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Digital Da'wah and Islamic Public Relations: A Communication Theology Perspective on the Social Dynamics of the Ummah

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Abstract

Since technology has advanced and become more popular, the practice of digital da'wah and PR has begun to amalgamate in the Indonesian cyberspace. This research analyses both the harmony and disharmony that result from the combination of digital da'wah and Islamic PR, particularly in the context of social dynamics of Muslims, the changing context of religious authority, and the emergence of virtual communities. It employs a qualitative literature review as the primary research approach, which is grounded in the principles of communication ethics outlined in the Qur'an, specifically Qaulan Sadida (truthful speech) and Qaulan Karima (noble speech). The findings show that public relations (PR) practices in digital da'wah have simultaneously emphasised religious reputation management and audience relations in the processes of information and theological empowerment. This, in turn, raises some paradoxical outcomes, such as religious commodification, fragmentation of the Muslim community and information disempowerment. The Communication Theology approach provides evaluation frameworks for such practices, affirming the need to customise digital communication plans aimed at Islamic outreach to engagement principles to serve the ummah optimally, hence reconciling the Islamic theological principles of alignment.

Keywords: Digital Da'wah, Public Relations, Islam, Theology, Ummah.

Introduction

The increasing development of information and communication technology has significantly changed and enhanced the social and religious aspects of society by transforming practices previously regarded as orthodox into digital practices. The internet, especially social media, has gone beyond its original purpose of communication and has become the primary platform where people gather information, construct their identities, and engage in religious and non-religious activities (Murumba & Omuya, 2017). Digital space has become the principal alternative place to access learning religious teachings beyond the scope of traditional institutions for millennials and Generation Z. This phenomenon has created a new religious communication ecosystem with two main combined features: the widespread practice of 'Digital Da'wah' and the growing fusion of Islamic Public Relations (PR) activities with Da'wah (Zulhazmi & Hastuti, 2018).

Employing modern means of communication to teach and preach Islam is referred to as Digital Da'wah. It is both a pedagogy and a teaching and preaching method that seeks to optimise the dissemination of messages as free as possible from the constraints of distance and time (Mubarak et al., 2022). Sayyid Qutb considers Islam as the only remaining defence of 'Our Common Civilisation'. Islamic preachers and da'wah as a whole 'forget' Qutb's words that Islam is 'the only remaining' defence of 'Our Common Civilisation' and draw from the old reservoirs of da'wah that mask a public relations strategy of impression and image management in constructing and nurturing customer-audience or mad'u prolonged bonds (Pasha, 2013). The art of Dawah in today's time is no longer confined to one-way communication of message framing and delivery, 'tabligh'. It is a more sophisticated theoretical communication and image relations undertaking by the public towards an organisation, wrapped in strategic defence (Farooqui, 2014).

The phenomenon in question entails multiple converging strands that raise serious issues regarding how da'wah, for example, a social media preacher carefully presents a polite, fashionable, and tolerant public image during online da'wah to shape how the ummah is perceived and how Muslims interact socially, aimed at dissemination and public relations, focuses on esteem posture and image in a communication interface, and how these interact and modify social processes within the ummah (Setiawati et al., 2022). What are the implications of social, religious knowledge construction and dissemination, and the associated religious authority negotiated, social relations and conflicts, even in virtual Muslim communities? Furthermore, in what ways can this communication phenomenon be examined from within, in this case, not just from communication science alone, but from the very Islamic teachings and values that are at the centre of communication?

Theological analysis of Islamic Communication, or simply 'Islamic Communication Theology', is the primary instrument that this study intends to use to interrogate the issues outlined (Irawati, 2020). Such a posture will not treat media and communication as a mere operational or functional analysis. Digital communications will be examined in the light of the epistolary, moral, and spiritual objectives of communication in Islam, as well as the rational paradigm of divine attributes. In Acts of Communication, within this framework, a 'communication theology' approaches every act of communication to be subjected to a theory of transcendence and divine responsibility (Bhattacharyya, 2015).

Hence, the application of this approach is pertinent and important to evaluate to what extent the present methodologies of digital da'wah and Islamic PR still conform to the spirit of communication as prescribed by Islam, that is, to know Him (ma'rifatullah), promote peace, and cultivate civilisation (Wang & Ma, 2013). The forthcoming article will present the outline of Islamic Communication Theology, analyse the social synergy and dynamics of the digital da'wah and Islamic PR intersection, and provide an evaluative critique of this social phenomenon.

