





# Digital Transformation of Islamic Preaching in Kazakhstan: Identifying Famous Online Preachers and Their Influence

Shamshadin Kerim<sup>1</sup>, Maxat Kurmanaliyev<sup>\*1</sup>, Yershat Ongarov<sup>1</sup>,  
& Yeleukhan Kaliyeva<sup>2</sup>

<sup>1</sup>Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan

<sup>2</sup>Abai Kazakh National Pedagogical University, Almaty, Kazakhstan

✉ maxattarazi@gmail.com

## Article History:

Received: March 14, 2025

Revised: July 12, 2025

Accepted: July 18, 2025

Published: August 30, 2025

## Abstract

*The digital landscape in Kazakhstan has witnessed a notable rise in religious sermons, particularly Islamic ones, fueled by the efficiency of social media in rapidly disseminating content and shaping religious beliefs. Social media has become a pivotal medium for spreading religious teachings, enabling interactive engagement, and fostering online faith communities. This shift has expanded access to spiritual knowledge while prompting a reassessment of traditional religious authority as new voices emerge. This study seeks to identify key Islamic preachers in Kazakhstan, examine the factors behind their popularity, and conduct a content analysis to evaluate the opportunities and risks associated with online preaching on social media platforms. This study employed both quantitative and qualitative methods. The empirical component involved a survey to identify prominent Islamic preachers in Kazakhstan, alongside content analysis to determine the elements contributing to their widespread appeal. This research identified five influential Internet preachers in Kazakhstan, each commanding an audience of over 500,000 subscribers. Their popularity is largely due to a systematic approach, diverse content ranging from foundational beliefs to contemporary societal issues, interactive communication with followers, and distinct personal styles of the preachers. This study fills a critical gap in the literature by offering a new data-driven analysis of the growing trend of online Islamic preaching in Kazakhstan. While the digital transformation of religious discourse is a recognized global phenomenon, this research distinguishes itself by focusing specifically on Kazakhstan's unique socio-cultural and religious context,*



*where Islamic tradition intersects with rapid digital adoption, a dynamic that remains largely understudied.*

**Keywords:** Central Asia; digital preaching; Islamic authority; Kazakhstan; online preachers; religious communication; social media

## INTRODUCTION

The swift rise of social media platforms has reshaped the way we communicate and share information, providing remarkable opportunities for various expressions and outreach efforts. Recently, this digital transformation has penetrated religious settings, especially within the domain of Islamic preaching. Scholars and practitioners have begun investigating how social media can act as a powerful medium for imparting Islamic teachings, connecting with a wide range of audiences, and nurturing a sense of community among the faithful. Western researcher, Khamis (2022), studied female preachers, while Rozehnal (2022) edited *Cyber Muslims: Mapping Islamic Digital Media in the Internet Age*. Southeast Asian scholars, Salam et al. (2024) and Rifat et al. (2023) examined the phenomenon of Islamic online preaching in their region. The online dissemination of religious teachings has emerged as a crucial element of spiritual communication in today's digital era, utilizing social media and various digital platforms to connect with wider audiences. This shift is propelled by the necessity of tailoring religious messages to align with the tastes and lifestyles of contemporary followers. The incorporation of technology into religious practices has not only broadened the scope of preaching but has also brought new challenges and opportunities for spiritual leaders (Jima'ain, 2023).

Social media has emerged as a key instrument for disseminating religious teachings, enabling interactive communication and the swift spread of spiritual messages (Lestari, 2024). Different social media platforms are used to convey Islamic principles in a way that resonates

with faith-based audiences. This strategy not only fosters engaging environments for religious discussions but also cultivates online faith communities, transforming traditional messages to suit contemporary settings (Sebihi & Moazzam, 2024; Sumiati & Nawawi, 2025). As the trend of using social media for Islamic preaching gains traction, it is vital to assess its influence on audience involvement and the transformation of religious dialogue. This transition not only broadens access to spiritual teachings but also necessitates a reassessment of religious authority in various contexts, as multiple voices challenge established narratives (Uyuni et al., 2023). Moreover, the interactive character of social media promotes immediate feedback and conversation, nurturing a sense of belonging among followers while stimulating critical debates around beliefs and practices (Setiawan et al., 2022). The integration of digital technology permits the development of preaching materials that are vibrant, pertinent, and readily available. This is essential for engaging audiences who are increasingly linked through technology (Rahmawati et al., 2024).

Employing innovative formats such as podcasts can enhance the attractiveness of Islamic preaching. Podcasts present a practical and adaptable platform for delivering spiritual messages (Efendi et al., 2024). However, with the emergence of social media influencers in the realm of Islamic discourse, there lies both an opportunity and a challenge: while these individuals can swiftly amplify messages, they may also risk diluting traditional teachings if they are not anchored in credible sources (Andriani, 2023). However, some scholars have highlighted the challenges faced by online religious preaching, particularly the need to align with Islamic values and Quranic guidance. To address this concern, only religious authorities with deep theological knowledge should be entrusted to promote Islam online (Salam et al., 2024). Additionally, other scholars emphasize that online preachers should diversify their content on social networks to

maintain audience engagement once they reach peak popularity ([Kerim et al., 2025](#)).

Social media provides extensive outreach; however, this also signifies that the audience varies in their backgrounds and levels of religious comprehension. Platforms such as Instagram, Twitter, YouTube, and TikTok serve as powerful tools for conveying religious messages because of their expansive reach and engaging nature ([Safitri, 2025](#); [Zhang, 2025](#)). Content that aligns with current issues, such as mental health and social connections, can deepen understanding and application of religious principles ([Lestari, 2024](#)). Social media platforms such as Instagram and YouTube play a crucial role in influencing the religious identities and practices of Muslim millennials ([Missier, 2025](#); [Zaid et al., 2022](#)). These platforms facilitate the distribution of religious content and promote the formation of virtual communities that enhance religious education and identity development. Millennial Muslim adolescents employ social media, especially Instagram, to articulate and cultivate their religious identity through informal and captivating communication symbols. This digital environment enables them to disseminate Islamic content and interact with peers, thereby nurturing a sense of communal belonging. Consequently, religious leaders are progressively transitioning their sermons to online formats to reach extensive audiences ([Karim & Nuraziza, 2024](#)).

The research indicates a significant shift in the methods of communication utilized in preaching, transitioning from traditional techniques such as lectures to digital platforms. This transformation is driven by technological advancements that enable captivating and interactive communication styles. In our study, we examine the factors that influence individuals' preferences for specific preachers on social media and identify the top five Islamic preachers in Kazakhstan, offering a thorough analysis of their paths to success. Furthermore, we

will investigate their preaching methodologies, assessing how these approaches affect their digital presence and influence the audience. Our inquiry also focuses on the unique tactics adopted by these prominent preachers to set themselves apart from others in the domain. Understanding how social media shapes perceptions of Islam and fosters dialogue among followers yields valuable insights into contemporary expressions of faith and community development.

