

INSTAGRAM AS A DIGITAL PREACHING MEDIA: A CASE STUDY OF QURANREVIEW

Tamara Maylyana Putri

UIN Sunan Kalijaga Yogyakarta, Indonesia

Tamaramaylyana19@gmail.com

Abstract

The development of information technology today gives birth to new communication patterns and becomes a forum for innovation in da'wah communication, such as the utilization of Instagram by the Quranreview account contextually has actual issue content through the Qur'anic interpretation approach. The purpose of this study is to analyze Quranreview in overcoming da'wah challenges and strengthening arguments related to digital da'wah innovation. This research uses qualitative methods with interview techniques, observation and content analysis. The results of the study are Quranreview explains that current phenomena are always related to the Qur'an, the use of Quranreview's visual design is stressing the interest of followers, light language makes the delivery of digital da'wah easy to understand and live by.

Keywords: Media, Digital Preaching, Instagram, Quranreview.

Abstrak

Perkembangan teknologi informasi dewasa ini melahirkan pola komunikasi yang baru dan menjadi wadah inovasi dalam komunikasi dakwah, seperti pemanfaatan instagram oleh akun Quranreview secara kontekstual memiliki konten isu aktual melalui pendekatan tafsir Al-Qur'an. Tujuan penelitian ini untuk menganalisis Quranreview dalam mengatasi tantangan dakwah dan memperkuat argumen terkait inovasi dakwah digital. Penelitian ini menggunakan metode kualitatif dengan teknik wawancara, observasi dan analisis konten. Hasil penelitian ialah Quranreview menjelaskan bahwa fenomena kekinian selalu terkait dengan Al-Qur'an, penggunaan design visual Quranreview menjadi stressing terhadap minat *followers*, bahasa yang ringan membuat penyampaian dakwah digital mudah dipahami dan dihayati.

Kata Kunci: Media, Dakwah Digital, Instagram, Quranreview.



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A. INTRODUCTION

The Internet and technology have now entered people's lives, which indirectly leads to global integration, across cultural, political and financial boundaries, which is called the global village.¹ This change also affects interaction patterns and provides new ways to communicate easily and quickly. The habit of living connected to technological devices has led to the emergence of virtual relationships in cyberspace.²

The following is data based on the official report on internet and social media growth in 2024 from We Are Social (Digital 2024)³, globally the total population in the world is 8.08 billion (an increase of 74 million people or 0.9%) compared to the previous year. Then, internet users number 5.35 billion (an increase of 97 million or 1.8% from the previous year). Active social media users number 5.04 billion (an increase of 266 million or 5.6% from the previous year) with an average social media usage time of 2 hours 23 minutes. Indonesia's 2024 data has a population of 276.4 million people with 167 million social media users (60.4% of the total population), with an average time spent using the internet of 7 hours 38 minutes per day and using the internet on mobile phones 4 hours 45 minutes.

One of the media that is favored by most people, especially the generation that was born and grew up in the midst of technological developments (net generation), and this media is Instagram, which is a media with a photosharing characteristic, thus providing users with the opportunity to capture moments in the form of photos or videos, using the digital filters provided and sharing them on other social media platforms.⁴ With the concept of photosharing and instant way of working, Instagram can provide a different experience to its users. The

¹ Athik Hadayatul Umah, "Dakwah Digital dan Generasi Milenial (Analisis Strategi Dakwah Masyarakat Arus Informasi Santri Nusantara)," *Tasâmuh* 18, no. 1 (Juni 2020), 55.

² Moch Fakhruroji, "Bahasa Agama Di Media Sosial : Analisis Framing Pada Media Sosial ' Islam Populer ' Religious Languages on Social Media Framing Analysis on Social Media ' Islam Populer '," *Jurnal Bimas Islam* Vol. 13, No. 2 (November 2020), 205.

³ Simon Kemp, "Digital 2024: Indonesia," *We Are Social*, 2024, <https://datareportal.com/reports/digital-2024-indonesia>.

⁴ Athik H. U., "Dakwah Digital ... 56.

visual and interactive characteristics make Instagram a potential platform for delivering messages, including with the message of da'wah, because the content can be packaged more attractively and easily accepted by the audience.

