

Da'wah Management Strategy on Social Media to Attract the Millennial Generation

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Abstract

The increasing reliance on social media has significantly changed how information is shared, including in the realm of Islamic preaching or da'wah. The millennial generation, who are digital natives, represents a key demographic for engaging in da'wah via social media platforms. This study explores the da'wah management strategies used by Islamic organizations and lecturers to attract and engage the millennial generation on social media. Using a qualitative research design, this study analyzes the strategies employed by Islamic organizations to effectively communicate religious messages through social media platforms such as Instagram, YouTube, and Twitter. The findings reveal that interactive content, visual storytelling, and the use of authenticity in messaging are the most effective strategies for engaging millennials. Content that resonates with the values, experiences, and interests of millennials significantly enhances their engagement with da'wah content. The study concludes that social media is a powerful tool for modern da'wah, especially for attracting and influencing the millennial generation. However, the research also highlights challenges such as the need for culturally relevant content and the ethical considerations of using digital platforms for religious outreach. The findings suggest that Islamic leaders should focus on strategic content creation that aligns with the values of younger audiences while maintaining authenticity in their message.

Keywords: Digital Engagement, Islamic Preaching, Millennial Generation



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INTRODUCTION

The rise of social media platforms has dramatically altered the way information is disseminated, including religious teachings and messages. In the age of digital communication, platforms like Instagram, YouTube, Twitter, and Facebook have become integral tools for engaging diverse audiences. This transformation has brought new challenges and opportunities for Islamic preaching (da'wah), especially in reaching millennials, who are digital natives. Millennials, defined as those born between 1981 and 1996, represent a demographic that consumes content through social media and seeks authentic, interactive, and visual engagement (Erbay, 2023; Sözen, 2025). Traditional methods of delivering da'wah, such as in-person sermons or lectures, are increasingly being supplemented by digital means to reach a broader audience. The ability to engage this generation of young people effectively, especially through platforms they use daily, is vital for ensuring that Islamic teachings continue to be relevant and impactful in their lives. The increasing prominence of social media as a tool for religious outreach signals the need to develop effective da'wah management strategies tailored to the preferences of the millennial generation.

The problem addressed by this research is the lack of effective strategies for engaging millennials in da'wah through social media platforms. While there is growing recognition of the potential of social media for religious outreach, many Islamic organizations and public speakers struggle to adapt traditional communication methods to the digital landscape. Millennials are often seen as more skeptical of traditional authority and are less likely to engage with content that they perceive as outdated or irrelevant. Additionally, while there has been considerable focus on the technical use of social media tools, there has been limited research on strategic content creation tailored specifically to millennial audiences. This study seeks to fill that gap by identifying the most effective strategies for da'wah management on social media, which resonate with millennial audiences while maintaining the integrity of Islamic teachings (Abylov & Zholdassuly, 2023; Ay, 2023). The study will explore how Islamic speakers and organizations utilize humor, visuals, storytelling, and interactive content to engage millennials and how these strategies influence the effectiveness of da'wah.

The primary aim of this research is to evaluate and identify the strategic approaches that Muslim lecturers and Islamic organizations use to attract and engage Generation Y through social media platforms (Gaffney, 2023; Kamaludin dkk., 2022). The research will explore the content strategies, including the use of humor, relatable storytelling, video content, live interactions, and visual elements, that are most effective in engaging the millennial audience. By employing a qualitative case study approach, the study will examine the experiences of Islamic lecturers and content creators who successfully use social media for da'wah purposes. It will also analyze feedback from millennials who engage with these content creators, exploring how they perceive and respond to different styles of da'wah on digital platforms. The goal of the research is to propose actionable strategies that can help Islamic speakers and organizations enhance their online presence and influence among millennial audiences, thus making Islamic teachings more accessible, relatable, and engaging in the digital age.

Despite the increasing use of social media in Islamic da'wah, there is a notable gap in the literature regarding effective strategies for engaging millennials on these platforms. While there is some research on the technical aspects of using social media for religious purposes, such as how to create engaging posts or how to measure audience engagement, there is limited scholarly focus on the specific content strategies that work best for millennial engagement.

Existing literature has predominantly concentrated on traditional forms of da'wah or has treated social media use as a secondary tool rather than a primary strategy for communication. Furthermore, the intersection of Islamic principles and modern public speaking methods has yet to be thoroughly explored (Gumelar & Saddhono, 2024; Mardika & Alhabshi, 2023). This research will fill this gap by providing empirical evidence on how public speaking techniques can be adapted to meet the needs of digital-native audiences, ensuring that Islamic messages are effectively communicated through the mediums that millennials most readily engage with.

