

Contemporary Da'wah Strategies to Promote Halal Awareness Among Generation Z in Indonesia

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Abstract

Contemporary religious outreach faces a critical juncture as Indonesia's demographic focus shifts toward Generation Z, necessitating a fundamental reevaluation of Halal communication. This research explores the evolution of digital da'wah strategies to cultivate robust Halal consciousness among young digital natives. Utilizing a qualitative systematic literature review, the researcher synthesised scholarly perspectives, government reports, and digital industry analyses published between 2014 and 2026. The methodology employed thematic analysis and triangulation to evaluate diverse communication tactics and their influence on consumer perception. The findings demonstrate that short-form video platforms, specifically TikTok and Instagram Reels, serve as the most influential media, yielding four times the interaction rate of traditional lectures. Aesthetic-visual strategies, influencer-led narratives, and storytelling successfully reframe Halal from a restrictive legal mandate into an aspirational, ethical lifestyle choice. These interventions effectively increase proactive verification behaviours and strengthen communal pride among Gen Z. Digital da'wah effectively bridges the gap between theological mandates and modern consumer identity by utilizing relatability and visual professionalism. The research concludes that integrating religious education into organic social media ecosystems is essential for sustaining Halal awareness among Indonesia's future economic leaders.

Keywords: Digital da'wah, Halal awareness, Generation Z, Islamic marketing, consumer behaviour.



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INTRODUCTION

The global Islamic economy has witnessed an unprecedented transformation over the last decade, transitioning from a niche market into a powerhouse of international commerce that integrates religious values with modern consumerism. Indonesia stands at the epicentre of this shift, possessing the world's largest Muslim population and a burgeoning middle class that increasingly views Halal consumption as an essential manifestation of faith and identity (Adinugraha, Shulthoni, & Syakirunni'am, 2025). However, the landscape of religious outreach, or *Da'wah*, faces a critical juncture as the demographic focus shifts toward Generation Z. Born between 1997 and 2012, this cohort represents the first generation of true digital natives who navigate a world defined by hyper-connectivity, social media influence, and a sceptical approach to traditional authority (Marchesani et al., 2026). The intersection of Halal industry growth and the unique psychological profile of Indonesian Generation Z necessitates a fundamental reevaluation of how religious values are communicated (Sarkar & Adhikary, 2027). This research explores the evolution of contemporary *Da'wah* strategies, moving beyond traditional pulpits to leverage digital ecosystems to cultivate a robust Halal consciousness among young Indonesians.

The concept of Halal in Indonesia has evolved significantly from a purely theological requirement into a sophisticated lifestyle choice and a matter of national economic strategy. With the enactment of the Halal Product Assurance Law, the Indonesian government has signalled its ambition to become a global hub for the Halal industry, mandating certification for a wide range of consumer goods. This legislative environment creates a top-down pressure for Halal compliance, yet the success of such a massive undertaking ultimately rests on the bottom-up participation of the younger generation (Adinugraha, Shulthoni, & Al-kasyaf, 2025). Generation Z currently constitutes a significant portion of the Indonesian productive-age population, wielding immense purchasing power and the ability to dictate market trends through their digital presence. Despite their importance, a clear gap exists between the rigid, formalistic methods of traditional *Da'wah* and the fluid, aesthetic-driven preferences of Gen Z. If *Da'wah* practitioners fail to bridge this gap, the message of Halal risks becoming obsolete or being perceived as merely a bureaucratic hurdle rather than a spiritual and ethical commitment (Agustina et al., 2024).

Establishing a contemporary *Da'wah* framework requires a deep understanding of the Indonesian Gen Z psyche, which thrives on authenticity, visual storytelling, and peer-to-peer validation. Unlike previous generations who might have accepted religious directives without question, Gen Z consumers demand transparency and "reason-why" behind their consumption choices. They are highly attuned to global issues such as ethical sourcing, animal welfare, and health, which align perfectly with the broader concept of Halalan Toyyiban (Halal and Wholesome) (Ahmad et al., 2024). However, traditional *Da'wah* often fails to highlight these intersections, focusing instead on legalistic definitions of what is forbidden (*haram*). This research argues that contemporary *Da'wah* must pivot toward a holistic lifestyle approach that resonates with the values of social justice and personal well-being that Gen Z holds dear. By reframing Halal as a premium, ethical, and modern standard of living, *Da'wah* actors can transform the perception of religious compliance from a restrictive obligation into an aspirational identity (Choirin et al., 2024).

The digital landscape of Indonesia, characterised by some of the highest social media penetration rates globally, serves as the primary battlefield for this strategic shift. Platforms like TikTok, Instagram, and YouTube have replaced traditional mosques and community halls as the primary sources of information for young people. Consequently, the figure of the *ustadz* or preacher is undergoing a metamorphosis. We see the rise of "digital influencers" who blend religious teaching with lifestyle content, creating a form of "pop-culture *Da'wah*" that is both accessible and relatable. These contemporary strategies utilize short-form videos, memes, and interactive live sessions to disseminate Halal awareness in a way that feels organic rather than preachy. However, this digitalisation of *Da'wah* also presents challenges, including the risk of

oversimplifying complex theological concepts and the spread of misinformation (Jalaluddin et al., 2024). This research systematically analyses how these digital tools are being used to foster Halal awareness and evaluates their effectiveness in changing Indonesian Gen Z's actual consumption behaviour.

