

Online Da'wah Media Management Strategy in the Social Media Era: A Case Study of Dutaislam.or.id

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ABSTRACT

The development of social media has changed the production, distribution, and consumption of Islamic messages in the digital public sphere. This transformation creates challenges for website-based online da'wah media because public attention increasingly shifts to social media platforms that are fast, visual, interactive, and algorithm-driven. This article analyzes the management strategy of Dutaislam.or.id as an online da'wah medium in responding to the social media era. This study uses a qualitative case study method based on digital observation of the Dutaislam.or.id website, documentation of selected rubrics and articles, examination of connected social media channels, and limited interviews with media managers. The findings show that Dutaislam.or.id does not abandon the website as the main basis of digital da'wah. The website is positioned as a center for content production, Islamic knowledge archives, and the strengthening of Ahlussunnah wal Jamaah narratives, while social media are used for distribution, amplification, interaction, and audience expansion. This strategy indicates that adaptation to the social media era does not always require full migration to social platforms, but can be carried out through the integration of websites as content centers and social media as distribution spaces.

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1. INTRODUCTION

The development of digital media has significantly transformed the landscape of Islamic da'wah. In the pre-digital period, da'wah was generally carried out through sermons, religious gatherings, printed publications, radio, and television. However, the expansion of internet-based communication has opened a new space for Islamic messages to be produced, circulated, and consumed through online platforms. Websites, online news portals, blogs, and social media have become important instruments for Muslim individuals, Islamic organizations, and religious communities to disseminate Islamic teachings, respond to public issues, and build religious identity in the digital public sphere. This transformation shows that da'wah is no longer limited to physical religious spaces, but also takes place in mediated and networked environments.

The rise of social media has further changed the character of digital da'wah. Platforms such as Facebook, Instagram, YouTube, Twitter, TikTok, and Telegram enable religious messages to circulate faster, reach wider audiences, and invite more immediate public responses. Social media allow da'wah content to be packaged in various formats, including short texts, visual posters, memes, short videos, live streaming, and interactive discussions. This condition has encouraged Islamic da'wah actors to adjust their communication strategies to the logic of digital platforms. Campbell (2013) explains that digital religion should be understood as the intersection between online and offline religious practices, where religious authority, community, identity, and practice are negotiated through digital media. In this context, social media are not merely technical channels, but also cultural spaces that shape how religious messages are constructed and received.

However, the dominance of social media also creates challenges for website-based online da'wah media. The attention of digital audiences tends to move toward platforms that offer speed, visual attraction, interactivity, and algorithmic personalization. This shift can weaken the position of websites as the main source of religious information if online media managers are unable to integrate their content with social media circulation. At the same time, websites still have strategic functions that are not fully replaced by social media. Websites provide a more stable space for long-form content, systematic rubrics, editorial control, search engine optimization, digital archives, and institutional identity. Therefore, the problem faced by online da'wah media is not simply whether they should move to social media, but how they can manage the relationship between websites and social media in order to maintain relevance, credibility, and audience reach.

Previous studies on digital religion and Islamic communication have shown that digital media reshape religious authority, community formation, and Islamic discourse. Hjarvard (2008) argues that the mediatization of religion causes religious institutions and actors to increasingly operate within the logic of media. Cheong (2017) highlights that digital communication affects the construction and negotiation of religious authority. In the Indonesian context, studies have also shown that the internet and social media have become important arenas for Islamic expression, public piety, religious contestation, and ideological debate (Bunt, 2018; Hew, 2018; Lim, 2017; Slama, 2018). These studies provide an important foundation for understanding the broader transformation of Islamic communication in digital environments.

Nevertheless, many studies on digital da'wah tend to focus on social media platforms, religious influencers, YouTube preachers, or institutional Islamic accounts. Less attention has been given to website-based online da'wah media and how their managers respond to the increasing dominance of social media. This gap is important because online da'wah media have different characteristics from individual social media accounts. They operate through editorial structures, content categories, institutional identity, contributor networks, and long-term digital archives. Therefore, studying website-based online da'wah media can offer a more comprehensive understanding of how Islamic messages are managed professionally in the digital ecosystem.

This article focuses on Dutaislam.or.id as a case study of website-based online da'wah media in Indonesia. Dutaislam.or.id is selected because it represents an Islamic online medium that combines religious, social, and national narratives through digital publication. It is also relevant because the website does not only function as a channel for religious information, but also as a space for constructing Islamic moderation, Ahlussunnah wal Jamaah identity, and responses to religious issues in Indonesian society. In the social media era, the position of Dutaislam.or.id becomes interesting to examine because it must maintain the website as a content center while also responding to the changing habits of audiences who increasingly consume religious information through social media platforms.