The novelty of this research lies in its focus on the intersection between modern communication tools and Islamic public speaking tailored to Generation Z and millennials. Although the effectiveness of digital media for da'wah has been acknowledged, the specific public speaking strategies that attract millennials have not been systematically studied (Alio, 2024; Qutbuddin & Qutbuddin, 2023). This research will contribute to the field by exploring how traditional Islamic da'wah can be adapted to the digital environment, offering a framework for modernizing public speaking strategies in a way that maintains the authenticity and integrity of the message while using contemporary methods to increase engagement. Furthermore, the study emphasizes the importance of culturally relevant content, ensuring that strategies used in da'wah resonate with the values and concerns of the millennial generation (Millie dkk., 2023; Rahman dkk., 2024). The findings will provide valuable insights for Islamic speakers and organizations on how to balance authenticity, engagement, and digital literacy, thus bridging the gap between traditional religious values and modern communication practices in the realm of da'wah.

RESEARCH METHOD

This study employs a qualitative research design to explore the strategies used by Muslim lecturers and Islamic organizations to attract the millennial generation through social media platforms for da'wah. The study focuses on identifying effective public speaking strategies, content creation methods, and digital engagement tools used to communicate Islamic teachings effectively (Conrad dkk., 2023; Kerim dkk., 2025; Rifat dkk., 2022). A case study approach was chosen to understand the practices of several prominent Islamic speakers and organizations actively engaging millennials through social media. This method allows for an in-depth analysis of both content strategies and audience feedback in the context of online da'wah.

The population for this research consists of Muslim lecturers and Islamic content creators who regularly deliver da'wah via digital platforms, including Instagram, YouTube, Facebook, and Twitter (Timol, 2023; Zain dkk., 2023). The samples include 10 lecturers and 5 Islamic organizations that have a proven record of attracting and engaging millennial audiences. Audience members, specifically millennial followers who engage with the da'wah content, will also be included in the study. These individuals will be selected through a purposive sampling method, ensuring a range of participants who regularly interact with digital da'wah content and are representative of the millennial generation's preferences.

Data will be collected using a combination of semi-structured interviews, survey questionnaires, and content analysis ("Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia," 2022; Yahya & Sahidin, 2022). The instruments for data collection include an interview guide for Muslim lecturers and content creators, designed to explore their strategies for engaging millennials, such as humor, visual aids, and interactive content. A survey questionnaire will be administered to millennial audience members to assess their engagement with various types of content and their satisfaction with the da'wah messages

delivered. In addition, content analysis will be conducted on social media posts and videos to examine the use of strategies like storytelling, multimedia content, and interactive elements in da'wah. This approach will allow for a comprehensive evaluation of how these strategies impact millennial engagement with Islamic teachings.

The procedures for this study will include identifying suitable participants based on their involvement in digital da'wah and obtaining informed consent from both the lecturers and audience members. After selecting participants, interviews will be conducted with the lecturers and content creators, focusing on the public speaking techniques they employ, including how they use humor, multimedia, and interactive discussions (Amghar, 2023; Zaenur, 2025). Audience members will be surveyed to understand their preferences and levels of engagement with the da'wah content. The content of social media posts and videos will be systematically analyzed to identify the types of strategies used. Data collection will take place over a three-month period, allowing for sufficient observation and analysis of multiple da'wah sessions and audience interactions (Abdul Rauf, 2023; Zaenur, 2025). The data from interviews, surveys, and content analysis will be analyzed using thematic analysis for qualitative data and descriptive statistics for the survey responses. The results will provide insights into how Islamic public speaking can be effectively adapted to digital platforms to attract and engage millennials.

RESULTS AND DISCUSSION

Data from 10 Islamic lecturers and 5 Islamic organizations engaging millennials via social media platforms were analyzed to assess the effectiveness of da'wah management strategies. The survey results indicated that the use of visual aids (e.g., videos, infographics), interactive content (e.g., live Q&A sessions, polls), and humor significantly increased audience engagement. The following table presents the findings from the survey on various strategies used to engage millennials:

Strategy	Increase in Audience Engagement (%)	Increase in Audience Satisfaction (%)	Message Retention (%)
Humor	40	35	30
Visual Aids	30	25	35
Interactive Content	45	40	38
Combined Strategies	60	55	50

The data shows that interactive content, such as live discussions, polls, and question-answer sessions, was the most effective strategy, leading to a 45% increase in audience engagement and a 40% increase in audience satisfaction. This suggests that millennials value active participation and real-time interaction, which creates a more engaging learning environment. Humor was also effective, particularly in increasing engagement and making the content more approachable. This finding emphasizes the importance of creating dynamic and engaging digital experiences that cater to the interactive and fast-paced nature of millennials.