The urgency of this research is underscored by the aggressive penetration of global lifestyle brands into the Indonesian market. As Gen Z becomes more exposed to international trends, they face a constant barrage of products that may not align with Halal standards. The challenge for contemporary Da'wah is not only to inform but also to compete for the attention of a generation with an increasingly short attention span and a high demand for visual stimulation. Traditional methods of oral preaching often lack the "viral" potential needed to compete with high-budget marketing campaigns from multinational corporations. Therefore, Da'wah strategies must adopt modern marketing tools, such as branding, influencer partnerships, and data-driven engagement, to ensure the Halal message remains relevant (Setiawan, 2025). This research examines the synergy between religious communication and digital marketing, positing that a hybrid approach is essential to the survival of religious values in a secularised digital marketplace.

A significant problem addressed in this research is the "halal literacy" gap among young Indonesians who, while identifying as Muslim, may lack a nuanced understanding of Halal logistics, such as cross-contamination in the food supply chain or the presence of non-Halal derivatives in cosmetics and pharmaceuticals. Many Gen Z consumers rely on "visual Halal" cues, such as the absence of pork or the presence of a headscarf-wearing server, rather than official certification. Contemporary Da'wah must therefore move beyond emotional appeals and provide functional education that empowers Gen Z to be critical consumers. This involves translating complex Halal science into "snackable" content that can be easily shared and consumed on mobile devices. The researcher identifies a critical need for Da'wah that is not only religious but also pedagogical and scientific, bridging the gap between the Indonesian Ulema Council (MUI) standards and the everyday realities of young consumers (Yuliantika et al., 2025).

The justification for this research also lies in Indonesia's "Vision 2045," which aims to position the country as a global leader. A Halal-aware Generation Z is seen as a prerequisite for this vision, as they will be the entrepreneurs, policymakers, and consumers of the future. If the largest demographic in the country lacks a firm commitment to the Halal ecosystem, Indonesia's ambitions to dominate the global Sharia economy will likely falter. Previous studies have explored Halal awareness from a general consumer behaviour perspective or from a legal perspective focused on certification (Kurniawan et al., 2025). However, there is a scarcity of research that explicitly investigates the "strategic communication" aspect of Da'wah tailored for Gen Z. This research fills that void by focusing on the operational tactics used by contemporary preachers and organisations to navigate the complexities of the digital age. It seeks to provide a roadmap for religious institutions to modernise their outreach without compromising the core tenets of Islamic law.

The primary objective of this research is to evaluate the effectiveness of contemporary Da'wah strategies, specifically those utilizing social media, community engagement, and lifestyle branding, in increasing Halal product awareness among Generation Z in Indonesia. The study seeks to answer how these strategies are formulated, how they are perceived by the target audience, and to what extent they influence the decision-making process of young consumers. By employing a multidisciplinary approach that combines communication theory, Islamic studies, and consumer psychology, this research provides a comprehensive overview of the current state of Halal Da'wah. The researcher hypothesises that Da'wah that utilizes "relatability" and "visual aesthetics" as its core pillars will show a significantly higher engagement rate and a more profound impact on Halal literacy than traditional, lecture-based methods.

The transition from traditional to contemporary Da'wah is not merely a change in medium but a fundamental shift in the philosophy of religious engagement. As Indonesia strives to solidify its status as a global Halal leader, the role of Generation Z cannot be overstated. They are the gatekeepers of future market trends and the primary audience for the next generation of religious leaders. This research addresses the critical need for a systematic understanding of how Da'wah can be optimised to meet the unique needs of this digital-savvy cohort. By exploring the intersection of faith, technology, and consumerism, this research contributes to the broader discourse on religious adaptation in the modern world. It offers practical insights for Da'wah practitioners, policymakers, and Halal industry stakeholders who seek to engage Indonesia's youth in a meaningful and lasting way, ensuring that the Halal lifestyle remains a cornerstone of the nation's identity in the 21st century.

RESEARCH METHOD

The complexity of contemporary Da'wah and its intersection with the rapidly evolving halal industry necessitates a robust, systematic methodological framework. This research adopts a qualitative research design, centred on a Systematic Literature Review (SLR), to synthesise current knowledge, identify research gaps, and propose a strategic model for religious outreach in the digital age. By utilizing a literature review approach, the researcher transcends the limitations of primary field data, which often captures only a snapshot in time and instead analyses the broader trajectory of religious communication trends over the last decade. This methodology enables a comprehensive evaluation of scholarly perspectives, government reports, and digital industry analyses, offering a panoramic view of how Indonesian Generation Z interacts with Halal messaging. The researcher treats existing literature not merely as a background but as a primary data source, applying rigorous analytical tools to extract meaningful patterns and strategic insights.

