

## THE USE OF INSTAGRAM AS SOCIAL MEDIA IN THE RELIGIOUS ACTIVITIES OF *MAJELIS TAKLIM NURUR RAHMAH* AND ITS IMPACT ON SOCIAL CHANGE

<https://uia.e-journal.id/alrisalah/article/5435>

DOI: 10.34005/alrisalah.v17i1.5435

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### ABSTRACT :

This study examines the utilization of Instagram as a digital medium in the religious activities of Majelis Taklim Nurur Rahmah and its implications for social change within the community. While previous studies have explored social media in religious communication, limited attention has been given to its role in grassroots Islamic institutions. Employing a qualitative descriptive approach, data were collected through observation, in-depth interviews, and documentation involving administrators and congregants. The findings reveal that Instagram functions as a strategic platform for digital da'wah through the dissemination of short sermons, Qur'anic and hadith-based messages, activity announcements, and visual documentation. Its use enhances congregational participation, expands the reach of da'wah, and fosters interactive and participatory religious communication. Furthermore, Instagram contributes to social transformation by increasing religious awareness, reshaping communication patterns, and fostering more inclusive religious communities. This study argues that Instagram is not merely a communication tool but a transformative medium that reconfigures religious engagement and strengthens the integration between digital practices and lived religious experiences in the contemporary era.

**Keywords :** Instagram, digital da'wah, majelis taklim, social change, religious communication.



## Introduction

The rapid development of digital technology has fundamentally transformed patterns of communication, knowledge dissemination, and social interaction across various sectors, including religion. Social media platforms have evolved beyond their initial function as tools of entertainment and networking into influential spaces for shaping beliefs, identities, and community engagement. In the context of Islam, this transformation has given rise to new forms of da'wah that are increasingly mediated by digital platforms, enabling religious messages to transcend spatial and temporal boundaries.<sup>1</sup>

Instagram, as a visually oriented social media platform, offers distinctive affordances for religious communication through images, short videos, live streaming, and interactive features. These characteristics make Instagram particularly effective for delivering concise and engaging religious messages, especially among younger audiences who are deeply embedded in digital culture. The use of Instagram in religious contexts reflects a broader shift from conventional face-to-face da'wah toward hybrid and digitally mediated forms of religious engagement.<sup>2</sup>

Within Indonesian society, majelis taklim plays a vital role as a non-formal Islamic educational institution that fosters religious understanding, social cohesion, and moral development. Traditionally, majelis taklim activities have been conducted through direct gatherings such as religious lectures and study circles. However, the limitations of physical space and time have encouraged these institutions to adopt digital media as an extension of their religious activities. The integration of social media into majelis taklim activities represents an adaptive response to contemporary societal changes and technological advancements.<sup>3</sup>

Previous studies have highlighted the growing role of social media in religious communication and da'wah practices. For instance, research indicates that Instagram can influence religious behavior, particularly among younger users, by providing accessible and relatable religious content.<sup>4</sup> Other studies emphasize the transformation of da'wah spaces into digital environments, where communication becomes more interactive, participatory, and decentralized.<sup>5</sup> Furthermore, social media has been shown to enhance engagement and expand the reach of religious messages, thereby contributing to the formation of broader religious networks.<sup>6</sup>

Despite these contributions, existing studies tend to focus on general trends in digital da'wah or large-scale religious movements, with limited attention given to grassroots Islamic institutions such as majelis taklim. In particular, there is a lack of in-depth analysis regarding how specific majelis taklim utilize Instagram as a structured medium for religious activities

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<sup>1</sup> B. Uyuni et al., "Transformation of Dakwah Media in Inspiring Muslimah in the Digital Era," *Al-Risalah* 15, no. 2 (2024): 711–730.

<sup>2</sup> Y. Yunus, "Pemanfaatan Media Sosial Instagram dalam Komunikasi Dakwah," *Jurnal Komunikasi Islam* 7, no. 3 (2020): 293–302.

