*JURNAL AL-IJTIMAIYYAH*
ISSN 2654-5217 (p); 2461-0755 (e)
Vol. 12, No. 2, July-December 2026: 333-351
DOI: http://dx.doi.org/10.22373/al-ijtimaiyyah.v12i2

# HUMANITARIAN DA'WAH MESSAGES ON INSTAGRAM: CONTENT ANALYSIS OF @salimafillah_official FOR ACEH TAMIANG RELIEF

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**Abstract**

This study aims to analyse humanitarian da'wah messages on Instagram in the context of fundraising for the Aceh Tamiang disaster through the @salimafillah_official account. The increasing use of social media as a platform for humanitarian campaigns has expanded the function of da'wah beyond mobilising public donations to strengthening spiritual awareness and social solidarity. This study addresses three research questions concerning the variation of humanitarian da'wah messages, the consistency of message delivery, and the dominance of fundraising documentation compared with substantive da'wah messages. A descriptive qualitative approach employing content analysis was applied to 2 Instagram posts, including captions, images, and videos uploaded during the fundraising campaign. Data were collected through documentation of Instagram content and a literature review, and analysed using thematic content analysis. The findings reveal that humanitarian da'wah messages are consistently communicated through persuasive narratives integrating emotional, rational, and religious appeals. However, the variation of messages remains limited and tends to be repetitive. In addition, the content is predominantly focused on documenting fundraising activities rather than providing deeper spiritual guidance for disaster victims. Nevertheless, reflective narratives promoting empathy, compassion, and public participation remain evident throughout the campaign. The study concludes that Instagram-based humanitarian da'wah functions as an effective medium for moral communication and social mobilisation, although greater diversity and depth of da'wah messages are needed to optimise both humanitarian and spiritual objectives.

**Keywords: Da'wah bil Hal; Da'wah Messages; Disaster Fundraising; Humanitarian Da'wah; Instagram.**

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Received: June 20, 2026; Accepted: July 15, 2026; Published: December 30, 2026
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**Abstrak**

*Penelitian ini bertujuan menganalisis pesan dakwah kemanusiaan di Instagram dalam konteks penggalangan dana bencana Aceh Tamiang melalui akun @salimafillah_official. Meningkatnya penggunaan media sosial sebagai platform kampanye kemanusiaan telah memperluas fungsi dakwah, tidak hanya sebagai sarana menggerakkan donasi masyarakat, tetapi juga sebagai media untuk memperkuat kesadaran spiritual dan solidaritas sosial. Penelitian ini menjawab tiga pertanyaan penelitian yang berkaitan dengan variasi pesan dakwah kemanusiaan, konsistensi penyampaian pesan, serta dominasi dokumentasi kegiatan penggalangan dana dibandingkan dengan penyampaian pesan dakwah yang bersifat substantif. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode analisis isi terhadap 2 unggahan Instagram, yang meliputi caption, gambar, dan video yang diunggah selama kampanye penggalangan dana. Data dikumpulkan melalui dokumentasi konten Instagram dan studi literatur, kemudian dianalisis menggunakan analisis isi tematik. Hasil penelitian menunjukkan bahwa pesan dakwah kemanusiaan disampaikan secara konsisten melalui narasi persuasif yang memadukan pendekatan emosional, rasional, dan religius. Namun, variasi pesan masih terbatas dan cenderung bersifat repetitif. Selain itu, konten lebih didominasi oleh dokumentasi kegiatan penggalangan dana dibandingkan dengan penyampaian bimbingan spiritual yang lebih mendalam bagi para korban bencana. Meskipun demikian, narasi reflektif yang mendorong empati, kepedulian, dan partisipasi masyarakat tetap terlihat sepanjang kampanye. Penelitian ini menyimpulkan bahwa dakwah kemanusiaan berbasis Instagram berfungsi sebagai media komunikasi moral dan mobilisasi sosial yang efektif, meskipun masih diperlukan peningkatan keragaman dan kedalaman pesan dakwah agar tujuan kemanusiaan dan spiritual dapat tercapai secara lebih optimal.*

**Kata Kunci: Da'wah bil Hal; Pesan-pesan Da'wah; Penggalangan Dana Bencana; Da'wah Kemanusiaan; Instagram.**

## INTRODUCTION

Indonesia is highly prone to disasters due to its geographic position along the Pacific Ring of Fire and its location at the convergence of three major tectonic plates. This condition makes floods, earthquakes, volcanic eruptions, tsunamis, and other hydrometeorological disasters an inherent part of the lived reality of the Indonesian population.[1] Various studies indicate that the impacts of disasters are not limited to physical and economic dimensions but also extend to psychological, social, and spiritual domains. Therefore, a holistic intervention approach is required, emphasizing psychosocial well-being and spiritual support for disaster survivors.[2]

[1]Suwarningsih Suwarningsih, Ilah Muhafilah, and Tri Mulia Herawati, "Perubahan Kondisi Psikososial Dan Spiritual Pada Korban PTSD (Post Traumatic Stress Disorder) Pasca Banjir Bandang Di Kota Garut Jawa Barat," *Jurnal Ilmiah Kesehatan* 11, no. 1 (2019): 1–11, https://doi.org/10.37012/jik.v11i1.62; Salsabila Arsih, Netrwawati, and Yeni Karneli, "Pendekatan Cognitive Behavioral Therapy Untuk Mereduksi Trauma Korban Bencana Alam," *Pijar Jurnal Pendidikan Dan Pengajaran* 1, no. 1 (2022): 120–26, https://doi.org/10.58540/pijar.v1i1.135.

