

ISLAMIC COMMUNICATION AND DIGITAL RESILIENCE: *Patterns of Dakwah and Self-Control among Muslim Millennials in Southeast Asia*

Artis^{1*}, Erni²

^{1,2} Universitas Islam Negeri Sultan Syarif Kasim Riau

*Correspondence author: Email: artis@uin-suska.ac.id; Tlp. +62 852-7821-4394

| KEYWORD | ABSTRACT |
|--|---|
| Islamic communication; Digital da'wah; Digital resilience; Self-control; Muslim millennials; Southeast Asia | <p>This article examines the role of Islamic communication and da'wah in fostering digital resilience among Muslim millennials in Southeast Asia. In an increasingly fast-paced, fragmented, and polarized digital environment, Islamic preaching faces both ethical challenges and transformative opportunities. Employing a qualitative approach based on literature analysis and conceptual reflection on empirical studies of Islamic communication and digital religiosity, this article explores patterns of da'wah that contribute to self-control, ethical media engagement, and constructive communicative relations. The findings indicate that the effectiveness of digital da'wah is not determined by the intensity of normative messaging, but by the quality of dialogical relationships established between preachers and audiences. Dialogical approaches enable da'wah to function as ethical accompaniment rather than moral control. Core principles of Islamic communication—<i>qaulan ma'rūf</i>, <i>qaulan layyin</i>, and <i>qaulan sadīd</i>—serve as normative anchors that prevent da'wah from being absorbed into the logic of virality and digital exclusivism. Furthermore, Qur'anic concepts such as <i>taqwā</i>, <i>tabayyūn</i>, and self-control provide a relevant ethical framework for strengthening digital resilience. This study contributes to Islamic communication scholarship by integrating dialogical da'wah and Qur'anic ethics within contemporary digital contexts.</p> |

INTRODUCTION

The development of digital technology has significantly transformed the landscape of religious communication in Southeast Asia, particularly in the ways millennial Muslims access, produce, and negotiate the meanings of Islamic teachings (Suciati et al., 2022). Digital media is no longer merely a platform for disseminating da'wah messages, but has evolved into a new social space that shapes religious identity, modes of religious interaction, and contemporary understandings of authority, morality, and Islamic practice in everyday life (Hall & Ong, 1984). Within this context, da'wah is no longer confined to mosque pulpits or formal educational institutions, but also takes place through social media, video platforms, podcasts, and various open, fluid, and highly contested digital spaces.

However, the openness of digital environments also presents serious challenges for millennial Muslims. Massive informational exposure, social media algorithms that reinforce polarization, and the proliferation of provocative, simplistic, and ideological religious content have the potential to weaken reflective capacities and self-control in religious life. In many Southeast Asian cases, digital spaces have become arenas for reproducing symbolic intolerance, discursive radicalization, and the fragmentation of religious authority, ultimately undermining social cohesion and religious

moderation (Mardiyah, 2023; Riski Pratama et al., 2024). This situation raises critical questions concerning how Islamic communication and da'wah practices contribute to building resilience among Muslim youth in navigating digital risks.

Recent studies on Islamic communication and da'wah in the digital era indicate growing scholarly attention to the issue of resilience at the individual, family, and community levels. Several works have positioned Islamic values as ethical and moral resources that help Muslims face technological disruptions and complexities in digital communication.

The study by (Ifa Datuzuhriah et al., 2025), for instance, emphasizes the role of Islamic Religious Education in strengthening family resilience in the digital era through the internalization of love, harmonious communication, and spirituality. The main focus is placed on the family as a social unit, employing a normative-educational approach. Digital resilience is framed as the ability of families to manage the impact of technology in healthy ways. While relevant in normative terms, this study does not explore communication patterns within da'wah nor engage with millennial Muslims as primary actors in public digital spaces.

A normative orientation is also evident in the work of (Fitria & Subakti (2022), which examines the digital era from an Islamic perspective. Their article highlights the importance of ethical communication, dialogue, and critical thinking to confront hate speech and disinformation. However, the study remains conceptual and macro-level, focusing on general Islamic principles without empirically exploring how such values are mediated through concrete da'wah or digital communication practices.

