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Islamic Professional Preachers amid Social Complexity: Strengthening Competency-Based *Da'wah* Management in the Digital Era

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Abstract

The increasing complexity of contemporary social life and the rapid expansion of digital literacy have significantly transformed *da'wah* (Islamic preaching). Today, *da'i* (preachers) must not only master religious knowledge but also demonstrate adaptive,

managerial, communicative, and methodological competencies in engaging diverse audiences across digital platforms and dynamic socio-cultural contexts. This study examines the urgency of competency-based *da'wah* management education as a strategic foundation for cultivating professional Islamic preachers who can navigate social complexity and digital challenges effectively. Employing a qualitative library-based approach, the research analyzes classical and contemporary scholarship on *da'wah*, management theory, professionalism, and digital literacy. The findings indicate that professional *da'wah* demands an integrated framework that combines theological depth, strategic planning, leadership skills, ethical communication, and digital adaptability. Competency-based education fosters systematic program design, contextual engagement, and sustainable outreach. Without such reformulation, *da'wah* risks fragmentation and declining relevance in rapidly evolving digital public spheres.

Keywords: Professional Da'i, Da'wah Management, Methodological Competence, Digital Literacy, Social Complexity.

A. Introduction

The complexity of contemporary social life and the acceleration of digital literacy have fundamentally shaped the Islamic ecosystem. These changes not only move *da'wah* (Islamic preaching) activities from physical to digital spaces, but also reshape social structures, patterns of religious authority, how society constructs meaning, and the mechanisms for accepting and negotiating religious messages in public spaces.¹ *Da'wah*, therefore, is no longer adequate to be understood as a process of linear

¹ Amar Ahmad, "The Development of Digital Da'wah at The Indonesian Ulema Council of South Sulawesi Province," *International Journal of Membrane Science and Technology* 10, no. 3 (October 2023): 2792-99, <https://doi.org/10.15379/ijmst.v10i3.2581>.

transmission of teachings from *da'i* (preacher) to *mad'u* (*da'wah* target audience), but as a social practice that takes place in a plural, interactive, competitive, and ever-changing environment. Indonesia's ² digital data shows the magnitude of this change: by early 2024 there will be 185.3 million internet users or 66.5% of the population and 139 million social media users or 49.9% of the population.³ This condition makes the digital space no longer an additional medium for *da'wah*, but one of the main arenas for the formation of religious knowledge and identity.

Social complexity is understood as a condition of society characterized by plurality of identities, social differentiation, uncertainty, cross-interest, fragmentation of authority, and the emergence of new social risks that are not easy to predict or control. This conceptualization departs from Beck's idea of "a risk society", in which modernity produces risks that transcend institutional boundaries and create tensions between expert knowledge, public perception, and institutions' ability to manage them.⁴ In the context of *da'wah*, such complexity can arise in the form of religious polarization, disinformation, misinterpretation of the Qur'an and hadith, the spread of slander, hate speech based on religion and gender, identity conflicts, and crises of trust in religious authorities.⁵ Therefore, social complexity is

² Ahmad Tamrin Sikumbang et al., "Digital Da'wah Indonesia Ulema in the Discourse of Theology," *Pharos Journal of Theology* 105, no. 1 (December 2023): 1-14, <https://doi.org/10.46222/pharosjot.1051>.

³ Simon Kemp, "Digital 2024: Global Overview Report," DataReportal.Com, January 31, 2024, <https://datareportal.com/reports/digital-2024-global-overview-report>.

⁴ Ulrich Beck, *Risk Society: Towards a New Modernity* (London ; Newbury Park, Calif: SAGE Publications Ltd, 1992), 29.

⁵ Murtala Ibrahim, "Islam in the Digital Infrastructure: The Rise of Islamic Cyber Practices in Northern Nigeria," *Religion, State and Society* 52, nos. 2-3 (May 2024): 114-32, <https://doi.org/10.1080/09637494.2024.2353956>; Muhammad Anshar, Asni Djamereng, and Muh Ilham, "Content Analysis and Audience Receptions of Online Da'wah on YouTube

not only the background of *da'wah*, but also a substantive issue that determines how the Islamic message should be formulated, conveyed, and managed.

Digital transformation reinforces that complexity. The network society that Castells describes is characterized by the flow of information that transcends geographical boundaries and forms social relationships through increasingly intensive communication networks.⁶ In this environment, *da'wah* is dealing with audiences that are heterogeneous in terms of education, religious literacy, culture, ideology, and media preferences. Religious messages can be accepted, commented on, cut, reproduced, and even openly debated. The media is also not neutral because platform logic shapes how religion is produced and consumed. Hjarvard explained this process through the concept of the “mediatization of religion”, where media logic increasingly shapes the form, distribution, and acceptance of religion in society.⁷ In the Indonesian context, recent research has also shown that social media has shifted religious authority from traditional structures to a form of legitimacy influenced by popularity, visibility, and digital interaction.⁸

On the other hand, the acceleration of digital literacy has made the space for *da'wah* more open, but also more competitive. Digital transformation not only shifts *da'wah*

Social Media,” *Jurnal Komunikasi: Malaysian Journal of Communication* 40, no. 1 (March 2024), <http://ejournal.ukm.my/mjc/article/view/57867>.

⁶ Manuel Castells, *The Rise of the Network Society* (Malden, Mass.: Wiley-Blackwell, 2011), 12.

⁷ Stig Hjarvard, “The Mediatization of Religion: A Theory of the Media as Agents of Religious Change,” *Northern Lights: Film & Media Studies Yearbook* 6, no. 1 (June 2008): 9–26, https://doi.org/10.1386/nl.6.1.9_1.

⁸ Arief Rachman, Theguh Saumantri, and Taufik Hidayatulloh, “Transformation of Religious Authority in the Digital Era: A Post-Normal Times Analysis by Ziauddin Sardar on the Phenomenon of Social Media Da'wah,” *Jurnal Ilmu Dakwah* 45, no. 1 (July 2025): 107–22, <https://doi.org/10.21580/jid.v45.1.25644>.

from the pulpit to the screen, but also creates a new communication culture that prioritizes speed, responsiveness, interactivity, and visuality. Manuel Castells explains that networked societies operate through an interconnected communication logic that transcends geographical boundaries and generates social realities through massive information exchange. As a result, *da'wah* in the digital space no longer speaks only to homogeneous congregations, but also engages a plural audience, including those with diverse values, varying levels of religious literacy, and different ideological preferences. *Da'wah* on digital platforms no longer takes place in a relatively controlled sacred space, but in a dynamic public space where religious messages can be fragmented, distorted, challenged, or transformed into commodities of attention.⁹ This phenomenon shows that contemporary *da'wah* demands a capacity that goes beyond just mastering religious content.