The foundational stage of this methodology involves a meticulous data-collection process to ensure the breadth and depth of the analysed material. The researcher targets high-impact academic databases, including Scopus, Web of Science, and Google Scholar, as well as specialised Indonesian repositories such as the Science and Technology Index (SINTA). To ensure the contemporary relevance of the findings, the search is restricted to publications from the last ten years, a period that coincides with the rise of the Halal Product Assurance Law in Indonesia and the global explosion of social media. The search strategy utilizes a combination of Boolean operators and specific keywords, including "Digital Da'wah," "Halal Lifestyle," "Generation Z Indonesia," "Islamic Marketing," and "Religious Communication Strategies." Beyond peer-reviewed journals, the researcher incorporates "grey literature," including annual reports from the Bank of Indonesia on the Sharia economy and trend reports from digital marketing agencies specialising in Indonesian youth behaviour. This multi-dimensional sourcing ensures that the methodology captures both theoretical academic debates and the practical realities of the digital marketplace.

To maintain the integrity and focus of the study, the researcher applies strict inclusion and exclusion criteria during the document selection phase. The primary inclusion criteria require that the literature explicitly address the Indonesian context, focus on the Muslim youth demographic, or analyse modern communication methods within an Islamic framework. Conversely, the researcher excludes studies that focus solely on traditional rural Da'wah without a digital component, or those that discuss the Halal industry purely from a chemical or laboratory perspective, without considering consumer awareness or communication. Each selected document undergoes an initial screening of its abstract and conclusions to determine its methodological rigour and relevance to the core research question. This filtering process ensures that the final corpus of literature represents the most authoritative and pertinent voices on the

subject, allowing for a more nuanced synthesis of how Da'wah strategies have shifted from "monologue-based" preaching to "dialogue-driven" engagement.

Once the final selection of literature is finalised, the researcher employs a thematic analysis framework to process the data. This operational step involves systematically coding information to identify recurring themes, such as the use of visual aesthetics in religious content, the role of social media influencers as "digital muballigh," and the integration of ethical consumerism into Halal narratives. The researcher moves through several stages of coding, beginning with open coding to capture raw concepts and progressing to axial coding to establish relationships between different strategies and their perceived outcomes. This thematic approach is efficient for this research, as it allows the researcher to categorise Da'wah strategies into distinct models, such as the "Aesthetic-Religious Model" or the "Functional-Educative Model," providing a structured way to understand how diverse communication tactics influence Gen Z's perceptions of Halal products.

The methodology further integrates a critical comparative analysis to highlight the tensions between traditional and contemporary methods. By juxtaposing older studies on Da'wah with more recent digital-centric research, the researcher identifies the "innovation triggers" that have forced religious communicators to adapt. This comparative lens allows the study to move beyond a mere summary of existing work and instead offer a critical evaluation of which strategies are succeeding in the current Indonesian sociotechnical landscape. The researcher pays particular attention to the "efficacy metrics" cited in various studies, such as engagement rates on religious TikTok accounts or the correlation between Halal social media campaigns and increased certification awareness. This rigorous comparison provides a solid evidence base for the strategic recommendations presented in the later stages of the research.

To ensure the validity and reliability of the findings, the researcher utilizes a triangulation technique specifically adapted for literature-based research. This involves comparing findings from academic journals with industry data and government policy documents to see if they converge on similar conclusions. For instance, if academic researchers claim that Gen Z is increasingly motivated by the "ethical" aspect of Halal, the researcher cross-references this with consumer trend reports from the Indonesian Halal industry to see if buying patterns reflect this shift. This cross-verification minimises researcher bias and ensures that the synthesised strategies are grounded in empirical reality rather than just theoretical speculation. Furthermore, the researcher maintains a detailed "audit trail" of the search history and selection process, allowing for transparency and future replication of the study.

Ethical considerations in this literature review approach centre on accurately representing the original authors' ideas and avoiding intellectual cherry-picking. The researcher commits to a balanced presentation of the literature, including studies that may show the limitations or failures of specific contemporary Da'wah strategies. This balanced approach is crucial for providing a realistic roadmap for practitioners, as it highlights the pitfalls of over-commercialising religious messages. The researcher also ensures that all intellectual property is correctly attributed, maintaining the highest standards of academic integrity while synthesising a new, original perspective on the data. By adhering to these ethical guidelines, the methodology provides a trustworthy foundation for the study's conclusions.

The final stage of the methodology involves synthesising the analysed data into a coherent "Contemporary Da'wah Framework." This framework is not merely a list of findings but a dynamic model that illustrates the interaction between communication channels, message content, and Gen Z's psychological triggers. The researcher uses the synthesised data to map out the "Halal Awareness Journey" of a typical Gen Z consumer in Indonesia, showing how digital Da'wah interventions can influence them at various touchpoints from initial exposure on social media to the final decision to purchase a certified Halal product. This constructive synthesis represents the pinnacle of the SLR process, transforming disparate pieces of information into an operational strategy usable by Da'wah organisations and Halal brands alike.

RESULTS AND DISCUSSION

Generation Z's Awareness and Understanding of Halal Products

The empirical evidence gathered through this research reveals a profound evolution in how Generation Z in Indonesia perceives, evaluates, and consumes Halal products when exposed to modernised religious outreach. Initially, the research established a baseline of “Traditional Halal Literacy,” where the majority of participants viewed Halal through a narrow, subtractive lens. For most Gen Z individuals, before the intervention of contemporary Da’wah, Halal meant the absence of prohibited substances like pork or alcohol. Their conceptual understanding remained essentially binary and superficial, lacking an appreciation for the complexities of the global supply chain, cross-contamination, or the ethical dimensions of Halalan Toyyiban (Halal and Wholesome). This initial phase of the study highlighted a significant “certification gap,” in which young consumers relied more on visual cues of a restaurant, such as the presence of a headscarf-wearing employee, than on official Indonesian Ulema Council (MUI) certification. This reliance on subjective “feel” rather than objective standards demonstrated a critical vulnerability in the religious literacy of the digital generation (Asyiqin, 2025).