Researching online Islamic preaching in Kazakhstan is important for several reasons, both academic and social. The social aspects include understanding Shifts in Religious Communication as digital platforms such as YouTube, Instagram, and TikTok become major tools for disseminating Islamic teachings. Such research helps document how Kazakhstani Muslims reinterpret Islam in a local context, as Kazakh preachers traditionally blend Islamic teachings with Kazakh cultural norms, creating a unique digital religious identity. Besides, most studies on online Islam focus on the Middle East, Southeast Asia, or Western Muslim minorities, while Kazakhstan being a post-Soviet, Central Asian perspective is often underrepresented in global Islamic studies

## **METHOD**

This study primarily utilized both quantitative and qualitative approaches. As part of our inquiry, we conducted an empirical investigation that encompassed a survey designed to identify the prominent Islamic preachers in Kazakhstan. Through content analysis, we uncovered the factors contributing to their popularity, the methods they employ in Islamic da'wah, and their strategies for achieving and maintaining their prominence. Furthermore, we tracked changes in the follower counts of these preachers during the study period. By drawing comparisons, we aim to establish a connection between the selected preachers and their counterparts in

Kazakhstan, thereby emphasizing the unique traits that are crucial for transforming them into religious influencers. Examining their sermons on social media reveals significant narratives and trends in online Islamic preaching. Additionally, we uncover the strategies employed by preachers to engage their audience and cultivate their personal brand as online religious influencers. These methods collectively involve outlining and analyzing the current landscape and potential of social media as a medium for conveying religious messages to a wider audience. Moreover, it is imperative to acknowledge that the individuals referred to as preachers in this discourse are imams affiliated with the sanctioned clergy of the nation. Each of these individuals possesses advanced theological credentials, is actively engaged in mosque-based activities, and three of them hold positions on the Council of Islamic Scholars. Consequently, they may accurately be classified as “preachers.” The research was conducted over six months during the past year. The survey was conducted online, followed by a content analysis of selected preachers’ sermons available on social networks.

## **RESULTS AND DISCUSSION**

The Islamic call, an invitation for individuals to comprehend and accept Islam, represents a vital element of the religion's outreach and educational initiatives. This practice is grounded in the directives of the Qur'an and the traditions of the Prophet, which underscore the significance of sharing Islamic teachings with both Muslims and non-Muslims. Its essence goes beyond simple proselytizing; it embodies a holistic approach that incorporates dialogue, education, and the sharing of knowledge of Islamic beliefs, values, and practices ([Ihsan, 2008](#); [Jamal & Rukhsana, 2014](#); [Mokodenseho et al., 2024](#); [Poston, 1991](#)). In an ever-evolving digital landscape, the dissemination of Islam has undergone a significant transformation, aligning itself with

current societal trends and technological progress. This digital evolution has enabled wider outreach and more engaging interactions with global audiences. Social media channels offer religious leaders a venue to connect with a vast audience swiftly and efficiently. The diverse array of religious figures on social networks illustrates how these platforms promote communication and the exchange of knowledge about Islam, adapting to the preferences and needs of today's users (Abudalou & Yosuf, 2024; Gunawan et al., 2024; Indriyani & Khadiq, 2023; Muliawan, 2024; Shukri, 2021).

The capacity to connect with a variety of audiences and offer a space for conversation and comprehension is a vital advantage of utilizing social media for preaching efforts (Olalekan & Badmus, 2024). The impact of Islamic preaching on social media is further heightened by the wide array of platforms available, each designed to serve distinct demographics and preferences of the audience. For example, visual materials shared on Instagram or YouTube tend to engage younger audiences more effectively than traditional text-based posts on Facebook or Twitter. This multimedia strategy not only improves understanding but also cultivates a sense of community among adherents who share common beliefs and values, thereby establishing an interactive environment for dialogue and contemplation (Razali et al., 2024).

In this digital era, the ethics of preaching on social media go beyond simple content creation to include the responsibilities that come with being a communicator in the digital space. As individuals share messages that can sway public opinion and influence community values, they must tread carefully between personal expression and ethical communication standards. For example, religious leaders are increasingly utilizing these platforms not only for outreach but also as vehicles for advocacy, often politicizing spiritual symbols in ways that challenge the conventional norms of respectful

dialogue ([Khasanah, 2019](#)). This calls for a thorough examination of how such practices correspond with the fundamental ethical teachings found in various religious scriptures, which highlight respect, honesty, and love in interactions ([Sirait et al., 2024](#)). Ultimately, nurturing an atmosphere in which constructive dialogue can flourish will necessitate that both communicators and audiences engage thoughtfully and critically with the information shared online.

The digital propagation of religion holds significant potential to influence society by enhancing the accessibility of Islamic teaching. This transition from conventional in-person methods to digital platforms enables a wider reach and can nurture communities while empowering individuals ([Sikumbang et al., 2023](#)). Social networks have notably contributed to the emergence of millennial preachers who produce Islamic content that connects with people's daily lives. These preachers frequently adopt a casual and captivating approach, weaving humor and relatable anecdotes into their sermons, which has captured considerable public interest ([Yunita, 2024](#)). The spread of Islamic teachings via digital platforms is especially effective in engaging the millennial generation. This group, distinguished by its heavy social media use, presents both opportunities and challenges for religious outreach. The incorporation of digital tools into da'wah strategies facilitates a wider reach and promotes more interactive engagement, rendering religious teachings more accessible and pertinent to millennials ([Adeni, 2024](#)).

Naturally, these advancements have piqued the interest of many researchers, both domestically and internationally, who find the exploration of social networks and the Internet particularly captivating. In sociological research, conversations about social media have received particular attention. The empirical portion of this study was conducted from March to April of this year. Online surveys were employed as the primary research method, engaging 400 participants



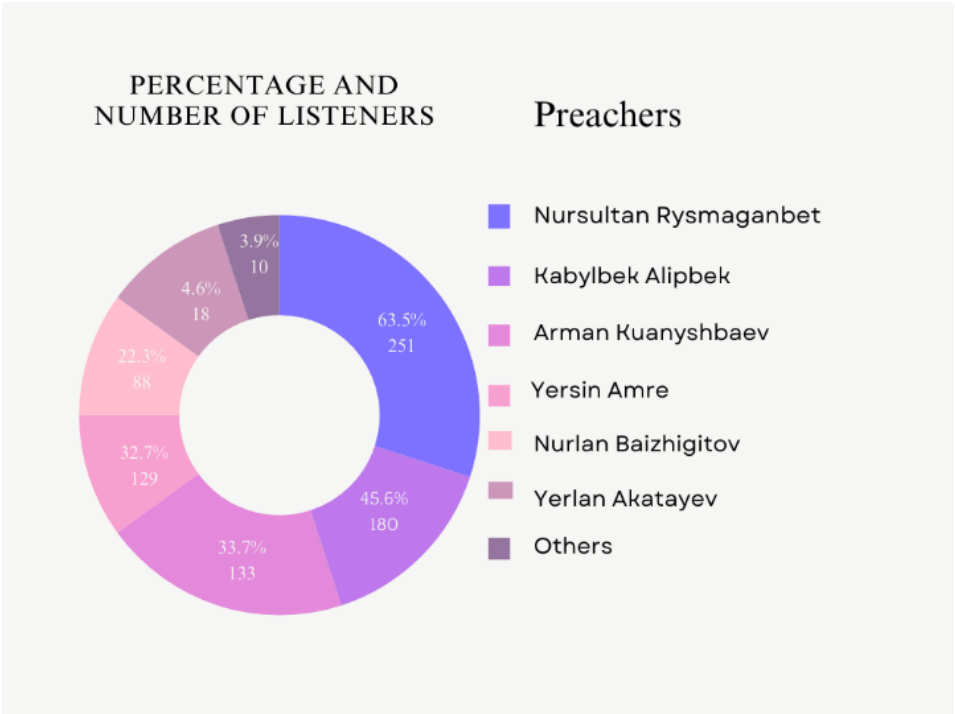
of various age groups. The initial stage focused on collecting data, followed by a subsequent phase in which the acquired information was analyzed.