Other studies have begun linking Islamic communication to resilience against radicalism and disinformation. Salsabilla et al., (2025) show that digital da'wah and Islamic broadcasting communication contribute to disseminating messages of tolerance, moderation, and peace. Their emphasis lies primarily on media effectiveness and da'wah messaging, particularly in countering extremism and misinformation. Yet, the audience is still positioned as passive recipients, while the dimensions of self-control, reflexivity, and the subjective experiences of Muslim youth in managing digital exposure are not the main focus.

International studies by Sebihi & Moazzam (2024) and Hirkić (2024) expand the discussion of digital resilience by emphasizing the importance of religious education and digital competencies in countering online extremism. While reinforcing the relevance of digital resilience, these studies emphasize institutional and pedagogical aspects rather than da'wah as an everyday communicative practice within digital environments.

Elang Bakhrudin (2025) moves closer to the concerns of the present research through a thematic analysis of the Qur'an in digital da'wah. The article highlights the importance of balancing Qur'anic wisdom, emotional intelligence, and contextual sensitivity in da'wah communication. However, its focus remains on textual strategies and message framing rather than examining how such communication patterns shape psychosocial resilience and self-regulation among audiences in daily digital practice.

Meanwhile, Fröh & Robinson (2024) offer an important theoretical contribution by developing a model of digital religious communication for strengthening social resilience. Nonetheless, their study is theoretical and interfaith in scope, without engaging with the Islamic context of Southeast Asia or with da'wah as a distinctively Muslim communicative practice.

Other works, such as Salman et al., (2025) and Lutfiyah & Khuluq (2024), highlight the role of Islamic communication in cultivating positive character and digital ethics. However, their focus tends to center on Generation Alpha or on normative communication principles, rather than on the dynamics of millennial Muslims—the group most intensively engaged with digital environments and simultaneously functioning as producers of religious content.

Based on this literature review, it can be concluded that there remains a significant gap in research integrating Islamic communication, digital da‘wah patterns, and digital resilience within a unified analytical framework, particularly with regard to the self-control of millennial Muslims in Southeast Asia. Most existing studies remain normative, institutional, or message-oriented, and have not situated da‘wah communication as a process of cultivating reflective resilience in the complexities of digital environments.

This article seeks to address this gap by examining how patterns of Islamic da‘wah communication contribute to building digital resilience and self-control among millennial Muslims—such that da‘wah may be understood not only as a religious activity, but also as a strategic form of social communication for navigating contemporary digital challenges. By situating Southeast Asia as a region with the world’s largest Muslim population and a rich diversity of Islamic traditions, this article analyzes how da‘wah communication patterns contribute to strengthening digital resilience and self-regulation among Muslim millennials.

THEORETICAL FRAMEWORK

Islamic Communication as an Ethical and Relational Practice in Digital Spaces

Islamic communication cannot be understood merely as a technical process of transmitting religious messages, but rather as an ethical practice rooted in social relations, moral responsibility, and the pursuit of public good (*maslahah*). The Qur’an emphasizes that communication should be conducted through principles of truth (*qaulan sadīdan*), social propriety (*qaulan ma‘rūfan*), and gentleness (*qaulan layyinan*), placing the impact of communication on others as a primary ethical consideration (Q. al-Aḥzāb [33]:70; Q. al-Baqarah [2]:83; Q. Ṭāhā [20]:44). These principles indicate that communication in Islam is both normative and relational—binding communicators to ethical values and social responsibility.

In contemporary scholarship, Islamic communication is increasingly understood not merely as the transmission of religious messages, but as an intersubjective process of building shared meaning grounded in the values of justice (*‘adl*), empathy (*ta‘āfuḥ*), and social harmony (*ṣulḥ ijtīmā’ī*). This perspective positions communication as a moral and relational practice in which religious meaning is not produced unilaterally, but negotiated through social interaction that takes into account context, lived experience, and audience diversity (Lutfiyah & Khuluq, 2024; Qodir, 2015). Thus, Islamic communication is assessed not only based on message content, but also on how messages are conveyed, received, and how they shape social relations among communicative actors.