Literature Review

Digital Dawah and Islamic public relations will be defined, and potential research gaps for this article will be identified. The term digital dawah describes an activity aimed at evangelising Islamic teachings and calls through digital channels, such as the internet and social networking (Saleh et al., 2022). The activity retains the essential elements of Dawah: the sender (Da'i), the receiver (mad'u), the message (maddah), the method (thariqah), and the medium (wasilah), all of which function within the digital ecosystem (Cipta, 2024). The primary features which distinguish new versions of and approaches to dakwah from the old, more traditional approaches are the two-way communication process, the global nature of the interaction unfettered by geographical boundaries, the multi-faceted nature of the communication in texts, images, sounds, and videos, and the decreased expenditure of finances and time. Older

preachers usually favor one-way, formal, mosque-centered instruction, while younger preachers prioritize interactive, global, multimedia da'wah, creating a generational gap in style, authority, and use of technology. Its accessibility and attractiveness, particularly to the youth, have made digital dakwah a key element within modern religious movements (Baharuddin, 2020).

On the one hand, Islamic Public Relations is centred on the communicative aim of establishing peaceful coexistence and understanding, grounded in the Islamic approach to Public Relations, which advocates for harmonious coexistence (Kirat, 2015). Resting on the approach of Public Relations as a mutually beneficial relationship (Ummah), this is advanced far beyond mere image management or propaganda as it seeks to establish and sustain transactionally beneficial relations between an individual or organisation and the public (Moghadam, 2017). The activities date back to the epoch of the Prophet Muhammad SAW when he employed persuasive communication above the rest and anchored it on personal reputability (deposits of common heritage provide at least the laurel of attestation to his veracity which, alongside the other virtuous attributes, earns for him the title al-amin or the trustworthy one), candour, openness, responsibility, and soft speech. Public Relations, especially of this nature, is needed to develop and nurture the confidence of the public in an Islamic organisation, such as a zakat institution (Kirat, 2015).

Although numerous individual studies have examined the trends, challenges, and strategies for da'wah in the digital era, and many others have explored the role of public relations in Islamic institutions, a significant gap remains in the research (Marlina & Ulya, 2024). There remains a paucity of studies that directly and rigorously address the intersection and synergy between digital da'wah activities of individual da'is and the strategic roles of public relations. More critically, the analysis of this phenomenon tends to stop at the sociological or media level, lacking in any serious internal examination from a theological standpoint (Saleh et al., 2022). No one has sought to understand the convergence of da'wah and public relations in the digital sphere using the framework of 'Islamic Communication Theology' at a level of research that addresses 'da'wah' as the focal activity. A large part of this gap can be attributed to da'wah traditionally being examined in solely religious or normative terms, whereas public relations has been perceived as a purely technical secular field. Also, there has been a reluctance from scholars to integrate theological perspectives and analysis of strategic communication, which is immediately applicable to the still-nascent world of electronic Islamic media. In this regard, a gap exists in the literature that this study aims to address by providing a comprehensive analysis framework of primary theological principles (Thahir, 2023).

Method

This study employs a qualitative approach with a literature review design (library research). To achieve the required depth in examining the complexity of religion, technology, and strategic communication, a qualitative approach is relevant for the descriptive analysis (Tsuria et al., 2017). Due to the aim of this research, which is to authenticate and critically analyse secondary sourced data theoretically, the literature review is the most applicable method (Preuss, 2019). The primary data sources for this study are a provided collection of research materials, which includes scholarly articles, conference proceedings, and chapters in books. As an ensemble, these sources cover a range of critical topics, including the practice and definition of digital da'wah, Islamic public relations, the communication of Islam, and sociological studies of Muslims in the era of digitisation in Indonesia.

The methodology utilised in this research employs both content and thematic analyses. Such analyses occurred in multiple stages. The first stage involves data collection and classification into four predominant Digital categories. Those categories are Digital Da'wah, Islamic Public Relations, Communication Theology, and Social Dynamics of the Ummah.

The second stage involves synthesising sources that cover the fundamental principles of communication within the Qur'an, as well as the underlying Hadith, to develop a formal theoretical operational framework about "Islamic Communication Theology."

The third stage involves the operationalised framework that has been constructed, which will then be utilised to analyse the empirical data on trends, strategies, and case studies related to Digital Da'wah and Islamic Public Relations. Such processes lend themselves to thoughtful and critical conclusions regarding the understanding of these phenomena from a theological and Islamic framework.