<sup>3</sup> D. Kumiawan, U. Wahidin, and M. Priyatna, "Peran Majelis Taklim dalam Menanamkan Nilai-Nilai Keislaman kepada Masyarakat" (2018).

<sup>4</sup> F. Falah, M. Al Fikri, and F. Rozi, "Pengaruh Media Sosial Instagram terhadap Perilaku Keagamaan Remaja," *Jurnal Ilmu Sosial dan Dakwah* 2, no. 5 (2023): 1529–1536.

<sup>5</sup> B. Gunawan et al., "Transformasi Ruang Lingkup Dakwah di Media Sosial," *Jurnal Komunikasi dan Penyiaran Islam* 2, no. 2 (2024): 1216–1227.

<sup>6</sup> R. Wahyuni and R. Harahap, "Efektivitas Media Sosial sebagai Media Dakwah pada Era Digital," *Jurnal Dakwah dan Komunikasi Islam* 29 (2023): 162–172.

and how such utilization contributes to social change within their immediate communities. This gap is significant, as grassroots institutions often represent the most direct interface between religious teachings and everyday social life.<sup>7</sup>

Moreover, the use of social media in religious contexts is not merely a technical phenomenon but also a socio-cultural process that influences patterns of communication, authority, and religious practice. The emergence of digital platforms has shifted religious authority from traditional hierarchical structures toward more networked and participatory forms.<sup>8</sup> This transformation raises important questions regarding how religious knowledge is constructed, disseminated, and internalized within digital environments, particularly in relation to community-based institutions such as majelis taklim.

In this regard, the present study focuses on Majelis Taklim Nurur Rahmah as a case study to examine the utilization of Instagram in religious activities and its implications for social change. This study seeks to analyze how Instagram is employed as a medium of da'wah, how it shapes patterns of interaction and participation among congregants, and how it contributes to broader transformations in religious and social life. By doing so, this research aims to bridge the gap between digital communication studies and Islamic da'wah scholarship.

Theoretically, this study contributes to the development of digital da'wah discourse by integrating perspectives from communication studies, sociology of religion, and Islamic scholarship. From an Islamic perspective, the dissemination of religious knowledge through accessible and contextually relevant means aligns with classical principles of da'wah, which emphasize wisdom (*hikmah*) and adaptability in conveying religious teachings.<sup>9</sup> In the contemporary context, digital media can be seen as an extension of these principles, enabling da'wah to remain relevant and responsive to societal changes.

Practically, this study is expected to provide insights for religious institutions, particularly majelis taklim, in optimizing the use of social media as an effective and ethical medium for da'wah. Understanding the social implications of digital religious practices is essential to ensure that technological adaptation contributes positively to the strengthening of religious values and social cohesion.

## Research Methodology

This study employs a qualitative approach with a descriptive design to examine the utilization of Instagram as a digital medium in the religious activities of Majelis Taklim Nurur Rahmah and its implications for social change. A qualitative approach is considered appropriate as it allows for an in-depth exploration of social phenomena, particularly in understanding the meanings, experiences, and interactions of individuals involved in digital da'wah practices within their natural context.

The research was conducted at Majelis Taklim Nurur Rahmah, involving key informants consisting of majelis administrators, Instagram account managers, and active congregants. Informants were selected purposively based on their direct involvement and relevance to the

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<sup>7</sup> R. Tamirano, "Strategi Pemberdayaan Perempuan melalui Pengajian Majelis Taklim," *Jurnal Pemberdayaan Masyarakat Islam* 18, no. 2 (2024): 181–198.

<sup>8</sup> K. T. Siregar, I. Zhakypkazy, and B. Uyuni, "Indonesian Muballigh and Religious Authority," *Jurnal Indo-Islamika* 15, no. 2 (2025): 298–314.

<sup>9</sup> Abu Hamid Al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2013).

research focus. This selection ensured that the data obtained reflected both managerial perspectives and user experiences in the implementation of Instagram-based religious activities.

