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(JISTM)**www.gaexcellence.com/jistm**HYBRID *DAKWAH FARDIYYAH* IN THE DIGITAL AGE:
INTEGRATING SPIRITUAL AND TECHNOLOGICAL
DIMENSIONS**

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Abstract:

The rapid growth of digital technology has altered the practice of *al-dakwah al-fardiyyah*, an individual-based approach grounded in personal interaction, trust and gradual spiritual guidance. Existing studies discuss either the interpersonal foundations of *dakwah fardiyyah* or the reach of digital *dakwah* but give limited attention to how both modes can be integrated without weakening relational and spiritual depth. This conceptual study examines how digital platforms can support *al-dakwah al-fardiyyah* while preserving personal engagement and spiritual values. It applies qualitative document analysis to classical *dakwah* texts, peer-reviewed studies, scholarly books and chapters, theses, and published community-based case studies selected for their relevance to *dakwah fardiyyah*, digital communication and Islamic self-development. The materials were compared and coded thematically. Three themes emerged: digital platforms widen access, but digital-only engagement may reduce personal connection; effective practice requires integrated spiritual, relational and digital competencies; and blended digital and face-to-face engagement can support gradual development from dissemination to participation and mobilisation. Intellectual growth guides sound knowledge, *ruhiyyah* sustains sincerity and spiritual purpose, and *akhlaq* regulates ethical interaction. The study proposes a Hybrid *Dakwah fardiyyah* Framework that joins

al-Dib's stages of personal *dakwah* with Salmon's e-moderating model. It offers Islamic organisations a structured basis for combining broad digital reach with personalised mentoring, periodic face-to-face contact and continuous spiritual guidance.

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Al-Dakwah Al-Fardiyyah, Digital Dakwah, Methodology, Ruhiyyah, Self-Development



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Introduction

Dakwah is a sacred mission inherited from the Prophets to call humanity towards the path of Allah and guide society towards a life that attains His pleasure (Saharizah, 2019; Ulil, 2020). It is an obligation upon Muslims according to their capabilities and involves encouraging what is right and preventing what is wrong (Ulil, 2020; Burhanuddin, 2018). *Dakwah fardiyyah* is a personal or interpersonal form of this mission. Its strength lies in close relationships, individual attention and gradual guidance that foster religious understanding, character and commitment (Faisal, 2012). The Prophetic practice during the *sirriyyah* phase, when close family members and trusted companions were approached personally, provides its historical basis (Che Amnah, 2011). Digital communication has expanded *dakwah* through websites, messaging applications and social media. Its virtualise, geographical reach and capacity for sustained communication allow Islamic messages to reach diverse audiences quickly and at comparatively low cost (Asha'ari et al., 2012; Saefulloh, 2012). Yet the absence of physical presence and non-verbal cues can constrain interpersonal understanding. Published work has further identified one-way communication, religious misinformation and attention to online popularity as concerns within digital *dakwah* (Mokhtar et al., 2022; Yakub, 2021). These studies support a cautious claim: digital-only engagement may risk reducing the personal connection and depth of interaction associated with *dakwah fardiyyah*. Previous scholarship has established the classical principles and stages of *dakwah fardiyyah* and has separately examined cyberdakwah, online socialisation and digital media as channels for Islamic outreach (Al-Dib, 2003; Bahari & Faisal, 2011; Asha'ari et al., 2012; Saefulloh, 2012). Less attention has been given to a coherent conceptual account of how personal spiritual mentoring, relational continuity and digital reach can operate within one structured process. The literature has yet to explain sufficiently how intellectual growth, *ruhiyyah* and *akhlaq* can regulate this integration or how a *da'i* can move a *mad'u* from initial online contact towards sustained guidance and practice. This gap limits the practical use of digital media for an approach whose defining feature is personal formation rather than

content distribution alone. This study aims to examine how digital platforms can be integrated into *al-dakwah al-fardiyyah* while maintaining personal interaction and spiritual values, and to develop a Hybrid *Dakwah fardiyyah* Framework for contemporary practice. The proposed framework combines al-Dib's stages of personal *dakwah* with Salmon's e-moderating model and organises engagement through dissemination, participation and mobilisation. It treats technology as a supporting *wasilah* and places intellectual growth, *ruhiyyah*, *akhlaq* and relational presence at the centre of gradual spiritual development.

Research Questions

- How has the concept and practice of *dakwah fardiyyah* evolved in response to the digital transformation of communication?
- What spiritual, relational and technological dimensions are required to sustain the effectiveness of *dakwah fardiyyah* in the digital era?
- How can these dimensions be integrated into a Hybrid *Dakwah fardiyyah* Framework for contemporary digital *dakwah*?

Literature Review

Foundations of Dakwah Fardiyyah: Principles and Contemporary Relevance

Dakwah fardiyyah refers to an interpersonal invitation or call directed towards an individual or a small group with the objective of transforming negative perceptions into positive ones and guiding individuals from negligence towards obedience to Allah (Ulil, 2020; Faisal, 2012). The strength of this approach lies in its *personal touch*, which is characterised by close social relationships, informal companionship, and the individual attention given by the *da'i* to the *mad'u* (Che Amnah, 2011). Unlike *dakwah ammah*, which primarily focuses on reaching a wider audience, *dakwah fardiyyah* emphasises the quality of individual development through continuous two-way interaction that nurtures the spiritual, intellectual and moral growth of the *mad'u* (Faisal, 2012). The foundations of *dakwah fardiyyah* are deeply rooted in the Prophetic tradition, reflecting what has been described as the *barakah nubuawah*. Previous Prophets, including Prophet Nuh AS and Prophet Muhammad SAW, initiated their missions through personal and discreet engagement before expanding to public preaching (Ali, 2009). During the first three years in Makkah, Prophet Muhammad SAW implemented *dakwah* through the *sirriyyah* approach by inviting close family members and trusted companions such as Khadijah RA, Abu Bakar RA and Ali ibn Abi Talib RA (Che Amnah, 2011). This strategy successfully established a solid foundation through the formation of a committed core group, including the *al-sabiqūn al-awwalun*, who later became instrumental in the wider dissemination of Islam (Ali, 2009). These historical foundations demonstrate that personal engagement and gradual spiritual development have long been central characteristics of Islamic propagation. The implementation of *dakwah fardiyyah* follows the principle of gradual transformation (*gradient*), whereby the development of the *mad'u* progresses according to individual readiness and level of understanding, similar to the gradual prohibition of alcohol in the Qur'an. This gradual process is reflected in the models proposed by al-Banna and al-Dib, which commonly consist of seven interconnected stages, beginning with the establishment of mutual acquaintance (*al-ta'aruf*), strengthening emotional attachment and faith (*al-ta'aluf*), fostering comprehensive understanding of Islam (*tafahum*), and continuously monitoring the spiritual development of the *mad'u* (Lely, 2022; Faisal, 2012). Throughout these stages, communication

