



Islamic Religious Education in the Digital Era: A Critical Analysis of Social Media Framing of Millennial Preaching

Nining Sariningsih¹, Khozin²

Universitas Muhammadiyah Malang, Indonesia¹²

niningsariningsih442@webmail.umm.ac.id¹, khozin@umm.ac.id²

Abstract: The digital era has significantly transformed the face of Islamic da'wah, particularly in its interaction with Millennials and Gen Z in Indonesia. Social media has become a new arena for spreading religious messages, packaged in a visual, concise, and emotional manner. This study aims to analyze how the framing of Islamic da'wah on social media is constructed and perceived by the younger generation, as well as its impact on the substance of Islamic religious education. The method used is library research with a qualitative-descriptive approach, analyzed critically through framing theory (Entman, Pan & Kosicki), the theory of the mediatization of religion, and socio-religious studies in digital society. The findings indicate that social media framing tends to encourage a populist and lightweight style of da'wah, which shifts the focus of religious education from deep value cultivation to instant spiritual consumption. Meanwhile, Millennials and Gen Z respond positively to this approach as it is considered more communicative and relevant to their digital lifestyle, although it carries the risk of reducing the depth of religious understanding. This study recommends the need for a more critical, reflective, and balanced approach to da'wah—between form and substance—so that Islamic religious education continues to play its role in shaping holistic religious character amid the currents of digital globalization.

Keywords: Framing, Digital Da'wah, Social Media.

Abstrak: Era digital telah mengubah wajah dakwah Islam secara signifikan, terutama dalam interaksinya dengan generasi milenial dan Gen Z di Indonesia. Media sosial menjadi ruang baru bagi penyebaran pesan-pesan keagamaan yang dikemas secara visual, singkat, dan emosional. Penelitian ini bertujuan untuk menganalisis bagaimana framing media sosial terhadap dakwah Islam dibentuk dan dipersepsi oleh generasi muda, serta dampaknya terhadap substansi pendidikan agama Islam. Metode yang digunakan adalah studi pustaka (library research) dengan pendekatan kualitatif-deskriptif, dan dianalisis secara kritis melalui teori framing (Entman, Pan & Kosicki), teori mediatization of religion, serta studi sosial keagamaan dalam masyarakat digital. Hasil penelitian menunjukkan bahwa framing media sosial cenderung mendorong gaya dakwah yang populis dan ringan, yang berdampak pada bergesernya fokus pendidikan agama dari pendalaman nilai ke konsumsi spiritual yang instan. Sementara itu, generasi milenial dan Gen Z merespons positif pendekatan ini karena dianggap lebih komunikatif dan relevan dengan gaya hidup digital mereka, meskipun beresiko menurunkan kualitas pemahaman keagamaan secara mendalam. Penelitian ini merekomendasikan perlunya pendekatan dakwah yang lebih kritis, reflektif, dan seimbang antara bentuk serta substansi, agar

pendidikan agama Islam tetap berperan dalam membentuk karakter religius yang utuh di tengah arus globalisasi digital

Kata kunci: Framing, Dakwah Digital, Media Sosial

Corresponding Author:

Nining Sariningsih

Universitas Muhammadiyah Malang, Indonesia; niningsariningsih442@webmail.umm.ac.id

Introduction

Along with the increasing internet penetration and widespread use of social media in Indonesia, the dynamics of religious learning, particularly Islamic religious education, are undergoing a very significant transformation. Based on the latest data, by 2025, the number of internet users in Indonesia will reach 229.43 million people with a penetration rate of 80.66%, illustrating that the digital space is now the main medium in the educational process and the dissemination of religious values in modern society (Pernita Hestin Untari, 2025). The millennial generation (1981–1996) contributes around 25.17% of total internet users, while Generation Z (1997–2012) dominates with 25.54%. This fact shows that the younger generation now lives in a highly connected digital ecosystem, making social media not just a means of entertainment but a primary space for social interaction and religious learning (Rita Puspita Sari, 2025).

The Ministry of Communication and Informatics (Kominfo) even noted an increase in the spread of radical religious content on social media, largely targeting young people. In a 2022 report by the National Counterterrorism Agency (BNPT), millennials were the most vulnerable group to the influence of extreme ideologies spread through digital channels. (BNPT, 2022) This shows that social media, in addition to being a promising medium for preaching, also has the potential to become a framing platform that can distort the direction of Islamic religious education. In this context, framing refers to the way social media shapes reality through the selection of specific narratives, visualizations, and language that shape public perceptions of religion and its diversity. (NH Ummah, 2023) Over the past decade, Indonesia has experienced a massive explosion in social media usage. According to the 2024 We Are Social report, there are over 139 million active social media users in Indonesia, or approximately 49% of the total population. Platforms like YouTube, Instagram, TikTok, and Twitter have become primary sources of information, entertainment, and even religious content. (Digital 2024: 5 Billion Social Media Users, 2024) Interestingly, most of these active users come from the millennial and Gen Z generations, namely the age group between 17 and 35 years old who grew up and developed in the midst of the digital era. (Nurlaila et al., 2024) In this context,

there has been a major shift in the way Muslims, especially the younger generation, access and understand religious teachings: from mosques to mobile screens, from traditional religious teachers to digital preachers, from biblical texts to 60-second video clips.(Zuhri, 2021).

