

Woman's Da'wah Communication Strategies for Generation Z: A Study of Viral Cultural Phenomena on Social Media

Riski Hardianti Saputri¹, Endang Rahmawati^{2*}, Suhadah³

¹²³Islamic Communication and Broadcasting Study Program, Muhammadiyah University of Mataram, Indonesia

era.justmine@ummat.ac.id

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ABSTRACT

The development of digital communication technology has brought significant changes to contemporary da'wah practices, particularly through the use of social media, which has become the main space for interaction for Generation Z. This condition opens up wider opportunities for young female preachers to convey Islamic messages through various digital platforms. However, the rise of viral culture on social media also presents challenges in maintaining the authenticity of religious messages while adapting them to the ever-evolving dynamics of digital culture. Therefore, this study aims to analyze the communication strategies used by Generation Z female preachers in responding to viral culture on social media without compromising the authenticity of Islamic preaching messages. This study uses a descriptive qualitative approach with content analysis methods on seven preaching contents published by Dinda Ibrahim through the Instagram platform. Data were collected through documentation techniques on digital content and analyzed using the Miles and Huberman data analysis model, which includes the stages of data collection, data reduction, data presentation, and conclusion drawing. The results of the study show three main strategies for digital da'wah, namely the internalization of moral values through contextual narratives and dialogic communication, the development of digital authenticity and credibility through consistency of values and emotional closeness with the audience, and the use of visual aesthetics as a language of da'wah through the use of humor, cosplay, and curated visual packaging. These findings indicate that the integration of moral narratives, authentic communication, and visual aesthetics keeps digital da'wah relevant and effective for Generation Z audiences.

1. INTRODUCTION

The transformation of information technology has brought fundamental changes to the practice of preaching in the digital age (Abdurrahman et al., 2023). In the past, preaching activities were mostly carried out through conventional channels such as majelis taklim (religious gatherings), mosque pulpits, and print media. However, the development of digital technology has encouraged a shift in preaching practices by utilizing social media as the main means of spreading Islamic teachings. Various digital platforms such as Instagram, YouTube, and TikTok have now become effective communication media for expanding the reach of da'wah messages beyond geographical and generational boundaries (Rani et al., 2025). In this context, the younger generation, especially Generation Z, has a significant role not only as recipients of messages but also as active participants who produce and disseminate religious content through creative and contemporary forms of communication (Megannanda et al., 2025). Therefore, social media does not only function as a technological tool, but also as a cultural space that influences the formation of religious

understanding, moral values, and religious identity of the younger generation in the digital era (Julia et al., 2024). The emergence of young female preachers on social media is an important phenomenon in the development of contemporary Islamic preaching practices. Until now, the discourse of preaching has tended to be dominated by male figures, but the digital era has opened up a wider space for women to actively participate as communicators of Islamic values (Rahmawati et al., 2025). Female preachers from Generation Z are increasingly utilizing platforms such as Instagram, TikTok, and YouTube to convey religious messages with an approach that is communicative, relevant, and easily accepted by young people. Through a narrative, empathetic communication style that is close to everyday experiences, these female preachers are helping to shape a more inclusive religious discourse that is in tune with the realities of contemporary society (Ramadhani et al., 2025). On the other hand, the development of viral culture on social media also has a significant influence on how information is produced, disseminated, and interpreted in the digital space (Septriawan, 2024). In this context, the success of a message is often measured by its popularity and its ability to attract widespread public attention (Daffie et al., 2023). The phenomenon of viral culture does open up opportunities for preachers to expand the reach of their messages to a wider audience in a relatively short time. However, this condition also raises concerns about the potential shift in the orientation of preaching, which emphasizes popularity and image rather than the delivery of substantive Islamic values (Sumardi et al., 2025). Therefore, preachers are required to be able to formulate appropriate communication strategies so that their messages remain based on Islamic ethical values while remaining relevant to the ever-evolving dynamics of digital culture (Andayani et al., 2025). Among various social media platforms, Instagram has become one of the most widely used media by Generation Z as a means of communication and self-expression in the digital space (Hana et al., 2023). The visual characteristics of Instagram, coupled with various interactive features such as Reels, Stories, captions, and comment sections, provide opportunities for users to convey messages concisely yet attractively (Angeluci et al., 2022). This emphasis on visual communication is in line with Generation Z's media consumption patterns, which tend to favor content that is short, visually appealing, and easy to understand (Muhammad, 2018). Captions and comments encourage dialogue and community engagement, allowing users to express their opinions and share experiences, thus playing an important role in building moral discourse (Pratiwi, 2024).