[2]Muhammad Annapisa, "Peran Media Cetak Lokal Dalam Komunikasi Bencana Sebagai Pendukung Manajemen Bencana," *Buletin Pembangunan Berkelanjutan* 2, no. 1 (2019): 102–15, https://doi.org/10.25299/bpb.2018.3856; Suwarningsih, Muhafilah, and Herawati, "Perubahan Kondisi Psikososial Dan Spiritual Pada Korban PTSD (Post Traumatic Stress Disorder) Pasca Banjir Bandang Di Kota Garut Jawa Barat"; Yuliani Eva, Supyanti Supyanti, and A Sriwulan, "Gambaran Trauma Psikologi Pada

One of the most common natural disasters with widespread impacts in Indonesia is flooding. The relationship between deforestation, land-use change, and the increasing risk of floods has become a major focus of environmental studies, hydrology, and public policy research at both national and regional levels. Various sources indicate that forest degradation reduces water storage capacity and infiltration rates, while simultaneously increasing surface runoff, sedimentation, and the likelihood of downstream flooding.[3]

The flash flood disaster that occurred in Aceh Tamiang Regency generated multidimensional impacts that extended beyond physical destruction and economic losses. The event also created a humanitarian crisis that affected the psychological, social, and spiritual well-being of the affected communities. The limited capacity of government institutions and formal organizations to respond rapidly and comprehensively to the needs of disaster victims has increased the importance of non-state actors, including religious preachers (*da'i*), in disaster response efforts. In this critical situation, da'wah plays a strategic role as a medium for conveying socio-religious values that emphasize empathy, compassion, and concrete actions to support affected populations. Consequently, the practice of da'wah is no longer confined to religious rituals and normative teachings; rather, it has evolved into a form of social engagement that prioritizes direct assistance and collective solidarity.[4]

*Da'wah bil hal* emphasizes the transmission of religious values through concrete actions, making spiritual messages and religious ethics tangible within social practices. This perspective is supported by the literature, which highlights that da'wah is not solely based on verbal preaching but is also manifested through social engagement, community services, and humanitarian actions integrated with the Islamic principles of *rahmatan lil alamin* (mercy to all creation). In disaster contexts, *da'wah bil hal* serves as an essential pathway for fostering solidarity among disaster survivors while maintaining the moral integrity of religious preachers in their interactions with affected communities. Through practical assistance and compassionate engagement, this approach strengthens both social cohesion and spiritual resilience, ensuring that religious teachings are translated into meaningful actions that address the needs of those impacted by disaster.[5]

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Anak Pasca Bencana Gempa Menggunakan Strengths and Difficulties Questionnaire (SDQ)," *J-Hest Journal of Health Education Economics Science and Technology* 4, no. 1 (2022): 15–21, https://doi.org/10.36339/jhest.v4i1.60.

[3]Shafira Salsabil Auliyya Ansar, Aulia Rahmawati, and Radhitya Dhimas Arrahman, "Peninjauan Bencana Alam Akibat Deforestasi Hutan Dan Tantangan Penegakkan Hukum Mengenai Kebijakan Penebangan Hutan Berskala Besar Di Indonesia," *Indonesian Journal of Law and Justice* 1, no. 4 (2024): 11, https://doi.org/10.47134/ijlj.v1i4.2740; Elvi Zuriyani, "Dinamika Kehidupan Manusia Dan Kondisi Sumberdaya Alam Daerah Aliran Sungai," *Jurnal Spasial* 3, no. 2 (2017), https://doi.org/10.22202/js.v3i2.1607; Dini Amalia, Mirza Desfandi, and Ruliani Ruliani, "Identifikasi Perubahan Lahan Hutan Menjadi Lahan Pertanian Di Desa Paya Dedep Kecamatan Jagong Jeget Kabupaten Aceh Tengah," *Jurnal Pendidikan Geosfer* 7, no. 2 (2023): 168–79, https://doi.org/10.24815/jpg.v7i2.23722; Mahmud, "Dampak Perusakan Antropogenik Terhadap Sedimentasi Dan Erosi Pada Hutan Lindung Wosi Rendani Di Kabupaten Manokwari," *Jurnal Ilmu Tanah Dan Lingkungan* 25, no. 1 (2023): 30–38, https://doi.org/10.29244/jitl.25.1.30-38; Yusuf Yusuf et al., "Penegakan Hukum Illegal MiningTerhadap Kerusakan Lingkungan Hidup Di Konawe Utara," *Sultra Research of Law* 5, no. 2 (2023): 66–76, https://doi.org/10.54297/surel.v5i2.63.

[4]Safrizal, "Banjir Bandang Sebagai Masalah Kesejahteraan Sosial Di Aceh: Telaah Islam Kontemporer Dan Pendekatan Pekerjaan Sosial," *Welvaart: Jurnal Ilmu Kesejahteraan Sosial* 2, no. 3 (2025): 167–73.

[5]Syaifuddin Syaifuddin and Mohd Ali Azis, "Dakwah Moderat Pendakwah Nahdatul Ulama (Analisis Konten Moderasi Beragama Berbasis Sejarah)," *Hikmah* 15, no. 1 (2021): 1–16, https://doi.org/10.24952/hik.v15i1.3248; Fathiyah Khasanah Ar'rahmah et al., "Metode Dakwah Nahdlatul Ulama Dan Muhammadiyah Dalam Percepatan Vaksinasi Covid-19 Di Jawa Timur," *Alhadharah Jurnal Ilmu Dakwah* 21, no. 1 (2022): 91, https://doi.org/10.18592/alhadharah.v21i1.6054; Mutiawati and Suci Ramadhani, "Efektivitas Dakwah Bil-Hal Sebagai Solusi Penyampaian Pesan Dakwah Kepada Mitra Dakwah," *Jurnal Komunika Islamika* 10, no. 1 (2023): 23–30.