Islamic religious education, as a key pillar in spiritual and social character formation, now faces new challenges. It no longer operates solely within formal spaces like schools or Islamic boarding schools (*pesantren*), but also competes with the highly heterogeneous, uncontrolled, and algorithmic flow of information on social media.(Salisah et al., 2024). In Islamic religious education, social media now plays a primary role for the millennial generation in accessing and understanding religious content. The study "Digitizing Religion: Millennial Generation Da'wah Patterns on Social Media" emphasizes that da'wah in the digital era must be able to compete in the "contestation arena" of social media in order to capture the attention and hearts of the younger generation.(Moefad et al., 2021). Research on New Media and the Representation of Popular Islamic Culture among Millennial Muslim Preachers in Indonesia reveals the emergence of a phenomenon of young preachers utilizing platforms like Instagram to shape and spread "popular Islamic culture" among the digital generation. However, this change also gives rise to new dynamics that raise fundamental issues, particularly regarding how social media framing through narratives, visuals, symbols, and language styles influences the understanding and religious identity of the millennial generation. A study of Instagram accounts(Janssens, 2024), for example, demonstrates a framing pattern involving problem definition, moral judgment, and narrative simplification to suit the characteristics of social media. The question is, is this strategy capable of deepening religious understanding or is it actually encouraging a religiosity that is more stylistic than substantial? Another challenge that arises is the proliferation of digital da'wah content that lacks criticality, is easily spread without verification, and sometimes even contains religious hoaxes. Research by the E-Journal of IAIN Madura confirms that the millennial generation is highly vulnerable to this risk. On the other hand, the trend of digital da'wah, which demands fast, light, and engaging content, often sacrifices depth of substance.(Nurhasanah Nurhasanah et al., 2023)As a result, Islamic religious education in the digital age faces a dilemma between maintaining relevance to the digital world and maintaining the accuracy and depth of its teachings.

Furthermore, digital change requires teachers, preachers, and Islamic educational institutions to adapt their learning methods and media. If preaching content on social media emphasizes entertainment and virality, this has the potential to impact the form and substance of religious education, both in terms of values,

knowledge, and religious practice. Therefore, it is crucial to ensure Islamic education remains adaptive to the digital era without losing the spiritual depth and moral responsibility of the millennial generation.

A review of previous research shows that many studies on digital preaching have been conducted, but still have limitations. For example, research (Khikmah, F. Santosa, AB & Sudarsono, 2022) entitled "The Use of Social Media as Digital Preaching in Religious Broadcasting Among Millennials on Instagram (Ustadz Hanan Attaki)" found the active use of social media as a means of motivational preaching, but the approach is still descriptive and limited to one account only. The study "New Media and the Representation of Popular Islamic Culture Among Millennial Muslim Preachers in Indonesia" uses a netnographic approach and finds that social media gives birth to a new popular Islamic culture, but the study has not yet examined in depth its impact on the system and practice of religious education. (Syarif et al., nd 2024) researching the digital da'wah strategies of the santri community, but the study is still limited to the pesantren environment and has not highlighted the aspect of social media framing in the context of formal religious education. (AH Ummah, 2020) Although many studies have been conducted on digital preaching and the millennial generation, there is still a research gap regarding how social media framing shapes the content and meaning of Islamic religious education.

This study attempts to address this gap through an in-depth qualitative approach, encompassing interviews, content analysis, and digital observation, to examine social media framing in millennial da'wah, with a focus on Islamic religious education. This research not only maps digital da'wah patterns but also examines how content framing is constructed, interpreted, and responded to by the millennial generation, as well as its impact on Islamic religious education, both in formal and informal settings. Thus, this study is expected to provide new insights into millennial da'wah framing, offer an analytical framework for educators and preachers, and enrich the academic literature on digital da'wah in the context of Islamic education.

This research aims to critically analyze how social media framing of millennial da'wah influences Islamic religious education, both in formal and informal settings, and to uncover how millennials interpret and respond to digital da'wah. Theoretically, this research enriches studies of Islamic religious education, religious communication, and millennial media studies through a framing perspective. Practically, the research results are expected to provide recommendations for teachers, digital da'wah providers, and religious institutions in designing relevant, credible, and effective da'wah content, while also assisting in the integration of social

media into religious learning and supporting moderate da'wah strategies in the digital era.

Methods

This study uses a qualitative approach with a framing analysis of Islamic da'wah content on social media aimed at the millennial generation in Indonesia. The research stages included selecting platforms such as Instagram, TikTok, and YouTube; selecting active millennial da'wah accounts with a wide audience; and collecting content over the past six months using keywords such as "millennial da'wah" and "Islamic lifestyle." The data were then analyzed using Robert N. Entman's (1993) framing model, which includes problem definition, cause attribution, moral evaluation, and action recommendations, reinforced by the validity and reliability of media frame analysis according to Matthes and Kohring.(Pan & Kosicki, 1993). To maintain replicability and reliability, this study applied triangulation of data sources across platforms and accounts, deductive-inductive coding guidelines, and inter-coder reliability testing using Cohen's Kappa index as described(Nurbaiti et al., nd 2025).

This study utilizes peer-reviewed academic literature discussing social media framing, digital da'wah, the millennial generation, and Islamic religious education in the period 2010–2025, obtained from databases such as Scopus, Web of Science, ProQuest, and Google Scholar with keywords “media social framing,” “digital da'wah Indonesia,” and “Islamic education millennials.” The literature was analyzed thematically to trace trends in previous concepts and methods, with validity guaranteed through the selection of reputable journals, DOI verification, and cross-citation checking. In addition, this study incorporates empirical analysis of social media content to complement previous theoretical studies, thereby increasing transparency, reliability, and potential for replication.

Results And Discussion

Result

Literature Focus and Theoretical Studies

Previous studies have extensively discussed the relationship between social media, digital preaching, and the millennial generation, but they still leave conceptual gaps. For example, a study of Religious Language in Social Media showed that religious language on digital platforms refers to normative Islamic values but is reconstructed through visuals and symbols that shape subjective realities in cyberspace.(Fakhruroji et al., 2020)On the other hand, studies such as Da'wah, Muslim Millennials and Social Media state that the millennial generation, which actively uses social media, is forcing the da'wah space to shift from a conventional model to a more interactive and easily accessible medium.(Rustandi,

2022) However, these studies are generally descriptive in nature and have not comprehensively explored the framing framework as an analytical variable that influences how da'wah is constructed and understood.