The first inquiry directed at those completing the survey was, “What is your age?” To facilitate analysis, the responses were grouped as follows: 225 individuals were in the 15-20 age bracket, 51 belonged to the 20-25 range, 62 fell between the ages of 25 and 35, and 28 participants were classified within the 35-45 range. Additionally, 21 individuals were aged 45–65 years. Notably, 15 participants chose not to disclose their age for reasons that remain uncertain. The survey also included a question regarding gender, with 115 respondents identifying as male and 272 as female respondents. Moreover, 13 participants decided against revealing their gender identity.

The main objective of the survey was to pinpoint the most celebrated Internet preachers and explore the elements that contribute to their appeal. To collect this information, participants were asked, “Which preacher do you follow?” and “What inspires you to tune in to them?” For better understanding, we opted to present the results from the first question in a “top five Internet preachers” list format.

The peculiar distribution of responses in the survey can be explained by the fact that many respondents mentioned several preachers in their responses. For these individuals, this acts as an extra factor—one preacher offsets or fills the gap left by another preacher. After reviewing the feedback collected, we examined the subscriber numbers for each member of the “Internet Preachers Five.” Interestingly, despite the significant number of female participants, none opted for a female preacher.

**Figure 1**  
*Top Five Online Preachers Based on Question “Which Preacher Do You Follow?”*



Source: Primary data.

**Table 1**  
*Preachers and the Number of Their Followers in Instagram (as of January 31, 2025)*

Preachers and Instagram	Number of Followers
Kabylbek Alipbek (kabylbek.ustaz)	986 thousand
Nurlan Baizhigitov (nurlanimam.kz)	927 thousand
Arman Kuanyshbaev (armanustaz.kz)	814 thousand
Nursultan Rysmagambet (nursultan_rysmaganbet)	864 thousand
Yersin Amre (yersin_amre)	429 thousand

Source: Primary data.

It is essential to note that the total follower count of the five mentioned preachers exceeds that of the official KMDB Instagram account, which has 330 thousand subscribers. This number indicates

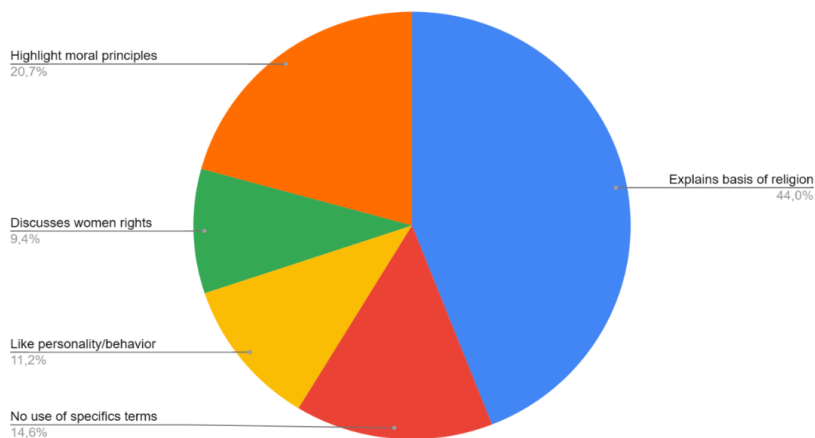
the total number of followers on the Official Kazakhstan Muslims' Religious Administration (KMDB) page. The KMDB is acknowledged as the legitimate representative of Kazakhstani Muslims, managing religious services and outreach initiatives while adapting to modern circumstances through various media channels ([Shanbayeva et al., 2024](#)). The official social media activities of the KMDB are primarily dedicated to sharing news and updates about its functions, with the topics of sermons strictly governed by the program set forth by the organization, which significantly restricts opportunities for innovation and diversity. In addition, it compiles videos of sermons conducted by different preachers, which can be accessed through their personal pages on the platform. This scenario is similarly evident on the official pages of the nation's mosques, with the only difference being the occasional posting of updates related to specific events of an individual Almaty city mosque.

As depicted in Figure 2, 44.5% of the participants expressed a preference for prominent Internet preachers because of their skill in clarifying the basic tenets of religion. An additional 15% of participants favor preachers who present these essential ideas in a way that is relatable to Kazakhs, intentionally steering clear of "Islamic" terminology. This tendency is gaining traction among the population, as those who do not have Arabic as their first language often struggle to understand sermons. Moreover, the feedback regarding "gentle character" and "explains the necessity for good character" is reflected with a comparable frequency. The former response emphasizes the importance of a preacher possessing moral integrity, while the latter stresses the need to educate followers on the value of ethical virtues. Our content analysis indicates that the majority of topics discussed by preachers include aspects of worship, belief systems, everyday life and family relations. In contrast to their peers, preachers who engage with themes related to morality and ethics notably distinguish themselves

and hold a more favorable position in the hierarchy. The participants pointed out the contemporary issue of women's rights as the final topic of significance. The emergence of online preachers who address issues of violence against women and highlight the necessity of protecting their rights in their sermons marks a significant shift in the spiritual landscape of Kazakhstan. This also highlights preachers' dedication to tackling pressing social issues and their desire to play a role in resolving them in Islam.

**Figure 2**

*Participants Preference Based on Question "What Motivates You to Engage with Their Content?"*



Source: Primary data.

Subsequently, we conducted an in-depth content analysis to identify the key themes within the sermons, the strategies of propaganda used, and the differences in methodology compared with other preachers. Our thorough examination of sermon content revealed that the top five Internet preachers promoted their faith in a manner similar to their counterparts. The only difference lies in the tactics used in their social media interactions. Each preacher among the "top five" is marked by his uniqueness, creative approach, and

personalized style in preaching. External key themes in sermons encompass a broad spectrum of topics, ranging from personal devotion and spiritual development to social concerns and justice issues. We observed that preachers frequently tailor their messages to contemporary events and cultural dynamics to remain pertinent and capture the attention of their audience. The outreach methods employed by innovative preachers are extensive, typically incorporating emotional appeals, utilizing credible sources, and fostering a sense of community among their followers.

Their sermons, expertly adapted to the digital landscape, address urgent matters today while providing spiritual guidance and solace. They proficiently leverage multimedia tools, including videos, graphics, and interactive features, to enhance the appeal and accessibility of their messages for a diverse audience. Nevertheless, despite these shared traits, each preacher possesses a distinctive style and methodology. Ultimately, the effectiveness of these online preachers' hinges on their capacity to adjust to new technologies and the needs of their audience while remaining faithful to the fundamental principles of their beliefs. They establish interactive platforms where faith is made accessible and meaningful, attracting thousands, if not millions, of adherents.