The problem arises from the imbalance between the scientific authority and the strategic capacity of the *da'i* in dealing with the environment. Mastery of religious science remains the main foundation. Still, it does not automatically guarantee the ability to read the audience, manage communication, understand the platform's character, handle conflicts, or measure the social impact of *da'wah* messages.¹⁰ *Da'i* is required to answer questions not only about what is conveyed, but also how, to whom, through what media, in what social context, and with what kind of social

⁹ Danur Putut Permadi, "The Challenge of Digital Da'wah: Herbert Marcuse's Perspective," *Academic Journal of Da'wa and Communication* 4, no. 1 (August 2023): 95–112, <https://doi.org/10.22515/ajdc.v4i1.5519>.

¹⁰ Erwin Jusuf Thaib, "The Communication Strategies for Moderate Islamic Da'wah in Countering Radicalism in Gorontalo City, Indonesia," *Jurnal Komunikasi: Malaysian Journal of Communication* 36, no. 4 (December 2020), <http://ejournal.ukm.my/mjc/article/view/38039>.

consequences the message is conveyed.¹¹ Such inequality can produce two extreme tendencies: *da'wah* that is too textual to lose sensitivity to social problems, or *da'wah* that follows the logic of popularity too much at the expense of scientific and ethical depth.¹² The fragmentation of authority further magnifies the problem because digital popularity can be a source of religious legitimacy even though it is not always accompanied by an adequate scientific basis.¹³

The issue has broader academic and social significance. Academically, this study is necessary because digital transformation not only changes the medium of *da'wah*, but also changes the epistemology, authority, communication strategy, and social responsibility of a *da'i*. Socially, the quality of *da'wah* is related to the ability of religion to contribute to social cohesion or, conversely, increase polarization. Studies on social media and diversity in Indonesia show that digital interactions can reinforce horizontal conflicts. At the same time, the same platforms can also build narratives of moderation and pluralism.¹⁴ Thus, the need for *da'i* professionals is not just a technical

¹¹ Umdatul Hasanah, Khairil Anam, and Muassomah Muassomah, "Modernising Tradition: Reinforcing ASWAJA al-Nahdhiyah Authority among Millennials in Indonesia," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (April 2024): 9, <https://doi.org/10.4102/hts.v80i1.9425>.

¹² Lalu Ahmad Zaenuri, "RECONCEPTUALISING DA'WA: A Study of Tuan Gurus' Perceptions and Motivations in Adopting Digital Da'wa," *JOURNAL OF INDONESIAN ISLAM* 19, no. 1 (June 2025): 92–116, <https://doi.org/10.15642/JIIS.2025.19.1.92-116>.

¹³ Bouziane Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 4 (April 2022): 335, <https://doi.org/10.3390/rel13040335>; Akiva Berger and Oren Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities," *Learning, Media and Technology* 49, no. 2 (April 2024): 274–89, <https://doi.org/10.1080/17439884.2023.2169833>.

¹⁴ Barzan Faizin et al., "Polarization of Religious Issues in Indonesia's Social Media Society and Its Impact on Social Conflict," *Journal of Applied Data Sciences* 6, no. 1 (2025): 426–42, <https://doi.org/10.47738/jads.v6i1.447>; Andy Hadiyanto, Kinkin Yuliaty Subarsa Putri, and Luthfi Fazli, "Religious Moderation in Instagram: An Islamic Interpretation Perspective," *Heliyon* 11, no. 4 (February 2025): e42816, <https://doi.org/10.1016/j.heliyon.2025.e42816>.

demand, but relates to the quality of social life and the health of the religious public space.

Previous research shows that digital transformation has brought important changes to *da'wah* strategy, management, and professionalism. Haq emphasized that the digitization of *da'wah* presents opportunities to expand reach as well as challenges in maintaining the substance of messages in the midst of the character of social media that emphasizes speed, virality, and audience engagement. These findings show the need for *da'i* adaptability so that media transformation does not lead to a reduction in the depth of religious messages.¹⁵ Widodo through his study on mosque management shows the importance of planning, organizing, implementing, and evaluating in the development of *da'wah* activities. This perspective reinforces the view that effective *da'wah* requires systematic governance, not just individual rhetorical ability.¹⁶

In terms of professionalism, Ibrahim and Abdullah developed the *Marahil al-Da'wah* (*da'wah* phases) framework as an approach to improve the skills of professional preachers. This study shows that developing *da'i* requires more structured stages of competency development.¹⁷ In the social context, Turkey et al. point out the importance of socio-cultural diversity-sensitive *da'wah*

¹⁵ Ihsan Abdul Haq, "Ramadan Momentum for Digital Da'wah Transformation as an Effort to Build Islamic Empowerment," *Al-Wasathiyah: Journal of Islamic Studies* 3, no. 1 (April 2024): 39–52, <https://doi.org/10.56672/alwasathiyah.v3i1.214>.

¹⁶ Wahyudi Widodo, "Manajemen Masjid Al-Munir Dalam Pengembangan Dakwah Islam Bagi Masyarakat Di Kabupaten Malang," *Journal on Education* 6, no. 2 (January 2024): 13374–79, <https://doi.org/10.31004/joe.v6i2.5157>.

¹⁷ Ibtisam Ibrahim and Berhanundin Abdullah, "Developing Professional Preachers through Marahil Al-Da'wah: A Framework for Skill Enhancement," *Global Journal Al-Thaqafah* 15, no. 1 (July 2025): 115–24, <https://doi.org/10.7187/GJAT072025-8>.

strategies in conflict mitigation.¹⁸ Overall, previous research has addressed digitalization, management, competence, communication, leadership, and social sensitivity separately. However, little research that integrates these dimensions into a competency-based *da'wah* management education model for addressing social complexity and the digital space.

