Digital Da'wah Strategy in the Post-Truth Era: Responding to Misinformation with an Islamic Communication Approach

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Abstract: This study aims to examine and develop a digital da'wah literacy model based on Islamic values in responding to the challenges of the post-truth era. Using a library research approach with an integrative review method, this study analyses various scientific literature from 2015-2024 obtained through Google Scholar, Scopus, DOAJ, and Scispace. The focus of the study includes digital da'wah, Islamic digital literacy, communication ethics, and the impact of misinformation on the spread of Islamic values. The analysis shows that digital da'wah in the post-truth era requires strategies that are adaptive, ethical, and responsive to the dynamics of information. Islamic digital literacy proves important in building the information resilience of Muslim communities, while Islamic communication ethics become moral guidelines in delivering da'wah messages correctly and wisely. The synthesis of this study produces a conceptual model of digital da'wah that emphasises technology integration, the principle of tabayyun, and an educative approach in addressing disinformation. This study provides theoretical and practical contributions in the development of Islamic da'wah strategies that are relevant to the current digital context and encourages further research related to Islamic value-based digital literacy curriculum.

Keywords: Digital Da'wah, Islamic Digital Literacy, Communication Ethics, Post-Truth, Misinformation

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A. INTRODUCTION

In today's digital era, Islamic da'wah is undergoing a significant transformation along with advances in information technology. Digital da'wah refers to the dissemination of Islamic messages through digital platforms such as social media, websites, and instant messaging applications. This phenomenon allows for greater reach and direct interaction between preachers and audiences.

In this context, digital literacy is key to ensuring da'wah messages remain accurate and effective. Several studies have examined the role of digital da'wah in spreading Islamic values in the digital era. Pratama et al. (2021) highlighted the importance of integrating traditional and digital da'wah methods to strengthen the understanding and practice of Islamic values in an increasingly digitally connected global society. Setia and Dilawati (2022) identified challenges such as hoaxes, post-truth, and radicalisation on social media that can affect people's religiosity. Andriani (2021) showed that digital literacy can be an effective da'wah tool in overcoming disaster hoaxes in Cianjur Regency. In addition, Ichwan et al. (2021) examined how the digitalisation of religious interpretation can affect the authority of scholars in the post-truth era.

Changes in da'wah communication patterns are also seen in the shift of religious authority from formal institutions to individuals on digital platforms. Adeni et al. (2023) found that the relationship between dai and mad'u in the digital space is no longer linear or one-way, but rather multi-directional, where dawah recipients can actively interpret messages according to their desires and backgrounds. This phenomenon indicates the decentralisation of da'wah authority and the emergence of more open and democratic religious discussion spaces.

In addition, low digital literacy among the public is a major challenge in delivering da'wah messages effectively. Ramadhani (2024) identified that people's low digital literacy can hinder the effectiveness of Islamic da'wah amidst the challenges of the post-truth era characterised by rampant hoaxes, manipulation of information, and the dominance of emotions over facts. Therefore, it is important for preachers to improve their digital literacy skills so that the da'wah message can be well received by the audience.

In facing the challenges of the post-truth era, Islamic da'wah literacy strategies need to be strengthened. Thadi and Mukhlizar (2021) emphasise the importance of da'wah literacy in the post-truth era, with strategies that include personality development, skills in using digital technology, and the ability to deliver da'wah messages in accordance with Islamic communication ethics. This shows that digital literacy is not only about technical skills, but also about understanding communication ethics in accordance with Islamic values

Although various studies have discussed aspects of digital da'wah and the challenges of the post-truth era, there is still a lack of integration between digital literacy and Islamic communication ethics in da'wah strategies. This research aims to develop an Islamic values-based digital da'wah literacy model that can assist preachers in delivering da'wah messages effectively and ethically in the post-truth era. Thus, this research is expected to contribute to strengthening Islamic da'wah in this challenging digital era

B. METHOD

This research uses a library research approach with an integrative review method to examine and develop a digital da'wah literacy model based on Islamic values in facing the challenges of the post-truth era. This approach was chosen because it allows researchers to systematically integrate various previous research results to produce a comprehensive conceptual understanding.

Whittemore & Knafl (2005) The focus of the study is directed at issues related to digital da'wah, digital literacy, Islamic communication ethics, and post-truth challenges in the context of spreading Islamic values. Data sources in this study were obtained from various credible academic databases, namely Google Scholar, Scispace, Directory of Open Access Journals (DOAJ), and Scopus. A literature search was conducted to obtain scientific articles relevant to the research topic. Inclusion criteria included articles published between 2015 and 2024, written in Indonesian or English, and specifically addressing the topics of digital da'wah, digital literacy, and post-truth challenges in an Islamic context. The exclusion criteria were articles that were not available in full text, did not go through the peer-review process, or were not relevant to the focus of the study

The literature search process was conducted using a combination of keywords such as: 'digital da'wah,' 'Islamic digital literacy,' 'post-truth,' 'Islamic communication ethics,' and 'digital Islamic preaching'. The articles found were then screened through title and abstract screening, followed by in-depth content analysis to determine their relevance to the research objectives. Eligible articles were then analysed using thematic content analysis techniques to identify key themes and build a synthesis of the concept of digital Islamic preaching literacy based on Islamic values

To ensure the validity and reliability of the data, the researcher triangulated theories by comparing findings from different sources. In addition, peer debriefing was also conducted in the data analysis stage to reduce the subjective bias of the researcher. Data reliability was strengthened through systematic recording of the selection process and literature analysis so that it could be replicated by other researchers (Sandelowski, 2000). With this approach, it is expected that the research results can make theoretical and practical contributions in the development of ethical, effective, and adaptive Islamic da'wah strategies in the digital era.