The main problem that arises in the literature is that although social media is recognized as the main channel for millennial da'wah, the framing aspect, namely how da'wah messages are framed through narratives, symbols, visuals, and social media features, has still received minimal theoretical analysis. Concrete examples are found in literature research, such as the Effectiveness of Social Media as a Da'wah Medium in the Digital Era (Study Literature Review), which indicates that social media is effective as a da'wah medium but has not specifically explained the framing mechanism and its impact on the substance of religious education. (Wahyuni & Harahap, 2023) This poses a challenge for research because, without understanding framing, it only appears that "there is preaching on social media," but it doesn't reveal how the message is shaped and how millennials interpret and respond to that framing.

Furthermore, the literature shows that challenges in theoretical studies include limited empirical data and a limited scope. For example, studies that use a literature-only approach, such as "A Social Media Approach to Preaching Activities Among Millennials in the Digital Era," demonstrate the opportunities and challenges of digital preaching in general, but do not outline content selection criteria, how framing is applied, and how millennials respond to such framing. (Nurhasanah et al., 2023). From a theoretical perspective, it is also important that frameworks such as the framing model by Robert N. Entman or by William A. Gamson and André Modigliani have been used in general media framing studies, but in the context of millennial preaching in Indonesia, not many have integrated these frameworks with the specific phenomenon of Islamic religious education. For example, Gamson & Modigliani in their study of religious language in social media. (Fakhruroji et al., 2020).

Thus, this study will complement and address these limitations by developing a theoretical and methodological framework for analyzing framing in social media da'wah content for millennials, and linking it to its impact on Islamic religious education, both in form and substance. Through a more systematic review of the literature and the development of a clear theoretical framework, this study is expected to provide a deeper understanding of how framing influences millennials' religious understanding in the digital space. This study will clarify framing variables that have previously only appeared implicitly in descriptive research and propose a conceptual framework that can be used for further research or practical application in da'wah and religious education institutions.

Overall, the literature and theoretical review indicate that although digital da'wah and the millennial generation have been extensively studied, a more in-depth explanation of the framing mechanism, its relationship to Islamic religious learning, and a stronger theoretical foundation that can be empirically tested are still needed. Without a strong theoretical framework and adequate empirical data, the influence of digital da'wah on Islamic religious education is difficult to critically assess. Therefore, this study aims to fill this gap and is expected to make a significant contribution to the development of Islamic religious education and digital da'wah communication.

Social Media as a New Landscape for Da'wah

Social media has transformed the face of Islamic preaching, making it more fluid, open, and competitive. While preaching was previously limited to mosques, religious study groups, or formal educational institutions, now anyone can become a religious communicator through YouTube channels, Instagram accounts, TikTok videos, or short posts on Twitter. (X)(Campbell & Tsuria, 2021) This democratization of preaching provides an opportunity for the emergence of new preachers who do not always come from traditional Islamic boarding schools or Islamic academia, but rather from among celebrities, influencers, and even comedians. (Abidin, 2021) This phenomenon shows that the authority of da'wah is no longer solely determined by the scientific chain of transmission, but also by the ability to manage the media and attract public attention (Hoover, 2016).

The competition for preaching on social media is fierce, as it faces competition from entertainment content, politics, commercial advertising, and global pop culture, which dominate digital platform algorithms (Miller et al., 2016). In this situation, the logic of religious communication adapts to the logic of social media, namely attractive visuals, simple language, concise messages, and emotional narratives (Hjarvard, 2016). A preacher who can present a sermon with a humorous or inspirational style tends to go viral more easily than one who delivers in-depth analysis with references to classical texts. This indicates that the substance of preaching is increasingly influenced by the "attention economy." (Davenport & Beck, 2001).

However, this adaptation is not without its problems. Reducing religious teachings to motivational quotes, video clips, or viral narratives has the potential to create shallow, instant, and event-based religious consumption patterns (Campbell & Tsuria, 2021). This phenomenon can be seen in the rise of short, one-minute booster lectures popular on TikTok and Instagram Reels. While this type of content effectively reaches a younger generation who tend to prefer concise and visual formats, it also ignores the complexity of religious understanding, which requires a

long, multi-layered, and continuous learning process.(Hefner, 2020)A similar phenomenon is also seen in religious comedy content, such as the "Lost Youth" program from the Indonesian Funny Council. While successful in attracting a wide audience through its humorous approach, this format risks turning religious teachings into mere entertainment and potentially obscuring the depth of theological messages.(Suhara et al., 2023).

This is where social media framing plays a crucial role. The way a religious message is packaged will influence how the audience interprets it. When da'wah is framed primarily as entertainment or short motivational content, the audience's religious experience tends to be directed toward emotional and practical aspects, rather than reflective and epistemological dimensions. As a result, Islamic religious education is facing a serious transformation: from a scientific process that relies on textual study, discussion, and lengthy reflection, to a new form that is more consumer-oriented, quick, and ephemeral.(Campbell & Tsuria, 2021).

However, this does not mean that social media only has negative impacts. On the contrary, it opens up new opportunities for religious education to be more inclusive, creative, and relevant to the needs of the digital generation.(Abdullah, 2023).

Online classes, da'wah podcasts, and interactive studies based on live streaming are examples of how social media can be used as a means of religious learning that is more dialogical and participatory. The main challenge is how to ensure that media creativity does not sacrifice scientific authority, and that popularity does not replace the quality of substance.(Hefner, 2020).

Thus, social media, as a new landscape for da'wah (Islamic outreach), is an ambivalent space. It can be a strategic tool for spreading Islamic values more broadly and adaptively, but it can also shift religious education into mere entertainment. Therefore, clear pedagogical and ethical strategies are needed from preachers, Islamic educational institutions, and religious authorities so that digital da'wah does not stop at popularity but can also foster a deep, reflective, and sustainable religious awareness.(Abdullah, 2023; Abidin, 2021).