Instagram itself has been released since October 6, 2010, developed by Kevin Systrom and Mike Krieger, with a focus on photo sharing features. Boyd and Ellison define Instagram as a web-based social networking site that allows individuals to build public profiles, connect with other users and observe their connection lists.⁵

This development became the forerunner of the birth of new communication patterns and became a container for the emergence of innovations in the development of communication. As is well known, communication is a process of individuals or groups of people to convey and disseminate information or stimuli with the aim of changing the behavior of other individuals called communicants.⁶ According to the Islamic view, in addition to aiming to carry out vertical relations with the creator, communication is also carried out to carry out horizontal relations with fellow human beings. Communication with the creator can be done by performing prayers and other worship. Communication with fellow human beings can be done by carrying out social, cultural, political and interpersonal relations.⁷

The ease of accessing all desired information, such as religious knowledge, coupled with the massive use of the internet by the public, has made da'wah through social media an effective method, leading many scholars to utilize it. However, the effectiveness of da'wah via social media is not solely dependent on the ease of access. Indicators such as likes, comments, shares, and saves serve as evidence of audience involvement and are crucial benchmarks for assessing how effectively da'wah messages are conveyed and received by social media followers.

⁵ Phatia Laelatul, "Pemanfaatan Instagram Sebagai Media Dakwah (Analisis Multimodal Instagram KH Mustofa Bisri Pada Akun @s.Kakung)," *Mediasi* Vol.1, no. 3 (2020), 175.

⁶ Hisny Fajrussalam et al., "Pemanfaatan Media Sosial Sebagai Media Dakwah Islam Dalam Kemajuan Perkembangan Teknologi," *As-Sabiqun* Vol.4, No. 1 (2022), 104.

⁷ F Hasmawati and M R Hamandia, "Trendsetter Dakwah New Media (Media Sosial)," *Wardah* Vol.23, no. 1 (Juni 2022), 123.

Da'wah itself has the meaning of a human being's effort to invite, convey, or influence other individuals towards goodness and provide good messages that are beneficial to others, either directly or through platforms such as social media.⁸ Da'wah covers many aspects of human life and da'wah has diversity in form, media, methods, actors and objects as well as the messages conveyed.⁹

Several scientific articles have presented how the response and effectiveness of using Instagram as a medium for preaching in an era when almost all people use the internet. In a journal entitled "Effectiveness of Preaching Through Instagram" written by Febri Nurrahmu and Puteri Farabuana, it is explained that the use of Instagram in spreading preaching turned out to be effective by conducting interviews with seven informants to find out how preaching was conveyed by the Pemuda Hijrah account, by utilizing Instagram as an intermediary to provide understanding related to religion and motivation to migrate, but these things also depend on the attention and intensity of informants in accessing videos from the Pemuda Hijrah Instagram account.¹⁰

Furthermore, in the journal written by Muzayyanah Yuliasih with the title "Pemanfaatan Instagram Sebagai Media Dakwah Bagi Generasi Millenial"¹¹, shows another positive side of Instagram by spreading da'wah, such as the @dakwahmillenial account. Maximizing the use of features that are already available on Instagram and using videos or posters in a variety of ways can have an impact on the lives of mad'u. Islamic materials delivered about Islamic motivation, warnings and advice as well as social problems such as friendship or soul mates, provide changes to the perception of mad'u.

⁸ Hisny Fajrussalam et al., "Pemanfaatan Media Sosial ... 105.

⁹ Luthfi Ulfa Ni'amah and Sukma Ari Ragil Putri, "Da'i Dan Pemanfaatan Instagram: Tantangan Moderasi Dakwah Di Era Digital," *Jurnal Komunikasi Islam* Vol.9, No. 2 (Desember 2019), 267.

¹⁰ Febri Nurrahmi and Puteri Farabuana, "Efektivitas Dakwah Melalui Instagram," *Nyimak: Journal of Communication* Vol.4, no. 1 (March 24, 2020), 1.

¹¹ Muzayyanah Yuliasih, "Pemanfaatan Instagram Sebagai Media Dakwah Bagi Generasi Millenial," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* Vol. 4, No. 2 (2022), 65–76.

Research conducted by, Utari dan Zaki dengan judul “Pemanfaatan Akun Instagram @hanan_attaki sebagai Media Dakwah”¹² aims to describe and analyze how the @hanan_attaki account is used as a digital da'wah media. Using qualitative descriptive methods and persuasion theory, this study describes the da'wah strategy carried out through Instagram features such as photos, videos, captions, stories, IGTV, and the use of hashtags.

