

THE DEVELOPMENT OF ISLAMIC PODCAST AND STREAMING IN DIGITAL AGE

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Abstract

The development of Islamic podcasts and streaming still has limitations in the study of its evolution, especially in the Indonesian context. This research uses a qualitative approach with the Uses and Gratifications Theory to analyze audience preferences. The results showed that podcasts and streaming offer flexible access and real-time interaction, which increases audience engagement, despite the challenges of content quality, media competition, and the adaptive nature. The implication of the research is to be a strategic reference for preachers or Islamic creators to innovate, audience research, be interactive, and understand content algorithms.

Keywords: Podcast, Streaming, Digital Preaching, Digital Age.

Abstrak

Perkembangan podcast dan streaming Islam masih memiliki keterbatasan dalam studi evolusinya, terutama dalam konteks Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan Teori Uses and Gratifications untuk menganalisis preferensi audiens. Hasil penelitian bahwa podcast dan streaming menawarkan akses yang fleksibel dan interaksi real-time, yang meningkatkan keterlibatan audiens, di balik tantangan kualitas konten, persaingan media, dan bersifat adaptif. Adapun implikasi penelitian adalah menjadi referensi strategis untuk para da'i atau kreator islami untuk berinovasi, riset terhadap audiens, interaktif, dan memahami algoritma konten.

Kata Kunci: Podcast, Streaming, Dakwah Digital, Era Digital.



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A. INTRODUCTION

The development of Islamic podcasts and streaming in Indonesia has become a significant phenomenon in the media industry and Islamic communication technology in the digital era.¹ This phenomenon began to appear in the mid-2010s, when podcasts began to gain popularity in Indonesia, and several Islamic figures used this platform to spread Islamic messages.² In 2015, platforms like SoundCloud and iTunes became popular, allowing preachers to reach a wider audience through audio content.³ One example of a world-renowned Islamic podcast is "The Deen Show," hosted by Eddie Redzovic. This podcast covers a variety of Islamic topics, including religious teachings, culture, and social issues, and has become extremely popular with a global audience.

In Indonesia, the development of Islamic podcasts is also showing a positive trend, with figures such as Ustaz Abdul Somad having a podcast with millions of listeners.⁴ His simple and easy-to-understand approach makes his content highly sought after. Likewise, Ustaz Hanan Attaki, who presents motivational and self-development content in an energetic and inspiring style through his podcast "Hanan Attaki," has successfully reached a wide audience, particularly among young people who increasingly use digital platforms to seek information.

Along with the development of podcasts, streaming platforms have also become an increasingly popular method of delivering Islamic preaching. Institutions such as the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU) utilize streaming platforms to hold live lectures and study sessions.⁵

¹ Ginanjar Dewandaru et al., "Kerangka Riset Terapan Nasional Sektor Ekonomi Dan Keuangan Syariah 2021 -2024," 2021, 185.

² Dewi Rahma Amelia, "Analisi Ketertarikan Generasi Z Terhadap Podcast Islami Channel Youtube Nida Podcast" (UIN KH Abdurrahman Wahid Pekalongan, 2024).

³ Erwaningtyas Ami Sekar Pramesthi and Agus Triyono, "The Influence of Ustaz Hanan Attaki's (UHA) Podcast Digital Da'wah on Religious Behavior," in *International Conference on Community Empowerment and Engagement (ICCEE 2021)* (Atlantis Press, 2022), 52–60.

⁴ Indah Duwi Astutik and Haqqul Yaqin, "Optimalisasi Strategi Kolaborasi Influencer Dalam Dakwah Digital: Studi Kasus Ustadz Hanan Attaki Dalam Meningkatkan Kesadaran Keagamaan," *Religi: Jurnal Studi Agama-Agama* 20, no. 2 (2024): 227–47.

⁵ Dita Verolyna and Intan Kurnia Syaputri, "Cyber Dakwah: Plus Minus Penyiaran Islam Pada Era Disruptif," *Jurnal Dakwah Dan Komunikasi* 6, no. 1 (2021): 23–38.

Through YouTube, Facebook and other platforms, they managed to reach a wider audience without geographical limitations.⁶ This shows the great potential of technology to expand the reach of preaching in the digital age.⁷

While these developments appear very positive, there is a significant gap between reality and ideality in the practice of digital preaching through Islamic podcasts and streaming.⁸ The reality shows that while the amount of Islamic content available on digital platforms continues to grow, the quality and relevance of the content presented still vary widely. Many Islamic podcasts and streaming services fail to meet the expected standards in terms of material depth, presenter credibility, and production quality.⁹ On the other hand, ideally, digital preaching should be able to present more quality and relevant content, not only interesting, but also able to provide a profound positive impact on the audience, especially the younger generation who access media more through digital platforms.

This imbalance poses a fundamental research problem. Islamic podcasts and streaming platforms often ignore the diverse characteristics of their audiences, particularly the younger generation, who prefer content that is both entertaining and educational. Furthermore, the challenge faced by preachers is balancing flexibility and depth of content, audience interaction, and production quality, which is often overlooked. The development of Islamic podcasts and streaming platforms has significantly impacted the media industry and Islamic communication technology. Through these platforms, Islamic messages can be delivered in a more engaging and effective manner, reaching a wider audience. This phenomenon began to emerge in the mid-2010s when podcasts became popular in Indonesia, with several preachers utilizing these platforms to spread Islamic teachings. However, despite this rapid development, there are concrete

⁶ H M Mudhofi et al., *Shaping the Ahl Al-Sunnah Wa Al-Jama'ah Thoughts in the Online Realm: The Case of Indonesia and Malaysia* (Penerbit NEM, 2025).