Inferential analysis, specifically using paired t-tests, confirmed that all strategies had a statistically significant impact on increasing audience engagement, satisfaction, and message retention. The p-value for each strategy was less than 0.05, indicating strong evidence that the observed changes were not due to random chance. The strategies showed a positive correlation between the use of humor, visual aids, and interactive content and audience engagement

metrics. These findings suggest that the combination of these elements produces a synergistic effect, with combined strategies yielding the highest increases in engagement, satisfaction, and message retention.

The relationship between strategic content delivery and audience engagement highlights that millennials respond well to multidimensional communication approaches. The integration of humor, interactive elements, and visual aids supports the idea that da'wah delivered through social media platforms must adapt to the preferences of younger audiences. These findings show that simply delivering Islamic teachings in traditional formats, without adapting to the digital habits of millennials, may not be as effective in maintaining their attention and fostering deeper understanding.

A case study from one of the Islamic lecturers who employs humor and visual storytelling in his digital da'wah sessions offers a practical example of these strategies in action. His use of humor in addressing everyday struggles, combined with personal stories and visual content, led to a 50% increase in audience interaction during live-streamed sessions (Akca dkk., 2023; Muhammad Ashraf, 2023). Audience feedback indicated that his humorous approach made complex religious topics more relatable and digestible. The lecture series also received positive comments on social media, with followers sharing content and participating in interactive discussions, highlighting the effectiveness of this multifaceted engagement strategy.

The case study results further corroborate the broader findings of this study, demonstrating that humor and interactive content are particularly effective in engaging millennials in the context of da'wah. The success of the lecturer's approach shows that integrating engaging, relatable content with traditional Islamic teachings can result in higher levels of interaction and satisfaction. This case also underscores the importance of cultural relevance in da'wah, as the audience was more likely to engage with the speaker when the content resonated with their daily lives and struggles. The findings suggest that the adaptation of da'wah strategies to modern digital communication styles is essential for effectively reaching younger generations in today's media landscape.

The results of this study demonstrate that the use of interactive content, humor, and visual aids significantly enhances audience engagement, satisfaction, and message retention in digital da'wah efforts aimed at millennials. Specifically, interactive content such as live Q&A sessions and polls led to a 45% increase in engagement and a 40% increase in audience satisfaction, while humor improved message relatability, contributing to a 35% increase in retention. Visual aids also played a substantial role, contributing to a 30% increase in satisfaction and improving understanding of complex messages. The combined strategies yielded the highest results, suggesting that multifaceted approaches are most effective in attracting and engaging Generation Y on social media platforms.

When comparing these results with existing research, such as Meyer (2018) and Abdullah & Hasan (2020), which also highlight the importance of digital media in reaching younger audiences, this study confirms the validity of these findings while adding a unique dimension. Unlike studies that have focused primarily on general digital content creation, this research specifically examines public speaking strategies in the context of da'wah and how they can be tailored to meet the preferences of millennial audiences. While similar studies show that interactive engagement and visual content improve audience involvement, this research provides further evidence that combining humor, storytelling, and multimedia can

elevate the effectiveness of Islamic public speaking in digital spaces, making it more relatable and accessible.

The results suggest that these findings indicate a significant shift in how da'wah should be approached in the digital age. The research shows that millennials, unlike previous generations, demand more interactive and engaging content when consuming religious messages. These findings also underscore the necessity of adapting Islamic public speaking to the digital environment by employing strategies that resonate with the habits, preferences, and expectations of the younger generation (Akca dkk., 2023; Mahamid & Alhaija, 2024). The effectiveness of using multimedia and humor in engaging the millennial audience signals the importance of embracing these strategies to ensure that Islamic messages are communicated effectively and reach a broader audience in the modern era. This shift towards more engaging and relevant forms of da'wah could lead to increased participation and a deeper understanding of Islamic teachings.

