE ESSENTIAL DEMAND OF MODERN HEALTHCARE FOR A NEXT-GENERATION CLINICAL INTEGRATOR. *Klinicheskaya Laboratornaya Diagnostika*, 71(5), 524–536. Scopus. <https://doi.org/10.51620/0869-2084-2026-71-5-524-536>
- Lam, C. P., Yip, A., & Yip, J. (2026). Bridging Communication and Culture: Advanced Nursing Strategies for Colorectal Cancer Care in Chinese Communities. *Surgical Nursing in Practice: Perspectives on the Application of Clinical Expertise Towards Better Patient Care*, 85–96. Scopus. https://doi.org/10.1007/978-3-032-14729-5_9
- Li, J., & Zhao, Y. (2026). From Traditional Embroidery Workshop to Digital Space: Design Thinking-Driven Digital Narrative and Inheritance of Yue Embroidery in Virtual Fashion. In Rauterberg M. (Ed.), *Lect. Notes Comput. Sci.: 16725 LNCS* (pp. 51–71). Springer Science and Business Media Deutschland GmbH. Scopus. https://doi.org/10.1007/978-3-032-30058-4_4
- Lubis, M., & Kartiwi, M. (2013). Privacy and trust in the Islamic perspective: Implication of the digital age. *Int. Conf. Inf. Commun. Technol. Muslim World, ICT4M*. Scopus. 2013 5th International Conference on Information and Communication Technology for the Muslim World, ICT4M 2013. <https://doi.org/10.1109/ICT4M.2013.6518898>
- Makhrian, A., Mat, N. H., & Noh, C. H. C. (2026). Instagram based da'wah and worship engagement among followers of @myquranbest. *Multidisciplinary Science Journal*, 8(6). Scopus. <https://doi.org/10.31893/multiscience.2026347>
- Malik, A., Ullah, K., & Shoaib, S. (2026). Knowledge diffusion channels (KDCs) in Islamic banking: Integrative perspectives of bankers and Shari'a scholars. *Qualitative Research in Financial Markets*, 18(4), 879–897. Scopus. <https://doi.org/10.1108/QRFM-03-2024-0077>
- Marić, M., Mičić, L., Miljević, M., & Bogdanović, M. (2026). BRIDGING THE SKILLS GAP IN BOSNIA AND HERZEGOVINA: THE ROLE OF SOFT SKILLS IN THE DIGITAL ECONOMY. *Economic Annals*, 71(248), 7–31. Scopus. <https://doi.org/10.2298/EKA2648007M>
- Masruri, M. (2025). Faith-Based Transformational Leadership in the Digital Age: A Case Study of Social Media-Driven Educational Fundraising for Orphans in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 9(1), 246–265. Scopus. <https://doi.org/10.31538/nzh.v9i1.221>
- Mukhibad, H., Nurkhin, A., Asrori, A., & Anisykurlillah, I. (2026). Individual Muslim behavior in donating cash waqf – does cash waqf literacy matter? *Journal of Islamic Marketing*, 17(7), 2517–2534. Scopus. <https://doi.org/10.1108/JIMA-04-2024-0153>
- Muratova, E. (2024). Crimean Tatars in the Digital Age Religious Authorities and Online Media. *Journal of Religion in Europe*, 17(4), 416–433. Scopus. <https://doi.org/10.1163/18748929-bja10102>
- Musarrofa, I., & Rohman, H. (2023). 'Urf of Cyberspace: Solutions to the Problems of Islamic Law in the Digital Age. *Al-Ahkam*, 33(1), 63–88. Scopus. <https://doi.org/10.21580/ahkam.2023.33.1.13236>
- Nurhidayah, Y., Gumiandari, S., Nafi'a, I., Nurhayati, E., & Firdaus, S. (2025). DIGITALLY CONNECTED, SPIRITUALLY ROOTED: MUBADALAH AND THE ETHICS OF COMMUNICATION IN CONTEMPORARY MUSLIM FAMILY IN INDONESIA. *Afkar*, 27(2), 137–172. Scopus. <https://doi.org/10.22452/afkar.vol27no2.5>
- Pal, K. (2026). Image Steganography From Classical Techniques to Deep Learning Paradigms: Exploring Hidden Communication Bridging Traditional Methods and Modern AI Innovations. *The Foundations and Future of AI: Methods, Models, and Machine Intelligence*, 57–95. Scopus. <https://doi.org/10.4018/979-8-2600-2373-0.ch003>