C. RESULTS AND DISCUSSION
1. Characteristics of Digital Da'wah in the Post-Truth Era

This sub-title discusses how the da'wah landscape is transforming in the digital era, especially when information spreads quickly without guarantee of truth. It focuses on the characteristics of digital da'wah, the role of social media, and the challenges of scientific authority in a world full of hoaxes and misinformation.In the post-truth era, the characteristics of digital da'wah undergo significant transformations influenced by technological advances and changes in people's behaviour. Post-truth, a condition in which individual emotions and beliefs often influence news publications more than objective facts, provides new challenges and opportunities for da'wah practices (Trisnayanti & Suwarto, 2019). Digital da'wah does not only rely on one-way message delivery, but also facilitates interaction and active engagement between the messenger and the recipient (Rubawati, 2018; (Nikmah, 2020)

Along with the presence of social media and other digital platforms, da'wah has now become more interactive and integrated in people's daily lives. For example, a study by Rubawati shows that in a networked society, the object of da'wah (mad'u) is no longer passive; they actively interpret and distribute da'wah messages through their own social media (Rubawati, 2018; (Nikmah, 2020; . This is in line with research that shows the importance of innovation and adaptation of da'wah methods for reaching the younger generation and overcoming the challenges faced in the digital era (Fabriar & Muhajarah, 2024; (Lestari, 2020).

In addition, creative and interesting da'wah content is key to attracting audience attention, as discussed in research on the use of memes in digital da'wah (Sunaryanto & Syamsuri, 2022). In this context, the use of podcasts and various other multimedia formats has also been proven as an effective alternative in delivering da'wah messages to the millennial generation, known as "slang ustad" who utilise modern technology to attract attention (Lestari, 2020).

In addition, challenges faced in digital da'wah in the post-truth era include the rise of disinformation and fake news. Therefore, the right strategy is needed to filter information and deliver messages accurately (Trisnayanti & Suwarto, 2019). Da'i and activists are expected to continuously improve their skills in using digital media and utilising technology to deliver

narratives that are appropriate and relevant to the current context of society (Okoro & Emmanuel, 2018; Ulumuddin et al., 2022). These skills are not only important for the sustainability of da'wah, but also for building better understanding and interaction among community members in this increasingly complex and digitalised context (Nikmah, 2020; Ulumuddin et al., 2022).

Overall, digital da'wah in the post-truth era shows strong dynamism in delivery methods and content, and adapts to the interactive characteristics and high connectivity offered by information technology. This shows that da'wah must continue to innovate with good approaches to face the challenges of disinformation and improve the reach and efficiency of communication to the public.

2. Islamic Digital Literacy as a Pillar of Information Resilience

Explains the role of digital literacy rooted in Islamic values in forming a da'wah audience that is critical and selective of information. This includes how principles such as tabayyun, amar ma'ruf nahi munkar, and civilisation of communication become the basis for filtering digital content. Islamic digital literacy is an important pillar in information security, especially in the digital era which is currently growing rapidly. In the context of Islamic education, the implementation of digital literacy not only supports the teaching-learning process but also plays a role in building critical awareness among students to respond to information circulating in cyberspace. The implementation of digital literacy in Islamic education can increase students' motivation and help them understand religious values in everyday life (Yahya, 2023; (Firman et al., 2021; . Therefore, there is an urgent need to integrate digital literacy into the Islamic education curriculum through the preparation of an appropriate curriculum and the development of innovative learning methods (Hasanah & Sukri, 2023; (Ilyas & Maknun, 2023;

Improving digital literacy among students can make it easier to understand religious materials and help them participate in critical discussions on current religious issues. For example, research shows that by using digital media, students can access a wide range of information sources that are thus developing their religious knowledge more deeply and critically (Firman et al., 2021; Sutarno & Jumadi, 2022). Furthermore, Islamic religious education (PAI) teachers have a crucial role in improving students' digital literacy, where they are expected to have sufficient knowledge about various forms of learning media and techniques for their utilisation in the learning process (Muflihin, 2020).

However, challenges remain in implementing digital literacy in Islamic education. One of the main challenges is the lack of training and awareness among teachers about the importance of digital literacy (Muflihin, 2020). In addition, there are also technical obstacles, such as limited infrastructure and access to technology, which hinder the optimal implementation of digital literacy (Hasanah & Sukri, 2023; Rani, 2023). Therefore, collaboration between relevant parties, including educational institutions, government and communities, is needed to improve access to technology and training for teachers (Ilyas & Maknun, 2023; Sulistyo & Ismarti, 2022).