is guided by the principles of *al-Hikmah*, *Mau'izah Hasanah* and *Mujadalah*, promoting wisdom, constructive advice and mature dialogue without coercion or hostility (Yakub, 2021). The effectiveness of *dakwah fardiyyah* is closely associated with the personal qualities of the *da'i*. A *da'i* is expected to demonstrate sincerity (*ikhlas*), patience (*sabr*), honesty and consistency in both speech and action (Ulil, 2020). Personal example through *uswah*, *qudwah* and *dakwah bil hal* remains a fundamental element in influencing the *mad'u*, as the credibility of the message is strengthened when it is reflected in the conduct of the preacher (Azizul, 2019). At the same time, successful implementation requires strong interpersonal competence, including an understanding of the psychological condition, socio-cultural background and intellectual capacity of the *mad'u*, enabling the *da'i* to adopt approaches that are appropriate to individual circumstances (Enung, 2007). The contemporary relevance of *dakwah fardiyyah* has become increasingly evident with the emergence of digital communication technologies. The development of the internet has introduced a new dimension through *cyberspace*, allowing *dakwah fardiyyah* to transcend geographical and physical boundaries (Lely, 2022; Aris, n.d.; Faisal, 2012). This transformation has led to the development of the Online *Al-dakwah al-fardiyyah* model, which integrates the traditional methodology of *dakwah fardiyyah* with digital communication through *e-moderating*, facilitating three stages of digital socialisation: dissemination, participation and mobilisation (Faisal, 2012; Saharizah, 2019). Despite these opportunities, digital platforms present several challenges, including the absence of human *non-verbal cues* and the emergence of the *ustaz selebriti* phenomenon, where popularity may take precedence over authentic spiritual development (Saiful, 2022; Faisal, 2012). Nevertheless, the utilisation of digital platforms such as Facebook, WhatsApp and TikTok reflects the adaptive nature of the Muslim community in responding to contemporary civilisation while maintaining the relevance and continuity of the Islamic message (Aris, n.d.). See Figure 1.

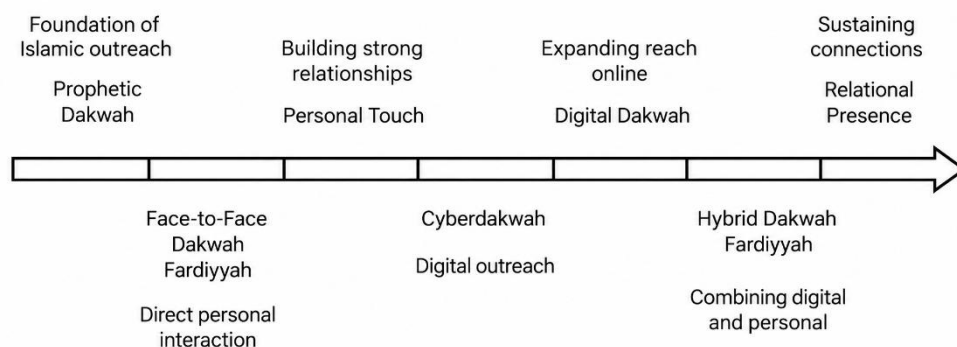


Figure 1. Evolution Of *Dakwah Fardiyyah*

Source: Author's Own

Digital Transformation of Dakwah

The rapid advancement of digital technology has transformed the landscape of Islamic communication, giving rise to concepts such as *cyberdakwah*, digital *dakwah* and virtual *dakwah*, which refer to the use of modern technologies, particularly the internet, as the primary medium for disseminating Islamic teachings (Saefulloh, 2012). *Cyberdakwah* has emerged as a strategic alternative medium and has become a primary necessity within today's information society (Saefulloh, 2012). The utilisation of *cyberspace* reflects the adaptive attitude of the Muslim community in responding to contemporary civilisation, similar to the approach adopted

by earlier Muslim preachers, such as the *Walisongo*, who adapted their methods of *dakwah* according to local cultural contexts (Saefulloh, 2012). The characteristics of *cyberspace* have significantly reshaped the practice of *dakwah*. Digital technology offers four distinctive features, namely *virtuality*, *spatiality*, *disembedding* across geographical boundaries, and *disembodiment*, where digital identity becomes separated from physical presence (Asha'ari et al., 2012). These characteristics enable two-way communication to occur in real time across national borders without requiring face-to-face interaction (Asha'ari et al., 2012). The use of *cyberspace* also creates a sense of space and a sense of community, allowing individuals to participate freely in religious discussions and activities without being constrained by traditional authority structures (Asha'ari et al., 2012). Such characteristics have expanded opportunities for continuous interaction between the *da'i* and the *mad'u*, regardless of geographical location. The transformation towards digital *dakwah* has generated substantial advantages for Islamic propagation. Digital platforms enable *dakwah* messages to reach audiences who are often difficult to engage through conventional methods, including busy professionals and individuals who may feel reluctant to attend mosques or religious gatherings (Mokhtar, 2018; Saefulloh, 2012). Online *dakwah* is also more time-efficient, requires less physical effort and incurs significantly lower dissemination costs than traditional approaches (Saefulloh, 2012). In addition, the internet functions as a vast digital library, providing immediate access to millions of articles, videos and Islamic software, such as *al-Maktabah al-Shamilah*, allowing users to obtain religious references through only a few clicks (Saefulloh, 2012). These developments have substantially broadened public access to Islamic knowledge and learning resources. To maximise these opportunities, previous studies have proposed the Online *Al-dakwah al-fardiyyah* model, which integrates the traditional methodology of *dakwah fardiyyah* with the digital communication model of *e-moderating* (Asha'ari et al., 2012). This hybrid model consists of three stages of digital socialisation: dissemination, which focuses on spreading authentic Islamic information and correcting misconceptions; participation, which encourages the *mad'u* to engage in discussions on contemporary political, social and economic issues from an Islamic perspective to strengthen collective Muslim identity; and mobilisation, which motivates individuals to practise Islamic teachings in their daily lives and eventually participate as *dakwah* activists (Asha'ari et al., 2012). Although digital communication lacks human *non-verbal cues*, it remains capable of supporting the early stages of *dakwah fardiyyah*, particularly *al-ta'aruf* and *al-ta'aluf*, through virtual interaction and sustained communication (Asha'ari et al., 2012; Bahari & Faisal, 2011). Despite its considerable potential, the digital transformation of *dakwah* presents several challenges that require greater attention. The emergence of the *ustaz segera* phenomenon has raised concerns regarding preachers who prioritise popularity, audience engagement and social media visibility over genuine spiritual guidance (Mokhtar et al., 2022). Consequently, contemporary *da'i* are expected to possess multimedia competencies, including the ability to utilise platforms such as Facebook, TikTok and Instagram while incorporating visual and audio elements that appeal to younger audiences (Saefulloh, 2012). At the same time, digital preachers must possess a strong foundation in Islamic knowledge to minimise public confusion arising from misinformation circulating on social media (Mokhtar et al., 2022). Ethical communication remains equally important, requiring the *da'i* to avoid unnecessary disputes (*al-mira wa-jadal*) and instead promote common understanding and constructive dialogue within digital spaces (Yakub, 2021). The effectiveness of digital *dakwah* ultimately depends upon the ability of the *da'i* to manage both content and time strategically. Effective *dakwah* management requires careful selection of content that addresses the actual needs of the *mad'u* while avoiding *faudhal waqti* through organised and purposeful communication (Bahari & Faisal, 2011). In this rapidly evolving digital environment, the role