⁷ Moch Fakhruroji, "Public Islam and Preacher-Disruptors in Indonesia: A Case Study," in *The 'Crossed-Out God' in the Asia-Pacific: Religious Efficacy of Public Spheres* (Springer, 2023), 111–27.

⁸ Silvia Riskha Fabriar, Alifa Nur Fitri, and Ahmad Fathoni, "Podcast: Alternatif Media Dakwah Era Digital," *An-Nida: Jurnal Komunikasi Islam* 14, no. 1 (2022): 1–6.

⁹ Caleb Elfenbein, "See Something, Say Something and the Humanizing Potential of Digital Islam," *Cyber Muslims: Mapping Islamic Digital Media in the Internet Age*, 2022, 69.

issues that require attention. One of these is the highly variable quality of content. Many Islamic podcasts and streaming platforms fall short of the expected standards of depth of content, presenter credibility, and production quality. For example, a study by Mardiana et al. shows that many preachers do not have a strong Islamic scientific background, so the messages they convey are often lacking in depth and not based on credible references.¹⁰ In addition, reliance on social media algorithms that prioritize viral content, as found in Yuwafik et al.'s research, can also cause meaningful Islamic preaching to be marginalized, reducing the positive impact of the messages conveyed.¹¹

The emerging issue is how to develop Islamic podcasts and streaming that are more relevant and effective in conveying Islamic messages, and how technology can be used to strengthen Islamic preaching in the future. With increasing competition for more engaging entertainment content, preachers need to find ways to maintain the substance of Islamic messages and attract a diverse audience. Innovation in content production, a deeper understanding of audience needs, and adaptation to technological developments are crucial to ensuring that preaching remains relevant and effective.

Through this article, the author aims to explore in more depth the development of Islamic podcasts and streaming, focusing on the challenges faced and opportunities presented. The author will examine how Islamic preachers such as Ustaz Abdul Somad and Ustaz Hanan Attaki utilize these platforms to spread Islamic messages, as well as the challenges of presenting content that is not only engaging but also insightful and relevant to the audience's needs. This research is expected to provide deeper insights into how digital technology can be used more effectively in Islamic preaching, while maintaining the quality and relevance of content, and addressing various current and future challenges.

¹⁰ Puja Dikusuma Mardiana et al., "Kredibilitas Da'i Dalam Dakwah Digital: Pendekatan Teori Hovland Dan Al Bayuni," *Liwa'ul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam* 15, no. 1 (2025): 90–105.

¹¹ Muhammad Hamdan Yuwafik, Moh Muslimin, and Afif Mahmudi, "Kontroversi Komersialisasi Dakwah: Perspektif Dakwah Profetik," *JDARISCOMB: Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 1 (2025): 41–55.

B. RESEARCH METHOD

This study uses a qualitative approach using the Uses and Gratifications Theory as a framework to analyze the development of Islamic podcasts and streaming in the digital preaching industry.¹² A qualitative approach was chosen to gain a deeper understanding of audience behaviors and preferences regarding Islamic podcasts and streaming, as well as to explore the motivations behind media consumption and the impact of these platforms on the dissemination of Islamic teachings. This research is descriptive and exploratory in nature, aiming to provide insight into the trends and challenges facing Islamic podcasts and streaming. Data was collected through a literature review, interviews with key figures in the industry, and analysis of existing podcast and streaming content. As well as examining key figures in the industry, such as Ustaz Abdul Somad and Hanan Attaki, and analyzing the implications of their content on audience engagement and understanding of Islamic teachings. Using this methodology, this research aims to contribute to the understanding of how digital media can effectively facilitate the dissemination of Islamic teachings in contemporary society.

C. RESULTS AND DISCUSSION

The Growth of Islamic Podcasts in Indonesia

Indonesia has recorded itself as the country with the most podcast listeners in the world in early 2025. According to a We Are Social survey, as many as 42.6% of Indonesian respondents who are internet users aged 16 and over regularly listen to podcasts every week, making it the country with the highest proportion, far exceeding the global average of 22.1%.¹³

Based on data collected from interviews with key figures in the digital preaching industry and content analysis from various platforms, the study's key

¹² Elihu Katz, Jay G Blumler, and Michael Gurevitch, "Uses and Gratifications Research," *The Public Opinion Quarterly* 37, no. 4 (1973): 509–23.

¹³ Agnes Z. Yonatan, "Indonesia Jadi Negara Dengan Pendengar Podcast Terbanyak Pada 2025," *goodstats.id*, 2025, <https://goodstats.id/article/indonesia-jadi-negara-dengan-pendengar-podcast-terbanyak-2025-2SHc7>.

findings are as follows: The Rapid Growth of Islamic Podcast Audiences. Data shows significant growth in the audience for Islamic podcasts in Indonesia, particularly among the younger generation. This is reflected in the high number of listeners to popular Islamic podcasts like "Hanan Attaki" and "Abdul Somad Official," which reach millions of listeners per episode.

