Strengthening the Capacity of Da'wah Activists in Indonesia's Global Era Through the Integration of Collaboration, Competence, and Digital Technology

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ABSTRACT

This research aims to explore the importance of strengthening collaboration among da'wah activists in facing the challenges of globalization. Globalization has brought significant changes in various aspects of life, including in the context of Islamic da'wah. Da'wah activists face the challenge of adapting to global dynamics, expanding intellectual capacity, and using technology effectively. This research uses a qualitative literature review to examine relevant sources and identify ways to strengthen collaboration among da'wah activists. The research results show that strategic collaboration, openness to technological developments, and professionalism in preaching are the keys to success in the global era. Strong collaboration enables Islamic da'wah to address global challenges more effectively and to spread Islamic moral and social values in a multicultural context.

Keywords: *Da'wah activists; da'wah collaboration; globalization; professionalism.*

INTRODUCTION

The term *globalization* has become a key concept shaping discourse on political, economic, social, and cultural life at both the national and international levels. In the global process, interstate boundaries increasingly appear blurred, remaining visible primarily on territorial maps; likewise, socio-cultural boundaries within societies are narrowing and gradually merging. Issues once considered internal to a nation have increasingly become international concerns. Within this context, a global political system, a world economy, and an international socio-cultural order

have emerged. The weakening of regional political arrangements, local social and economic systems, and even national cultures indicates that contemporary life is now deeply embedded within a global framework.

Drawing on J. A. Scholte (2002), at least five categories of globalization commonly identified in the literature are particularly relevant for Islamic da'wah: (1) globalization as internationalization. From a da'wah perspective, this implies that da'wah activities are no longer confined to local spaces but require global reach through international networks, including digital platforms and social media; (2) globalization as liberalization. Da'wah must respond to an era of openness in which barriers to cross-border communication are reduced. Da'wah messages can now traverse geographical boundaries with minimal constraint, while simultaneously confronting liberal value orientations that may at times conflict with Islamic teachings; (3) globalization as universalization. This notion resonates with the Islamic vision of *rahmatan lil' alamin* (a universal mercy/message). Modern technologies—such as television, the internet, and online media—enable Islamic messages to circulate worldwide; however, they also require creative and inclusive methods to ensure broader global reception; (4) globalization as Westernization or modernization. In this sense, da'wah faces the challenge of dominant Western value systems, including materialism, secularism, and hedonism. Accordingly, da'wah is required to develop critical strategies that sustain Islamic identity and values without being absorbed into potentially harmful cultural currents; and (5) globalization as the removal of territorial boundaries. With advances in communication and information technologies, da'wah can now occur in real time across space and time— through social media, streaming services, and transnational digital platforms.

Globalization has created a world with increasingly diminished barriers, shaping public thought, lifestyles, and social interaction. These dynamics require da'wah to adopt approaches that align with the needs of modern societies. Information technology, as a defining feature of globalization, compels da'wah activists to use digital media, social networking platforms, and virtual communication to keep Islamic messages relevant. Da'wah practices that rely solely on conventional methods tend to lose appeal amid the rapid circulation of information in a global environment.

For example, the global economy's emphasis on free-market forces

has reshaped consumption patterns, including religious Behavior and orientations. In this context, da'wah needs to articulate Islamic ethical values that can cultivate spiritual awareness within global capitalism. Similarly, the phenomenon of cyberspace introduces ethical and social challenges that necessitate adaptive, creative, and information-technology–based da'wah strategies. Based on the discussion above, this study formulates the following research questions (1) How does globalization influence the mindset, Behavior, and spiritual needs of modern societies? (2) How should Islamic da'wah strategies transform to address the challenges of the global era, particularly through the use of information technology? (3) How can Scholte's five categories of globalization be adapted to formulate da'wah strategies that are relevant and effective in the global era? (4) How can collaboration among da'wah activists be strengthened to respond to secularization, liberalization, and the penetration of global culture? (5) What alternative approaches can be employed to present Islam comprehensively and persuasively that is responsive to the plural contexts of global society?

The acceleration of modernization and technological progress not only facilitates the dissemination of da'wah but also generates social implications such as secularization and rationalization, which may displace religious values. Da'wah must therefore balance the preservation of tradition with the demands of modernity. This challenge becomes increasingly complex in light of global pluralism, a defining feature of the postmodern era.