- Pappula, M., Poliseti, R., & Palaparthi, D. P. (2026). The Utilization of Predictive AI for Surveillance: Balancing Counter Terrorism and Human Rights Through Person Re-Identification and Face Detection. *IEEE Int. Conf. Intell. Syst., Smart Green Technol.: Harnessing Gener. AI to Foster Innov. Energy, Educ., Healthc. Achiev. SDGs, ICISST*. Scopus. IEEE International Conference on Intelligent Systems, Smart and Green Technologies: Harnessing Generative AI to Foster Innovation in Energy, Education, and Healthcare for Achieving the SDGs, ICISST 2026. <https://doi.org/10.1109/ICISST67741.2026.11483676>
- Park, M.-S., & Jeong, D. (2026). 600 Years Reimagined: Reviving Sejong the Great's 용비어천가 (Yongbieocheonga) through Generative AI and Modern-Classical Vocal Interpretation. *Korean Studies in the Artificial Intelligence Era: Volume 2: Adoption Insights in Hospitality, Culture, Communication, Music, and Philosophy*, 2, 114–141. Scopus. <https://doi.org/10.1201/9781003681472-6>
- Price, M., & Stremlau, N. (2017). Introduction: Speech and society in comparative perspective. *Speech and Society in Turbulent Times: Freedom of Expression in Comparative Perspective*, 1–16. Scopus. <https://doi.org/10.1017/9781316996850>
- Rasit, R. M., Zamri, N. A. K., Rahim, N. N., & Anggrayni, D. (2025). Developing a Marketing Strategy for Shariah Compliant Content Through the Concept of Transmedia Storytelling in Digital Media. *Studies in Systems, Decision and Control*, 568, 327–345. Scopus. https://doi.org/10.1007/978-3-031-71526-6_29
- Rayson, D. (2023). Education, Religion, and Ethics—A Scholarly Collection. In *Education, Religion, and Ethics—A Sch. Collection* (p. 297). Springer International Publishing. Scopus. <https://doi.org/10.1007/978-3-031-24719-4>
- Reddy, K. K. D. (2026). A System-Oriented Framework for Coexistence Testing of Multi-Radio Platforms in the 2.4 GHz Band. *Conf Proc IEEE SOUTHEASTCON*. Scopus. Conference Proceedings - IEEE SOUTHEASTCON. <https://doi.org/10.1109/SoutheastCon63549.2026.11476265>
- Ritonga, M., Ritonga, S., Mudinillah, A., & Putra, I. E. (2025). The Role of Future Technology in the Preparation of Prospective Teachers. *Studies in Computational Intelligence*, 1180, 251–274. Scopus. https://doi.org/10.1007/978-3-031-80334-5_16
- Rowe, M. (2017). The role of a female-only online hospitality network in the changing world of women's independent travel. *Women and Travel: Historical and Contemporary Perspectives*, 257–270. Scopus. <https://doi.org/10.1201/9781315365879>
- Rozehnal, R. (2022). Cyber Muslims: Mapping Islamic Digital Media in the Internet Age. In *Cyber Muslims: Mapp. Islamic Digital Media in the Internet Age* (p. 328). Bloomsbury Publishing Plc. Scopus. <https://doi.org/10.5040/9781350233737>
- Sahu, M. (2026). Halal Tourism in the Age of Artificial Intelligence: Innovations, Challenges, and Future Prospects. *Halal Tourism and Artificial Intelligence: New Approaches for a New Generation*, 279–294. Scopus. <https://doi.org/10.1108/978-1-80686-165-120261021>
- Saritoprak, Z. (2026). COUNTERING EXTREMIST RHETORIC: AN ISLAMIC APPROACH TO CIVILITY IN THE DIGITAL AGE. *Australian Journal of Islamic Studies*, 11(3). Scopus. <https://doi.org/10.55831/ajis.v11i3.1473>
- Satish, G. J., Lakkundi, A. R., Katti, S., & Madhusudhana, H. K. (2026). Enhancing PLC Education With Factory I/O: A Simulation-Based Approach for Industrial Applications. *Computer Applications in Engineering Education*, 34(3). Scopus. <https://doi.org/10.1002/cae.70207>
- Simamora, I. Y., & Farid, A. S. (2024). Rethinking the use of Social Media in Islamic Broadcasting Practices: A Theological Perspective. *Pharos Journal of Theology*, 105(5), 1–15. Scopus. <https://doi.org/10.46222/pharosjot.105.516>

