

# The Dynamics of Islamic Moderate Thought in the Digital Age: An Analysis of Religious Content Framing on Instagram and TikTok

Albarra Rifqi Anthony<sup>1</sup>

Khasna Athiurobbi<sup>2\*</sup>

*Affiliation (1Universitas Islam Negeri Salatiga, 2Institut Agama Islam Badrus Sholeh Kediri, Indonesia)*

## ABSTRACT

Social media has changed religious discourse by creating new public spaces where interpretations of Islam are debated. In this context, the concept of wasathiyah (Islamic moderation) has become crucial, but its articulation on algorithm-based visual platforms such as Instagram and TikTok has rarely been studied. This study aims to compare the framing of wasathiyah by popular religious content creators on both platforms and examine the influence of technological affordances on the construction of moderation. Using a comparative qualitative design with Robert Entman's framing analysis, the study examined 10 Indonesian influencers selected purposively. Posting data was collected over six months and consisted of videos, images, captions, and highly engaging comments, which were then analyzed to identify framing elements. The results show significant differences: on Instagram, wasathiyah is framed as text-based intellectual moderation through long lectures and classical references; while on TikTok, wasathiyah appears as fast-responding contextual moderation, with short, reactive content that utilizes viral trends to counter extremism and foster tolerance. Instagram's carousel feature supports multipoint arguments, while TikTok's duet/stitch feature encourages participatory interaction. This study confirms that Islamic wasathiyah is dynamically constructed through creator-platform interactions. These findings expand the study of digital religion by showing how the technical logic of platforms shapes the meaning of religious moderation and offers practical insights for educators, policymakers, and religious leaders in designing more effective religious moderation communication strategies.

Keywords: Wasathiyah Islam; Social Media; Instagram; TikTok; Framing Analysis; Digital Affordance

## Introduction

The development of digital technology has fundamentally transformed the landscape of communication and information dissemination (Xin Jean Lim et al., 2017). In this context, the internet and social media platforms such as Instagram and TikTok have undergone a significant shift in function. Initially dominated by entertainment content, these platforms have now transformed into primary sources of information, including in the realm of religious knowledge and education, especially for the younger generation (Bunt, 2018). This phenomenon has created a new reality in which the search for spirituality and religious understanding has become increasingly digitized.

Indonesia, with the largest Muslim population in the world, faces complex and dualistic dynamics in this phenomenon. On the one hand, the digital space opens up unprecedented opportunities to disseminate moderate, inclusive, and substantive Islamic values with wide reach and high speed. Islamic teachings that emphasize peace, tolerance, and balance (*wasathiyah*) can find a wider and more diverse audience. However, on the other hand, the open and algorithmic characteristics of the digital space also carry serious risks. Content containing extreme, radical, and divisive ideas can spread easily, often packaged persuasively and taking advantage of users' limited attention spans (Pangestu, 2021). Therefore, it is imperative to actively and strategically strengthen the narrative of moderate and peaceful Islam in the digital world (Muhammad et al., 2023). Success in delivering creative, intelligent, and adaptive preaching on social media is a strategic key to ensuring that the voice of *wasathiyah* not only continues to be heard but is also able to compete in the digital "marketplace of ideas," ultimately building peace and better understanding among fellow human beings (Salendra, 2024). With the right approach, the internet will not only be a passive repository of information, but can evolve into a safe and positive space for discussion and learning about religion in an inclusive and unifying manner.

Amidst the massive and unstoppable tide of digitalization, there is an urgent and strategic need to strengthen the concept of Islamic *Wasathiyah*. Theologically, *wasathiyah* represents a concept that emphasizes a moderate, balanced, and fair position, avoiding all forms of extremism in religion. This concept is a timely and contextual response to the rise of ideological polarization, sectarianism, and intolerance, which are accelerated by the social media ecosystem (Dimiyati, 2017). The issue of Islamic moderation is crucial in the digital context because it is not only a value but also functions as an effective counter-narrative strategy to combat the spread of extremist ideology. Extremist ideologues are often highly skilled at exploiting social media algorithms that tend to recommend sensational, controversial, and emotional content because it has been proven to trigger high engagement. As a result, radical narratives can go viral in a short time, creating echo chambers that reinforce the narrow beliefs of their followers (Bahijah et al., 2022). In contrast, *wasathiyah* as the foundation of religious moderation emphasizes a balanced (*tawazun*), fair, tolerant (*tasamuh*), and inclusive attitude that explicitly rejects violence and intolerance. With its core values, *wasathiyah* is able to present counter-narratives that are not only strong in substance but also constructive in building social peace (Hidayat & Samiaji, 2025). The success of the

wasathiyah narrative in capturing and dominating the digital space is an important prerequisite for maintaining social harmony and strengthening cohesion among religious communities in Indonesia (Maliki et al., 2023).