Through these features, Instagram has not only become a means of disseminating information, but also opens up space for interaction, dialogue, and community engagement among its users (Budiman et al., 2024). In addition, the algorithm system on this platform also strengthens the dissemination of content with high engagement levels, enabling messages, including religious messages, to spread more widely and quickly within the digital community (Keye, 2021). One example of a Generation Z female preacher who uses Instagram as a medium for preaching is Dinda Ibrahim. Through the content she uploads, she conveys Islamic messages with a gentle, communicative approach that is relevant to the lives of young people. The style of preaching often emphasizes moral reflection, ethical behavior, and the relevance of Islamic values in everyday life. By combining visual elements, concise captions, and interesting storytelling techniques, the preaching content is able to attract attention and increase audience engagement (Roslan et al., 2024). In addition, the use of aesthetic visuals and narratives that are close to the experiences of the younger generation strengthens the emotional connection between the dai and the audience, thereby facilitating the dissemination of moral messages among social media users (Nurhasanah et al., 2023). This phenomenon shows that female dai can effectively utilize digital media to convey religious messages that are in line with the communication culture of Generation Z (Putri et al., 2025). Previous studies have highlighted the importance of digital media in shaping communication patterns and spreading values among Generation Z, including in the context of Islamic preaching (Choirin et

al., 2024). A number of studies have examined digital da'wah practices through social media and emphasized the effectiveness of online platforms in expanding the reach of religious messages. However, most of these studies still focus on male da'wah figures, such as Gus Iqdam, and rarely discuss the role of female da'wah figures in digital da'wah communication (Ana et al., 2023). Furthermore, research that specifically examines how female dai from Generation Z develop communication strategies to deal with the dynamics of viral culture on social media is still very limited. This condition shows a gap in academic studies related to the role and communication strategies of young female dai in contemporary digital da'wah practices. Based on the above description, this study aims to examine the communication strategies used by Generation Z female preachers in responding to viral culture on social media. Understanding these strategies is important because it can provide an overview of how religious messages can still be conveyed in a meaningful and authentic way amid the ever-evolving dynamics of digital communication. In addition, this study is also expected to contribute to the development of Islamic communication studies by highlighting the role of women in digital da'wah practices and expanding the academic discourse on religious communication in the context of social media culture. Therefore, this study seeks to answer the following research question: How do Generation Z female dai build communication strategies in responding to viral culture on social media while maintaining the authenticity of Islamic da'wah messages?

2. METHODS

This study applies a descriptive qualitative approach with content analysis to examine the communication strategies used by Generation Z women in responding to viral cultural phenomena on social media. The subject of this study is Dinda Ibrahim, a female preacher who is active on the Instagram platform and is known for her da'wah content that highlights the themes of faith, morals, and Islamic values. The focus of the study is on content with a moral theme that is presented through various forms of digital publications. Dinda Ibrahim was chosen as the research subject based on the uniqueness of her reflective and contextual delivery style, characterized by light speech and attractive visuals. In addition to her role as a preacher, Dinda Ibrahim is also known as a celebrity Instagrammer and content creator with around 185 thousand followers on Instagram, and is active as a speaker at various seminars and religious activities. Her digital popularity, social credibility, and adaptive ability to blend preaching values with modern lifestyles make Dinda Ibrahim relevant for in-depth study in the context of Generation Z women's preaching communication strategies on social media. Data collection was conducted by tracing the content of Dinda Ibrahim's preaching on Instagram, including text, images, and videos related to the theme of morals. In addition, this study also utilized secondary sources in the form of scientific journals, articles, and books relevant to preaching communication strategies and viral cultural phenomena on social media. The collected data was analyzed using the four stages of Miles and Huberman, namely data collection, data reduction, data presentation, and conclusion/verification, so that the research results were presented in a systematic, in-depth, and accountable manner. To facilitate the reader's understanding of the data analysis process, the following chart is included in Figure 1.



