The Da'wah Method of Jamaah Tabligh in Contemporary Strategy: Insight from a Review

Zamri Bin Hashim, Abd Hadi Bin Borham[*] & Mohamad Marzuqi Bin Abdul Rahim

Department of Islamic Studies, Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, 35900 Tanjung Malim, Perak, Malaysia
[*]Corresponding Author Email: abdhadi.borham@fsk.upsi.edu.my

Abstract

This review explores the evolving da'wah (Islamic missionary) methodology of Jamaah Tabligh (JT) in response to contemporary social, technological, and ideological challenges. Rooted in six core principles is *kalimah shahadah*, salah, *'ilm,* and *zikr, ikram al-Muslim*, *ikhlas al-niyyat*, and da'wah Jamaah Tabligh's traditional methods, such as *khuruj fi sabilillah*, *jaulah*, *bayan*, and *self-islah,* continue to shape its outreach strategy globally. However, modern realities have prompted adaptive responses, including the integration of digital platforms, rational approaches, and efforts to counter radicalism. This review draws upon scholarly publications from 2000 to 2025, focusing on how Jamaah Tabligh maintains authenticity while engaging with tools like social media, navigating cyberculture, and addressing misinformation. Through a critical evaluation of the literature and comparison with AI-generated outputs from large language models (LLMs), this paper analyzes the relevance and academic utility of emerging tools in da'wah studies. While LLMs offer accessible thematic overviews, their outputs often lack citation precision and contextual depth, thus requiring human oversight. The review highlights the challenges Jamaah Tabligh faces, such as inter-community friction, the need for *da'i* competence, and maintaining theological integrity. Contemporary strategies, such as promoting moderation, cultural sensitivity, and interfaith dialogue, reflect the Jamaah Tabligh's attempts to remain relevant in pluralistic societies. Spiritual elements such as self-purification and moral development remain central. This study concludes that Jamaah Tabligh's da'wah methodology represents a dynamic interplay between tradition and innovation, with digital transformation offering both opportunities and limitations. Future research should investigate the long-term impact of Jamaah Tabligh on shaping modern Islamic identity and engagement.

Keywords: Jamaah Tabligh, Da'wah Methodology, Digital Da'wah, Contemporary Strategy

Introduction

The *da'wah* method of Jamaah Tabligh (JT) has undergone a significant transformation in the twenty-first century, reflecting the tension between the continuity of tradition and adaptation to modern realities. Originating from the reformist impulse of Maulana Muhammad Ilyas al-Kandhlawi in early twentieth-century India, JT was established as a movement emphasizing personal reform, community revival, and da'wah outreach grounded in the lived practice of Islam. Its six foundational principles, *kalimah shahadah* (declaration of faith), *salah* (prayer), *'ilm* and *zikr* (knowledge and remembrance of Allah), *ikram al-Muslim* (respect for fellow Muslims), *ikhlas al-niyyah* (sincerity of intention), and *da'wah* (inviting others to Allah) continue to serve as the theological and ethical backbone of its activities (Lone, 2021). These principles manifest through structured practices such as *khuruj fi sabilillah* (preaching journeys), *jaulah* (local visitation), *bayan* (religious discourse), and *self-islah* (personal reform), which together form the hallmark of JT's movement system.

Despite this continuity, JT's *da'wah* today faces a complex landscape shaped by globalization, digital transformation, urban migration, and ideological pluralism. As societies become increasingly interconnected, Muslims worldwide encounter new ethical, cultural, and epistemological challenges. These shifts have prompted JT to navigate how to sustain its apolitical and spiritual orientation while responding to the demands of a hyper-connected, digitally mediated public sphere. The present review, therefore, explores how JT integrates traditional *da'wah* elements with contemporary strategies, particularly digital platforms, rational approaches, and cross-cultural engagement, without compromising its theological authenticity (Hasanah et al., 2025; Susanto et al., 2025).