However, these studies still leave gaps. Studies on digital *da'wah* generally focus on platforms, content, authority, engagement, or changes in communication patterns, while *da'wah* management studies emphasize more on planning, organizing, implementing, and evaluating functions. There have not been many studies that systematically link social complexity, methodological competence, professionalism and professionalism, *da'wah* management, and digital literacy in one educational framework. Although there have been studies of digital *da'wah* that have begun to discuss the transformation of authority and ethical challenges, recommendations regarding the integration of digital literacy and *da'i* training have not developed into an operational competency education model. Therefore, the research gap of this research lies in the lack of an integrative framework that explains how *da'i* competencies can be developed through *da'wah* management education to address the social complexity and logic of the digital space.

This study uses a qualitative design based on a literature study. The literature was identified through systematic searches on academic databases such as Scopus,

¹⁸ Usamah Al Turki et al., "Rethinking Da'wah Strategy as a Basis for Mitigating Conflict Involving Muslim Minorities: Insights from Bali and Peniwen Malang, Indonesia," *Theosophy: Journal of Sufism and Islamic Thought* 15, no. 1 (June 2025): 36–58, <https://doi.org/10.15642/teosofi.2025.15.1.36-58>.

Web of Science, Google Scholar, and DOAJ with the keywords “professional preacher”, “*da’wah* management”, “competency-based education”, “methodological competence”, “digital *da’wah*”, religious authority, social complexity, and digital literacy. This identification process follows systematic searching to ensure coverage of relevant, up-to-date sources. The literature was then selected through the inclusion and exclusion stages based on thematic relevance, novelty (2019–2025), and conceptual contribution to the study of *da’wah* and professional competence. Sources with no direct connection to *da’wah*, or that discuss only technical aspects of technology without socio-religious implications, were eliminated.

Data analysis used Braun and Clarke's thematic analysis approach, which allows researchers to systematically identify, code, and classify conceptual patterns in the literature. This process begins with familiarization with the text, followed by initial coding, theme searching, theme reviewing, and defining and naming the final theme.¹⁹ To strengthen the accuracy of the analysis, the Krippendorff content analysis approach is also used which emphasizes the validity of interpretation through the traceability of categories, contexts, and consistency of meaning between sources.²⁰ Meanwhile, the procedure for searching literature and organizing sources follows the Zed principle which emphasizes the stages of heuristic, source

¹⁹ Virginia Braun and Victoria and Clarke, “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology* 3, no. 2 (January 2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

²⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th edition (Los Angeles London New Delhi Singapore Washington DC Melbourne: SAGE Publications, Inc, 2018), 24–26.

criticism, interpretation, and historiography in literature studies.²¹

The synthesis stage integrates the thematic findings into a conceptual framework. This process includes grouping competencies into key domains, comparing concepts across literatures, and linking competencies to the demands of social-digital complexity. Through this procedure, the resulting framework is not only descriptive but also analytical and constructive, as it systematically reconstructs the conceptual relationships between variables. Thus, the developed model is the result of a theoretical synthesis that can be traced methodologically, not just an aggregation of literature, but a construction of new knowledge that is structured and can be accounted for academically.

Based on these problems and gaps, this research is guided by two main questions: (1) why competency-based management education is an urgent need in dealing with social complexity and digital literacy; and (2) what competencies are needed to carry out *da'wah*, professionally, adaptively, ethically, and oriented towards social transformation? The research aims to formulate a conceptual framework for professional competencies and guide the reformulation of management education. The framework includes the interconnectedness between theological, methodological, managerial, public communication, socio-cultural, and digital literacy competencies.

The novelty of this research lies in positioning *da'i* not solely as conveyors of religious messages, but as public

²¹ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004), 3–5.

actors who need a measurable set of competencies to manage social complexity and digital ecosystems. Thus, management education is not only directed at mastering religious knowledge, but at integrating knowledge, skills, attitudes, ethics, and adaptability that can be demonstrated in practice. The theoretical contribution of this research is to offer an integrative framework that connects social complexity with the professionalization of *da'i* through methodological and managerial competencies. Its practical contribution is to provide a basis for Islamic educational institutions and *da'wah* organizations to formulate outcome-based curricula, practice-based learning, portfolio evaluation, and competency standards that are in line with the demands of the digital public space. With this orientation, the reformulation of *da'wah* education is expected to be able to produce *da'i* who not only masters the text, but also understands the context; are not only able to speak, but also able to manage impacts; and are not only digitally popular, but scientifically credible, socially ethical, and responsible for the harmonious sustainability of public life.

B. Discussion

1. Digital *Da'wah* amid Social Complexity:

Opportunities and Risks

Digital *da'wah* (Islamic preaching) amid social complexity represents a phenomenon that marks a significant shift in contemporary religious communication practices. Today's social complexity is characterized by plural identities, fragmented value preferences, and rapid changes in the ways the public constructs knowledge and authority. In a network society, social relations are no longer shaped primarily by geographical proximity but by

connectivity and the flow of information across boundaries, making patterns of public communication increasingly fluid, open, and competitive.²² Previously, *da'wah* was conducted in authoritative spaces such as mosques, *majlis taklim* (religious study assemblies), or formal religious forums. It now takes place in digital spaces that are interactive and multi-arena in nature. Consequently, *da'wah* audiences have become increasingly heterogeneous and cannot be standardized, whether in religious literacy, social background, ideological orientation, or the communication styles they consider relevant. Within this framework, *da'wah* can no longer rely on a single narrative; it must segment audiences, map their needs, and adapt communication strategies to social realities.

Epistemically, audience heterogeneity demonstrates that digital *da'wah* operates within a context of highly intensive “meaning negotiation.” Audiences are no longer merely passive recipients; they act as responders, critics, editors, and even reproducers of *da'wah* messages according to their own frameworks of thought and interests. This phenomenon presents significant opportunities for Islamic *da'wah* to expand its reach, foster religious consciousness, and build networks of goodness across spaces. At the same time, digital *da'wah* carries serious risks when religious messages encounter a digital culture that demands speed, conciseness, and virality. From the perspective of digital religion, religious practices in online spaces cannot be understood as mere “copies” of offline practices; rather, they constitute a new form with its own norms, interaction logics, and authority structures. Campbell emphasizes that religion in digital spaces operates in a hybrid environment—connecting online and offline realities—so that forms of communication, identities,

²² Manuel Castells, ed., *The Network Society: A Cross-Cultural Perspective* (Cheltenham: Edward Elgar Publishing, 2004), 37.

communities, and religious authority undergo continuous negotiation and reconstruction.²³ In other words, digital media is not merely a “channel for *da’wah*” but a new cultural space that shapes how Islamic messages are produced, distributed, and understood.