Results and Discussion

Building a Framework for Islamic Communication Theology

Studying the phenomena of digital da'wah and public relations of Islam requires more than description; it necessitates a framework that is both normative and critical. The premise that communication is more than a social interaction, but a social and theological act with both earthly and spiritual consequences, serves as the foundation for Islamic Communication Theology (Saragih, 2022). The philosophical premise of Islamic Communication Theology is that the basis of creation and the interrelationship of all entities in the universe is communication. The most fundamental relationship is that of Al-Khaaliq and the makhluq, together with the interrelationship of human beings with one another, which is established through communication (Bhattacharyya, 2015). The Qur'an is the apex of kashf, which every Muslim believes to be a direct communication from the Almighty with the rest of creation. By virtue of the process of kashf, the Qur'an serves to restate the fundamental unity of the universe. Implicitly, every act of communication done by a Muslim is an act of faith and an exercise of obligation. The 'words' that one utters come with the rewards and consequences of, and therefore have to be treated with ethical concern (Rippin, 2013).

The Qur'an derives and enumerates several ethical parameters and norms of the use of language and speech, which constitute the fundamental pillars of Communication Theology (Khairuddin et al., 2023). These principles, which are Qawlan (speech), are more ethical, religious, and moral than they are advanced techniques of speech. Therefore, when these principles are integrated into a system, they transcend being a mere set of precepts and become a robust, complex system of principles (heuristic system) (Wani et al., 2018). This system then serves as an apparatus to gauge the theological depth of any content created for digital da'wah. The elements Discourse Qaulan Sadida (truth) serve as a filter to sift out spurious and misleading information and disinformation. Discourse Qaulan Karima (nobility) serves as the yardstick to measure and counter hate speech. Qaulan Baligha (to be effective) serves as the measure for those audiences who are passive consumers of the content. Pragmatic religious "branding" can risk simplifying sacred messages into marketable slogans, prioritizing popularity over sincerity and depth, which conflicts with the theological demand for moral nobility. As Pratiwi et al (2025) highlight, the commercialisation of da'wah has transformed religious communication into content that can be consumed and regulated by market logic. Practitioners can navigate this tension by maintaining transparency of intent, grounding messages in authentic sources, and treating audience growth as a byproduct of integrity rather than the primary goal. Hence, the system serves as the fundamental first step for any further discourse (Sikumbang et al., 2023).

Principle	Etymological and Conceptual Meaning	Key Concepts	Implications for Digital Da'wah & Islamic PR
Qaulan Sadida	Words that are true, straightforward, honest, and fair.5	Truth, Honesty, Accuracy, Justice.	Content must be based on valid data, free from hoaxes/disinformation. PR must be transparent and non-manipulative. It must

			be the antithesis of challenges to the validity of sources.
Qaulan Baligha	Words that are effective, on-target, communicative, and leave a lasting impression.	Effectiveness, Relevance, Audience Understanding.	Dawah messages must be packaged according to the audience's frame of reference. PR strategies must be able to resonate with both the emotions and reasoning of the public.
Qaulan Karima	Noble, respectful, polite, and non-demeaning words.	Honour, Respect, Politeness, Empathy.	Avoid hate speech, insults, and belittling other groups in religious content. Crisis communication in PR must maintain the dignity of all parties.
Qaulan Ma'rufa	Words that are good, appropriate, and consistent with social values/norms that do not contradict Islamic law.	Appropriateness, Virtue, Contextuality.	Dawah content must be sensitive to the local cultural context. PR practices must foster social harmony, not provoke conflict.
Gentle Speech	Gentle words, full of kindness.	Gentleness, Persuasion, Compassion.	Prioritise a persuasive and dialogical approach, rather than a confrontational and provocative one. This is important in building long-term relationships with the public.
Qaulan Maisura	Words that are simple, light-hearted, and pleasant.	Simplicity, Optimism, Positive Language.	Using language that is easy to understand, not convoluted. Presenting Islam as a religion that brings ease and hope.