However, when Islamic communication occurs in digital spaces, its ethical and relational dimensions face significant structural challenges. The rapid, anonymous, and fragmented nature of digital media tends to encourage communication patterns that are shallow, reactive, and visibility-oriented rather than reflective and meaning-driven. In this context, religious messages are often reduced to short slogans, fragmented verses, or emotionally charged narratives that easily go viral but lack depth and contextualization. Studies by Fitria and Subakti (2022) indicate that such conditions create wide openings for faith-based hate speech, identity polarization, and the spread of religious disinformation.

Furthermore, the algorithmic logic of digital media—which prioritizes engagement and sensationalism—reinforces these tendencies. Provocative, binary, and confrontational religious content often attracts greater attention than moderate or reflective da‘wah messages. As a result, Islamic communication in digital spaces becomes caught between the normative imperatives of Islamic teachings—which emphasize wisdom, information verification (*tabayyūn*), and self-restraint—and the logic of digital platforms, which normalize speed, emotion, and symbolic conflict.

Therefore, Islamic communication in the digital era must be understood as a dynamic arena of negotiation between normative Islamic values and the technological structure of contemporary communication. This negotiation does not necessarily result in the dominance of either side, but produces a practical space in which Islamic values may be reinterpreted, maintained, or diminished depending on prevailing communication patterns. Within this framework, the ability of da'wah actors and Muslim users to maintain ethical, empathetic, and dialogical orientations in communication becomes essential for building digital resilience and religious moderation in an increasingly complex media environment.

This framework positions Islamic communication as an analytical foundation for understanding how da'wah messages, online interactions, and Muslim communicative practices contribute to the formation of moral and social resilience, particularly among millennial generations.

Digital Da'wah as a Dialogical and Contextual Process

Normatively, da'wah in Islam is defined as the process of inviting people toward goodness through wise and dialogical means (Q. al-Naḥl [16]:125). This principle underscores that da'wah is not coercive, but communicative, contextual, and transformative. In the digital era, da'wah has undergone a significant shift from one-way communication models toward participatory and fluid interactional spaces in which audiences not only receive messages but actively interpret, respond to, and produce meaning (Kovács et al., 2010)

Recent studies indicate that the effectiveness of digital da'wah is not determined solely by message frequency, intensity, or reach, but by the quality of communicative relations between preachers and audiences (Elang Bakhrudin, 2025; Salsabilla et al., 2025). In participatory digital communication, audiences no longer function as passive receivers but as active subjects who interpret, respond to, and negotiate religious meaning. Consequently, digital da'wah grounded in relationality, dialogue, and emotional engagement tends to build greater trust, symbolic proximity, and sustainable religious influence.

The dialogical approach enables da'wah to function as a *social learning space* in which Islamic values are understood through shared reflection rather than mere doctrinal internalization. Through dialogue, audiences develop empathy, openness to difference, and critical awareness of digital risks such as hoaxes, hate speech, and identity polarization. In this framework, da'wah is not merely a vehicle for transmitting teachings but also a mechanism for strengthening audiences' moral and cognitive capacities in navigating digital complexity (Anantama, 2022; Sutrisno, 2020; Taufiq & Alkholid, 2021).

Conversely, digital da'wah that is monologic, normative, and oriented toward asserting singular truths often fails to cultivate healthy communicative relations. Such patterns tend to close dialogue, ignore audience experiences, and position preachers as absolute authorities. Rather than fostering understanding, this model may reinforce exclusivism, audience resistance, and the fragmentation of religious identity, particularly among youth accustomed to interactive digital cultures (Bruton, 2011). Thus, the shift from monologic to dialogic da'wah becomes essential for developing Islamic communication that is adaptive, inclusive, and capable of contributing to the formation of digital resilience.

In Southeast Asia's plural cultural and religious landscape, digital da'wah must be read as a contextual communicative practice sensitive to diverse social experiences, identities, and challenges faced by young Muslims. Accordingly, digital da'wah functions not only as a medium of religious transmission but also as a social mechanism for cultivating moderation, dialogue, and psychosocial resilience within the Muslim community.

