

## The Role of Communication Psychology Strategies in Da'wah on Digital Media

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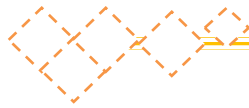
### ABSTRACT

*This study aims to analyze the role of communication psychology strategies in increasing the effectiveness of da'wah among modern societies characterized by digitalization, rationality, and value pluralism. The method employed is qualitative, based on a literature study, with a descriptive-analytical approach. Data were collected from various scientific literature sources in the fields of da'wah, communication psychology, and modern media, and then analyzed using content analysis techniques and source triangulation. The results showed that an understanding of psychological aspects such as perception, emotion, motivation, and cognitive-affective-behavioral barriers greatly determines the success of da'wah. Adaptive da'wah strategies, utilizing digital media, interpersonal approaches, and contextualized messages that address emotional aspects, have been proven to increase audience connectedness and acceptance. The conclusion of this study confirms that integrating communication psychology into da'wah strategy is essential for building a more empathetic, relevant, and transformative religious communication. This finding has an impact on the development of da'i competencies and da'wah approaches that are more in line with the characteristics of today's digital society.*

**Keywords:** Communication Psychology; Da'wah; Digital Media

### ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran strategi psikologi komunikasi dalam meningkatkan efektivitas dakwah di kalangan masyarakat modern yang ditandai dengan digitalisasi, rasionalitas, dan pluralisme nilai. Metode yang digunakan adalah kualitatif melalui studi pustaka, dengan pendekatan deskriptif-analitis. Data dikumpulkan dari berbagai literatur ilmiah bidang dakwah, psikologi komunikasi, dan media modern, kemudian dianalisis dengan teknik analisis isi dan triangulasi sumber. Hasil penelitian menunjukkan bahwa pemahaman terhadap aspek psikologis seperti persepsi, emosi, motivasi, dan hambatan kognitif-afektif-tingkah laku sangat menentukan keberhasilan dakwah. Strategi dakwah yang adaptif—melalui penggunaan media digital, pendekatan interpersonal, penguatan nilai universal, dan pesan yang kontekstual serta menyentuh aspek emosional—terbukti meningkatkan keterhubungan dan penerimaan audiens. Simpulan dari penelitian ini menegaskan bahwa integrasi psikologi



komunikasi ke dalam strategi dakwah sangat penting untuk membangun komunikasi religius yang lebih empatik, relevan, dan transformatif. Temuan ini berdampak pada pengembangan kompetensi da'i dan pendekatan dakwah yang lebih sesuai dengan karakteristik masyarakat digital masa kini.

**Kata Kunci: Psikologi Komunikasi; Dakwah; Media Digital**

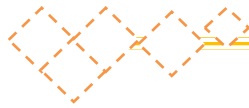
## INTRODUCTION

The advent of digital technology, including social media, online platforms, and modern communication tools, has revolutionized the way people interact, seek information, and convey messages. This transformation has created a new environment that demands that dakwah adapt to remain relevant and effective (Purwatiningsih et al., 2024). In this context, the human need for interpersonal interaction is no longer a secondary necessity but has become a primary one that determines an individual's success in achieving self-actualization (Ahyar et al., 2022). This phenomenon has had a broad impact on various aspects of life, including dakwah activities, which serve as a form of religious communication aimed at guiding society toward moral and spiritual values (Badrah Uyuni et al., 2023).

However, in practice, dakwah among modern societies faces complex challenges. Among the emerging challenges is the prevalence of unverified religious content, which has the potential to spread radical or extremist views. This condition can damage the image of religion and hinder efforts toward moderate and peace-promoting dakwah (Pratama & Annuha, 2024). In addition, the characteristics of digital society—being uncritical, rapidly changing, and exposed to diverse information—demand a communication approach that is not only persuasive but also attuned to the psychological aspects of its audience (Nurfitria & Arzam, 2022). Without an understanding of communication psychology, dakwah risks being ineffective or even rejected due to the inability to build an emotional connection, open-mindedness, and alignment of communication style with the audience's characteristics (Estuningtyas, 2021).