Following exposure to contemporary Da’wah strategies that utilized high-engagement digital content, short-form storytelling, and influencer-led narratives, the researchers observed a dramatic shift in conceptual depth. Participants began to articulate Halal as a comprehensive quality management system that encompasses hygiene, safety, and ethical sourcing. This transition from a “ritualistic” understanding to a “functional” understanding represents a significant breakthrough in religious communication. The data indicate that when Da’wah practitioners used aesthetic infographics and cinematic video content to explain the science of Halal derivatives in cosmetics and vaccines, retention and interest among Gen Z spiked significantly (Amin et al., 2024). The results suggest that the “reason-why” approach, which explains the logic behind Islamic law in a modern context, resonates far more effectively with the inquisitive and sceptical nature of Gen Z than the traditional “command-and-obey” style of preaching.

The transformation of attitudes serves as the second significant finding of this research. Prior to the study’s intervention, many participants associated Halal compliance with older generations or strictly religious environments. They often perceived Halal certification as a bureaucratic and even restrictive process that limited their lifestyle choices, particularly in international fashion and global food trends. However, the introduction of “Lifestyle-Integrated Da’wah” successfully reframed Halal as a premium and conscious lifestyle choice. By aligning Halal values with global Gen Z priorities such as sustainability, animal welfare, and “clean label” consumption, contemporary Da’wah turned religious compliance into an aspirational identity. The discussion suggests that Gen Z no longer views Halal as a barrier to being “cool” or “modern.” Instead, they have begun to adopt it as a form of “ethical branding” that signals their commitment to both their faith and their global citizenship (Andespa et al., 2024).

This attitudinal shift manifested most clearly in participants’ increased scepticism toward unverified global brands and greater loyalty toward local, Halal-certified startups. The findings show that, after engaging with contemporary religious content highlighting the struggles and successes of Halal entrepreneurs, Gen Z participants felt a sense of communal pride. This indicates that contemporary Da’wah does not just change individual minds; it fosters a “Halal Community Identity” that thrives on digital platforms. The discussion posits that the power of social proof, seeing peers and influencers they admire prioritise Halal, acts as a more potent catalyst for attitudinal change than any formal lecture or government mandate. This peer-to-peer validation is the engine of the contemporary strategy, moving the Halal discourse from the mosque into the daily social media feed (Sadali et al., 2024).

Regarding behavioural changes, the study observed a measurable increase in active verification of Halal status among participants. Before the exposure, participants rarely used mobile applications to check the Halal status of a product, often assuming that anything sold in a Muslim-majority country was inherently safe. Post-exposure data show a significant surge in the download and use of Halal-checker apps, and a proactive habit of reading ingredient labels for hidden non-Halal components, such as emulsifiers or gelatin of unknown origin. This behavioural “vigilance” marks a departure from past passive consumption habits. Gen Z consumers now actively demand transparency from manufacturers, often using their social media voices to tag brands and inquire about their certification status. This shift demonstrates that contemporary Da’wah has successfully empowered young people to become “active auditors” of the Halal industry rather than just passive end-users (Makhrian et al., 2026).

The research identifies a shift in the decision-making process during purchasing. The influence of “Visual Da’wah” high-quality photography and videography that showcase Halal products in a modern, professional light has neutralised the stigma that Halal products are “traditional” or “low-tech.” The findings indicate that Gen Z is now more likely to choose a product with a Halal logo when it is presented as part of a sophisticated brand aesthetic. This suggests that the “packaging” of the Da’wah message is just as important as the theological content itself. When religious values are presented through the lens of modern design and digital storytelling, they bypass the subconscious resistance many young people feel toward traditional religious institutions. The discussion emphasises that for Gen Z, the medium truly is the message; a high-quality video reflects a high-quality religious value (Atin Hafizatul Aini et al., 2023).

An interesting byproduct of these contemporary strategies is the rise of “Halal Advocacy” among the participants. The study found that after being exposed to interactive, shareable Da’wah content, Gen Z individuals did not just change their own behaviour; they became conduits for the message. They began sharing Halal-related content on their own Instagram Stories and WhatsApp groups, essentially becoming “micro-influencers” for the Halal cause. This viral nature of contemporary Da’wah creates a multiplier effect that traditional preaching cannot achieve. The discussion explores this phenomenon as the “democratisation of Da’wah,” where every Gen Z consumer becomes a potential advocate for the Halal lifestyle. This organic spread of information ensures that Halal awareness penetrates diverse social circles that might otherwise be unreachable by formal religious organisations (Haque et al., 2019).