The role of religious leaders as agents of social change through *da'wah bil hal* is reflected in studies on community-based da'wah, Islamic boarding schools (*pesantren*), and religious organizations, which emphasize their involvement in social services, humanitarian assistance, and post-disaster community recovery as integral components of practical da'wah. This perspective is consistent with the view that da'wah extends beyond the mere transmission of religious teachings; it also serves to shape social behavior that supports the recovery and well-being of disaster-affected communities. Through concrete actions and community engagement, religious leaders contribute to strengthening social cohesion, fostering resilience, and facilitating the rehabilitation process among disaster survivors.[6]

Humanitarian da'wah functions as a medium for fostering empathy and social solidarity among disaster survivors while simultaneously strengthening the spiritual dimension of affected communities. The emphasis on empathy, solidarity, and humanitarian values in da'wah is reflected in studies that highlight the role of religious leaders in guiding humanitarian responses, reinforcing ethical values, and promoting a spirit of solidarity through concrete actions. These actions may include humanitarian assistance programs, healthcare services, and community-based religious education initiatives. Through such efforts, humanitarian da'wah extends beyond the dissemination of religious teachings and serves as a mechanism for social empowerment, community resilience, and collective support during times of crisis.[7]

Post-disaster spiritual reinforcement through *da'wah bil hal* can enhance the psychosocial resilience of disaster survivors by integrating moral support from religious leaders with community-based support systems. Several studies emphasize that trauma healing programs, culturally based psychosocial support, and traumatic counseling can be integrated with da'wah components that promote spiritual meaning, hope, and religious coping mechanisms. Such an approach enables the recovery process to address not only psychological well-being but also the spiritual needs of survivors, thereby fostering a more holistic and sustainable recovery. [8] The digital era has expanded the scope of da'wah communication from conventional face-to-face settings to digital platforms, with Instagram emerging as one of the most prominent media due to its extensive reach, interactive visual format, and capacity to mobilize public participation.[9]

The development of social media platforms, particularly Instagram, has created new opportunities for the practice of humanitarian da'wah. Instagram enables the integration of textual narratives, visual documentation, and short-form videos, which can enhance emotional engagement with audiences while encouraging tangible participation in the form

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[6]Dalmeri Dalmeri, "Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi Dan Dakwah Multikultural," *Walisongo Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 321–50, https://doi.org/10.21580/ws.22.2.269.

[7]Eta Amala Husniya, Abdul Basir, and Agoes Moh. Moefad, "Dakwah Komunitas Honda Club Indonesia Dalam Perspektif Teori Identitas Sosial Di Mojokerto," *Jurnal Kopis Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam* 6, no. 1 (2023): 76–91, https://doi.org/10.33367/kpi.v6i1.3811.

[8]Muhammad Shadiqul Wa'di, "Pesan Dakwah Dalam Kegiatan Siaga Bencana Persatuan Islam (Sigab Persis) Dalam Menangani Korban Bencana Alam," *Jurnal Syntax Imperatif Jurnal Ilmu Sosial Dan Pendidikan* 1, no. 1 (2022): 44, https://doi.org/10.36418/syntax-imperatif.v1i1.9.

[9]Muhaammad Andi Harahap and Salamuddin Salamuddin, "Strategi Organisasi Al Jam'iyatul Washliyah Dalam Syiar Dakwah Melalui Media Sosial Di Kota Medan," *As-Syar I Jurnal Bimbingan & Konseling Keluarga* 6, no. 2 (2024), https://doi.org/10.47467/as.v6i2.6492; Ilham Ilham et al., "Peran Komunikasi Islam Dalam Meningkatkan Moral Dan Etika Di Era Masyarakat Digital," *Khazanah Journal of Islamic Studies* 4, no. 2 (2025): 62–69, https://doi.org/10.51178/khazanah.v4i2.2481; Aris Risdiana and Reza Bakhtiar Ramadhan, "Dakwah Virtual Sebagai Banalitas Keberagamaan Di Era Disrupsi," *Fikrah* 7, no. 1 (2019): 133, https://doi.org/10.21043/fikrah.v7i1.4800; Faizatun Khasanah, "Metode Dakwah Gus Dur Dan Era Revolusi Industri 4.0," *Al-Balagh Jurnal Dakwah Dan Komunikasi* 4, no. 2 (2019): 317–36, https://doi.org/10.22515/balagh.v4i2.1818; Kun Wazis, "Wacana Komunikasi Pesantren Di Era Revolusi Industri 4.0," *Indonesian Journal of Islamic Communication* 3, no. 1 (2020): 88–107, https://doi.org/10.35719/ijic.v3i1.893.

of donations and moral support. The platform functions not only as a channel for information dissemination but also as a space for meaning-making, opinion formation, and the promotion of collective awareness regarding disaster situations. In this context, da'wah narratives integrated with social action offer a new approach to communicating religious messages that are relevant to contemporary social dynamics.[10]

One of the figures actively utilizing Instagram for disaster fundraising initiatives is @salimafillah_official. Through regular posts, he constructs a humanitarian da'wah narrative that emphasizes sincerity, compassion, and the social responsibility of Muslims. Appeals for donations and charitable giving are communicated consistently through a systematic message structure, persuasive language, and visual representations that highlight urgency and empathy. In addition, @salimafillah_official disseminates information regarding the conditions of disaster victims and urgent needs in affected areas, often strengthened through collaboration with da'wah communities and social organizations. This approach reflects a participatory and collective model of humanitarian da'wah, rather than one limited to individual efforts. Face-to-face interactions, the delivery of religious guidance, and spiritual support provided to disaster victims further enrich the practice of digital da'wah by connecting online communication with direct experiences in the field.[11]

The flash flood that struck Aceh Tamiang Regency in late 2024 became one of the most significant hydrometeorological disasters in Aceh, inundating thousands of homes, displacing residents, and disrupting public infrastructure, education, and local economic activities. The disaster attracted widespread national media attention and prompted humanitarian responses from government agencies, philanthropic institutions, religious organizations, and civil society. Among the public figures actively involved was @salimafillah_official, who organized a digital fundraising campaign through the Kitabisa platform. The campaign successfully raised IDR 1,070,469,330 from 50,007 donors and distributed approximately 30 tons of logistical aid to affected communities. The selection of @salimafillah_official as the object of this study is further justified by the account's extensive digital reach, with 1,592 Instagram posts and approximately 869,000 followers, enabling humanitarian da'wah messages to reach a broad audience and encourage public participation. These characteristics make the account an appropriate case for examining how humanitarian da'wah messages are constructed, communicated, and integrated with disaster relief efforts through social media.