The relevance of communication psychology in dakwah becomes even more pronounced when confronted with the reality that modern society experiences different levels of stress, anxiety, and emotional needs compared to traditional communities (Aulianita, 2024). Dakwah that is insensitive to these aspects will struggle to create the desired behavioral change. Therefore, an adaptive approach to dakwah, grounded in psychological understanding, has become an urgent necessity to ensure that religious messages are well received and internalized (Muhsinah, 2024). Communication psychology offers a crucial perspective on how messages are constructed, delivered, received, and responded to by individuals or groups. Theories such as perception, motivation, attitude, and behavior change are highly relevant in the context of dakwah in the digital era (Ibnu Kasir & Syahrol Awali, 2024). By integrating the science of dakwah, communication psychology, and modern media studies, dakwah strategies can be formulated to more effectively reach the hearts and minds of society (Mardiana et al., 2024).

In this context, communication psychology strategies are crucial in designing an effective and influential approach to da'wah in digital media. Communication psychology not only helps da'i understand the psychological needs, ways of thinking, media preferences, and response patterns of digital audiences, but also becomes the basis for compiling da'wah

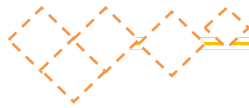


messages that are right on target and positively received (Choirin et al., 2024). Da'wah in the digital era can no longer rely on normative one-way communication patterns and monologues, but demands a dialogical approach that can build emotional connections, create a sense of closeness, and foster trust amid a flood of diverse information and opinions (Sukayat, 2023). Understanding aspects such as perceptions, motivations, attitudes, and group dynamics becomes very important to develop a da'wah narrative that is not only rational but also touches the affective side of the audience (Rif'at, 2023). Through the utilization of the principles of communication psychology, da'wah in digital media can be directed to be more adaptive to social and cultural contexts, communicative in its delivery style, and relevant to the realities of the daily lives of digital communities that are pluralistic, fast-changing, and highly influenced by the dynamics of emotions, images, and speed of response. Thus, communication psychology strategies are not just technical tools, but fundamental elements in shaping humanist, contextual, and sustainable da'wah (Pabbajah, 2024).

Some previous studies have examined the role of communication psychology in the context of da'wah, but there is still significant room for development. Research by Abdurrahman & Badruzaman (2023) emphasizes the importance of empathy in da'wah communication, but has not explored how the strategy is effectively applied in dynamic digital media. Meanwhile, a study by Ridwan (2022) found that persuasive communication style has a significant influence on the acceptance of da'wah messages; however, the study was limited to the rhetorical approach without considering the psychological aspects of the audience in depth. On the other hand, research by Sukayat (2023) shows that social media can be a strategic channel for da'wah; however, it has not integrated theories of communication psychology in formulating digital da'wah strategies that are oriented towards behavior change. These three studies demonstrate that although awareness of the importance of communication psychology in da'wah has begun to emerge, there is no approach that comprehensively integrates psychological aspects, communication strategies, and digital media dynamics. Therefore, this research is here to fill the void by formulating a communication psychology-based da'wah model that is adaptive to the characteristics of digital society, as well as applicable for da'wah actors in facing contemporary da'wah challenges.

Based on this background, this study aims to comprehensively examine the interrelationship between communication psychology and the effectiveness of dakwah in modern society, identify psychological barriers in the dakwah process, and formulate adaptive and applicable communication strategies that cater to the characteristics of a digital society. The results of this research are expected to contribute theoretically by developing a new framework in dakwah communication based on communication psychology, as well as provide practical recommendations for Da'i and religious communicators in optimizing the role of communication psychology to enhance the effectiveness of dakwah in the modern era.

This study employs a qualitative approach using the library research method. This approach was chosen to enable an in-depth exploration of theoretical concepts related to communication psychology, dakwah strategies, and the characteristics of modern society (Adlini et al., 2022). The subjects of this study are concepts in communication psychology and principles of contemporary dakwah, compiled from various scholarly sources, including research journals, academic books, and relevant articles in the fields of dakwah, psychology,



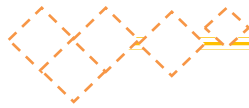
and communication. The research design employed is descriptive-analytical, aimed at systematically describing the relationship between the principles of communication psychology and the effectiveness of dakwah in the digital era, as well as analyzing the psychological challenges and barriers that arise in the dakwah communication process (Irhami et al., 2025). The data in this study were collected through a systematic literature review, which involved tracing various academic literature sources from trusted platforms, including nationally indexed journals, the Garuda portal, DOAJ, and Google Scholar. The selection of literature is made selectively based on the year of publication, which is still relevant, specifically within the last five years (2020-2025), and has a direct relationship with the theme of communication psychology and digital da'wah, and is available in full text (Rozali, 2022). Data analysis was conducted using content analysis techniques, which involved identifying themes, coding concepts, and in-depth interpretation of the literature's content to gain a comprehensive understanding. The synthesis approach was done thematically by grouping similar findings to find patterns, relationships between concepts, and research gaps that have not been widely discussed. Data validity was strengthened through source triangulation, which involved comparing results from various credible sources to ensure the accuracy and objectivity of the study's findings (Hidayati et al., 2024).