However, conveying the narrative of wasathiyah on social media is not a simple matter. Platforms such as TikTok and Instagram present unique communication challenges (Ramadhan & Dzaikra, 2024). Complex and multi-interpretable religious messages must be conveyed in very short and visual formats, such as reels, short videos, or stories, which are often limited to only 60 seconds in duration. These limitations require special expertise in "translating" substantive Islamic messages into digital language that is easy to digest, interesting, and still accurate. This is where the concept of framing (message framing) becomes a crucial element.

In the context of Islamic wasathiyah da'wah in the digital era, message framing is at the heart of effective communication. Framing refers to the process of selecting certain aspects of reality and highlighting them in a communication text in a way that encourages a specific interpretation from the audience (Rustandi, 2022). Each social media platform, such as Instagram and TikTok, has its own unique visual and narrative communication "grammar," thus requiring different framing strategies. A recent study shows that the success of religious content does not only depend on the truth of the message conveyed, but more on how these messages are strategically framed to resonate with the values, interests, and media consumption habits of young audiences (Adawy, 2024).

Although many previous studies have discussed Islamic moderation or digital da'wah separately, this study offers something new. First, by conducting a specific cross-platform comparative analysis between Instagram and TikTok. Although both platforms are visual social media, they have different communication ecologies, user demographics, and algorithmic logic. By comparing framing strategies on both platforms, this study will reveal how the same wasathiyah message is tactically adapted to meet different "tastes" and communication norms. This is a breakthrough because previous studies tended to focus on only one platform. Second, this study specifically applies Entman's Framing theoretical framework to analyze the construction of wasathiyah messages. This approach allows for a systematic and structured deconstruction of digital da'wah content, which has been more often analyzed descriptively or with a more general approach. By "dissecting" the content based on Entman's four elements of framing, this study not only answers "what" the message is, but also "how" it is strategically constructed to shape audience perceptions. Third, this study directly links framing strategies with their implications for the depth of audience understanding. This aspect is often overlooked in similar studies, where the focus is usually only on content production strategies without linking them to the possible cognitive impacts. By exploring these implications, this study attempts to bridge the gap between communication theory and the social impact of digital da'wah.

Based on the urgency to strengthen the wasathiyah narrative in this challenging digital space, this study has the main objective of comprehensively analyzing, comparing, and interpreting the framing strategies of Islamic wasathiyah messages communicated through influential accounts (influencers)

---

on two dominant platforms, namely Instagram and TikTok. More specifically, this study aims to uncover and describe in detail how Islamic moderation narratives are strategically constructed and "packaged" to attract high engagement (likes, shares, comments), while maintaining the integrity and substance of moderate Islamic values (Baruah, 2025). This research is expected to not only provide a holistic picture of how the message of Islamic moderation is adapted to the dynamics of visual digital communication and prevailing algorithmic logic, but also to explore and formulate effective strategies that can be adopted to strengthen the narrative of wasathiyah in the face of the challenges of polarization and extremism in the digital realm.

## Method

The research methodology designed to examine the articulation of Islamic moderation on visual-algorithmic social media platforms such as Instagram and TikTok uses a comparative qualitative approach. This method is suitable for comparing how the same concept of Islamic moderation is framed and communicated on two platforms with different technical structures and affordances, thereby revealing the relationship between platform technology and the meaning constructed in digital da'wah

This study uses Robert Entman's (1993) Framing Analysis framework, which divides framing into four functions: defining the problem (what is wasathiyah?), diagnosing the cause (the roots of extremism?), making moral judgments (what values are being fought for?), and recommending solutions (how to practice moderation?). This study adapts Entman's framework by including visual and auditory elements such as videos, images, captions, and distinctive digital features such as Instagram carousels and TikTok duets/stitches. This framework is modified to accommodate visual and auditory elements such as videos, images, captions, and platform features such as Instagram carousels and TikTok duets/stitches.