Several previous studies have provided an important foundation for understanding this phenomenon. The study conducted by Artanti (2025) examined the effectiveness of social media in disaster fundraising initiatives in Indonesia. However, its focus was primarily on the technical aspects of donation mechanisms and audience engagement, without specifically addressing the da'wah narratives embedded within the fundraising content.[12] The study conducted by Irmansyah and Fadlan (2024) examined digital da'wah within the context of social empowerment; however, it did not address the integration of humanitarian action with moral and religious legitimacy. Similarly, Hermawan (2024) explored the persuasive strategies employed by religious figures on Instagram, but the study was limited to general da'wah issues rather than disaster-related contexts. While these studies provide an important theoretical foundation, a research gap remains regarding the integrative content analysis of humanitarian da'wah messages that emphasizes narrative,

[10]Alfatih Yusry S., Nursapia Harahap, and Syahrul Abidil, "Analisis Pesan Dakwah Syafiq Riza Basalamah Di Media Sosial Instagram," *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, Dan Pendidikan* 2, no. 4 (2023): 1327–36, https://doi.org/10.54443/sibatik.v2i4.795.

[11]Faridhatun Nikmah, "Digitalisasi Dan Tantangan Dakwah Di Era Milenial," *Muḍṣarah: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 45, https://doi.org/10.18592/msr.v2i1.3666.

[12]Artanti, "Analisis Peran Instagram Badan Wakaf Indonesia BWI)(Analysis the Role of Instagram of Badan Wakaf Indonesia (BWI)" (Universitas Islam Indonesia, 2025).

persuasive, visual, and moral-social legitimacy dimensions, particularly within the context of the Aceh Tamiang disaster. This study seeks to address that gap by examining how humanitarian da'wah messages are constructed and communicated through social media in disaster-related fundraising activities.[13]

Based on the identified research problems and existing research gaps, this study aims to analyze the content of humanitarian da'wah messages disseminated through the Instagram account @salimafillah_official in the context of fundraising efforts for disaster relief in Aceh Tamiang. The study focuses on three main aspects: the variation in the delivery of humanitarian da'wah messages within Instagram content, the consistency of da'wah messages in providing support and reinforcement to disaster victims, and the dominant content orientation, namely whether the posts primarily emphasize fundraising documentation or the delivery of more in-depth da'wah messages. The findings of this study are expected to provide empirical insights into the practice of humanitarian da'wah on social media and its contribution to fostering public awareness, empathy, and social solidarity in the digital era.

## METHOD

This study employed a qualitative approach using a descriptive qualitative research design to gain an in-depth understanding of the humanitarian da'wah content disseminated by @salimafillah_official through Instagram. The focus of the study was on posts related to fundraising efforts for the flash flood disaster in Aceh Tamiang Regency, including textual, visual, and video content. A qualitative approach was selected because it enables researchers to explore the meanings, contexts, and communication strategies of da'wah comprehensively, as well as to understand how moral and social messages are conveyed to the public through digital media.[14]

Data collection was conducted through a combination of several techniques. Non-participant observation was systematically carried out on the Instagram content of @salimafillah_official to examine narrative patterns, message structures, and visual representations.[15] Digital documentation served as the primary data source for recording and preserving relevant content, allowing repeated analysis throughout the research process. In addition, a literature review was conducted as supporting data to strengthen the interpretation of findings. The literature included books, scholarly journals, and academic articles related to da'wah, social media, and communication psychology, thereby providing a strong theoretical framework for the analysis.

Data were analyzed using the content analysis method, focusing on the identification of narrative patterns, humanitarian messages, persuasive strategies, and religious legitimization within the content.[16] Several key concepts served as the analytical framework, including *da'wah bil hal* (preaching through action), which emphasizes the practical implementation of Islamic teachings; humanitarian da'wah, which highlights compassion and social action; da'wah narratives, which focus on message flow, language use, and communication structures; and visual communication, which was examined to understand how images and videos reinforce messages and enhance audience engagement.[17]

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[13]Hermawan, *Buku Ajar Hukum Islam Dan Strategi Fundraising Tentang Zakat, Infaq Dan Sedekah (ZIS) Lazismu Jawa Timur* (UMSIDA Press, 2024).

[14]Lexy J. Moleong, Metodologi Penelitian Kualitatif, Edisi Revisi (Bandung: PT Remaja Rosdakarya, 2017), 6.

[15]Sugiyono, Metode Penelitian Kuantitatif, Kualitatif dan R&D (Bandung: Alfabeta, 2019), 15.

[16]Klaus Krippendorff, Content Analysis: An Introduction to Its Methodology, 4th ed. (Thousand Oaks, CA: Sage Publications, 2018), 24.

[17]Moh. Ali Aziz, Ilmu Dakwah, Edisi Revisi (Jakarta: Kencana, 2009), 378.; Paul Messaris, Visual Persuasion: The Role of Images in Advertising (Thousand Oaks, CA: Sage Publications, 1997), 3.

## FINDINGS AND DISCUSSION

### Results of the Content Analysis of Humanitarian Da'wah Messages on the Instagram Account @salimafillah_official

**Table 1. Da'wah Content Analyzed in This Study.**

| Figure | Link | Like | Comment |
|---|---|---|---|
|  | https://www.instagram.com/p/DUffHa4D-3O/?img_index=3&igsh=NTk2dXZudG93MDE3 | 33.7rb | 330 |
|  | https://www.instagram.com/p/DUGJPNqDymO/?igsh=N3QwemQzMGZwa3k0 | 20.1rb | 138 |
|  | https://www.instagram.com/p/DTXy-ZYj82k/?img_index=2&igsh=d3FuNHpocjBjY2s4 | 9.3rb | 104 |
|  | https://www.instagram.com/p/DTE6qdXj9lR/?img_index=4&igsh=MWF6ZTY2d2h5a3E1Yg== | 151rb | 1.2rb |

| | | | |
|---|---|---|---|
|  | https://www.instagram.com/p/DTE6qdXj9lR/?img_index=4&igsh=MWF6ZTY2d2h5a3E1Yg== | 30.8rb | 524 |
|  | https://www.instagram.com/p/DSzTZBCD6C5/?img_index=5&igsh=YWJkNWQ3NDJrMjlz | 46.3rb | 327 |
|  | https://www.instagram.com/p/DSXLC1Jj1D-/?img_index=2&igsh=Z3A0NTVqejllOHcz | 106rb | 1.3rb |