Based on this background, this study addresses three main questions. First, how is Dutaislam.or.id positioned as website-based online da'wah media in the social media era? Second, what strategies are used by the managers of Dutaislam.or.id to respond to the changing pattern of religious information consumption? Third, what are the implications of these strategies for the management model of online da'wah media in Indonesia? These questions are important to answer in order to understand the

adaptive strategies of Islamic online media in maintaining their relevance amid the rapid development of social media.

This article aims to analyze the management strategy of Dutaislam.or.id in facing the social media era. More specifically, it seeks to describe the position of the website in the digital da'wah ecosystem, identify the strategies used by media managers in producing and distributing da'wah content, and explain the relationship between website-based publication and social media circulation. By doing so, this article contributes to the study of digital da'wah by showing that the adaptation of online Islamic media does not always mean abandoning websites and fully migrating to social media. Instead, website-based online da'wah media can develop an integrative strategy that places the website as the center of content production and social media as the space of distribution, amplification, and audience engagement.

2. METHODS

This study uses a qualitative approach with a case study design. A qualitative approach is considered appropriate because this research seeks to understand the meaning, practice, and strategy of online da'wah media management in a specific digital context rather than to measure variables statistically (Creswell & Poth, 2018; Denzin & Lincoln, 2018). The case study design is used because the research focuses on Dutaislam.or.id as a particular case of website-based Islamic online media that operates in the broader social media ecosystem. A case study enables the researcher to examine a contemporary phenomenon in depth by considering its context, actors, documents, digital traces, and communication practices (Stake, 1995; Yin, 2018).

Dutaislam.or.id was selected purposively because it represents an Islamic online medium that maintains a website as its main publication platform while also using social media channels for content distribution and audience engagement. The selection of this case was based on three considerations. First, Dutaislam.or.id has a clear Islamic da'wah orientation and consistently produces religious, social, and national narratives in digital form. Second, it has an editorial structure and media management pattern that distinguish it from individual da'wah accounts on social media. Third, it provides an important example of how website-based da'wah media respond to the changing media ecology in which audiences increasingly access religious information through social media platforms.

The primary data in this study consist of digital texts, visual materials, platform practices, and management narratives related to Dutaislam.or.id. The data were collected from four main sources: official website content, social media channels connected to Dutaislam.or.id, digital documentation, and interviews with media managers. Website data include selected articles, rubrics, editorial information, profile pages, and other relevant pages published or accessible up to December 2023. Social media data include selected posts, captions, visual materials, links, and audience interaction patterns on platforms connected to Dutaislam.or.id. Documentation data include screenshots, publication archives, hyperlink patterns, and publicly available information related to the media's organizational identity. Interview data were obtained through semi-structured interviews with selected media managers to understand editorial considerations, distribution strategies, audience management, and challenges in the social media era.

The use of digital observation follows the logic of online qualitative research and digital ethnography, which emphasize the importance of observing digital practices, platform environments, online interactions, and mediated cultural meanings (Hine, 2015; Kozinets, 2015; Markham, 2013; Pink et al., 2016). In this study, digital observation was conducted by systematically examining how Dutaislam.or.id produces, categorizes, archives, and distributes da'wah content through its website and connected social media channels. The observation did not only focus on the content itself, but also on the relationship between website-based publication and social media circulation. This is important because digital da'wah cannot be understood only as textual communication, but also as a platformed practice shaped by media affordances, audience behavior, and distribution mechanisms (boyd, 2010; Bucher, 2018; Couldry & Hepp, 2017; van Dijck et al., 2018).

The data collection process was carried out in several stages. First, the researcher mapped the digital presence of Dutaislam.or.id by identifying its website structure, rubrics, editorial information, and social media channels. Second, the researcher selected relevant website articles and social media posts that reflected da'wah messages, religious moderation, Ahlussunnah wal Jamaah narratives, responses to public issues, and content distribution strategies. Third, the researcher documented patterns of content management, including article format, headline style, hyperlink use, visual packaging, and cross-platform distribution. Fourth, semi-structured interviews were conducted with media managers to clarify the internal logic behind content production, editorial decisions, audience targeting, and the use of social media. This combination of digital observation, documentation, and interviews strengthens the validity of the data through methodological triangulation (Denzin, 1978; Flick, 2018; Patton, 2015).

Table 1. Research Data Sources

No.	Data Source	Type of Data	Function in the Study
1	Dutaislam.or.id website	Articles, rubrics, editorial pages, profile pages, and archives	To identify the identity, content structure, editorial orientation, and website-based da'wah strategy
2	Connected social media channels	Posts, captions, visuals, links, and interaction patterns	To examine the role of social media in distributing and amplifying da'wah content
3	Digital documentation	Screenshots, hyperlinks, publication archives, and public information	To support the analysis of digital traces and media management practices
4	Media manager interviews	Narratives on editorial policy, content production, distribution, and challenges	To understand the internal strategy of online da'wah media management

The data were analyzed using qualitative content analysis and thematic analysis. Qualitative content analysis was used to examine the meanings, categories, and patterns contained in website articles, rubrics, and social media posts (Krippendorff, 2019; Schreier, 2012). Thematic analysis was used to identify recurring themes related to media strategy, content production, distribution, audience engagement, and the relationship between website and social media (Braun & Clarke, 2006, 2021). The analysis was conducted through four steps: data reduction, data categorization, thematic interpretation, and conclusion drawing. These steps are in line with the interactive model of qualitative data analysis, which includes data condensation, data display, and conclusion drawing or verification (Miles et al., 2014).