Figure 1. Data Collection Process

Figure 1 illustrates the stages of the data analysis process using the Miles and Huberman analysis model.

This process begins with data collection, which involves gathering relevant information from Dinda Ibrahim's preaching content on Instagram and supporting literature sources. Next, data reduction is carried out to select, focus, and simplify data directly related to preaching communication strategies and viral cultural phenomena. The next stage is data presentation, where the reduced information is systematically organized so that the communication patterns and dakwah strategies applied can be understood more comprehensively. The final stage is drawing conclusions or verification, which is done by interpreting the research findings and relating them to communication theory and the dynamics of viral culture developing among Generation Z. This study focuses on analyzing the communication strategies used by Dinda Ibrahim in constructing da'wah messages that are in line with the characteristics of Generation Z amid the viral culture trend. This study examines the process of internalizing Islamic values in da'wah content that is creatively packaged to remain relevant to the dynamics of digital culture. The research focuses on three main aspects, namely the internalization of moral values in viral culture, the digital authenticity and credibility of Generation Z women's da'wah, and visual aesthetics as a language of da'wah in the viral era. These three aspects form the basis of the analysis to understand how Dinda Ibrahim combines spiritual values with modern visual expressions, so that the da'wah message conveyed is contextual, light, and easily accepted by young audiences. These aspects are considered important because they illustrate the creative and adaptive dynamics of digital preaching, while also revealing new dimensions in the practice of Generation Z women's preaching communication on social media, which has rarely been studied scientifically.

3. RESULTS AND DISCUSSION

1. Internalization of moral values in viral culture

With the development of digital da'wah, spreading moral values through content on social media has become a crucial strategy for fostering religious awareness among the younger generation. The first content discussing the theme of etiquette in receiving praise from an Islamic perspective represents a strategy for internalizing moral values through a communication approach that is in line with the characteristics of Generation Z. In her presentation, Dinda Ibrahim did not use a conventional lecture format that is formal and instructive, but instead applied a casual dialogue format that resembles a conversation between peers (Ghiam & Loftus, 2019). The choice of the theme of etiquette in receiving praise shows sensitivity to social dynamics in the digital space, particularly the phenomenon of showing off and the need for social validation through interactions such as likes and comments. By contextualizing the values of humility and modesty into the daily experiences of young audiences, this content is able to instill moral values persuasively without coming across as patronizing or moralistic. In general, packaging content that follows viral cultural patterns allows Islamic moral values to be transformed into a communicative and contextual form. The internalization of values is not conveyed through rigid normative narratives, but rather through light language and situations that are close to the daily reality of the audience, so that da'wah can adapt to the dynamics of popular culture without losing the substance of its teachings. A similar approach is also seen in the second piece of content, which addresses the theme of manners and ethics of love in Islam. This content uses the casual communication style characteristic of Generation Z, utilizing popular terms and cultural references relevant to a young audience. Dinda Ibrahim discusses romantic relationships in a persuasive and non-judgmental manner, while still clearly conveying Islamic values. This strategy demonstrates an understanding of the psychological characteristics of Generation Z, who need space for emotional expression as well as moral guidance in social interactions (Al-hikmah, 2024). By balancing openness and the preservation of Islamic values

through empathetic narratives and concrete examples, this content effectively internalizes moral values without causing resistance from the audience.