This study analyzed seven Instagram posts published on the @salimafillah_official account that specifically featured humanitarian da'wah activities related to fundraising and assistance for victims of the Aceh Tamiang flash floods. The analysis focused on identifying the message content, da'wah categories, persuasive communication strategies, and communication objectives embedded in each post. The findings indicate that the content served not only as a medium for disseminating information but also as an instrument of humanitarian da'wah capable of fostering public empathy, encouraging community participation, and strengthening public trust in the management and distribution of humanitarian aid.

**Table 2. Content Analysis of Humanitarian Da'wah on the Instagram Account @salimafillah_official.**

| No. | Post | Main Message | Da'wah Category | Persuasive Strategy | Communication Objective |
|---|---|---|---|---|---|
| 1 | Return to Aceh | Commitment to returning and | Humanitarian da'wah and | Emotional appeal | To foster public empathy and |

| | | | | | |
|---|---|---|---|---|---|
| | | assisting disaster victims despite declining public attention | social compassion | through empathetic storytelling | sustain public attention |
| 2 | Free Book Distribution | Educational recovery for children affected by the disaster | *Da'wah bil hal* and educational da'wah | Problem-solving through tangible solutions | To convince donors that their contributions create direct impact |
| 3 | Collaboration among Government, Volunteers, and Communities | The importance of multi-stakeholder collaboration in disaster response | *Ukhuwah* and *ta'awun* da'wah | Rational persuasion through collaborative action | To encourage social collaboration and collective responsibility |
| 4 | Community Cooperation in Restoring Access | Documentation of road restoration to disaster-affected areas | *Amal shalih* (righteous deeds) da'wah | Visual evidence | To build credibility and strengthen public trust |
| 5 | Appreciation for the Acehnese Community | Recognition of local community solidarity | Exemplary (*uswah*) da'wah | Local identity and social proof | To inspire others to emulate the spirit of mutual cooperation |
| 6 | Collective Donation Appeal | Invitation to donate or share campaign information | *Da'wah bil lisan* and digital da'wah | Call to Action (CTA) | To increase donor participation and information dissemination |
| 7 | Infrastructure Recovery | Transparency in the use of donations through road reconstruction | Community empowerment da'wah | Visual evidence of aid outcomes | To demonstrate accountability and the sustainability of humanitarian programs |

Based on the analysis of seven Instagram posts published on the @salimafillah_official account, the findings reveal that humanitarian da'wah messages were communicated through a complementary combination of *da'wah bil hal* (preaching through action), *da'wah bil lisan* (verbal preaching), and digital da'wah. The content functioned not only as a medium for disseminating information about the victims of the Aceh Tamiang flash floods but also as a platform for fostering social awareness, encouraging public participation, and demonstrating accountability in the management of donated funds. Overall, the messages were grounded in Islamic values, including compassion (*rahmah*), mutual assistance (*ta'awun*), brotherhood (*ukhuwah*), trustworthiness (*amanah*), and mutual cooperation (*gotong royong*), all of which served as the ethical foundation of the humanitarian campaign.

The post documenting Salim A. Fillah's decision to return to Aceh after receiving reports from the field reflected a strong commitment to accompanying disaster victims even as public attention to the disaster began to decline. The message emphasized that concern for disaster victims should not depend on media coverage but rather on moral responsibility and humanitarian values. This narrative relied on an emotional appeal strategy, evoking empathy and encouraging audiences to maintain their concern and support for affected communities. Moreover, it strengthened the communicator's

credibility by portraying him not merely as someone who invited donations but as an individual personally involved in humanitarian assistance.

The post featuring the distribution of books to early childhood education centers, schools, and Islamic boarding schools demonstrated that humanitarian da'wah extended beyond emergency relief to include educational recovery as an essential component of post-disaster rehabilitation. This content represented *da'wah bil hal* by providing tangible solutions to community needs. The visual documentation of educational aid served as evidence that donations had been translated into concrete programs with direct social benefits, thereby reinforcing public confidence in the management of humanitarian funds.

Another post highlighted collaboration among government agencies, volunteers, private organizations, and local communities, presenting disaster response as a shared responsibility. The message emphasized the Islamic values of *ukhuwah*, *ta'awun*, and consultation (*musyawarah*) as guiding principles for building collective solidarity. Rather than relying primarily on emotional persuasion, the communication adopted a rational approach by demonstrating that effective disaster management depends on cooperation among multiple stakeholders. Consequently, audiences were encouraged not only to contribute financially but also to participate actively in broader forms of social collaboration.

The post documenting community efforts to restore road access to disaster-affected areas represented one of the strongest examples of humanitarian da'wah because it visually demonstrated the implementation of aid. Images of volunteers and local residents working together provided concrete evidence that humanitarian assistance had reached those in need. This visual evidence functioned as an effective communication strategy by enhancing the communicator's credibility while simultaneously strengthening public trust in the transparency of donation management.

Another post expressed appreciation for the people of Aceh who worked alongside volunteers to distribute humanitarian assistance. The content highlighted solidarity, recognition of good deeds, and the spirit of *gotong royong* as defining characteristics of the local community. By portraying local residents as active contributors rather than passive recipients of aid, the post employed social proof to demonstrate that many individuals had already participated in humanitarian action. This strategy encouraged wider community engagement by presenting positive examples of collective action and social responsibility.