This study contributes to the field by integrating principles of communication psychology, such as empathy, credibility, message clarity, audience adaptation, and the balance of emotional and rational approaches, into a comprehensive digital da'wah communication model. Unlike previous studies that tend to emphasize rhetorical style, digital platform utilization, or psychological aspects separately, this study offers a holistic approach that bridges three important domains: psychological Theory, communication strategy, and digital media dynamics. As such, this research fills a conceptual and practical void by developing an adaptive and applicable da'wah framework, aiming to increase the effectiveness of da'wah in the digital era. This model is expected to deepen theoretical insights while supporting behavior change through psychology-based strategic communication that is relevant to the character of modern society.

## RESULTS AND DISCUSSION

### **The Interrelation between Communication Psychology and the Effectiveness of Da'wah in Digital Media**

Communication psychology is a branch of science that examines the mental processes that occur within individuals during communication, both as communicators and as recipients (Cahyo, 2021). Its primary focus is on how perception, emotion, cognition, and motivation influence the processes of sending and receiving messages. In the context of *dakwah*, communication psychology serves as a crucial foundation for understanding that conveying religious messages is not merely about transferring information, but also about how those messages are received, interpreted, and internalized by audiences with diverse psychological backgrounds. A preacher who understands the principles of communication psychology will be better equipped to manage audience responses, anticipate potential resistance, and build da'wah communication that is more dialogical and transformative (Malik Ibrahim et al., 2024).



The effectiveness of da'wah in the digital space is largely determined by the da'i's ability to understand the psychological dynamics of audiences who live in a fast, interactive, and distraction-filled information environment (Qaruty et al., 2024). The application of communication psychology principles, such as empathy, credibility, and message adaptation, is key in reaching audiences who are no longer just looking for religious information but also emotional relevance, social validation, and applicable spirituality. Unfortunately, most da'wah approaches are still one-way and normative, not fully adjusting to the critical mindset and personalization needs of digital audiences (Dharmajaya & Minangkabawi, 2024).

Empathy expressed through visual narratives, two-way engagement, and responsiveness to actual issues is more effective than conventional lectures. Credibility is no longer determined by formal status, but by content consistency, integrity in responding to criticism, and authenticity of online relationships. Message clarity also needs to adjust to limited attentional capacity, so da'wah must be packaged briefly but meaningfully, combining rationality and emotional touch in a format that is communicative and easy to process cognitively (Saleh, 2022).

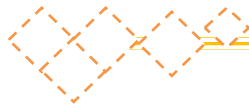
Thus, the relationship between communication psychology and da'wah is not merely conceptual, but operational. Understanding the perceptions, motivations, and preferences of digital audiences must be translated into a participatory, adaptive, and dialog-based da'wah communication strategy. When this approach is consistently applied, da'wah not only succeeds in transmitting religious messages but also facilitates more meaningful psychological and spiritual transformation in the lives of the audience (Muvid, 2023).

### **Psychological Challenges and Obstacles in the Da'wah Process**

In the process of da'wah in the digital era, psychological challenges arise alongside changes in the way people think and behave, as they become increasingly critical, individualistic, and selective in their reception of religious messages (Firdaus et al., 2025). Audiences are now more independent in choosing information, so da'i are required to compile messages that are not only normative, but also communicative, relevant, and contextual. This situation is complicated by the rapid flow of digital information, which can cause cognitive fatigue (information overload), resulting in da'wah messages often being marginalized. Therefore, a communication strategy is needed that combines message clarity with media appeal, so that the da'wah message remains legible amidst information competition (Fathi & Bukhori, 2025).