RESULTS AND DISCUSSIONS

Concept of Collaboration
In management, collaboration is commonly understood as the outcome of multiple actors working together that produces greater value than would be achieved if each actor worked independently. Robbins and Judge (2017) define collaboration as "a process in which collective effort generates performance that exceeds the sum of the individual performances involved" (Robbins & Judge, 2017: 45). In strategic management, collaboration emerges from the integration of complementary resources and competencies to achieve shared advantage (Pearce & Robinson, 2014, p. 102).

From an Islamic perspective, collaboration can be associated with the

principle of *ta'āwun 'alā al-birri wa al-taqwā* (Qur'an, Al-Mā'idah [5]: 2), which emphasizes mutual assistance in righteousness and piety. This principle is relevant for da'wah activists in framing diversity in expertise, background, and da'wah approaches as a collaborative asset (Abdullah, 2019: 78). Collaboration in da'wah thus entails integrating the roles of 'ulamā', contemporary preachers, Islamic institutions, and digital technologies to generate broader and more effective da'wah impact (Munir, 2020: 112).

Concrete illustrations of collaboration in da'wah include: (1) Collaboration between Islamic boarding schools (*pesantren*) and Muslim influencers. Several pesantren in Indonesia have partnered with Muslim influencers on social media platforms such as YouTube and TikTok to disseminate moderate Islamic values. Influencers contribute creative content production, while pesantren provide scholarly validation and reliable source materials. This collaboration enables da'wah messages to reach younger audiences who are highly active on digital platforms (Hidayat, 2021: 63). (2) Collaboration between zakat institutions and digital communities. Zakat institutions such as BAZNAS and Dompet Dhuafa increasingly utilize digital platforms (e.g., crowdfunding applications and social media) not only to mobilize donations but also to deliver religious education. Collaboration with digital communities broadens audience reach and makes socially oriented da'wah initiatives more transparent and interactive (Setiawan, 2022: 90). (3) Collaboration between conventional preachers and multimedia teams. Preachers who traditionally deliver face-to-face sermons are increasingly working with multimedia teams to repackage da'wah messages into short videos, infographics, or podcasts. As a result, da'wah content becomes more relevant, accessible, and readily received by urban and millennial audiences (Fauzi, 2021: 118).

Strategic Planning in Da'wah

Planning is fundamentally the process of determining future actions to achieve specific objectives effectively and efficiently. In the context of da'wah, strategic planning is essential to ensure that da'wah activities are goal-directed, measurable, and responsive to social challenges and changing times. Bryson (2018: 7) explains that strategic planning in organizations is a systematic effort to determine direction, formulate strategies, and allocate resources to achieve an organization's vision sustainably.

Da'wah planning is the process of formulating da'wah objectives,

selecting appropriate methods and media, and identifying the human and material resources required to achieve these objectives. In contemporary da'wah, planning involves not only spiritual considerations but also managerial dimensions, enabling religious messages to be communicated and received effectively by diverse communities. Qardhawi (2001: 35) emphasizes that da'wah requires careful strategy and management, including an analysis of the community's needs and the effective use of communication technologies.

Consistent with modern strategic planning theory, da'wah planning commonly involves three major components: firstly, formulating da'wah objectives, for example, enhancing religious literacy among youth through digital platforms (Bryson, 2018: 52). Secondly, selecting programs and methods, such as organizing online da'wah webinars, producing short-form video content for social media, or implementing youth mentoring initiatives (Qardhawi, 2001: 40). Thirdly, identifying resources, including preachers (*dā'ī*), creative teams, funding, information technology infrastructure, and community networks (Al-Shammari & Hussein, 2022: 113).

Contemporary da'wah faces the pressures of globalization, secularization, and the pervasive influence of digital culture. Therefore, da'wah planning must be adaptive to developments in information technology. For instance, the use of big data to identify religious trends on social media can inform the design of more relevant and targeted da'wah campaigns. This aligns with Al-Shammari and Hussein's (2022: 117) findings that technology-based strategic planning can enhance the effectiveness of religious organizations in disseminating moral messages.

An illustrative example is a program titled Millennial-Friendly Digital Da'wah, to encourage Generation Z to understand and engage with moderate Islamic teachings through creative content on TikTok and Instagram. Collaboration with Muslim influencers, production of short educational content, and interactive engagement through online Q&A sessions. Resources: a creative production team, young preachers, program sponsors, and social media platforms as dissemination channels (Jalaludin et al., 2021: 66).