In the post inviting audiences to "contribute together," the communicator adopted a clear and inclusive Call to Action (CTA). People were encouraged to donate if they had the financial capacity to do so, while those unable to contribute financially were invited to support the campaign by sharing information through their social networks. This approach broadened the meaning of participation in humanitarian activities, emphasizing that meaningful contributions are not limited to financial donations but also include disseminating information and mobilizing broader public engagement.

Finally, the post documenting road reconstruction and infrastructure recovery illustrated accountability in the use of donated funds. Rather than focusing solely on emergency relief, the content demonstrated that humanitarian assistance continued through rehabilitation and community empowerment initiatives. Visual documentation of completed infrastructure projects provided tangible evidence that donations had generated measurable improvements in the lives of disaster survivors. Such transparency reinforced the Islamic principle of *amanah* while simultaneously enhancing public confidence in the sustainability and integrity of the humanitarian program.

Overall, the analysis indicates that the humanitarian da'wah messages disseminated through the @salimafillah_official Instagram account were predominantly characterized by

*da'wah bil hal*, implemented through concrete humanitarian actions in the field. The communication strategy integrated emotional appeals, problem-solving approaches, rational persuasion, calls to action, and visual evidence, enabling the content to go beyond information sharing by fostering empathy, strengthening communicator credibility, and mobilizing community participation. Importantly, every fundraising appeal was accompanied by visual documentation of aid implementation and program outcomes, demonstrating transparency and accountability. These findings suggest that humanitarian da'wah on Instagram functions not only as a medium for disseminating Islamic values but also as an effective instrument of public communication capable of building trust, strengthening social solidarity, and enhancing public participation in fundraising for victims of the Aceh Tamiang flash floods.

**Table 3. Categorization of Content Analysis Findings on Humanitarian Da'wah Messages.**

| Research Question | Analytical Category | Indicators of Findings | Key Findings Trend |
|---|---|---|---|
| How are humanitarian da'wah messages delivered in the Instagram content of @salimafillah_official? | Variation of message types | Informative, persuasive, educational, and reflective messages. | Informative and persuasive messages were the most dominant forms of communication. |
| How consistent are the da'wah messages in providing support for disaster victims? | Spiritual and social reinforcement | Patience (*sabr*), trust in God (*tawakkul*), empathy, social solidarity, and appeals for mutual assistance. | Messages were conveyed repeatedly and continuously throughout the fundraising and aid distribution process. |
| Is the content more dominated by fundraising documentation or by the delivery of in-depth da'wah messages? | Dominance of content forms | Field documentation, aid distribution activities, da'wah narratives, and spiritual reflections. | Fundraising documentation was more dominant than the in-depth elaboration of da'wah messages. |

Based on the categorization of the content analysis conducted on the Instagram content of @salimafillah_official related to fundraising efforts for the flash flood disaster in Aceh Tamiang, three major trends were identified as the primary focus of this study. First, variations in the delivery of humanitarian da'wah messages were manifested through several complementary message types, namely informative, persuasive, educational, and reflective messages. Second, the da'wah messages were communicated consistently through spiritual and social reinforcement aimed at fostering community solidarity. Third, the content was predominantly characterized by documentation of fundraising activities rather than the delivery of in-depth da'wah messages. These findings were subsequently analyzed to gain a deeper understanding of how social media functions as a medium for humanitarian da'wah in the digital era.

**Table 4. Categorization of Content Analysis Findings on Humanitarian Da'wah Messages.**

| Analytical Element | Research Findings | Researcher's Interpretation |
|---|---|---|
| Informative Messages | Presentation of victims' conditions, urgent needs, and updates on aid distribution. | Function to raise public awareness of disaster situations. |
| Persuasive Messages | Appeals for donations and participation in social actions. | Function to encourage community involvement and engagement. |
| Educational Messages | Promotion of the values of *ta'awun* (mutual assistance), *ukhuwah Islamiyah* (Islamic brotherhood), and social responsibility. | Function to foster moral awareness within society. |
| Reflective Messages | Encouragement to interpret disasters through a spiritual perspective. | Function to strengthen the religious dimension of humanitarian da'wah. |
| Visual Documentation | Volunteer activities and aid distribution processes. | Function to enhance transparency and build public trust. |

## Discussion

### A. Variations in the Delivery of Humanitarian Da'wah Messages in the Instagram Content of @salimafillah_official

The analysis of Instagram content posted by @salimafillah_official related to fundraising efforts for the flash flood disaster in Aceh Tamiang reveals that humanitarian da'wah was communicated through a diverse range of message types. This diversity was reflected in the combination of disaster-related information, appeals for social participation, reinforcement of religious values, and the presentation of visual documentation that supported the overall narrative being constructed. The variety of communication forms indicates that social media was not merely positioned as a channel for information dissemination but also as a space that enabled the simultaneous integration of da'wah and humanitarian action.

Based on the findings, the most frequently occurring messages can be classified into four main categories: informative, persuasive, educational, and reflective messages. Informative messages were characterized by the presentation of up-to-date information regarding disaster victims, urgent needs requiring immediate attention, and developments in the aid distribution process. This information was delivered in a concise and accessible manner, allowing audiences to gain a clear understanding of the ongoing situation. The presence of informative messages is particularly important because, within the context of disaster communication, the public requires accurate and reliable information before deciding to participate in humanitarian activities. This finding supports the argument of Naufaldhi (2024), who asserts that social media has evolved into a da'wah communication instrument capable of simultaneously bridging informational needs and public engagement.[18]

Persuasive messages were found to dominate nearly all of the analyzed posts. Appeals

[18]Naufaldhi, "Strategi Kreatif Komunikasi Dakwah Di Media Sosial Untuk Generasi Z Studi Kasus Realmasjid 2.0" (Universitas Islam Indonesia, 2024).

for donations were delivered through humanistic language that resonated closely with the everyday experiences of the community. The use of expressions such as "our brothers and sisters," "a helping hand," "collective efforts," and "an opportunity to share kindness" reflects an intentional effort to establish an emotional connection between the audience and the disaster-affected communities. This strategy demonstrates that the communication employed was not merely intended to convey information but also to influence the attitudes and social behaviors of audiences, encouraging them to actively participate in humanitarian initiatives.