Another prominent risk is the distortion, conflict, and simplification of messages. Digital spaces are highly susceptible to meaning reduction because messages can be clipped into short segments, removed from their original context, or turned into subjects of disproportionate debate. Moreover, the nature of digital communication—based on public comments, rapid reactions, and algorithmic polarization—often encourages “echo chambers” and intensifies discursive tensions. In the context of *da’wah*, social media logic shapes a more open and unstable contestation of authority. Febrian’s study on the increasing role of religious influencers shows that religious authority on social media is built not only through traditional legitimacy but also through performative ability, identity visualization, and mechanisms of public interaction that shape audience trust.²⁴ Meanwhile, Tabaika et al. research emphasizes that online *da’wah* transforms the logic of social media, including aesthetics, engagement strategies, and audience participation in comment spaces, which are both dialogical and problematic for the stability of

²³ Heidi A. Campbell, ed., *Digital Religion: Understanding Religious Practice in New Media Worlds*, 1st edition (Abingdon, Oxon New York: Routledge, 2012), 77.

²⁴ Harry Febrian, “Visualizing Authority: Rise of the Religious Influencers on the Instagram,” *Social Media + Society* 10, no. 4 (October 2024): 20563051241286850, <https://doi.org/10.1177/20563051241286850>.

traditional authority.²⁵ These findings underscore that digital *da'wah* requires not only mastery of content but also methodological skills to manage the risks of distortion and social conflict that may arise from platform dynamics.

This complexity is further reinforced by the “attention economy” as a defining feature of digital spaces. Davenport and Beck explain that in conditions of information abundance, human attention becomes the scarcest resource; message’s value depends on its ability to capture and sustain audience attention.²⁶ Within the algorithmic ecosystem, content that can trigger rapid reactions (likes, comments, shares) tends to be favored over reflective content. Recent developments even show that platforms operate through a “data attraction” model that restructures public attention via predictive recommendations and engagement optimization. Liang emphasizes how algorithmic media reshapes the attention economy, directing user experiences toward patterns of content consumption that are addictive and automatically circulated. The implication for *da'wah* is the emerging pressure to adapt religious messages into formats that are fast, concise, and “marketable.”²⁷ Therefore, the challenge of contemporary *da'wah* is not merely to “convey the truth,” but to communicate it effectively

²⁵ Mokhammad A'lan Tabaika, Ahmad Barizi, and Yunifa Miftachul Arif, “DIGITAL DA'WAH AND THE RECONSTRUCTION OF ISLAMIC AUTHORITY,” *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 10, no. 2 (September 2025): 371–410, <https://doi.org/10.22515/albalagh.v10i2.12116>.

²⁶ Thomas H. Davenport and John C. Beck, *The Attention Economy: Understanding the New Currency of Business* (Boston, Mass: Harvard Business Review Press, 2001), 52.

²⁷ Meng Liang, “The End of Social Media? How Data Attraction Model in the Algorithmic Media Reshapes the Attention Economy,” *Media, Culture & Society* 44, no. 6 (September 2022): 1110–31, <https://doi.org/10.1177/01634437221077168>.

without falling into reduction, without losing ethical depth, and without succumbing solely to the logic of virality.

Thus, digital *da'wah* demands a deep capacity for adaptation. Preachers must understand that religious messages in digital spaces do not operate under ideal conditions but within social realities characterized by contestation, algorithmic dynamics, and attention competition. Effective *da'wah* is not merely present on platforms; it is managed methodologically: it reads audience contexts, develops prudent communication strategies, and ensures that the social impact of messages aligns with values of *rahmah* (compassion) and *kemaslahatan* (public welfare). In this context, strengthening digital literacy, public communication ethics, and *da'wah* management becomes an urgent necessity to ensure that *da'wah* remains relevant, credible, and transformative amid the complexities of modern social life.

2. The Urgency of Methodological Competence in Contemporary *Da'wah*

The urgency of methodological competence in contemporary *da'wah* can no longer be understood as a technical need to improve messages delivery. The literature shows that changes in the communication ecosystem have simultaneously changed the object, medium, authority relations, and measures of *da'wah* effectiveness. Within the framework of “deep mediatisation”, digital media has become part of the infrastructure of social life that influences the way people build knowledge, relationships, identity, and

authority.²⁸ Therefore, methodological competence needs to be placed as a core capacity that allows *da'i* (preacher) to translate scientific authority into *da'wah* actions that are in accordance with the social context and logic of digital communication.

In-depth analysis shows that the first dimension of methodological competence is the ability to read context and map audiences. Hsb et al. show that the effectiveness of digital *da'wah* communication is influenced by the ability to understand audience characteristics and utilize technology appropriately²⁹. In contrast, Khusairi shows that changing content consumption patterns require a more creative, multiplatform production strategy.³⁰ Both findings analytically produce one important proposition: *da'i* competence must begin with the ability to diagnose before communication. *Da'i* cannot determine the method, language, media, or form of message until he understands who his audience is, what his needs are, the character of his communication space, and the social problems he faces.

Thus, audience mapping is not just a technical activity of content marketing, but is an epistemological foundation for contextual *da'wah*. When digital audiences are heterogeneous, uniform communication

²⁸ Nick Couldry and Andreas Hepp, *The Mediated Construction of Reality* (Cambridge, UK ; Malden, MA: Polity, 2017), 35.

²⁹ Akmal Rizki Gunawan Hsb et al., "ANALYSIS OF DIGITAL TECHNOLOGY ON DA'WAH COMMUNICATION STRATEGIES IN THE MODERN ERA," *Al-Balagh : Journal of Da'wah and Communication* 10, no. 1 (January 2025): 33-64, <https://doi.org/10.22515/albalagh.v10i1.9963>.

³⁰ Abdullah Khusairi, "Creative Content Production Strategies for Religious Outreach Materials on Social Media," *Jurnal Ilmu Dakwah* 45, no. 2 (December 2025): 341-56, <https://doi.org/10.21580/jid.v45.2.28022>.

strategies have the potential to result in misinterpretations or disconnections in messages. Findings on changes in digital religious practices in Indonesia also show that social media has created a hybrid space that connects online and offline religious practices while challenging traditional authority structures.³¹ Therefore, the audience's reading ability must be connected with the ability to read the media context and social structure. From this, it can be seen that methodological competence is not a single competence, but a diagnostic capacity that is the entrance to other competencies.