Real-time interaction from the analysis of streaming, particularly through YouTube Live and Facebook Live, shows that real-time interaction is a key factor distinguishing these platforms from other Islamic preaching media. Islamic preaching programs that utilize live streaming, such as those conducted by NU Online and Ustaz Adi Hidayat, have successfully created a more intense connection between preachers and their audiences through live question-and-answer sessions.

Challenges for content quality. Despite the rapid growth of Islamic podcasts and streaming, research findings indicate that significant issues remain regarding content quality. Much of the content presented by preachers on digital platforms tends to suffer from inconsistent production quality. Some content lacks depth or structure, while others suffer from technical issues, such as poor sound quality or unclear video.

The Impact of competition with entertainment media. One of the biggest challenges facing Islamic podcasts and streaming is competition with entertainment content that appeals more to younger audiences. According to a survey of Generation Z audiences, approximately 40% of them are more interested in accessing entertainment content than Islamic preaching content. The decline in interest in digital Islamic preaching is often due to the ease of digesting entertainment content and its immediate appeal.

Successes and obstacles preaching with new media. In terms of technology adoption, research findings indicate that younger preachers, such as Ustaz Hanan Attaki, are quicker to adapt technology for preaching purposes, maximizing the use of various digital platforms. However, more senior preachers often face challenges in using this technology, particularly in managing streaming and

podcasts, which require more in-depth technical knowledge. While digital technology opens up greater opportunities to reach a global audience, this adaptation needs to be supported by training and broader access to resources.

The most popular genre among podcast listeners in Indonesia is motivation and inspiration, with 64% of Generation Z respondents choosing this genre. Furthermore, comedy (62%), self-development (60%), health and lifestyle (59%), and education (58%) also showed significant interest.¹⁴

Ustaz Abdul Somad, known for his simple and accessible approach to preaching, has achieved significant success in the world of Islamic podcasts. His podcasts, which cover a variety of topics, from tafsir (Islamic interpretation) to contemporary issues, have attracted millions of listeners, particularly among the younger generation. Similarly, Ustaz Hanan Attaki, with his energetic delivery, has successfully reached a young audience who prioritizes motivational and self-development content within an Islamic context.

Platforms like Spotify and YouTube have become key channels for the distribution of Islamic podcasts in Indonesia. Ustaz Abdul Somad, for example, has a podcast with millions of listeners, covering topics ranging from Quranic interpretations to contemporary issues relevant to the daily lives of Muslims. His simple and accessible approach has made him extremely popular.

The Development of Islamic Streaming in Indonesia

Streaming has become an increasingly popular method of delivering Islamic preaching in Indonesia, along with the rise in internet and social media usage. Platforms like YouTube and Facebook Live allow for live preaching to be delivered to a wider audience, creating opportunities for more dynamic and interactive dissemination of religious messages. For example, the "NU Online" program, broadcast on YouTube and Facebook Live, reaches thousands of viewers

¹⁴ Muhamad Nabilah, "His Is the Favorite Podcast Genre of Indonesia's Gen Z and Millennials," *Atadata Media Network*, 2024, <https://databoks.katadata.co.id/en/media/statistics/67511c72a045c/this-is-the-favorite-podcast-genre-of-indonesias-gen-z-and-millennials#:~:text=According to a survey by the IDN,Z and Millennials in Indonesia in 2024.>

each week, reflecting the high public interest in digital preaching content that can be accessed instantly.¹⁵

Streaming of preaching not only provides wider access but also increases interaction between preaching preachers and their audiences, which is an important factor in building more personal relationships in preaching.¹⁶ The real-time interaction facilitated by platforms like YouTube Live and Facebook Live allows audiences to ask questions, participate in discussions, and receive immediate answers, enriching their learning experience. This contrasts with more passive content formats like television or radio broadcasts.

Streaming platforms like YouTube Live and Facebook Live have rapidly evolved as digital preaching platforms. With the rise in internet and social media usage, religious institutions like the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU) have leveraged streaming platforms to deliver live preaching. Programs like "NU Online" reach thousands of viewers each week, demonstrating how streaming is transforming the way people access preaching content in real time, without geographical limitations.

The live interaction facilitated by the comments feature and Q&A sessions within streaming makes it a more dynamic medium for Islamic preaching and allows audiences to engage more deeply in religious discussions. However, despite its significant potential, challenges related to content quality and reliance on social media algorithms that prioritize viral content remain major obstacles to the development of Islamic streaming.

While streaming has enormous potential for preaching, challenges related to content quality and adapting to technological developments remain key issues. Research by Febriana (2024) also highlights the importance of presenting engaging and relevant content, especially for the younger generation, who often prefer

¹⁵ Muhammad Rahmadani Lubis and Abdullah Abdullah, "TRANSFORMASI MEDIA ISLAM DI ERA DIGITAL:(Studi Perkembangan Media Online Islam Indonesia Pasca Reformasi)," *Citizen: Jurnal Ilmiah Multidisiplin Indonesia* 5, no. 1 (2025): 264-69.

¹⁶ Dede Irawan, Dede Lukman, and Dudy Imanuddin Effendi, "Transformasi Dakwah Live Streaming Pada Masyarakat Urban Di Kota Bandung," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 24, no. 1 (2024): 79-100.

entertainment to preaching content.¹⁷ Furthermore, intense competition with other digital entertainment platforms, such as YouTube and TikTok, requires preachers to continually innovate in packaging their preaching messages to ensure they remain engaging and are not marginalized by entertainment content.