Another challenge arises from the dominance of secular values, relativism, and pluralism in modern society. When truth is considered relative and subjective, absolute da'wah messages often experience resistance (Fitri et al., 2024). In this context, da'i need to adopt an approach that is not dogmatic, but rather dialogic and inclusive, conveying religious values in a way that can bridge differences in perception without sacrificing the core teachings (Anggit Pamungkas, 2023). In addition, the dynamics of digital communication ethics are becoming increasingly significant. Unwise use of social media, such as emotional manipulation or the dissemination of false information, can lead to misunderstandings and even conflict. Thus, the





credibility and integrity of the da'i in delivering messages are the main prerequisites for the success of da'wah (Rubawati et al., 2024).

Psychologically, the obstacles to da'wah do not only come from the external environment, but also from the internal conditions of the audience (Wafa Ridwanulloh, 2023). These barriers can be classified into three main dimensions: cognitive (prejudice or information bias), affective (negative emotions towards religious symbols), and behavioral (passive rejection of religious practices). All three interact to shape the audience's response to the da'wah message. Therefore, understanding communication psychology becomes an important tool for da'i in identifying the mindset and emotional needs of the audience (Mushoffah, 2024). The synthesis between message content, media characteristics, and sensitivity to the psychological condition of the audience will determine the extent to which da'wah can touch the affective aspects and encourage sustainable behavioral transformation (Sarim Karimullah, 2023a).

#### **a. Cognitive barriers**

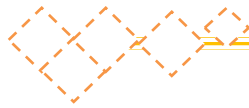
Cognitive barriers in proselytizing arise when audiences filter messages based on selective perceptual tendencies and preconceived biases. Individuals tend to accept information that reinforces their preconceived beliefs and reject information that contradicts them. In the context of da'wah, this causes some audiences to reject messages not because of the substance of the content, but because it does not align with the cognitive constructs they have built through experience, social environment, or past trauma (Indah Siti Romadhonah & Malik Ibrahim, 2023).

An important synthesis in this case is that da'i needs to anticipate this bias not by emphasizing authority, but by reframing the da'wah message so that it can pass through the perception filter (Zikrillah & Nurhidayah, 2021). The use of a dialogical communicative approach, flexible and empathetic presentation of messages, and the use of narratives that avoid ideological confrontation are strategic steps to penetrate rigid cognitive barriers. Da'wah that understands how perception works will be better able to adjust the message without losing the substance of the Islamic values it carries (Fegita et al., 2025).

#### **b. Affective barriers**

Affective barriers in da'wah often go unnoticed because they stem from unhealed emotional wounds. Resistance to da'wah messages is often not based on the logic of the content, but on subjective experiences that create a sense of discomfort, anger, or alienation from religious institutions (Wahidah, 2022). This resistance is not always conscious and is often more emotional than rational. In this context, resistance arises not because the message is irrelevant, but because negative emotions have first formed an inner wall that rejects any message associated with the source (Nasrullah, 2024).

An important insight to highlight is that an empathic approach is the primary foundation for overcoming this affective barrier. Successful preaching is not just rational, but one that can create an emotionally safe space for the mad'u (Chillyness & Zuhriyah, 2025). This can be done



through an inclusive approach. This can be done through an inclusive approach, a soothing narrative, and a non-judgmental attitude. When a da'i can present a healing da'wah experience, not patronizing, then the emotional recovery process can occur, and the door to receiving messages becomes more open (Rubawati et al., 2024).

### **c. Behavioral barriers**

Behavioral barriers in da'wah communication are closely related to the dominance of digital media in everyday life. Interaction patterns that shift from physical to virtual spaces make social engagement more superficial and fragmented (Kahfi, 2024). Many individuals now spend more time in the digital world, through gadgets and social media platforms, than in direct social interactions. As a result, da'wah that relies on conventional approaches is often unable to reach audiences who have become accustomed to instant, visual, and multitasking communication patterns (Roslan et al., 2025).

The synthesis of this phenomenon reveals that the challenge of da'wah extends beyond lifestyle changes to the patterns of information consumption shaped by digital media. Effective da'wah must be able to adapt to the digital ecosystem, namely by compiling content that is not only informative but also emotionally relevant and time-efficient (Muzayanah et al., 2025). Micro-content-based approaches, digital storytelling, and online interactivity are a form of response to this behavioral barrier. When da'wah messages are presented in a format and rhythm that suits the digital habits of the audience, the da'wah space becomes more inclusive and functional amidst the limitations of participatory behavior in the digital era (Effendi, 2024).