Kabylbay Alipbek has begun to diversify his content; on his official Instagram account, he posts videos that highlight his adventures in nature, travels around the world, and conversations with business leaders. The public consistently shows heightened interest in the private lives of celebrities rather than their professional activities. In this light, it is relevant to compare these individuals with figures from the entertainment industry and other famous personas. The sharing of images and videos from their personal lives generally garners far more views than content related to their careers. This intrigue surrounding celebrities' private lives frequently overshadows

their professional accomplishments, fostering a culture in which private moments are transformed into public spectacles ([Ranjan et al., 2013](#)). Recently, Kabylbay Alipbek has embarked on a strategic shift towards a new role as a family psychologist and business coach. A substantial portion of his content focuses on family dynamics, while the remainder consists of “business” discussions in which he takes on the role of a business mentor. In the sphere of personal branding on social media, it is vital to understand that the narrative created goes beyond simple self-promotion; it involves a comprehensive strategy for engagement and for authenticity. As individuals shape their online identities, they must also reflect on how their digital personas align with their professional goals and values, as this alignment can greatly affect perceptions in both personal and professional realms ([Ashwini & Dinesh, 2023](#); [Fieseler et al., 2015](#)). These dynamics highlight the significance of intentionality in content sharing; each post, comment, and connection contribute to the evolving fabric of one's brand, making it essential for individuals to engage with thoughtfulness and strategy to distinguish themselves amidst the cacophony of digital communication ([Amrozi et al., 2024](#); [Chen, 2023](#); [Sukmawan, 2025](#); [Swani & Labrecque, 2020](#)).

Among the leading five online preachers, Nurlan Baizhigitov is a significant figure. His situation is remarkable, as no other preacher from Kazakhstan has achieved such high status in such a short time, both offline and online. Unlike his counterparts on social media, he began his preaching journey relatively recently; nevertheless, he quickly established himself as a notable religious influencer in Kazakhstan's spiritual landscape. We have been observing his preaching efforts for the past two years. To understand the reasons behind Nurlan Baizhigitov's success, we analyzed his preaching techniques, which revealed that his unique method involves explaining religion by blending Islam with Kazakh customs.

Moreover, to keep his audience engaged, he holds live sessions daily, during which he skillfully responds to listeners' questions with a touch of humor. Additionally, his sermons consistently highlight the rights of women, especially brides, from the Sharia perspective. In light of recent significant occurrences related to women's rights in the country, his sermons have gained popularity among the general public. As a result, Nurlan Baizhigitov has become a pioneer among his peers in championing women's rights.

Since his emergence on social media platforms, he has gained considerable recognition because of his unique preaching style and commitment to women's rights. Over the course of two years, the number of his followers surged dramatically, ultimately positioning him as one of the leading Islamic preachers in the country. Taking advantage of his newfound fame, Nurlzhan Baizhigitov received a prestigious invitation from President Joe Biden of the United States to attend a charitable dinner last year, and during his visit to America, he preached at several mosques nationwide. This year, he plans to return to the United States to continue his preaching mission. The American journey propelled Nurlan Baizhigitov to an extraordinary level of fame; no Kazakh preacher has ever garnered international attention or received invitations from leaders of other countries. This scenario highlights the influence of social media in shaping media personas while also demonstrating the growing importance of religious influencers.

While Nurlan Baizhigitov's accomplishments can be grasped through rational analysis, the situation surrounding Nursultan Rysmambetov poses a significant puzzle to unravel. Our examination revealed that he did not use unique or innovative methods in his social media preaching. Unlike his contemporaries, Arman Kuanyshebaev and Yersin Amre, he does not have a connection with the Council of Islamic Scholars in the nation, which prompts inquiries into his level

of expertise in Islamic studies. This scenario can be compared to the entertainment realm, where popularity often relies more on appearance than on genuine abilities. Specialists in personal branding describe this phenomenon as the “appeal of attractiveness.” (Hossain et al., 2025; Huang et al., 2021; Kim & Li, 2020; Yamamura et al., 2022).

Arman Kuanyshbaev’s preaching is notable for its unique style, compassionate demeanor, and ability to present religious principles in a manner that is easy to comprehend. His messages motivate individuals to seek spiritual advancement, deepen their faith, and transform their lives in accordance with divine teachings. Kuanyshbaev represents an engaging and relatable approach to religious teachings. His friendly manner and gentle disposition create an atmosphere of trust and openness, allowing listeners to understand and embrace the fundamental aspects of their beliefs. By breaking down complex concepts, he renders spiritual growth achievable for a broader audience. His emphasis on strengthening faith and enhancing quality of life in accordance with divine wisdom highlights the practical significance of his teachings. As a result, Kuanyshbaev’s sermons not only aid personal spiritual growth but also play a vital role in nurturing a more harmonious and aware community.

Yersin Amre is a preacher who utilizes a detailed academic approach in his speeches. His methodology includes references to the works of respected Islamic scholars, highlighting his deep comprehension of and admiration for tradition. Regular citations of verses from the Quran and Hadith establish the basis for his arguments, making his sermons both trustworthy and authoritative. Additionally, his sharp critique of mistakes made by fellow preachers demonstrates his commitment to promoting high-level discourse and enhancing Islamic education. Participation in podcasts expands his outreach and allows him to share his knowledge with a wider



audience, which is an important aspect of contemporary, digital religious communication.

Below, we present a comparative chart that highlights the preaching methods used by the five leading Internet preachers in conjunction with those of other online preachers. This chart clarifies the key strategies employed to achieve recognition as a religious speaker on social media platforms.

- *Demonstrating expertise in diverse scientific disciplines (Nurlan Baiyzhigitov frequently exhibits his proficiency in the field of psychology)*
- *Regular in-person engagements with followers*
- *Diversification of content through the publication of posts pertaining to personal experiences, gatherings, travels, and deliberations on pertinent issues*
- *Permanent engagement in social networks*

The final point highlights that ongoing engagement is crucial for effectively overseeing social media endeavors. Establishing a presence on social networks requires regular sharing of new content and interaction with followers. By providing high-quality material, one can attract more subscribers, while fostering active conversations helps retain their interest. Followers should observe development and advancement on the creator's page; otherwise, their enthusiasm may diminish. Our examination of the profiles of online influencers indicates that those who consistently refresh their content thrive, whereas those who do not either stagnate in subscriber numbers or slowly lose their followers. Numerous social media marketing experts compare managing a social media profile to publishing a magazine; the creator must constantly seek new topics, craft engaging methods to present information, and develop a unique personal style. Due to this inconsistency, various online personalities find it challenging to keep pace with their counterparts in the digital space (Giles, 2018).