Table 1. Theology of Communication Evaluation Matrix Based on the Qawlan Principle
Source: Author, 2025

The table outlines the guiding tenets of the Quran regarding the communication of Islam which underpin the ethics of da'wah in the digital sphere and Islamic public relations. Each principle is drawn from the Qur'anic statements of Qur'an Sadida, Qur'an Baligha, Qur'an Karima, Qur'an Ma'rufah, Qur'an Layyina (soft speech), and Qur'an Maisura. Each constituent has a theoretical and practical basis regarding the communication of Islam in the nascent digital world (Khairuddin et al., 2023). First, the principle of Qaulan Sadida regards communication with each aspect of the message being honest, accurate and fair. As digital da'wah, all content shared must be based on truthful information and delivered in a manner that is free from obfuscation and distortion, electronically transmitted clearly and concisely. This tenet counters disinformation and counterfeit imagery in the communication world today. Secondly, Baligha emphasises the effectiveness and punctuality of the message. In da'wah and public relations, there is a need for careful audience segmentation, such as when constructing rational and emotionally appealing Islamic messages for the younger generation (Kirat, 2015).

Thirdly, Qaulan Karima addresses the nature of gentle and sympathetic discourse, which still strives to defend the dignity of the other party. In public relations, this concerns the practice of crisis communication, which, while defending the dignity of all the stakeholders, does not descend to the level of hate and insults towards any other group (Kirat, 2015). Fourthly, Qaulan Ma'rufah stresses the need to observe the ethical norms of Islamic society, as the principal restriction is that the messages must adhere to Sharia laws. Dakwah, as well as public communication, should aim to cultivate social peace rather than disharmony, with due regard to the local cultural context. Moreover, Gentle Speech (Qaulan Layyina) emphasises the importance of communicating with kindness and compassion (Shompa et al., 2018). The public is best served by a dialogical style of communication as opposed to an aggressive approach. Lastly, Qaulan Maisura focuses on the optimism and the simplicity that should characterise the language used. It is the communication that is light and positive that best depicts Islam as a religion that offers hope and ease. Overall, these six principles provide practitioners of digital da'wah and Islamic public relations with an ethical framework as they

face the fast, competitive, and morally challenging nature of contemporary communication (Mokodenseho et al., 2024).

Synergy Between Digital Da'wah and Islamic Public Relations: Practices and Strategies

In the contemporary world, the raw practice of da'wah and the related activities of public relations are converging, unlike ever before. This unification can be seen in the diverse techniques and methods used by da'wah practitioners and Islamic groups to improve communication (Farooqui, 2014). There is a fundamental change in the da'wah approach from a da'wah monotone line to an intermediary and dialogical approach to communication. The constructed 'tell-and-relate' features of social media, such as comment sections, live question-and-answer sessions, and online seminars, encourage and enable da'is to 'listen' and 'relate' to the mad'um. Such comprehension and bond formation are at the heart of the public relations process. Therefore, the transition within da'wah from simplistic narratives to increasingly elaborate meaning construction and community building is perhaps the most crucial development in da'wah in the digital age (Adeni, 2021).

In an atmosphere of pervasive disinformation, an asset of priceless value to a da'i is micro-targeted trustworthiness. Digital da'is, perhaps unconsciously, engage in reputation and public relations activities, and these are invaluable lessons from the life of the Prophet Muhammad (SAW). His reputation as the al-amin, or 'the trustworthy one', was established prior to him embarking on his al daa' leadership role. In contemporary society, this is evident in the targeted personal branding of Ustadz Felix Siauw (Naqqiyah & Nurdin, 2019) (Sulvinajayanti, 2018). His Instagram page is filled with a well-curated and tailored fusion of appropriate content and visually appealing, dark-toned shades, enabling him to portray himself as a relatable millennial preacher, for institutions such as the National Zakat Agency (BAZNAS), donor (muzakki) public relations attention is derived from a predominant supposition of not sharply rebutting in public any claims of visibility that purportedly scandalise the operations of the institution (A'yuni & Nasrullah, 2022).

Moreover, this collaborative approach is prominent in audience siloing and the development of tailored content approaches, a central focus in Public Relations. Successful digital da'wah is da'wah that can 'speak the language of the audience'. Consider the Login programme on Deddy Corbuzier's YouTube channel. In this case, Habib Ja'far Husein Al Hadar speaks to an inter-religious audience (Ningsih, 2023). The programme is successful because it reaches a broader audience beyond Muslims, including urban Muslims who are distanced from the traditional lecture style. The programme effectively addresses the core pillars of the religion, particularly aqidah, akhlak, and sharia, in a manner that is both relevant and easy to understand. Therefore, this is a good example of how the PR approach da'wah to the "unreached publics". Popular preachers, such as Habib Ja'far and Gus Iqdam, who focus on the millennial audience, are successful not only because they are religious but also because they are skilled in strategic communication (Shavir & Muchtar, 2022).