Human Resource Planning for Da'wah Activists

Human Resource (HR) planning for da'wah activists is a strategic process to ensure that a da'wah organization has the correct number of cadres or activists, with appropriate quality, competencies, and placement, at the

time required, in order to support the successful implementation of the da'wah mission effectively, sustainably, and with an ukhrawi orientation (Azis, 2020).

There are several scholarly definitions (contextually modified for da'wah). George Milkovich and Paul C. Nystrom (modified): HR planning for da'wah activists is a process of forecasting, development, implementation, and control that ensures a da'wah organization aligns the number of activists, appropriate placement, and optimal contribution to the da'wah vision (Milkovich & Nystrom, 2004). Mondy and Noe (modified): HR planning for da'wah activists is a systematic process of reviewing the condition of cadres to ensure that the required number, quality, and da'wah-related skills are available when needed (Mondy & Noe, 2005). Eric Vetter in Schuler midified that HR planning for da'wah activists is an effort to move a da'wah organization from its current cadre-development position toward an ideal future condition, in order to support the achievement of da'wah objectives (Schuler, 2002).

There are several differences between commercial HR and da'wah HR. Goal orientation: commercial HR focuses on profit, whereas da'wah HR focuses on community development, the dissemination of Islamic values, and the attainment of barakah (Husni, 2021). Motivation: commercial HR is driven by material compensation, whereas da'wah HR is grounded in sincerity (*ikhlās*), trust (*amānah*), and ukhrawi reward (Rahman, 2019). Commercial HR emphasizes technical skills, whereas da'wah HR prioritizes strengthening faith (*īmān*), moral character (*akhlāq*), and da'wah management (Rohman, 2020).

The Islamic Human Resource Management (IHRM) perspective emphasizes that da'wah HR planning should be anchored in Islamic values such as justice (*al-'adl*) in recruitment, placement, and recognition; *amānah* (trustworthiness) as the foundation of da'wah responsibility; and *ihsān* (excellence) as the impetus to deliver the best performance with the intention of *lillāhi ta'ālā* (Ahmad, 2018).

The Development of Da'wah Activists

Throughout history, humans have at times been regarded merely as instruments of production, whose value was equated with that of work equipment to maximize output (Marx, 1867). Nevertheless, the primary determinant of an institution's or organization's success lies not in the sophistication of its technology or equipment, but in the quality of the

people who operate and manage them (Robbins & Judge, 2017). The adage "the man behind the gun" remains relevant today, even in an era of automated and digital technology. Therefore, human resources consistently occupy a central position in supporting organizational success (Dessler, 2013).

From a micro perspective, within an institutional unit or department, human resources include preachers (*dāʿi*), administrators, staff, employees, and personnel. In the context of da'wah, this refers to da'wah activists or da'wah practitioners (Hasibuan, 2017). Comprehensive and modern facilities do not automatically guarantee the success of a da'wah institution if they are not matched by the competencies and quality of the da'wah activists who manage them.

Every institution or organization within society necessarily has a clear vision, mission, and objectives. To achieve them, structured program and activity planning is required, supported by professional human resources, including high-quality da'wah activists (Terry, 2010). This indicates that synergistic capacity development for da'wah activists is imperative to achieve optimal organizational performance. Accordingly, planning constitutes the core of management, because every institutional activity depends on such plans (Koontz & Weihrich, 2012).

In an Islamic perspective, self-development and the pursuit of knowledge are obligations. This is affirmed in the Qur'anic verse: *"...Indeed, Allah will not change the condition of a people until they change what is within themselves..."* (Qur'an, Ar-Ra'd: 11). This verse emphasizes that improving personal quality—including that of da'wah activists—is a primary prerequisite for change toward a better condition (Al-Maraghi, 1993). Islam also positions human beings in an honorable status with the potential to develop spiritually, intellectually, and socially (Nasution, 2011).

The concept of khalīfah in Islam underscores human responsibility to cultivate and prosper the earth, as mentioned in the Qur'an, Al-Baqarah: 30 (Shihab, 2013). This responsibility demands competence, integrity, and mastery of knowledge. Therefore, human resource development—particularly for da'wah activists—should be directed toward balancing the strengthening of faith and moral character with the mastery of modern knowledge.