Data was collected purposively from 10 popular Indonesian influencers who are active on both platforms or represent da'wah practices on each platform. Reviewed over six months, including videos, images, captions, and comments with high engagement to understand audience interactions. Data collection was conducted through digital archives and non-participant observation, with notes on platform affordances that influence content framing.

Data analysis followed the coding of meaning units based on Entman's four functions, followed by a comparative analysis between Instagram, which tends to display in-depth text-based moderation, and TikTok, with its fast, responsive, and visually appealing content. The researchers also linked the findings to the technical features of each platform to determine how technology shapes the meaning of wasathiyah. This method provides a systematic and contextual approach to examining wasathiyah preaching in a digital era that is highly heterogeneous in terms of platforms and audiences.

## Results

Comparative qualitative data analysis using Robert Entman's framing framework, conducted on post from 10 religious influencers on Instagram and TikTok, revealed significant polarization in the articulation of Islamic wasathiyah. This study confirms that the technical logic of the platform (affordance) plays an important role in shaping how moderation is defined, diagnosed, morally evaluated, and recommended as a solution. Two main constructs emerged: text-based intellectual moderation on Instagram and quick-response contextual moderation on TikTok.

### *Defining Problems*

Analysis of the first element in Entman's framing—define problems—reveals how content creators on both platforms map the main challenges faced by modern Muslims. Although both focus on issues of intolerance, extremism, and rigid religious interpretation, the way they define the root causes shows significant differences, which are greatly influenced by the technical and cultural affordances of each platform.

Upon observation, the way problems are defined on Instagram and TikTok has different emphases. On Instagram, the fundamental problem identified is the epistemological gap in understanding the sources of Islamic teachings. The content on this platform does not merely highlight surface symptoms such as intolerance, but delves deeper by defining the main problems as:

1. *Misinterpretation of Classical Texts*: Errors in translating and understanding the Qur'an and Hadith literally without considering the historical context (asbabun nuzul) and supporting sciences such as ushul fiqh.
2. *Neglect of Maqasid Sharia*: Lack of appreciation for the universal objectives of Sharia, namely to protect religion, life, reason, lineage, and property. Extremist and intolerant behavior is considered to have sacrificed these noble objectives.
3. *The False Dichotomy of Knowledge*: A rigid separation between religious knowledge and general knowledge, which leads to an isolated and non-contextual understanding of religion

The way this problem is defined is reflected in the format of its presentation. The carousel feature is optimally utilized to build a systematic and gradual argument. One post is often dedicated to elaborating on a specific issue, for example, with the first slide displaying a literal translation of a frequently misinterpreted verse, the next slide explaining its historical context, and the last slide offering a more comprehensive and moderate interpretation. The long captions serve as "mini-articles" that complement the visuals, creating a deep and reflective learning experience. Thus, Instagram frames the issue as a cognitive-intellectual failure that requires correction through deepening one's knowledge.

Unlike Instagram, TikTok defines the problem more at the level of directly observable behavior and social responses. The main problems are formulated as:

1. *Reactive and Judgmental Attitudes*: The tendency to immediately judge and label groups or individuals who are different as infidels or heretics, often triggered by incomplete digital information or hoaxes.
2. *Group Fanaticism and Identity*: Excessive loyalty to a particular figure, organization, or school of thought, which closes the door to dialogue and divides the ukhuwah (brotherhood).
3. *The gap between religious teachings and social reality*: The difficulty of the younger generation in applying eternal religious values to the dynamic social context and current trends, which gives rise to uncertainty and a search for identity.

Problem definition on TikTok is highly visual, immediate, and capitalizes on momentum. The Duet and Stitch features are the main tools for defining problems in real-time. A creator can immediately "agree" or "disagree" with a statement from someone else's video, so that the issues discussed are current and viral. A news video about inter-religious conflict or a provocative statement from a public figure will be immediately stitched and responded to. Trending audio is often repurposed to convey social criticism of intolerance or extremism in a satirical and memorable style.

With limited duration, issues are not explained in depth, but are presented through concrete examples and brief reenactments that illustrate situations of intolerance in everyday life. Thus, TikTok frames the issue as a socio-emotional failure and disorientation of values in the digital age that requires media literacy and calmness in responding to differences.