Recent empirical studies found that the JT's contemporary transformation is neither abrupt nor radical, but rather a process of pragmatic adaptation. Fery and Nurkholis (2024) demonstrate how digital media, especially *YouTube* and *Instagram*, have become important channels for disseminating *bayan* and *ta'lim* sessions, expanding JT's outreach beyond the physical mosque or *markaz*. Muna Hajar et al. (2025) report an increase in youth participation in digital religious content, which aligns with JT's emphasis on simplicity, sincerity, and moral improvement. Hasibuan et al. (2025) further illustrate that JT's engagement in plural societies, such as Indonesia and Malaysia, promotes intercultural understanding and contributes to religious moderation (*wasatiyyah*), even without adopting overtly political discourse. Meanwhile, Susanto et al. (2025) and Hamdi (2022) highlight JT's continuing struggle to balance internal spiritual discipline with external visibility in a world dominated by media consumption and secular values. Collectively, these studies portray JT as a movement that navigates the interplay between spiritual purity and social engagement, tradition and technology, and privacy and publicity.

The objectives and scope of this review are threefold. First, it aims to synthesize contemporary literature on the *da'wah* methodology of Jamaah Tabligh, focusing on its structural and ideological adaptations from 2000 to 2025. Second, it examines how technological and sociocultural shifts, especially the rise of digital platforms, artificial intelligence (AI), and globalized information networks, have influenced JT's *da'wah* practices. Third, it evaluates the implications of these adaptations for maintaining JT's theological integrity, spiritual ethos, and social relevance. The study deliberately limits its scope to post-2000 scholarship to capture the movement's evolution in the digital era, including the post-

COVID-19 transition that redefined religious gatherings and virtual community life (Saipul Hamdi, 2022).

By focusing on this specific period, the review contributes to an understanding of how JT rearticulates its movement identity in the face of modernity, examining its strengths, challenges, and potential trajectories within the context of Islamic revivalism and global *da'wah* dynamics. The theoretical foundation of this study is rooted in the social communication framework of *da'wah*, which views religious propagation as a dialogical, participatory process embedded within social interaction and cultural context (Wan Yusof 2012; Hassan, 2019). Within this framework, *da'wah* is not merely the transmission of religious doctrines but a communicative practice that shapes identities, norms, and collective consciousness. Complementary to this is the phenomenological perspective that views *da'wah* as an experiential form of religious embodiment, emphasizing the internal transformation of both preacher (*da'i*) and recipient (*mad'u*) (Hamdi, 2022). Through these perspectives, JT's consistent on personal piety, spiritual discipline, and moral self-reform reflects a phenomenology of faith and practice, a lived engagement.

Furthermore, the principle of *wasatiyyah* (moderation) serves as a guiding conceptual pillar. As articulated by Subchi et al. (2022), religious moderation underpins Muslim responses to radicalism and intolerance, offering a balanced orientation between conservatism and progressivism. JT's ethos naturally aligns with this principle, emphasizing humility, patience, and the avoidance of polemics. This theoretical grounding enables the present review to situate JT not only as a movement group entity but as a social movement of moral reconstruction, responding to the pressures of pluralism, modernity, and digital mediation. The contemporary *da'wah* of Jamaah Tabligh, therefore, represents an intersection of spirituality and strategy. On one hand, it retains the simplicity and inward orientation that define its classical roots; on the other, it engages cautiously with modern communication systems and digital outreach. This duality between continuity and innovation has become central to JT's survival and global influence. By integrating both traditional and modern elements, JT exemplifies what scholars describe as pragmatic conservatism: the ability to uphold doctrinal fidelity while adapting form and medium to contemporary needs (Hasanah et al., 2025).

Ultimately, this review contributes to the broader discourse on Islamic da'wah methodology by mapping the adaptive evolution of JT, situating it within global debates on religious authenticity, technology, and transnationalism. It argues that JT's evolving *da'wah* framework embodies a dynamic negotiation between preservation and transformation, a living testament to how Islamic movements can navigate the digital age without forfeiting their spiritual and theological essence.

Adaptation to Modern Challenges:
Contemporary da'wah faces complex challenges, both internal and external, due to modernization. These challenges include moral and ethical vulnerabilities arising from entertainment, tourism, and the arts (Susanto, D. et al., 2025). To address these, da'wah methods are adapted by:

- Utilizing Digital Technology: Integrating social media and digital platforms to reach a broader and more diverse audience (Umdatul Hasanah, 2025; Fery & Nurkholis, 2024; Muna Hajar, 2025; Martin Slama, 2018).
- Addressing Radicalism: Understanding the causes of radicalism, including social, economic, political, religious, and psychological factors. The internet's role in spreading radicalism is also acknowledged (Jaafar, 2020).
- Employing Rational Approaches: The JT uses da'wah methods from the Qur'an to invite people to reflect on and understand the message of Islam (Muadz et al., 2024).