The research findings show that preaching through social media is not only effective in reaching young audiences, but also in building emotional closeness with the audience through a relaxed, non-patronizing, and relevant communication style to young people's daily problems. This study also highlights the importance of content personalization and the use of language that is in line with trends to build the appeal of preaching on Instagram.

Although some previous studies have examined the effectiveness of Instagram as a medium for da'wah, these studies tend to focus on the use of features and consistency in general. There is a gap that has not been discussed, namely regarding innovative da'wah content, which links to contemporary issues. This is a challenge for da'is to keep da'wah relevant.

Conventional preaching is also no longer enough to reach a passive digital audience who prefers to spend time on the internet or social media. The emergence of preaching accounts on Instagram that present a variety of approaches according to the background and concept of the account is one proof of the need to adapt to technological advances. Therefore, this study is here to fill this gap by examining the @quranreview account, which is unique in packaging the interpretation of the Qur'an with contemporary issues through attractive visual design and light language so that it attracts the interest of Instagram users. In addition, the use of light language makes the delivery of preaching easier for the audience to accept.

This innovative approach has the potential to be an effective digital da'wah model. Based on this explanation, researchers are interested in studying more

¹² Yolanda Stellarosa, Dea Ajeng Utari, and Muhammad Yefa Zaki, “PEMANFAATAN AKUN INSTAGRAM @HANAN_ATTAKI SEBAGAI MEDIA DAKWAH,” *Communications* Vol.4, no. 2 (July 25, 2022), 135–154.

deeply about "Instagram As a Medium for Digital Da'wah: a Case Study Quranreview". This study aims to analyze how the Quranreview account has succeeded in overcoming the challenges of preaching in the digital era and strengthen the argument about the role of Instagram as an effective means of preaching in the digital era.

B. RESEARCH METHOD

Qualitative research aims to understand a phenomenon by focusing on a detailed and in-depth analysis of the phenomenon in that context, such as the causes and effects of the phenomenon.¹³ Kirk & Miller argue that qualitative research is a particular practice in social science which is basically an activity of observing something. Something done by one person in one environment and at one time.¹⁴

The research in this paper uses a qualitative approach with a case study research type. The case study approach was chosen to find the role of the Instagram account @quranreview as a means of digital da'wah in terms of content, communication strategy and audience response. Basically, research is a scientific way to obtain data to achieve certain goals and benefits. The scientific method has a basic scientific characteristic such as rationality, empirical and systematic. Qualitative research is an effort to research and individual or social phenomena by producing a complete and comprehensive picture, with the results in the form of words, detailed reports of views obtained from an informant and carried out in a natural setting.¹⁵

The data used in this study consists of primary and secondary data. Primary data in the study were obtained through interviews with two followers of the Instagram account @quranreview who were selected through purposive

¹³ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *HUMANIKA* Vol.21, No. 1 (April 30, 2021), 34.

¹⁴ Anggito Albi dan Johan Setiawan, *Metodologi Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018), 7.

¹⁵ Muhammad Rijal Fadli, "Memahami Desain ... 35.

sampling. Secondary data were obtained from documentation in the form of uploads, comments and articles related to the @quranreview account.

The data collected through interviews and documentation were analyzed using the Miles and Huberman analysis mode which includes three stages¹⁶: First, data reduction is a process that aims to simplify by selecting the main or focused data so that it reaches a conclusion. Then, the presentation of data in this process the researcher presents the research data in the form of tables, charts or graphs so that it is easier to provide explanations related to the phenomena being studied. In a qualitative approach, text or narrative will be used more, through a summary of themes, categorization and other visual techniques. The last process is drawing conclusions from the results of the data obtained from the research so that answers to the research or new understanding of the phenomena being studied are found.

C. RESULTS AND DISCUSSION

Quranreview Account

The massive use of the internet has changed many lines of life, such as searching for and disseminating information, including preaching. Preaching aims to guide humans to live life with good values so that it can be a reminder to stay away from bad deeds.

The change is a challenge for a preacher. In addition, internet users are also diverse, starting from teenagers to adults who are not spared in using the internet for their respective purposes, so the internet and social media can be a medium for preaching without having to come to a place or assembly or do it on the pulpit. Currently, there are many communities and preachers who convey preaching using social media in a more enjoyable, less monotonous and more interesting way. The problems discussed are also diverse, from light problems around worship to quite complicated and trending problems, all can be conveyed easily and practically through social media.