Preaching in Digital Space

Richard Berry in his book *Podcasting: New Aural Cultures and Digital Media* explains that podcasts are not just radio rebroadcasts, but a communication platform that allows for interaction, personalization, and wider distribution of content.¹⁸ In the preaching context, podcasts are defined as audio-based media used to flexibly disseminate Islamic values to listeners through digital devices.¹⁹

Preaching is generally defined as an effort to convey Islamic teachings to society with the aim of guiding them towards the right path in accordance with Islamic law.²⁰ Preaching has undergone a transformation from conventional methods to technology-based methods from the social media, YouTube, and podcasts.²¹ According to Hidayat, digital preaching refers to the use of new media to spread Islamic values more widely and make them accessible to various groups. This is supported by the development of digital audio platforms, which enable preachers to convey religious messages in a more engaging manner that aligns with the preferences of the younger generation.²²

Podcasts allow for the delivery of Islamic messages in a more engaging and flexible format. Some of the advantages of podcasts as a medium for preaching include: 1) The access flexibility, listeners can access content anytime and anywhere without being tied to a specific time. 2) Personal and interactive,

¹⁷ Febriana Febriana, "Youtube Sebagai Media Dakwah Pada Akun Adi Hidayat Official" (IAIN Parepare, 2024).

¹⁸ Richard Berry, "Podcasting: New Aural Cultures," 2019.

¹⁹ Shamshadin Kerim, Maxat Kurmanaliyev, and Yershat Ongarov, "Social Networks as a Tool for Islamic Preaching," *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 44–58.

²⁰ M Syarif Thoyib, "THE ROLE OF ISLAMIC BROADCASTING IN SHAPING PUBLIC PERCEPTION: ETHICAL APPROACHES AND MODERN MEDIA INTEGRATION," *Berajah Journal* 4, no. 6 (2024): 1245–56.

²¹ M. Syarif Thoyib, "The Role of Islamic Broadcasting in Shaping Public Perception: Ethical Approaches and Modern Media Integration," *Berajah Journal*, vol. 4, no. 6 (2024), p. 1245–56.

²² Andri Hidayat, "Peran Podcast Sebagai Media Baru Dalam Era Masyarakat Informasi Pada Aplikasi Spotify" (Universitas Islam Riau, 2022).

podcasts create a more personal listening experience than other media. 3) Relevant presentation, preacher can convey messages according to the needs and trends that are developing in society.²³

Popular Islamic podcasts like the Hanan Attaki Podcast and The Deen Show have attracted a wide audience with their relevant and educational approach. Their chat, question-and-answer, and storytelling formats allow audiences to better understand Islamic teachings in everyday life.

The digital age brings both challenges and opportunities to the world of Islamic preaching. Technology continues to advance, and with it, the need for more adaptive Islamic preaching media is also increasing. Podcasts, as part of the Islamic media and communication industry, play a role in the following aspects:²⁴ Digital transformation in preaching, podcasts are part of digital preaching innovation that is more inclusive and adaptive to technological developments. Community Development, podcasts not only function as an information medium but also as a platform for building a closer preaching community. Increasing Islamic Literacy, through a more relaxed yet meaningful delivery, podcasts can increase the audience's understanding of Islamic teachings without coming across as patronizing.

The development of podcasts as a medium for Islamic preaching in the digital era shows an increasingly positive trend. According to Mutmainah (2023), podcasts enable the delivery of Islamic messages in a more engaging and interactive manner. With their flexible audio format, listeners can access content anytime and anywhere, making them an ideal choice for the highly mobile younger generation.²⁵ Podcasts such as "Hanan Attaki" and "The Deen Show" have successfully captured the attention of many listeners with their relevant and

²³ Mutmainah Mutmainah, "MEMANFAATKAN 'PODCAST' SEBAGAI STRATEGI DAKWAH DI ERA DISRUPSI: ANALISIS PELUANG DAN TANTANGAN," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 6, no. 4 (2023): 2231–40.

²⁴ Asem Kreishan, Islam Daoud, and Eman Malkawi, "The Digital Revolution in Broadcasting: Integrating Journalism, Radio, and Television in Post-COVID-2019 Jordan," *International Journal of Research in Social Science and Humanities (IJRSS)* ISSN: 2582-6220, DOI: 10.47505/IJRSS 6, no. 4 (2025): 179–92.

²⁵ Dario Llinares, Neil Fox, and Richard Berry, *Podcasting: New Aural Cultures and Digital Media* (Springer, 2018).

educational content. In this context, podcasts serve not only as an information medium but also as a means of building community and interaction between listeners and speakers. Furraindah (2024) in her article published in *Dawatuna: Journal of Communication and Islamic Broadcasting* emphasized that podcasts can create a more intimate dialogue between preachers and audiences, thereby increasing engagement and understanding of Islamic teachings.²⁶

Streaming As a Preaching Method

Streaming allows for the distribution of content directly or on-demand, so that users can access information at any time as long as they have an internet connection.²⁷ Meanwhile, Berry in *Podcasting: New Aural Cultures and Digital Media* explains that streaming is a technology that not only accelerates the dissemination of information but also enables more direct and dynamic interactions between broadcasters and audiences.²⁸

In the context of preaching, streaming is defined as a method of spreading Islamic teachings through digital platforms directly (live streaming) or based on recordings (on-demand streaming), which allows audiences to access Islamic lectures and studies without the constraints of time and place.