Digital Resilience and Self-Control in Religious Communication

Digital resilience refers to the capacity of individuals and communities to positively adapt to pressures, risks, and disruptions in digital environments—including disinformation, radicalization, and the erosion of communicative ethics (Hirkić, 2024; Sebihi & Moazzam, 2024). In the field of religious communication studies, digital resilience is not understood merely as a technological competence, but as a moral and social process shaped through religious narratives, values, and communicative practices (Fröh & Robinson, 2024).

In Islamic thought, digital resilience is closely linked to the concept of self-control, which is rooted in *taqwā* (ethical consciousness of God's presence), *ṣabr* (steadfastness and self-restraint), and *mujāhadah al-nafs* (ongoing struggle against egoic impulses). These concepts affirm that an individual's ability to respond to external stimuli—including digital information flows—is determined not by technological power alone, but by internalized moral and spiritual capacities. Thus, digital resilience is not merely a matter of media literacy but a manifestation of ethical and spiritual discipline that guides a Muslim's media behavior.

The principle of *tabayyūn* as emphasized in Q. al-Ḥujurāt [49]:6 provides a strong normative foundation for communication ethics in digital spaces. This verse demands careful verification before receiving, disseminating, or responding to information, in order to prevent social harm and moral regret. In a digital media landscape characterized by speed, fragmentation, and information overload, *tabayyūn* functions as a form of self-regulation that restrains impulsive reactions, excessive emotionality, and participation in misinformation or hate speech.

Within digital da'wah frameworks, emphasis on self-reflection, media ethics, and social responsibility becomes a key strategy for cultivating self-control among millennial Muslims. Da'wah that not only teaches "what is permitted and forbidden" in media use but also encourages audiences to understand the moral, psychological, and social consequences of digital communication contributes to sustainable resilience. Farid & Hakimi (2025) show that da'wah approaches emphasizing self-awareness, empathy, and collective responsibility are more effective in helping youth navigate digital pressures than purely normative, prescriptive approaches.

Accordingly, self-control in Islamic perspective can be understood as a conceptual bridge between normative teachings and digital communication practices. Digital resilience is not achieved through technological avoidance, but through the integration of Islamic spiritual values into everyday media practices. Digital da'wah oriented toward cultivating *taqwā* and ethical awareness serves as a strategic medium for developing generations of Muslims who are not only digitally literate, but also morally and socially mature.

This framework views digital resilience not as an isolated individual trait but as the outcome of meaningful and recurrent religious communication processes. Dialogic, empathetic, and contextual da'wah patterns function as social learning mechanisms that strengthen digital resilience while shaping moderate and responsible media behavior.

RESEARCH METHODOLOGY

This study adopts a qualitative conceptual-analytical approach to examine patterns of Islamic communication and digital resilience among Muslim millennials in Southeast Asia (Bungin, 2012; Herdiansyah, 2018). Rather than relying on primary field data, the research focuses on critical engagement with existing scholarly works to conceptualize how digital da'wah functions as a communicative and ethical practice in contemporary digital environments. This approach is

appropriate for exploring normative–interpretive dimensions of Islamic communication, particularly in relation to self-control, dialogical engagement, and ethical negotiation within algorithm-driven media spaces.

The data consist of peer-reviewed journal articles, international conference proceedings, and authoritative scholarly publications published between 2015 and 2025. Sources were selected purposively based on their relevance to Islamic communication, digital da‘wah, religious ethics, and youth digital behavior in Southeast Asian and comparable Muslim contexts (Creswell, 2020; Lisa et al., 1967). Data analysis was conducted using thematic and critical discourse analysis to identify recurring concepts, communicative strategies, and ethical frameworks related to digital resilience. Analytical rigor was maintained through theoretical triangulation by situating the findings within established frameworks of Islamic communication ethics, dialogical da‘wah, and digital resilience theory.

FINDINGS AND DISCUSSION

Patterns of Digital Da‘wah Communication: *From Message Transmission to Dialogical Relations*

Literature analysis shows that digital da‘wah among millennial Muslims in Southeast Asia has shifted significantly from one-way transmission models toward relational and dialogical communication patterns. The studies reviewed emphasize that the effectiveness of digital da‘wah is no longer determined by the quantity of content or the intensity of message delivery, but by the preacher’s ability to build ethical, empathetic, and context-sensitive communicative relations with digital audiences (Bakhrudin, 2025; Salsabilla et al., 2025). Digital media create interactive spaces in which audiences do not merely receive messages but actively respond to, interpret, and even negotiate religious meaning.