of the *da'i* extends beyond that of a religious instructor to become a counsellor and problem solver capable of guiding digital communities systematically while maintaining the spiritual objectives of Islamic *dakwah* (Ismail et al., 2020). See Table 1:

Table 1. Traditional *Dakwah fardiyyah* vs Digital *Dakwah* vs Hybrid *Dakwah Fardiyyah*

Dimension	Traditional	Digital	Hybrid
Medium	Face-to-face	Social media	Integrated
Relationship	Physical	Virtual	Relational Presence
Communication	Personal	Computer-mediated	Blended
Interaction	One-to-one	One-to-many / Many-to-many	Personalised
Strength	Trust	Reach	Trust + Reach
Limitation	Limited scale	Weak emotional bonding	Minimised

Source: Author's Own

Spiritual and Relational Dimensions in Digital *Dakwah*

The effectiveness of *dakwah fardiyyah* extends beyond the transmission of religious knowledge, as it fundamentally represents an interpersonal process aimed at facilitating the spiritual transformation of the *mad'u* from a state of negligence towards obedience to Allah (Nuh, 1993; Albab, 2020). At its core, *dakwah* is intended to cultivate inner spiritual development through meaningful relationships between the *da'i* and the *mad'u*, rather than merely conveying information (Basit, 2008). Consequently, the success of *dakwah*, particularly within digital environments, depends upon the ability to preserve genuine spiritual engagement despite the absence of physical interaction. Without a strong spiritual bond grounded in sincerity and Islamic brotherhood, digital *dakwah* risks becoming a purely informational activity with limited impact on the moral and spiritual development of the *mad'u* (Bahari & Faisal, 2011). The relational dimension of *dakwah fardiyyah* is founded upon the gradual development of interpersonal relationships through the stages of *al-ta'aruf*, *tafahum* and *takaful*, which collectively strengthen mutual trust and commitment between the *da'i* and the *mad'u* (Al-Dib, 2003; Lely, 2022). This process has traditionally been nurtured through informal companionship and continuous interaction, allowing the *da'i* to understand the personal circumstances and spiritual needs of the *mad'u* (Asmaya, 2007; Ismail et al., 2020). Within digital environments, these principles are translated into online socialisation, where digital platforms facilitate the development of a *sense of community* despite the absence of physical presence and human *non-verbal cues* (Asha'ari et al., 2012). Although virtual interaction cannot fully replace face-to-face engagement, sustained communication through digital platforms remains capable of initiating *al-ta'aruf*, strengthening *al-ta'aruf* and maintaining meaningful spiritual relationships between the *da'i* and the *mad'u* (Bahari & Faisal, 2011; Asha'ari et al., 2012). The spiritual credibility of the *da'i* represents another essential dimension of effective digital *dakwah*. Previous studies emphasise that the success of *dakwah fardiyyah* depends primarily upon the personal integrity of the *da'i*, whose relationship with Allah (*habl min Allah*) should be reflected through sincerity (*ikhlas*), patience (*sabr*), strong faith and exemplary conduct (*qudwah*) (Al-Dib, 2003; Albab, 2020). The credibility established through *dakwah bil hal* reinforces public confidence in the authenticity of the message and strengthens the interpersonal relationship with the *mad'u* (Razak, 2019). This spiritual consistency requires harmony between the *da'i*'s online communication and actual behaviour, demonstrating genuine concern for the spiritual well-being of the *mad'u* rather than pursuing

popularity or social media recognition (Wigianti, 2019). Such authenticity forms the foundation of trust (*thiqah*), which remains indispensable in sustaining long-term spiritual mentoring within digital settings. The development of trust within digital *dakwah* further depends upon ethical communication and responsible interpersonal engagement. Digital interactions require the *da'i* to respect confidentiality, protect the dignity of the *mad'u* and provide continuous emotional and spiritual support through compassionate communication (Ismail et al., 2020). Effective online communication should embody the principles of *qaulan layyina*, *al-Hikmah* and *Mau'izah Hasanah*, while avoiding unnecessary disputes (*al-mira wa-jadal*) that may damage relationships and weaken the objectives of *dakwah* (Yakub, 2021). Such ethical practices reinforce psychological safety and encourage greater openness among the *mad'u*, allowing spiritual guidance to develop progressively through mutual trust and understanding. The integration of spirituality and technology has encouraged scholars to propose hybrid approaches that combine the traditional stages of *dakwah fardiyyah* with digital communication strategies. The Online *Al-dakwah al-fardiyyah* model integrates the gradual (*gradient*) process of personal spiritual development with the digital communication framework of *e-moderating*, recognising that transformation occurs progressively according to the psychological readiness and spiritual capacity of the *mad'u* (Asha'ari et al., 2012; Al-Dib, 2003). This approach extends the role of the *da'i* beyond information dissemination to include counselling, mentoring and problem-solving, enabling more holistic guidance for digital communities while preserving the objectives of Islamic *dakwah* (Ismail et al., 2020). Despite these opportunities, the digital environment presents several spiritual challenges. The rapid flow of information may contribute to *faudhal waqti*, reducing purposeful engagement and encouraging superficial interaction. At the same time, excessive attachment to popularity and online influence may expose the *da'i* to *ittiba'ul hawa*, where personal interests overshadow the sincere objectives of *dakwah* (Wigianti, 2019). These challenges highlight the necessity for continuous *muhasabah*, spiritual discipline and self-reflection to maintain a close relationship with Allah while navigating digital platforms. Accordingly, effective digital *dakwah* should be understood as the integration of technological capability, authentic spirituality and meaningful interpersonal relationships, rather than the application of technology alone. See Table 2 and Figure 2.