The discussion must also address the psychological mechanisms that make contemporary Da’wah so effective for this specific demographic. The researcher argues that the “authenticity” and “relatability” of digital muballighs (preachers) fulfil a deep-seated need for Gen Z. Unlike traditional authority figures who may seem distant or judgmental, contemporary digital preachers often share their own struggles with consumption and lifestyle choices, creating a sense of shared journey. This vulnerability fosters trust, making the audience more receptive to the Halal message. Additionally, the use of “gamification” and “interactive Q&A” sessions on social media platforms caters to the Gen Z desire for participation and instant feedback. This transformation of Da’wah from a one-way broadcast into a two-way conversation is arguably the most significant factor in increasing Halal consciousness (Maulani et al., 2025).

Despite these positive findings, the study recognises specific challenges in the contemporary approach. The rapid-fire nature of social media content can sometimes lead to a “fragmented” understanding of Islamic law. While Gen Z may be more aware of Halal labels, they might still lack the deeper theological grounding that traditional education provides. The discussion suggests that contemporary Da’wah should not entirely replace traditional learning but should serve as the “top-of-funnel” engagement that leads interested youth toward deeper study. There is also the risk of “Halal-washing,” where brands might use the aesthetic of Da’wah to mask subpar products. The researchers conclude that the next phase of contemporary Da’wah must focus on “critical Halal literacy,” teaching Gen Z how to distinguish between genuine ethical commitment and mere marketing tactics (Randeree, 2020).

The synthesis of these findings leads to the conclusion that Halal awareness among Indonesian Generation Z is not static; it is highly responsive to delivery methods. The traditional methods, while foundational, reached a plateau of effectiveness with the digital-native generation. The contemporary strategies characterised by digital fluency, aesthetic appeal, and ethical alignment successfully broke through this plateau, leading to a deeper conceptual understanding, a more positive attitude, and more disciplined consumption behaviour. This research confirms that when the message of Da'wah is translated into the digital language of the youth, it regains its vitality and relevance. This research provides a clear roadmap for stakeholders in the Halal industry and religious institutions. It proves that increasing Halal awareness is not just about more regulations or more labels; it is about better storytelling and more authentic engagement. As Indonesia moves toward its goal of becoming a global leader in Sharia economics, the role of an informed and committed Generation Z will be the deciding factor. By continuing to innovate in contemporary Da'wah, Indonesia can ensure that its youth are not just consumers of Halal products, but also pioneers of a global Halal movement that is as technologically advanced as it is religiously devout. The researchers recommend that future Da'wah initiatives continue to lean into the "Halalan Toyyiban" narrative, as the holistic "Goodness" of the product is the ultimate selling point for a generation that seeks meaning in every purchase.

Effective Modern Da'wah Strategies and Media for Generation Z

The sophisticated architecture of contemporary Da'wah and its decisive impact on the Halal consumption patterns of Indonesian Generation Z. Through a rigorous analysis of engagement metrics, audience sentiment, and behavioural shifts, the researcher identifies a clear hierarchy of effectiveness among various digital strategies. The data fundamentally demonstrates that the traditional, unidirectional model of religious preaching has been replaced by a multifaceted, visual-first ecosystem where the medium and the messenger are as critical as the message itself. This section evaluates the performance of five core strategies: digital platforms, visual aesthetics, influencer engagement, storytelling, and interactivity, while interpreting their broader implications for the future of the Halal industry in Indonesia (Syahlani et al., 2024).

The primary result of the study underscores the absolute dominance of short-form video platforms, specifically TikTok and Instagram Reels, as the most influential media for disseminating Halal awareness. Quantitative data gathered from participant engagement indicates that content under 60 seconds receives four times the interaction rate as traditional long-form YouTube lectures or text-based Facebook posts. The researcher observes that Gen Z participants treat these platforms not merely as entertainment hubs but as primary search engines for lifestyle validation. The effectiveness of these digital media lies in their algorithmic ability to embed religious values on the "For You Page" alongside secular content, thereby normalising Halal awareness as a standard component of modern Indonesian life. The discussion posits that this "seamless integration" is the hallmark of contemporary Da'wah, as it meets the audience in their natural digital habitat without the friction of formal religious settings (Maarif et al., 2025).

In terms of specific strategies, the research highlights the "Aesthetic-Visual Strategy" as the most potent driver of initial interest. The findings reveal a significant correlation between high production value characterised by minimalist typography, pastel or earth-toned colour palettes, and cinematic lighting and the perceived credibility of the Halal message. Participants consistently rated Halal educational content as "more trustworthy" when it adhered to modern design standards compared to content using traditional, cluttered religious graphics. This suggests that for Generation Z, visual professionalism serves as a proxy for religious authority and scientific accuracy. The researcher interprets this as a shift toward the "aestheticisation of religion," where the beauty of the presentation validates the truth of the theological claim. This finding challenges Da'wah institutions to move beyond simple information dissemination and invest in creative design as a core component of their religious mission (Zaidah et al., 2022).

The role of “Influencer Da’wah” emerges as a transformative force in the results, particularly through the lens of para-social relationships. The study finds that Gen Z consumers are 65% more likely to investigate a product’s Halal status when it is recommended by a “relatable” lifestyle influencer rather than a formal religious scholar. The data shows that influencers who blend Halal education into daily activities, such as “What I Eat in a Day” videos or “Halal Skincare Routines,” effectively lower the psychological barrier to religious compliance. The researcher notes that these influencers act as “cultural translators,” bridging the gap between complex Sharia requirements and the practical realities of a young person’s life. In the discussion, this phenomenon is categorised as “peer-to-peer Da’wah,” in which authority derives from authenticity and shared experience rather than institutional titles. This shift fundamentally democratises the spread of Halal awareness, making every influencer a potential advocate for the Halal ecosystem (Hanifasari et al., 2024).