Many Islamic institutions and Islamic missionary organizations have utilized streaming platforms to disseminate Islamic sermons and studies. The Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU), and Muhammadiyah are examples of organizations actively using streaming platforms for Islamic preaching. According to IIQ (2024) in its *Journal of Communication*, some of the main platforms used for Islamic preaching streaming include: YouTube Live, the largest video platform that allows live broadcasting of lectures and saving them for re-watching. Facebook Live, used by various Islamic organizations to spread preaching to the Muslim community on social media. Instagram Live, suitable for preaching aimed at the younger generation with a more relaxed interaction

²⁶ Mutmainah, "MEMANFAATKAN 'PODCAST' SEBAGAI STRATEGI DAKWAH DI ERA DISRUPSI: ANALISIS PELUANG DAN TANTANGAN."

²⁷ Andrian Haro et al., *Buku Ajar Komunikasi Digital* (PT. Sonpedia Publishing Indonesia, 2024).

²⁸ Berry, "Podcasting: New Aural Cultures."

format. Zoom and Google Meet, widely used in online religious studies that require deeper interaction with a specific audience.

The Islamic programs broadcast through this platform not only present educational Islamic content but also discuss current issues relevant to people's lives, such as religious tolerance, Islamic economics, and ethics in social media.

Streaming has several main advantages in the preaching, including: Wide Accessibility, audiences can follow the study from anywhere without having to be present at the location. Relatively Low Cost, it does not require large production costs like television broadcasts. Real-Time Interaction, allows direct communication between preacher and audience. Content Flexibility, the preaching material can be adapted to the needs and conditions of the audience. Digital Archives, content that has been broadcast can remain available and become a learning resource for future generations.²⁹

Streaming has also become an effective method for delivering Islamic preaching. Institutions such as the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU) utilize streaming platforms to deliver lectures and studies directly to the public. Streaming allows audiences to participate in studies without geographical limitations, thus expanding the reach of Islamic preaching.³⁰ Programs presented through platforms like YouTube and Facebook Live not only provide educational content but also address current issues relevant to society. As such, streaming has become an invaluable tool for reaching a wider and more diverse audience.

The Development of Islamic Podcasts in Digital Age

Preaching has undergone a major transformation with the development of media technology. Before the digital era, preaching was delivered through live lectures in mosques, religious study groups, radio, and television. However, with advances in communication technology and the internet, preaching methods have

²⁹ Irawan, Lukman, and Effendi, "Transformasi Dakwah Live Streaming Pada Masyarakat Urban Di Kota Bandung."

³⁰ Yulia Rahmawati et al., "Gaya Komunikasi Dakwah Era Digital: Kajian Literatur," *Concept: Journal of Social Humanities and Education* 3, no. 1 (2024): 266–79.

evolved, with the emergence of Islamic podcasts and streaming, allowing preaching to reach a wider audience, transcending geographical and time constraints.³¹

Podcasts, as a medium for conveying information and Islamic propagation, have undergone significant transformation since their inception. Initially, podcasts were primarily known as rebroadcasts of radio programs uploaded to the internet. This concept made it easy for listeners to access audio content anytime and anywhere. However, with technological advancements and growing public interest in audio content, podcasts have begun to transform into independent platforms offering a variety of themes, including Islamic propagation.

Podcast Development Phases is: 1) Early Era (2004-2009), podcasts began to gain popularity with the introduction of the podcast feature in iTunes, which allowed users to access audio recordings from a variety of sources. At this stage, podcasts were limited to radio rebroadcasts and were not yet widely known.³² 2) Growth Era (2010-2015), platforms like SoundCloud, Spotify, and iTunes Podcasts are growing, expanding the reach of podcasts. Podcasts are no longer simply re-recorded radio broadcasts, but are emerging as independent media with a variety of themes, including education, motivation, and even religion (Mukti, 2023).³³ 3) Global Popularity Era (2016-present), podcasts have become part of popular culture, with many media companies investing in podcast content production. In Indonesia, Islamic podcasts are gaining increasing attention, with figures like Ustaz Abdul Somad and Hanan Attaki attracting millions of listeners.³⁴

Islamic podcasts have experienced significant growth due to their flexibility and ability to reach a wider audience. Based on the Uses and Gratifications Theory

³¹ Madiana Syifa and Ellya Pratiwi, "Analisis Produksi Siaran Podcast Cerita Sejarah Islam Pada Platform Digital Spotify," *Relations: Journal of Media Studies and Public Relations* 1, no. 2 (2024): 107–20.

³² Martyn Hammersley*, "Action Research: A Contradiction in Terms?," *Oxford Review of Education* 30, no. 2 (2004): 165–81.

³³ Said Ulin Nuhaa et al., "Pengembangan Dakwah Moderasi Beragama Melalui Media Podcast Dan Media Sosial Berbasis Digital," *NAJWA: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 1, no. 2 (2023): 77–90.