To ensure the credibility of the findings, this study applied source triangulation and technique triangulation. Source triangulation was conducted by comparing data from the website, social media channels, digital documentation, and interviews. Technique triangulation was conducted by combining digital observation, documentary analysis, and semi-structured interviews. The interpretation was also carried out reflectively by considering the position of Dutaislam.or.id as both a religious communication medium and a digital media organization. This reflective position is important because online da'wah media operate not only within the logic of Islamic communication, but also within the logic of digital platforms, audience attention, searchability, and content circulation.

Since the researcher is also involved in the management of the studied media, this study applies a reflexive approach to reduce the possibility of subjective bias. The researcher used reflective notes to distinguish between personal experience, managerial interpretation, and documented digital data. This position is not treated as a weakness, but as an opportunity to understand the internal logic of online da'wah media management more deeply, while still maintaining analytical distance through triangulation between website data, social media documentation, and interview narratives. Reflexivity is important in qualitative research because the researcher's position can shape access, interpretation, and meaning-making in the research process (Berger, 2015; Finlay, 2002; Tracy, 2020).

The scope of this study is limited to Dutaislam.or.id and its digital media practices up to the end of 2023. Therefore, this article does not aim to generalize all Indonesian online da'wah media. Instead, it provides an in-depth understanding of one case that can contribute to broader discussions on digital da'wah, Islamic online media management, and the adaptation of website-based religious media in the social media era.

3. FINDINGS AND DISCUSSION

Dutaislam.or.id as Website-Based Online Da'wah Media

Dutaislam.or.id represents a form of Islamic online media that places the website as the main basis of digital da'wah publication. Unlike individual social media accounts that usually depend on personal charisma, short-form content, and platform visibility, Dutaislam.or.id operates through a more organized media logic. It has editorial identity, content categories, contributor networks, publication routines, and digital archives. This characteristic shows that online da'wah media should not be understood merely as religious messages uploaded to the internet, but as an organized communication practice that involves editorial decision-making, content management, audience targeting, and technological adaptation.

The existence of Dutaislam.or.id also shows the continuing relevance of websites in the social media era. Although social media platforms have become dominant channels for religious expression and digital interaction, websites still provide several important functions. First, websites enable more systematic content organization through rubrics and archives. Second, websites allow the production of long-form religious articles that cannot always be accommodated by the short, fast, and visual logic of social media. Third, websites strengthen media identity because they are more stable and institutionally controlled than social media accounts. Fourth, websites support searchability through search engines, allowing religious content to remain accessible beyond the short life cycle of social media feeds. These functions are important because digital da'wah requires not only speed and visibility, but also continuity, credibility, and documentation.

In the broader context of digital religion, the position of Dutaislam.or.id can be understood as part of the transformation of religious communication in networked environments. Campbell (2013) argues that digital religion is formed through the interaction between online and offline religious practices, where authority, identity, community, and religious experience are negotiated through digital media. Hjarvard (2008) also explains that the mediatization of religion makes religious actors increasingly operate according to the logic of media. In this context, Dutaislam.or.id does not only transmit Islamic messages, but also adapts religious communication to the logic of online publication, headline construction, content categorization, visual support, hyperlinking, and cross-platform distribution.

The website-based character of Dutaislam.or.id is also important because Islamic communication in Indonesia has increasingly become part of a contested digital public sphere. Digital platforms enable Islamic messages to circulate rapidly, but they also intensify competition among religious narratives, ideological claims, and identity-based mobilization. Lim (2017) notes that Indonesian social media can strengthen both civic participation and ideological polarization. Hew (2018) also shows that social media in Indonesia has become a space for expressing piety, identity, and religious authority. In such a context, online Islamic media such as Dutaislam.or.id play an important role in producing religious narratives that are not only theological, but also social, cultural, and national.

Based on digital observation and official documentation, Dutaislam.or.id tends to combine three main orientations: Islamic da'wah, Ahlussunnah wal Jamaah identity, and national commitment. The website states its early presence as an online medium for Islamic publication and provides public editorial information that includes roles related to editorial work, social media administration, web management, design, online marketing, and cyber investigation (Duta Islam, 2015, n.d.-a, n.d.-b). These orientations are reflected in the selection of religious issues, responses to public debates, publication of Islamic knowledge, and the construction of narratives related to moderation, pesantren tradition,

ulama authority, and Indonesian Islam. This pattern indicates that Dutaislam.or.id does not operate as a neutral religious information portal, but as an ideological and communicative space that articulates a particular Islamic orientation in the digital public sphere.