In PR, one of the most crucial skills is the ability to craft and present tailored messages that suit the interests of various audience members. Wrapping messages up in such a way to not only tell a story but also 'bring closure' and 'take an audience along' (Qaulan Baligha) is a true art, and in today's world of PR, it is essential for the success of digital da'wah (Kirat, 2015).

Social Dynamics of the Ummah in the Digital Age: Empowerment and Contestation

The case of da'wa and the public to social media and other internet platforms reveals a dual social dynamic in society: while on one hand social media relations offer considerable social empowerment, on the other hand social media relations present puzzling competition and problems (Ridho, 2019). In the case of social media, the most relevant social relations and social knowledge are matters of great cardinal value. The advent of social media and other

forms of digital media shifted, and in many ways improved, the traditional forms of technology. Therefore, gaining knowledge became a highly complex and sophisticated endeavour for the independent religious learner (Woodward & Kimmons, 2019). The other impact of digital social media on religious empowerment is the ability to create and join 'online' communities and the so-called 'virtual ummah'. These 'virtual ummah' communities have provided important avenues for members to participate in religious discussions and other forms of spiritual and social support. Beyond the members, digital social media systems have been very vital for the NU and other similar Islamic boarding schools and organisations to disseminate the wasathiyah Islamic discourse in the face of the counter-extremist Islamic narratives and discourses (Halim, 2018).

Regardless of the ability to empower, there remains a stiffer contestation to acceptance. The ability to create and disseminate information has led to an "information flood", commonly referred to as "information overload", which dilutes meaning and easily confuses the public. The phenomenon has, perhaps, triggered a crisis of authority, characterised by the capacity of popular religious speakers and social media influencers with little to no scholarly training to convince and influence the populace more than the counter role espoused by religious entities such as the NU and Muhammadiyah, whose orthodox functions remain pivotal in the discourse of religion in the country (Akmaliah, 2020). The online arena has also become a fertile ground for the propagation of a plethora of hoaxes, character assassination, and theological misconceptions, which, rather than enlightening the populace, have the potential to ignite horizontal social conflicts (Sule & Yahaya, 2020).

The intersection of social media technologies themselves further exacerbates this challenge. In attempts to maximise user interaction, algorithms tend to forge 'echo chambers' or 'filter bubbles' around users. This is dangerous in that it is likely the exclusivity of particular groups' opinions would be reinforced and their exposure to alternative points of view diminished. This lack of diverse views can worsen the polarisation and fragmentation of the community (Barberá, 2020). The commodification of religion is itself a subtle and importantly profound concern. The commodification of religion emerges, at a deeper theological level, from the tension between the sacred and the profane in a modern world that increasingly measures meaning in terms of utility, visibility, and exchange-value (Fatimah, & Pribadi, 2025). It reflects a gradual displacement of transcendence by instrumental reason, whereby devotion is subtly reoriented from seeking divine pleasure (riḍā Allāh) towards the pursuit of social recognition, influence, and material benefit, thus unsettling the spiritual integrity that religious practice is meant to preserve (Lubis et al., 2024; Nasution et al., 2025). The primary concern is not doctrinal. Rather, religion is understood as a marketing artefact underpinned and driven by the notion that religion is newsworthy. Instead, it becomes entertainment as it is fully captured within the logic of "let's sell out the theatre". This becomes a distribution concern, where marketing the label of religion shifts the focus and concern of the reverberation of memes, where fundamentally a 'religious' teaching is stripped of any substantive value, and is simply reduced and served as 'securing the bag' to demonstrate the advertising-reversed attention and amplification in social media (Edge, 2013).

Critical Analysis from a Communication Theology Perspective

Employing the Qawlan evaluation matrix once more, the digital da'wa as well as public relations of Islam can be studied more closely in order to bring out the ambiguities in the communication effectiveness as well as the communication theological consistency of the work. The willful fabrication of 'lies' as well as the gewgaw and attention-grabbing 'fake news' only meant to capture the attention of the 'audience' and grow it is a direct violation of the principle of Qaulan Sadida (speech that is straightforward and honest) (Othman et al., 2020). In Communication Theology, this brings the public relations of an entity predominantly dominated by what is apocryphal in the logic of communication (like the number of views, likes, and shares) to the very apex of the most fundamental theological ethical norms. When the

truth is traded in exchange for cheap popularity, da'wa is, for all intents and purposes, not spiritual, even if an outward appearance of digital success is claimed (Thahir, 2023).