In this context, da‘wah functions as a process of shared meaning-making rather than the unilateral reproduction of religious authority. Preachers who adopt dialogical approaches—through online discussions, responsive comment sections, or reflective content—are more capable of fostering inclusive and participatory communication climates. Conversely, da‘wah that maintains monologic and normative patterns tends to trigger audience resistance, reinforce identity polarization, and fail to address the complex religious experiences of millennials in digital spaces.

These findings strongly affirm Islamic communication theory, which places the principles of *qaulan ma‘rūfan*, *qaulan layyinan*, and *qaulan sadīdan* as ethical foundations of religious communicative practices (Lutfiyah & Khuluq, 2024). The principle of *qaulan ma‘rūfan* demands that religious messages be conveyed in ways that are socially recognized as proper, just, and dignified—so that da‘wah is not only normatively correct but also sensitive to social context and audience experiences. In plural and open digital environments, this principle prevents da‘wah from devolving into exclusive symbolic language that denigrates others, which would otherwise intensify religious identity polarization.

Meanwhile, *qaulan layyinan* underscores the importance of gentleness, empathy, and avoidance of symbolic violence in communication. In a digital ecosystem marked by anonymity, rapid responses, and reactive tendencies, the absence of communicative gentleness often fuels hate speech, online harassment, and escalated religion-based conflicts. Digital da‘wah that internalizes *qaulan layyinan* operates as an ethical form of resistance against the aggressive communication culture amplified by platform algorithms, while simultaneously creating safe and inclusive dialogical spaces for diverse audiences.

Finally, *qaulan sadīdan* highlights honesty, accuracy, and moral responsibility in message delivery. This principle is highly relevant amid the prevalence of disinformation, decontextualized scriptural citations, and manipulative religious narratives online. Adhering to *qaulan sadīdan* allows

digital da'wah to function not only as a medium for conveying Islamic teachings but also as a mechanism of religious literacy that promotes critical engagement, verification (*tabayyūn*), and responsible consumption of religious information.

In fragmented and fluid digital environments, these three principles serve as normative safeguards that prevent da'wah from succumbing to the logic of virality, which prioritizes sensationalism, provocation, and quantifiable popularity. Instead of pursuing visibility alone, da'wah rooted in *qaulan ma'rūfan*, *qaulan layyinan*, and *qaulan sadīdan* foregrounds human relations, communicative justice, and ethical sustainability. Thus, Islamic communication in digital spaces contributes not only to the dissemination of religious messages but also to the formation of more just, empathetic, and socially resilient communication ecosystems.

Digital Da'wah as Praxis-Based Dialogue and Social Learning

Findings also indicate that effective digital da'wah in Southeast Asia resembles praxis-based dialogue rather than formal theological dialogue. Religious interaction occurs through the everyday experiences of digital media users—ranging from sharing reflective content and responding to social issues to negotiating values within online communities. Da'wah in this form does not always explicitly teach doctrine but cultivates Islamic values through communicative exemplarity, empathetic narratives, and openness to difference.

This dialogical approach enables da'wah to function as a *social learning space* that fosters empathy, tolerance, and critical awareness of digital realities. Existing studies demonstrate that millennial Muslims tend to be more responsive to da'wah content that acknowledges experiential diversity, avoids judgmental language, and opens space for collective reflection (Fitria & Subakti, 2022). Accordingly, digital da'wah plays a role in shaping religious literacy that is not defensive but reflective and adaptive.

From the perspective of dialogical da'wah theory, these findings affirm that relationally oriented religious communication possesses far greater transformational potential than coercive or normatively-instructional persuasive approaches. Da'wah is no longer understood as a tool of moral control operating through doctrinal uniformity and enforced compliance, but as a process of *ethical accompaniment* that creates space for dialogue, reflection, and gradual moral consciousness. In digital environments filled with value ambiguity, information overload, and symbolic social pressures, dialogical approaches allow individuals—particularly millennial Muslims—to negotiate faith, identity, and religious practice with greater autonomy and responsibility.