Table 2. Competencies Required for Contemporary Da'i

Competency	Components	Expected Outcome
Spiritual	<i>Ikhlas, Taqwa, Sabr, Habl min Allah</i>	Spiritual credibility
Relational	<i>Al-Ta'aruf, Al-Ta'aluf</i> , Empathy, Trust	Long-term engagement
Digital	Social media, AI, CMC, Multimedia	Wider outreach

Source: Author's Own

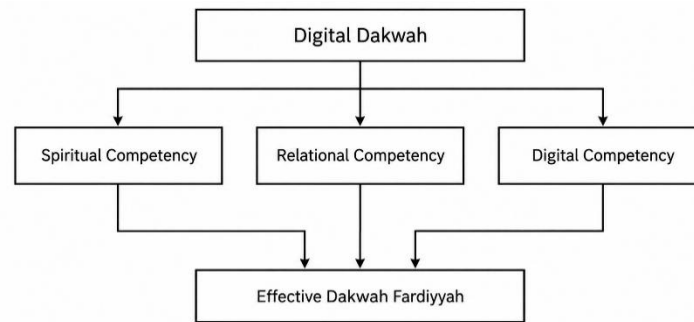


Figure 2. Dimensions of Digital *Dakwah*

Source: Author's Own

Three Blended Engagement from Dissemination to Mobilisation

The rapid advancement of digital communication has created the need for a hybrid approach to *dakwah fardhiyyah* that integrates the traditional face-to-face methodology with internet-based communication through *cyberspace*. This hybrid framework emerged as a response to the need to adapt the Prophetic (*manhaj kenabian*) approach to the characteristics of the contemporary information society, which is increasingly defined by *virtuality* and *disembedding* across geographical boundaries (Asha'ari et al., 2012; Saefulloh, 2012). Rather than replacing interpersonal engagement, this transformation extends the *personal touch* that characterises *dakwah fardhiyyah* through computer-mediated communication (CMC), enabling continuous interaction beyond physical limitations. Such adaptation reflects the flexibility of Islamic *dakwah*, comparable to the strategy adopted by the *Walisongo*, who contextualised their methods according to the cultural environment of their time (Saefulloh, 2012). The proposed hybrid framework combines the seven stages of *dakwah fardhiyyah* formulated by Ibrahim al-Dib with Salmon's *e-moderating* communication model, creating a structured approach for digital Islamic engagement (Al-Dib, 2003; Asha'ari et al., 2012). The initial stage, *al-ta'rif*, focuses on online socialisation by cultivating a sense of community, trust and mutual affection between the *da'i* and the *mad'u* through virtual introductions and continuous communication. The second stage, *al-takwin*, emphasises knowledge exchange and intellectual development to reshape the *mad'u*'s worldview in accordance with Islamic principles. The final stage, *al-tanfidh*, centres on digital mobilisation, encouraging the *mad'u* to internalise Islamic values in daily life and eventually participate as active contributors to *dakwah*. This structured progression demonstrates that digital communication can support systematic spiritual development when guided by an organised pedagogical framework. The implementation of the hybrid framework is further strengthened through three complementary stages of digital socialisation: dissemination, participation and mobilisation (Asha'ari et al., 2012). Dissemination focuses on using digital platforms as cost-effective channels for communicating authentic Islamic teachings and correcting misconceptions. Participation encourages the *mad'u* to engage actively in discussions concerning political, economic and social issues from an Islamic perspective, thereby strengthening collective Muslim identity and social responsibility. Mobilisation represents the highest level of engagement, where online interaction motivates the *mad'u* to participate in real-world religious activities and gradually become involved in *dakwah* initiatives. These stages illustrate that digital communication can function as a catalyst for sustained behavioural transformation rather than merely facilitating information exchange. Although digital communication lacks human *non-verbal cues*, it remains an effective supporting medium for developing the relational dimensions of *dakwah fardhiyyah*, particularly

al-ta'aruf and *al-ta'aluf*, through continuous online engagement (Bahari & Faisal, 2011; Asha'ari et al., 2012). The effectiveness of this framework depends largely upon the *da'i*'s ability to establish a strong *sense of community*, allowing each *mad'u* to experience individual recognition and meaningful spiritual support despite the absence of physical interaction. Consistent with the traditional principles of *dakwah fardiyyah*, the hybrid model emphasises a gradual (*gradient*) process of transformation that respects the psychological readiness, intellectual capacity and spiritual development of each individual (Al-Dib, 2003; Lely, 2022). The success of the hybrid framework also relies heavily upon the competencies and personal qualities of the *da'i*. Effective digital *da'i* must demonstrate strong spiritual integrity through *habl min Allah* while simultaneously maintaining excellent interpersonal relationships through *habl min al-nas* (Nuh, 1993; Ismail et al., 2020). A sound understanding of the psychology of *dakwah* is equally important in enabling the *da'i* to appreciate the mental and emotional conditions of digital audiences and to communicate with *hikmah* in diverse contexts (Asmaya, 2007; Yakub, 2021). Furthermore, the *da'i* must avoid *faudhal waqti* and unproductive disputes (*al-mira wa-jadal*) on social media in order to preserve spiritual credibility and maintain constructive engagement with the *mad'u* (Yakub, 2021). The effectiveness of hybrid *dakwah* ultimately depends upon the consistency of the *da'i* as a *qudwah*, demonstrating alignment between personal conduct in both physical and digital environments (Razak, 2019). The ultimate objective of the Hybrid *Dakwah fardiyyah* Framework is to facilitate systematic spiritual transformation by guiding individuals from a state of negligence towards a life that attains the pleasure of Allah (Albab, 2020; Nuh, 1993). Through the integration of traditional *tarbiyah* principles and contemporary digital communication, the framework seeks to develop digital communities with strong *aqidah*, *akhlaq* and religious practice while sustaining continuous spiritual growth (Lely, 2022; Hafizah, 2023). More importantly, this framework positions *dakwah* as a dynamic and adaptive process capable of remaining relevant and competitive in addressing contemporary ideological challenges, including secularism and liberalism, without compromising the fundamental principles of Islamic propagation. See Table 3.