The second dimension is the competence of contextualizing messages. Suhaili et al.'s research shows that the social media's characteristics demand adjustments to strategy, language, and content design to keep religious messages communicative for heterogeneous audiences. The findings show a direct relationship between audience mapping and contextualization. An understood audience results in a need to adjust the way it is delivered, but such an adjustment is not synonymous with a change in the substance of the teaching. Methodological competence lies in the ability to maintain "the fidelity of messages" while adapting to language, symbols, formats, media, and problems that are relevant to society.³²

³¹ Hanung Sito Rohmawati, Zulkifli, and Nashrul Hakiem, "Mediatization and Hypermediation in Digital Religion and the Transformation of Indonesian Muslim Religious Practices through Social Media Usage," *Jurnal Sosiologi Agama* 18, no. 2 (2024): 133–50, <https://doi.org/10.14421/jsa.2024.182-01>.

³² Hidayati Suhaili et al., "Strategies for the Contextualization of Religious Content Through Social Media for STKIP Students," *Jurnal Kajian Dan Pengembangan Umat* 8, no. 1 (June 2025): 109–19, <https://doi.org/10.31869/jkpu.v8i1.6759>.

This relationship became increasingly important as changes in media also changed how religious authority forms. Zaid et al. show that religious influencers can reshape authority through narratives that are personal, visual, and close to younger generations' lives.³³ The findings of Alam et al. show that social media drives a shift in religious legitimacy from purely institutional credentials to a combination of visibility, audience engagement, communication performance, and algorithmic circulation.³⁴ Thus, contextualization is not just a strategy to make a message "attractive", but a mechanism for maintaining epistemic authority in the midst of digital authority competition.

At this point, a third relationship emerges, namely, methodological competence must function as a control mechanism between digital adaptation and scientific integrity. If adaptation occurs without an epistemic foundation, *da'wah* can follow the logic of popularity and virality. Conversely, if scientific authority is maintained without adaptability, messages risk losing reach and social relevance. The literature on the transformation of digital authority shows that algorithms and popularity increasingly play a role in determining the visibility and legitimacy of religious figures.³⁵ Therefore, professional *da'i* need the ability to adapt form without compromising substance-

³³ Zaid et al., "Digital Islam and Muslim Millennials."

³⁴ Lukis Alam et al., "Digital Religion: Social Media and the Spread of Salafi Thought in Indonesia," *FIKRAH* 13, no. 1 (June 2025): 21–42, <https://doi.org/10.21043/fikrah.v13i1.30930>.

³⁵ Rachman, Saumantri, and Hidayatulloh, "Transformation of Religious Authority in the Digital Era."

methodological competence thus becomes a “bridging competence” that connects theological competence with digital communication competence.

The third dimension is the problem-solving ability in *da'wah*. Yanti and Anggrainy showed that “the problem-solving approach” allows *da'wah* communication to bridge religious messages with the problems of adolescent development in the digital era.³⁶ Problem-based *da'wah* is a consequence of the ability to read context, marking a shift from message-oriented to problem-oriented *da'wah*—from simply conveying a message to producing understanding, change in attitudes, and social action. Methodological competence must also include problem identification, goal determination, goal formulation, selection of intervention strategies, and indicators of change to become impact-oriented.

This is where the fourth dimension, impact evaluation and measurement, becomes an integral part. Problem-solving-based *da'wah* requires a process of problem identification, the preparation of messages based on needs, the provision of alternative actions, and changes that take place gradually. This means that evaluation cannot be placed as a final stage that is separate from the *da'wah* process.³⁷ The chain of methodological competencies includes five elements: context mapping, contextualization of messages,

³⁶ Yunidar Cut Mutia Yanti and Septy Anggrainy, “Problem-Solving Approach In Dawah Communication For Adolescent Development In The Digital Era,” *KOMUNIKA* 7, no. 2 (July 2025): 179–88.

³⁷ Dario Fanara, “Digital Communication and Ramadan at the Time of COVID-19,” *Journal of Arab & Muslim Media Research* 14, no. 2 (November 2021): 281–99, https://doi.org/10.1386/jammr_00032_1.

strategy/media selection, problem-solving, and impact evaluation. Evaluation—including message reach, understanding, learning, and social/moral change—should be integrated from the initial design, not the final stage. These five elements are cyclical, not linear: evaluation results can trigger improvements in audience mapping, messages recontextualization, or new communication strategies. Therefore, methodological competence is reflective and adaptive to change.

These dimensions then interact with digital literacy and ethical competence. Nasution et al. point out that social media has become an important space for Islamic moral education, especially for the younger generation.³⁸ Meanwhile, Nase et al. emphasized the importance of understanding the relationship between digital *da'wah*, moderation, communication ethics, and algorithmic dynamics. These findings expand the notion of methodological competence: *da'i* must not only know how to communicate, but also understand the social consequences of how they communicate.³⁹ Digital literacy is therefore not a stand-alone domain, but rather an infrastructure that allows methodological competencies to be carried out responsibly.

A recent study on digital literacy in Islamic education strengthens this argument. Digital literacy in

³⁸ Suryadi Nasution et al., "Beyond the Mosque: Social Media as A New Frontier for Islamic Moral Education," *Al Ulya: Jurnal Pendidikan Islam* 10, no. 1 (April 2025): 81–102, <https://doi.org/10.32665/alulya.v10i1.4137>.

³⁹ Nase Nase, Holina Holina, and Yoshy Hendra Hardiyan Syah, "Phenomenon of Digital Da'wah: Analysis of Religious Moderation and the Ethics of Da'wah Communication on Social Media," *Jurnal Ilmu Dakwah* 45, no. 2 (December 2025): 313–40, <https://doi.org/10.21580/jid.v45.2.27992>.

Islamic education includes technical skills, critical thinking skills, digital ethics, and a deep understanding of Islamic teachings. This shows a conceptual fit between digital literacy and *da'i* professionalism: both require integrating knowledge, skills, critical judgment, and ethics.⁴⁰ Methodological competence is central to the integration of five domains: theological (validity of substance), methodological (contextual strategy), communication-digital (message distribution), managerial (planning-evaluation), and ethical-social (normative control). Mastery of one domain alone is not enough—theologically strong without methodological effectiveness, digital superiority without theological grounding, prone to distortion. Comprehensive integration results in valid, methodical, effective, professional, and socially responsible *da'wah*.