Such approaches position audiences not as passive objects to be “corrected,” but as moral subjects possessing reflective capacities and valid lived experiences as starting points for communication. As such, da'wah serves as a social learning space that helps individuals navigate ethical dilemmas in digital environments—from media etiquette and emotional regulation to attitudes toward difference—without resorting to judgmental or stigmatizing logic. This pattern shows that sustainable religious transformation emerges from equitable, empathetic, and dialogical relations rather than symbolic pressure or intimidating moral rhetoric.

These findings resonate with Qodir's (2011) argument that religion is not a static normative system but a living social praxis that is contextual and continuously negotiated in the public sphere. Within this framework, digital spaces emerge as new arenas for negotiating religious meaning, where da'wah functions as a communicative practice that mediates normative Islamic values with an ever-changing social reality. By facilitating dialogue rather than discursive domination, dialogical da'wah contributes not only to the formation of individual piety but also to the strengthening of social resilience and public ethics in the digital era.

Da'wah and Digital Resilience: Cultivating Self-Control as a Digital Communication Ethic

Another significant finding concerns the close relationship between digital da'wah and the development of digital resilience through the strengthening of self-control among millennial Muslims. The literature reviewed indicates that the primary challenge in digital environments is not merely exposure to negative content, but the weakening of individuals' capacity to regulate emotions, resist reactive impulses, and critically filter information. In this context, digital da'wah functions as a medium for internalizing self-regulatory values rooted in the concepts of *taqwā*, *ṣabr*, and *mujāhadah al-nafs*.

The Qur'anic principle of *tabayyūn*, as emphasized in Q.S al-Ḥujurāt [49]:6, offers an ethical framework for responding to the rapid and often manipulative flow of digital information. Da'wah that underscores the importance of information verification, reflective engagement prior to sharing, and social responsibility in media practices has been shown to contribute to the strengthening of religious digital literacy (Salman et al., 2025). This approach enables millennial Muslims to develop resilience not through external restrictions, but through internally motivated ethical awareness.

From the perspective of Islamic ethics, digital resilience is deeply grounded in the concept of *taqwā*—a sustained moral awareness of God's presence in all actions, including digital communication. *Taqwā* serves not only as a personal spiritual orientation, but also as an ethical framework guiding how Muslims interact with information, discourse, and disagreement in digital public spheres. Within this context, digital da'wah reinforces the dimension of *taqwā* by internalizing the awareness that every online expression—comment, post, or information exchange—carries moral and social consequences beyond the virtual domain.

The principle of *tabayyūn* (Q. al-Ḥujurāt [49]:6) provides a highly relevant Qur'anic foundation for digital resilience, particularly in response to disinformation flows, religious hoaxes, and provocative speech on social media. *Tabayyūn* demands deliberation, verification, and the suspension of judgment prior to disseminating information. Within a resilience framework, this principle operates as a form of cognitive filtering that prevents individuals from being pulled into reactive and impulsive behaviors often produced by digital platform algorithms. Da'wah that centers the value of *tabayyūn* does not merely teach media ethics—it trains audiences to engage reflectively and distinguish information based on truth, public good, and social impact.

Moreover, digital resilience is closely linked to the Islamic notion of self-control, rooted in *ṣabr*, *mujāhadah al-nafs*, and the regulation of egoic desires (*hawa nafs*). Digital spaces—characterized by instantaneity and emotional stimulation—frequently trigger exaggerated affective responses such as anger, hostility, or the urge to dominate discourse. In this context, digital da'wah oriented toward cultivating self-control functions as an ethical praxis that assists individuals in restraining reactive impulses, managing emotions, and choosing wise communicative responses. Thus, da'wah does not merely transmit norms but becomes a moral accompaniment process that strengthens individuals' capacity to act according to Islamic values amid the pressures of digital culture.

By integrating *taqwā*, *tabayyūn*, and Qur'anic self-control, digital da'wah contributes to the formation of a holistic form of digital resilience—combining spiritual, ethical, and social dimensions. Digital resilience within this framework is not merely the ability to “withstand” the negative effects of technology, but the ability to manage digital presence consciously, responsibly, and in pursuit of the common good. This perspective underscores that Islamic da'wah in the digital era is not only relevant as a vehicle for religious message dissemination, but also as an instrument for shaping moral subjects capable of navigating the complexity of digital environments with integrity and wisdom.