Digital Da'wah
The transformation of da'wah methods in the social media era is significant (Fery & Nurkholis, 2024). Digital platforms, such as Instagram, YouTube, and Facebook, are utilized to convey religious messages and expand the reach of da'wah (Fery & Nurkholis, 2024; Martin Slama, 2018). This shift involves:
- The commodification of da'wah: Religious content serves not only to spread Islamic values but also as a commodity (Martin Slama, 2018).
- Navigating cyberculture: Understanding and adapting to the virtual space of cyberculture, where interactions occur through forums, newsgroups, and chats (Muna Hajar, 2025).
- Addressing disinformation: Overcoming digital challenges such as disinformation, the digital divide, and the need for technical skills in content creation (Umdatul Hasanah, 2025).

Challenges and Considerations. Despite its widespread reach, Jamaah Tabligh faces challenges and criticisms:
- Potential for Friction: Friction can arise between Jamaah Tabligh's Da'i and local communities due to differing interpretations and practices (Umdatul Hasanah, 2025).
- Need for Competence: Da'i must possess the necessary competence to effectively communicate the message of Islam (Umdatul Hasanah, 2025).
- Maintaining Authenticity: Balancing the use of modern methods with the core principles of Jamaah Tabligh to avoid diluting its message (Dudy Imanuddin, 2020).

Contemporary strategies include:
- Cultural Sensitivity: Adapting the message to suit the local context and avoid horizontal conflict, especially in minority communities (Hasibuan et al., 2025).
- Religious Moderation: Promoting religious moderation to counter radical and intolerant views (Subchi et al., 2022).
- Interfaith Dialogue: Engaging in dialogue with other religions to promote understanding and reduce conflict (Wan Sabri, 2012).

The role of spirituality plays a crucial role in the Tabligh Jamaah's da'wah:
- Self-Purification: Emphasizing self-purification through religious practice (Naveed, 2025).
- Moralistic Values: Promoting moralistic values in religious institutions for social development (Sudirman, 2023).

The da'wah method of Jamaah Tabligh in contemporary times requires a balance between traditional principles and modern adaptations (Andrian, 2019). Utilizing digital platforms, addressing radicalism, and promoting religious moderation are key strategies (Umdatul

Hasanah, 2025, and Subchi et al., 2022). By focusing on spirituality and cultural sensitivity, Jamaah Tabligh can continue to play a significant role in spreading the message of Islam in the modern world (Naveed, 2025; Hasibuan et al., 2025).

Methods

This study adopts a mini-review design to synthesize scholarly literature on the *daʿwah* methodology of Jamaah Tabligh (JT) in the context of twenty-first-century social and technological transformations (Grant & Booth, 2009; Snyder, 2019). The approach was chosen for its suitability in mapping thematic developments within a specific research domain, identifying conceptual trends, and highlighting areas for further exploration. Unlike systematic reviews that prioritize exhaustive coverage of all available literature, the mini-review format allows for a focused yet comprehensive analysis of works most relevant to the research objectives (Paré & Kitsiou, 2017).

A structured search was conducted between January and March 2025 across multiple academic databases, including Scopus, Web of Science, Google Scholar, and selected regional repositories such as MyJurnal and ASEAN Citation Index. Search terms were designed to capture both the movement's identity and its evolving practices. These included combinations of "daʿwah" or "Islamic preaching" or "religious outreach" or "Jamaah Tabligh" or "Tablighi Jamaat" or "method" or "approach" or "strategy" or "digital" or "technology" or "social media" or "contemporary" or "modern" or "twenty-first century"

Inclusion Criteria

This mini-review critically evaluates recent advancements in *"The Da'wah Method of Jamaah Tabligh in Contemporary Times,"* with an emphasis on the emerging role of structured outreach mechanisms**,** such as *khuruj fi sabilillah*, *bayan*, and *ta'lim wa ta'allum,* in diverse sociocultural contexts. To ensure the relevance and quality of studies, the following criteria were applied:

1. **Topical Relevance**: Publications must directly address **Jamaah Tabligh's da'wah methodology**, including its core practices, ideological principles, or transformations in contemporary settings. This study, which focuses on **the implementation, reception, and adaptation** of Jamaah Tabligh's da'wah method across local and global Muslim communities, was prioritized.
2. **Publication Period**: Literature published between **2000 and 2025** was included to reflect the **contemporary relevance** and capture shifts in the movement's methods following globalization and the COVID-19 pandemic.
3. **Language:** Only sources in **English and Malay** were considered to accommodate regional and international perspectives, particularly within **Southeast Asia and South Asia,** where the Jamaah Tabligh movement is most active.
4. **Types of Sources: Reviewed journal articles, academic theses, scholarly books**, and **conference proceedings** were included to ensure intellectual rigor. High-quality **grey literature**, including institutional reports from Islamic research centers, was selectively considered when offering unique insights.
5. **Methodological Approach**: Studies employing **qualitative, ethnographic, historical, or mixed methods** that contribute to a conceptual understanding of da'wah practices.

Research from the **critical reflections**, **case studies**, or **comparative analyses** of Jamaah Tabligh's strategies was favored.

6. **Thematic Scope**: Included works must engage with one or more of the following key themes:

▪ **Core *da'wah* mechanisms** (such as *khuruj, bayan, ta'lim*)
▪ **Organizational philosophy and leadership influence**
▪ **Responses to sociopolitical or technological changes**
▪ **Impact on Muslim identity, religious revivalism**

By applying these criteria, the review integrates relevant scholarship to illuminate the conceptual and practical significance of Jamaah Tabligh's da'wah in evolving contexts while also identifying gaps for future research on this enduring and influential Islamic missionary movement.

Exclusion Criteria
To maintain analytical clarity and ensure relevance to the stated objectives, this article follows the exclusion criteria:

1. **Irrelevant Focus:** Studies that discuss **general Islamic da'wah movements** without specific reference to **Jamaah Tabligh.** Publications focusing solely on **theological debates** or **sectarian controversies** unrelated to **da'wah methodology**.

2. **Historical Studies:** Works that focus exclusively on the **historical emergence** of Jamaah Tabligh **prior to the year 2000** are directly linked to **contemporary transformations** in its da'wah approach.

3. **Anecdotal sources, including blog** posts, informal commentaries, and **non-academic sources without verification,** often lack methodological rigor and scholarly value.

4. **Language Limitation**: Studies published in **languages other than English or Malay** were excluded due to accessibility constraints and translation limitations.

5. **Duplicate Publications:** Duplicate data from the same authors across multiple publications or republished studies without significant additional findings.

6. **Non-Islamic Comparative Movements:** Comparative studies involving **non-Islamic missionary movements,** unless they directly analyze Jamaah Tabligh's methods in relation to them.

7. **Outdated Conceptual Models:** Frameworks or models that are no longer applicable in **contemporary socio-political contexts,** especially those not aligned with **post-2000 realities,** such as digital communication, urban mobility, and pandemic-related challenges.
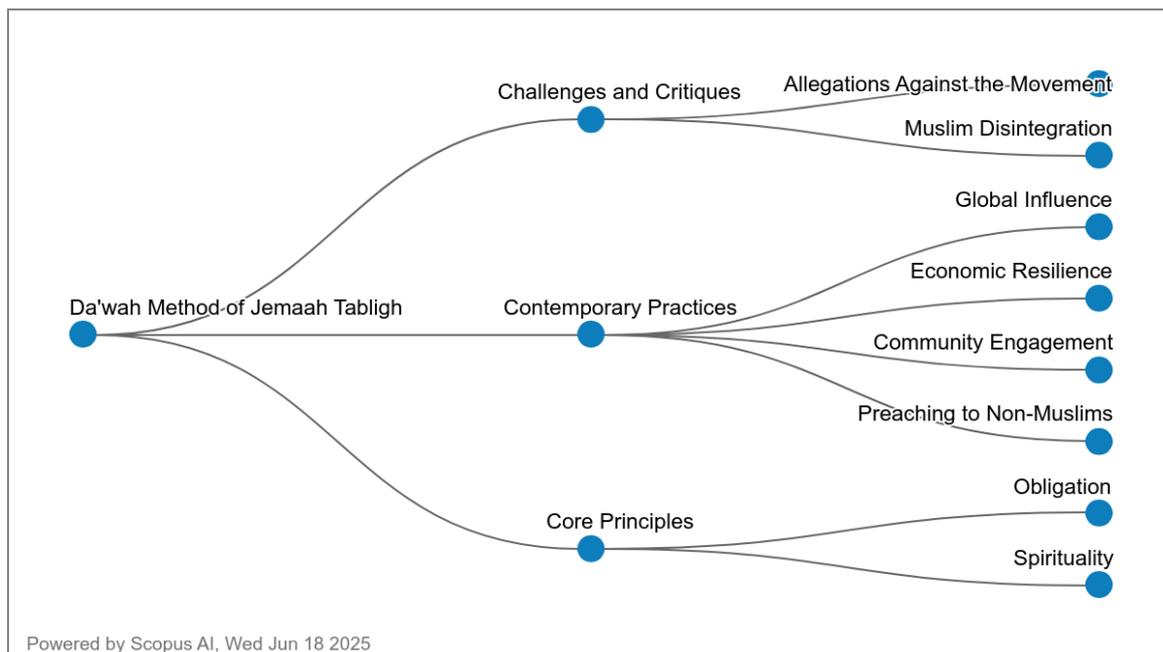
Figure 1: A General Overview of the Da'wah Method of Jemaah Tabligh by using Scopus AI