Engagement is an essential and highly effective strategy for establishing a connection between a creator and their audience. Many social media marketing experts continually emphasize the significance of nurturing engagement while building a personal brand. Acknowledging comments, showing appreciation for feedback, and connecting with followers are clear indicators of active involvement on social media platforms. Ongoing interactions, in their many forms, not only fortify relationships with followers but also boost their loyalty. In the online realm, feedback not only influences an individual's personal brand but also affects audiences' overall perception of authenticity. As users interact with content through likes, shares, and comments, they participate in a lively conversation that can either enhance or weaken their online persona. This interaction is vital, as brands must find the right balance between self-promotion and authentic engagement; an overemphasis on self-presentation may result in doubt from followers ([Hanusch & Tandoc, 2019](#)).

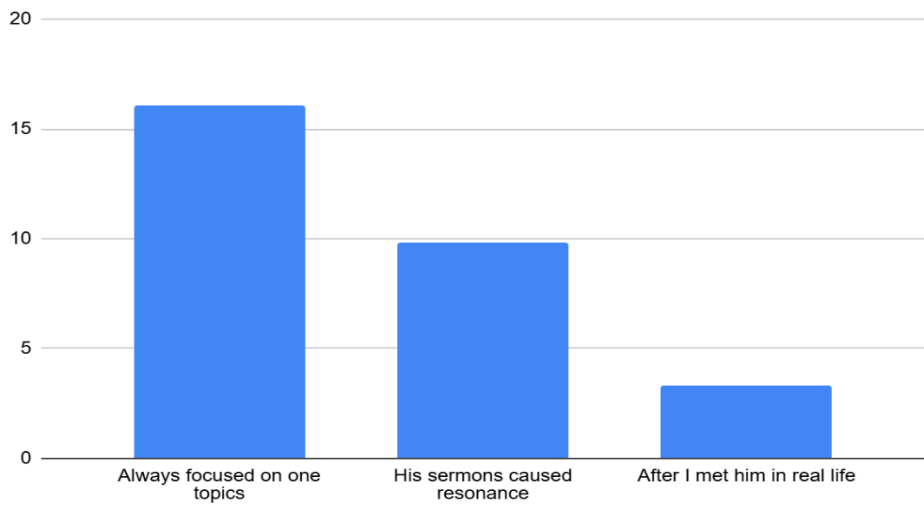
Integrating interactive features, such as live Q&A sessions and discussion boards, can significantly enhance the experience, enabling participants to pose questions and exchange insights in real time while fostering a sense of community among learners. Certain authors have identified three fundamental strategies employed by preachers: identity commodification, network collaboration, and interactive communication. These strategies underscore how preachers leverage their personal identities, work in partnership with others, and interact with their audiences to establish and uphold authority ([Pranoto, 2023](#)).

In today's digital era, captivating audiences transcends simple content creation; it demands a thoughtful and strategic approach to communication. Preachers must convey messages that inspire and utilize storytelling techniques that resonate deeply with their listeners. By incorporating personal stories, testimonials, and relatable

experiences into their sermons, they can forge an emotional bond that holds the audience's attention. As audience preferences evolve, embracing various media formats can help ensure that preachers connect with their audience wherever they are, whether through social media, live streaming, or traditional outlets. Finally, maintaining consistency in branding and messaging is crucial for building trust. Every interaction with the audience should reflect the preacher's fundamental values and beliefs, fostering a unified and recognizable presence across different platforms (Arwan et al., 2023).

The final question asked of participants was, “Have you ever stopped following your favorite preacher? If so, what led to this choice?” The purpose of this question was to uncover the reasons behind the decision to stop listening to specific preachers' sermons.

**Figure 3**  
*Participants Answer to Question “Have You Ever Stopped Following Your Favorite Preacher? If So, What Led to This Choice?”*



Source: Primary data.

The survey results in Figure 3 uncovered two main reasons that prompted respondents to “cancel” preachers: 16.1% chose the option

“always discuss similar topic.” A persistent focus on a single theme indicates a crucial shortcoming among some preachers, as, over time, audience engagement wanes alongside their growing knowledge, driving them to search for other preachers who can offer new perspectives on the same topic. The second reason, selected by 9.8% of participants, was the option “his sermons caused a huge scandal.”

In this context, moral integrity is vital, as preachers are regarded as exemplars in their communities. Their credibility is frequently assessed based on their commitment to Islamic ethics and their capacity to embody the principles they advocate (Rahmah, 2013). The most captivating response option was “ceased to engage after an in-person meeting,” with 3.3% of participants opting for it. This response highlights the idea that social media serves as a virtual space where the identities presented do not always correspond with real-life experiences, indicating that reality can often be markedly different. Individuals on social media platforms often showcase the most favorable moments of their lives, creating a vibrant profile that may not accurately represent their everyday realities. When they meet in person, these inconsistencies become evident, potentially resulting in disappointment and miscommunication. Consequently, virtual identities frequently obscure the deeper facets of human nature (Claeys et al., 2024).

In addition to the obstacles associated with content distribution, Islamic preachers must navigate the intricacies of engaging their audience in a digital environment where misinformation can proliferate swiftly. The simplicity with which individuals generate and share content on social media platforms often results in misconceptions or distortions of religious teachings, further complicating preachers’ responsibilities as educators and mentors. Moreover, as indicated by research on contemporary communication technologies, numerous scholars encounter cyberbullying that not

only diminishes their authority but also impairs their capacity to deliver impactful messages (Sule & Musa, 2023).

Additionally, the varying approaches of different preachers underscore this challenge; while some adopt a critical viewpoint of societal norms, others may inadvertently spread divisive narratives, further complicating the role of social media as a means of promoting unity within the community. This duality not only undermines the integrity of religious discourse but also highlights the necessity for improved media literacy among followers as they navigate intricate digital landscapes (Muyassaroh et al., 2023). As preachers traverse this complicated terrain, it becomes essential for them to find a balance between leveraging the benefits of social media and preserving the integrity of their message while remaining alert to the dangers that may arise. Thus, traditional religious authorities should evolve to meet the demands of the online environment, acknowledging that digital authority does not necessarily supplant traditional religious authority (Lubis, 2023). Online religious authority refers to the influence and control exercised by religious leaders through social media channels. It enhances traditional authority, facilitating broader discussions and the spread of religious knowledge in the digital age (Kuswana & Puzian, 2023).

Our research illustrates that social media has emerged as a crucial instrument for Islamic preaching, providing a vibrant platform for sharing religious teachings with vast audiences. The incorporation of social media into Islamic preaching has revolutionized traditional methods, rendering them more accessible and engaging, especially for the younger audience. This trend has led to the emergence of “celebrity” Islamic preachers who are influencing the country’s religious landscape. Our study emphasizes the important function of social media as a transformative instrument in Islamic preaching, facilitating the spread of religious teachings to a broader audience

than ever before. The shift from conventional methods to a more accessible and captivating digital platform has particularly resonated with younger generations, giving rise to a new wave of “celebrity” Islamic preachers who are influencing modern religious discourse. This trend calls for additional academic inquiry to comprehend its effects on religious practices and community involvement within the Islamic faith.