The management of Dutaislam.or.id can therefore be read as a form of digital da'wah institutionalization. Institutionalization here refers to the effort to make da'wah content more organized, archived, editorially controlled, and continuously distributed. In traditional da'wah, religious messages are often delivered through sermons, religious gatherings, or oral communication. In online media, however, da'wah becomes part of a publication system that requires editorial planning, content production, visual packaging, search engine awareness, and audience circulation. This transformation shows that online da'wah media managers must work not only as religious communicators, but also as digital media practitioners.

Table 2. Main Characteristics of Dutaislam.or.id as Online Da'wah Media

No.	Characteristic	Explanation	Function in Digital Da'wah
1	Website-based publication	The website functions as the main platform for publishing articles, religious narratives, and responses to public issues	Provides a stable space for long-form content and digital archives
2	Editorial structure	Content is managed through editorial considerations rather than spontaneous individual posting	Strengthens credibility, consistency, and institutional identity
3	Ahlussunnah wal Jamaah orientation	Religious narratives are framed through Sunni-traditional Islamic identity	Builds ideological clarity and community recognition
4	National and social narratives	Religious issues are connected to Indonesian social and national contexts	Shows the relationship between da'wah, society, and citizenship
5	Cross-platform distribution	Website content is circulated through connected social media channels	Expands audience reach and increases content visibility

The Challenge of Social Media for Website-Based Da'wah Media

The main challenge faced by website-based da'wah media in the social media era is the shift of audience behavior. Many internet users no longer begin their search for religious information directly from websites, but encounter religious messages through social media feeds, search engines, messaging applications, and recommendation systems. This means that online da'wah media cannot rely solely on the existence of website content. They must also understand how content circulates across platforms and how audiences interact with religious messages in fragmented digital spaces.

Social media platforms create a new communication environment characterized by speed, visibility, interactivity, personalization, and algorithmic distribution. Religious content that circulates on social media must compete with entertainment, political content, commercial messages, personal updates, and viral issues. In this environment, visibility is not determined only by the quality of content, but also by platform algorithms, audience engagement, timing, visual appeal, and sharing networks. Bucher (2018) explains that algorithms shape what becomes visible and invisible in digital platforms. Van Dijck et al. (2018) also argue that platform society changes public communication by organizing social interaction through datafication, commodification, and algorithmic selection. For online da'wah media, this means that religious communication must adapt to platform logic without losing its ethical and theological orientation.

The challenge is not only technical, but also epistemological and ethical. Social media often encourages simplification, emotional reaction, and rapid judgment. Religious messages can be cut from their original context, transformed into viral fragments, or circulated without sufficient verification. This condition can create misunderstanding, religious polarization, and the spread of misinformation. In the Indonesian digital context, social media has frequently become a space where religious identity,

political interest, and ideological contestation intersect (Lim, 2017; Tapsell, 2017). Therefore, website-based da'wah media face the challenge of maintaining accuracy, depth, and editorial responsibility while also responding to the fast rhythm of social media circulation.

For Dutaislam.or.id, the rise of social media creates at least four interrelated challenges. The first challenge is audience migration. Readers increasingly access religious information through social media links rather than directly visiting the website. The second challenge is content packaging. Website articles that are usually longer and more argumentative need to be adapted into social media formats such as captions, posters, short excerpts, and shareable headlines. The third challenge is competition for attention. Dutaislam.or.id must compete not only with other Islamic media, but also with individual preachers, influencers, ideological groups, and viral religious content. The fourth challenge is maintaining editorial authority. In social media environments, users can easily reinterpret, comment on, oppose, or redistribute content beyond the control of the original publisher.

These challenges show that the social media era does not eliminate the need for online da'wah media, but changes the way such media must be managed. Website-based da'wah media can no longer treat social media as merely an additional channel. Social media must be understood as part of the media ecology that shapes audience access, content circulation, and public reception. This is consistent with Couldry and Hepp's (2017) argument that contemporary social life is deeply mediated through digital communication infrastructures. It is also in line with Jenkins et al. (2013), who argue that media circulation depends on spreadability, audience participation, and the ability of content to move across platforms.

However, adaptation to social media does not mean that online da'wah media should fully follow the logic of virality. The pursuit of engagement can be problematic when religious content is reduced to sensational headlines, provocative framing, or emotionally charged narratives. Da'wah media need to balance visibility and responsibility. On the one hand, content must be attractive enough to reach digital audiences. On the other hand, it must preserve religious ethics, accuracy, and social responsibility. This balance is especially important for Islamic online media that carry religious authority and moral messages. Cheong (2017) emphasizes that digital media do not simply weaken religious authority; rather, they reshape how authority is negotiated and performed in networked communication.