The difference in defining this issue shows two complementary layers in mapping the challenges of wasathiyah. Instagram focuses on the root causes, which are ideological and epistemological, while TikTok focuses on the symptoms, which are behavioral and social. A preacher on Instagram would say, "The problem is your wrong way of thinking in understanding the text," while a creator on TikTok would say, "The problem is your attitude of easily judging others on social media." Both definitions are equally valid and necessary to build a comprehensive counter-narrative strategy.

### ***Diagnosing Causes***

Based on Robert Entman's framing analysis, the diagnosis of the root causes by content creators on Instagram and TikTok shows clear polarization. On Instagram, the root cause is diagnosed as a methodological failure in the religious approach. The creators emphasize that the problem stems from a shallow scientific understanding, the habit of taking text out of context (text-snipping), and a disconnect from authentic Islamic scientific traditions.

Evidence of this diagnosis is concretely manifested in the way the content is structured. Long and detailed captions serve as a virtual classroom where creators patiently dismantle these methodological errors. They deliberately display quotations from classical texts (turats), include a complete list of references, and compare the opinions of various classical scholars to demonstrate the depth and complexity of an issue. The Highlight Stories feature, categorized by theme (such as "Kaedah Ushul Fiqh" and "Jawab Radikalisasi"), serves as a mini-library that archives a series of explanations, further emphasizing the

narrative that the solution to all problems is to return to a correct and structured scientific methodology. Thus, the diagnosis on Instagram concludes that the disease afflicting the ummah is "epistemological blindness," which can only be cured by restoring scholarship.

On the contrary, TikTok's diagnosis focuses more on digital behavior failures. Creators on this platform see the root of the problem as the dominance of emotions over reason, the desire for quick engagement, and the formation of echo chambers that trigger polarization. Evidence of this diagnosis can be seen in the highly responsive content design. The Duet and Stitch features are not just tools, but personifications of the diagnosis itself—they exist because there is "problematic" content that needs to be responded to immediately. A creator will use these features to directly show how a viral statement was born out of a failure to verify information. Short videos often contain exhortations such as, "Before you share, ask yourself: is the source valid?" or feature reenactments (skits) depicting someone who is easily provoked by hoax news. Emotional audio trends are used to highlight how easily religious sentiment can be manipulated for engagement purposes. TikTok's diagnosis thus concludes that the root of the problem is "digital poisoning" that undermines religious decorum and sanity in the public sphere.

### ***Making Moral Judgments***

On Instagram, moral judgments are based on a framework of intellectual wisdom and tolerance grounded in Islamic jurisprudence. On this platform, a moderate stance (*wasathiyah*) is considered not only socially acceptable, but also the pinnacle of religious maturity that can only be achieved through a process of deep reasoning and comprehensive mastery of knowledge. A view is considered morally "wrong" if it is based on a partial understanding of the text and a flawed methodology. Conversely, an attitude that is considered "right" is one that is able to demonstrate balance (*tawazun*) and justice (*i'tidal*) based on strong arguments.

This moral judgment is manifested in content that is presented in a serious and formal tone, resembling a mini-lecture. The use of the carousel feature to present a series of arguments, whether from the Qur'an, Hadith, or the opinions of scholars, serves as evidence and at the same time an affirmation that true morality must come from the authority of text and sound reasoning. Audience comments on Instagram also tend to be reflective, containing profound questions or appreciation for the depth of the material presented.

In contrast, on TikTok, moral judgments are more centered on the values of social inclusion (*ukhuwah*) and ease of application (*tafsir*) in real life. On this platform, moderation is seen as the result of extensive social interaction and the ability to adapt to diverse social realities. An attitude is considered morally "wrong" if it is exclusive, divisive, or makes religion seem difficult and distant from people's lives. Conversely, the "right" attitude is one that is inclusive, accommodating, and able to present a friendly and pleasant image of Islam.

Evidence of this moral judgment can be seen in the fluid, familiar style of content delivery, which is often colored with humor. Creators use filters, visual effects, and trending audio to make moral messages feel light and relevant. "Good"

or "bad" judgments are often conveyed through popular language, such as referring to an attitude as "toxic" or "really wise." Audience comments often praise the content for being "fun" and "relatable," which indicates that the success of a piece of content in conveying moral values is measured by its social acceptance and appeal, not solely by the depth of its argument.

### ***Offering Solutions***

On Instagram, the solutions are long-term and fundamental. Creators recommend revisiting classic references, reading texts comprehensively, and studying religion with credible scholars. On TikTok, the solutions are more spontaneous and contextual. Creators encourage audiences to interact positively (through constructive duets or stitches), use humor to ease tension, and be responsive to trends or hoaxes.