Gen Z, Millennials, and the Framing of Da'wah in the Digital Era

Millennials and Gen Z, born and raised amidst the digital revolution, are now the most dominant social media user groups in Indonesia and the primary audience for contemporary Islamic preaching. Their characteristics are heavily influenced by digital culture, which emphasizes speed, visualization, interactivity, and emotional experiences. When it comes to religious practices, they tend to be more familiar with informal approaches such as interactive podcasts, short videos on YouTube and TikTok, and preaching content on Instagram that presents religious narratives in a

light, relaxed, and relatable manner.(Ahmad Husein et al., 2024)This shift indicates a shift in orientation from formal, rigid, and institutionally based religious learning patterns to a more flexible, personal, and experience-centered form of religious consumption.

Recent studies confirm that this generation prefers a personal and “real” communication style, rather than the formal, hierarchical, and authoritative approach commonly found in conventional religious institutions.(Tulung et al., 2019). This gave rise to the phenomenon of "digital ustadz" or da'wah influencers, who appear more egalitarian, communicative, and closer to their audience's daily lives. These figures are considered capable of addressing the spiritual needs of the digital generation, who desire fast, flexible, and contextual religious access. However, a critical question arises: to what extent can emotional closeness with digital figures replace the scientific and spiritual authority that should be a solid foundation for understanding Islamic teachings? If da'wah authority is measured solely by the number of followers and popularity, there is a risk of delegitimizing the rich Islamic chain of knowledge and intellectual tradition.

Framing in digital da'wah plays a central role in shaping how young people understand religion. Framing is not only about how the message is delivered, but also about which values are chosen to be highlighted and which are downplayed (Melinda, 2024). Da'wah content on TikTok, for example, often comes in short 30–60-second formats, featuring dynamic visuals, excerpts from verses or hadiths combined with background music, and easily digestible, motivational narratives. This format is effective for touching the audience's emotional side, igniting the spirit of hijrah (migration), or providing a momentary moral boost, but it rarely allows for theological exploration and in-depth understanding of the teachings.(Ginting et al., 2024)This indicates that the framing of preaching on social media tends to promote inspirational and practical religiosity but lacks an intellectual foundation.

Furthermore, the logic of social media algorithms also interferes with the framing of Islamic preaching. Algorithms tend to prioritize content that evokes a strong emotional response, whether in the form of anger, concern, or entertainment, because this type of content is more likely to go viral and generate high engagement. As a result, digital preachers are often compelled to adapt their narratives to suit the "algorithm's taste," even at the expense of substantive depth. In practice, this has the potential to shift the focus of Islamic preaching from long-term educational efforts to instant spiritual consumption, which is shallow and lacks critical reflection.(Andini & Yahfizham, 2023).

Thus, the framing of da'wah on social media not only changes communication styles but also influences the substance of the younger generation's religious

practices. If not addressed critically, there is a risk that millennials and Gen Z will become accustomed to instant, shallow, and emotion-driven religious consumption patterns. Therefore, a strategic approach is needed that maintains a balance between the appeal of digital media and the authority of Islamic scholarship. Ideally, digital da'wah content should not only adapt to the tastes of the digital market but also maintain spiritual depth, epistemological clarity, and a focus on self-transformation. Thus, social media becomes not only a space for religious entertainment but also a vehicle for constructive and sustainable Islamic education.

Discussion

Social Media as a New Arena for Da'wah

Social media is now widely recognized as a strategic new arena for da'wah (Islamic outreach) in the millennial context. This is evidenced by several studies that confirm that platforms such as Instagram, TikTok, and YouTube have become the primary channels for conveying religious messages to the younger generation. For example, research by *Digitizing Religion: Millennial Generation Da'wah Patterns on Social Media* states that da'wah must be able to position itself in the digital space as an "arena of contestation" to win the attention of the millennial generation. (Moefad et al., 2021) Another study by The Role of Social Media as a Platform for Da'wah in the Digital Era: A Case Study on the Millennial Generation, shows that the development of communication technology has brought significant changes in the spread of da'wah through social media. (Chanra & Tasruddin, 2025) However, the discussion in previous research remains descriptive and theoretical in nature, failing to clearly demonstrate how the framing of Islamic preaching content is shaped on social media, how the millennial generation responds to this framing, and the implications for Islamic religious education systematically.

The literature highlights that digital da'wah through social media offers many advantages: broad reach, speed of distribution, and the potential for two-way interaction with audiences. For example, research by Reaching the Millennial Generation through Da'wah on Social Media states that creative and relevant content strategies are key to reaching the millennial generation. (Agusman, 2023) However, the literature also highlights key challenges such as the credibility of sources, the tendency for content to be more lifestyle-oriented than religious, and low digital literacy among millennial audiences. While many studies acknowledge this "new arena," the framing mechanisms through which Islamic preaching messages are structured, framed, and delivered have not been thoroughly explored.

Furthermore, theoretical studies on media framing in the context of millennial da'wah are still limited. Robert N. Entman's framing framework (e.g., defining problems, attributing causes, making moral judgments, offering solutions) has been

widely used in general mass communication, but its application in digital da'wah content for the Indonesian millennial generation is still less visible. For example, in one article, "Analysis of Framing of Digital Da'wah Content on Social Media" (Instagram @memeislam), it was found that the Instagram account successfully implemented these framing elements. However, the research is still in the form of a library or documentation study, not yet empirically linking it to changes in Islamic religious education.(Janssens, 2024). Thus, a theoretical gap emerges: a lack of synthesis between the concept of framing, digital da'wah practices, and the implications for Islamic religious education.