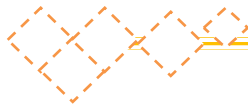
## **Adaptive Da'wah Strategy Based on Communication Psychology**

To answer the psychological challenges faced in contemporary da'wah, a da'wah strategy is needed that is not only technically adaptive but also integrally based on the principles of communication psychology. This strategy must incorporate an understanding of audience behavior, emotional dynamics, and social structures that are constantly changing due to digitalization and globalization of values (Rahmawati et al., 2024). Among the strategies that can be used are:

### **a. The Use of Digital Media as a Psychosocial Space**

Digital media in the context of da'wah not only functions as a means of disseminating messages, but also as a psychosocial space where meaningful interactions between da'i and audiences occur (Muhsinah, 2024). In the digital native era, the success of religious communication is highly dependent on the da'i's ability to build emotional closeness through an approach that is adaptive to digital culture (Nurafifah, 2023). The choice of interesting visual formats, the use of short touching narratives, and a communicative and inclusive language style, becomes a medium to present da'wah that is not only informative, but also touches the affective and existential sides of the audience (Ibnu Kasir & Syahrol Awali, 2024).

More than just one-way communication, digital media must be viewed as an arena for



spiritual dialogue and collaboration. Audiences are no longer passive listeners, but active actors who shape the dynamics of da'wah through comments, discussions, and reinterpretations (Muhammad Hanif, 2023). By opening up space for two-way interaction, providing content relevant to real-life experiences, and responding empathetically to audience needs and questions, da'i creates a more participatory and contextual da'wah ecosystem. This approach reflects da'wah that is not only technically communicative, but also relational and psychosocially transformative (Nurfitria & Arzam, 2022).

#### **b. Interpersonal Approach in the Digital Age**

Besides the use of digital media, adaptive da'wah communication strategies also include interpersonal approaches that remain relevant even in the digital age. Preachers need to ensure that da'wah communication is not only monologic but also dialogic, allowing audiences to participate in discussions and learning. This can be done through various platforms such as webinars, live streaming, or online discussion forums, which provide space for audiences to ask questions, share views, and get further clarification on the da'wah message conveyed (Yunus et al., 2024).

This interpersonal approach is crucial, as one of the primary challenges in proselytizing in modern society is the growing sense of alienation and social fragmentation, which often occurs in the digital realm. Many individuals feel lonely or isolated despite being virtually connected to many people (Ajmain, 2023). In this context, the preacher needs to strengthen personal relationships with the audience through more empathetic communication, attentive listening, and providing constructive responses to the problems the audience faces. This approach not only enhances the effectiveness of da'wah but also fosters a more profound sense of connection between the preacher and the audience (Aulianita, 2024).

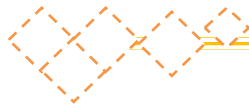
#### **c. Internalization of Universal Values**

Dawah strategies amid the plurality of values must be able to cross the barriers of identity and differences in beliefs. The internalization of universal values, such as justice, care, and tolerance, is the entry point to building inclusive communication. This approach is not a theological compromise, but rather an affirmation that Islam has cross-cultural values that are in line with universal humanitarian principles (Muvid, 2023). This synthesis is important so that da'wah is not trapped in message exclusivism. When da'wah values are communicated in a humanistic and relevant manner, addressing social reality, affective resistance from skeptical groups can be reduced. Da'i are required to present the friendly face of Islam, not only through content, but through the way of delivering and responding to the diversity of the audience (Rahmadi Agus Setiawan, 2024).

#### **d. Contextual and Relevant Messaging**

It is also important to compile da'wah messages that are not only theoretical or normative but also contextual and relevant to ongoing social conditions. A strong narrative does not simply contain the right message, but must be wrapped in a structure that touches the affective and cognitive sides of the audience (Chalim et al., 2025). A contextual storytelling approach is a crucial strategy for delivering da'wah messages that are neither patronizing nor





distant, but instead build empathy and emotional closeness. True stories, transformation experiences, or touching daily narratives have a higher suggestion power than normative lectures (Estuningtyas, 2021).

