

Content Analysis of Sharia Da'wah Messages on the Instagram Account @Lensamu During the Period of Ramadan 1446 H

Dzulfikri Muhammad*

Departement of Communication Science, State Islamic University Sunan Kalijaga Yogyakarta, Indonesia

Maya Sandra Rosita Dewi

Departement of Communication Science, State Islamic University Sunan Kalijaga Yogyakarta, Indonesia

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ABSTRACT

Instagram has become a social media platform used for preaching. One example is the @lensamu account belonging to the Muhammadiyah organization. This study aims to analyze the sharia preaching messages on the Muhammadiyah Instagram account @lensamu. The study uses a qualitative paradigm with a descriptive content analysis method based on Klaus Krippendorff's Content Analysis concept. The research period was during the month of Ramadan 1446 AH (February 28–March 30, 2025). The results showed that there were 26 pieces of content that fell into the category of Sharia preaching messages, which were divided into two main categories, namely worship and society. In the worship category, the preaching messages covered the themes of faith, prayer, zakat, and fasting, which aimed to encourage an increase in the quality of worship during Ramadan. Meanwhile, in the social category, the da'wah messages focused on muamalah aspects that emphasized social roles and encouraged doing good to others. Overall, the da'wah content of @lensamu was oriented towards strengthening personal worship and forming social ethics in line with the values of amar ma'ruf nahi munkar.

Keywords: *Social Media, Da'wah Messages, Instagram, Content Analysis, Messages of Preaching*

Introduction

Social media has become an integral part of human life. Social media is a form of media that is connected through a network in the process of creating and receiving messages (Husna & Aziz, 2021). Through social media, all humans can interact with one another without the need to meet face to face. Developments in this media have made it easier for humans to interact.

The ease of interaction has contributed to the rise in social media usage. Currently, there are many social media users in Indonesia. As of January 2024, there were 139 million social media users in Indonesia (We Are Social, 2024). Based on this data, it is clear that there are many social media users in Indonesia. Some of the most frequently used social media platforms are Instagram, Facebook, TikTok, etc. One of the most popular social media platforms is Instagram. This social

* Corresponding author: dzulfikrim162@gmail.com

media is used for various purposes, such as information media, publication of activities, personal photos, preaching, etc.

The use of social media is inseparable from the delivery of messages. According to (Nurhadi, 2017), a message is everything conveyed by the communicator. Messages become information provided by Instagram users who share content with viewers or other Instagram users.

The messages conveyed can be religious messages. These religious messages are part of communication, namely messages. These religious messages have a strong source or authority from the main source of religion (Bimantara, 2022). This makes them have a strong basis as a message.

Social media has a wide variety of platforms that can be used. Facebook, Instagram, Twitter, TikTok, and YouTube are some of the most popular social media platforms (Qadir & Ramli, 2024). Among the types of social media above, data shows that Instagram is one of the most favorite social media platforms to use.

Dakwah on social media has become a form of utilizing technology as a medium for dakwah. The ease of using Instagram has led many users to utilize it for sharing religious information. As evidenced by the accounts mentioned above, there is a phenomenon of social media-based religious outreach, particularly on Instagram. This form of outreach is encouraged for all followers of the Islamic faith. This encouragement aligns with the verse in Surat Ali-Imran (3), verse 110.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: You (Muslims) are the best community that has been raised up for mankind, as long as you enjoin what is right, forbid what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are wicked.

The verse above is an exhortation to preach, as explained in the tafsir (exegesis) by M. Quraish Shihab in his book *Tafsir Al Misbah*. According to {Citation}(Shihab, 2001), Ali Imron Verse 110 means: O all followers of Muhammad from generation to generation, since ancient times, in the knowledge of Allah, you are the best people because of the qualities that adorn you. You are the people who were brought forth, that is, manifested and revealed to all of humanity from Adam until the end of time. This is because you are a community that continuously and tirelessly encourages what is good, which is what is considered good by society as long as it is in line with divine values, and prevents what is evil, which is contrary to noble values, prevention that goes as far as using force, and because you believe in Allah, with true faith, so that on that basis you believe and practice His guidance and the guidance of His Messenger.

Based on the above interpretation, it can be seen that it is an obligation as a Muslim to carry out *Amar Ma'ruf Nahi Munkar* (Sadik, 2023). The phrase *Amar Ma'ruf Nahi Munkar* is interpreted as an obligation in preaching. This is proof of a call or invitation to goodness. The role of *da'wah* is not only carried out individually but also organizationally.