Therefore, although the social media arena has been recognized as a strategic space for da'wah, research that critically connects the framing of da'wah content, the responses of the millennial generation, and its impact on Islamic religious education is still very limited. Some literature only explains that social media is used for da'wah, or that millennials are interested in digital content, but few provide a comprehensive analytical model to connect all these variables within the framework of religious education. For example, research discussing the "Primacy of Visual Content and Interactivity" in digital da'wah has not followed up on how aspects of digital da'wah are used.-This form systematically influences the structure of religious learning, curriculum, teaching methods, and understanding of religion among the millennial generation. This suggests that the current literature review is more like an advanced literature review than a comprehensive critical analysis.

Implications for Islamic religious education practices are also still insufficiently discussed concretely in the existing literature. However, if social media as a da'wah arena creates new communication patterns, then religious educational institutions—both formal and non-formal—need to understand how da'wah content is framed so that it can be integrated into the religious learning process. However, most studies still stop at the level of "engaging content" or "creative strategies," without linking these to changes in the form of religious education (teaching methods, social media integration, evaluation of outcomes) or substance (religious values, understanding, attitudes, and religious practices of the millennial generation). For example, the study "Communication Performance of Millennial Students: Digital Da'wah Strategies of Islamic Boarding Schools in Lombok, West Nusa Tenggara" notes that da'wah messages are framed attractively by Islamic boarding schools (pesantren), but does not further discuss how this framing affects religious learning outcomes.(AH Ummah, 2023). Therefore, there is an urgent need for studies that not only describe this new arena, but also critically and empirically analyze how content framing impacts Islamic religious education.

Given these shortcomings, this study aims to address this gap by positioning social media as a platform for da'wah (Islamic outreach) and then critically linking it to the framing framework and implications for Islamic religious education. While this section of the discussion remains descriptive and theoretical, it is hoped that this research will draw attention to the need for a more robust analytical model and empirical application to strengthen the findings. Furthermore, this study will consider how religious educational institutions can adapt their digital da'wah strategies to maintain the substance of religious education and not merely promote virality. Thus, this research will contribute to the development of literature and practices on da'wah and religious education in the digital era.

Mediatization of Religion and the Transformation of Religious Practices

Within the framework of the theory of mediatization of religion (Hjarvard, 2016), media no longer serves merely as a neutral channel for conveying religious messages, but also helps shape people's religious practices. The presence of social media has made Islamic preaching inseparable from the logic and ecosystem of digital media. Religious messages, previously delivered verbally in religious assemblies, must now transform into visual, audio, or short text content that can capture the audience's attention in seconds. The format of preaching has also changed, from lengthy, in-depth scripture studies to one-minute motivational video clips, inspirational quotes, or easily shareable religious memes. (Main, 2020).

This phenomenon demonstrates that digital preaching is not merely about conveying spiritual values, but also entering the realm of a content industry tied to the logic of virality, popularity, and algorithms. Preachers on social media are often positioned like content creators, who must consider visual quality, delivery style, and even personal branding to remain competitive amidst the flood of information. In other words, the mediatization of religion shifts the orientation of preaching from merely transferring knowledge to producing religious symbols framed to suit the tastes of the digital market. (Herman et al., 2025)

This transformation has ambivalent impacts. On the one hand, it opens up a more inclusive space for preaching, reaching younger generations who may be reluctant to attend traditional forums, and presenting religion in a form more relevant to everyday life. On the other hand, there is a risk of diminishing the substance of Islamic teachings when complex theological messages are simplified into short slogans or religious entertainment (infotainment religion). This could give rise to the phenomenon of "instant spirituality," where religious understanding is shaped more by viral trends than by in-depth study based on Islamic scholarly authority.

Thus, the mediatization of religion has not only changed the way da'wah is delivered but has also influenced religious practices themselves. Rituals, understandings, and even religious authority have been transformed in the digital arena. The greatest challenge is how to maintain a balance between the demands of media popularity and the spiritual and scholarly depth of Islam, so that da'wah does not become merely a commodity of entertainment but continues to function as a means of education and the formation of profound religious character.(Pranoto, 2022).

Characteristics of Millennials and Gen Z in Accessing Da'wah

Millennials and Gen Z are groups that grew up in a fast-paced, instant, and globally connected digital environment. They are accustomed to accessing information through devices and social media, so their preferences for Islamic preaching are heavily influenced by this digital culture. Short content, engaging visuals, and interactivity are key to capturing their attention. They prefer one-minute motivational videos, subtitled lecture excerpts, or easily shareable inspirational quotes to lengthy lectures filled with scientific terminology. For them, the meaningfulness of preaching is measured not only by the depth of its substance but also by its practical relevance to everyday life.(Nurlaila et al., 2024)

Another characteristic of this generation is their orientation toward personal and emotional experiences. Formal, rigid, and authoritative preaching tends to be less popular, while a more humanistic, relaxed, and relatable approach is more effective. Consequently, digital preachers or preaching influencers have emerged who employ slang, personal narratives, and even humor as communication strategies. This style is believed to bridge the gap between preacher and audience, making the Islamic message feel more down-to-earth. Examples include the popularity of Ustadz Hanan Attaki's short sermons among young people, or Habib Jafar's communication style, which uses humor to discuss religious issues in a lighthearted manner.(Faldiansyah, 2022)

However, this phenomenon also presents serious challenges. When da'wah content emphasizes entertainment and visual appeal, there is a risk of simplifying religious teachings that should be conveyed in depth. Religious understanding can become shallow if only obtained from viral video snippets without strong scientific references. Furthermore, reliance on da'wah influencers can lead to the personalization of religion, where scholarly authority shifts more to social media popularity than to academic credibility or Islamic scholarly tradition.(Ridha & Irawan, 2025).

Thus, the characteristics of millennials and Gen Z in accessing Islamic preaching reflect a paradigm shift: from formalism to practicality, from one-way

sermons to interactive two-way communication. The primary task for preachers and religious institutions is to respond wisely to these preferences, namely by presenting Islamic preaching content that remains light and relevant, while maintaining its scientific authority and spiritual depth. This is crucial so that the younger generation becomes not merely consumers of instant religious content but also develops into critical, knowledgeable, and character-based Muslims.