³⁴ Nur Azhima et al., "Podcast Sebagai Media Baru Dakwah Di Era Digital," *Da'watuna: Journal of Communication and Islamic Broadcasting* 3, no. 1 (2023): 589–98.

by Katz, Blumler, and Gurevitch, modern audiences prefer media that is accessible and tailored to their needs.³⁵ Islamic podcasts meet these criteria because they offer religious content in an audio format that's easily accessible at any time. Figures instrumental in the development of Islamic podcasts include: Hanan Attaki – Bringing the concept of preaching with a lighter and more motivational approach, which is suitable for young people. Ustaz Abdul Somad – Using podcasts to answer Islamic questions systematically. Nouman Ali Khan (Bayyinah Podcast) – Discusses the interpretation of the Al-Qur'an in a deep but easy to understand delivery style.

The selection of these three figures—Hanan Attaki, Ustaz Abdul Somad, and Nouman Ali Khan—as representatives in the development of Islamic podcasts was based on data and their real contributions to digital preaching. Hanan Attaki is known for his light and motivating preaching approach, which attracts the interest of the younger generation. Ustaz Abdul Somad utilizes digital platforms to systematically answer various Islamic questions, making him a reference for many Muslims. Meanwhile, Nouman Ali Khan, through the Bayyinah Podcast, offers a profound yet easy-to-understand interpretation of the Quran, reaching an international audience. All three have utilized podcasts and other digital platforms to effectively spread the message of Islam, tailored to the needs and preferences of modern audiences.

Islamic podcasts offer various advantages that distinguish them from other of preaching media, which need to be analyzed more deeply in the context of the current development of digital preaching: The first is More Personal. Islamic podcasts provide a more personal experience for audiences, where listeners feel as if they are having a direct dialogue with the preacher. This intimacy is created through the audio format, which allows listeners to feel an emotional connection with the speaker. This can strengthen the relationship between preacher and audience, making the preaching more intimate and relevant to their daily lives. Based on analysis, this advantage can be further leveraged by presenting sources

³⁵ Katz, Blumler, and Gurevitch, "Uses and Gratifications Research."

with strong credibility and appeal, so that the message is more easily accepted by the audience.³⁶

The second is Independent of Broadcast Schedule. One of the advantages of Islamic podcasts over conventional Islamic preaching media is their flexibility. Audiences can access content anytime and anywhere, without relying on broadcast schedules. This advantage is particularly relevant in today's digital age, where high mobility and time constraints often hinder audiences from attending Islamic preaching sessions live. In this discussion, it's important to emphasize that this flexibility of access opens up opportunities for Islamic preaching to reach a wider audience, especially among the younger generation who prefer on-demand content consumption. Therefore, Islamic podcasts can be a more inclusive medium, providing busy audiences with the opportunity to stay connected with Islamic preaching messages.³⁷

The last is Flexible Format. Islamic podcasts offer a variety of formats that can be tailored to audience needs, from short lectures to interactive discussions to in-depth studies. This flexibility allows preachers to present content in a variety of styles to suit audience preferences, whether seeking quick information or seeking a deeper understanding of a specific religious topic. This advantage allows for innovation in the presentation of Islamic preaching content, such as the use of narrative techniques or interviews with sources from various disciplines. This variety of formats also makes Islamic podcasts more accessible to audiences with varying levels of understanding of Islam.³⁸

There are the challenges in context: content credibility, as well as efforts to improve the quality of research and references used in delivering Islamic material on preaching.³⁹ Competition with entertainment content, preachers need to innovate by presenting Islamic preaching content that is relevant to the lifestyles

³⁶ M I Aquarini, *Speak Like A Pro Membangun Karisma Komunikatif* (Penerbit Adab, 2024).

³⁷ Amarul Hakim, "PERAN TEKNOLOGI DALAM MEMPERKUAT DAKWAH ISLAM DI ERA DIGITAL," *Jurnal Al-Mishbah* 21, no. 1 (2024): 68-79.

³⁸ Novianto Puji Raharjo, S Kom, and M I Kom, *Literasi Digital Dakwah: Pedoman Dalam Melakukan Dakwah Di Era Digital* (Basya Media Utama, 2024).

³⁹ Amelia, "Analisi Ketertarikan Generasi Z Terhadap Podcast Islami Channel Youtube Nida Podcast."

of young audiences, such as incorporating elements of humor, life stories, or discussing contemporary issues relevant to their daily lives, without compromising Islamic values.⁴⁰ Lack of understanding about professional podcast production, training and mentoring in professional podcast production are essential to improve the quality of Islamic preaching content and make Islamic podcasts more competitive in the digital media market.⁴¹

Islamic podcasts offer advantages that can be leveraged to expand the reach of Islamic preaching, particularly in terms of flexibility and content personalization. However, to ensure sustainable development, challenges related to content credibility, competition with entertainment media, and production quality need to be addressed. By focusing on improving content quality and relevance, Islamic podcasts have the potential to become a more effective Islamic preaching tool in the digital age.

The Development of Islamic Streaming in Digital Age

This technology first developed in the early 1990s, but only really became popular after the emergence of platforms such as YouTube in 2005, Facebook Live in 2016, and Instagram Live in 2016.⁴² In the context of Islamic preaching (Islamic outreach), Islamic streaming began to develop in the 2010s, when Islamic organizations and Islamic figures began utilizing YouTube as a medium for preaching. In 2015, institutions such as the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU), and Muhammadiyah began actively using streaming to spread preaching to the wider community.