CONCLUSION

This article demonstrates that Islamic communication and da‘wah in the digital era play a strategic role in cultivating digital resilience among millennial Muslims in Southeast Asia, particularly through the strengthening of communicative relations, media ethics, and Qur’an-based self-control. The findings confirm that effective digital da‘wah is not determined by the intensity of normative message dissemination, but by the quality of dialogical relations established between preachers and audiences. Such an approach enables da‘wah to function as a social learning space that fosters empathy, openness, and critical awareness in navigating the complexities of digital environments.

Furthermore, this study shows that core principles of Islamic communication—such as *qaulan ma‘rūfan*, *qaulan layyinān*, and *qaulan sadīdan*—serve as ethical foundations that protect da‘wah from coercive, provocative, and exclusive tendencies amid the logic of digital virality. In this context, da‘wah is not positioned as a tool of moral control, but as a process of ethical accompaniment that assists individuals in reflecting upon moral dilemmas, identity polarization, and algorithmic pressures in a responsible and reflective manner.

From a digital resilience perspective, this study argues that the concepts of *taqwā*, *tabayyūn*, and Qur’anic self-control constitute relevant and context-sensitive normative frameworks for strengthening the adaptive capacities of Muslim individuals in digital spaces. Digital resilience is thus understood not merely as a technical competence, but as an ethical and spiritual capability to filter information, regulate emotion, and maintain moral integrity in online interactions. Accordingly, digital da‘wah functions as a moral buffering mechanism that helps millennial Muslims remain wise, critical, and constructive within fluid and challenging digital ecosystems.

Theoretically, this article contributes to the development of Islamic communication scholarship by integrating dialogical da‘wah theory and digital resilience concepts within a Qur’anic ethical framework. Practically, the findings offer important implications for developing more humanistic, dialogical, and contextually grounded digital da‘wah strategies in Southeast Asia. Future research is encouraged to expand the empirical base through cross-country studies or digital ethnographic approaches to better capture the dynamics of da‘wah and digital resilience across diverse socio-cultural contexts.

REFERENCES

- Anantama, A. (2022). Ancaman Data Pribadi di Era Digital Dalam Perspektif Islam. *Jurnal Dakwah Dan Komunikasi*, 06(02).
- Bruton, D. (2011). Theorizing Digital Cultural Heritage: A Critical Discourse. *Information, Communication & Society*, 14(7). <https://doi.org/10.1080/1369118x.2010.542826>
- Bungin, B. (2012). *Analisa Data Penelitian Kualitatif*. Rajawali. Pers.
- Creswell, J. W. (2020). *Penelitian Kualitatif & Desain Riset : Memilih di Antara Lima Pendekatan. In Mycological Research*.
- Elang Bakhrudin. (2025). The Qur’an and Digital Da‘wah : A Thematic Study on Religious Communication Strategies in the Age of Technological Disruption. *Proceeding International Collaborative Conference on Multidisciplinary Science*, 2(1), 377–382. <https://doi.org/10.70062/iccms.v2i1.123>
- Farid, A. S., & Hakimi, M. (2025). Islamic Radio in the Digital Age: Challenges And Opportunities For Survival. *INJECT (Interdisciplinary Journal of Communication)*, 10(1), 133–154. <https://doi.org/10.18326/inject.v10i1.3880>
- Fitria, W., & Subakti, G. E. (2022). Era Digital dalam Perspektif Islam. *JURNAL PENELITIAN KEISLAMAN*, 18(2), 143–157. <https://doi.org/10.20414/jpk.v18i2.5196>