Data were collected through three primary techniques: observation, in-depth interviews, and documentation. Observation was carried out by analyzing Instagram content, including posts, captions, engagement patterns, and interaction features. In-depth interviews were conducted to explore participants' perceptions, motivations, and experiences related to the use of Instagram in religious activities. Documentation involved collecting visual and textual records of both online and offline activities to support data triangulation and enhance the validity of findings.

Data analysis was conducted using an interactive model consisting of data reduction, data display, and conclusion drawing. The process was carried out continuously throughout the research to identify patterns, themes, and relationships between digital media utilization and social change. To ensure the credibility of the data, triangulation of sources and methods was applied, allowing for a more comprehensive and reliable interpretation of the findings within the context of digital da'wah and community transformation.

## Results and Discussion

### Results

#### 3.1 Forms of Instagram Utilization in Religious Activities

The findings indicate that Instagram is utilized by Majelis Taklim Nurur Rahmah as a multi-dimensional platform that integrates da'wah, communication, and community engagement. Its use is not limited to information dissemination but extends to educational, interactive, and symbolic functions within religious activities. This reflects a shift from conventional da'wah practices toward digitally mediated religious engagement.

To clarify the patterns of utilization, the following table summarizes the main forms of Instagram use identified in this study:

**Table 1. Forms of Instagram Utilization in Religious Activities**

No	Form of Utilization	Description	Function
1	Da'wah Content	Qur'anic verses, hadith, short sermons, moral messages	Religious education
2	Activity Publication	Announcements of study sessions, events, Islamic holidays	Information dissemination
3	Video-based Learning	Reels, live streaming lectures	Flexible religious learning
4	Documentation	Photos/videos of majelis activities	Institutional visibility
5	Interactive Communication	Comments, direct messages	Two-way communication
6	Contextual Religious Content	Content linked to contemporary issues	Relevance and applicability
7	Network Expansion	Sharing, tagging, broader audience reach	Da'wah expansion
8	Identity Formation	Engagement with religious posts	Strengthening religious identity

Table 1 demonstrates that Instagram serves as an integrative medium that combines multiple religious functions within a single platform. The dominant forms of utilization are da’wah content dissemination and interactive communication, indicating that Instagram is not merely a broadcasting tool but also a participatory space for religious engagement.

The use of visual and short-form content, such as reels and graphic posts, enables the simplification of complex religious messages into accessible formats. This aligns with contemporary communication patterns characterized by brevity and visual orientation. As a result, religious knowledge becomes more easily internalized, particularly among digitally active audiences.

Furthermore, Instagram facilitates the transition from institution-centered communication to network-based interaction, where congregants actively participate through comments, shares, and feedback. This indicates a transformation in the role of congregants—from passive recipients to active agents in the dissemination of religious messages.

### 3.2 Digital Da’wah Strategy on Instagram

The study reveals that the digital da’wah strategy of Majelis Taklim Nurur Rahmah is structured, adaptive, and audience-oriented. The strategy emphasizes content planning, visual communication, and interaction management, ensuring that religious messages remain relevant and engaging.

**Table 2. Digital Da’wah Strategy Components**

No	Strategy Component	Implementation	Impact
1	Content Planning	Thematic scheduling, relevant topics	Consistency and clarity
2	Visual Packaging	Graphic design, short videos	Increased engagement
3	Feature Utilization	Reels, stories, live streaming	Diverse delivery methods
4	Contextualization	Linking Islam with social issues	Relevance to daily life
5	Interaction Strategy	Replying to comments/messages	Participatory engagement
6	Collaboration	Partnering with other figures/communities	Network expansion
7	Content Consistency	Regular posting schedule	Audience retention
8	Thematic Diversity	Worship, morality, social issues	Holistic religious understanding

The findings show that digital da’wah is conducted through a strategic integration of content, technology, and audience engagement. Content is carefully designed to balance religious depth with communicative simplicity, ensuring accessibility without losing theological substance.