Kazakhstani religious leaders are actively navigating the digital landscape, transforming it into a realm of new insights for their communities. Utilizing platforms such as YouTube, Instagram, and Telegram, they disseminate their sermons, fatwas, and guidance, intentionally influencing public perceptions and beliefs. This trend can be attributed to several factors. First, the increasing accessibility of the Internet for preachers' audiences allows them to engage individuals across Kazakhstan and cater to their interests. Second, the online medium offers convenience and adaptability for content consumers, who can attend conferences at their convenience, regardless of location. However, the rising prominence of online preachers has raised alarm bells for the authorities. The absence of oversight and censorship on the Internet poses a risk of disseminating extremist ideologies and conservative viewpoints. It is crucial to assess the religious content available online and verify the credibility of the information provided. Therefore, regulations for the online environment must be established, and the religious literacy of the populace must be enhanced. Government and organizational entities must collaborate to promote moderate and traditional values while combating extremism and radicalism on the Internet. To tackle these challenges, the KMDB has created an Ethics Code for its group of preachers and consistently organizes workshops to convey this vital document to them.

## CONCLUSION

The analysis of the results of this investigation provides a deeper understanding of the ongoing digital transformation and the current trajectory of Islamic propaganda in Kazakhstan. The results highlight several critical factors that should be considered when enhancing the application of digital technologies in Islamic propaganda efforts. First, social media plays a crucial role in the digital evolution of Islamic dissemination. Platforms such as Facebook, TikTok, and Instagram have provided preachers with significant opportunities to expand their reach to wider audiences. Additionally, social media encourages direct interaction between individuals and audiences, allows for broader discussions, and cultivates an environment that promotes active participation. Moreover, the findings indicate that proactive audience engagement in Islamic outreach during the digital age is an emerging trend that requires thorough investigation.

Social networks have significantly contributed to the rise and swift spread of Internet preaching within Kazakhstan's spiritual landscape. Through our empirical research, we identified five prominent Internet preachers, each with more than 500, 000 subscribers. Their allure among the youth can be attributed to their systematic and organized approach to preaching. Our content analysis revealed a remarkable "diversity" in the materials they offer, with their sermons covering a broad spectrum of topics, from core beliefs to current societal challenges. It is essential to recognize their skill in maintaining interactive dialogue with their audience, which effectively engages and retains the public's attention. Moreover, the unique "personal style" of these preachers plays a vital role in their impact. For example, Nurlan Baizhigitov, popularly known as "Nurlan Imam," consistently emphasizes women's rights in his sermons. No other preacher highlights women's rights with the same intensity as Nurlan Baizhigitov. He also encouraged believers to avoid

religious extremes and fanaticism, advocating for a mindset rooted in reason and logic. Notably, our content analysis of his online sermons uncovered a specific blend of religious teachings and national traditions. In modern terminology, the top five Internet preachers can be categorized as influencers, as they play a significant role in shaping a new generation of followers. As a result, our research has developed an effective formula for Internet preachers: a distinctive style of information sharing, consistent release of new content, varied material (including images and videos related to personal lives, business activities, and family matters), and the development of an attractive public persona.

Our study involved an in-depth analysis of the audience and their interactions with the content shared by preachers. Our results reveal that the level of follower interaction depends on the mode of communication used and the topics addressed in posts. Preachers who utilize modern technologies and social media platforms enjoy greater popularity among the youth, highlighting the need to adapt traditional approaches to contemporary contexts. Additionally, we observed a link between the personal charm of preachers and their effectiveness in conveying Islamic teachings. Some individuals in our study possessed engaging personalities that helped build connections with the audience and foster trust. This aspect emphasizes the importance of developing not only religious knowledge but also strong communication skills among future religious leaders. In conclusion, our research clarifies that a combination of qualitative and quantitative approaches provides a deeper understanding of the dynamics that shape the Islamic influence in Kazakhstan. We hope that the findings of our study will be valuable to scholars, practitioners, and those interested in the study of religious da'wah in its modern context. Given the importance of the subjects at hand, we intend to pursue our research further. Our forthcoming action



involves interviewing Islamic preachers to uncover the challenges they encounter in online preaching, how they address these challenges, and the influence of online preaching on their traditional methods. Additionally, the survey revealed a significant lack of female representation among notable domestic preachers. Among the female respondents, who made up 70.3% of the survey sample, all exclusively named male preachers as their chosen spiritual adviser.

### **Author Contributions**

Conceptualization: S.K., M.K., Y.O., & Y.K.; Data curation: S.K., M.K., Y.O., & Y.K.; Formal analysis: S.K., M.K., Y.O., & Y.K.; Funding acquisition: S.K., M.K., Y.O., & Y.K.; Investigation: S.K., M.K., Y.O., & Y.K.; Methodology: S.K., M.K., Y.O., & Y.K.; Project administration: S.K., M.K., Y.O., & Y.K.; Resources: S.K., M.K., Y.O., & Y.K.; Software: S.K., M.K., Y.O., & Y.K.; Supervision: S.K., M.K., Y.O., & Y.K.; Validation: S.K., M.K., Y.O., & Y.K.; Visualization: S.K., M.K., Y.O., & Y.K.; Writing – original draft: S.K., M.K., Y.O., & Y.K.; Writing – review & editing: S.K., M.K., Y.O., & Y.K. All authors have read and agreed to the published version of the manuscript.

### **Funding**

This research was funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. BR24993035)

### **Institutional Review Board Statement**

This study was approved by Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan.

### **Informed Consent Statement**

Informed consent was obtained before participants filled out the questionnaire for this study.

### **Data Availability Statement**

The data presented in this study are available upon request from the corresponding author.

## Acknowledgments

The authors thank Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan, for administrative support for the research on which this article was based.

## Conflicts of Interest

The authors declare that they have no conflicts of interest.

## REFERENCES

- Abudalou, H. Z. E., & Yosuf, Z. B. (2024). The Islamic advocacy (da'wah) in the context of technological advancement. *International Journal of Academic Research in Business and Social Sciences*, 14(1), 2658–2667. <https://doi.org/10.6007/IJARBS/v14-i1/20694>
- Adeni, A. (2024). Online Islamic narrative. *Jurnal Khabar: Komunikasi Dan Penyiaran Islam*, 6(1), 55–68. <https://doi.org/10.37092/khabar.v6i1.810>
- Amrozi, A. I., Ghofur, A., Damayanti, D. D., Suprpto, H., & Sulaeman, M. M. (2024). Dynamics of social media interaction: Implications for the manifestation of digital business image and reputation in public perception. *Technology and Society Perspectives (TACIT)*, 2(1), 150–157. <https://doi.org/10.61100/tacit.v2i1.141>
- Andriani, A. D. (2023). Dakwah virtual: Internet sebagai reaktualisasi sistem komunikasi dakwah di era digital [Virtual da'wah: The Internet as a reactualization of the da'wah communication system in the digital era]. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 23(2), 175–188. <https://doi.org/10.15575/anida.v23i2.29299>
- Arwan, A., Rahman, R., Ghozali, A., Suhaimi, S., & Saputra, D. (2023). Influence and problems of da'wah for the preachers in facing the challenge of modernization. *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi*, 1–16. <https://doi.org/10.21093/lentera.v7i1.7179>