The application of a similar strategy can also be seen in the third piece of content, which discusses moral education in the phenomenon of silent love through the viral cosplay format, demonstrates an adaptive and progressive innovation in da'wah communication strategies. The use of cosplay as a form of popular cultural expression represents an effort to adapt to viral trends developing on social media, particularly Instagram Reels, so that the content has the potential for wider reach (Putra, 2025). In this context, Dinda Ibrahim not only uses viral formats as a means of increasing visibility, but also creatively integrates da'wah messages into entertaining narratives. The theme of silent love, which is close to the emotional experiences of the younger generation, allows spiritual values such as patience, sincerity, and trust in God to be internalized and conveyed persuasively without reducing the appeal of the content. The internalization of moral values is also evident in the fifth piece of content discusses thaharah education for boarding house children, emphasizing the difference between the concepts of clean and pure. It represents a communication strategy that integrates the internalization of moral values with the development of digital authenticity and the credibility of Generation Z women's da'wah. The choice of the topic of thaharah shows sensitivity to the practical needs of young people who live independently and often face limitations in their understanding of fiqh in their daily lives (Hikmah et al., 2025). With clear audience segmentation, this content presents technical religious material through simple language and practical examples, so that complex knowledge can be understood contextually. Another aspect of the internalization of moral values is also evident in the seventh piece of content, which raises criticism of patriarchal practices and calls for cooperation within the household, reflects Dinda Ibrahim's courage in raising sensitive social issues that are relevant to the contemporary context of Generation Z. The communication strategy used emphasizes the internalization of moral values in domestic relationships, particularly the values of justice, empathy, and cooperation as the foundation of husband-wife relations (Qotrunnada et al., 2025). These findings show that young female preachers are increasingly utilizing digital spaces to articulate a more egalitarian interpretation of Islam and challenge discriminatory practices that are often legitimized by certain religious interpretations. The authenticity and credibility of the preaching in this content is reinforced by Dinda Ibrahim's position as a young woman who has direct experience and involvement with the issues discussed, thus giving her strong moral authority. The explicit use of references to the Qur'an and hadith also confirms that the criticism presented is based on authentic Islamic teachings, not merely personal views. The communication strategy applied by Dinda Ibrahim shows an effort to instill Islamic moral values through an approach that adapts to the digital culture of Generation Z. The message is not delivered through formal, one-way lectures, but through dialogic communication that utilizes popular cultural references and viral content formats that are familiar to young audiences. This approach allows moral values such as humility, ethics in relationships, patience, and practical fiqh understanding to be conveyed persuasively without sounding patronizing. Thus, the integration of Islamic values with communication strategies that are contextual to social media culture is an important factor in supporting the internalization of morals in digital da'wah among Generation Z.

2. Digital authenticity and credibility of Generation Z women's preaching

The increase in authenticity and credibility of preaching is reflected in the fifth piece of content discusses thaharah education for boarding house children, emphasizing the difference between the concepts of clean and pure. The aspects of authenticity and credibility of da'wah are built through the creator's honest and humble presentation of themselves, namely by acknowledging the limitations

of knowledge that are also experienced by the audience (Al-bayanuni, 2025). This approach also emphasizes the importance of authenticity in building the trust of digital audiences, especially Generation Z. In addition, the delivery of material accompanied by detailed explanations and consistency with the digital persona displayed strengthens the credibility of the communicator. The consistency of values and communication style is an important factor in building audience trust amid the proliferation of performative religious content on social media. Authenticity in digital preaching is not only strengthened by the presentation of applicable religious material, but also through the representation of religious identity that is in harmony with the visual culture of Generation Z. This is reflected in the sixth content, which highlights Islamic romantic motivation through the visual aesthetics of Generation Z Muslim women, represents the integration of digital authenticity and visual aesthetics as a medium for da'wah. Packaging the theme of romanticism within the framework of Islamic values shows that religiosity does not have to negate the emotional and aesthetic dimensions of life, but can instead coexist harmoniously. This approach is in line with the trends of modest fashion and modest living among young Muslim women, where religious expression is manifested through active participation in modern culture while remaining grounded in Islamic values (Azzahra et al., 2026).