Educational messages were also identified through the incorporation of Islamic values, including the concepts of *ta'awun* (mutual assistance), *ukhuwah Islamiyah* (Islamic brotherhood), trustworthiness (*amanah*), and social responsibility. These educational messages play an important role in fostering the understanding that humanitarian activities are not merely social endeavors but also constitute an implementation of religious teachings in community life. In this regard, da'wah extends beyond the delivery of verbal advice and is translated into concrete actions that provide tangible benefits to society.

Reflective messages appeared through narratives that encouraged audiences to perceive disasters as part of life's challenges, requiring patience, perseverance, and a closer spiritual relationship with Allah SWT. Such messages generally appeared at the end of captions or were embedded in brief contemplative quotations. Although their frequency was lower than that of informative and persuasive messages, reflective messages remained an essential element in preserving the da'wah identity of the account.

Field documentation functioned as a reinforcement of the messages being conveyed. Photographs depicting damaged houses, volunteer activities, aid distribution processes, and interactions with affected communities provided concrete evidence of the realities experienced on the ground. The integration of visual and narrative elements represents a significant characteristic of contemporary digital communication. According to Wahyu (2025), the effectiveness of contemporary da'wah media is largely influenced by its ability to integrate visual, narrative, and participatory elements in a balanced manner.[19]

Although message variation has been developed relatively well, the findings indicate that the content delivery pattern remains somewhat repetitive. Most posts follow a similar structure, beginning with information about the disaster situation, followed by an appeal for donations, and concluding with the reinforcement of religious values. While this pattern contributes to the establishment of a consistent communication identity, it may simultaneously reduce the level of content dynamism expected by social media audiences. Therefore, continuous innovation in message diversification is necessary to ensure that humanitarian da'wah can reach broader audiences and sustain public engagement over the long term.

These findings demonstrate that the transformation of da'wah in the digital era is no longer centered solely on the conventional delivery of religious sermons. Instead, it has evolved into a multidimensional communication practice that integrates spiritual, social, and humanitarian dimensions within a single interactive space.

**B. Consistency of Da'wah Messages in Providing Support for Disaster Victims**

Consistency emerged as one of the most prominent characteristics of the humanitarian da'wah practices conducted through the Instagram account @salimafillah_official. The findings indicate that spiritual reinforcement was not limited

[19]Wahyu, *Manajemen Media Dakwah Kontemporer: Strategi, Inovasi, Dan Roadmap Era Digital* (PT. Revormasi Jangkar Philosophia., 2025).

to one or two posts; rather, it was continuously conveyed throughout the fundraising and aid distribution process. This continuity demonstrates that humanitarian da'wah was positioned as an ongoing social commitment rather than merely a temporary response to a disaster event.

This consistency is reflected in the recurring presence of key themes in the posts, including patience (*sabr*), trust in God (*tawakkul*), compassion, brotherhood, and the spirit of mutual assistance. The repetition of these themes should not be interpreted as a limitation in content diversity; instead, it represents a deliberate effort to internalize values so that the messages become embedded in the audience's consciousness. From the perspective of da'wah communication, message repetition is a strategic approach used to strengthen collective memory and cultivate social habits within society.

Spiritual reinforcement constitutes an inseparable component of the overall communication process established through the account. The inclusion of religious messages serves as a source of comfort for disaster-affected communities while simultaneously fostering optimism among the wider public. Disasters are not merely framed as events that result in material losses; they are also presented as opportunities to strengthen interpersonal relationships and enhance individuals' spiritual development. This finding is consistent with the study of Irmansyah and Fadlan (2024), which argues that da'wah in disaster contexts performs a rehabilitative function aimed at supporting the psychosocial recovery of affected communities.[20]

Consistency is also evident in the language employed across the posts. The language tends to be simple, humanistic, and approachable, creating a close connection with the audience. This approach enables the messages to be more easily understood and accepted by diverse segments of society, regardless of their social background or age. Such a humanistic communication pattern is particularly important because social media functions as a public sphere inhabited by highly heterogeneous audiences. In addition to providing encouragement and support for disaster victims, the messages also serve to foster social responsibility among community members. Appeals for donations are not merely framed as philanthropic activities but are positioned as practical manifestations of faith in everyday life. Consequently, humanitarian actions gain stronger moral and spiritual legitimacy.

Another noteworthy finding is the systematic communication flow established through the posts. Each post is connected to previous content, creating a continuous and coherent narrative. Audiences do not receive information in a fragmented manner; rather, they are able to follow the entire process of disaster response, from the initial emergency situation to the distribution of aid. This continuity of information contributes to the development of trust and audience loyalty toward the account. However, consistency that relies excessively on the same communication pattern may also result in message homogeneity. If not balanced with innovations in communication strategies, audiences may gradually experience a decline in attention and engagement with the content presented. Therefore, innovation is necessary without compromising the core identity of the humanitarian da'wah that has already been established.

The findings of this study demonstrate that message consistency plays a significant role in fostering social solidarity within society. Da'wah functions not only as a means of conveying religious teachings but also as an instrument for building social resilience, strengthening the relationship between spiritual values and humanitarian concern.[21]

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[20]Irmansyah and Fadlan, *Manajemen Dakwah Dalam Kondisi Bencana* (Publica Indonesia Utama, 2024).

[21]Azhar, "Literasi Media Sebagai Solusi Tabayyun Berita Hoax Di Media Sosial Pada Mahasiswa FDK," *Jurnal Dakwah* 4, no. 2 (2025): 464–75, https://doi.org/https://doi.org/10.54259/mukasi.v4i2.4339.