To make the development of da'wah activists more effective, a comprehensive development model is required (Handoko, 2011). Such a model may encompass several main stages: (1) Identification of core

competencies, by mapping the fundamental capacities of da'wah activists, including religious knowledge, communication skills, program management, and technological literacy; (2) spiritual formation, by strengthening faith, moral conduct, and commitment through in-depth engagement with the Qur'an, hadith, and the exemplars of scholars; (3) skills training, by organizing trainings, workshops, or seminars related to da'wah communication, organizational management, digital technology, and media literacy; (4) mentoring and accompaniment, by providing direct guidance from senior preachers or experienced mentors; (5) periodic evaluation, by assessing da'wah activists' development using measurable indicators, such as program success, competency improvement, and community feedback; (6) with such a model, the development of da'wah activists is not merely rhetorical, but can be implemented with clear direction and measurable targets.

The Importance of Human Resource Planning for Da'wah Activists
There are three key rationales for planning for da'wah activists, namely:

The first, Individual interests. Planning for da'wah activists is critically important for each individual because it can help enhance their potential; likewise, career-related decisions can be made through career planning.

Second, Institutional/organizational interests. Planning for da'wah activists is highly beneficial for institutions/organizations in securing prospective da'wah activists who meet the required qualifications. Through such planning, potential activists can be prepared to assume leadership positions in the future.

Third, National interests. Planning for da'wah activists also serves national interests. The government can utilize high-potential activists to support national development and productivity. They can serve as experts in da'wah to assist government programs (Anwar, 2014).

Components of Da'wah Activist Planning
Several components need to be considered in planning da'wah human resources, namely da'wah objectives, planning da'wah institutions or organizations, auditing da'wah activists, and forecasting da'wah activists.

Da'wah objectives
Planning for da'wah activists must have da'wah objectives grounded in individual interests, the interests of da'wah institutions/organizations, and national interests. The objective of planning for da'wah activists is to

align existing da'wah activists with future needs.

Planning of da'wah institutions

Planning for da'wah institutions refers to the activities an organization undertakes to bring about positive change in its development. Organizational planning is organic in nature—a process-oriented approach aimed at organizational change and managerial effectiveness. The influence of change and improvement involves all members of the organization and is based on planning and analysis of its problems. When institutional/organizational planning emphasizes the adjustment of da'wah activists' development, this also indicates organizational development. The concept of organizational planning and the planning of da'wah activists are highly interrelated, because da'wah activists constitute a critical factor in institutional planning.

Auditing of da'wah activists

Auditing is an intensive process of investigation, analysis, and comparison of existing information with applicable standard norms. Auditing of da'wah activists includes a normative and systematic review of the effectiveness of da'wah activist recruitment programs, working relationships, moral character, and work attitudes, guidance, training, and research.

Forecasting of da'wah activists

Forecasting for da'wah activists is very similar to auditing; the difference is that forecasting concerns future conditions, whereas auditing primarily emphasizes the current situation. In addition, forecasting focuses on adjustment to external changes affecting the institution, whereas auditing focuses on internal adjustment within the institution (Anwar, 2014).

The Development of Da'wah Activists

In the context of da'wah, the development of da'wah activists is more strongly oriented toward strengthening the mental, spiritual, and emotional dimensions, as well as human psychomotor capacities, in order to achieve da'wah objectives. In other words, the ideal profile of da'wah activists is the ability to master knowledge and technology balanced by the strength of faith, as identified as follows:

Religious Characteristics

As ideal human resources, da'wah activists should possess strong and

consistent faith and conviction, such that these shape and influence their Behavior and life culture. As commonly formulated, faith (īmān) is defined as "affirming with the heart, declaring with the tongue, and practicing through actions."

In practical application, a da'wah activist's faith is insufficient if it remains at the level of belief and verbal affirmation alone; it must also be balanced by cultural and behavioral practices that reflect that conviction, in accordance with the normative guidance of the Qur'an and the Sunnah. In terms of their work, a da'wah activist must demonstrate responsibility in carrying out their role, alongside embodying good moral character in social life—meaning they have the potential to cultivate a harmonious social environment that reflects a spirit of universal brotherhood bound by the strength of 'aqīdah (creed).