Social Media Framing of Islamic Preaching Content for the Millennial Generation in Indonesia

Social media is one of the most dominant communication mediums in contemporary society. As an interactive digital platform, social media not only allows users to share text, images, videos, and audio, but also shapes the mindset, lifestyle, and religious practices of millennials and Gen Z in Indonesia. According to a report by We Are Social(2024)More than 170 million Indonesians are active social media users, with an average usage time of 3.5 hours per day. This data shows that social media has become a new public space inseparable from the socio-religious dynamics of Indonesian society.

In the context of Islamic preaching, social media presents both opportunities and challenges. Framing theory explains that media not only conveys information but also frames reality in a certain way.(Nurhayati & Laksmi, 2023)The framing of preaching on social media is influenced by algorithms, visual trends, and the logic of virality. This leaves preachers faced with a dilemma: maintaining the depth of the preaching's substance while demanding fast, light, and easily shareable content.(Campbell & Tsuria, 2021)In other words, the message of da'wah tends to be adjusted to be visually and emotionally "appealing," even though it risks reducing the scientific aspects and spiritual depth.(Hefner, 2020).

This phenomenon demonstrates that preaching is no longer viewed solely as a process of conveying religious values, but also as part of the digital content industry. Preachers have become content creators competing with various other forms of entertainment for audience attention. This aligns with the concept of the mediatization of religion.(Hjarvard, 2016), which emphasizes that religious practices in the digital age often follow the logic of the media, not the other way around. As a result, the form of preaching often undergoes a transformation from traditional teaching to a more popular, concise, and entertaining format.

A concrete example can be seen from the Lost Youth content popularized by the Indonesian Funny Council.Pangestu and Ulum (2022)explained that this content combines comedy with Islamic narratives to address the spiritual concerns of young people who feel distanced from formal Islamic outreach forums. This strategy has successfully opened up a space for inclusive Islamic outreach by reaching new

audiences who may have previously been reluctant to engage in conventional religious studies. However, there is also another side that needs to be considered, namely the risk of oversimplifying complex theological issues.(Pangestu & Ulum, 2022).

Furthermore, social media framing has also impacted the shift in orientation of religious education. The millennial generation tends to prefer practical, instant, and emotional preaching over in-depth and systematic religious learning. This has the potential to lead to a shift from deepening values to consuming fast-food spirituality. If not managed properly, this tendency can result in a partial and shallow understanding of religion.(Abidin, 2021)

However, it's also important to note that framing Islamic preaching through social media has great potential to strengthen religious communication that is more intimate, personal, and relevant to the lifestyles of the younger generation. Light, communicative, and creative Islamic preaching content can be a gateway to a broader understanding of religion, provided it is balanced with a serious effort to maintain the substance and depth of Islamic teachings.

Thus, the framing of da'wah on social media reflects the dialectical dynamics between digital modernity and religious tradition. On the one hand, it can expand the reach of da'wah and bring the message of Islam closer to the millennial generation. However, on the other hand, it also demands critical awareness so that da'wah does not become trapped in mere entertainment or virality, but rather remains a means of building a strong religious character.(Hefner, 2020).

The Impact of Framing on Islamic Religious Education in a Digital Context

Social media framing has serious implications for the form and substance of Islamic religious education. Religious education, which is oriented toward long-term development, strengthening deep understanding, and internalizing values, is now confronted with the fast-paced, instantaneous, shallow nature of social media, which follows the logic of virality (Hjarvard, 2016). This condition has given rise to a phenomenon often referred to as instant spirituality, where religious understanding is acquired solely from motivational quotes, short one-minute videos, or viral narratives, rather than from a systematic learning process guided by teachers and clear scientific authority.(Campbell & Tsuria, 2021).

Millennials and Gen Z, as the biggest users of social media, have distinctive characteristics: they like speed, attractive visualizations, interactivity, and practical values that can be applied immediately.(Abidin, 2021)They grow up in a limitless digital ecosystem, which, on the one hand, provides broad access to diverse global religious discourses, but on the other, makes them vulnerable to misinformation, theological simplification, and even instant ideological exposure. In this situation,

Islamic religious education faces a dual challenge: maintaining scientific authority while maintaining the depth of the sanad (traditional chain of transmission) and scholarship, while simultaneously adapting to digital dynamics to ensure it is not left behind by the younger generation.(Munif, 2023).

Pranoto (2022) noted that the mediatization of religion has shifted the function of preaching and religious education into a cultural commodity. Digital platforms not only disseminate religious messages but also shape religious mindsets and behaviors according to the logic of the global content industry. As a result, religious education is no longer confined to classrooms, madrasas, or Islamic boarding schools (pesantren), but has penetrated social media timelines, trending topics, and global algorithms, creating a mass and homogenous environment.

This phenomenon has ambivalent impacts. On the one hand, social media opens up more inclusive access for the public to learn about religion, presents preaching in a more creative style, and creates a new public space for more participatory religious discourse. However, on the other hand, there are serious risks in the form of simplifying complex teachings into mere entertainment, marginalizing the role of ulama and formal educational institutions by popular figures who are not always authoritative, and the emergence of the phenomenon of infotainment religion where the quality of preaching is measured by the number of likes, shares, and views, rather than the depth of its substance.(Ginting et al., 2024).

Thus, the framing of da'wah through social media cannot be viewed solely as a threat, but also as a challenge for transformation. Islamic education needs to integrate in-depth knowledge with media innovation, so that religious messages do not lose their substance amidst the digital flow. Teachers, religious teachers, and Islamic educational institutions are required to utilize social media not only as a means of communication but also as a space for developing critical, contextual, and sustainable religious literacy.(Abdullah, 2023)With this strategy, Islamic religious education can continue to fulfill its function of forming a religious generation that is strong, intelligent, and adaptable to changing times.