¹⁶ Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif : Perspektif Spradley, Miles Dan Huberman," *Jomaa*, Vol. 1, No. 2 (Desember 2024), 81.

Instagram @quranreview is also present using Instagram as a medium of da'wah that connects the interpretation of the Qur'an with various issues and events that are happening in society. The @quranreview account began joining Instagram in June 2019. Currently, the @quranreview account has 475,000 followers with 899 posts.¹⁷

The activity of the @quranreview account which continues to strive to spread da'wah in a fun way, such as connecting phenomena that are being widely discussed or trending with verses of the Qur'an and their interpretations. The owner of the Instagram account @quranreview is named Ahza. Ahza, previously liked to share posts about the interpretation of the Quran using his personal Instagram account, but when his followers continued to grow by 42,000 people, because he felt uncomfortable with fame, Ahza finally chose to close his personal account and create the @quranreview account.

Next is the result of an interview on November 5, 2024 with the @quranreview account, namely the @quranreview account has a very interesting slogan on its website, namely "Quran is Millenial-able" and this slogan can be proven by the template, concept, idea, design presented by the @quranreview account which is very eye-catching, up to date and full color. The logo of the @quranreview account itself is a picture of the moon and the number 17 which refers to the Al-Qamar letter (54), verse 17 with the meaning: "And indeed, we have made the Koran easy to understand as a warning. So, is there anyone who wants to learn from it?" (QS. Al-Qamar/54:17).¹⁸

The account owner hopes that the logo can be a reminder to everyone who has the desire to study the Qur'an, that it has been made easy by Allah to study, understand and study the Qur'an so that someone can take warnings and lessons from the Qur'an. The @quranreview account itself focuses on sharing Arabic and presenting a verse with current phenomena through "unboxing something that is

¹⁷ "Instagram Quranreview," 2024, <https://www.instagram.com/quranreview/>. Accessed November 25, 2024.

¹⁸ Quranreview Admin, *Interview*, Yogyakarta, (November 05, 2024).

asik-able from the Qur'an" which is light and also defines that they study the Qur'an in a fun way.

New Media

The development of technology and communication has given birth to a phenomenon known as new media. The main characteristics of new media are social phenomena and social media, which ultimately change the way people communicate and exchange information. According to Pantoadi, social media is a website that can create networks and allow people to communicate and socialize.¹⁹ The expansion and development of technology and the Internet have been utilized by the global community as a means of communicating and making everything practical.

New Media is a theory developed by Pierre Lévy, in his theory it explains the development of media, through two approaches. The first focuses on social interaction that is different from direct face-to-face interaction. Pierre Levy gave his opinion regarding the World Wide Web (WWW) which is a world of unlimited, adaptive and dynamic information, which provides space for individuals and groups to collaborate in creating new knowledge and be responsible for the interactions carried out. The next approach is a view of social integration, related to people's habits in using media. Therefore, media is no longer just a place to convey information or fulfill personal interests, but rather a means of uniting society and fostering a sense of belonging.²⁰

New media is a form of digital media that utilizes the internet network in using it to convey and distribute various messages and available data, either in the form of writing, images, videos, or other formats. Various messages and information can be converted into digital formats or soft files, making them easy to distribute.²¹

¹⁹ Laelatul Phatia, "Pemanfaatan Instagram ... 175.

²⁰ Cindie Sya'bania Feroza and Desy Misnawati, "Penggunaan Media Sosial Instagram Pada Akun @Yhoophii_Official Sebagai Media Komunikasi Dengan Pelanggan," *Jurnal Inovasi* Vol.15, no. 1 (2021), 35.

²¹ Dimas Prasetya and Ryan Marina, "Studi Analisis Media Baru: Manfaat Dan Permasalahan Dari Media Sosial Dan Game Online," *Telangke: Jurnal Telangke Ilmu Komunikasi* Vol.4, no. 2 (2022): hlm. 04

Syamsul M, highlights the advantages of social media in the 3S concept, namely social, share and speed. The social aspect refers to how users share stories and share with each other to the public. Furthermore, share is an activity carried out by someone by sharing their stories or experiences to the public through writing, videos or images and finally speed is the impact or activity of social networks that are able to provide and spread information very quickly.²² As is currently happening, the spread of information to the wider community (social) is so fast that information or phenomena that occur at that time can be immediately shared without having to wait any longer.