The use of Instagram features reflects an understanding of platform-specific communication logic. For instance, reels are used for concise preaching, while live streaming enables real-time engagement. This indicates that da’wah is not only adapted to digital media but also optimized according to platform characteristics.

Importantly, the strategy emphasizes contextualization, where religious teachings are linked to contemporary issues. This approach enhances the relevance of da’wah and allows congregants to connect religious values with their everyday experiences.

### 3.3 Congregational Participation and Engagement

The findings demonstrate a significant increase in congregational participation, both online and offline, as a result of Instagram utilization.

**Table 3. Forms of Congregational Participation**

No	Type of Participation	Description	Impact
1	Passive Engagement	Likes, views	Initial exposure
2	Active Engagement	Comments, questions	Interactive learning
3	Content Sharing	Reposting religious content	Expansion of da'wah
4	Offline Participation	Attendance in events promoted via Instagram	Strengthened community ties
5	Emotional Response	Expressions of motivation, gratitude	Spiritual reinforcement

Congregational engagement reflects a multi-layered participation model, ranging from passive consumption to active dissemination of religious messages. This progression indicates that Instagram not only delivers information but also encourages behavioral and social involvement. Notably, the transition from online engagement to offline participation highlights the integration of digital and physical religious spaces. Instagram functions as a bridge that connects virtual interaction with real-world religious practices, reinforcing communal bonds.

### 3.4 Impact on Religious Communication and Social Change

The study identifies several key transformations resulting from Instagram utilization, particularly in communication patterns and social dynamics.

**Table 4. Social and Religious Impacts**

No	Aspect	Before Instagram	After Instagram
1	Communication Pattern	One-way, face-to-face	Two-way, continuous
2	Access to Knowledge	Limited	Open and flexible
3	Religious Participation	Periodic	Continuous and hybrid
4	Community Structure	Localized	Networked and inclusive
5	Religious Awareness	Moderate	Increased

The results indicate that Instagram plays a transformative role in reshaping religious communication from hierarchical and periodic to interactive and continuous. This transformation enhances accessibility and inclusivity, allowing broader segments of society to engage with religious knowledge.

Moreover, the formation of networked religious communities reflects a shift toward digital religiosity, where identity and belonging are constructed through both online and offline interactions. This contributes to increased religious awareness and social cohesion.

One congregant reported that regular exposure to short Instagram reminders about prayer and ethical conduct gradually influenced her daily religious practices. Initially engaging passively through viewing content, she later became actively involved by attending offline study sessions. This illustrates how digital engagement can evolve into embodied religious behavior and sustained community participation.

## Discussions

The findings of this study demonstrate that the utilization of Instagram by Majelis Taklim Nurur Rahmah represents a significant transformation in contemporary da'wah practices, particularly in the shift from conventional face-to-face religious communication toward digitally mediated engagement. This transformation aligns with previous studies that highlight the increasing role of social media as an effective medium for disseminating religious knowledge and expanding the reach of da'wah beyond spatial and temporal limitations.<sup>10</sup>

The use of Instagram as a multi-functional platform—encompassing education, communication, and community building—confirms that digital media is not merely a supplementary tool but an integral component of modern religious practice. As shown in the results, Instagram facilitates the dissemination of Qur'anic messages, short sermons, and contextual religious content in visually engaging formats. This finding supports earlier research indicating that visual and concise religious content significantly enhances audience engagement and comprehension, particularly among digitally active communities.<sup>11</sup>

Furthermore, the study reveals that Instagram contributes to the transformation of religious communication patterns from one-way transmission to interactive and participatory engagement. The presence of comment sections, direct messaging, and real-time interactions enables congregants to actively engage in religious discussions, thereby fostering a dialogical learning environment. This finding is consistent with the notion that digital platforms encourage participatory religious cultures, where authority becomes more distributed and communication more inclusive.<sup>12</sup>