Table 3. Integration Ibrahim al-Dib's stages of *Dakwah fardiyyah* with Gilly Salmon's Five-Stage e-Moderating Model

Al-Dib	Salmon	Digital Activity	Outcome
<i>Al-Ta'rif</i>	Access & Motivation	Introduction	Trust
<i>Al-Ta'rif</i>	Online Socialisation	Community Building	Relational Presence
<i>Al-Takwin</i>	Information Exchange	Interactive Dialogue	Knowledge
<i>Al-Takwin</i>	Knowledge Construction	Reflection	Faith Development
<i>Al-Tanfidh</i>	Development	Mobilisation	Behaviour Change

Source: al-Dib (2003) & Salmon (2004)

Methodology

This conceptual study employed qualitative document analysis. The documentary corpus comprised classical works on *dakwah fardiyyah*; peer-reviewed journal articles on interpersonal *dakwah*, cyberdakwah and digital communication; scholarly books and book chapters; postgraduate theses; and published case studies describing community-based *dakwah* practice. Sources were selected purposively when they addressed at least one of four areas: the principles or stages of *dakwah fardiyyah*, spiritual and ethical formation, interpersonal

guidance, or digitally mediated Islamic communication. Foundational works were retained for their conceptual authority, and contemporary publications were used to examine present communication conditions.

Analysis proceeded through repeated reading, extraction of relevant concepts and qualitative thematic coding. The initial coding frame drew on three dimensions of Islamic self-development: intellectual growth, *ruhiyyah* and *akhlaq*. The documents were subsequently compared for recurring accounts of access, personal connection, trust, mentoring, digital competence and behavioural change. Related codes were consolidated into three themes: digital reach and relational risk; integrated competencies for hybrid *dakwah*; and blended engagement from dissemination to mobilisation. Al-Dib's framework and Salmon's e-moderating model were compared at the conceptual level to construct the proposed Hybrid *Dakwah fardiyyah* Framework. References to community-based practice in this article derive from published studies, theses and case accounts; no interviews, observations or other primary field data were collected.

Findings and Discussion

Wider Digital Reach and the Risk of Reduced Personal Connection

The findings indicate that the defining characteristic of *dakwah fardiyyah* is its *personal touch*, which has traditionally been established through face-to-face interaction between the *da'i* and the *mad'u* (al-Dib, 2003; Bahari & Faisal, 2011). The digital era, however, has repositioned this interpersonal engagement through the characteristics of *cyberspace*, particularly *virtuality*, *disembodiment* and *disembedding*, enabling personal relationships to be maintained beyond the constraints of physical presence (Asha'ari et al., 2012). This finding suggests that the essence of *dakwah fardiyyah* no longer resides in physical proximity alone but in the continuity and quality of interpersonal relationships. Although computer-mediated communication (CMC) lacks human *non-verbal cues*, it remains capable of cultivating **relational presence** through meaningful and sustained interaction. As a result, *dakwah fardiyyah* has evolved from a geographically bounded practice into a relationship-centred approach that transcends national borders and operates within a shared digital environment. The findings further demonstrate that the repositioning of *dakwah fardiyyah* can be systematically understood through a hybrid framework that integrates Ibrahim al-Dib's traditional stages of *dakwah fardiyyah* with Gilly Salmon's *e-moderating* model (Al-Dib, 2003; Asha'ari et al., 2012). Rather than functioning solely as a mechanism for disseminating religious information, the hybrid approach facilitates the gradual development of an online faith community. During the initial stage (*al-ta'aruf*), digital interaction focuses on establishing trust and nurturing a *sense of community* through virtual introductions and continuous engagement. The second stage (*al-takwin*) positions the *da'i* as a facilitator who reshapes the *mad'u*'s understanding of Islam through interactive dialogue rather than one-way preaching. The highest stage (*al-tanfidh*) involves digital mobilisation, encouraging the *mad'u* to internalise Islamic values and participate actively in *dakwah* activities in both online and offline settings. These findings reinforce the argument that digital transformation should strengthen, rather than replace, the gradual educational philosophy that underpins *dakwah fardiyyah*. The study also reveals that digital transformation requires a substantial shift in the role of the *da'i*. Within the contemporary digital ecosystem, the *da'i* is expected to function not only as a religious preacher but also as a counsellor, problem solver and manager capable of guiding individuals through diverse personal and social

challenges (Ismail et al., 2020). This expanded role requires greater competency in the psychology of *dakwah* to understand the behavioural patterns, emotional needs and mental conditions of digital *mad'u* (Asmaya, 2007). Equally important is the ability to maintain the credibility of *qudwah*, ensuring consistency between online communication and real-life conduct while avoiding unnecessary disputes (*al-mira wa al-jadal*) and the tendency to pursue popularity associated with the *ustaz selebriti* phenomenon (Yakub, 2021; Mokhtar et al., 2022). These findings suggest that relational competence has become just as important as technological competence in determining the effectiveness of digital *dakwah*. Despite the increasing reliance on technology, the findings confirm that spiritual strength remains the central pillar of *dakwah fardiyyah*. Effective digital *da'i* must embody sincerity (*ikhlas*), patience (*sabr*) and strong spiritual integrity through *habl min Allah*, ensuring that digital communication remains grounded in the ethical and spiritual objectives of Islamic *dakwah* (Nuh, 1993; Albab, 2020). The effectiveness of this repositioned approach should therefore be evaluated according to the transformation of the *mad'u's* worldview and behaviour, moving from negligence towards obedience to Allah, rather than by digital metrics such as audience size or online popularity. At the same time, *da'i* must exercise disciplined time management to avoid *faudhal waqti*, ensuring that social media is utilised purposefully in support of continuous spiritual guidance rather than becoming a source of distraction (Bahari & Faisal, 2011). Finally, the findings demonstrate that the Online *Al-dakwah al-fardiyyah* approach provides a practical mechanism for extending *dakwah* to communities that are often beyond the reach of conventional religious activities, including professionals and individuals who are reluctant to attend mosques or formal religious programmes (Asha'ari et al., 2012; Mokhtar, 2018). This repositioning reflects the adaptive nature of Islamic *dakwah*, comparable to the historical approach of the *Walisongo*, who contextualised their methods according to the social realities of their time (Saefulloh, 2012). Ultimately, the transition from physical presence to **relational presence** represents more than a technological adjustment; it signifies a conceptual shift in which meaningful interpersonal relationships, sustained spiritual mentoring and continuous digital engagement collectively contribute to the broader objective of *islah*, namely the development of a digital society grounded in sound *aqidah*, *akhlaq* and religious practice. See Table 4 and Figure 4.