Proper and contextually appropriate delivery of these messages will make da'wah more effective, as the audience will feel that the message is not just talking about things that are far away from their lives, but also providing direction that can help them face the real challenges that surround them (Kamaruzzaman, 2023). This approach yields a new insight: successful da'wah is not measured by the number of verses or arguments quoted, but by how deeply the message inspires the audience's awareness of change. Therefore, da'i must be able to select relevant narratives, frame messages symbolically, and insert positive emotions that can strengthen the message's transformative power (Fadhilah et al., 2024).

#### **e. Audience Psychographic Segmentation**

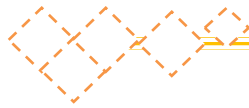
Understanding your audience is not just about recognizing their age and gender, but also about exploring their motivations, life values, and emotional state (Sari, 2023). Psychographic segmentation allows da'i to craft more personalized and relevant da'wah messages. For example, urban youth tend to respond to aspirational and visual messages, while professionals value a pragmatic and rational approach (Briandana et al., 2020). A psychography-based approach opens up room for innovation in message design, media used, and choice of communication style (Falihah, 2025). This insight emphasizes that one message cannot effectively target everyone. Therefore, the flexibility of strategy and the ability to understand the inner needs of the audience are the primary keys to the success of da'wah aimed at promoting psychological and behavioral changes (Nasrullah, 2024).

By synergizing these five strategies, da'wah is not only an instrument for conveying religious values, but also a holistic, transformative, and empathic process of meaning formation (Muhammad Hanif, 2023). The communication psychology approach makes da'wah more humane because it takes into account the context of emotions, thoughts, and audience behavior. This transformation from instructive da'wah to dialogic-empathic da'wah is the answer to the challenges of religious communication in the era of a plural, critical, and autonomous digital society (Putri et al., 2024).

### **Implications of Communication Psychology in Preaching on the Digital Media**

#### **a. Implications for Understanding Da'wah**

This research makes it clear that an understanding of da'wah in the digital era cannot be separated from the field of communication psychology. Modern society, which is critical, selective, and rational in its reception of information, demands a da'wah approach that considers the workings of perception, cognitive processes, and emotional responses of the audience. Therefore, it is not enough for the da'wah message to be normatively correct. However, it must be able to touch the affective aspects and be relevant to the psychosocial conditions of Mad'u. Communication psychology provides an understanding that each individual has a different



frame of mind and background experience in interpreting messages, so the da'wah approach needs to be based on awareness of the diversity of perceptions (Briandana et al., 2020).

Additionally, Da'i must consider factors such as mental readiness, cognitive fatigue, and emotional resistance when designing da'wah messages. Ignoring these aspects risks making religious messages not only ignored but also psychologically rejected. The relevance of the message to the existential needs of the audience, the connection to social reality, and the use of communicative language are part of the effort to make da'wah a space for spiritual transformation. Thus, da'wah is not only seen as the task of conveying religious truths, but also as a psychological process in fostering a comprehensive awareness of faith (Nurhaidah et al., 2025).

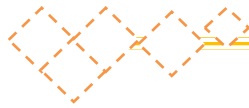
### **b. Implications for Da'wah Communication Strategy**

Da'wah communication strategies can no longer rely solely on a one-way, verbalistic approach. In the context of a digital society that is exposed to massive information, the success of a da'wah strategy depends on the ability of a Da'i to build personal credibility, compose messages that arouse emotions, and convey teachings in a persuasive but not patronizing way. The storytelling technique becomes very effective because it combines rational and emotional aspects in a narrative that is easily understood and remembered by the audience. This aligns with principles in communication psychology that emphasize the importance of narrative persuasion and emotional framing in capturing attention and reinforcing messages (Taufikin, 2025).

Equally important, da'wah strategies need to be designed in a participatory manner, by opening up space for the audience to get involved through discussion forums, question-and-answer sessions, or interactive polls. This approach enhances the sense of ownership of the discussed values and strengthens the emotional connection between the Da'i and Mad'u. According to social psychology, dialogic and equal interaction can reduce resistance and increase openness to messages. Therefore, da'wah that is packaged interactively and oriented to the psychological experience of the audience will be much more effective in shaping understanding and sustainably changing religious attitudes (Rafiq, 2024).