These findings are also supported by research on the reconstruction of digital *da'wah* authority which shows that religious legitimacy is now formed through the interaction between traditional credibility, aesthetic strategies, audience engagement, and platform logic.⁴¹ Thus, the professionalism of the *da'i* can no longer be defined solely based on mastery of religious knowledge or rhetorical ability. Professionalism must be understood as the ability to integrate knowledge, skills, adaptation, and ethics into the performance of *da'wah* that can be accounted for. The synthesis can be described in the following table:

⁴⁰ Samsul Susilawati et al., "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education," *Library Philosophy and Practice*, February 7, 2021, 1–15.

⁴¹ Tabaika, Barizi, and Arif, "DIGITAL DA'WAH AND THE RECONSTRUCTION OF ISLAMIC AUTHORITY."

Table 1
Synthesis of the competency method

Domain of Competence	Main Functions	Relationships with Other Domains	Result Orientation
Theological	Ensuring the validity of Islamic substance	Be the basis for methodology and ethics	Scientific accuracy
Methodological	Read context and choose a strategy	Connecting theology to audiences, media, and social issues	Relevance of <i>da'wah</i>
Digital-communicative	Manage media, formats, and interactions	Operationalizing methodological strategies	Outreach and engagement
Managerial	Plan, organize, and evaluate programs	Ensuring sustainability and impact measurement	Effectiveness and sustainability
Ethical-social	Controlling the social consequences of <i>da'wah</i>	Becoming the guiding principle of all competencies	Moderation, cohesion, and benefits

The model shows that methodological competence occupies a strategic position because it is between "what is believed" and "how those values are transformed into social actions." Thus, the model not only produces a list of competencies, but also shows the structural relationships between competencies. The professionalism of the *da'i* is ultimately the result of integration, not the accumulation of competence that stands alone.

From this perspective, the urgency of competency-based *da'wah* management education becomes clearer. Education is not enough to teach students “what to preach”; it must also train them to diagnose, contextualize, communicate, manage, evaluate, and ethically transform. Fikri et al.'s research shows that strengthening professional competencies requires a structured training model, based on needs, application, and evaluation, not just knowledge transfer.⁴² The professional *da'i* education model needs to lead to an authentic learning experience: audience mapping, content production, communication simulation, program design, case resolution, and impact evaluation. Professional *da'i* is a product of an ecosystem of competencies—theological, methodological, digital, managerial, ethical-social—that distinguishes *da'wah* that is merely a digital presence from *da'wah* that manages the digital space professionally towards meaningful social transformation.

3. Competency-Based *Da'wah* Management Education: An Integrative Model for Professional Preachers

Competency-based *da'wah* management education needs to be understood not only as an effort to add digital or managerial skills to the *da'wah* curriculum, but as a reformulation of the relationship

⁴² Miftahul Fikri et al., “The INSTANT Model: Developing Digital Literacy to Enhance Professional Competence of Islamic Religious Education Teachers,” *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 10, no. 2 (October 2025): 327–46, <https://doi.org/10.24235/tarbawi.v10i2.20821>.

between religious knowledge, methodological ability, communication practices, program management, and social responsibility. Nurcholis et al. place *da'wah* as a social practice that requires the ability to build harmony and tolerance⁴³, while Boyatzis views competence as a characteristic that allows one to produce effective performance.⁴⁴ *Da'i's* competence is not enough to be measured by mastering Islamic material, but rather the ability to transform knowledge into contextually appropriate, responsible, and socially impactful *da'wah* performance—crucial because the digital space changes the structure of religious authority. Kurniasih and Raya show that mediatization and hypermediation form a hybrid religious space that connects online and offline practices.⁴⁵

Theological competence is a foundational domain, but not a stand-alone one. It provides epistemic validity for all *da'wah* activities: accuracy in understanding the Qur'an and hadith, mastery of Islamic principles, the ability to distinguish normative and contextual issues, and awareness of the purpose of benefit. However, research on the transformation of digital authority shows that scientific credibility does not automatically result in public authority in the digital space. Fauzi, for example, shows how the emergence of micro-celebrity *ustaz* (Islamic teaching

⁴³ Ahmad Nurcholis et al., "Building Religious Harmony and Tolerance: Social Da'wa by Sayyid Ahmad Bin Salim Al Muhdlor," *Ulumuna* 25, no. 2 (December 2021): 329–49, <https://doi.org/10.20414/ujis.v25i2.400>.

⁴⁴ Richard E. Boyatzis, *The Competent Manager: A Model for Effective Performance* (New York: Wiley, 1982), 92.

⁴⁵ Apri Kurniasih and Moch Khafidz Fuad Raya, "DIGITALIZING DA'WAH AND RELIGIOUS AUTHORITIES IN CONTEMPORARY INDONESIA: After the Fall of Religious Leader," *Journal of Contemporary Islam and Muslim Societies* 6, no. 1 (August 2022): 82–118, <https://doi.org/10.30821/jcims.v6i1.9660>.

figures) challenges traditional religious authority that previously relied on institutions such as Muhammadiyah and Nahdlatul Ulama.⁴⁶ In fact, Febrian's study of 9,801 Instagram uploads from three Indonesian religious influencers shows that authority is also built through visual strategies, proximity to the audience, and distance management between religious figures and their followers.⁴⁷

Theological competence is the foundation, while methodological competence translates it into forms of public communication—including audience mapping, context reading, method and media selection, and response evaluation. Hidayah shows that the effectiveness of digital *da'wah* depends on understanding the audience's character and adjusting the message to media consumption patterns, such as in the use of podcasts in Indonesia.⁴⁸ Similarly, a study by Maknun *et al.* emphasizes the importance of contextualizing religious content in social media to respond to social dynamics and mitigate radical narratives.⁴⁹ Methodological competence is not just one of the *da'i* skills, but bridging competence that connects what to preach with how, to whom, where, and with what consequences it should be preached.