This conceptual map illustrates the da'wah method of Jamaah Tabligh in contemporary times through four key dimensions: challenges and critiques, contemporary practices, core principles, and their interrelationships. Each domain branches into specific themes such as spirituality, community engagement, preacher training, and tolerance, reflecting the multifaceted nature of the movement's outreach approach and its societal and religious implications.

Discussion and Results
Challenges and Critique
Critics argue that large language models (LLMs) generate content that closely mirrors existing literature, raising concerns about potential plagiarism and the dissemination of misleading or oversimplified information. While such concerns are partially justified, they often overlook the technical nuances underlying how these models process, synthesize, and generate responses. Any bias detected in generated content typically stems from unbalanced or limited training data, rather than from inherent, user-specific prejudice.

To assess the accuracy and reliability of LLM-generated content in the context of da'wah by Jamaah Tabligh, we queried the model for information on the group's methodology and core practices. The generated outputs included general descriptions of key practices such as *khuruj fi sabilillah* (temporary da'wah journeys), *ta'lim* (group learning), and *muzakarah* (peer discussion), which were then compared with insights from peer-reviewed studies and ethnographic accounts.

Our analysis indicates that while LLMs are capable of producing rapid, thematically coherent, and generally accurate overviews of Jamaah Tabligh's da'wah framework, these outputs often lack citation precision and may exclude contextually significant details. Such omissions can limit the academic utility of these tools, particularly in disciplines that require interpretive depth and rigorous source attribution. These findings suggest that while AI tools

show promise in supplementing research on Jamaah Tabligh, particularly for preliminary reviews or thematic summaries, careful human oversight and further refinement are necessary before they can be integrated into scholarly research and critical analysis within the Field of Islamic da'wah.

Contemporary Practice

Critics argue that the use of contemporary AI-generated content, such as outputs from large language models, often closely resembles existing literature, potentially raising concerns about plagiarism and the risk of generating misleading or decontextualized information. These claims, while partially valid, often overlook the technical intricacies of how such models process, predict, and reproduce language patterns through probabilistic inference rather than direct replication.

Biases in generated content may stem from the composition of the underlying training data, primarily if the data reflects regional or ideological imbalances; however, there is no evidence of inherent user-specific bias in the responses. To assess the accuracy and scholarly utility of such tools in the context of Islamic missionary work, we queried the model for information on the da'wah methodology of Jamaah Tabligh. The outputs included overviews of key elements such as *khuruj fi sabilillah* (preaching tours), *ta'lim wa ta'allum* (mutual learning), and *bayan* (sermons), which were then compared with content from peer-reviewed academic publications and ethnographic fieldwork.

Our evaluation reveals that while AI-generated outputs offer rapid, accessible, and generally accurate summaries of Jamaah Tabligh's da'wah framework, they frequently lack citation precision and may omit critical contextual, theological, or historical details. These limitations underscore the need for cautious use of AI tools in Islamic studies, particularly where interpretive accuracy and source verification are essential. Nonetheless, the technology holds significant promise as a complementary aid for literature reviews, thematic mapping, and preliminary exploration in da'wah-related research, provided that its integration is under rigorous academic oversight.