This difference is clearly seen in the call-to-action: On Instagram, the call usually directs the audience to activities outside the platform, such as taking a specific online course or reading a recommended book. In contrast, on TikTok, the call centers on participation within the platform itself, for example through short video challenges or quick responses to religious hoaxes that prompt the audience to immediately like, share, or duet.

From this analysis, we can conclude that the way technology is designed actively shapes our understanding of moderation. Instagram features such as carousels act as drivers of depth, facilitating the delivery of systematic and in-depth arguments. Meanwhile, TikTok features such as duets and stitches serve as triggers for participation, encouraging the formation of reactive and dialogical framing.

This polarity confirms that building an effective narrative of moderation must take into account the basic logic of the media through which the narrative is conveyed. In short, *wasathiyah* in the digital space has two faces; its articulation is greatly influenced by the characteristics of the platform used.

### ***How Social Media Features Shape the Way We Understand Religious Moderation***

This study essentially seeks to understand how features on Instagram and TikTok indirectly "shape" the way we discuss religious moderation (*wasathiyah*). The results are clear: social media platforms are not merely neutral conduits for information. They are like "invisible hands" that actively shape the narrative of moderation into two very different faces.

#### **1. Instagram: A Space for Deep Learning**

Imagine Instagram as a digital library. Features such as carousels (which allow us to swipe through multiple images) and long captions serve as creators of vertical space. These features allow issues to be explored gradually and in depth. A mistake is seen as a misunderstanding of the text that requires a long and detailed explanation. The root of the problem is considered to lie in superficial knowledge or incorrect learning methods. The solution is long-term and fundamental: return to books, participate in studies, and learn comprehensively. Moderation is seen as the end result of a serious and

methodological learning process. In short, Instagram builds a narrative that emphasizes depth, scientific authority, and hierarchy. Here, moderation is built through reasoning and study.

## 2. TikTok: A Fast and Fluid Dialogue Platform

TikTok is like a town hall or a field where people gather. Its main features, such as duets/stitches (for responding to other people's videos) and short video lengths, serve as triggers for conversation and participation. These features encourage quick and interactive reactions. Problems are more often seen as emotional reactions or responses to misguided viral content. The cause is not superficial knowledge, but reactive attitudes and a lack of fact-checking. The solution is immediate and participatory: encouraging positive duets, sharing tolerant content, or using humor to combat hoaxes. Moderation here is the result of healthy social interaction and fluid dialogue. In short, TikTok creates an ecosystem that emphasizes speed, engagement, and egalitarianism. Here, moderation is built through conversation and direct action.

Ultimately, this study shows that the way a platform is designed greatly influences the "feel" and "form" of religious moderation that we see. Instagram, with its archiving feature and depth, produces reflective, science-based moderation. TikTok, with its participation feature and speed, produces contextual, action-based moderation. Both forms are equally valid and necessary, as they cater to the needs and habits of different audiences. This understanding helps us to be more discerning in how we approach each piece of content, recognizing that the messages we receive are inseparable from the "language" and "rules of the game" of the platform where those messages originate.

## Discussion

This study maps two faces of religious moderation (*wasathiyah*) that exist on two digital platforms, Instagram and TikTok. The main finding shows the existence of a "dualism of construction"—that is, two very different ways of interpreting and conveying moderation, which are naturally shaped by the characteristics of each platform.

On Instagram, moderation is presented as an intellectual achievement. This platform functions like a lecture hall or digital library, where features such as carousels and long captions allow for in-depth and gradual explanations (Hidayah, 2023). Here, the problem is seen as stemming from errors in interpreting religious texts, the root cause is diagnosed as a methodological failure in learning, and the solution emphasizes a return to depth of knowledge (*tafaqquh fiddin*). Values such as wisdom of thought become paramount, framing moderation as the end result of a serious and authentic process of reasoning. In short, Instagram constructs a narrative of moderation centered on depth and scholarly authority.

