

Islamic Broadcasting Communication Strategies in Empowering Muslim Women Through Digital Platforms

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Abstract

The proliferation of digital platforms has significantly transformed Islamic broadcasting, creating new opportunities and challenges for empowering Muslim women. This study examines the communication strategies employed in digital Islamic broadcasting to foster the empowerment of Muslim women, analyzing their design, implementation, and impacts. Using a qualitative literature review, the analysis identifies key communication strategies, including the use of contextual and relatable language, storytelling techniques, platform-specific content optimization, and interactive audience engagement. These strategies are found to enhance women's resources (knowledge, digital literacy, networks), agency (decision-making capacity, confidence), and achievements (socio-economic participation). The study also reveals that the effectiveness of these strategies is shaped by supporting factors, such as increased technological access and the presence of female role models, while being hindered by challenges, including digital literacy disparities, patriarchal interpretations of religious norms, and constraining platform algorithms. The findings underscore that strategic, participatory, and context-sensitive communication can position digital Islamic broadcasting as a transformative medium for women's empowerment, with significant implications for content creators, religious institutions, and policymakers.

Keywords : Digital da'wah, islamic broadcasting communication, muslim women empowerment.

1. Introduction

The rapid evolution of digital technologies over the past two decades has fundamentally reshaped the landscape of religious communication, including Islamic broadcasting and da'wah. Platforms such as YouTube, Instagram, TikTok, podcasts, and online streaming services have expanded the reach of religious messages while transforming their formats, styles, and delivery rhythms. This digital shift offers unprecedented opportunities for marginalized groups, including Muslim women, to access religious knowledge, form networks, and initiate self-directed empowerment activities. However, this transformation also demands a critical examination of how Islamic broadcasting strategies are adapted to the fast-paced, multi-format digital environment, particularly through the lens of platformization of religion, where

algorithmic logics and platform affordances mediate religious practices and interactions (Campbell, 2013; Hjarvard, 2008; Sopiyan et al., 2025).

In the context of Muslim women's empowerment, digital platforms present a dual-edged sword: they enable capacity building, contextual religious education, and socio-economic participation, yet they also perpetuate challenges such as the dissemination of conservative narratives limiting women's roles, technological access disparities, and risks of misinformation. Muslim women increasingly engage these platforms not merely as passive recipients but as active content producers, activists, and online community leaders. This dynamic underscores the need for communication strategies that integrate participatory communication principles, fostering two-way engagement and co-creation of content to facilitate empowerment in religious, social, and economic spheres (Hidayah et al., 2025).

Previous research on digital da'wah highlights that the effectiveness of religious messages hinges on elements like communicator credibility, narrative style, contextual language, and audience engagement (Azmi & Jaya, 2025). Similarly, studies on women's empowerment emphasize holistic approaches rooted in education access, economic opportunities, fair public representation, and social networking (Yunus, 2024). Yet, scholarship integrating Islamic broadcasting with feminist media studies remains sparse, often overlooking unresolved theoretical puzzles at the intersection of digital religion, feminist media studies, and empowerment communication. For instance, while digital media enable Muslim women to challenge stereotypes and redefine identities (Nurchasanah & Basit, 2025), existing literature inadequately addresses how patriarchal religious norms and platform algorithms constrain or amplify these efforts. This gap fails to engage established international frameworks, such as participatory communication for inclusive dialogue, feminist political economy of media critiquing power structures in content production, and platformization of religion examining how digital infrastructures shape religious authority and gender dynamics. Thus, there is a pressing need for research that synthesizes these perspectives to uncover how strategic communication can resolve empirical deficits in gender-based religious empowerment.

Central concepts in this study – "Islamic broadcasting communication strategies" and "empowerment" – require precise operational definitions within the digital context. Islamic broadcasting strategies encompass the deliberate design of content, formats (e.g., sermons, talk shows, skill tutorials, inspirational stories), narrator roles, and interactive methods (e.g., Q&A sessions, online communities) to bridge Islamic values with practical empowerment goals, while navigating platform algorithms and monetization practices. Empowerment, drawing on (Kabeer, 1999)'s framework, is operationalized as a process involving resources (e.g., digital literacy, networks,

economic assets), agency (e.g., decision-making and negotiation of norms), and achievements (e.g., enhanced knowledge, skills, and socio-economic participation), rather than vague notions of capacity or access (Kabeer, 1999; Yount et al., 2017). This conceptualization ensures a focused analysis beyond descriptive accounts.

Building on these foundations, this study addresses the identified knowledge deficit by exploring how and with what effects strategic communication in Islamic broadcasting fosters empowerment amid gender-based opportunities and constraints. It contributes uniquely by theorizing the negotiation of patriarchal religious norms and platform logics through a feminist lens, offering practical insights for da'wah practitioners and policymakers. Specifically, the research questions are refined to: (1) How do Muslim women content creators navigate and negotiate algorithmic platform affordances and patriarchal religious norms to develop empowering communication strategies? (2) In what ways do these strategies enhance women's resources, agency, and achievements in religious and socio-economic domains? (3) What structural factors, including digital divides and institutional resistances, support or hinder the implementation and sustainability of such strategies? These questions promise theoretical advancements in digital religion and feminist media studies, moving beyond case descriptions to analytical contributions.

This research is crucial for enriching academic discourse in communication, broadcasting, and gender studies, while providing actionable guidelines for inclusive, sustainable digital programs that empower Muslim women. By identifying variables such as message forms, program formats, women's narrator roles, platform optimization techniques, and empowerment indicators, the findings aim to promote adaptive, gender-sensitive Islamic broadcasting in the digital era (Prawira & Simamora, 2025).

2. Research Method

This study employs a qualitative approach using a literature review method. This study focuses on the critical analysis and synthesis of existing academic findings to construct a comprehensive understanding and identify patterns and knowledge gaps. The objective of this approach is to consolidate the most recent knowledge regarding Islamic broadcasting communication strategies for empowering Muslim women on digital platforms, as reflected in the scholarly literature from the period 2020-2025.

The primary units of analysis are journal articles, conference proceedings, and academic books relevant to the topic. These were gathered through a systematic search on academic databases (such as, researchgate, Google Scholar, Scopus, Sinta and Garuda) using a combination of keywords, including "Islamic broadcasting," "digital dakwah," "Muslim women empowerment," and "social media platforms." Secondary

data, such as content from digital platforms (e.g., YouTube channel descriptions or Instagram posts analyzed in previous studies), are utilized indirectly as analytical material through the lens of the existing literature. The analysis was conducted using thematic content analysis on the corpus of literature to identify, categorize, and discuss the main emerging themes – such as platform patterns, messaging strategies, creator profiles, impacts, and supporting and inhibiting factors – as summarized in the results and discussion section.

3. Results and Discussion

Contemporary Islamic broadcasting practices targeting Muslim women are widely disseminated across digital platforms, with particular dominance on several major channels: YouTube, Instagram, TikTok, and podcasts (Uyuni, Adawiyah, Quddus, & Kasyifatudduja, 2024). YouTube tends to function as a space for long-form content, such as structured sermons, weekly religious lectures, and educational series. Instagram is utilized for a combination of visual and textual formats, including educational carousels, short quotations, and reels. TikTok is primarily employed for brief, easily viral messages aimed at younger audiences, while podcasts provide space for more in-depth discussions that can be accessed while engaging in other activities. Differences in format and consumption patterns across platforms influence message design, duration, and delivery style adopted by content creators (Rakhmawati, 2024).

Dakwah content focusing on women addresses a wide range of themes relevant to everyday life. Frequently discussed topics include roles and responsibilities within the family, parenting and child education, mental health and emotional well-being, career development and employability skills, as well as micro-entrepreneurship as a source of supplementary income. In addition, content addressing women's rights from an Islamic perspective, social ethics, and household management is presented using practical approaches. The combination of normative material (theology and fiqh) with practical content (tutorials, tips, and case-based illustrations) characterizes broadcasting practices aimed at empowering female audiences (Azizah, 2025).

In terms of communicative style, many creators adopt contextual and relatable approaches, employing everyday language, presenting real-life case examples, and incorporating storytelling based on personal experiences or audience testimonials. Narratives emphasizing empowerment—such as highlighting economic opportunities, decision-making capacity, and personal capability development—are often integrated with references to religious texts to provide legitimacy and moral grounding. This approach enhances message receptivity among women seeking to balance religious values with the practical demands of modern life (Zahra, 2025).

The profiles of creators active within this broadcasting sphere are relatively diverse. The first group consists of female religious scholars (ustazah or female preachers) with formal religious education backgrounds who emphasize religious authority in their delivery. The second group includes Muslim female influencers who combine lifestyle content, modest fashion, and light religious messages, often foregrounding personal branding and emotional appeal. The third group comprises women-centered dakwah communities and Islamic institutions that typically present structured programs, training modules, and collaborative empowerment initiatives. These variations in creator profiles influence message legitimacy, presentation format, and audience segmentation across platforms.

The interaction between platform type, content characteristics, and creator profiles forms a dynamic and complementary communication ecosystem. Educational and practice-oriented content tends to receive extended treatment on YouTube and podcasts, whereas motivational messages and testimonials circulate more rapidly on TikTok and Instagram. Meanwhile, consistency in content production, production quality (audio and visual), and platform optimization strategies (hashtags, titles, thumbnails) significantly determine the extent to which empowerment-oriented messages reach and engage female audiences. The existence of online communities or discussion groups as extensions of official channels further indicates the sustainability of empowerment impacts beyond passive media consumption (Siregar & Amal, 2025).

3.1. Islamic Broadcasting Communication Strategies for Women's Empowerment

Message strategies employed in Islamic broadcasting for women's empowerment generally emphasize the use of clear, accessible, and audience-friendly language that can be understood across diverse age groups and educational backgrounds. Contextualized communication enables female audiences to relate more closely to the da'wah content, as messages are explicitly linked to everyday experiences such as family roles, decision-making processes, and the social and emotional challenges they encounter. Broadcasters further seek to convey inclusive and empowering Islamic values, presenting religious teachings as sources of strength and motivation rather than as constraints on women's agency. This approach is commonly constructed through positive framing that highlights women's capabilities, potential, and rightful position within an equitable and proportionate Islamic perspective (Hidayah et al., 2025).

Storytelling emerges as a central technique across various digital broadcasting platforms. Content creators and preachers frequently share real-life narratives, audience testimonials, and personal experiences that illustrate processes of transformation and achievement among women. Storytelling has been shown to strengthen emotional resonance while facilitating a more concrete understanding of

the conveyed message. Motivational and inspirational narratives—centered on life journeys, struggles, and accomplishments—foster self-confidence, resilience, and awareness of personal potential among female audiences. In this regard, message strategy becomes pivotal in shaping da’wah communication that is not merely informative but also capable of encouraging attitudinal and behavioral change (Dwina, 2025).

In terms of media utilization and format, broadcasters strategically adapt content forms to the distinctive characteristics and affordances of each digital platform. Short-form videos on TikTok and Instagram Reels are widely employed to deliver concise, engaging, and highly shareable messages. Podcasts are utilized for more in-depth discussions of religious issues and women’s empowerment, as the audio format allows audiences to access content while engaging in other activities. Live streaming functions as an interactive medium that facilitates real-time dialogue between broadcasters and audiences, whereas educational carousel posts on Instagram present summarized materials in visually structured and appealing formats.

Content creators also recognize that the visibility and reach of digital content are strongly influenced by platform algorithms. Consequently, they adjust video duration, visual pacing, hashtag selection, and thumbnail design to enhance discoverability and recommendation potential. Such adaptation to algorithmic logics constitutes a crucial strategy for expanding the reach of empowerment-oriented Islamic broadcasting. Consistency in content production and scheduled uploads is likewise maintained to cultivate audience familiarity and sustained engagement with the channel. These practices indicate that contemporary Islamic broadcasting strategies extend beyond message construction to encompass effective production and distribution techniques.

Enhancing audience engagement represents a critical determinant of the effectiveness of digital Islamic broadcasting in generating empowerment outcomes. Interactive features—such as Q&A sessions, comment sections, live chats, and polls—enable female audiences to participate directly by sharing experiences, raising questions, and expressing specific needs. Through these interactions, broadcasters gain insight into audience aspirations and are able to adjust da’wah materials in response to emerging concerns. This two-way communication fosters a sense of proximity and reinforces audience trust in the broadcaster (Mujiburrahman, 2025).

Moreover, the emergence of digital communities constitutes one of the most meaningful forms of engagement. WhatsApp groups, Telegram channels, and online discussion forums originating from broadcasting platforms provide women with safe spaces to share concerns, offer mutual support, and engage in collective learning. Broadcasters who respond attentively to audience feedback—whether through public comments or private messages—further strengthen relational bonds and create a

more personalized da'wah experience. Through these engagement strategies, Islamic broadcasting evolves from a mere informational medium into a dynamic and participatory space for collective empowerment (Brahmana & Sinaga, 2025).

3.2. The Impact of Communication Strategies on the Empowerment of Muslim Women

An appropriate communication strategy has been shown to enhance both religious knowledge and digital literacy among Muslim women. Audiences report an improved ability to understand Islamic teachings in a more moderate and contextualized manner, alongside gaining practical knowledge such as time management, financial management skills, and basic entrepreneurial competencies. Content that integrates religious values with practical knowledge provides a learning experience that is both relevant and readily applicable in everyday life. Moreover, many women become increasingly aware of their rights within Islam, including the rights to education, employment, and social participation, thereby strengthening their capacity to make informed and autonomous decisions (Agusta, 2024).

The psychological impact constitutes one of the most significant dimensions of empowerment-oriented Islamic broadcasting. Women report heightened self-confidence, stronger motivation to pursue personal goals, and a sense of emotional support derived from digital communities. Inspirational narratives and exemplars of successful Muslim women foster greater self-efficacy, enabling them to navigate social pressures and personal challenges more effectively. At the social level, the formation of supportive networks among Muslim women provides sustained spaces for experience-sharing and moral encouragement. These digital spaces reinforce the identity of the modern Muslim woman as productive, devout, and actively engaged in social life (Wahyuni, 2023).

Islamic broadcasting content also contributes to economic empowerment by offering materials related to vocational skills, digital entrepreneurship, and household financial management strategies. Some women initiate small-scale enterprises after receiving training through digital content, while others leverage online economic opportunities to supplement family income. Although the scale of impact varies, digital broadcasting functions as a crucial conduit for information and skill acquisition that was previously difficult to access, thereby expanding opportunities for women to achieve greater economic independence.

3.3 Supporting and Inhibiting Factors of the Effectiveness of Digital Islamic Broadcasting

Supporting factors that enhance the effectiveness of digital Islamic broadcasting include the expanding access to technology and the internet, which enables da'wah content to reach women from diverse socio-economic and cultural backgrounds. The presence of female figures as role models also constitutes a significant enabling factor,

as it fosters emotional proximity and provides tangible examples of empowerment in practice. Furthermore, content formats that are accessible, comprehensible, and relevant to women's everyday lives facilitate the practical application of religious messages within real-life contexts (Kusuma, Jaha, & Indari, 2025).

Conversely, the study identifies several key barriers that affect the effectiveness of digital communication strategies. Unequal levels of digital literacy remain a major constraint, particularly for women who face difficulties in accessing, evaluating, or verifying the credibility of online information. Gender bias in religious interpretation may also reduce the acceptance of empowerment-oriented messages, especially within communities where restrictive gender roles are perceived as integral to religious norms. In addition, digital platform algorithms that privilege sensational or entertainment-oriented content over educational material often limit the visibility of empowerment-focused messages. Technical skill limitations and restricted production resources further influence the overall quality and competitiveness of the content produced.

The findings indicate that the effectiveness of Islamic broadcasting in promoting women's empowerment depends not only on *what* is communicated (message content), but also critically on *how* it is delivered (communication style and format), *where* it is disseminated (platform selection), and *who* delivers it (the broadcaster or communicator). Theoretically, this aligns with participatory communication approaches and empowerment theory, which emphasize the interrelationship between access to information, agency, and structural transformation. When interpreted through the lens of diffusion of innovation theory and the concept of self-efficacy, communication strategies that provide practical guidance, visible role models, and participatory spaces increase the likelihood that women will adopt new practices, as such messages become relevant, observable, and confidence-enhancing. Moreover, framing theory and the uses-and-gratifications perspective suggest that messages contextualized to audience needs – such as household economics or mental well-being – are more likely to be selected, internalized, and translated into practice (Purnama & Ummah, 2024).

The practical relevance of these findings to contemporary Islamic broadcasting is substantial. Content creators and religious institutions need to transition from one-directional transmission models toward interactive, contextualized, and evidence-based communication practices grounded in audience needs. The use of storytelling, integration of practical skill-based materials, and the establishment of online communities should not be regarded merely as rhetorical techniques, but as concrete mechanisms of empowerment that cultivate literacy, social networks, and economic opportunities. The study further demonstrates that the success of digital da'wah programs depends on a strategic combination of religious legitimacy (message authority), practical relevance, and technical competence in optimizing digital platforms to enhance audience reach and retention.

Strategic implications derived from these findings can be categorized into several operational dimensions. First, in terms of message design, broadcasters should formulate inclusive messages that integrate religious references with practical

guidance and real-life examples, ensuring that communication is transformational rather than merely normative. Second, regarding format and distribution, content should be optimized in accordance with platform characteristics—such as duration, visual aesthetics, and interactive features—while leveraging cross-channel collaboration and influencer partnerships to increase visibility without compromising substantive quality. Third, in terms of engagement, strategies should position audiences as active participants—for instance, through mentorship programs, learning groups, or follow-up modules—so that learning extends beyond passive consumption (Indrawati, 2009).

To ensure program sustainability and inclusivity, several practical recommendations emerge: (1) investing in digital literacy enhancement for women so that they become not only consumers but also producers of content; (2) strengthening the technical capacity of female creators through production training, micro-funding schemes, and access to equipment; (3) developing comprehensive evaluation indicators for empowerment impact, encompassing knowledge, attitudes, practices, and economic outcomes; and (4) fostering cross-sector partnerships among government agencies, non-governmental organizations, religious institutions, and technology platforms to provide structural support and regulatory frameworks that safeguard women's participation in digital spaces (Putri, Listiawati, & Rachman, 2024).

Finally, ethical considerations and potential risks warrant careful attention. Digital da'wah strategies must remain sensitive to diverse religious interpretations and avoid imposing a singular model of empowerment that may conflict with local cultural contexts. They must also safeguard participant privacy and security, particularly when personal narratives are shared. Furthermore, caution is required to prevent the commodification of religious messaging, whereby commercial engagement metrics override the foundational objectives of empowerment. Academically, these findings open avenues for future research, including longitudinal studies assessing long-term empowerment impacts, cross-platform comparative analyses, and intervention-based research testing training models that position women as digital change agents.

4. Conclusion

This study concludes that Islamic broadcasting communication strategies utilizing digital platforms have a significant role in empowering Muslim women, achieved through adaptive message design, contextual content formats, and interactive audience engagement. The integration of normative religious teachings with practical themes such as family management, mental well-being, and economic entrepreneurship—delivered via storytelling, relatable language, and platform-specific optimization—enhances the relevance and receptivity of da'wah messages. The emergence of digital communities and participatory spaces further extends the impact of broadcasting beyond information dissemination, fostering psychological resilience, social support networks, and economic initiatives among female audiences. The effectiveness of these strategies is shaped by the dynamic interplay

between communicator profiles, platform characteristics, and the alignment of content with audience lived experiences, thereby positioning digital Islamic broadcasting as a transformative medium for women's empowerment.

Despite its contributions, this study is subject to several limitations. The research primarily relies on qualitative analysis of content and communication patterns without longitudinal data to assess the sustained impact of empowerment outcomes. Additionally, the study does not systematically examine variations in audience reception across different socio-economic and cultural backgrounds, nor does it quantitatively measure the relationship between platform algorithms and message visibility. Future research is encouraged to conduct longitudinal, mixed-method studies to evaluate the long-term effects of empowerment, including behavioral and economic changes. Comparative studies across platforms and geographic contexts would also enrich understanding of how structural and cultural factors mediate the effectiveness of digital da'wah. Practically, it is recommended that content creators and religious institutions invest in digital literacy programs, enhance production capacities, and develop ethical guidelines to ensure that empowerment-oriented broadcasting remains inclusive, context-sensitive, and sustainable.

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