In this context, Dutaislam.or.id faces the strategic task of integrating two different media logics. The website requires editorial depth, structured archives, and long-term content management, while social media requires speed, visuality, responsiveness, and engagement. The ability to connect these two logics determines whether website-based online da'wah media can remain relevant in the social media era. The case of Dutaislam.or.id shows that the key issue is not the replacement of websites by social media, but the management of their relationship. Websites and social media need to be positioned as complementary parts of digital da'wah: the website as the center of content authority and social media as the space of distribution, amplification, and audience interaction.

Management Strategies of Dutaislam.or.id in the Social Media Era

The management strategy of Dutaislam.or.id in the social media era can be understood as an effort to maintain the relevance of website-based da'wah media while adapting to the changing behavior of digital audiences. The findings show that Dutaislam.or.id does not position social media as a substitute for the website. Instead, social media are treated as supporting platforms that help distribute, amplify, and circulate website-based content. This strategy reflects an adaptive model of digital da'wah management in which the website remains the main content center, while social media function as circulation channels.

The first strategy is maintaining the website as the central platform of content production and digital archives. Dutaislam.or.id continues to publish articles through the website because the website provides a more stable and systematic space for Islamic knowledge production. Through the website, religious narratives can be organized into rubrics, stored in archives, linked to previous articles, and

accessed through search engines. This strategy is important because da'wah content requires continuity and documentation, not only instant visibility. In the logic of digital religion, the archive is not merely a technical storage space, but also part of religious memory and authority. Campbell (2013) explains that digital religion involves the negotiation of authority, identity, and community in online environments. In this context, the website becomes a space where religious authority is documented, maintained, and made searchable.

The second strategy is using social media as distribution and amplification channels. Dutaislam.or.id uses social media to circulate website links, highlight important articles, respond to public issues, and attract readers to visit the website. This pattern shows that social media are not only spaces for independent content production, but also gateways that connect audiences to website-based articles. The strategy is consistent with the concept of spreadable media, which emphasizes that digital circulation depends on the ability of content to move across platforms and be shared by audiences (Jenkins et al., 2013). In this case, Dutaislam.or.id seeks to make da'wah content more accessible by adjusting its distribution to the daily media habits of digital users.

The third strategy is adapting content packaging to the logic of social media. Website articles are usually longer, more argumentative, and more suitable for readers who intentionally seek information. Social media audiences, however, often encounter content incidentally through feeds, shares, and recommendations. Therefore, Dutaislam.or.id needs to repackage website-based content into shorter, more attractive, and shareable formats. This can be done through headline selection, short captions, visual excerpts, posters, and link previews. Such adaptation is necessary because social media visibility is influenced by platform affordances, algorithmic distribution, audience engagement, and visual attention (Bucher, 2018; Gillespie, 2014; van Dijck et al., 2018). Nevertheless, the adaptation of content packaging must be balanced with editorial responsibility so that da'wah messages are not reduced to sensationalism or clickbait.

The fourth strategy is strengthening ideological and editorial consistency. As an online da'wah medium, Dutaislam.or.id does not only publish Islamic information, but also constructs a particular religious orientation. The website consistently articulates Islamic narratives related to Ahlussunnah wal Jamaah, pesantren tradition, respect for ulama, religious moderation, and Indonesian nationalism. This consistency is important in the social media era because digital platforms often create fragmentation of religious discourse. Many religious messages circulate without clear sources, editorial verification, or institutional responsibility. By maintaining editorial consistency, Dutaislam.or.id seeks to distinguish itself from random religious content and unverified da'wah messages. This finding is relevant to Cheong's (2017) argument that digital media reshape religious authority by changing how religious messages are produced, circulated, and legitimized.

The fifth strategy is responding to current issues through religious framing. The social media era requires online da'wah media to be responsive to public debates, viral issues, and social concerns. Dutaislam.or.id manages this challenge by producing religious interpretations and social commentaries that connect Islamic values with contemporary issues. This strategy reflects the role of Islamic online media as both da'wah institutions and public communication actors. In Indonesia, religious discourse in digital media is often intertwined with politics, identity, morality, and nationalism (Hew, 2018; Lim, 2017; Tapsell, 2017). Therefore, the ability to respond to current issues becomes an important part of media management. However, such responses must be framed carefully to avoid polarization, misinformation, and excessive provocation.

The sixth strategy is building audience engagement without fully surrendering to the logic of virality. Social media platforms encourage content producers to pursue likes, shares, comments, and views. For da'wah media, these metrics are useful for measuring reach, but they should not become the only standard of success. Dutaislam.or.id needs to balance engagement with religious ethics, accuracy, and educational value. This is important because algorithmic visibility may encourage emotional, controversial, and simplified content (Bucher, 2018; Gillespie, 2014). In the context of da'wah, excessive dependence on virality can weaken the depth of religious messages and shift the orientation of da'wah

from education to attention-seeking. Therefore, the management strategy of Dutaislam.or.id shows the need to negotiate between platform visibility and da'wah responsibility.