⁴⁶ Niki Alma Febriana Fauzi, "Zulkarnain EL Madury and the Micro-Celebrity Ustaz Phenomenon: Tracing Muhammadiyah's Struggle in Maintaining Religious Authority in Cyberspace," *Indonesia and the Malay World* 51, no. 151 (September 2023): 304–29, <https://doi.org/10.1080/13639811.2023.2274708>.

⁴⁷ Febrian, "Visualizing Authority."

⁴⁸ Arina Rohmatul Hidayah, "Theorization the Use of Podcasts as an Alternative Medium of Da'wah and Its Impact on the Audience: The Case of Indonesia," *Pertanika Journal of Social Sciences and Humanities* 29, no. 4 (December 2021): 2635–51, <https://doi.org/10.47836/pjssh.29.4.29>.

⁴⁹ Moch Lukluil Maknun *et al.*, "Countering Radicalism: Text Analysis on Online Da'wah in Indonesia," *Journal of Da'wah Science* 44, no. 1 (July 2024): 27–52, <https://doi.org/10.21580/jid.v44.1.20227>.

Second, digital-communicative competence. If methodological competence determines strategy, digital-communicative competence provides the infrastructure for implementation. Digital literacy cannot be reduced to operating social media. Rusadi and Aripin's study shows that religious digital literacy in Islamic education students includes technical skills, critical thinking, ethical awareness, and a deep understanding of Islamic teachings.⁵⁰ Thus, *da'i* needs to understand the character of the platform, content format, interaction patterns, algorithms, information verification, and the risk of message distortion. The relationship between methodology and digital literacy is complementary: methodology determines why and how media are used, while digital literacy determines the ability to operationalize the strategy effectively and ethically.

Schmidt's findings show an important consequence of this relationship. Visual aesthetics in the representation of Islamic authority in Indonesian films and social media not only serve an aesthetic function, but also build perceptions of credibility and religious authority. This means that digital communication has an epistemic dimension: the way messages are packaged can affect who is considered credible.⁵¹ Therefore, *da'i* education needs to teach digital communication not as a promotional skill, but as

⁵⁰ Bobi Erno Rusadi and Syamsul Aripin, "Religious Digital Literacy of Islamic Education Students in Indonesia State Islamic University," *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (June 2023): 90–110, <https://doi.org/10.19105/tjpi.v18i1.8305>.

⁵¹ Leonie Schmidt, "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media," *Religion* 51, no. 2 (April 2021): 237–58, <https://doi.org/10.1080/0048721X.2020.1868387>.

the ability to manage the relationship between substance, representation, credibility, and social impact.

Third, managerial competence. A study by Taufikin et al. shows the importance of planning, organizing, implementing, and evaluating competencies in *da'wah* activities to have an effective impact.⁵² In the integrative model, managerial competence is not placed as an additional administrative skill, but as a mechanism that transforms individual competencies into a systematic and sustainable *da'wah* program. A *da'i* may have religious knowledge, communication skills, and digital literacy. Still, without the ability to set goals, organize resources, build teams, compile indicators, and evaluate results, these competencies are difficult to translate into consistent impact.

This is where the relationship between methodological and managerial competencies becomes important. Problem mapping carried out through methodological competencies must be translated into program objectives, audience goals, intervention strategies, division of labor, schedules, and success indicators. In other words, methodology answers the question of "what is the right thing to do", while management answers "how to ensure that the action is carried out and produces impact". This relationship shifts the paradigm of *da'wah* from a personalistic

⁵² Taufikin Taufikin, Sri Nurhayati, and Kurnia Muhajarah, "Da'wah in the TikTok Era: Analyzing Gus Miftah's Rhetoric, Controversy, and Community Character Education Impact," *Journal of Da'wah Science* 45, no. 1 (July 2025): 87-106, <https://doi.org/10.21580/jid.v45.1.25646>.

activity to a professional practice that can be accounted for.

Fourth, ethical-social competence, serves as a steering mechanism for all other domains. The study of Uswatusolihah et al. emphasized the importance of moral integrity and moderate-oriented *da'i* leadership⁵³. At the same time, Hamid et al. highlighted the importance of socio-cultural sensitivity in peace-oriented *da'wah* strategies for mitigating conflict in conflict-affected communities. This competence is becoming increasingly important because digital authority not only creates opportunities for the expansion of *da'wah*, but also risks fragmentation and contestation.⁵⁴ Hefner's research on digital religious authority in Indonesia shows that social media has encouraged the fragmentation of authority and provided space for new actors to gain legitimacy.⁵⁵

The five domains of competence form systemic relationships: theological as an epistemic foundation, methodological as a translation mechanism, digital-communicative as delivery infrastructure, managerial as an implementation mechanism, and ethical-social as normative control. *Da'i* professionalism emerges from the interaction among competencies, not from separate accumulations. Weakness in one domain undermines another: methodological weakness triggers contextual

⁵³ Uus Uswatusolihah et al., "Packaging Religion through Training: Da'wah Commodification among Middle-Class Muslim Women in Indonesia," *Journal of Da'wah Science* 45, no. 1 (July 2025): 45–68, <https://doi.org/10.21580/jid.v45.1.26965>.

⁵⁴ Abdul Hamid et al., "Peace-Oriented Dakwah and Peacebuilding: A Critical Discourse Analysis in Conflict-Affected Middle East Societies," *Jurnal Ilmiah Peuradeun* 13, no. 3 (September 2025): 2043–72, <https://doi.org/10.26811/peuradeun.v13i3.2057>.

⁵⁵ Claire-Marie Hefner, "Morality, Religious Authority, and the Digital Edge," *American Ethnologist* 49, no. 3 (2022): 359–73, <https://doi.org/10.1111/amet.13088>.

disconnect, theological weakness triggers epistemic dilution, ethical weakness magnifies polarization, and managerial weakness hinders program sustainability.