In the context of digital preaching, the Quranreview Instagram account clearly utilizes the advantages of the 3S by sharing messages from the Qur'an and Islamic reflections (share) to a wide audience (social) through social media so that the speed (speed) of the preaching message delivered can be reached by thousands of followers in a short time.

Kaplan and Haenlein define social media as a collection of internet-based applications created on the basis of Web 2.0 ideology and technology, thus providing opportunities to create and exchange user-generated content. Unlike social media, social networks are a place where each individual can create a personal web page, then connect with friends to exchange information and communicate.²³ This presentation emphasizes that social media functions as a connecting platform or media for connecting people to spread information, communicate and form communities easily without having to think about geographical and time boundaries.

Quranreview's use of Instagram as a digital da'wah platform reflects this definition. Quranreview does not only spread one-way information, but also encourages the exchange of user-generated content through the comments column, direct message feature or even collaboration. So that the Quranreview

²² Laelatul Phatia, "Pemanfaatan Instagram ... 175.

²³ A Rafiq, "Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat," *Global Komunika* Vol.1, no. 1 (2019), 19.

account has succeeded in creating a digital community for religious knowledge seekers that are relevant to the style of Quranreview content.

The role and benefits of media continue to grow rapidly. As human life progresses, the need for new information will always be there. changes also occur in journalism from production, distribution to its use. There are two main lines of change in New Media, the first is media convergence, this can be found from television, radio or magazines that have online sites. Next, media with more interactive and interesting features. For example, features available on mobile phones, social media and online games.²⁴

These changes, cause media work practices to also make adjustments. One proof that media is changing is the efficiency of how media works, such as speed, accuracy and ability to interact.²⁵ Munculnya The emergence of the internet also presents two sides. The first side is a new foothold for society, as a media that has the speed to spread information practically. Furthermore, the other side is a sign of the death of traditional media that cannot adapt to changes in communication technology that are moving rapidly. This is evidenced by predictions and a decline in interest in seeking information through tabloids, magazines and print media because they will be replaced by new media that have more convenient features.

Quranreview account is a real example of how da'wah adapts to these changes. They have carried out media convergence by utilizing other platforms such as websites for more in-depth studies, while maximizing the use of Instagram's interactive features. The speed of information dissemination offered by Instagram allows Quranreview's da'wah message to reach a wide audience in seconds, showing how New Media provides a new, efficient foothold for da'wah.

Uses and Gratification Theory in the Preaching Quranreview Context

The theory of uses and gratification is an important theory in the field of communication studies, because this theory shows the media not only from the side of its influence, but also from the side of how the audience uses it. In the view

²⁴ Prasetya and Marina, "Studi Analisis Media Baru ...

²⁵ Dudung Abdul Rohman, "Komunikasi Dakwah Melalui Media Sosial," *Tatar Pasundan: Jurnal Diklat Keagamaan* Vol.13, No. 2 (2019), 128.

of the theory of uses and gratification, the audience is understood as an active party, who has a goal and is aware of choosing content that suits their needs.²⁶ The main character of this active audience is the search for satisfaction or gratification. Everyone uses social media for different reasons such as seeking religious information, seeking entertainment or connecting socially.

The uses and gratification theory was put forward by three scientists, namely Elihu Katz, Jay G. Blumler and Michael Gurevitch, who explained that a person has psychological and social needs in using and choosing media.²⁷ The satisfaction sought by the audience includes cognitive, affective, personal integration, social integration and entertainment needs.

Analysis of the collected data, including observations of comments on Quranreview's Instagram posts and interviews with two followers, shows that the audience actively seeks and obtains satisfaction from the Quranreview account. The Quranreview account is known to have a unique style in conveying the message of da'wah, aesthetic visuals, and a relatable language style so that it does not seem patronizing. From the perspective of uses and gratification, a distinctive presentation is one of the factors that fulfills gratification. As previously stated, a presentation that is easy to understand without being patronizing and aesthetic visual content are factors that have the potential to become affective and cognitive gratification, where the audience feels that they can easily understand the message conveyed and are happy with the aesthetic visuals.