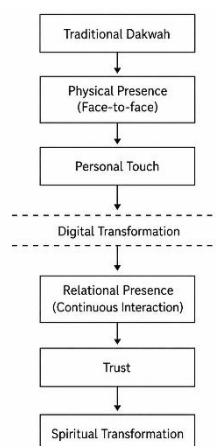


Figure 4. Repositioning *Dakwah Fardiyyah*

Source: Author's Own

Table 4. Evolution of *Dakwah Fardiyyah*

Traditional Era	Digital Era	Hybrid Era
Face-to-face	Online interaction	Relational Presence
Physical proximity	Virtual proximity	Spiritual proximity
Personal mentoring	Digital mentoring	Hybrid mentoring
Mosque	Social media	Integrated ecosystem
Local audience	Global audience	Personalised audience

Source: Author's Own

Digital Reach as a Supporting Mechanism

The findings indicate that digital technology, particularly the internet, should be understood not merely as a communication tool but as a *data space* that enables spiritual interaction beyond the limitations of physical presence (Saefulloh, 2012; Asha'ari et al., 2012). Although computer-mediated communication (CMC) lacks human *non-verbal cues*, it remains capable of cultivating a *sense of space* and a *sense of community* that supports meaningful spiritual engagement (Asha'ari et al., 2012). This finding demonstrates that the characteristics of *disembodiment*, where digital identity becomes detached from physical presence, provide opportunities for the *mad'u* to discuss personal concerns, spiritual struggles and questions of faith more openly than may be possible in conventional face-to-face settings. Consequently, technology functions as a catalyst for accelerating the initial stages of *al-ta'aruf* and *al-ta'aluf*, allowing interpersonal relationships to develop more rapidly and across wider geographical boundaries while reinforcing relational presence as the defining characteristic of contemporary *dakwah fardiyyah*. The findings further reveal that the integration of Salmon's *e-moderating* model with Ibrahim al-Dib's traditional *dakwah fardiyyah* framework establishes a systematic process of digital socialisation that strengthens spiritual development (Al-Dib, 2003; Asha'ari et al., 2012). Rather than serving solely as a channel for information delivery, technology acts as a facilitator that assists the *da'i* in correcting the *mad'u*'s worldview through interactive knowledge construction and continuous dialogue. Effective online socialisation enables the *da'i* to stimulate *al-iman* by delivering multimedia content that responds to the emotional and spiritual needs of the *mad'u*. These findings suggest that technology enhances, rather than replaces, the educational and tarbiyah-oriented philosophy of *dakwah fardiyyah*, allowing spiritual transformation to occur through progressive interaction within digital environments. Another significant finding concerns the accessibility of digital knowledge resources for strengthening *aqidah*. The internet functions as a vast digital library that provides immediate access to primary Islamic resources, including digital versions of the Qur'an, *al-Maktabah al-Shamilah* and multimedia materials for spiritual guidance (Saefulloh, 2012). This accessibility reinforces the *al-takwin* stage of *dakwah*, enabling the *mad'u* to deepen their understanding of Islam independently while remaining connected to the guidance of the *da'i* through platforms such as WhatsApp and Facebook (Asha'ari et al., 2012). The widespread availability of these digital resources extends the reach of *dakwah* to professionals with demanding schedules and individuals living in remote areas who have traditionally been difficult to engage through *dakwah ammah* conducted in mosques or formal religious institutions (Mokhtar, 2018). Accordingly, technology expands opportunities for continuous spiritual learning while preserving the personalised nature of *dakwah fardiyyah*. The findings also demonstrate that social media platforms, including Facebook and Instagram, provide mechanisms for sustaining intimate and continuous relationships through status updates, comments and interactive

discussions centred on religious themes (Saefulloh, 2012). These platforms facilitate ongoing communication that extends beyond one-off interactions, allowing the *da'i* to maintain regular contact with the *mad'u*. The effectiveness of this digital engagement, however, depends upon the application of *qaulan layyina*, whereby the *da'i* communicates with wisdom, compassion and gentleness in order to win the hearts of the *mad'u* rather than merely attracting online attention (Yakub, 2021). The success of such engagement should therefore be evaluated according to the transformation of attitudes and behaviour, reflecting the movement of the *mad'u* from negligence towards obedience to Allah through consistent and personalised digital guidance rather than through superficial indicators such as followers or online engagement metrics. The highest level of the hybrid *dakwah* framework is represented by digital mobilisation, where technology becomes a catalyst for encouraging the *mad'u* to internalise Islamic values and participate actively in both online and offline *dakwah* activities (Asha'ari et al., 2012). The findings suggest that proactive utilisation of the internet as a contemporary manifestation of *al-manhaj al-sirri* extends beyond changing perceptions to nurturing new generations of *dakwah* activists. This demonstrates that technology should be regarded as a *wasilah* rather than the objective of *dakwah*. Its effectiveness ultimately depends upon the spiritual integrity of the *da'i*, including sincerity (*ikhlas*), patience (*sabr*), exemplary conduct (*qudwah*) and disciplined time management (*tadmin al-waqt*), all of which determine whether technology functions as a genuine catalyst for spiritual engagement and contributes to the development of a digital society characterised by strong *aqidah*, *akhlaq* and religious practice (Nuh, 1993; Razak, 2019; Bahari & Faisal, 2011). See Table 5.

Table 5. Technology Functions in *Dakwah*

Technology Function	Dakwah Function	Spiritual Outcome
Internet	Knowledge access	Better understanding
WhatsApp	Mentoring	Continuous guidance
Facebook	Community	Sense of belonging
TikTok	Awareness	Initial engagement
AI	Personalisation	Adaptive learning
Digital Library	Self-learning	<i>Aqidah</i> strengthening

Source: Author's Own

Integrated Intellectual, Spiritual, Ethical, Relational and Digital Competencies

The findings suggest that effective digital *dakwah fardiyyah* is no longer a mono-dimensional undertaking but requires the integration of three complementary competencies: spiritual, relational and digital. Traditionally, *dakwah fardiyyah* relied primarily on *personal touch* established through physical presence and direct interpersonal interaction (Al-Dib, 2003; Bahari & Faisal, 2011). The digital environment, however, has repositioned this approach through relational presence, whereby the *da'i* employs digital technologies to sustain the Prophetic methodology of gradual spiritual transformation while remaining firmly anchored in an authentic relationship with Allah (Asha'ari et al., 2012; Nuh, 1993). The integration of these competencies ensures that digital *dakwah* does not become merely performative or technologically driven but continues to embody the *barakah nubuwwah* that enables genuine heart-to-heart transformation and sustained spiritual development (Ali, 2009). The findings further reveal that spiritual competency constitutes the fundamental anchor that protects the *da'i* from the ethical challenges of the digital environment. Previous studies have highlighted