Integration Strategy for Islamic Religious Education in the Digital Era

The strategy of integrating Islamic religious education in the digital era is an Integration of Islamic religious education in the digital era is an urgent need so that Islamic teachings remain relevant without losing the depth of their substance. Teachers, ustadz, and academics need to master digital literacy so they can package religious materials creatively and communicatively through short videos, podcasts, or infographics that suit the consumption styles of the millennial and Gen Z generations. Collaboration between scholars and content creators is also important to maintain a balance between scientific authority and media appeal, as demonstrated by digital da'wah figures such as Habib Husein Ja'far, Ustadz Hanan Attaki, and Gus Mus.

Islamic educational institutions are also required to integrate technology into their curriculum through e-learning and online Quran applications, while emphasizing critical literacy so that students are not merely passive consumers but are able to select and analyze religious information. Ultimately, this strategy must balance popularity with scientific authority: short content can be a gateway, but it must be connected with more in-depth study. With a multi-layered approach, digital media can be an effective tool for shaping a generation of Muslims who are religious, critical, adaptive, and have character.

Conclusion

This research shows that social media has brought about a major transformation in the practice of Islamic da'wah, both in terms of form, substance, and religious authority. Through the theoretical framework of framing and the mediatization of religion, it can be understood that da'wah messages are not only delivered but also constructed according to digital logic that emphasizes visualization, virality, and the attention economy. As a result, Islamic da'wah often shifts from traditional, profound patterns to popular, concise, and instant forms.

Millennials and Gen Z, as primary users of social media, are the most dominant segments in digital da'wah consumption. Their preference for practical, emotional, and interactive content has led to the emergence of "digital ustadz" figures who are more communicative and relatable. However, this trend also poses the risk of a reduction in religious teachings, a personalization of da'wah authority, and the emergence of the "infotainment religion" phenomenon, which measures the quality of da'wah by popularity rather than depth of substance.

In the context of Islamic religious education, the phenomenon of digital preaching framing presents a serious challenge in the form of shallow, instant spirituality, but simultaneously opens up opportunities for more creative, inclusive, and contextual innovations in religious learning. Therefore, strategies for integrating Islamic religious education in the digital era are crucial. Preaching needs to be packaged in an engaging manner that suits the tastes of the digital generation, while maintaining scientific authority, spiritual depth, and epistemological continuity.

REFERENSI

- Abdullah, M. (2023). *Strategi Konten Dakwah Digital*. Medina Quran.
- Abidin, C. (2021). *Internet Celebrity: Understanding Fame Online*. Emerald Publishing.
- Agusman. (2023). Reaching the Millennial Generation Through Da'wah on Social Media (Menjangkau Generasi Milenial Melalui Dakwah di Media Sosial). *Da'Wah*, 6(2), 129–144. <https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.186>
- Ahmad Husein, Eidel Putri Maharani, Muhammad Amril Saifuddin, Angga Bagas Satria, & Unik Hanifah Salsabila. (2024). Podcast Sebagai Media Ajar Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 2(1), 104–116. <https://doi.org/10.61132/jmpai.v2i1.65>
- Andini, A. T., & Yahfizham. (2023). Analisis Algoritma Pemrograman Dalam Media Sosial Terhadap Pola Konsumsi Konten. *Jurnal Arjuna : Publikasi Ilmu Pendidikan, Bahasa Dan*

- Matematika*, 2(1), 286–296. <https://doi.org/10.61132/arjuna.v2i1.526>
- BNPT. (2022). *Partisipasi Aktif Masyarakat Mendorong Penurunan Indeks Resiko Dan Indeks Potensi Radikalisme Dan Terorisme Tahun 2022*. BNPT.
- Campbell, H. A., & Tsuria, R. (2021). *Digital Religion: Understanding Religious Practice in Digital Media*. Routledge.
- Chanra, M., & Tasruddin, R. (2025). Peran media sosial sebagai platform dakwah di era digital: Studi kasus pada generasi milenial. *Jurnal Kolaboratif Sains*, 8(1), 872–881.
- Davenport, T., & Beck, J. (2001). *The Attention Economy: Understanding the New Currency of Business*. Harvard Business School Press.
- Digital 2024: 5 billion social media users*. (2024). We Are Social.
- Fakhruroji, M., Rustandi, R., & Busro, B. (2020). Bahasa Agama di Media Sosial: Analisis Framing pada Media Sosial Islam Populer. *Jurnal Bimas Islam*, 13(2), 203–234.
- Faldiansyah, I. (2022). *DAKWAH VIRTUAL DI MEDIA SOSIAL PERSPEKTIF AL-QUR'AN*. INSTITUT.
- Ginting, D. R., Habib, F., Mansyursyah, & Siregar, R. A. (2024). Pengaruh Konten Dakwah Di Media Sosial Tiktok Terhadap Tingkat Religiusitas Mahasiswa KPI FDK UIN Sumatera Utara. *Jurnal Kajian Islam Dan Sosial Keagamaan*, 1(3), 90–95.
- Hefner, R. W. (2020). *Shari'a and Social Construction in the Digital Age*. Brill.
- Herman, M. A., Islam, U., & Alauddin, N. (2025). Transformasi Dakwah tentang Hadis-Hadis Hukum di Media Sosial. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 3(2021), 2021–2026.
- Hjarvard, S. (2016). Mediatization and the Changing Authority of Religion. *Media, Culture & Society*, 38(1), 8–17.
- Janssens, U. (2024). Functional hemodynamic monitoring. In *Medizinische Klinik - Intensivmedizin und Notfallmedizin* (Vol. 119, Issue 8, pp. 614–623). <https://doi.org/10.1007/s00063-024-01190-4>
- Khikmah, F. Santosa, A. B. & Sudarsono, B. (2024). (2022). Attractive : Innovative Education Journal. *Students' Difficulties at Elementary School in Increasing Literacy Ability*, 4(1), 1–12.
- Moefad, A. M., Syaifuddin, S., & Sholichati, I. (2021). Digitizing Religion: Millennial Generation Da'wah Patterns on Social Media. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 15(2), 387–406.
- Munif, M. A. (2023). Analisis Framing Model Zhongdang Pan Dan Gerald M. Kosicki dalam Kontruksi Pemberitaan Wacana Calon Presiden 2024 di Indonesia. *Selasar KPI : Referensi Media Komunikasi Dan Dakwah*, 3(1), 48–61.
- Nurbaiti, B., Axel, M., Hadiningrat, P., Prof. M. B. A., & Somantri, G. R. (n.d.). *Pengolahan Data Kualitatif Dengan Menggunakan Software*.
- Nurhasanah, N., Fatikah, S. I., Arifah, S. A., & Suryandari, M. (2023). Pendekatan Media Sosial Terhadap Aktivitas Dakwah Kalangan Milenial Di Era Digital. *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1(1), 63–76.
- Nurhasanah Nurhasanah, Salwa Intan Fatikah, Silvy Aulia Arifah, & Meity Suryandari. (2023). Pendekatan Media Sosial Terhadap Aktivitas Dakwah Kalangan Milenial Di Era Digital. *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1(1), 63–76. <https://doi.org/10.59246/aladalah.v1i1.149>
- Nurhayati, E. S., & Laksmi. (2023). Analisis Framing Model Entman pada Pemberitaan Kebocoran Data Aplikasi Pedulilindungi oleh Media Online. *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi*, 7(4), 573–590. <https://doi.org/10.14710/anuva.7.4.573-590>
- Nurlaila, C., Aini, Q., Setyawati, S., & Laksana, A. (2024). Dinamika Perilaku Gen Z Sebagai