The seventh strategy is maintaining contributor networks and editorial collaboration. Website-based online da'wah media require a continuous supply of content. This cannot depend only on one individual figure, but must involve editorial teams, contributors, administrators, and digital media workers. Dutaislam.or.id shows that online da'wah media management involves division of labor among content writers, editors, social media administrators, visual designers, technical teams, and audience managers. This organizational aspect distinguishes online da'wah media from personal da'wah accounts. It also shows that digital da'wah has become a professionalized communication practice that requires religious knowledge, journalistic skills, platform literacy, and technological competence. This finding is in line with studies that view digital religion as a complex interaction between religious practice, media technology, institutional structures, and audience participation (Campbell, 2013; Campbell & Evolvi, 2020; Hoover, 2006).

The eighth strategy is using the website as a credibility anchor. In the social media era, information often circulates quickly without sufficient context. Links, screenshots, and short quotations can easily be separated from their original sources. In this situation, the website functions as a reference point that enables readers to return to the complete article, check the source, and understand the broader context of a religious message. This strategy is significant because da'wah media must not only spread messages, but also provide accountable sources of religious information. The website gives Dutaislam.or.id greater control over content presentation, correction, archiving, and reference structure compared to social media platforms that are controlled by external companies and algorithms.

Table 3. Management Strategies of Dutaislam.or.id in the Social Media Era

No.	Strategy	Main Practice	Function
1	Maintaining website centrality	Publishing articles and organizing rubrics on the website	Strengthens content authority, archive, and media identity
2	Using social media for distribution	Sharing article links, excerpts, captions, and visual posts	Expands reach and directs audiences to the website
3	Adapting content packaging	Creating attractive headlines, captions, posters, and link previews	Adjusts website content to social media consumption patterns
4	Strengthening editorial consistency	Maintaining Aswaja, pesantren, moderation, and national narratives	Builds ideological clarity and reader trust
5	Responding to current issues	Producing religious framing of public debates and viral issues	Keeps da'wah content relevant to contemporary society
6	Balancing engagement and ethics	Managing interaction without relying solely on virality	Preserves da'wah responsibility and content credibility
7	Maintaining contributor networks	Involving writers, editors, administrators, and technical teams	Ensures continuity of content production
8	Using website as credibility anchor	Providing complete articles, archives, and source references	Helps readers verify and contextualize religious information

These strategies indicate that Dutaislam.or.id adopts a hybrid management model. On the one hand, it preserves the website as the central infrastructure of online da'wah. On the other hand, it adapts to social media as a necessary space for distribution and audience engagement. This hybrid model allows Dutaislam.or.id to maintain editorial depth while also responding to the changing media habits of digital audiences. The case also shows that the future of website-based da'wah media does not depend on resisting social media, but on integrating website logic and platform logic in a balanced and ethical way.

Website and Social Media Integration as a Model of Digital Da'wah Distribution

The findings of this study show that the relationship between the Dutaislam.or.id website and its social media channels can be conceptualized as a website-centered social distribution model. In this model, the website functions as the center of content production, editorial authority, digital archive, and narrative continuity, while social media function as spaces for distribution, amplification, engagement, and audience expansion. This model is different from social-media-centered da'wah, in which the main content is produced and consumed primarily within social media platforms. In the case of Dutaislam.or.id, social media are important, but they are not the final destination of da'wah content. They are used to bring audiences back to the website or to extend the reach of website-based narratives.

This model is important because it explains how website-based Islamic media can remain relevant in an era dominated by social media. The website-centered social distribution model does not reject the importance of social platforms. Instead, it recognizes that digital audiences are increasingly platform-dependent. However, it also emphasizes that website-based media need a stable and controllable infrastructure to preserve content authority and continuity. Social media platforms are useful for reach and engagement, but they are also unstable because their visibility depends on algorithmic changes, platform policies, account restrictions, and audience trends. Websites, by contrast, offer stronger control over archives, layout, categorization, and long-term accessibility.

The integration between website and social media also reflects the broader transformation of media ecology. According to Couldry and Hepp (2017), contemporary society is deeply shaped by media infrastructures that organize social interaction and public communication. Van Dijck et al. (2018) further argue that platforms have become central infrastructures in organizing public life through data, algorithms, and networked interaction. In this context, da'wah media cannot separate themselves from platform society. However, they can develop strategies to avoid total dependence on social media platforms. Dutaislam.or.id demonstrates this through the preservation of website centrality combined with active use of social media circulation.

The website-centered social distribution model consists of four interrelated components. The first component is content production. Dutaislam.or.id produces articles, religious commentary, social analysis, and Islamic narratives on the website. The second component is editorial organization. Content is categorized, edited, archived, and connected to the media's ideological orientation. The third component is social distribution. Website content is circulated through social media in the form of links, captions, excerpts, and visuals. The fourth component is audience circulation. Readers encounter content through social media, visit the website, read complete articles, share links, and sometimes return to social media to respond or redistribute the message.