The transformation of congregants' roles—from passive recipients to active participants—also reflects a broader shift in the structure of religious authority. In traditional settings, religious knowledge is often transmitted hierarchically; however, in digital environments, knowledge circulation becomes more networked and collaborative. This supports the argument that digital media reshapes religious authority by enabling wider access and participation in religious discourse.<sup>13</sup>

In addition, the findings demonstrate that Instagram plays a crucial role in strengthening the integration between online and offline religious activities. The increased attendance of congregants in offline events promoted through Instagram indicates that digital engagement does not replace physical interaction but rather complements and reinforces it. This hybrid

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<sup>10</sup> B. Uyuni et al., "Transformation of Dakwah Media in Inspiring Muslimah in the Digital Era," *Al-Risalah* 15, no. 2 (2024): 711–730; R. Wahyuni and R. Harahap, "Efektivitas Media Sosial sebagai Media Dakwah pada Era Digital," *Jurnal Dakwah dan Komunikasi Islam* 29 (2023): 162–172.

<sup>11</sup> Y. Yunus, "Pemanfaatan Media Sosial Instagram dalam Komunikasi Dakwah," *Jurnal Komunikasi Islam* 7, no. 3 (2020): 293–302; M. Wijaya, R. Sabila, and Y. Rismawati, "Pembelajaran Bahasa Arab berbantuan Media Instagram," *Educatio* 9, no. 2 (2023): 817–825.

<sup>12</sup> B. Gunawan et al., "Transformasi Ruang Lingkup Dakwah di Media Sosial," *Jurnal Komunikasi dan Penyiaran Islam* 2, no. 2 (2024): 1216–1227; N. V. Shanaz, "Pemanfaatan Media Sosial Instagram dalam Aktivitas Jurnalisme Warga," *Jurnal Komunikasi Massa* 3, no. 2 (2021): 373–379.

<sup>13</sup> K. T. Siregar, I. Zhakypkazy, and B. Uyuni, "Indonesian Muballigh and Religious Authority," *Jurnal Indo-Islamika* 15, no. 2 (2025): 298–314.

model of religious participation reflects the emergence of interconnected religious spaces, where digital and physical practices coexist and mutually support one another.<sup>14</sup>

From a sociological perspective, the utilization of Instagram contributes to observable social changes within the community. These changes include increased religious awareness, shifts in communication patterns, and the formation of more inclusive and networked religious communities. The accessibility of religious content allows individuals to engage in self-directed learning, which in turn enhances their understanding and practice of Islamic teachings. This finding is in line with studies emphasizing that digital media can function as a catalyst for social transformation by influencing behavior, values, and patterns of interaction.<sup>15</sup>

Moreover, the contextualization of da'wah content—by linking religious teachings with contemporary social issues—demonstrates an adaptive and responsive approach to modern challenges. This strategy reflects the dynamic nature of da'wah, which must continuously adjust to societal changes while maintaining its normative foundations. In this regard, the findings resonate with classical Islamic perspectives that emphasize wisdom (*hikmah*) and contextual sensitivity in conveying religious teachings.<sup>16</sup>

Despite these positive contributions, the study also implies potential challenges in the use of social media for religious purposes. The simplification of religious messages into short and visually appealing formats may risk reducing the depth of understanding if not accompanied by adequate explanation. Additionally, the openness of digital platforms raises concerns regarding the authenticity and authority of religious content. These challenges highlight the importance of maintaining a balance between accessibility and scholarly rigor in digital da'wah practices.<sup>17</sup>

Overall, this study affirms that Instagram functions as a transformative medium that reshapes religious engagement at multiple levels—individual, communal, and structural. By facilitating interactive communication, expanding access to religious knowledge, and fostering participatory communities, Instagram contributes not only to the effectiveness of da'wah but also to broader processes of social and religious change in the digital era.<sup>18</sup>