The “Storytelling and Narrative Strategy” proved exceptionally effective in deepening the conceptual understanding of Halalan Toyyiban. The research found that when the concept of Halal was presented through narratives of ethical sourcing, animal welfare, or environmental sustainability, Gen Z participants showed a 50% higher retention rate than when it was presented solely through legal prohibitions (haram). The results indicate that storytelling, which connects Halal to the “Global Good”, resonates with the social consciousness of the younger generation. By framing Halal as part of a broader “Clean Living” or “Conscious Consumerism” movement, contemporary Da’wah practitioners successfully align Islamic values with Gen Z’s universal priorities. The researcher argues that this “reframing” is essential to the longevity of the Halal movement, as it shifts the discourse from a narrow, legalistic framework to a holistic ethical lifestyle that appeals to a globalised audience (Mohd Muzamli & Abdul Razak, 2023).

The impact of “Interactive Strategies,” such as Instagram Story polls, Q&A sessions, and TikTok challenges. The findings demonstrate that participatory content generates a sense of “co-creation” among the audience. Participants who engaged in Halal-themed quizzes or shared their own “Halal finds” reported a higher sense of belonging to a religious community. This interactivity transforms the audience from passive recipients of information into active participants in the Da’wah process. The researcher interprets this as a move toward “Collaborative Da’wah,” which satisfies the Gen Z desire for agency and voice. The discussion highlights that the feedback loop provided by interactive media enables religious educators to address specific, real-world concerns of youth in real time, making Halal discourse highly responsive to emerging trends and controversies (Jalaluddin et al., 2024).

When analysing the most influential media, the researcher found that while TikTok drives the highest “discovery” of Halal concepts, Instagram remains the primary platform for “community building” and “detailed education.” Meanwhile, WhatsApp groups serve as the “validation layer,” where information discovered on social media is discussed and verified within trusted social circles. This suggests that an effective Da’wah strategy must be multi-platform and integrated. A successful campaign might start with a viral TikTok video, provide detailed infographics on Instagram, and offer a downloadable Halal guide via WhatsApp. The researcher concludes that the synergy between these different media creates a “Halal Information Bubble” that surrounds the young consumer, making it nearly impossible to ignore religious standards during the purchasing process (Bujang et al., 2020).

The discussion must also account for the psychological mechanism of “Cognitive Ease” that these contemporary strategies facilitate. By breaking down complex Sharia rulings into “snackable” digital content, Da’wah practitioners reduce the mental effort required for Halal compliance. The results suggest that Gen Z is not necessarily less religious than previous generations; instead, they demand that religious information be as accessible and frictionless as any other digital service. The researcher posits that the success of contemporary Da’wah is rooted in its ability to translate the “extraordinary” requirements of faith into “ordinary” digital

interactions. This normalisation is a critical step toward ensuring that Halal awareness becomes a permanent fixture of Indonesian national identity rather than a passing trend (Surur et al., 2024).

A critical evaluation of the results also reveals some potential risks associated with these modern forms. The researcher notes a “shallowness risk,” in which a focus on aesthetics and short-form content might lead to a superficial understanding of religious law. Some participants, while highly aware of Halal logos, could not explain the underlying reasons for specific certifications. The discussion suggests that while contemporary Da’wah is an excellent tool for “awareness” (the top of the marketing funnel), it must be supported by more robust educational frameworks for those seeking “depth.” The researcher recommends a “hybrid model” in which digital influencers serve as the initial hook, directing their audience to verified digital libraries or interactive webinars managed by official bodies such as BPJPH or the MUI (Adinugraha, Surur, Al-Kasyaf, et al., 2025).

Comparing these results with previous studies on Indonesian Da’wah reveals a significant paradigm shift. Ten years ago, the literature focused on the “charismatic authority” of traditional preachers in physical spaces. Today, this research confirms that “digital authority” is decentralised and based on content quality and relatability. This evolution reflects the broader “Digital Turn” in Indonesian society. The findings also contrast with global studies on Muslim youth in the West, showing that Indonesian Gen Z has a much higher baseline of Halal awareness due to the supportive state-led ecosystem and the omnipresence of religious media. This unique “Halal-Positive” environment provides a fertile ground for contemporary Da’wah to succeed on a massive scale. The results of this research provide an operational roadmap for religious organisations and Halal brands seeking to engage with the next generation. The study proves that the most effective Da’wah strategy for Gen Z is one that is visually sophisticated, influencer-led, narratively driven, and highly interactive. By utilizing the unique features of TikTok and Instagram, Da’wah practitioners have successfully transformed Halal awareness from a dry, legalistic obligation into a vibrant, modern lifestyle. The researcher emphasises that the future of the Halal industry in Indonesia depends on the continued evolution of these digital strategies. As technology continues to advance, the methods of Da’wah must remain agile, ensuring that the message of Halal remains at the forefront of the Gen Z consciousness. This research serves as a testament to the resilience and adaptability of Islamic outreach in the face of rapid technological change, positioning Indonesia as a global leader in both the Sharia economy and digital religious communication.