Table 4. Website-Centered Social Distribution Model

Component	Website Function	Social Media Function	Strategic Meaning
Content production	Main space for article publication and long-form da'wah narratives	Provides short excerpts and previews	Keeps religious content deep but accessible
Editorial organization	Organizes rubrics, archives, identity, and source control	Highlights selected issues for public attention	Maintains consistency and visibility
Distribution	Provides complete links and stable sources	Circulates content through feeds, shares, and recommendations	Expands reach beyond direct website visitors
Audience engagement	Offers complete reading and searchable archives	Enables comments, reactions, sharing, and interaction	Connects depth and participation
Credibility management	Functions as the authoritative source of full content	Attracts attention and directs users to the source	Balances visibility and trust

This model shows that website and social media should not be viewed as opposing platforms. Instead, they perform different but complementary roles in digital da'wah. The website provides depth, structure, and continuity, while social media provide speed, visibility, and interactivity. The success of online da'wah media depends on the ability to manage these differences. If da'wah media rely only on websites, they may lose visibility among social media users. If they rely only on social media, they may lose control over archives, editorial structure, and long-term content accessibility. Therefore, integration becomes a strategic necessity.

The case of Dutaislam.or.id also contributes to debates on religious authority in digital media. Some scholars argue that digital media can decentralize religious authority by enabling anyone to produce and distribute religious content (Bunt, 2018; Campbell, 2013; Cheong, 2017). However, this study shows that digital media can also encourage new forms of organized religious communication. Dutaislam.or.id uses digital platforms not only to spread messages, but also to maintain editorial authority, ideological consistency, and institutional identity. In this sense, website-based online da'wah media can function as mediating institutions between traditional religious authority and contemporary digital publics.

The integration model also has implications for the ethics of digital da'wah. In platformed environments, religious messages are vulnerable to distortion, sensationalism, and decontextualization. By maintaining the website as the main reference point, Dutaislam.or.id can reduce the risk of fragmented interpretation by providing complete articles and contextual explanations. At the same time, social media allow these articles to reach audiences who may not intentionally visit Islamic websites. This combination enables da'wah media to preserve depth while expanding reach. It also shows that digital da'wah management is not merely a technical issue, but a strategic and ethical practice.

Therefore, the website-centered social distribution model offers a useful framework for understanding the adaptation of online da'wah media in Indonesia. It explains that the survival of website-based Islamic media depends on their ability to integrate editorial depth, platform literacy, religious identity, and audience engagement. In the case of Dutaislam.or.id, the website remains the home of content and authority, while social media become the roads through which da'wah messages travel to wider publics.

Implications for Online Da'wah Media Management

The case of Dutaislam.or.id has several implications for the management of online da'wah media in Indonesia. First, it shows that the website remains an important infrastructure for Islamic communication, even though social media have become dominant spaces of digital interaction. The website provides stability, editorial control, digital archives, and long-form explanation. These features are important for da'wah because religious messages often require context, argumentation, source clarity, and continuity. Therefore, website-based Islamic media should not be viewed as outdated platforms, but as strategic infrastructures that support the credibility and sustainability of digital da'wah.

Second, the findings indicate that social media should be managed as part of a wider da'wah ecosystem, not merely as promotional tools. Social media are important because they shape how audiences encounter, share, and respond to religious content. However, social media also bring risks, including excessive dependence on algorithms, short attention spans, fragmented interpretation, and pressure to produce viral content. Online da'wah media managers need to understand these risks and develop strategies that balance visibility with responsibility. This means that da'wah content must be attractive and accessible, but also accurate, ethical, and educational.

Third, the study implies that the management of online da'wah media requires a combination of religious competence, journalistic skill, and digital literacy. Religious competence is needed to ensure that the content is in line with Islamic teachings and the ideological orientation of the media. Journalistic skill is needed to manage editorial processes, verify information, write clearly, and respond to public

issues. Digital literacy is needed to understand platform algorithms, audience behavior, visual communication, search engine optimization, and cross-platform distribution. This combination shows that online da'wah media management is not simply a matter of religious preaching, but also a professional communication practice.

Fourth, the case of Dutaislam.or.id shows that ideological clarity is important in the crowded digital Islamic public sphere. In social media environments, religious messages circulate from various actors with different orientations, levels of expertise, and ideological interests. This situation can produce competition, confusion, and contestation among religious narratives. By maintaining a clear Ahlussunnah wal Jamaah orientation, Dutaislam.or.id strengthens its identity and distinguishes itself from other religious content circulating on digital platforms. This finding is consistent with studies that show digital media as spaces where religious identity, authority, and community boundaries are continuously negotiated (Bunt, 2018; Campbell, 2013; Cheong, 2017; Evolvi, 2021).