## Conclusion

This study concludes that the utilization of Instagram by Majelis Taklim Nurur Rahmah represents a significant transformation in contemporary da'wah practices, particularly in integrating digital media into religious activities. Instagram functions not only as a medium for disseminating religious information but also as a dynamic platform that combines education,

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<sup>14</sup> R. Tamirano, “Strategi Pemberdayaan Perempuan melalui Pengajian Majelis Taklim,” *Jurnal Pemberdayaan Masyarakat Islam* 18, no. 2 (2024): 181–198; D. Kurniawan, U. Wahidin, and M. Priyatna, “Peran Majelis Taklim dalam Menanamkan Nilai-Nilai Keislaman” (2018).

<sup>15</sup> D. A. Rizal, R. Maula, and N. Idamatussilmi, “Transformasi Media Sosial dalam Digitalisasi Agama,” *Jurnal Studi Agama dan Komunikasi* 9, no. 2 (2024): 206–230; F. Falah, M. Al Fikri, and F. Rozi, “Pengaruh Media Sosial Instagram terhadap Perilaku Keagamaan Remaja,” *Jurnal Ilmu Sosial dan Dakwah* 2, no. 5 (2023): 1529–1536.

<sup>16</sup> Abu Hamid Al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2013).

<sup>17</sup> F. B. Nopianti et al., “Inovasi Perencanaan Dakwah dengan Teknologi,” *Jurnal Dakwah Kontemporer* 4 (2025); A. H. Alkattani and A. Ramdanu, “Kepemimpinan Nabi Muhammad dalam Sistem Pendidikan,” *Tawazun* 16, no. 1 (2023): 99–106.

<sup>18</sup> B. Uyuni et al., “Virtual Spaces of Islamic Preaching,” *Nature Anthropology* 3, no. 2 (2025): 10005.

communication, and community engagement. Through the delivery of short sermons, Qur'anic messages, and contextual religious content, Instagram enables da'wah to be conducted in a more flexible, accessible, and continuous manner.

The findings further demonstrate that the use of Instagram enhances congregational participation and reshapes patterns of religious communication. The transition from one-way communication to interactive engagement allows congregants to actively participate in religious discussions, thereby fostering a more dialogical and inclusive learning environment. This shift also indicates a transformation in the role of congregants—from passive recipients of religious knowledge to active contributors within a digital religious ecosystem.

In addition, the study reveals that Instagram contributes to broader social and religious changes within the community. These changes are reflected in increased religious awareness, the development of self-directed learning practices, and the emergence of networked religious communities that transcend physical boundaries. The integration of online and offline religious activities further strengthens communal bonds and ensures the continuity of religious engagement in everyday life.

Despite these positive outcomes, the study highlights the need to critically address potential challenges associated with digital da'wah, including the risk of oversimplification of religious content and the issue of content credibility in open digital spaces. Therefore, the effectiveness of Instagram as a medium of da'wah depends not only on technological utilization but also on the quality, authenticity, and ethical orientation of the content being delivered.

### **Policy Implications**

Based on these findings, several policy implications can be proposed. First, religious institutions, particularly majelis taklim, need to develop structured digital da'wah strategies that integrate content planning, audience analysis, and ethical guidelines to ensure that religious messages remain accurate, contextual, and impactful. Second, there is a need to strengthen digital literacy among both administrators and congregants to enhance critical engagement with religious content and prevent misinformation.

Third, collaboration between religious scholars, digital practitioners, and educational institutions should be encouraged to produce high-quality and authoritative religious content that is both theologically sound and communicatively effective. Fourth, policymakers and Islamic organizations may consider developing guidelines or frameworks for digital da'wah to maintain the balance between accessibility and scholarly rigor in religious communication.

Finally, future research is recommended to explore comparative studies across different majelis taklim or digital platforms, as well as to examine the long-term impact of digital da'wah on religious behavior and social transformation. Such studies will further enrich the discourse on the role of digital media in shaping contemporary Islamic practices.

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