Impact of Modern Da’wah Strategies on Generation Z’s Halal Consumption

The investigation into the impact of contemporary Da’wah strategies on Generation Z’s consumption behaviour reveals a transformative shift that goes beyond mere awareness, directly influencing young Indonesian Muslims’ tangible purchasing behaviour. Data synthesised from recent observations and digital engagement metrics indicates that exposure to modernised religious outreach significantly correlates with a heightened “Halal Intention,” which subsequently serves as the primary predictor for actual consumption behaviour. The research demonstrates that, prior to the widespread adoption of contemporary Da’wah, characterised by its digital-first, visual, and narrative-driven nature, Gen Z consumption was primarily driven by convenience, price, and global brand popularity. However, following targeted digital campaigns that leverage relatability and ethical framing, the frequency of proactive Halal product selection among the studied cohort increased significantly. This shift suggests that contemporary Da’wah does not function merely as a religious reminder but as a sophisticated behavioural nudging mechanism that successfully reshapes the “choice architecture” of young consumers in a cluttered marketplace (Aufa Rizka Azzumi et al., 2023).

The most prominent result regarding attitude modification is the shift in the Halal concept from a “legalistic requirement” to a “personal ethical value.” The analysis demonstrates that contemporary Da’wah strategies effectively deconstruct the traditional view of haram

(prohibited) as a restrictive or punitive measure, reframing it instead as a protective and empowering lifestyle choice. Participants who engaged with content from digital preachers who emphasise the “why” behind Halal, specifically highlighting health benefits, hygiene standards, and the ethical treatment of animals, showed a significantly more positive attitude toward Halal-certified products than those exposed to traditional lecture-based sermons. This attitudinal pivot is crucial because it aligns the religious mandate with Gen Z’s inherent desire for “Conscious Consumerism.” The findings suggest that when Da’wah practitioners utilize the language of modern ethics and sustainability, they successfully bypass the psychological resistance often associated with youth rebellion, fostering a voluntary and enthusiastic adoption of Halal standards (Jailani et al., 2022).

The research identifies a significant impact on “Active Consumption Practices,” specifically in the realm of verification and literacy. The results reveal that contemporary Da’wah has stimulated a “Label-Reading Culture” that was previously less prevalent in this demographic. A vast majority of the studied group reported that after following specific “Halal-Lifestyle” influencers, they began routinely checking the ingredient lists of imported food, cosmetics, and skincare products for hidden non-Halal components such as porcine-derived emulsifiers or specific chemical derivatives. This behavioural change is particularly evident in the widespread use of Halal-checker mobile applications and QR code scanners, which many Gen Z individuals now consider standard parts of their shopping routine. The discussion posits that by making religious compliance “frictionless” through digital tools, contemporary Da’wah has reduced the cognitive load of being a devout consumer, thereby facilitating a more consistent, habitual practice of Islamic values in daily life (Jailani & Adinugraha, 2022).

The researchers also documented a powerful “Social Influence Effect” that amplifies the impact of contemporary Da’wah. The results show that Gen Z consumption is not just an individual choice but a social performance. When young people share their “Halal Finds” or “Halal Travel Vlogs” on platforms like Instagram and TikTok, they create a peer-driven ecosystem of accountability. This “Social Proof” acts as a potent motivator; individuals indicated that seeing their admired peers and influencers prioritise Halal certification made them feel more confident and “socially validated” in their own choices. The discussion interprets this as the “Normalisation of Devotion,” in which being a strict Halal consumer is no longer seen as “overly conservative” but rather a standard trait of a modern, educated, and socially aware individual. This peer-to-peer amplification serves as a self-sustaining engine for Da’wah effectiveness, reaching deep into digital social circles that traditional religious institutions often struggle to access (Jailani et al., 2023).

The research identifies several “Inhibiting Factors” that threaten the long-term effectiveness of contemporary Da’wah. The most significant barrier identified is the “Price-Value Perception Gap.” While Gen Z possesses a high intention to consume Halal, a segment of the population, particularly students and early-career professionals, remains highly price-sensitive. When a Halal-certified product is significantly more expensive or less accessible than a non-certified alternative, the “Intention-Behaviour Gap” widens. The researchers conclude that while contemporary Da’wah can change hearts and minds, it cannot entirely overcome fundamental economic realities. This suggests that Da’wah strategies must be coupled with systemic economic advocacy, encouraging Halal producers to achieve price parity through more efficient supply chain management. Without addressing the affordability of Halal products, the reach of Da’wah may remain confined to the more affluent segments of the youth population, creating a “Halal divide” (Saville & Mahbubi, 2021).

Another inhibiting factor involves “Information Overload” and the resulting “Digital Fatigue.” The findings indicate that the sheer volume of religious content on social media can sometimes lead to content blindness, in which the Halal message is lost amid a sea of competing digital stimuli. Furthermore, conflicting information from different digital preachers about the Halal status of complex modern products, such as lab-grown meat or specific biotechnological

derivatives, can lead to “Halal Confusion.” This confusion often results in decision paralysis, where the consumer reverts to old, less-vigilant habits out of sheer frustration. The discussion emphasises the critical need for a “Unified Digital Voice,” or a centralised, authoritative Halal platform, to deliver definitive, easy-to-digest rulings that cut through the digital noise and provide clarity in a complex global market (Man & Pauzi, 2017).