In a broader context, digital literacy also plays an important role in Islamic da'wah, where the ability to access and evaluate digital information can help communities maintain information resilience against various forms of disinformation and extreme narratives circulating on the internet (Riza, 2021; Nurlina, 2020). Digital da'wah, which utilises social media platforms such as YouTube and Instagram, has become an effective means of delivering religious messages to the public, especially the younger generation who are more connected to technology (Ulumuddin et al., 2022). The application of ethics and religious values in digital da'wah is also expected to maintain the integrity of religious message delivery amidst the cacophony of information (Fatrin & Hakim, 2023).

Thus, Islamic digital literacy becomes an essential foundation in building information resilience in the digital era. Through education that promotes digital literacy, both in the classroom and in everyday life, it is hoped that individuals can be more sensitive to the information circulating and be able to maintain Islamic values from negative influences that may arise.

3. Islamic Communication Ethics in Responding to Misinformation

Explores the ethical principles of communication in Islam as a practical guide in dealing with misinformation content. Islamic communication ethics are very important in responding to misinformation, especially in today's digital era where information can quickly spread and influence public opinion. In this context, communication ethics should be used as a foundation to ensure that the information conveyed is not only correct but also in accordance with religious and moral values. Research shows that digital literacy can help people understand and assess the information they receive, thereby reducing the negative impact of misinformation and hoaxes in circulation (Taptajani et al., 2023;

The importance of communication ethics also lies in the way information is delivered. In Islam, communication must be done in an appropriate and professional manner, in accordance with the principles of da'wah that aims to provide benefits and solutions (Suryani et al., 2024). The main challenge in Islamic communication today is how. Delivering valid and ethical da'wah messages in the midst of information flows that are often inaccurate (Andini et al., 2024). Therefore, strengthening Islamic communication ethics is needed to avoid the spread of information that is not in accordance with religious teachings.

An important aspect of Islamic communication ethics is the response to the challenge of misinformation. In this context, communication ethics require preachers and scholars to educate the public in recognising and counteracting misinformation. Training that focuses on digital da'wah communication skills remains a solution to encourage better mastery of social media in conveying correct information (Suryani et al., 2024). In addition, the role of parents and educators in providing ethical guidance on online behaviour is crucial in building strong character among the younger generation (Irmayanti & Grahani, 2023).

From an Islamic perspective, communication ethics is not just about conveying the right information, but also about the manner and intention behind the communication. In the Islamic tradition, it is important to ensure that every form of communication promotes compassion, unity and empathy. This is important amidst the increasing polarisation and tensions that often arise due to misinformation on social media. As research shows, a friendly

and ethical approach can help reduce tensions and open constructive dialogue in digital environments (Huda et al., 2023).

In conclusion, Islamic communication ethics plays a crucial role in responding to misinformation in the digital era. Not only as a tool to convey the truth, but also as a moral guide in communication. Efforts to improve digital literacy among Muslim communities, accompanied by an ethical approach to communication, can help produce a more critical and educated society that is more resistant to misinformation (Taptajani et al., 2023; Ramadhan & Eriyanto, 2024).

4. Model of Digital Da'wah Strategy Responsive to the Post-Truth Era

Integrate the findings of the previous themes to build a conceptual model of digital da'wah that is adaptive to the dynamics of the post-truth era. In the context of the post-truth era, the spread of Islamic teachings through digital platforms requires the development of effective and ethical responsive da'wah strategies. This era, characterised by the rapid flow of information and increased susceptibility to misinformation, demands a nuanced da'wah approach that utilises technological advancements while adhering to core Islamic principles.

Central to effective digital da'wah is the need for strategic communication that resonates with contemporary audiences, particularly the millennial and Generation Z demographics. As outlined by Octaviani, the construction of digital da'wah communication strategies that focus on the nuances of millennial engagement can significantly increase the acceptance and impact of Islamic teachings (Octaviani, 2022). Similarly, a study by Marlina and Ulya emphasises the importance of adapting da'wah strategies to incorporate artificial intelligence (AI) tools, which can help tailor messages to diverse cultural contexts while remaining aligned with Islamic values (Marlina & Ulya, 2024).

Integration AI in communication strategy can facilitate a more personalised and engaging approach to da'wah in the digital space, allowing preachers to connect more deeply with their audiences. Furthermore, maintaining ethical considerations in digital da'wah is of paramount importance, especially in an environment rife with misinformation

D. CONCLUSIONS AND SUGGESTIONS

Digital da'wah strategies in the post-truth era demand an adaptive, ethical and Islamic literacy-based approach to address the increasingly complex challenges of disinformation. Digital dynamics have changed the way da'wah is delivered-more interactive, faster and wider-but also vulnerable to the spread of misleading content

In this context, Islamic digital literacy becomes the main foundation in building the information resilience of the ummah, while Islamic communication ethics serve as moral guidelines in delivering correct, wise and responsible da'wah messages. A da'wah strategy that integrates these two aspects will help create a Muslim society that is more critical, digitally savvy and resilient to the negative influences of the post-truth era.

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