The credibility of Generation Z women's preaching is also strengthened by their courage to discuss social issues that are close to the realities of their audience's lives. In this context, the seventh piece of content, which raises criticism of patriarchal practices and calls for cooperation within the household, reflects Dinda Ibrahim's courage in raising sensitive social issues that are relevant to the contemporary context of Generation Z. This content marks the peak of a progressive and responsive digital da'wah strategy to social dynamics, particularly in highlighting patriarchal practices that are not in line with the principles of justice and partnership in Islamic teachings. Through this approach, da'wah is positioned not only as a means of conveying normative teachings, but also as a space for critical Islamic discourse on established social practices. The communication strategy applied by Dinda Ibrahim emphasizes honesty, consistency of values, and closeness to the audience's experiences in building trust in the digital space. The delivery of religious messages through an authentic approach, supported by visual aesthetics that are in line with the culture of young Muslim women and the courage to raise social issues, shows that digital da'wah not only serves as a means of delivering teachings, but also as a space for religious discourse that is responsive to social dynamics. This approach strengthens the credibility of the communicator while encouraging the involvement of Generation Z audiences in understanding the da'wah message.

3. Visual aesthetics as a language of preaching in the viral era

The development of viral culture on social media has encouraged the use of visual aesthetics as a strategic approach in religious communication. In this context, the fourth piece of content, which highlights Generation Z's response to marriage pressure through humor and cosplay, marks a shift in focus towards the use of visual aesthetics as a language of preaching in the era of viral culture. The issue of marriage pressure reflects the social reality often experienced by young people, especially women, in the context of Indonesian culture, which is still laden with expectations of marriage at a certain age. Through the use of humor and cosplay, Dinda Ibrahim creates a more relaxed and non-intimidating space for discussing sensitive issues. The visual aesthetics, through the selection of costumes, visual layout, and careful packaging, serve not only as an attraction but also as a medium of nonverbal communication that reinforces the message. Rachmi (2024) findings indicate that the combination of visual and verbal elements enhances audience recall of the message, suggesting that strengthening visual aesthetics in da'wah content has the potential to enhance the effectiveness of conveying Islamic values. The findings in the sixth content show that the visual aesthetics in this

content are curated through the selection of modest yet fashionable clothing, attractive visual backgrounds, and text layout that supports the message. This shows that the visual representation of Muslim women can serve as visual da'wah to challenge the assumption that religiosity is incompatible with modernity (Haya et al., 2025). Additionally, the aspect of authenticity is reflected in the balance between aspirational content and emotional closeness, where motivational messages are conveyed without ignoring the realities of the challenges faced by the audience. Visual aesthetics as a language of preaching in the viral era, it can be concluded that the use of humor, cosplay, and planned visual packaging makes visual aesthetics an effective means of communication for Generation Z. Visual elements such as clothing, visual layout, and text presentation not only serve as attractions, but also strengthen the delivery of Islamic messages through nonverbal communication. This shows that visual aesthetics can be utilized as a da'wah strategy that is relevant to social media culture while reflecting that religiosity can be expressed in harmony with modern values.