**C. The Dominance of Fundraising Documentation Content over In-Depth Da'wah Messages**

The results of the analysis indicate that fundraising documentation constitutes the most dominant form of content in the Instagram posts of @salimafillah_official. This dominance is reflected in the high frequency of posts featuring volunteer activities, aid distribution, the conditions of disaster-affected communities, and updates on field needs. These findings suggest that the primary communication orientation was to mobilize public participation and encourage engagement in humanitarian actions.

The predominance of documentation can be understood as an adaptation to the characteristics of social media, which demand transparency and openness of information. In the context of fundraising, documentation serves to establish accountability and foster public trust. Audiences are generally more inclined to participate when they can directly observe evidence of aid distribution and humanitarian activities. Artanti (2025) explains that information transparency is one of the key factors influencing the effectiveness of social media in enhancing public participation in humanitarian initiatives.

The documentation presented also functions as a visual representation of ongoing social realities. The presence of photographs and videos from the field allows audiences not only to read information but also to witness the actual conditions experienced by disaster-affected communities. This situation contributes to the development of empathy and emotional engagement, which ultimately encourages social action.

However, the dominance of documentation limits opportunities for a deeper exploration of da'wah messages. Religious messages are generally presented in the form of brief quotations, reminders to give charity, and encouragement to increase acts of kindness. Although these messages still contain da'wah values, in-depth discussions regarding humanitarian meaning, the wisdom behind calamities, and the cultivation of spiritual awareness have not become the primary focus.

Humanitarian da'wah possesses a much broader potential than merely mobilizing social assistance. It can function as a medium for social education that instills values of compassion, strengthens solidarity, and fosters a culture of mutual cooperation within society. Therefore, maintaining a balance between documentation and substantive message development is an important aspect that deserves attention.

If documentation continues to dominate, there is a possibility that audiences will remember the fundraising activities more than the da'wah messages themselves. Consequently, the educational and value-transformative functions that constitute the primary objectives of da'wah may be diminished. In this regard, it is necessary to strengthen reflective content so that audiences are encouraged not only to provide temporary assistance but also to develop a sustainable humanitarian consciousness.

The findings of this study demonstrate that social media plays a highly strategic role in contemporary da'wah practices. However, its effectiveness is determined not only by its ability to disseminate information but also by its capacity to shape public perspectives on humanitarian values. As explained by Wahyu (2025), digital-era da'wah media should integrate informational, educational, and social empowerment functions in a balanced manner to generate broader and more sustainable impacts.[22]

From the perspective of Islamic media analysis, the effectiveness of humanitarian da'wah disseminated through the @salimafillah_official Instagram account is determined not only by the quality of its messages and the documentation of humanitarian activities but also by the establishment of a trust relationship between the communicator and the

[22]Wahyu, *Manajemen Media Dakwah Kontemporer: Strategi, Inovasi, Dan Roadmap Era Digital*.

Muslim community in Aceh. Although Salim A. Fillah is a nationally recognized Indonesian preacher based on the island of Java, the positive response from the Acehnese community indicates that religious authority in digital media is no longer constrained by geographical proximity.

Instead, it is constructed through consistent humanitarian narratives, a credible track record of social engagement, and direct involvement in disaster response. This cross-regional trust is cultivated through digital storytelling that demonstrates the communicator's commitment to returning to Aceh even after public attention had begun to decline, transparent reporting of donated funds through documented aid distribution, and active collaboration with volunteers and local communities. Such communication practices generate perceptions of authenticity and accountability, leading the Acehnese audience to perceive Salim A. Fillah not as an external actor but as a member of a broader network of Islamic solidarity genuinely concerned with their welfare. Consequently, social media functions not merely as a channel for disseminating da'wah messages but also as a space for constructing social capital and trust capital that bridges relationships between preachers and Muslim communities across regional boundaries.

Within the context of Islamic community development, this trust capital constitutes a critical resource because it facilitates resource mobilization, strengthens community participation, and fosters sustainable collaboration among religious leaders, volunteers, humanitarian organizations, and local communities in disaster response efforts. These findings demonstrate that digital da'wah grounded in the Islamic principles of amanah (trustworthiness), transparency, and tangible humanitarian action can expand networks of Islamic solidarity beyond geographical and local identity boundaries. Accordingly, social media emerges as a strategic instrument for promoting community empowerment and advancing Islamic community development through humanitarian engagement.

## CONCLUSION

This study demonstrates that humanitarian da'wah through Instagram serves a dual function as both a medium for religious communication and an instrument of social mobilization. An analysis of the Instagram account @salimafillah_official during the fundraising campaign for the Aceh Tamiang flash flood disaster reveals that da'wah messages were delivered through a combination of informative, persuasive, educational, and reflective content, with informative messages dominating and supported by documentation of aid distribution activities. This communication pattern effectively fostered transparency, accountability, and public trust, thereby encouraging greater social participation. However, the predominance of documentary content limited the opportunity for delivering more profound reflective and spiritual messages. These findings suggest that digital da'wah strategies can be optimized by balancing documentary content that enhances credibility with reflective content that encourages audiences to internalize the values of humanity, empathy, patience, and compassion as part of fostering sustainable humanitarian awareness.

This study contributes to the development of digital da'wah scholarship by demonstrating that the effectiveness of humanitarian da'wah is determined not only by the intensity of fundraising appeals but also by the ability to integrate spiritual narratives with social action within a coherent communication strategy. From a practical perspective, digital preachers (*da'i*) and Islamic philanthropic organizations should develop a more balanced content composition that integrates documentation, educational materials, and religious reflection, enabling public engagement to evolve beyond one-time donations into sustained social responsibility. Nevertheless, this study has several limitations, as it examined only a single Instagram account, focused on a single disaster event, and relied

solely on documentary data without triangulation through interviews or audience perspectives. Consequently, the findings cannot yet be generalized to all forms of Instagram-based digital da'wah. Future research is therefore encouraged to conduct comparative studies across multiple *da'i* or humanitarian organizations, incorporate data from various social media platforms, and combine content analysis with interviews or audience surveys to provide a more comprehensive understanding of the effectiveness of digital da'wah strategies.

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