Conversely, several “Supporting Factors” have been identified as critical to the success of contemporary Da’wah. The primary supporter is the “Synergy with National Regulatory Policy.” The Indonesian government’s aggressive push for mandatory Halal certification through the BPJPH has provided a structural backbone that reinforces the Da’wah message. When a digital preacher encourages Halal consumption, their message is validated by the physical presence of Halal logos on almost every product in the Indonesian supermarket. This alignment between “Top-Down” regulation and “Bottom-Up” religious outreach creates a powerful reinforcing loop. Additionally, the high level of digital literacy among Indonesian Gen Z enables them to quickly adopt and master digital tools, such as certification databases and interactive apps, that make Halal consumption practical and efficient in a fast-paced urban environment (Calder, 2020).

The role of “Influencer Credibility and Hybrid Identity” also serves as a significant supporting factor. The results show that influencers who possess a “Hybrid Identity”, being both religiously knowledgeable and professionally successful in a secular field such as technology, fashion, or the creative arts, have the most significant impact on Gen Z behaviour. For example, a Halal influencer who is also a successful entrepreneur carries more weight than one who only speaks about theology. This “Competence-Based Authority” is highly valued by Gen Z, who look for role models that represent a successful integration of faith and modernity. The discussion posits that the future of Da’wah effectiveness lies in the hands of these “multi-hyphenate” individuals who can demonstrate the practical, aesthetic, and professional benefits of a Halal lifestyle through their own visible success (Anas & Adinugraha, 2017).

A critical comparison with earlier studies on Indonesian religious behaviour reveals a significant move away from “Collective Compliance” toward “Individualised Choice.” In the past, Halal consumption was often a byproduct of living in a Muslim-majority community where non-Halal options were simply unavailable. Today, in a globalised market with endless choices, Halal consumption has become a conscious act of individual identity and self-expression. Contemporary Da’wah strategies acknowledge this shift by focusing on personal empowerment and the “Joy of Halal” rather than the “Fear of Punishment.” This positive reinforcement strategy is shown to be far more sustainable for long-term behavioural change in a democratic and digitalised society. The researcher argues that this “Positive Da’wah” model is the most effective way to maintain religious commitment in an increasingly secularised global marketplace (Shittu & Mubarak Olalekan, 2023).

The discussion addresses the “Authenticity Crisis” that contemporary Da’wah must navigate to remain relevant. As Halal becomes a prominent market trend, there is a risk that the religious message becomes diluted or co-opted by brands for purely commercial reasons. Gen Z is notoriously adept at detecting “inauthentic” or “performative” marketing. If a Da’wah strategy feels too much like a high-pressure sales pitch or lacks spiritual depth, it triggers a defensive psychological mechanism that leads the audience to ignore or mock the message. To remain effective, contemporary Da’wah must maintain its “Spiritual Sincerity” while using modern tools. This delicate balance between “Form” and “Substance” is the ultimate challenge for the next generation of Da’wah practitioners and Halal industry stakeholders. The findings of this research provide clear evidence that contemporary Da’wah strategies have a profound and measurable impact on the consumption behaviour of Indonesian Generation Z. By leveraging digital platforms, visual storytelling, and influencer relatability, these strategies have successfully transformed Halal from a dry legal requirement into a vibrant, ethical, and modern lifestyle choice. While economic barriers and information overload remain significant

challenges, the synergy between government policy, digital literacy, and authentic religious messaging provides a robust foundation for a Halal-conscious future. This research confirms that for the digital generation, the path to religious compliance is paved with digital innovation and relatable narratives. As Indonesia strives to lead the global Halal economy, the continued evolution of these contemporary Da'wah strategies will be essential in ensuring that the nation's youth remain the vanguard of a modern, ethical, and Halal-centred society.

CONCLUSION

Contemporary digital Da'wah strategies leveraging aesthetic storytelling and influencer-led narratives significantly outperform traditional methods in cultivating Halal consciousness among Indonesian Generation Z. This research demonstrates that reframing Halal as a premium, ethical lifestyle choice effectively bridges the gap between theological mandates and modern consumer identity. Consequently, Gen Z exhibits proactive verification behaviours and heightened loyalty toward certified brands. To sustain this impact, religious institutions must institutionalise digital literacy and collaborate with creative content creators. Integrating Halal education into organic social media ecosystems ensures that religious values remain both relevant and aspirational for Indonesia's future economic leaders. Contemporary Da'wah effectively elevates Gen Z's Halal awareness through aesthetic digital storytelling and influencer engagement. By reframing religious compliance as an aspirational lifestyle, these strategies ensure long-term resonance. Indonesian institutions must prioritise these interactive digital frameworks to secure the nation's future as a global hub for the Sharia economy. Contemporary Da'wah strategies significantly shift Generation Z's behaviour by reframing Halal as a modern, ethical lifestyle choice. While digital platforms effectively bridge intention-behaviour gaps, sustaining this impact requires addressing price sensitivity and ensuring message authenticity. Strategic synergy between creators and regulators is vital for Indonesia's future Halal ecosystem.

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