Streaming development phase: The rise of streaming technology (early 1990s), streaming was first introduced as a technology that allows for the real-time delivery of audio and video data. Streaming enables the distribution of content directly or on-demand, allowing users to access information anytime, as long as

⁴⁰ Moh Amir Choiri and Pipin Yosepin, "Dakwah Media Radio Jakarta Islami Center (JIC) Di Era Digital," *Palita: Journal of Social Religion Research* 9, no. 2 (2024): 197–214.

⁴¹ Cut Medika Zellatifanny, "Trends in Disseminating Audio on Demand Content through Podcast: An Opportunity and Challenge in Indonesia," *Jurnal Pekommas* 5, no. 2 (2020): 117–32.

⁴² Eliot Bates and Samantha Bennett, *Gear: Cultures of Audio and Music Technologies* (MIT Press, 2025).

they have an internet connection.⁴³ The development of Islamic streaming (2010-present), Islamic organizations and Islamic preachers have begun utilizing streaming platforms like YouTube Live and Facebook Live to spread their message. Streaming allows audiences to follow the lectures live, providing opportunities for interaction through comment sections and Q&A sessions.⁴⁴

Islamic streaming has grown rapidly as a digital method of preaching, with various factors supporting its development. In this context, several factors identified by Rudnyckyj play a significant role in driving the popularity and effectiveness of Islamic streaming platforms, although they are not without challenges.⁴⁵

Ease of Access and Wide Coverage. Ease of access is a key factor supporting the growth of Islamic streaming. Platforms like YouTube Live, Facebook Live, and Instagram Live allow audiences worldwide to access religious lectures without the constraints of time and place. This advantage provides a significant opportunity for Islamic preaching to reach a global audience, including those in remote areas or abroad who may not have access to physical religious studies. However, further analysis shows that despite this high accessibility, there are still differences in internet access levels across regions. Some communities may be hampered by limited internet access, which reduces the effectiveness of delivering Islamic preaching globally.

Increased Interaction between Dai and Audience. Direct interaction between preachers and audiences through streaming platforms is a significant advantage. Features such as comment columns and live Q&A sessions increase audience engagement in the preaching process. This allows audiences to ask questions, engage in discussions, or seek clarification on the material presented, creating a more interactive and immersive preaching experience. Furthermore,

⁴³ Eliot Bates, "Recording Studios since 1970," *The Bloomsbury Handbook of Music Production* 125 (2020).

⁴⁴ Paul Stevens-Fulbrook, Vygotsky, Piaget and Bloom.: *The Definitive Guide to Their Educational Theories with Examples of How They Can Be Applied.* (Paul Stevens-Fulbrook, 2020).

⁴⁵ Daromir Rudnyckyj, *Spiritual Economies: Islam, Globalization, and the Afterlife of Development* (Cornell University Press, 2011).

this real-time interaction can strengthen the relationship between preachers and audiences, allowing listeners to feel more connected to the preaching material and the teacher. However, managing this interaction remains a challenge. Some platforms often struggle to manage negative comments or irrelevant discussions, which can diminish the quality of interactions. Therefore, effective moderation is needed to ensure that discussions remain constructive and in line with religious values.

Ease of Filing. Ease of archiving is one of the main advantages of streaming. Broadcast preaching material can be recorded and accessed at any time by the audience, allowing those unable to attend the live broadcast to still benefit from the content. This also allows preaching to have a "digital archive" for future generations to use. However, archiving also presents challenges in terms of content management. Not all videos or broadcasts are of good quality or long-term relevance, which can impact their effectiveness as retrievable preaching resources.

Podcast vs Streaming in Digital Preaching

DN Research Institute data shows that the majority of Generation Z prefers to listen to podcasts in the morning before starting their activities, between 7 and 9 am, while 39% prefer to listen in the afternoon to evening, between 5 and 8 pm.⁴⁶ This suggests that podcasts are better suited for asynchronous content consumption, while streaming is better suited for live interaction and synchronous audience participation.

Aspect	Islamic Podcast	Islamic Streaming
Accessibility	Can be heard anytime	Must be followed directly
Interaction	No direct interaction	There is real-time interaction
Flexibility	Very flexible	Limited by broadcast schedule
Production quality	Need to be edited first	Live broadcast without editing
Content credibility	Can be more controlled	Prone to unexpected questions

Table 1: Podcasts and Streaming Differences

⁴⁶ Azhari Putri Aulia et al., "The Increase Of Podcast Interest Among Gen Z: The Development Of Social Reality Through Podcasts," *Journal of World Science* 4, no. 6 (2025).

Islamic podcasts have experienced rapid growth due to their ability to present Islamic preaching in a more in-depth and structured manner. According to the Spotify Podcast Trends Report, the "Religion & Spirituality" category has seen a 46% increase in listeners in the past two years. This indicates that people are seeking more personal and reflective religious content compared to interactive live lectures.⁴⁷ Based on their listenership and impact on digital preaching, three key figures chosen for the development of Islamic podcasts are Hanan Attaki, Ustaz Abdul Somad, and Nouman Ali Khan. This selection was based on audience engagement data, listenership numbers, and their unique preaching styles, which align with the needs of today's audience.