Within the application of the principles of Qawlan, there is an unresolved concern. The Qawlan Baligha (effective speech) principle allows a communicator the freedom to use "slang," humour, and popular culture when talking to Generation Z, as demonstrated in the work of Gus Iqdam or Habib Ja'far. However, as in any attempt of da'wa, this principle comes with a heavy burden of responsibility and constraints to observe speech etiquette (Syam et al., 2023). Suppose the speech style is too informal and includes immodest, degrading, or speech that the assembly of learned people casts disrespect on. In that case, there is a strong possibility that the Qaulan Karima (noble speech) principle is breached. In this case, the conflict is between being "effective" in the communication to a point of dominance and being "noble" in the theological tenets. On the other hand, the powerful cultural da'wah in the current digital era is a prime example of the application of the Qawlan Ma'rufa (appropriate speech) principle, in which Islam is taught easily and without social friction, in a manner that respects local wisdom and cultural norms (Khairuddin et al., 2023).

While there is a need to broaden the scope of 'success' in the digital era of da'wah, success in the case of digital da'wah, especially, needs to be looked at from a theological point of view. It must be determined from the amount of digital content distributed what the da'wah is trying to achieve, how much of the da'wah's ethical communication principles of Qawlan is maintained, how much of the da'wah is trying to foster actual transformational change in the practitioners or the emphasised tazkiyatun nafs, and how much the da'wah is aiming at building better societies in terms of principles of justice, order, and public spirituality rather than merely entertaining or fanatically following the audience (Baharuddin, 2020).

This suggests that there is indeed a 'gap' that Islamic preachers and institutions continue to try to close. Their work requires more than a basic understanding of digital media technology and digital literacy. A more urgent requirement is a digital choir, which forms the focus of a theology of communication (El Naggar, 2014). They must navigate the conflicting ethical boundaries and platform algorithm intersections of a given Islamic theological position and an Islamic teaching. A new ijtihad da'wah fiqh needs to be developed which addresses the particularities of the digital age and its challenges and opportunities; an ijtihad which embraces profound Islamic devotion, relevance and theological significance in resolving the ocean of the theological digital information (Sule & Abdulkareem, 2020).

Conclusion

This research examines the public relations context of digital da'wah within Islamic Communicology, highlighting the unique relevance of Islamic proficient communication in the emerging digital landscape. Such contexts constitute a new environment, which fuses specific theological objectives with a communication purpose. Within the premise of Islamic Communication Theology, digital da'wah is conceived, not just as the dissemination of information, but as an act of communication which is highly moral and which transcends the other communication members of the Holy Principles of Communication given in Islam: the Principle of Truth (Qaulan Sadida), the Principle of Grace (Qaulan Karima), and the Principle of Power (Qaulan Baligha). The author notes that information and communication technology, while deepening religious education and enhancing its reach and interactivity, has led to the emergence of new problems, such as the commodification of religion, the fragmentation of the ummah, and declining religious authority. It follows that Islamic digital communicators and preachers should be aware of Islamic ethical communication, which enjoins the responsible construction of communication that uplifts the audience to moral, spiritual, and intellectual betterment of society.

One of the study's most significant strengths is its ability to integrate various fields of study. This serves to show the transformative innovation that unfolds when Islamic Communication Theology is synergistically integrated with the principles of the Qur'ani Qawlan. This is also helpful in elucidating the convergence of religious studies with media and even public relations. Furthermore, it provides Islamic communication practitioners with a practical, normative, and ethical approach to the communication and public relations aspects of the Internet. In doing so, the study makes a significant contribution by attempting to apply classical Islamic teachings to modern digital phenomena and articulating a middle ground between the ideological impasse between modern faith-driven ethical principles and the realities of today's technology.

The study has limitations in that it also lacks primary data and relies on secondary literature, resulting in the absence of fieldwork or theoretical case studies. It also remains unfulfilled the ability to generalise the findings to digital da'wah contexts or measure the gaps aligned with practical ethical communication and the phenomenon of da'wah in cyberspace. A positive point of departure for future studies is policy-centred ethnographies that can capture the dynamics between diverse digital Islamic preachers and the public, Islamic institutions, and audiences. A future study could also reconnoitre how Islamic institutions such as mosques, educational bodies, zakat organizations etc could maybe institutionalize the theological-ethical framework in their PR and media strategies. This might of course comprise training programmes, internal guiding principles, or maybe even digital communication policies. More specific research can be conducted on the application or non-application of Qaulan principles in daily discourse on social media platforms such as YouTube, Instagram, and TikTok.

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