In general, the communication strategy applied by Dinda Ibrahim reflects a comprehensive understanding of the digital media ecosystem and the psychographic characteristics of Generation Z audiences. Effective digital communicators are able to combine elements of authenticity, emotional closeness, and aspirational content in a balanced manner. The diversity of content presented, both in the form of education and entertainment, while maintaining consistency in the values conveyed, plays a significant role in sustaining audience engagement. This is in line with the view that emphasizes the importance of content diversity as a strategy in building audience loyalty on social media. In addition, this da'wah strategy demonstrates an awareness of algorithmic mechanisms and the dynamics of social media virality through the use of popular content formats, trending audiovisual elements, and planned upload times (Amir et al., 2025). However the use of these viral mechanisms is not solely aimed at increasing engagement metrics, but is maximized as a medium for delivering substantive da'wah messages. This approach confirms that content that combines entertainment and information tends to have a higher level of effectiveness. Within the framework of participatory culture, digital media also opens up space for audiences to play an active role in the process of distributing and interpreting religious messages (Kasir et al., 2024). From a gender perspective, the preaching carried out by Dinda Ibrahim as a female preacher presents a distinctive approach through an emphasis on empathy, emotional intelligence, and spirituality that is applicable in everyday life (Aziza et al., 2024). This shows that Muslim women are increasingly playing an active role in asserting their religious authority in the digital space as an alternative to religious structures that have tended to be patriarchal (Firdausi, 2025). In a broader context, digital media can be understood as a relatively democratic space, which allows for the renegotiation of religious authority while opening up opportunities for more inclusive participation in contemporary Islamic discourse (Sari, 2025). The results of the analysis of seven video sermons uploaded via the Instagram account @dinda_ibrahiim between October 21, 2025, and December 6, 2025, show a structured effort to internalize Islamic moral values through a viral cultural approach that is in line with the characteristics of Generation Z. Based on this analysis, the research findings were then grouped into several main themes that represent the patterns of digital da'wah strategies used. The mapping of these findings is presented in Figure 2.

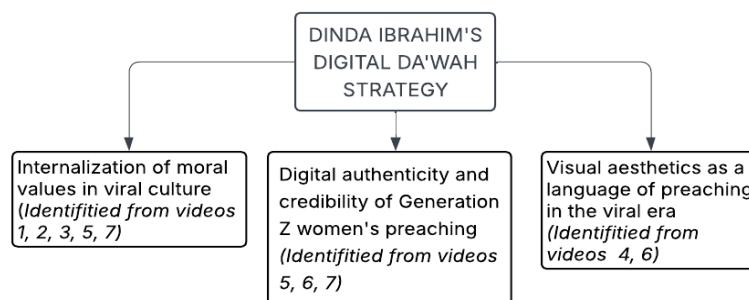


Figure 2. Mapping of Findings on Dinda Ibrahim's Digital Da'wah Strategy

Figure 2 shows that the digital da'wah strategy carried out by Dinda Ibrahim through Instagram content can be classified into three main themes. First, the internalization of moral values in viral culture, which is evident through a number of content pieces that present moral education with narratives that are close to the daily experiences of the audience. Second, the strengthening of digital authenticity and the credibility of Generation Z women's da'wah, which is reflected in the authentic delivery of religious messages that are in line with the social reality of the audience. Third, the use of visual aesthetics as a language of preaching in the viral era, demonstrated through the use of visual elements, humor, and creative packaging in delivering Islamic messages. These three themes indicate that digital preaching not only serves as a medium for conveying religious teachings but also as a communication strategy that is adaptive to the dynamics of social media culture among Generation Z.

4. CONCLUSION

Based on the results of this study, it can be concluded that the da'wah communication strategies used by the Instagram account @dinda_ibrahiim demonstrate a strong adaptation to the characteristics of Generation Z in the context of viral social media culture. The findings indicate three main strategies in digital da'wah communication: the internalization of islamic moral values through contextual and dialogical narratives, the development of digital authenticity and credibility through consistent values and emotional closeness with the audience, and the use of visual aesthetics as a language of da'wah through creative visual presentation and viral content formats. The consistency of themes, the development of digital authenticity, and the courage to raise sensitive social issues demonstrate the effectiveness of da'wah as a space for dialogue on values that are in line with the realities of young audiences' lives. However, there are still significant gaps in research, particularly regarding the limitations of studies on audience acceptance, the long-term influence of digital da'wah on the formation of religious attitudes and behavior, and the dynamics of the relationship between visual aesthetics, social media algorithms, and the potential commodification of da'wah messages. Therefore, further research should focus on studies of Generation Z audience reception, longitudinal studies on the transformation of religious values due to exposure to digital da'wah, and intersectional analyses of women's da'wah, religious authority, and the negotiation between Islamic values and popular culture in the social media space.

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