From YouTube Analytics data that Hanan Attaki has more than 7 million subscribers, with most of the audience coming from the younger generation (aged 18-35).⁴⁸ His relaxed approach and easy-to-understand language have made him one of the most popular preachers on digital media. His podcasts often cover everyday topics such as social relationships and Islamic motivation. As a prominent Islamic scholar who frequently preaches on various digital platforms, Ustaz Abdul Somad has a large audience, especially in Indonesia and Malaysia. According to Google Trends, searches related to UAS sermons and podcasts have increased by 32% in the past two years. His podcasts offer a systematic approach to answering Islamic questions, making them a popular resource for many.⁴⁹

Nouman Ali Khan, founder of the Bayyinah Institute, is known for his profound yet accessible interpretations of the Quran. His podcast has over 500,000 active monthly listeners, according to Apple Podcasts.⁵⁰ His logical, data-driven delivery style has made his podcasts popular among international Muslims, particularly in the United States and Europe. A Pew Research Center study found

⁴⁷ Ali Priyakorn, "Exploring Podcast Genres and Formats: An Integrated Analysis of Thai Podcast Content Distribution," *Communication and Media in Asia Pacific (CMAP)* 6, no. 2 (2023): 14-38.

⁴⁸ Abd Hannan, "Rethinking Indonesian Muslim Youth's Religious Identity in Popular Islam: Hanan Attaki's Preaching on Social Media.," *Al 'Adalah Journal* 27, no. 1 (2024).

⁴⁹ Eugenio Andrés Marchiori, "Technology and the Marketing of Religion," in *Business and Religion* (Springer, 2025), 109-29.

⁵⁰ Ulrike Klinger, Daniel Kreiss, and Bruce Mutsvairo, *Platforms, Power, and Politics: An Introduction to Political Communication in the Digital Age* (John Wiley & Sons, 2023).

that 60% of Muslims in the United States prefer listening to Islamic lectures on podcasts to attending live religious studies.⁵¹ This proves that Islamic podcasts are not just a trend, but have become part of the rapidly growing need for digital preaching.

The development of Islamic podcasts and streaming platforms must address the evolving needs of audiences, particularly in terms of production quality and content relevance. In the digital age, where technologies such as artificial intelligence (AI) and the Internet of Things (IoT) are increasingly dominant, the opportunity to introduce more interactive and personalized Islamic content is wide open.⁵²

Insight Offered

Given the rapid growth of Islamic podcasts and streaming, the author aims to provide deeper insight into the potential of this digital medium not only as a channel for conveying Islamic preaching messages but also as a medium that can reshape the dynamics of Islamic communication in the 5.0 era. Through this research, the author proposes several new perspectives and proposals aimed at enriching the digital preaching literature with a more critical and evidence-based focus.

Islamic preaching in digital age is not only about adapting technology to disseminate messages, but also about being able to speak in a language that aligns with the behavior and needs of the audience. Therefore, preaching needs to respond more dynamically, adapting its delivery style and content to appeal to younger audiences without losing the essence of Islamic values.

The author recommends collaboration between preachers, digital content professionals, and technology experts to create more innovative content formats. For example, using interactive visual elements, live-streaming discussion forums, or augmented reality (AR) technology to create a more immersive preaching

⁵¹ Abdulaziz Altawil, *Digitalizing Religion in the Age of COVID-19: A Uses and Gratifications Perspective* (Syracuse University, 2022).

⁵² Marwah Sulaiman Al-Nabhani, Mohammed Nasser Al-Suqri, and Salim Said Al-Kindi, "Integrating Artificial Intelligence in the Podcast Industry in the Sultanate of Oman: Opportunities, Challenges and Ethical Considerations," *Journal of Arab & Muslim Media Research*, 2025.

experience. This way, preachers can leverage the latest technology to build deeper engagement with their audiences.

The author advocates the need to develop a more community-based digital preaching platform, one that facilitates audience engagement in open discussions, Q&A sessions, and perspective sharing. This community can serve as a space for strengthening Islamic understanding based on personal experience and interactive dialogue, rather than simply content consumption. This can also play a role in strengthening social bonds among Muslims living in the digital world.

To improve content quality, the author offers a more data-driven and audience-driven approach. This includes conducting regular audience surveys to identify trends and preferences, and developing content tailored to their spiritual and intellectual needs. By continuously improving the quality and relevance of content, Islamic podcasts and streaming can be more effective in preaching.

The author encourages the use of the latest features of global platforms, such as AI-based live streaming, audience analytics, and the ability to collaborate internationally with Islamic preachers or organizations from other countries. By harnessing the power of globalization and technology, Islamic preaching can reach a wider international audience and have a greater impact.

D. CONCLUSION

The development of Islamic podcasts and streaming has transformed digital preaching in digital age by offering flexibility, accessibility, and real-time interaction that traditional methods lack. Despite its great potential, key challenges include content quality, competition from entertainment media, and the need to adapt to technology. To address these challenges, it is crucial for content creators to focus on producing high-quality content relevant to audiences, especially the younger generation. Integrating podcasts and streaming into preaching can broaden reach and enrich interactions between speakers and audiences. Future research should explore innovative formats and interactive features to enhance audience engagement. By adapting to technology and audience preferences, these platforms can play a key role in the evolution of digital preaching.

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