### **c. Implications for Da'i Competency Development**

Da'i's competence in the digital era is no longer sufficient to rely solely on the capacity of religious knowledge; it also requires communication literacy and an understanding of audience psychology. In the context of a heterogeneous digital society, a Da'i must be able to adapt their communication style to the social background, age, and intensity of media use of their audience. This requires skills in reading body language through visual media, crafting empathy-driven narratives, and managing messages with emotional sensitivity. The ability to build empathy, understand the psychological needs of the audience, read nonverbal cues, and manage emotions are key elements in effective da'wah. Armed with these competencies, Da'i can deliver religious messages that are more relevant and heartfelt, by the values, contexts, and expectations of diverse audiences (Siti Zaida Hanum et al., 2023).



Psychological communication competency training for Da'i is important so that they can recognize communication barriers such as ideological prejudice, information fatigue, or religious trauma. Techniques such as affirmative approaches, the healthy use of humor, and embracing inclusive language will help Da'i reach audiences more effectively. These competencies enable Da'i to be agents of spiritual change who not only convey the truth but also heal, motivate, and shape religious consciousness holistically in the digital space (Mushoffah, 2024).

#### **d. Implications for Da'wah Media**

Digital media has become the main arena for da'wah today, but its selection must be based on a psychological understanding of media characteristics and user behavior. Dawah content delivered through short videos, podcasts, or reels has a high absorption rate because it aligns with the information consumption preferences of modern society. Within the framework of media psychology, the utilization of framing, priming, and agenda-setting theories is crucial for indirectly and effectively influencing the audience's mindset and decision-making (Muhammad Alifuddin et al., 2022).

For this reason, digital da'wah strategies must be directed towards creating content that is easily accessible, concise, engaging, and emotionally relevant to the user's reality. Interactive content that addresses everyday issues and presents religious solutions in down-to-earth language will foster higher engagement. This approach enables the formation of a digital da'wah community that is not only a consumer of content but also actively involved in fostering a healthy and inclusive religious discourse (Sikumbang et al., 2024).

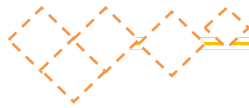
#### **e. Implications for the Relationship between Da'i and Mad'u**

The relationship between Da'i and Mad'u in digital media cannot be established through a single authority, but rather through a communicative, empathetic, and equal relationship. Communication psychology emphasizes the importance of building emotional bonds, trust, and closeness between individuals, allowing messages to be received without resistance. Da'wah communication models based on domination and uniformity of values are counterproductive in a digital ecosystem that highly values autonomy of thought and freedom of expression (Sarim Karimullah, 2023b).

Da'i need to adopt a relational communication approach, where they are present as spiritual friends who accompany, not just preachers who demand obedience. Through personal and dialogical interactions, Da'i can better understand the psychological needs of Mad'u and deliver messages that are emotionally and existentially relevant. Relationships built in a humanist and participatory manner will increase the effectiveness of the da'wah message while strengthening the Da'i's position as an inspirational figure in the digital space (Mahfud et al., 2022).

## **CONCLUSION**

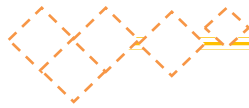
This study confirms the strategic relevance of integrating communication psychology into The Role of Communication Psychology Strategies in Da'wah on Digital Media  
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da'wah efforts in responding to the dynamics of religious communication in an era characterized by digital saturation, rational discourse, and social diversity. By paying attention to the cognitive, emotional, and behavioral tendencies of the audience (mad'u), da'wah can move beyond the one-way normative transmission and evolve into a more dialogic and responsive process. The novelty of this research lies in the construction of a theoretical framework that positions da'wah not only as content delivery but as a process of psychological engagement shaped by the media context and audience perceptions. This contribution enriches the scientific discourse on contemporary da'wah and offers practical insights for da'is to design more relevant and context-sensitive strategies. Nonetheless, this research remains limited to the conceptual and literature scope, lacking empirical validation. Future research is encouraged to conduct qualitative field research, such as interviews or focus groups with mad'u, to evaluate how psychological communication strategies are perceived and responded to in digital da'wah practices.

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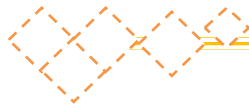
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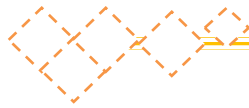
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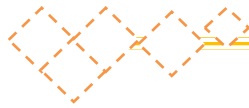




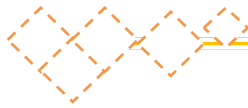
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