The explanation above is reinforced by comments from Quranreview Instagram followers, one of which is in a post entitled "Tips Diet Ala Al Quran" posted on December 10, 2024, there is a comment related to liking the insight from the Quranreview account. Then, in a post entitled "Capek Jadi Ibu?" which was uploaded on November 18, 2024, told about the Qur'an which mentions the figure

²⁶ Shinta Alimatul Islam and Mutrofin, "Persepsi Mahasiswa Komunikasi Penyiaran Islam Terhadap Program Dakwah Shihab & Shihab Di Narasi TV," Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam Vol. 6, No. 1 (Agustus 2023), 6.

²⁷ Hans Karunia H, Nauvaliana Ashri, and Irwansyah Irwansyah, "Fenomena Penggunaan Media Sosial : Studi Pada Teori Uses and Gratification," Jurnal Teknologi Dan Sistem Informasi Bisnis Vol. 3, No. 1 (Januari 2021), 93.

of 4 mothers that Allah tells so that mothers understand that the story that happens will not be far from the 4 mother figures told in the Qur'an. Like the story of Hannah who expected a boy, but a girl was born. So in this story how a mother accepts a child as Allah's Will. That the posts submitted by the @quranreview account have a positive impact on readers. Like feeling more comfortable and not alone. there are comments expressing gratitude for the post so that it becomes motivation to become a better mother. With these comments, it can be ascertained that the content presented is not merely normative, but also evokes positive feelings, calmness, and spiritual encouragement.

In addition to the comments found on several posts that have been attached above, the results of interviews with two informants also show that the delivery from the @quranreview account is easy to understand, that by using language that is easy to understand, the messages conveyed are also easy to accept. The following is a statement from Dwi Ika, the first informant who followed the @quranreview account around 2020, the reason Dwi Ika followed @quranreview was that she was interested because the account shared content like news, because it was updated on current issues related to the Quran and its interpretation. Then how does the @quranreview account explain in easy-to-understand language, so that when she reads it, she feels happy.²⁸

Then the interview conducted with the second informant named Sofiyatus Soleha, said that she had followed the @quranreview account around 2018-2019, the reason Sofi followed the @quranreview account was because of the account's appeal in discussing issues related to the Qur'an and its interpretation, as well as the use of light language. Then according to Sofi, the @quranreview account was able to foster curiosity to read by creating unusual titles so that Sofi was interested in reading it until the end. "The quran review account team is very good at creating interesting big themes," said Sofi.²⁹ Just like Sofi, Diw Ika also said in an interview that the use of interpretations and verses of the Qur'an which are linked to current

²⁸ Dwi Ika, *Interview*, Paiton, (November 27, 2024).

²⁹ Sofiyatus Soleha, *Interview*, Paiton, (November 27, 2024).

phenomena is another interesting aspect because we can find out about these phenomena from another perspective.

Quranreview account activities also utilize various platforms other than Instagram, such as e-books and books, which show that the Quranreview account provides media consumption options for the audience. Although social satisfaction in the form of direct interaction is different from online groups, utilizing other media is a factor in fulfilling audience gratification to stay connected with their favorite content through various media. The increase in followers on Instagram or other social media is also a sign that the audience has found a community or “place” where they can enjoy the same religious interests.

In addition, the uniqueness of the Quranreview Instagram content can be seen in the post dated September 6, 2024, which explains the Al-Kahfi surah with the concept of electrochemistry (galvanic corrosion and hot dipping). This content not only provides religious information, but also answers the audience's curiosity about scientific phenomena from the perspective of the Quran.

The use of simple, straightforward and clear language is an important factor that makes it easier for the audience to understand. The comments column shows that readers are amazed and impressed by the concept presented, which indicates that the audience's cognitive needs are met. The presentation of preaching in a contextual manner by linking arguments to everyday life and science is the main attraction that makes religious information feel more relevant and easier to understand. The motivation to seek religious knowledge presented in this way encourages the audience to follow the account.

Da’wah

Refers to efforts to invite, teach or influence others and try to convey good and useful messages to others through various means or methods such as using social media or without intermediaries, namely direct delivery.³⁰ Da'wah covers

³⁰ Hisny Fajrussalam et al., “Pemanfaatan Media Sosial ... 105.

many aspects of human life and Da'wah has many contents, news, methods, actions and things as well as teachings.³¹

Etymologically, da'wah is the same word as prayer, which is the origin of the word "da'a-yad'u" which is a verb tsulasi which means to call or summon.³² There are three elements in the application of da'wah, namely, someone who delivers a message, information or advice that is to be delivered and someone who receives the message. But da'wah also has a broader meaning than these terms, because da'wah is an effort or process to convey Islamic teachings, invite to goodness so that someone is aware not to do evil deeds, and provide good news and warnings to humans.³³