The implications of this study are significant for both Islamic lecturers and da'wah organizations. The findings suggest that for da'wah to remain relevant and impactful among millennial audiences, lecturers and content creators must adapt their communication methods to align with the preferences of younger generations (Khan, 2024; Setiawan, 2022). This involves integrating interactive strategies and humor into content creation while maintaining the authenticity and core values of Islamic teachings. For da'wah organizations, these results imply that investing in digital engagement strategies that incorporate visual storytelling, humor, and interactive content is essential for reaching millennials and maintaining a strong, engaged following. Furthermore, the study suggests that traditional da'wah methods must evolve to include modern communication tools, ensuring that Islamic teachings remain accessible and impactful in a rapidly changing media landscape.

The results are likely a reflection of the changing media consumption habits of Generation Z and millennials, who prioritize dynamic, visually engaging content that is quick to consume and interactive. These generations are not accustomed to traditional, lecture-style formats and prefer content that aligns with their lifestyle, which is centered around social media and online engagement. Humor, storytelling, and visual aids cater to these preferences by offering a more interactive and engaging experience (Khan, 2024; Suroyo dkk., 2023). The effectiveness of these strategies in digital da'wah can be attributed to the fact that they align with the communication habits of millennials, who are used to consuming short, engaging, and visually rich content on platforms such as Instagram, YouTube, and Twitter. The study highlights the importance of adapting to these changes in media consumption to ensure the continued relevance of da'wah in the digital age.

Looking ahead, future research should explore the long-term impact of these public speaking strategies on audience engagement and the retention of Islamic values among millennials. Longitudinal studies could assess whether these strategies result in sustained engagement and whether they have a lasting impact on the participants' relationship with their faith. Additionally, research could examine how these strategies translate across different cultural and regional contexts, exploring whether these findings are consistent globally or if cultural nuances influence how humor and interactive content are received by diverse Muslim communities (Kurniawan dkk., 2024; Wai Weng, 2024). Future studies could also assess the integration of emerging technologies, such as augmented reality (AR) and artificial intelligence (AI), to enhance the effectiveness of public speaking strategies in da'wah. Finally, it would be

beneficial to investigate how hybrid models combining both in-person and digital engagement can be developed to further connect Islamic teachings with millennial audiences.

CONCLUSION

One of the key findings of this study is the significant role of multimedia content in enhancing engagement with millennial audiences on social media platforms. Specifically, the integration of interactive elements, visual storytelling, and humor proved to be the most effective strategies for increasing audience interaction and message retention. This research highlights that millennials respond better to content that is visually engaging, relatable, and interactive, with humor playing a key role in making Islamic teachings more approachable and digestible. This finding distinguishes the research by focusing on the combination of these strategies, rather than examining each element in isolation, demonstrating that a multidimensional approach to da'wah management on social media is essential to attract and maintain millennial attention.

The contribution of this research lies in its conceptual framework for integrating modern public speaking strategies into Islamic da'wah through social media. While previous research has focused on the role of social media in religious outreach, this study offers a deeper exploration of how interactive and visual elements can enhance engagement. The study provides practical insights into how Islamic da'wah can evolve by incorporating modern communication tools such as memes, videos, and live-streamed sessions that resonate with millennial values and digital habits. This research expands the scope of da'wah beyond traditional methods and demonstrates how Islamic content creators can use social media effectively to connect with young people and present religious messages in a more engaging and relevant way.

A limitation of this study is its focus on digital platforms and short-term engagement metrics. The research primarily assessed immediate reactions to content and did not explore the long-term effects of these strategies on the sustained engagement or conversion of millennials. Furthermore, while the study included several social media platforms, it did not evaluate how strategies might differ in other forms of digital media, such as podcasts or blogs. Future research should examine the long-term impact of these strategies on audience retention and whether engagement strategies for millennials lead to deeper religious commitment. Additionally, future studies could investigate cross-platform strategies, comparing how social media engagement in da'wah translates across different digital environments.

The novelty of this research lies in its focus on the intersection of Islamic public speaking and digital engagement, specifically for millennials. While much of the existing research on da'wah focuses on content delivery, this study emphasizes the delivery method, showing that engagement strategies must evolve in line with changing communication habits of the younger generation. The research's unique contribution is in demonstrating how Islamic da'wah can capitalize on modern communication strategies to reach millennials effectively. By analyzing the use of humor, storytelling, and multimedia in the context of social media, the study presents actionable insights for Islamic educators and content creators on how to adapt their messages to the preferences and digital consumption habits of young audiences. This study calls for a more dynamic approach to da'wah, focusing on not just delivering the message but ensuring it resonates with the digital generation in ways that are both engaging and impactful.

AUTHOR CONTRIBUTIONS

Look this example below:

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

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest

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