In contrast, TikTok frames moderation as a rapid and participatory contextual response. The platform resembles a dynamic community field or forum, where features such as duets and stitches encourage direct and

spontaneous interaction (Pratiwi et al., 2021). In this ecosystem, problems are more often defined as reactive fanaticism due to viral issues, with the root causes emphasized on emotional influence and social isolation. The solutions are also immediate and practical, such as inviting audiences to participate in duets against hoaxes or spreading tolerance content. Values such as social inclusivity and practicality are the main guiding principles. As a result, TikTok shapes a narrative of moderation that focuses on speed, social relevance, and community engagement.

This dualism clearly shows that the way we understand and practice moderation can no longer be separated from the "language" and "logic" of the media we use. These two forms, although seemingly different, are both valid responses to the context and needs of their respective audiences in the digital space.

The striking difference in how the two platforms frame moderation can be explained through the concept of Digital Affordance—that is, how a platform's technological features facilitate and limit certain forms of communication. Technical features are not neutral tools, but structural elements that subtly shape narratives. On Instagram, features such as carousels and long captions serve as facilitators of depth. Theoretically, these features support what is referred to as "hierarchical logic," where creators act as sources of authority who present structured arguments and neatly archived discourse (Khotimah & Kamila, 2022). It is this context that supports the framing of wasathiyah as a methodological discourse that demands depth.

Conversely, on TikTok, features such as duets/stitches and short video durations serve as drivers of participation. This affordance encourages "connectivity logic," where the boundaries between creators and audiences become blurred, creating reactive and interactive dialogue. This ultimately shapes the understanding of wasathiyah as a quick-response solution that must be immediately taken against viral social issues. Thus, it can be concluded that, theoretically, Instagram's affordances tend to produce strong framing in the function of diagnosing root problems because it requires space for in-depth explanations. Meanwhile, TikTok's affordances emphasize the function of recommending practical solutions because the platform's character encourages immediate action and mass participation (Caniago & Juhridin, 2024).

From these findings, we can draw valuable practical lessons for religious communication strategies in the digital age. Instagram's intellectual moderation approach has proven effective for purposes that require depth, such as formal religious education or building substantive discourse among intellectuals and opinion leaders. Meanwhile, TikTok's contextual moderation approach excels in terms of mass engagement, making it a powerful weapon to quickly counter extremist narratives and spread values of tolerance in a language that is easily digestible by the younger generation.

Ultimately, this research leads us to a broader and fresher understanding: the concept of religious moderation (wasathiyah) can no longer be viewed as a rigid and uniform principle. In the digital space, wasathiyah is dynamic and divided into various narratives. Its face is shaped by the continuous interaction

between the values brought by creators and the "workings" or technical logic of the social media platforms they use.

This conclusion is based on an in-depth synthesis of the analysis of content from ten leading creators on Instagram and TikTok. The results confirm that the differences in how the two platforms articulate moderation are not coincidental, but a direct reflection of how their technological features encourage certain forms of communication. In other words, the meaning of religious moderation in the modern era is not only determined by preachers or content creators, but is also actively shaped by the technical logic of social media itself.

## Conclusion

In essence, this study states that the interpretation of Islamic moderation in the digital space is the result of a dynamic "collaboration" between the intentions and values brought by creators and the technical logic of the media platforms they use. Both "faces" of moderation—intellectual on Instagram and contextual on TikTok—are equally valid and necessary. These findings provide valuable practical guidance: Instagram should target audiences that need depth (formal education, intellectualism, opinion formation) with structured content based on scientific authority. TikTok, on the other hand, should target the younger generation and mass mobilization, with content that is fast, easy to digest, and encourages direct participation in combating hoaxes and spreading tolerance. This understanding encourages us to be wiser in consuming content and more strategic in promoting moderate Islam, by choosing the right platform for the right purpose and audience.

## References

- Adawy, A. A. (2024). Signifikansi Konten Dakwah Pesantren: Pengaruh Dan Strategi Akun @Limproduction Serta Relevansinya Di Era Disrupsi Teknologi. *Annual Symposium on Pesantren Studies (Ansops)*, 03, 59–72.
- Bahijah, I., Ishak, S. N. S., Rahmatika, N., & Ahmad, A. (2022). Wasathiyah Islam Di Era Disrupsi Digital (Pendidikan Nilai-Nilai Wasathiyah Islam Dalam Bersosial Media Di Kalangan Generasi Milenial dan Generasi Z). *Edukasi Islami: Jurnal Pendidikan Islam (Special Issue 2022)*, 11(1), 1–21. <https://doi.org/https://doi.org/10.30868/ei.v11i1.3544>
- Baruah, A. (2025). The Impact of Computer-Mediated Communication on Relationships and Social Interactions. *International Journal of Human-Computer Interaction*, 41(18), 11245–11251. <https://doi.org/10.1080/10447318.2024.2442755>
- Bunt, G. R. (2018). *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*. The University of North Carolina Press.
- Caniago, F., & Juhridin. (2024). Tiktok : Memahami Dinamika Konten Islami Dalam Era Digital. *SOMA: Jurnal Sosio Dan Humaniora*, 3(1). <https://doi.org/https://doi.org/10.59820/soma.v3i1.275>