Table 2
Integrative Model of Professional Competence

Domain of Competence	Definition	Observable Indicators	Expected Outcomes	Assessment Mechanisms
Theological	Ability to master and apply Islamic knowledge accurately and contextually	Accuracy of evidence, Islamic argumentation, understanding of <i>maqāṣid</i> (purposes), ability to distinguish principles and contexts	Valid and credible <i>da'wah</i> message	Substantive examinations, case analysis, peer review
Methodological	Ability to analyze contexts, audiences, problems, and choose <i>da'wah</i> approaches	Audience mapping, problem analysis, method selection, message contextualization	Relevant and targeted <i>da'wah</i>	Simulation, case analysis, <i>da'wah</i> strategy design
Digital-Communicative	Ability to use media and technology strategically, critically, and ethically	Content production, literacy platforms, information verification, crisis communication	Effective, broad, and adaptive messaging	Digital portfolio, content analysis, media projects
Managerial	Ability to plan, organize, execute, and evaluate programs	Program planning, resource allocation, team leadership, evaluation	Systematic and sustainable programs	Project-based assessment, program report, performance review
Ethical-Social	Ability to manage the social impact of	Empathy, inclusive communication, conflict	Social cohesion, moderation, and	Reflective portfolio, observation, ethical case

Domain of Competence	Definition	Observable Indicators	Expected Outcomes	Assessment Mechanisms
	<i>da'wah</i> based on integrity, moderation, and cultural sensitivity	mitigation, public ethics	benefits	assessment

The model shows a distinctive contribution to this study compared to previous models. Mulder emphasizes competence as a professional capacity that develops through experience and learning.⁵⁶ Biggs then gave the principle of “constructive alignment”, which is the alignment between learning outcomes, learning activities, and assessments.⁵⁷ Frank et al. expand the paradigm through an orientation on performance and accountability.⁵⁸ In the context of *da'wah*, Choirin et al.'s study on the *Da'wah* literacy index model and Idris et al. on the application of the Pentahelix Synergy framework provide more specific social, managerial, or digital dimensions, but have not integrated them as a competency architecture.⁵⁹

This study's distinctive contribution is to view *da'i* competencies as an interdependent ecosystem, not

⁵⁶ M. Mulder, “Conceptions of Professional Competence,” in *International Handbook of Research in Professional and Practice Based Learning* (London: Springer, 2014), 107–37, https://doi.org/10.1007/978-94-017-8902-8_5.

⁵⁷ John Biggs, “Constructive Alignment in University Teaching,” *HERDSA Review of Higher Education* 1 (2014): 5–22.

⁵⁸ Jason R. Frank et al., “Competency-Based Medical Education: Theory to Practice,” *Medical Teacher* 32, no. 8 (August 2010): 638–45, <https://doi.org/10.3109/0142159X.2010.501190>.

⁵⁹ Muhammad Choirin et al., “Developing a Conceptual Model for Da'wah Literacy Index (DLI),” *Ulumuna* 28, no. 1 (June 2024): 24–49, <https://doi.org/10.20414/ujis.v28i1.773>; Indriyani Idris et al., “Privacy Management and the Role of Instagram Reels in Da'wah: Insights from Muhammadiyah University Jakarta's Students,” *Jurnal Ilmu Dakwah* 44, no. 2 (December 2024): 347–62, <https://doi.org/10.21580/jid.v44.2.20019>.

a separate list of skills. Theological competence is translated through methodology; methodology is operationalized through digital-communication capabilities; managerial competence turns it into a structured program. Meanwhile, ethical-social competence ensures that the entire process is benefit-oriented and does not cause counterproductive consequences.

This approach also aligns with development in research on digital Islamic education. Recent studies show that digital literacy in Islamic education needs to include technical skills, critical thinking, ethics, and religious understanding, not just technology use.⁶⁰ Other research by Hotail and Ali shows that digital content production can increase participation, motivation, and critical thinking skills when technology is used as part of the learning process, rather than simply as a distribution medium.⁶¹ The findings support the idea that *da'i* education should use authentic learning, not just theoretical lectures.

The proposed educational model applies constructive alignment: each competency domain has learning outcomes, real practices, measurable products, and appropriate assessments—for example, producing an audience profile, *da'wah* project plan, or digital content with ethical considerations. The

⁶⁰ Husnizar Husnizar et al., "Islamic Religious Education Learning Based on Digital Literacy to Make Students Literate in Religious Information," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 8, no. 1 (February 2026): 666–80, <https://doi.org/10.37680/scaffolding.v8i1.8659>.

⁶¹ Nader Hotait and Rami Ali, "Exploring (Anti-)Radicalism on TikTok: German Islamic Content Creators between Advocacy and Activism," *Religions* 15, no. 10 (October 2024): 1172, <https://doi.org/10.3390/rel15101172>.

portfolio is a key instrument that shows the flow of knowledge → practice → reflection → evaluation → competency improvement. This approach results in three characteristics of professional *da'i*: systematic (able to plan and evaluate *da'wah* programs), adaptive (responsive to changes in audience, technology, and context without losing Islamic principles), and impact-oriented (success measured by understanding, behavior change, and social contribution, not just virality)—a shift from "*da'i* who is the master of matter" to "*da'i* who manages social transformation".

C. Conclusion

This study argues that professionalizing *da'wah* (Islamic preaching) in the digital era requires a shift from content-oriented preaching to an integrative, competency-based model. The principal conceptual contribution lies in positioning methodological competence as the connecting mechanism between theological knowledge and its practical enactment in complex digital public spaces. Within the proposed framework, theological competence provides epistemic legitimacy; methodological competence enables contextual interpretation and audience-oriented strategy; digital-communicative competence facilitates appropriate engagement with contemporary media; managerial competence transforms these capacities into systematic programs; and ethical-social competence ensures that their application remains oriented toward integrity, moderation, and social responsibility. Thus, the proposed model contributes to *da'wah* studies by conceptualizing professional competence not as a collection of separate skills, but as an interdependent system of competencies.

This framework also extends competency-based education into the field of *da'wah* management by connecting

learning outcomes with observable professional performance, including audience analysis, program design, digital content development, communication strategy, ethical decision-making, and impact evaluation. It therefore has practical relevance for Islamic higher education institutions, *da'wah* training programs, and religious organizations seeking more systematic approaches to preparing professional preachers. Its broader implication for digital religious studies is that professionalizing religious authority increasingly depends on integrating theological credibility, contextual competence, digital literacy, and ethical accountability.

Nevertheless, these contributions remain conceptual rather than empirically validated. Because the study relies on literature-based analysis, the proposed competency relationships and their contribution to the quality or social effectiveness of *da'wah* have not been tested in actual institutional or community settings. Future research should therefore empirically validate the framework through interviews, observations, case studies, competency assessments, and longitudinal research. Such studies are necessary to determine whether the proposed domains and indicators accurately predict professional performance and meaningful social outcomes in diverse *da'wah* contexts.

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