Core Principles

Critics argue that attempts to articulate core principles, particularly through automated or synthesized outputs, can result in content that closely mirrors existing literature, raising concerns about potential plagiarism and the misrepresentation of nuanced knowledge. While such critiques are partially justified, they often fail to account for the technical mechanisms by which core principles are processed and reproduced in digital systems, especially within large-scale language models. Bias in the generated content is more likely attributable to imbalanced training datasets rather than to any deliberate or user-specific distortion.

To assess how accurately these systems capture and reproduce the core principles of da'wah as practiced by Jamaah Tabligh, we prompted the model for information on foundational concepts such as *khuruj fi sabilillah* (missionary travels), *ta'lim wa ta'allum* (learning and teaching), *zikr and ibadah* (remembrance and worship), and *akhlaq* (character development). These AI-generated summaries were then systematically compared against published scholarly works and ethnographic studies on the movement.

Our findings show that while the outputs provide swift and broadly accurate thematic overviews of Jamaah Tabligh's da'wah principles, they often lack citation precision and contextual nuance and may generalize key distinctions within the movement. These limitations suggest that while current models offer a valuable starting point for engaging with the conceptual underpinnings of Jamaah Tabligh, further refinement, particularly in source validation and contextual depth, is required before such tools can be reliably integrated into serious academic research and practice.

Conclusion

This paper examines the current literature on *the Da'wah Method of Jamaah Tabligh in Contemporary Times*, with a focus on the application of digital technology in understanding and communicating its core principles. It highlights contemporary practices, critiques methodological challenges, and assesses the accuracy of AI-generated content, revealing the promise and limitations of integrating modern tools into traditional da'wah research and practice. This review has examined the evolving *da'wah* methodology of Jamaah Tabligh (JT) within the complex realities of the twenty-first century. Anchored in its six foundational principles and core practices - *khurūj fī sabīlillāh*, *jaulah*, *bayān*, and *self-iṣlāḥ* - JT continues to uphold a model of religious outreach rooted in personal piety, relational engagement, and disciplined communal worship. These enduring elements sustain the movement's theological identity while enabling its expansion into diverse cultural and socio-political contexts.

The findings reveal that while JT remains committed to its embodied and traditional *daʿwah* approach, it has selectively incorporated digital tools to supplement, rather than replace, face-to-face interactions. Such adaptation reflects what scholars describe as pragmatic conservatism, balancing innovation with doctrinal continuity. The movement's implicit promotion of religious moderation (*wasatiyyah*) and cultural sensitivity positions it as a stabilizing influence in pluralistic societies, even though these values are not explicitly framed in its discourse.

Nevertheless, challenges persist. JT is a political stance, while safeguarding it from politicized agendas, has sometimes led to misinterpretation, especially in securitized contexts where Muslim movements are subjected to scrutiny. Additionally, limited engagement with structured digital outreach risks reducing its visibility among younger, digitally native Muslims. Addressing these gaps without eroding the movement's theological authenticity will be critical to its long-term sustainability.

The secondary aim of this review - evaluating large language models (LLMs) as tools for *daʿwah* research - demonstrated both potential and limitations. While AI-assisted synthesis expedited thematic mapping and identification of core practices, it frequently lacked theological nuance and overlooked regional variations. These limitations underscore the continued necessity of human scholarly oversight in the study of religious movements, particularly where cultural and doctrinal contexts are central.

For JT practitioners, the implications are clear: invest in preacher competence that integrates theological depth with digital literacy, produce culturally tailored outreach resources, and leverage digital platforms for reputational safeguarding. For scholars, this review points to the need for more comparative and ethnographic research, particularly in

underexplored regions of the Global South and diaspora contexts. Future research should also investigate JT's potential role in interfaith engagement and its capacity to mediate between tradition and innovation in shaping Muslim identity. Understanding how JT navigates these dual imperatives will not only illuminate its internal trajectory but also contribute to broader debates on the future of *daʿwah* in a digitalized and globalized world. In sum, JT's contemporary methodology embodies a dynamic negotiation between preservation and adaptation. By cautiously embracing technological tools while safeguarding its theological and relational core, the movement demonstrates both resilience and adaptability, qualities that will determine its relevance for generations to come.