the growing phenomenon of *ustaz segera* and celebrity preachers who prioritise popularity, audience engagement and online visibility over authentic spiritual guidance (Mokhtar et al., 2022). This discussion demonstrates that high levels of spiritual competency, reflected through *ikhlas*, *sabr* and *taqwa*, are essential in preventing *riya'* and preserving the sincerity of *dakwah* (Nuh, 1993; Albab, 2020). Furthermore, the digital identity created through *disembodiment* must remain consistent with the *da'i*'s actual character as a *qudwah*, ensuring that *habl min Allah* continues to underpin all forms of online engagement (Razak, 2019). These findings reinforce the view that technology should amplify spiritual authenticity rather than replace it. The relational dimension represents the bridge through which spiritual values are translated into meaningful digital engagement. The findings indicate that relational competency requires the *da'i* to master the traditional stages of *al-ta'aruf* and *al-ta'aluf*, which are reinterpreted within digital environments through continuous online socialisation and personalised interaction (Al-Dib, 2003; Asha'ari et al., 2012). Effective communication depends upon the use of *qaulan layyina*, empathy and genuine concern for the personal circumstances of the *mad'u*, allowing trust to develop progressively despite the absence of physical interaction (Yakub, 2021). This discussion further suggests that contemporary *da'i* should move beyond one-way broadcasting towards interactive dialogue, assuming the role of digital counsellors capable of understanding the psychological conditions, cultural backgrounds and emotional needs of their audiences (Asmaya, 2007; Ismail et al., 2020). Such relational competency transforms digital platforms from information channels into environments for sustained spiritual mentoring. The findings also identify digital competency as an essential requirement for implementing *dakwah* effectively within contemporary communication ecosystems. Digital competency extends beyond technical proficiency in using platforms such as TikTok, Facebook and WhatsApp; it requires the strategic application of digital tools to facilitate *islah* through interactive knowledge construction and the cultivation of a *sense of community* among believers (Saefulloh, 2012; Asha'ari et al., 2012). Understanding the characteristics of *cyberspace*, including *virtuality* and *spatiality*, enables the *da'i* to reach audiences who may be inaccessible through conventional religious institutions, particularly professionals and individuals reluctant to attend mosques (Mokhtar, 2018). The *e-moderating* model further provides a structured pathway for progressing from access and knowledge construction towards digital mobilisation, thereby strengthening both learning and spiritual engagement (Asha'ari et al., 2012). These findings demonstrate that digital competency is meaningful only when it facilitates authentic interaction rather than merely increasing online visibility. Collectively, these findings support the development of a Hybrid *Dakwah fardiyyah* Model that operationalises the integration of spiritual, relational and digital competencies. The proposed framework organises digital engagement into three hierarchical levels: dissemination, where digital platforms are utilised to communicate authentic Islamic teachings and correct misconceptions; participation, where interactive dialogue strengthens collective Muslim identity and meaningful interpersonal relationships; and mobilisation, where the *mad'u* progresses from virtual engagement towards active participation in *dakwah*, character development and Islamic community life (Asha'ari et al., 2012). This integrated model demonstrates that technology functions as a *wasilah* for spiritual transformation rather than an end in itself. By combining authentic spirituality, meaningful interpersonal relationships and strategic digital capability, the framework enables *dakwah* to remain adaptive to contemporary civilisation while preserving the timeless principles established by the *Salaf* and the Prophetic tradition (Nuh, 1993; Ali, 2009).

Towards a Hybrid *Dakwah fardiyyah* Framework

The third theme supports a Hybrid *Dakwah fardiyyah* Framework that synthesises Ibrahim al-Dib's seven stages of *dakwah fardiyyah* with Gilly Salmon's five-stage e-moderating model, creating a systematic pathway through which the *mad'u* progresses within a process of digital socialisation (Al-Dib, 2003; Asha'ari et al., 2012). This framework reinterprets the traditional stages of *at-ta'rif*, *at-takwin* and *at-tanfidh* within an online environment. In particular, Salmon's stages of Access and Motivation and Online Socialisation facilitate the implementation of *al-ta'aruf* by providing bridges between diverse cultural and social environments within cyberspace (Asha'ari et al., 2012). These findings demonstrate that the personal touch, which has always distinguished *dakwah fardiyyah*, is not diminished within digital environments but is instead sustained through relational presence, where continuous and meaningful interaction replaces dependence on physical proximity. The findings further indicate that the proposed framework operationalises digital interaction through three hierarchical stages: dissemination, participation and mobilisation (Asha'ari et al., 2012). At the dissemination stage (*at-ta'rif*), digital platforms provide a low-cost and high-reach medium for communicating authentic Islamic teachings and correcting misconceptions, functioning as a contemporary manifestation of *al-manhaj al-sirri* by reaching professionals and individuals who are reluctant to attend mosques or formal religious institutions (Mokhtar, 2018; Saefulloh, 2012). The participation stage (*at-takwin*) emphasises interactive dialogue that strengthens collective Muslim identity and a shared sense of responsibility through knowledge construction, where the *da'i* assumes the role of facilitator rather than lecturer. The mobilisation stage (*at-tanfidh*), regarded as the highest level of engagement, encourages the *mad'u* to internalise Islamic values and translate digital learning into real-life religious practice and active participation in *dakwah*. This progression illustrates that effective digital *dakwah* should ultimately produce behavioural transformation rather than merely increasing online exposure. Another significant finding concerns the repositioning of the *da'i* within the hybrid ecosystem. Rather than functioning solely as an orator, the *da'i* increasingly assumes the roles of e-moderator, counsellor and problem solver capable of guiding diverse digital communities (Ismail et al., 2020). This expanded responsibility requires the *da'i* to understand the psychological conditions, cultural backgrounds and communication preferences of digital audiences in order to provide appropriate spiritual guidance (Asmaya, 2007). At the same time, the effectiveness of this hybrid approach depends upon the *da'i's* spiritual integrity (*habl min Allah*) and the consistency of *qudwah*, ensuring that online communication accurately reflects personal conduct and religious commitment (Razak, 2019; Nuh, 1993). The findings further suggest that effective digital engagement requires disciplined management of *faudhal waqti*, enabling the *da'i* to utilise technology purposefully while avoiding excessive preoccupation with popularity, audience metrics or social media recognition (Bahari & Faisal, 2011; Mokhtar et al., 2022). The findings also highlight the strategic role of cyberspace as a virtual data space for *islah*. The distinctive characteristics of digital environments, including virtuality, spatiality, disembedding and disembodiment, enable Islamic guidance to transcend geographical limitations while supporting continuous interaction between the *da'i* and the *mad'u* (Asha'ari et al., 2012). This adaptive utilisation of technology closely resembles the historical strategy of the Walisongo, who employed the cultural media available during their era to communicate Islamic teachings effectively (Saefulloh, 2012). Furthermore, access to extensive digital resources, including online Islamic libraries and software such as al-Maktabah al-Shamilah, facilitates deeper intellectual engagement and continuous religious learning beyond the limitations of conventional religious settings (Saefulloh, 2012). These findings reinforce the