- Fröh, J., & Robinson, M. R. (2024). Digital Religious Communication and the Facilitation of Social Resilience, Part 1: Theoretical Model and Proposal. *Journal of Religious & Theological Information*, 23(1-2), 1-27. <https://doi.org/10.1080/10477845.2023.2232622>
- Hall, R. A., & Ong, W. J. (1984). Orality and Literacy: The Technologizing of the Word. *Language*, 60(3). <https://doi.org/10.2307/414000>
- Herdiansyah, H. (2018). *Metodologi Penelitian Kualitatif*. Salemba Humanika.
- Hirkić, M. (2024). Possibility of Developing Resilience to Extremism in the Digital Environment Through Religious Education. *Context: Journal of Interdisciplinary Studies*, 11(2), 133-151. <https://doi.org/10.55425/23036966.2024.11.2.133>
- Ifa Datuzuhriah, Munir, & Karoma. (2025). Pendidikan Agama Islam dalam Membangun Ketahanan Keluarga di Era Digital. *TAUIH: Jurnal Pendidikan Islam*, 6(02). <https://doi.org/10.53649/tauih.v6i02.950>
- Kovács, G., Matopoulos, A., & Hayes, O. (2010). A community-based approach to supply chain design. *International Journal of Logistics Research and Applications*, 13(5). <https://doi.org/10.1080/13675567.2010.511609>
- Lisa, R., Maschandra, & Iskandar, R. (1967). Analisis Penelitian Kualitatif Model Miles dan Huberman. *Angewandte Chemie International Edition*, 6(11), 951-952.
- Lutfiyah, L., & Khuluq, Moh. S. (2024). Komunikasi Interpersonal Dan Massa Dalam Islam. *Alamtara*, 8(1), 37-53. <https://doi.org/10.58518/alamtara.v8i1.3007>
- Mardiyah, S. (2023). Dilema Keluarga di Era Digitalisasi: Antara Kecanduan Gadget, Gangguan Emosional, Perilaku Sosial pada Anak Usia Dini dan Tawaran Sekolah Alternatif. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(1). <https://doi.org/10.31004/obsesi.v7i1.3530>
- Qodir, Z. (2011). Public sphere contestation: Configuration of political Islam in contemporary Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 1(1). <https://doi.org/10.18326/ijims.v1i1.123-149>
- Qodir, Z. (2015). Kuntowijoyo dan kebudayaan profetik. *Profetika, Jurnal Studi Islam*, 16(1).
- Riski Pratama, A., Aprison, W., Yulius, Y., Latifa, N., & Syafrudin, S. (2024). Dakwah Digital Dalam Penyebaran Nilai-Nilai Islam di Era Digital. *Tabayyun*, 5(1). <https://doi.org/10.61519/tby.v5i1.68>
- Salman, Anwar, A., Sulaiman, Sitorus, M. D. A., Dahlan, S., & Simamora, I. Y. (2025). Komunikasi Pembangunan Islam dalam Pembentukan Karakter Positif Generasi Alpha di Era Digital. *EduInovasi: Journal of Basic Educational Studies*, 5(2). <https://doi.org/10.47467/edu.v5i2.6608>
- Salsabilla, H., Azzahra, N., Kusuma, A., Tri Wijaya, L., & Sumarni, R. (2025). Peran Komunikasi Penyiaran Islam dalam Membangun Literasi Keagamaan Masyarakat. *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam*, 9(1), 187-200. <https://doi.org/10.58518/alamtara.v9i1.3678>
- Sebihi, A., & Moazzam, A. (2024). Islam in Digital Age: Navigating Faith and Technology. *EPRA International Journal of Research & Development (IJRD)*, 77-80. <https://doi.org/10.36713/epra15075>
- Suciati, R., Susilo, H., Gofur, A., Lestari, U., & Rohman, I. (2022). Millennial students' perception on the integration of Islam and science in Islamic universities. *Indonesian Journal of Islam and Muslim Societies*, 12(1). <https://doi.org/10.18326/ijims.v12i1.31-57>
- Sutrisno, E. (2020). Moderasi Dakwah di Era Digital dalam Upaya Membangun Peradaban Baru. *Al-Insan Jurnal Bimbingan Konseling Dan Dakwah Islam*, 1(1).
- Taufiq, F., & Alkholid, A. M. (2021). Peran Kementerian Agama dalam mempromosikan moderasi beragama di era digital. *Jurnal Ilmu Dakwah*, 41(2). <https://doi.org/10.21580/jid.v41.2.9364>