- Dimiyati, A. (2017). ISLAM WASATHIYAH: Identitas Islam Moderat Asia Tenggara dan tantangan Ideologi. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 6(2), 139–168. <http://journal.ipmafa.ac.id/index.php/islamicreview>
- Hidayah, L. (2023). Analisis Desain Komunikasi Visual Dakwah Pada Akun Instagram @nuonlinejatim Sebagai Media Dakwah di Era digital. *AN-NASHIHA Journal of Broadcasting and Islamic Communication Studies*, 3(1), 24–37. <https://doi.org/10.55352/an-nashiha.v3i1.302>
- Hidayat, I., & Samiaji, M. H. (2025). Shifting the Way the Public Forms Religious Understanding in the Era of Digital Disruption. *Jurnal Nusantara Raya*, 4(1), 19–30. <https://doi.org/https://doi.org/10.24090/jnr.v4i1.14254>
- Khotimah, N., & Kamila, F. S. (2022). The Trends of Digital Da'wah: Cyber Media Analysis on Instagram Account. *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*, 1–11. <https://doi.org/10.24090/icontrees.2022.217>
- Maliki, I. A., Anam, S., & Prasetyo, A. (2023). LIVING HADIS ISLAM WASATHIYAH: Analisis terhadap Konten Dakwah Youtube “Jeda Nulis” Habib Ja'far. *Moderatio: Jurnal Moderasi Beragama*, 3(1), 102–117. <https://doi.org/10.32332/moderatio.v3i1.7041>
- Muhammad, A. U., Muqowim, Rohmadi, & Wildan, S. (2023). Moderasi Beragama Sebagai Gerakan Islam Wasathiyah Dalam Menangkal Radikalisme. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 9(2), 916–927. [https://doi.org/https://doi.org/10.31943/jurnal\\_risalah.v9i2.495](https://doi.org/https://doi.org/10.31943/jurnal_risalah.v9i2.495)
- Pangestu, P. P. (2021). Efektivitas Dakwah Hadis dalam Media Sosial: Analisis atas Teori Framing Robert N. Entma. *Jurnal Dakwah Dan Komunikasi*, 6(1), 67. <https://doi.org/https://doi.org/10.29240/jdk.v6i1.2958>
- Pratiwi, P. S., Seytawati, M. P., & Hidayatullah, A. F. (2021). Moderasi Beragama dan Media Sosial (Studi Analisis Konten Instagram & Tik-Tok). *Jurnal Dakwah Dan Komunikasi*, 1, 83–94. <https://doi.org/https://doi.org/10.29240/jdk.v6i1.2959>
- Ramadhan, F., & Dzaikra, A. (2024). Islam Wasathiyah dan Tantangannya di Era Digital: Upaya Meneguhkan Moderasi Beragama di Tengah Arus Informasi. In *Jurnal Studi Islam* (Vol. 1, Issue 1). <https://journal.sagoeatjeh.or.id/index.php/cendikia/index>
- Rustandi, R. (2022). Jurnal Ilmu Dakwah The tabligh language of the millennial generation in social media: Analysis of popular Islamic account framing. *Jurnal Ilmu Dakwah*, 42(1), 1–21. <https://doi.org/10.2158/jid.42.1.10731>
- Salendra, I. W. (2024). Religious Moderation in Digital Media Discourse: A Study of the nu.or.id Portal from the Perspective of Communicative Rationality. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 9(2), 200–220. <https://doi.org/10.25217/jf.v9i2.4954>
- Xin Jean Lim, Aifa Rozaini bt Mohd Radzol, Jun-Hwa Cheah, & Mun Wai Wong. (2017). The Impact of Social Media Influencers on Purchase Intention and the Mediation Effect of Customer Attitude. *Asian Journal of Business Research*, 7(2).