References

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Asychology. *Qualitative Research in Psychology, 3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Susanto, D., Fajri, A. K., & Kuswiyanto. (2025). Jamaah Tabligh: antara Spiritualitas Tradisional dan Tantangan Dakwah Kontemporer. *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora* 11(2), 420-426.

Dudy, I. E. & Dudi, R. (2020). The Identity Construction of Da'wah Leadership on the Jama'ah Tabligh Movement. *Ilmu Dakwah: Academic Journal for Homiletic Studies.* 4(1) 145-162.

Fery, A., & Nurkholis, N. (2024). Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah Approach. *IJoIS: Indonesian Journal of Islamic Studies*, 4(2), 67-76.

Grant, M. J., & Booth, A. (2009). A typology of reviews: An analysis of 14 review types and associated methodologies. *Health Information & Libraries Journal, 26*(2), 91–108. https://doi.org/10.1111/j.1471-1842.2009.00848.x

Lone, R. A. (2021). *Tablighi Jamaat: Ideology Structure*. International Journal of Research in Social Science. 8(1) 1001-1011.

Muadz, A. S., Andri, N., Ainur, R., Alfiyatul, A., Yeti, D. & Ahmad, N. (2024). Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change. *Al-Afkar, Journal for Islamic Studies*, 7(3), 1120–1141. doi: 10.31943/afkarjournal.v7i3.1604.

Jaafar, M. I., Akhmetova, E. & Aminudin, R. 2020. The Factors Contributing to the Rise of Religious Extremism in Malaysia. *Jurnal Islam dan Masyarakat Kontemporari* 21(2): 46-59.

Muna, H. R., Siti, Z. M. Z. & Abdul Ghani, M. (2025). Da'wah on Social Media: The Youth Engagement in Digital Islamic Content. *International Journal of Research and Innovation in Social Science (IJRISS)*, vol 11. 120.

Naveed, A. K., & Wajahat, K. (2025). Self-Purification in the Quran and Its Practical Aspect (An Inductive and Applied Study). *Sociology &Amp; Cultural Research Review*, 4(1), 205–214.

Hasibuan, P., Marpuah S., Masbukin, I. H. (2025). Multicultural Islamic Preaching within a Plural Society: Ustaz Mursyidin's Contribution in Penyengat Village, Siak. *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* 7(1), 77-97.

Asrori, S. (2024). Ritual, Religion and Reform: The Impact of Khuruj on the Tablighi Community. *Buletin Al-Turas*, 30(2) 245-260.

Hamdi. S. (2022). COVID-19, Social Stigma, and Changing Religious Practice in Tablighi Jamaat communities in Lombok, Indonesia. *International Journal of Disaster Risk Reduction*. 76(2) 102996. https://doi.org/10.1016/j.ijdrr.2022.102996.

Slama, M. (2018). Practicing Islam through social media in Indonesia. *Indonesia and the Malay World*, *46*(134), 1–4. https://doi.org/10.1080/13639811.2018.1416798

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research, 104*(2) 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Subchi, I., Zulkifli, Z., Latifa R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian Muslims. *Religions* 13(1), 451. https://doi.org/10.3390/ rel13050451

Sudirman. (2023). The Conception of Morality and Value Education in Islamic Education. *Jurnal Simki Pedagogia,* 6 (1), 87-96

Hasanah, U. Holilah, I., Milah, A.S & Halimatusa'diah. (2025). The Transformation of Tablighi Jamaat's Da'wah: Digital Adaptation and Political Engagement in Indonesia. *Ilmu Dakwah: Academic Journal for Homiletic Studies.* 19(1) 235-266. DOI: 10.15575/idajhs.v19i1.45960

Wan Yusof, W. S., & Ab Majid. A. (2012). Inter-Religious Dialogue Models in Malaysia. *Global Journal of Thaqafah* 2(1), 1-13.

Andrian, Y. (2019). Pendekatan Dakwah Jama'ah Tabligh Dalam Meningkatkan Ketaatan Beragama Masyarakat. *Mau'idhoh Hasanah: Jurnal Dakwah dan Ilmu Komunikasi* 1(1), 28-42