- Ashwini, A., & Dinesh, G. P. (2023). A study on crafting your digital identity: Best practices for personal branding in the age of virtual era towards working professionals. *Interantional Journal of Scientific Research in Engineering and Management*, 7(11), 1–11. <https://doi.org/10.55041/IJSREM26777>
- Chen, X. (2023). Digital echoes: Social media's resonance in brand marketing. *Highlights in Business, Economics and Management*, 23, 460–467. <https://doi.org/10.54097/pmr0y97>
- Claeys, P., Charry, K., & Tessitore, T. (2024). To be real or not to be real? The effect of genuine (vs. nongenuine) depictions of social media influencers on followers' well-being and brand purchase intention. *Psychology & Marketing*, 41(1), 203–222. <https://doi.org/10.1002/mar.21920>
- Efendi, E., Nasution, N., & Azza Mifta Rao. (2024). Alternatif media dakwah di era digital [Alternative media for da'wah in the digital era]. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 4(3), 943–951. <https://doi.org/10.47467/dawatuna.v4i3.734>
- Fieseler, C., Meckel, M., & Ranzini, G. (2015). Professional personae – How organizational identification shapes online identity in the workplace. *Journal of Computer-Mediated Communication*, 20(2), 153–170. <https://doi.org/10.1111/jcc4.12103>
- Giles, D. (2018). *Twenty-first century celebrity: Fame in digital culture*. Emerald Publishing Limited. <https://doi.org/10.1108/9781787437081>
- Gunawan, B., Aryani, M., & Nashrillah MG. (2024). Transformasi Ruang Lingkup Dakwah di Media Sosial. *Journal of Education Religion Humanities and Multidiciplinary*, 2(2), 1216–1227. <https://doi.org/10.57235/jerumi.v2i2.4260>
- Hanusch, F., & Tandoc, E. C. (2019). Comments, analytics, and social media: The impact of audience feedback on journalists' market orientation. *Journalism*, 20(6), 695–713. <https://doi.org/10.1177/1464884917720305>

- Hossain, M. S., Islam, T., Babu, Md. A., Moon, M., Mim, M., Alam, M. T. U., Bhattacharjee, A., Sultana, Most. S., & Akter, Mst. M. (2025). The influence of celebrity credibility, attractiveness, and social media influence on trustworthiness, perceived quality, and purchase intention for natural beauty care products. *Cleaner and Responsible Consumption*, 17, 100277. <https://doi.org/10.1016/j.clrc.2025.100277>
- Huang, J., Kumar, S., & Hu, C. (2021). A literature review of online identity reconstruction. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.696552>
- Ihsan, M. A. (2008). Dakwah: Suatu pendekatan kultural [Da'wah: A cultural approach]. *HUNAF: Jurnal Studia Islamika*, 5(1), 129–136. <https://doi.org/10.24239/jsi.v5i1.158.129-136>
- Indriyani, P. I. & Khadiq. (2023). Transformation of Islamic religious practices in the digital era: Opportunities and challenges for contemporary da'wah. *Jurnal Dakwah*, 24(2), 175–192. <https://doi.org/10.14421/jd.2023.24205>
- Jamal, M., & Rukhsana, N. (2014). The methodology of the Prophet in calling to Allah. *Journal of Social Science Research*, 5(3), 828–843. <https://doi.org/10.24297/jssr.v5i3.3405>
- Jima'ain, M. T. A. (2023). Dawah in the digital age: Utilizing social media for the spread of Islamic teachings. *Journal of Current Social and Political Issues*, 1(1), 1–7. <https://doi.org/10.15575/jcspi.v1i1.444>
- Karim, A. A., & Nuraziza, F. (2024). Strategi dakwah Generasi Milenial: Studi kasus Rutinan Minggu Legi (Ngaji dan Maulid Diba') STAIMU Mukomuko [Millennial Generation's da'wah strategy: A case study of Rutinan Minggu Legi (Ngaji and Maulid Diba') STAIMU Mukomuko]. *Al-Idaroh: Media Pemikiran Manajemen Dakwah*, 4(1), 1–11. <https://doi.org/10.53888/alidaroh.v4i1.691>

- Kerim, S., Kurmanaliyev, M., & Ongarov, Y. (2025). Social networks as a tool for Islamic preaching. *Journal of Islamic Thought and Civilization*, 15(1), 44–58. <https://doi.org/10.32350/jitc.151.03>
- Khamis, S. (2022). Shifting cyberfeminism and gendered activism in the Gulf: A Saudi feminist spring? *Journal of Arabian Studies*, 12(1), 1–23. <https://doi.org/10.1080/21534764.2022.2207238>
- Khasanah, F. (2019). Communication ethic in social media: Analitical study of Surah Al-Hujarât. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 14(1), 209–228. <https://doi.org/10.21274/epis.2019.14.1.209-228>
- Kim, Y. A., & Li, Q. (2020). Reconstructing social identity through physical attractiveness. In G. Di Bucchianico, C. S. Shin, S. Shim, S. Fukuda, G. Montagna, & C. Carvalho (Eds.), *Advances in industrial design* (Vol. 1202, pp. 385–393). Springer International Publishing. [https://doi.org/10.1007/978-3-030-51194-4\\_51](https://doi.org/10.1007/978-3-030-51194-4_51)
- Kuswana, D., & Pauzian, M. H. (2023). Religious authority in the new media era: Sabilul Huda Islamic Boarding School da'wah on social media. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 17(2), 415–444. <https://doi.org/10.15575/idajhs.v17i2.26480>
- Lestari, N. (2024). Optimalisasi dakwah di era modern melalui media sosial [Optimizing da'wah in the modern era through social media]. *Qawwam: The Leader's Writing*, 5(1), 35–42. <https://doi.org/10.32939/qawwam.v5i1.334>
- Lubis, N. (2023). Intersection of traditional religious authority and new authority in the digital space of Indonesia. *FIKRAH*, 11(1), 135. <https://doi.org/10.21043/fikrah.v11i1.19678>
- Missier, C. A. (2025). A qualitative study of digital religious influence: Perspectives from Christian, Hindu, and Muslim Gen Y and Gen Z in Mumbai, India. *Religions*, 16(1), 73. <https://doi.org/10.3390/rel16010073>
- Mokodenseho, S., Idil MS, Muh., Yarbo, S., Toani, F., Korompot, L., Pakelo, F., & Dotinggulo, E. (2024). Communication-based da'wah ethics inspired by the Prophet's Sunnah in the Qur'an.