- Generasi Internet. *Konsensus: Jurnal Ilmu Pertahanan, Hukum Dan Ilmu Komunikasi*, 1(6), 95–102. <https://doi.org/10.62383/konsensus.v1i6.433>
- Pan, Z., & Kosicki, G. M. (1993). Framing analysis: An approach to news discourse. *Political Communication*, 10(1), 55–75. <https://doi.org/10.1080/10584609.1993.9962963>
- Pangestu, P. P., & Ulum, M. B. (2022). Konten “Pemuda Tersesat” dan Pengaruhnya Terhadap Efektivitas Dakwah Masa Kini. *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam*, 9(1), 39. <https://doi.org/10.21043/at-tabsyir.v9i1.13599>
- Pranoto, S. S. (2022). *PERGESERAN LANSKAP DAKWAH DAN KONSTRUKSI OTORITAS KEISLAMAN DI MEDIA SOSIAL YOUTUBE*. UIN Sunan Kalijaga.
- Ridha, M., & Irawan, M. A. (2025). Kapitalisme Digital dan Pendidikan Agama Islam : Telaah Kritis terhadap Transformasi Nilai dan Media Pembelajaran dalam Era Disrupsi Digital. *Tasqif: Journal of Islamic Pedagogy*, 2(2), 6–16.
- Rustandi, R. (2022). The tabligh language of the millennial generation in social media: Analysis of popular Islamic account framing. *Jurnal Ilmu Dakwah*, 42(1), 1–21. <https://doi.org/10.21580/jid.v42.1.10731>
- Salisah, S. K., Darmiyanti, A., & Arifudin, Y. F. (2024). Peran Pendidikan Agama Islam dalam Membentuk Karakter Peserta Didik di Era Digital : Tinjauan Literatur. *Al-Fikr; Jurnal Pendidikan Islam*, 10(1), 36–42.
- Suhara, D., Mukarom, Z., Karim, M., Rosadi, A. A., Zainuri, I., Tinggi, S., Islam, A., Bandung, S., Agama, T., & Sabili, I. (2023). *Pemanfaatan podcast sebagai media alternatif dalam penyampaian materi pendidikan islam*. 8(2).
- Syarif, Z., Hannan, A., & Sulaeman, M. (n.d.). New Media Dan Representasi Budaya Islam Populer Di Kalangan Pendakwah Muslim Milenial Di Indonesia. *Jurnal Sosiologi Agama*, 17(2), 256–257.
- Tulung, J., Marie, E., Syahid, A., Janis, Y., & Kalampung, Y. O. (2019). Generasi Milenial: Diskursus Teologi, Pendidikan, Dinamika Psikologis dan Kelekatan pada Agama di Era Banjir Informasi. In *Rajawali Pers*. Rajawali Press.
- Ummah, A. H. (2020). Dakwah digital dan generasi milenial (menelisik strategi dakwah komunitas arus informasi santri nusantara). *Tasâmuḥ*, 18(1), 54–78.
- Ummah, A. H. (2023). Communication Performance Of Millennial Students: Digital Da’wah Strategies Of Islamic Boarding Schools In Lombok West Nusa Tenggara. *Tasâmuḥ*, 21(1), 71–100.
- Ummah, N. H. (2023). Pemanfaatan Sosial Media Dalam Meningkatkan Efektivitas Dakwah Di Era Digital. *Jurnal Manajemen Dakwah*, 11(1), 151–169. <https://doi.org/10.15408/jmd.v11i1.32914>
- Utama, D. S. (2020). Mediatisasi Ajaran Islam Di Media Sosial Instagram Akun @Shiftmedia.Id Dalam Hijrah Anak Muda. In *Naskah Publikasi*.
- Wahyuni, R., & Harahap, S. R. (2023). Efektivitas media sosial sebagai media dakwah pada era digital: Study literature review. *An-Nadwah*, 29(2).
- We Are Social. (2024). *Digital 2024: Indonesia*.
- Zuhri, A. M. (2021). Beragama di Ruang Digital; Konfigurasi ideologi dan Ekspresi Keberagamaan Masyarakat Virtual. In *Nawa Litera Publishing*. (Vol. 1, Issue 1). Nawa Litera Publishing.