In the context of terminology, da'wah is a call or invitation to a person or group to believe that something good to do is a command and that bad deeds should not be done. In general, da'wah has two concepts, the first da'wah understood in Islam and da'wah in the Islamic message. This is in accordance with the opinion that da'wah emerged along with the emergence of aqidah and the birth of worship, morals and other noble values. Second, da'wah which has the meaning of an action or activity to spread Islam and convey a message.³⁴ The Qur'an has mentioned the term da'wah 46 times. In the meaning of the word invite to Islam and goodness, it is repeated 39 times and 7 times for the meaning of the word invite to hell or evil.³⁵

There are several terms that are similar to the word da'wah such as tabligh, tadzkir, nashahah, irsyad and amar ma'ruf nahi munkar. Tabligh has a definition, namely conveying. Tabligh activities are conveying a teaching or basic introduction about Islam to others. Someone who carries out tabligh activities is called a muballigh.³⁶ The term tabligh is a verb ballagha which means to convey. In a sahih hadith, the Prophet said, "*ballighuu 'annii walaw ayatan*" which means

³¹ Alpha, "Memposting dan Menggunakan Instagram ...

³² D Rusyad, *Ilmu Dakwah: Suatu Pengantar* (Bandung: el Abqarie, 2021), 4.

³³ Muhammad Munir dan Wahyu Ilaihi, *Manajemen Dakwah* (Jakarta: Kencana, 2021), 13.

³⁴ D Rusyad, *Ilmu Dakwah ...* 4.

³⁵ M. Munir, *Manajemen Dakwah*, (Jakarta: Kencana, 2021), 17.

³⁶ Moh. Ali Aziz, *Ilmu Dakwah: Edisi Revisi*, (Jakarta: Kencana, 2024), 17.

"convey from me (the Prophet) even if it is one verse", then the Prophet also said in Khutbatul Wada', "*Fal-yuballighis syaahid ghaaiba, rubba muballigin aw'a min saami'in*" which means "let those who come convey this message to those who are not present, it could be that someone who spreads this message understands more than those who just hear it directly" this hadith teaches how important it is to convey knowledge or information to others because it is possible that the recipient of the information understands more than the one who listens to the information. Apart from that, the Prophet ended his farewell sermon with a message asking the 144,000 congregants present, "*Alaa hal ballaghu?" my ummah)*", this is what makes the tabligh character one of the qualities that the Prophet of Muhammad SAW must have.³⁷

The development of technology and the massive number of internet users have changed the spread of da'wah. For a da'i, this change is a challenge in itself. Social media, such as Instagram, has become an effective means of da'wah without having to meet directly in the assembly. In the context of da'wah, the Quranreview Instagram account is a real example of how da'wah is adapted into a digital form. This account utilizes Instagram as a da'wah medium by connecting the interpretation of the Quran and hadith with issues and events that occur. The presence of the Quranreview account since June 2019 shows that they have understood the strategy of da'wah that is relevant to the development of the times.

Quranreview account successfully arouses the curiosity of the audience by creating unusual and relevant titles, so that they are interested in reading until the end. Thus, the development of the era and technology is not an obstacle for a preacher to continue to spread goodness and remind others by using the right strategy, technological changes can be an effective means of spreading da'wah.

³⁷ D Rusyad, *Ilmu Dakwah ...*4.

D. CONCLUSION

Quranreview account utilizes Instagram by linking current issues with the interpretation of the verses of the Quran. This approach has succeeded in attracting the interest of the audience and has had a positive impact on Quranreview's Instagram followers, indicating that the Quranreview Instagram account plays a role as a means of digital da'wah that seeks to bridge the needs of da'wah with the characteristics of social media. Based on observation and interview data, followers of Quranreview Instagram showed emotional and cognitive involvement in the content presented in the form of positive responses, and appreciation of the content, use of language, and visual content, so that it is able to meet the informational and affective needs of the audience.

However, the effectiveness of preaching through social media does not necessarily depend on the digital medium used, but rather on the communicator's ability to compose relevant, up-to-date messages and easy to understand. Thus, the Quranreview account can be said to have succeeded in optimizing the function of Instagram as a digital da'wah media with a contextual, communicative and adaptive approach to development.

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