Scientific Characteristics

The academic characteristic of a *da'wah* activist is reflected in strong skills, alongside expertise and practical competencies. These skills are operationalized in program implementation and are therefore directly related to the level of education attained. If da'wah activists have not yet obtained these educational qualifications but already perform professional roles, this can be addressed by participating in regular education and training provided by *da'wah* institutions. Accordingly, every *da'wah* institution should establish education and training centers to provide opportunities for *da'wah* activists to enhance their skills, given their contributions to the institution.

Motivational Characteristics

To be part of high-potential human resources, a da'wah activist must be motivated to progress and be productive, so that their skills are beneficial both to the da'wah organization and to the individual themselves. Motivation functions as a driving force that can enhance productivity and quality (Munir, 2012).

Competencies of Da'wah Activists (Preachers)

Competence derives from the term' competence,' which literally means 'ability' or 'capability.' The competence of a *dā'ī* refers to the abilities and proficiencies that an individual must possess. Competence represents an integration of knowledge, skills, values, and attitudes, reflected in habitual patterns of thinking and acting. Competence may be understood as the knowledge, skills, and abilities a person has mastered and internalized as

part of the self, enabling them to perform cognitive, affective, and psychomotor behaviors to the highest standard. Finch and Crunkilton (1979) define competence as mastery of a task, including the skills, attitudes, and appreciation required to support success. (Hulyana, 2003).

Gordon (1988) explains that the concept of competence encompasses several aspects or domains as follows: (1) Knowledge refers to awareness within the cognitive domain. For example, a da'wah activist understands how to identify da'wah needs and how to deliver da'wah to an audience in accordance with those needs; (2) Understanding refers to the depth of an individual's cognitive and affective capacities. For example, a da'wah activist who will carry out da'wah duties must have a sound understanding of the audience's characteristics and conditions in order to implement da'wah effectively and efficiently; (3) Skill is an individual's capacity to perform the tasks and work assigned to them. For example, a da'wah activist can select and craft simple narratives so the congregation can understand what is being conveyed; (4) Value is a behavioral standard that is believed and has become psychologically internalized within a person. For example, the behavioral standards of a da'wah activist in delivering da'wah include honesty, trustworthiness (amānah), openness, and related virtues; (5) Attitude refers to feelings (e.g., like/dislike, satisfaction/dissatisfaction) or reactions to external stimuli. For example, attitudes may be reflected in responses to an economic crisis, feelings toward poverty, or perceptions of underdevelopment; (6) Interest is a person's tendency or inclination to engage in an action, for example, an interest in learning or in carrying out a particular activity (Mulyana, 2003).

These competencies constitute a composite of the various habits and capacities (power) possessed by a da'wah activist. They include intellectual capacity (knowledge), skills, attitudes, moral character, and spiritual strength (spiritual power). The explanation is as follows:

Intellectual Capacity (Scholarly or Scientific Insight)

From the perspective of the eminent Islamic scholar Yusuf Qardhawi, a da'wah activist (*dā'ī*) needs to equip himself with three "weapons": the weapon of faith (*silāḥ al-īmān*), noble character (*al-akhlāq al-karīmah*), and knowledge and intellectual insight. Qardhawi describes faith and moral character as spiritual provisions, whereas knowledge and insight constitute intellectual provisions. Thus, in general, a da'wah activist must be equipped with two complementary forms of capital: spiritual and

intellectual. According to Qardhawi, there are six domains of intellectual insight that a da'wah activist should possess. First, Islamic insight, encompassing the Qur'an, the Sunnah, fiqh and uṣūl al-fiqh, theology, taṣawwuf, and the Islamic system (*niẓām al-islām*). Second, historical insight spans the classical, medieval, and modern periods. Third, literature and language. Fourth, the social sciences and humanities, including sociology, anthropology, psychology, philosophy, and ethics. Fifth, insight into science and technology. Sixth, insight into contemporary global developments, including developments in the Muslim and Western worlds, the evolution of religions and schools of thought, as well as developments in contemporary Islamic movements (Ismail, 2011).

Moral Strength (The Ethical Character of Da'wah Activists)

Sayyid Qutb emphasizes three essential strengths that a da'wah activist must possess: moral strength (*quwwat al-akhlāq*), spiritual strength (*quwwat al-ʿaqīdah wa al-ʿibādah*), and spiritual strength (*quwwat al-jihād*). These strengths can be reflected in attitudes of compassion (*raḥmah*), integrity—namely, consistency between words and deeds—and diligence (Ismai, 2011).