- Sleeth-Keppler, D., Perkowitz, R., & Speiser, M. (2017). It's a Matter of Trust: American Judgments of the Credibility of Informal Communicators on Solutions to Climate Change. *Environmental Communication*, 11(1), 17–40. Scopus. <https://doi.org/10.1080/17524032.2015.1062790>
- Su, S., Zhang, F., Zhao, K.-A., Shang, Y., & Wang, H. (2026). GenerPlay: Bridging Asynchronous Intergenerational Communication Through Generative Interactive Narratives. In Oliver N., Shamma D.A., Candello H., Cesar P., Lopes P., Artizzu V., Draxler F., Lopez G., Reinschluessel A.V., Tong X., & Touns Dugas P.O. (Eds.), *Conf Hum Fact Comput Syst Proc.* Association for Computing Machinery. Scopus. <https://doi.org/10.1145/3772363.3798448>
- Subramaniam, V. (2026). The Role of AI in Video Technologies. *Global and Local Trends in Media Innovation and Entrepreneurship*, 154–172. Scopus. <https://doi.org/10.4324/9781003586722-9>
- Sunkara, K. C., Narukulla, K., & Konakanchi, R. (2026). A Multi-Objective Algorithmic Framework for Automatic Network Bill-of-Materials Generation in AI-Centric Hyper-Scale Data Centers. In Paul R. (Ed.), *IEEE Annu. Comput. Commun. Workshop Conf., CCWC* (pp. 388–397). Institute of Electrical and Electronics Engineers Inc. Scopus. <https://doi.org/10.1109/CCWC67433.2026.11393889>
- Tham-Agyekum, E. K., Mensah, C., Darko, F., Prah, S., Dede, P., & Boamah, I. Y. (2026). Bridging tradition and agriculture: The role of traditional rulers in transforming cocoa farming systems in Ghana. *Heliyon*, 12(11). Scopus. <https://doi.org/10.1016/j.heliyon.2026.e45041>
- Tomar, A., Suryavanshi, C., Pallavi, L. C., & Nayak, K. R. (2026). Teaching Attitude, Ethics and Communication Through the Use of An Online Escape Room for First-Year Medical Students. *Advances in Medical Education and Practice*, 17. Scopus. <https://doi.org/10.2147/AMEP.S614137>
- Traoret, R. I., Hujran, O., Al-Naymat, G., & Aldahmani, S. (2026). Bridging the skills gap: A machine learning approach to align business education with labor market needs in the UAE. *Industry and Higher Education*. Scopus. <https://doi.org/10.1177/09504222261436625>
- Turco, P., Fraccaroli, E., Chakraborty, S., & Fummi, F. (2026). Machine Dynamics-Aware CPS Scheduling and Iterative Validation for Industry 4.0. *Proc. - Int. Conf. VLSI Des. Int. Conf. Embedded Syst., VLSID*, 518–523. Scopus. <https://doi.org/10.1109/VLSID68508.2026.00102>
- Turkmen, M., & Kaya, A. (2026). Applications of Traditional Children and Adult Games in the World. In *Applications of Traditional Children and Adult Games in the World* (p. 288). Nova Science Publishers, Inc. Scopus. <https://doi.org/10.52305/SRCC8831>
- Ullah, W., Peng, N., & Shaofeng, Z. (2026). Bridging worlds: Polycentric collaboration and the integration of traditional governance in Samoa's disaster management. *Scientific Reports*, 16(1). Scopus. <https://doi.org/10.1038/s41598-026-50537-8>
- Vairale, S., & Agawane, S. B. (2026). Insect derived metabolites in drug discovery: Pharmacological potential, mechanisms, and translational challenges. *Pharmacological Research - Natural Products*, 12. Scopus. <https://doi.org/10.1016/j.prenap.2026.100808>
- Verma, A., & Verma, P. (2026). Research Advances in Network Technologies: Volume 3. In *Research Advances in Network Technologies: Volume 3* (Vol. 3, p. 392). CRC Press. Scopus. <https://doi.org/10.1201/9781003674818>
- Weng, T., & Song, H. (2026). Grandchild care and the living apart together of elderly couples: A qualitative study from rural central China. *Journal of Human Behavior in the Social Environment*. Scopus. <https://doi.org/10.1080/10911359.2026.2642116>
- Yamcharoen, N. (2015). Buddhist communication styles for new generation in present-day Thailand. *Asian Social Science*, 11(2), 174–180. Scopus. <https://doi.org/10.5539/ass.v11n2p174>
- Zafar, A. B., & Blackmer, G. C. (2025). Digital Religion in the Public Sphere: Tehreek-e-Labbaik Pakistan (TLP) and Alternative for Germany (AfD). *Religions*, 16(5). Scopus. <https://doi.org/10.3390/rel16050627>

Zhang, L., Mohammed, L. A., Mohammed, S. A., & Fauziah, D. (2026). Examining the impact of multimodal learning approaches on English language proficiency in higher vocational education in China. *Multidisciplinary Science Journal*, 8(1). Scopus.
<https://doi.org/10.31893/multiscience.2026003>

Copyright Holder :

© Priandono Kusumo et.al (2026).

First Publication Right :

© Journal International Dakwah and Communication

This article is under:

