

Formulating Islamic *Da'wah* Strategies for Generation Z in Indonesia: A SWOT Analysis

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Abstract

This study aims to identify the strengths, weaknesses, opportunities, and threats (SWOT) of Islamic *da'wah* targeting Generation Z (Gen-Z) in Indonesia, focusing on the formulation of innovative and adaptive strategies. Employing a qualitative descriptive-analytical method, the research draws on participatory observation and document analysis. The findings show that Islamic *da'wah* has significant strengths in adapting to digital platforms such as social media and video-sharing apps, with visually engaging content that resonates with Gen-Z. Community-based approaches also foster emotional engagement with Islamic values. However, weaknesses remain, including limited digital literacy among preachers and the lack of structured, consistent content. Conventional *da'wah* models are often too formal, making them less appealing to Gen-Z's preference for interactive and expressive communication. Opportunities lie in the expansive reach of digital media and Gen-Z's growing interest in social and global issues. *Da'wah* that promotes values like justice, compassion, and social responsibility aligns with Gen-Z's concerns. Nevertheless, several threats challenge the effectiveness of *da'wah*, including the unregulated flow of online information, exposure to misleading or radical content, and the influence of pop culture and hedonism, which can fuel skepticism toward religious symbols. Social polarization further necessitates inclusive and non-dogmatic approaches. The study concludes that effective *da'wah* strategies should strengthen digital competencies among da'i, develop structured content, and align messaging with Gen-Z's digital culture while emphasizing Islam's universal values. A strategic, contextual approach is essential for ensuring that Islamic *da'wah* remains relevant, engaging, and impactful for Gen-Z.

Keywords:

da'wah, Generation Z, SWOT analysis, digital media, *da'wah* strategy

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Introduction

The population size and growth rate of Generation Z (Gen Z) (Ari Hartawan et al., 2022) in Indonesia indicate a significant demographic trend. According to the 2020 Population Census released by Indonesia's Central Bureau of Statistics (BPS), Generation Z—defined as those born between 1997 and 2012—constitutes the largest proportion of the national population, totaling approximately 74.93 million individuals or 27.94%. This group, predominantly comprising young adolescents, represents a promising force for future progress and transformation. Following Gen Z, the Millennial generation—born between 1981 and 1996—accounts for roughly 69.38 million people or 25.87% of the population, making it the second-largest generational group. Generation X (1965–1980) follows with around 58.65 million individuals, while the older Baby Boomer generation (1946–1964) numbers about 31.01 million. Meanwhile, the Post-Gen Z and Pre-Boomer groups amount to approximately 29.17 million and 5.03 million, respectively (GoodStats, 2023). On a global scale, Gen Z is estimated to comprise nearly 32% of the world's population, surpassing the previously dominant Millennial generation (GoodStats, 2023).

This diverse demographic composition significantly impacts Indonesia's socio-economic and cultural dynamics. The complex challenges and opportunities that arise demand inclusive and adaptive policies tailored to each generation's unique needs. Within this context, understanding Gen Z—as the largest generational cohort—and devising appropriate engagement strategies become essential. The success of building effective communication and meaningful engagement with Gen Z hinges on our capacity to adapt to ongoing demographic and social shifts. With the right approach, Indonesia has the potential to cultivate a more harmonious, equitable, and globally competitive society.

Gen Z is often referred to as "digital natives"—a generation born into a world already immersed in digital technology, with no memory of a pre-internet era (Bhalla et al., 2021; Sakitri, 2021). Their early exposure to technology has shaped their cognitive patterns, learning methods, and communication styles (Suharyono, 2022). The internet serves as their primary source of information, entertainment, and social interaction, whether with family or peers. Their daily lives are deeply intertwined with digital devices and applications, with social media platforms such as Instagram, TikTok, and YouTube playing central roles in both content creation and consumption (Boffone, 2022; Serbanescu, 2022).

Gen Z is also renowned for their multitasking abilities—capable of simultaneously watching videos, chatting on social media, and conducting internet searches (Mihelič et al., 2023). This demonstrates their capacity to manage multiple information streams concurrently (Gawda & Korniluk, 2022). Furthermore, they tend to be expressive and innovative in articulating their identities (Amanah et al., 2023). Social media provides ample space for digital identity-building, from personal branding to becoming influential content creators or online personalities (Agung et al., 2022; Boffone, 2022).

These defining characteristics present both opportunities and challenges for Islamic preaching (*da'wah*) in the context of Gen Z. Effective *da'wah* for this generation must take into account how they interact with technology, their communication preferences, and their sensitivity to social issues (Iskandar, 2023). With innovative and relevant methods, Islamic messages can be delivered in more engaging and meaningful ways. In this fast-paced digital era, the urgency of *da'wah* (Siti Nuri Nurhaidah et al., 2025) lies in providing Gen Z with a deep understanding of Islamic teachings within a context that resonates with their daily lives (Soleh & Kuncoro, 2023). As Gen Z navigates a rapidly changing world inundated with information, Islamic preaching must remain contextualized and relatable to ensure continued relevance and impact.

Digital technology offers substantial opportunities to reach Gen Z through platforms they use regularly (Uyuni, 2023). Social media, instant messaging apps, podcasts, and video streaming services serve as effective tools for *da'wah* delivery (Ummah et al., 2020). Islamic messages can be communicated via short TikTok videos, sermons on YouTube, or inspirational posts on Instagram (Wijaya & Muktarruddin, 2024). This technological engagement allows *da'wah* to reach broader and more diverse audiences (Stanayah et al., 2024). *Da'wah* is no longer confined to one-way sermons

but can involve Gen Z in constructive discussions and debates. Platforms like Instagram Live, Facebook Live, and Zoom facilitate real-time interactions between preachers and audiences, enabling Q&A sessions and discussions on relevant topics. Such formats foster engagement and community building among Gen Z.

However, one of the major challenges in digital *da'wah* is the proliferation of non-religious content, hoaxes, and misleading information (Abdurrahman & Badruzaman, 2023; Nikmah, 2020). Therefore, *da'wah* must go beyond merely delivering Islamic teachings—it must also educate Gen Z on filtering the information they consume. Digital literacy becomes a crucial component, empowering Gen Z to identify credible sources, critically evaluate content, and use technology wisely. Gen Z is particularly drawn to visually creative content. Effective *da'wah* should leverage visually engaging elements such as graphics, animations, and high-quality videos (Wibowo, 2021). Visually appealing content is more likely to be liked and shared, thereby extending the reach of the *da'wah* message. Creativity in message delivery can make *da'wah* more attractive and memorable.

Given the evolving times and rapid advancements in information technology, Islamic *da'wah* targeting Gen Z in Indonesia must be strategically formulated to remain relevant and effective. As a generation born and raised in the digital age, Gen Z possesses unique characteristics in terms of thought patterns, communication styles, and media preferences—markedly different from those of previous generations. Consequently, Islamic *da'wah* must adapt to the ways in which Gen Z interacts and consumes information, especially through digital technologies and social media as primary vehicles for conveying profound and meaningful Islamic messages.

In light of this reality, the present study aims to identify the strengths, weaknesses, opportunities, and threats (SWOT) associated with Islamic *da'wah* to Gen Z. By employing a SWOT analysis approach, this study seeks to formulate innovative, adaptive, and relevant *da'wah* strategies tailored to the characteristics and needs of Gen Z. The research also explores how technology and digital media can be optimized in *da'wah* activities, while simultaneously addressing the barriers encountered in engaging this generation. This strategy formulation is expected to bridge the gap between conventional *da'wah* methods and the contemporary dynamics experienced by Gen Z in Indonesia. This study is particularly significant because Gen Z plays a crucial role in shaping the future of both the nation and the Muslim ummah. Their spiritual and religious needs must be accurately understood so that Islamic preaching does not lose relevance amid the torrent of digital content. Without a well-crafted strategy, there is a risk that *da'wah* messages will be drowned out by competing content in the digital sphere.

This study contributes several new insights to the development of Islamic *da'wah* strategies, especially those targeting Generation Z in Indonesia. First, through SWOT analysis, this study proposes *da'wah* strategies specifically designed for Gen Z by utilizing digital platforms and social media most frequently accessed by them. This approach offers a comprehensive analysis of how technology can be optimized to deliver Islamic messages in an effective and contextual manner. Second, the study goes beyond religious instruction by integrating digital literacy into the *da'wah* strategy. This literacy equips Gen Z with critical thinking skills to evaluate information and use technology responsibly and intelligently. Such an approach is highly relevant given the challenges of preaching in an age dominated by misinformation and negative content. Third, the strategy formulation in this study adopts a multidisciplinary approach that incorporates perspectives from Islamic studies, social sciences, and information technology. This integrative method yields a more comprehensive, adaptive, and responsive strategy aligned with social dynamics and the unique characteristics of Gen Z. This cross-disciplinary perspective remains relatively novel in the field of Islamic *da'wah* studies and represents a key contribution of this article.

The benefits of this research are broad and extend to various stakeholders. For academics, this article provides a theoretical framework and empirical data that can serve as a foundation for further studies on Islamic *da'wah* in the digital era. For practitioners of *da'wah*, the findings in this article offer strategic and practical guidance in designing *da'wah* methods that align with the communication styles and media preferences of Generation Z. For the general public, this article

helps raise awareness of the importance of digital literacy and the responsible use of technology in religious life. Therefore, this research not only makes an academic contribution to the development of Islamic *da'wah* strategies based on SWOT analysis but also offers practical solutions to enhance the effectiveness of *da'wah* in the ever-evolving digital society.

Methods

This study employs a qualitative method with a descriptive-analytical approach to explore the dynamics of Islamic *da'wah* towards Generation Z in Indonesia and formulate relevant strategies through SWOT analysis (Osita et al., 2014; Rangkuti, 2015). This approach was chosen because it provides a comprehensive and contextual understanding of the strengths, weaknesses, opportunities, and threats in the practice of *da'wah* to Gen-Z (Auliya et al., 2020; Mulyadi et al., 2019).

Data collection was carried out using two main techniques (Sugiyono, 2022):

1. Participatory Observation, where the researcher directly observes the interactions and responses of Gen-Z towards various forms of Islamic *da'wah* in digital spaces and other religious activities, in order to identify their communication patterns and media preferences.
2. Documentation Study, which involves reviewing documents, scientific literature, reports, and other relevant secondary data to understand the development of Islamic *da'wah* in the digital era, particularly related to the religious behavior of Gen-Z and the influence of information technology on the effectiveness of delivering *da'wah* messages.

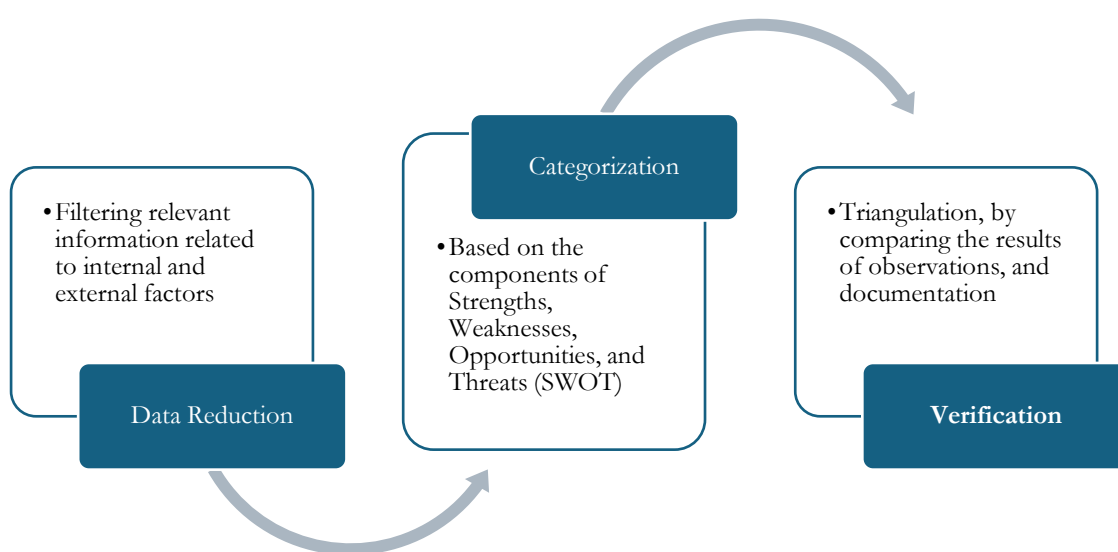


Figure 1. Stages of Data Analysis
Source: (Djamba, 2002; Rangkuti, 2015)

The data analysis was conducted in three main stages. First, data reduction was carried out to filter relevant information concerning internal and external factors. Second, categorization was performed based on the components of Strengths, Weaknesses, Opportunities, and Threats (SWOT). Third, verification was undertaken through source triangulation, by comparing the results of observations, and documentation.

Through this method, the study aims to formulate innovative and adaptive *da'wah* strategies that align with the characteristics and challenges faced in reaching Gen-Z in Indonesia.

Results and Discussion

1. Strengths

Islamic *da'wah* has several internal strengths that can be strategically utilized to reach Gen-Z, a generation known for being digital, visual, and critical.

1.1. Creativity in Message Delivery

Generation Z has grown up in the era of multimedia and rapid interaction. This presents an opportunity for Islamic *da'wah* to explore various creative and adaptive ways to deliver messages. Visual content such as short videos on TikTok, Instagram Reels, or YouTube Shorts allows for concise, impactful, and emotionally engaging messaging. Inspirational stories presented through animated narratives or *da'wah* comics also have a distinct appeal. Additionally, approaches involving Islamic humor that is subtle but effective, as well as relatable memes, can foster emotional closeness between the da'i and the younger audience.

1.2. Potential for Community-Based *Da'wah*

Islamic *da'wah* possesses the strength of forming and developing Islam-based communities. These *da'wah* communities can transform into safe spaces for Gen-Z to learn, discuss, and express their Islamic beliefs in a style and language that resonates with modern times. Community activities such as creative study groups, Quran sessions with coffee, Quran circles, and volunteer projects will strengthen social bonds while deepening spiritual values. When supported by the involvement of Muslim figures or influencers who resonate with young people, the *da'wah* message can spread more quickly, widely, and effectively.

2. Weaknesses

Despite its potential strengths, Islamic *da'wah* to Gen-Z faces several weaknesses that need to be addressed seriously.

2.1. Limited Proficiency of *Da'i* in Utilizing Technology

Many da'is (preachers) still lack proficiency in digital communication strategies, both technically (use of content production tools) and conceptually (delivery strategies aligned with social media algorithms). As a result, the potential of *da'wah* on digital platforms is not fully maximized and tends to be outcompeted by more visually appealing non-religious content. The lack of training, young da'i regeneration, and cross-disciplinary collaboration exacerbates this limitation.

2.2. Lack of Structured and Consistent *Da'wah* Content

Most *da'wah* content tends to be reactive, lacking long-term planning, and is not structured in a narrative form. Such content is easily drowned in the flood of digital information. Gen-Z needs content that is not only informative but also inspirational and consistent—both in terms of frequency and quality. Moreover, the lack of *da'wah* branding makes Islamic messages difficult to recognize and retain in the long term.

2.3. Low Engagement of Gen-Z in Conventional *Da'wah* Institutions

The overly formal, didactic, and one-way model of *da'wah* often does not align with Gen-Z's expectations, which include active participation, interactivity, and freedom of expression. *Da'wah* institutions that refuse to transform and continue using outdated approaches risk losing the younger generation as their primary audience. This low level of engagement affects the regeneration of *da'wah* cadres and the continuity of *da'wah* missions in the future.

Table 1. Strengths and Weaknesses

Strengths	
Creativity in Message Delivery	<ul style="list-style-type: none"> Utilization of digital platforms such as TikTok, Instagram, and YouTube Shorts for delivering brief and emotionally engaging messages. Use of visually appealing content and memes to capture Gen-Z's attention.

Potential for Community-Based <i>Da'wah</i>	<ul style="list-style-type: none">• Establishment of <i>da'wah</i> communities that serve as spaces for learning, discussion, and expression of Islamic identity.• Activities such as creative study circles, group Qur'an recitations, and Qur'an circles that foster a sense of belonging among Gen-Z.• Support from Muslim public figures or influencers to accelerate the dissemination of <i>da'wah</i> messages.
Weaknesses	
Limited Competence of Preachers in Utilizing Technology	<ul style="list-style-type: none">• Many preachers lack mastery of digital communication strategies, resulting in suboptimal use of digital platforms for <i>da'wah</i>.• Lack of training, limited regeneration of young preachers, and minimal cross-disciplinary collaboration.
Lack of Structured and Consistent <i>Da'wah</i> Content	<ul style="list-style-type: none">• <i>Da'wah</i> content often tends to be reactive, with no long-term planning.• Content is frequently unstructured and uninspiring, making it easily lost in the flood of digital information.• Weak <i>da'wah</i> branding makes messages less recognizable and memorable.
Low Engagement of Gen-Z in Conventional <i>Da'wah</i> Institutions	<ul style="list-style-type: none">• <i>Da'wah</i> models that are overly formal and non-interactive lead to limited Gen-Z participation.• <i>Da'wah</i> institutions that fail to transform risk losing the interest of the younger generation.

Source: Author's Analysis (2025)

3. Opportunities

Several external factors currently developing present significant opportunities for Islamic *da'wah* to become more accessible and relevant to Gen-Z.

3.1. Accessibility and Wide Reach Through Technology

Advances in information and communication technology allow Islamic *da'wah* to reach Gen-Z anytime and anywhere. The presence of social media, podcasts, webinars, Islamic e-learning platforms, as well as various AI and AR/VR-based applications, can be utilized to expand the reach of *da'wah*. This creates the opportunity for a multiplatform *da'wah* that targets not only local audiences but also global ones, with messages tailored to demographic and psychographic segments.

3.2. Social Awareness and Activism Trends

Gen-Z tends to be active on issues such as social justice, human rights, climate change, and philanthropy. Islamic values aligned with justice, mercy for the universe, and social responsibility can serve as the foundation for conveying contextual *da'wah* messages. A *da'wah* approach that combines spiritual and social values—such as green *da'wah*, sustainable lifestyles, and humanitarian *da'wah*—will be more easily accepted and relevant.

3.3. Interest in Global Issues and Progressive Islam

Gen-Z has broad access to international information and shows interest in inclusive and progressive Islamic movements. This presents an opportunity to package *da'wah* with an approach that demonstrates Islam as a religion that adapts to changing times, is open to dialogue, and brings harmonious global values.

3.4. Opportunity for In-Depth Religious Education

The availability of digital platforms provides space to offer in-depth and structured Islamic education in more engaging formats. Interactive modules, *da'wah* gamification, online discussion forums, and online mentorship can serve as strategies to enhance Gen-Z's religious literacy in a sustainable manner. This simultaneously addresses their need for Islamic knowledge that is not only normative but also reflective and applicable.

4. Threats

Despite the significant opportunities, Islamic *da'wah* to Gen-Z also faces several complex external challenges that require anticipatory strategies.

4.1. Uncontrolled and Unrestricted Flow of Information

The internet allows anyone to produce and disseminate information, including false, radical, or misleading content. Gen-Z, who enjoys online exploration, is vulnerable to receiving invalid or distorted Islamic information, especially if they lack a strong critical filter. In this context, without strong and grounded *da'wah* content, the digital space may be dominated by narratives that damage the image of Islam.

4.2. Influence of Pop Culture and Hedonism

Popular culture, driven by the global entertainment industry, promotes an instant, materialistic, and permissive lifestyle. This trend often clashes with Islamic principles such as simplicity, responsibility, and purity. Gen-Z, who idolize celebrities or viral content, tends to experience value conflicts, and Islamic *da'wah* can be seen as outdated if it fails to offer an alternative that is enjoyable, dynamic, and meaningful in the context of an Islamic lifestyle.

4.3. Polarization and Negative Sentiment Toward Religious Symbols

Social-political tensions involving religious symbols or groups can provoke resistance from Gen-Z toward any form of *da'wah* perceived as dogmatic or ideological. They may become apathetic, skeptical, or even cynical about religion when it is entangled in identity and power conflicts. Therefore, *da'wah* must be more wise, inclusive, and focus on the essence of Islamic teachings as a mercy to the worlds.

Table 2. Opportunities and Threats

Opportunities	
Accessibility and Broad Reach Through Technology	<ul style="list-style-type: none"> • Technological advancements enable Islamic <i>da'wah</i> to reach Gen-Z anytime and anywhere via social media, podcasts, and AI/AR-based applications. • <i>Da'wah</i> can target global audiences with messages tailored to specific demographic and psychographic segments.
Social Awareness and Activism Tendencies	<ul style="list-style-type: none"> • Gen-Z demonstrates strong concern for social and environmental issues, which align with Islamic values such as justice and <i>rahmatan lil 'alamin</i> (mercy to all creation). • <i>Da'wah</i> approaches grounded in social values and sustainability are more likely to be accepted and embraced.
Interest in Global Issues and Progressive Islam	<ul style="list-style-type: none"> • Gen-Z is drawn to inclusive and progressive Islamic movements, making them receptive to <i>da'wah</i> that is adaptive to contemporary changes.

	<ul style="list-style-type: none">• <i>Da'wah</i> can present Islam as a religion that is relevant to global issues such as tolerance, unity, and interfaith dialogue.
Opportunities for In-Depth Religious Education	<ul style="list-style-type: none">• Digital platforms offer the potential for structured and practical Islamic education for Gen-Z through interactive modules and online forums.• <i>Da'wah</i> can provide religious instruction that goes beyond normative teachings to include reflective and contextually relevant content for everyday life.
Threats	
Unregulated and Unfiltered Information Flow	<ul style="list-style-type: none">• Gen-Z is vulnerable to misinformation or misguided content on the internet, especially if lacking strong critical filters.• In the absence of compelling <i>da'wah</i> content, misleading narratives can dominate digital spaces.
Influence of Pop Culture and Hedonism	<ul style="list-style-type: none">• The materialistic and permissive lifestyle promoted by global pop culture contradicts Islamic values of simplicity, responsibility, and modesty.• Without offering a dynamic and enjoyable Islamic lifestyle, Islamic <i>da'wah</i> may be perceived by Gen-Z as outdated or unappealing.
Polarization and Negative Sentiments Toward Religious Symbols	<ul style="list-style-type: none">• Socio-political tensions involving religious groups or symbols can provoke resistance to <i>da'wah</i> perceived as dogmatic or ideological.• Gen-Z may become apathetic or skeptical toward religion when it is associated with identity-based or political conflicts.

Source: Author's Analysis (2025)

5. Strategy

The following matrix and narrative present a SWOT analysis that integrates S-O (Strengths–Opportunities), S-T (Strengths–Threats), W-O (Weaknesses–Opportunities), and W-T (Weaknesses–Threats) strategies based on the preceding discussion:

Table 3. Strategy Options

Strengths (S)		Weaknesses (W)	
S-O Strategy		W-O Strategy	
Opportunities (O)	1. Optimization of Digital and Creative Content	1. Capacity-building for preachers and <i>da'wah</i> institutions in digital media	
	2. Development of Relevant <i>Da'wah</i> Communities	2. Development of communities based on progressive Islamic values	
S-T Strategy		W-T Strategy	
Threats (T)	1. Digital Training for Preachers and <i>Da'wah</i> Institutions	1. Refinement of <i>Da'wah</i> Strategies to Address Social Polarization	

2. Structured and Consistent <i>Da'wah</i> Content Development	2. Improving the Quality of Preachers and Collaboration to Counter Disinformation
3. Enhancing Digital Literacy and Information Filtering	
4. Promoting a Dynamic and Relevant Islamic Lifestyle	

Source: Author's Analysis (2025)

5.1. S-O Strategy (Strengths–Opportunities)

The S-O strategy aims to integrate the internal strengths of Islamic *da'wah* with emerging external opportunities in today's digital and social landscape. Generation Z, known as digital natives, live in a highly connected online environment and exhibit strong interest in social issues, identity, and justice. Islamic *da'wah* holds significant potential to engage them through creative, relevant, and adaptive approaches.

First, the optimization of digital and creative content is a key strategic step. Islamic *da'wah* must be presented in formats favored by Gen-Z, such as short videos on TikTok, infographic carousels on Instagram, or vlogs and podcasts on YouTube. Creativity in visual design, a casual yet meaningful communication style, and the selection of issues closely tied to Gen-Z's everyday experiences will enhance the appeal and reach of *da'wah* messages. Leveraging strengths in visual storytelling and narrative techniques allows *da'wah* to become not only more accessible but also more influential in shaping Gen-Z's perception of Islam.

Millennial and Gen Z generations, who dominate the use of social media, have become a highly potential target for Islamic *da'wah* through a more creative approach that aligns with their communication style. This aligns with and correlates with the words of Allah in Surah al-Nahl, 16: 125:

“Invite (all) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who is guided.”

This verse provides important guidance for those inviting others to goodness, including in Islamic *da'wah*. *Da'wah* is not just an invitation for worship, but also to live according to Allah's guidance, encompassing social, spiritual, and ethical values. First, “with wisdom” means delivering the message in a relevant, contextually appropriate way, especially on digital platforms like Instagram or TikTok for younger audiences, using engaging, simple content, and more formal methods for older audiences through television or radio. Second, “good instruction” emphasizes the importance of sharing the positive impact of Islam in daily life, focusing on values like community, peace, and a better way of living, to build trust and inspire deeper engagement with Islam, especially among Gen Z. Lastly, “in the best way” highlights the need for respectful, inclusive *da'wah*, encouraging dialogue and participation without judgment. This approach helps improve understanding and dispels misconceptions about Islam.

Second, the development of relevant *da'wah* communities is an essential follow-up strategy. Gen-Z tends to seek authentic, supportive, and value-based social spaces. Therefore, building *da'wah* communities—both digitally and physically—through interactive online studies, discussion forums, Islamic-themed social activities, and digital volunteering, can serve as effective mediums for sustained engagement. These communities not only disseminate *da'wah* messages but also nurture solidarity, Islamic identity, and social awareness aligned with Gen-Z's progressive spirit. This is in line with the Qur'anic principle of brotherhood as stated in Surah al-Hujurat, 49: 10:

“Indeed, the believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”

The verse emphasizes the importance of fostering strong bonds of brotherhood and unity among believers. In the context of *da'wah* for Gen-Z, this means that building supportive and authentic communities, both digitally and physically, helps strengthen Islamic solidarity and identity. The community becomes a space where mutual support and shared values are cultivated, enabling the youth to grow spiritually while navigating the complexities of modern life. By combining creative messaging with the broad opportunities offered by technological advancement and Gen-Z's social inclinations, Islamic *da'wah* can evolve into a transformative movement that shapes spiritually, digitally, and socially literate Muslim youth.

5.2. S-T Strategy (Strengths–Threats)

The S-T strategy seeks to harness the internal strengths of Islamic *da'wah* to confront external threats emerging from Gen-Z's digital and social environment. Among the most pressing challenges are the proliferation of online disinformation, the influence of hedonistic popular culture, and growing skepticism toward religious symbols among youth. In response, Islamic *da'wah* must fully utilize its strengths in creativity and technological adaptation.

First, digital training for preachers and *da'wah* institutions is essential so that they can understand and master various digital platforms used by Gen-Z. This includes multimedia content production techniques, social media algorithms, and effective, engaging message delivery strategies. Through such training, preachers can present *da'wah* as a positive, credible, and value-consistent alternative narrative.

Second, developing well-structured and consistent *da'wah* content is necessary to prevent it from being lost amid the instant and chaotic information flow. *Da'wah* content should be systematically planned with attention to message continuity, compelling visuals, and language that resonates with Gen-Z. This approach enhances the professionalism of *da'wah* and enables it to compete with the entertainment content that dominates the digital space.

Third, to address the dangers of disinformation and permissive digital culture, *da'wah* strategies must prioritize improving digital literacy among youth. Beyond conveying religious teachings, *da'wah* must also equip Gen-Z with critical thinking skills to filter information and avoid falling for hoaxes, hate speech, or extremist narratives. Here, the creativity of *da'wah* is key: packaging Islamic values in attractive and easily digestible narratives without compromising message depth.

Fourth, *da'wah* must offer a dynamic Islamic lifestyle that resonates with Gen-Z's daily realities. This includes fashion choices, entertainment preferences, social interactions, and redefinitions of happiness and success. This strategy positions *da'wah* not as preachy or judgmental but as a source of practical spiritual and social solutions. *Da'wah* becomes a balanced path between the actual needs of the younger generation and religious guidance, serving as a subtle counter to pop culture often at odds with Islamic values. This approach aligns with the Qur'anic guidance in Surah al-A'raf, 7:31:

﴿يَا بَنِي آدَمُ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝﴾

“O children of Adam, take your adornment at every masjid and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

The verse reminds believers to maintain moderation in their lifestyle, including in matters such as clothing, food, and behavior. Islam encourages a balanced approach that integrates spiritual guidance with everyday choices, such as fashion and entertainment, ensuring that these aspects do not contradict Islamic principles. The relevance of this verse to the strategy lies in the balance it encourages between worldly desires and spiritual values. For Gen-Z, whose lives are often influenced by trends and pop culture, this verse provides a foundation for finding harmony between personal expression and Islamic ethics. *Da'wah* can offer practical and contextual advice

on how to navigate the complexities of modern life, promoting values such as modesty, mindfulness, and balance, which resonate with Gen-Z's search for authenticity and purpose, while offering solutions to counter excessive and superficial trends in pop culture.

5.3. W-O Strategy (Weaknesses–Opportunities)

The W-O strategy seeks to leverage external opportunities to address internal weaknesses in Islamic *da'wah* targeted at Gen-Z. Despite challenges such as limited digital capabilities among preachers and unstructured *da'wah* content, significant opportunities exist in the form of Gen-Z's high digital media access and their interest in progressive Islamic and social issues.

First, these opportunities can be exploited through capacity-building for preachers and *da'wah* institutions in digital fields. Intensive training in visual content production, social media management, and platform use—such as TikTok, Instagram, and YouTube—is crucial for *da'wah* to effectively and attractively reach Gen-Z. This also includes mastering digital algorithms, trends, and Gen-Z's unique communication styles.

Second, given the vast potential of digital networks and Gen-Z's enthusiasm for virtual communities, Islamic *da'wah* can develop communities grounded in progressive Islamic values. These communities can function as platforms for dialogue, education, and collaboration on social issues such as justice, environmentalism, and humanitarian solidarity—all of which can be framed within grounded and contextualized Islamic narratives.

By harnessing available digital and social opportunities, internal weaknesses in *da'wah* can be addressed strategically. Strengthening human resources and better content management will increase the success potential of *da'wah* in shaping a tech-savvy, critical-thinking, yet value-driven Muslim youth grounded in moderate and constructive Islamic principles.

5.4. W-T Strategy (Weaknesses–Threats)

The W-T strategy is intended to respond to external threats by addressing internal weaknesses within the realm of Islamic *da'wah*. In today's digital age, Gen-Z lives amid severe social polarization and rampant disinformation. Unfortunately, many *da'wah* institutions and preachers still struggle to grasp the complexities of social and informational dynamics, rendering their approaches ineffective or irrelevant.

First, a more inclusive and values-oriented *da'wah* strategy is needed. Rather than emphasizing symbolism or sectarian debate, *da'wah* should highlight universal Islamic values such as justice, compassion, and human fraternity. This approach seeks to mitigate the effects of social polarization often exacerbated by religious exploitation while transforming *da'wah* into a safe, inclusive space for Gen-Z from diverse backgrounds.

Second, enhancing the quality of preachers is critical. They must be equipped with a deep understanding of contemporary issues—social, cultural, and digital—to deliver *da'wah* that is both relevant and solution-oriented. Cross-sector collaborations—with academics, media experts, and creative communities—should be fostered to enrich *da'wah* perspectives and broaden its reach. In doing so, Islamic *da'wah* can emerge as a credible source of information and counterbalance disinformation and misleading narratives in society.

Through this W-T strategy, Islamic *da'wah* can simultaneously address its internal limitations and strengthen its resilience against external pressures. This approach will enable *da'wah* to become more adaptive, solution-driven, and responsive to the identity formation challenges faced by Gen-Z in developing a conscious and responsible Islamic identity.

Conclusion

This study highlights the efforts of Islamic *da'wah* to reach Generation Z (Gen-Z) by leveraging its strengths, addressing its weaknesses, capitalizing on emerging opportunities, and mitigating potential threats. One of the primary strengths of Islamic *da'wah* lies in its adaptability to technological advancements, particularly digital platforms that are highly popular among Gen-

Z. Social media, YouTube, and video-sharing applications have become effective tools for delivering *da'wah* messages, while visual content formats such as short videos and memes successfully capture the attention of a generation accustomed to rapid media consumption. Furthermore, community-based *da'wah* offers opportunities to foster emotional engagement, as Gen-Z tends to be drawn to social activities and Islamic issues relevant to their lives. Nonetheless, Islamic *da'wah* also faces several weaknesses, including limited technological proficiency among preachers and the lack of structured and consistent *da'wah* content. Poorly organized content can reduce appeal among Gen-Z, who prefer information that is easily accessible and clearly presented. Additionally, many Gen-Z individuals are disengaged from conventional *da'wah* institutions, suggesting that overly formal and dogmatic models are misaligned with their preferences for interactivity and freedom of expression.

Digital technology offers a significant opportunity to expand the reach of *da'wah*. With virtually unlimited access to information, Islamic *da'wah* can engage broader audiences, including those difficult to reach through conventional means. Gen-Z also demonstrates a strong interest in social issues and an inclination to participate in social movements. *Da'wah* that emphasizes values such as justice, compassion, and social responsibility—while addressing global issues like the environment and human rights—can resonate with Gen-Z's heightened social awareness. However, certain threats must be anticipated, such as the unchecked flow of information in cyberspace. Gen-Z, as frequent consumers of internet content, are vulnerable to exposure to material that contradicts Islamic values, including misinformation and radical ideologies. Moreover, the influence of pop culture and hedonism on social media runs counter to Islamic principles and may lead Gen-Z to become skeptical of *da'wah* perceived as ideological. Social polarization and negative sentiments toward religious symbols also present challenges, demanding a more inclusive and relevant approach to *da'wah* that avoids appearing didactic.

Based on the SWOT analysis, Islamic *da'wah* targeting Generation Z must adopt a strategic and adaptive approach by integrating internal strengths with external dynamics. The S-O strategy highlights the importance of combining *da'wah*'s creativity with digital opportunities and Gen-Z's social engagement through innovative content and inclusive *da'wah* communities. The S-T strategy leverages *da'wah*'s adaptability to counter threats such as digital misinformation, hedonistic pop culture, and rising religious skepticism by enhancing digital skills, promoting digital literacy, and offering relevant Islamic lifestyle alternatives. The W-O strategy addresses internal weaknesses—such as limited digital capabilities—by taking advantage of Gen-Z's high digital engagement and interest in progressive religious narratives through training and the development of issue-based virtual communities rooted in Islamic values. Lastly, the W-T strategy calls for institutional reform and value-driven narratives, along with cross-sector collaboration, to meet complex socio-ideological challenges. Through the integrated implementation of these four strategies, Islamic *da'wah* can become more relevant, competitive, and meaningful in shaping a conscious, moderate, and responsible Islamic identity for Generation Z in the digital era. Based on the findings of this study, several recommendations for future research are proposed. First, research can focus on community-based *da'wah* approaches—both digital and physical—and how these communities can transform to meet Gen-Z's spiritual needs. Examining models that actively involve Gen-Z can yield new insights. Second, evaluating the effectiveness of various types of digital content—such as videos, memes, and infographics—is necessary to determine which formats are most well-received by Gen-Z and enhance *da'wah* effectiveness. Third, further research on information challenges and social polarization is essential. Such research could strengthen *da'wah* approaches that are more inclusive and aimed at alleviating existing social tensions.

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