Spiritual Strength

This spiritual strength is derived from three elements: faith (*īmān*), worship (*'ibādah*), and piety (*taqwā*). Before undertaking such a demanding task, a da'wah activist must prepare themselves by strengthening their soul and mental resilience through faith and piety toward Allah. Therefore, da'wah activists must possess the following:

First, the provision of faith. In order to carry out the trust (*amānah*) and obligations of da'wah, da'wah activists require adequate preparation and sufficient "provisions for the journey," substantial spiritual preparation. Accordingly, before undertaking this demanding task, da'wah activists must prepare themselves and strengthen their souls and mental endurance through faith and piety toward Allah SWT.

Second, the provision of worship, as noted by Sayyid Qutb. Through the empowerment of worship, it can be seen—by reference to the historical record—that the Prophet's da'wah began with a profound call to undertake the da'wah mission and included a depiction of the spiritual preparations that the Prophet was to perform, such as consistently observing night prayer, reciting the Qur'an, engaging in dhikr, and entrusting oneself to Allah SWT.

CONCLUSION

Based on the discussion of collaboration, strategic da'wah planning, the management of human resources (HR) for da'wah activists, and the development of preachers' competencies, it can be concluded that collaboration is a key element in extending the reach and impact of da'wah. This collaboration is realized through collaboration among 'ulamā', contemporary preachers, Islamic institutions, and the effective use of digital technology, thereby generating da'wah value that is more effective than individually pursued efforts. Strategic planning in da'wah has become an urgent necessity to ensure da'wah activities are implemented systematically, measurably, and adaptively in response to globalization and technological advancement.

The HR management of da'wah activists plays an important role in ensuring sustainable cadre development, competency enhancement, and the internalization of Islamic values such as *amānah*, justice, and *iḥsān*. The development of da'wah activists should focus on strengthening spirituality, training in communication skills, improving technological literacy, and providing mentoring programs so they can respond effectively to the challenges of da'wah in the digital era. A *dā'ī* is therefore expected to possess comprehensive competencies, including intellectual, moral, and spiritual strengths, as well as managerial and communication skills, all of which must be refined through continuous education and relevant field practice.

From a theoretical standpoint, this study enriches the literature on da'wah management by integrating concepts from modern strategic management as articulated by Bryson, Robbins, and Judge, alongside the framework of Islamic Human Resource Management (IHRM). The findings underscore that effective da'wah requires multi-stakeholder collaboration, consistent with perspectives on collaborative governance and digital leadership in organizational studies. Furthermore, this study proposes a conceptual model for da'wah HR planning that combines perspectives on intellectual, spiritual, and moral competencies, which may serve as a reference point for developing da'wah management frameworks in the global era.

In practice, the findings indicate that da'wah institutions such as *pesantren, majelis taklim,* and religious organizations need to adopt digitally informed strategic planning—for example, by using big data or social media

analytics to examine trends in religious engagement. Da'wah activists also need to be equipped with technological skills, such as digital content production, digital marketing, and podcasting, so that da'wah messages can be more readily received by younger audiences. At the same time, governments and zakat institutions can maximize collaboration with Muslim influencers and digital communities to support programs in religious literacy, philanthropy, and social empowerment.

As a set of recommendations, da'wah institutions are encouraged to establish digital creative units to manage contemporary da'wah content across platforms such as TikTok, YouTube, and Instagram. Institutions should also provide training centers for competency development, particularly in public communication, da'wah storytelling, and digital event management. Da'wah activists are advised to strengthen their digital literacy, participate in mentoring programs led by senior preachers, and regularly attend training on communication technologies to compete with non-educational online content.

Governments and regulators can support digital da'wah initiatives by developing official educational platforms, such as da'wah marketplaces or collaborative applications that connect preachers with Muslim influencers, and by initiating preacher competency certification programs that emphasize moral standards, intellectual capacity, and digital communication skills. Meanwhile, academics and researchers should further develop theoretical models of digitally mediated da'wah collaboration through interdisciplinary approaches that integrate strategic management, digital communication, and Islamic studies, and conduct field research on the effectiveness of digital da'wah programs among Generation Z and millennial communities.

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