proposition that technology should function as a strategic *wasilah* that strengthens, rather than replaces, the educational and spiritual objectives of *dakwah fardiyyah*. Ultimately, the Hybrid *Dakwah fardiyyah* Framework positions social transformation (*islah*) as its principal objective. The framework seeks to guide individuals progressively from a state of negligence towards conscious obedience to Allah through systematic spiritual mentoring grounded in the principles of *dakwah fardiyyah* (Nuh, 1993; Albab, 2020). By integrating spiritual authenticity, interpersonal relationships and digital communication within a single conceptual framework, the model enables *dakwah* to remain adaptive, competitive and relevant within an increasingly information-rich society. More importantly, it provides a structured mechanism for developing a committed core community capable of sustaining strong *aqidah*, *akhlaq* and religious practice while responding effectively to contemporary ideological challenges, including secularism, liberalism and religious misinformation. Accordingly, the Hybrid *Dakwah fardiyyah* Framework offers a theoretical contribution that extends existing scholarship by demonstrating that digital technology should be viewed not merely as a communication medium but as an integrated ecosystem through which spiritual development, relational engagement and social transformation can be realised simultaneously (Al-Dib, 2003; Asha'ari et al., 2012). Conceptually, intellectual growth supplies verified knowledge and critical understanding; *ruhiyyah* anchors the process in *ikhlas*, *taqwa* and accountability to Allah; and *akhlaq* governs respectful, confidential and compassionate engagement. Relational competency translates these foundations into trust and personalised mentoring, and digital competency extends access and continuity. Their integration explains how broad online communication can remain directed towards individual spiritual formation rather than audience growth alone. In practice, Islamic organisations can apply the framework by using public social media content for initial dissemination, moving interested participants into moderated small groups for discussion, assigning trained mentors for confidential one-to-one follow-up, and arranging periodic face-to-face meetings when feasible. Progress can be reviewed through participation, consistency of communication, demonstrated understanding and translation of learning into religious practice or community service. *Da'i* training should combine Islamic knowledge, counselling and interpersonal communication, digital literacy, safeguarding, privacy and ethical content management. See Table 6.

Table 6. Three Competencies Matrix

Competency	Main Elements	Digital Application	Expected Impact
Spiritual	<i>Ikhlas, Taqwa, Qudwah</i>	Ethical online behaviour	Trust
Relational	<i>Al-Ta'aruf</i> , Empathy	Counselling, Mentoring	Engagement
Digital	Social Media, AI, CMC	Multimedia <i>Dakwah</i>	Outreach

Source: Author's Own

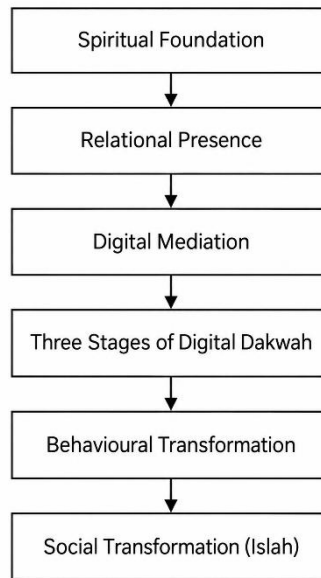


Figure 5. Hybrid *Dakwah fardiyyah* Framework

Source: Author's Own

Conclusion

This article has demonstrated that the essence of *dakwah fardiyyah* remains highly relevant despite the profound transformation of contemporary communication technologies. Rather than diminishing the Prophetic methodology, digital technology has expanded the possibilities for implementing *dakwah fardiyyah* through new forms of interpersonal engagement. The analysis indicates that the defining characteristic of *dakwah fardiyyah* is no longer determined by physical proximity but by the ability to establish relational presence, whereby continuous spiritual guidance, trust and meaningful interaction are sustained through digital platforms. Accordingly, technology should be understood as a *wasilah* that extends the reach of *dakwah* while preserving its primary objective of guiding the *mad'u* towards the pleasure of Allah. The findings further demonstrate that effective digital *dakwah* cannot rely solely on technological proficiency. Sustainable spiritual engagement requires the integration of three mutually reinforcing competencies: spiritual competency, which preserves sincerity (*ikhlas*), *taqwa* and *habl min Allah*; relational competency, which strengthens trust, empathy and continuous mentoring through *al-ta'aruf* and *al-ta'aluf*; and digital competency, which enables the strategic utilisation of digital platforms for knowledge construction, community development and behavioural transformation. This integrated perspective shifts the discourse on digital *dakwah* beyond technological adoption towards a more holistic understanding that balances spiritual authenticity with meaningful human relationships. The principal contribution of this study is the development of the Hybrid *Dakwah fardiyyah* Framework, which synthesises Ibrahim al-Dib's *dakwah fardiyyah* methodology with Salmon's *e-moderating* model into a coherent conceptual framework for contemporary Islamic communication. Unlike previous studies that primarily regard digital media as channels for disseminating religious content, this framework conceptualises digital technology as an integrated ecosystem that supports gradual spiritual development through dissemination, participation and mobilisation. In doing so, the framework extends existing scholarship by introducing relational presence as a central construct that bridges classical *dakwah fardiyyah* with contemporary digital communication.

From a practical perspective, the proposed framework offers guidance for Islamic institutions, religious organisations and contemporary *du'at* seeking to strengthen digital engagement without compromising the ethical and spiritual foundations of *dakwah*. It highlights the need for future *du'at* to develop balanced competencies encompassing Islamic scholarship, interpersonal communication, digital literacy and spiritual leadership. Such preparation is increasingly necessary in addressing contemporary challenges, including misinformation, superficial religious engagement and ideological polarisation within digital environments. As a conceptual study, this article provides a theoretical foundation rather than empirical validation. Future research should therefore examine the Hybrid *Dakwah fardiyyah* Framework through qualitative, quantitative or mixed method approaches across diverse digital platforms and sociocultural settings. Empirical investigation into the relationships between spiritual competency, relational presence and digital engagement would further strengthen the framework and contribute to the development of evidence-based models of Islamic communication. Such efforts would enrich the growing scholarship on digital religion while ensuring that *dakwah fardiyyah* continues to fulfil its timeless mission of nurturing individuals and communities through authentic spiritual transformation in an increasingly digital world.

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