- West Science Islamic Studies*, 2(2), 136–142.  
<https://doi.org/10.58812/wsiss.v2i02.843>
- Muliawan, J. (2024). Berpindah dari mimbar ke medsos: Tantangan dalam membangun audiens dakwah di media digital [Moving from pulpit to social media: Challenges in building dawah audiences in digital media]. *Jurnal Dakwah Tabligh*, 24(2), Article 10. <https://doi.org/10.24252/jdt.v24i2.44414>
- Muyassaroh, I. S., Harto, U. S., & Suparto, D. (2023). Analyzing the preacher communication model on social media content: Social and political issues of Indonesia. *International Journal of Sustainable Development & Future Society*, 1(2), 46–51. <https://doi.org/10.62157/ijdfs.v1i2.39>
- Olalekan, A. D., & Badmus, S. S. (2024). Impacts of dacwah activities of selected Muslim scholars on social media platforms on Yoruba Muslims. *MAQOLAT: Journal of Islamic Studies*, 2(3), 177–193. <https://doi.org/10.58355/maqolat.v2i3.85>
- Poston, L. A. (1991). Da wa in the West. In Y. Y. Haddad (Ed.), *The Muslims of America* (pp. 125–135). Oxford University Press New York, NY.  
<https://doi.org/10.1093/oso/9780195067286.003.0010>
- Pranoto, S. S. (2023). Strategy for constructing religious authority in the digital pulpit: Study of three Indonesian preachers on YouTube. *Al-Hikmah: International Journal of Islamic Studies and Human Sciences*, 6(1), 29–52. <https://doi.org/10.46722/hikmah.v6i1.352>
- Rahmah, M. N. (2013). Kredibilitas juru dakwah sebagai komunikator [The credibility of the preacher as a communicator]. *Alhadharah: Jurnal Ilmu Dakwah*, 12(24), 1–13. <https://doi.org/10.18592/alhadharah.v12i24.1758>
- Rahmawati, Y., Hariyati, F., Abdullah, A. Z., & Nurmiarani, M. (2024). Gaya komunikasi dakwah era digital: Kajian literatur [Communication style of digital era da'wah: A literature review].

- Concept: Journal of Social Humanities and Education*, 3(1), 266–279.  
<https://doi.org/10.55606/concept.v3i1.1081>
- Ranjan, P., Sehdev, R., & Bhatnagar, Y. (2013). Impact of celebrity personality on audience preferences: A case of 'Kaun Banega Crorepati.' *IIMS Journal of Management Science*, 4(2), 168.  
<https://doi.org/10.5958/j.0976-173X.4.2.013>
- Razali, S. F., Shafie, M. S., Azzaat, M. A. A., Salahudin, S. S. B. S., Sufiean, M. S., & Ilyas, I. S. (2024). Purposes of using social media from the Islamic perspective as motivations according to experts in Islamic and communication studies. *Environment-Behaviour Proceedings Journal*, 9(28), 49–55. <https://doi.org/10.21834/e-bpj.v9i28.5904>
- Rifat, M., Ilham, I., Bayani, B., & Asfahani, A. (2023). Digital transformation in Islamic da'wah: Uncovering the dynamics of 21st Century communication. *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 8(3), 2933–2941.  
<https://doi.org/10.24815/jimps.v8i3.26243>
- Rozehnal, R. T. (2022). *Cyber muslims: Mapping islamic digital media in the internet age*. Bloomsbury Academic.
- Safitri, S. (2025). The role of social media in spreading religious moderation values. *Young Journal of Social Sciences and Humanities*, 1(1), 99–107.  
<https://journal.sufiya.org/index.php/yjssh/article/view/53>
- Salam, M. A., An, A. N., Rhain, A., Azizah, A., Dahliana, Y., & Nurrohim, A. (2024). Challenges of da'wah research: Understanding da'wah models in the context of Qur'anic guidance and social change. *Al-Afkar, Journal For Islamic Studies*, 7(3), 1120–1141.  
<https://doi.org/10.31943/afkarjournal.v7i3.1604>
- Sebihi, A., & Moazzam, A. (2024). Islam in the digital age: Navigating faith and technology. *EPRA International Journal of Research & Development (IJRD)*, 9(1), 77–80.  
<https://doi.org/10.36713/epra15075>

- Setiawan, A. T., Rahmayuni, D., Hermansah, T., Gazi, G., Muhtadi, M., & Rizky, K. (2022). The evolution of Islamic preaching by the existence of smartphones. *Jurnal Pekommas*, 7(1), 77–84. <https://doi.org/10.56873/jpkm.v7i1.4616>
- Shanbayeva, A., Kantarbayeva, Z., & Mahoney, J. (2024). Activities of mosques of Kazakhstan in the field of religious education. *Eurasian Journal of Religious Studies*, 38(2), 16–29. <https://doi.org/10.26577/EJRS.2024.v38.i2.r2>
- Shukri, A. S. M. (2021). An overview of the concept, meanings, nature and significance of Islamic da'wah. *Al-Itqan: Journal of Islamic Sciences and Comparative Studies*, 5(1), 19–49. <https://journals.iium.edu.my/al-itqan/index.php/al-itqan/article/view/188>
- Sikumbang, A. T., Dalimunthe, M. A., Kholil, S., & Nasution, N. F. (2023). Digital da'wah Indonesia ulema in the discourse of theology. *Pharos Journal of Theology*, 105(1). <https://doi.org/10.46222/pharosjot.1051>
- Sirait, D., Pangaribuan, D. H., & Situmeang, D. (2024). Tinjauan penggunaan media sosial dalam etika Kristen [Overview of social media use in Christian ethics]. *Tri Tunggal: Jurnal Pendidikan Kristen Dan Katolik*, 2(3), 50–56. <https://doi.org/10.61132/tritunggal.v2i3.369>
- Sukmawan, F. (2025). Peran media sosial dalam menciptakan personal branding seseorang [The role of social media in creating one's personal branding]. *Comit: Communication, Information and Technology Journal*, 3(1), 97–109. <https://doi.org/10.47467/comit.v3i1.3808>
- Sule, M. M., & Musa, S. A. (2023). Muslim scholars and challenges of social media da'wah: Cyberbullying in perspective. *Akademika*, 12(1), 107–120. <https://doi.org/10.34005/akademika.v12i01.2675>
- Sumiati, W., & Nawawi, T. (2025). Digital da'wah in the modern era: The role of NU Garis Lucu, AISNU, and Pondok Sanad in



- engaging the younger generation. *Digital Muslim Review*, 2(2), 153–175. <https://doi.org/10.32678/dmr.v2i2.44>
- Swani, K., & Labrecque, L. I. (2020). Like, Comment, or Share? Self-presentation vs. brand relationships as drivers of social media engagement choices. *Marketing Letters*, 31(2–3), 279–298. <https://doi.org/10.1007/s11002-020-09518-8>
- Uyuni, B., Rodhiyana, M., & Soraya, S. (2023). The potential of daiyah (woman religious preachers) to harness the power of religious preaching on social media. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 6(2), 167–182. <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.256>
- Yamamura, E., Hayashi, R., Tsutsui, Y., & Ohtake, F. (2022). Racers' attractive looks, popularity, and performance: How do speedboat racers react to fans' expectations? *The Japanese Economic Review*, 73(4), 597–623. <https://doi.org/10.1007/s42973-020-00064-6>
- Yunita, Y. (2024). The utilization of social media da'wa. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora*, 5(1), 845–853. <https://doi.org/10.37680/almikraj.v5i01.6184>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How social media influencers reimagine religious authority and Islamic practices. *Religions*, 13(4), 335. <https://doi.org/10.3390/rel13040335>
- Zhang, L. (2025). The digital age of religious communication: The shaping and challenges of religious beliefs through social media. *Studies on Religion and Philosophy*, 1(1), 25–41. <https://doi.org/10.71204/de63mn10>



This page intentionally left blank.