Fifth, the integration between website and social media has implications for the sustainability of digital da'wah. If online da'wah media rely only on social media, they may become vulnerable to platform changes, account restrictions, algorithmic uncertainty, and the fast disappearance of content from users' feeds. If they rely only on websites, they may struggle to reach audiences who increasingly consume information through social media. Therefore, sustainability requires an integrative strategy. The website should be maintained as the center of content authority, while social media should be used to expand reach, encourage interaction, and direct audiences to complete sources.

Sixth, the findings also suggest that online da'wah media need to develop ethical standards for social media adaptation. The pressure to gain attention can encourage the use of sensational titles, provocative framing, emotional narratives, or simplified religious claims. Such practices may increase engagement but can weaken the educational and ethical mission of da'wah. In this regard, Dutaislam.or.id illustrates the importance of negotiating between platform visibility and religious responsibility. The goal of digital da'wah should not only be to reach many audiences, but also to provide meaningful, reliable, and socially responsible Islamic communication.

Seventh, this study contributes to the broader discussion of mediatization and digital religion. Hjarvard (2008) argues that religion increasingly operates within media logic, while Campbell (2013) emphasizes that digital religion involves the negotiation of authority, identity, and community in online contexts. The case of Dutaislam.or.id supports these arguments, but also adds a specific insight from the Indonesian Islamic context: website-based online da'wah media can act as mediating institutions between traditional religious authority and platform-based publics. They translate religious narratives into digital formats while still maintaining editorial and ideological control.

Based on these implications, online da'wah media management in the social media era can be understood through five strategic principles. The first is content centrality, which means maintaining the website as the main space for producing and archiving religious content. The second is platform adaptability, which means adjusting content distribution to the habits and affordances of social media users. The third is editorial responsibility, which means preserving accuracy, context, and ethical standards in the production and circulation of da'wah messages. The fourth is ideological clarity, which means maintaining a recognizable religious orientation. The fifth is audience engagement, which means building interaction with readers without reducing da'wah to the pursuit of virality.

Table 5. Strategic Principles for Online Da'wah Media Management

No.	Strategic Principle	Meaning	Practical Implication
1	Content centrality	The website remains the main space for content production and archives	Online da'wah media need to maintain strong, searchable, and well-organized websites
2	Platform adaptability	Da'wah content is adjusted to social media habits and formats	Articles can be transformed into captions, posters, excerpts, and shareable links
3	Editorial responsibility	Religious messages are managed through ethical and accountable editorial processes	Media managers need verification, context, and source clarity
4	Ideological clarity	The media maintains a clear religious orientation	Audiences can recognize the identity and position of the media
5	Audience engagement	Interaction is developed without fully surrendering to virality	Social media metrics are used carefully, not as the only measure of success

These principles show that the future of online da'wah media depends on the ability to integrate religious mission, editorial professionalism, and digital platform literacy. Dutaislam.or.id demonstrates that adaptation to the social media era does not require website-based media to abandon their original infrastructure. Instead, adaptation can be carried out by strengthening the website as a center of authority and using social media as a strategic space for distribution and engagement. This integrative strategy enables online da'wah media to maintain depth while expanding reach, preserve identity while adapting to platform culture, and sustain religious authority while participating in the dynamic digital public sphere.

4. CONCLUSION

This study shows that Dutaislam.or.id manages the social media era not by abandoning the website, but by integrating the website with social media platforms. The website remains the central infrastructure for producing, organizing, archiving, and legitimizing da'wah content, while social media function as channels for distribution, amplification, audience interaction, and visibility expansion. This strategy demonstrates that website-based online da'wah media can remain relevant in the social media era when they are able to combine editorial depth with platform adaptability.

The findings indicate that the management strategy of Dutaislam.or.id consists of several important elements: maintaining the website as a content center, using social media as circulation channels, adapting content packaging to platform habits, strengthening Ahlussunnah wal Jamaah and national narratives, responding to current public issues, balancing engagement with ethical responsibility, maintaining contributor networks, and using the website as a credibility anchor. These strategies show that online da'wah media management is not only a technical activity, but also an editorial, ideological, ethical, and communicative practice.

This article proposes the website-centered social distribution model as a conceptual framework for understanding the adaptation of online da'wah media in the social media era. In this model, the website functions as the home of content authority, while social media operate as roads of circulation that bring da'wah messages to wider digital publics. This model is relevant for Islamic online media because it allows them to preserve religious depth, editorial control, and digital archives while still responding to the changing media habits of contemporary audiences.

The study contributes to the discussion of digital da'wah by emphasizing that adaptation to social media does not necessarily mean full migration to social media platforms. Website-based Islamic media can develop an integrative strategy that combines religious mission, editorial professionalism, platform literacy, and audience engagement. Future studies may compare Dutaislam.or.id with other Islamic online media in Indonesia, examine audience reception toward website-based da'wah content, or analyze the role of short-video platforms in reshaping Islamic online media strategies.

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