Muhammadiyah delivers its message by utilizing the social media platform Instagram. Through its Instagram account @lensamu, Muhammadiyah spreads its message through visual and audio-visual content. Muhammadiyah is a religious-based organization founded by KH Ahmad Dahlan on November 18, 1912 (Duriani, 2022). This organization was established as a religious-based organization.

Muhammadiyah is an organization that works with the goal of *Tajdid* or enlightenment, with the characteristic of its movement being to restore balance to the social order and create an educated society (Duriani, 2022). Muhammadiyah, founded by KH Ahmad Dahlan, is very focused on social order and education. Muhammadiyah has established 3,334 schools throughout

Indonesia (Dapodikmu Jumlah Sekolah, 2025). In addition, Muhammadiyah is active in several other areas of society. In the health sector, Muhammadiyah has 231 clinics and 122 hospitals. In the social sector, the Muhammadiyah mass organization has orphanages, nursing homes, and Lazismu as a philanthropic institution (admin, 2026). This makes Muhammadiyah one of the community organizations that focuses on community welfare.

This Muhammadiyah community organization is one of the richest organizations in the world. According to data from goodstats.id, Muhammadiyah ranks fourth as the richest organization in the world (GoodStats, n.d.). This fourth richest ranking was obtained as a religious-based community organization with total assets of 454.24 trillion. This wealth is the total of Muhammadiyah's assets.

Renewal in the field of religion or theology takes the form of rectifying Islamic teachings so that they are in accordance with Islamic law as taught and conveyed through the Qur'an and Sunnah. Renewal in the field of religion can be understood as the purification of religion. These teachings have become a form of Muhammadiyah's da'wah (proselytizing) in various media.

With the phenomenon of religious content that is not in accordance with Islamic teachings, researchers are interested in taking a closer look at religious content, especially on Instagram social media accounts. The Instagram account chosen by the researcher is that of the Muhammadiyah organization, @lensamu. The aim is to examine how religious messages are conveyed through Muhammadiyah's official social media platform. This is because the organization is a religious-based community organization that should understand how to effectively disseminate religious teachings.

Methods

This study uses a qualitative research paradigm with a descriptive content analysis method. The use of this qualitative paradigm is intended to gain an in-depth understanding of the research object being studied. This study uses a descriptive analysis method. According to (Eriyanto, 2015), descriptive content analysis is used to explain the content of a message or a particular text. Based on this statement, it can be concluded that the descriptive content analysis research type is appropriate for this study because it aims to explain the content of the message.

The data was collected through a sampling process, namely Purposive Sampling. In the Purposive Sampling technique, the selection of samples uses selected sub-groups (Gainau, 2016). This technique is used to sort content that is only related to the research. In this study, sampling was used to separate other content based on period and type of content. According to (Eriyanto, 2015), this type of sampling method is used to observe trends and observe them simultaneously over time. Based on the above data types, the researcher determined that the content used must meet the following requirements: During the period of Ramadan 1446 H (February 28, 2025 - March 30, 2025) and Content containing material on worship (faith, prayer, zakat, fasting, and hajj) and social issues (muamalah, munakahat, and ukubat)

The subject of this study is the Instagram account @lensamu. This account is part of the researcher's study. In this study, the object of research is the religious messages on the @lensamu account. Religious messages conveyed through Instagram social media are the object of this study.

This study uses a type of data analysis technique called Content Analysis developed by Klaus Krippendorff. In his book, he explains that there are six components in data analysis techniques. According to (Krippendorff, 2004), the components of Content Analysis are Unitizing, Sampling, Recording/coding, Reducing Data To Managable Representation, Abductively Inferring, and Narrating The Answer To The Research Question. The researcher used these six components as stages in the research.

Literature Review

Messages are an important element of communication. There are many definitions of messages. According to (Nurhadi, 2017), a message is everything conveyed by the communicator. The information conveyed becomes something that is interpreted as a message. Messages are conveyed through two channels, the first being direct or face-to-face or verbal, and the second being through media/channels (Nurhadi, 2017). These two channels serve as media for conveying messages from the communicant to the communicator. The use of media for conveying messages is tailored to the needs of the communicant. The communication messages conveyed are highly varied. One form of communication message is the message of preaching.

Dakwah is an activity of giving or inviting. According to Luis Ma'luf in (N. Husna, 2021), dakwah comes from the word da'a, yad'u, dua'an, da'wahu, which means to call or invite. In this context, dakwah can be interpreted as an invitation or call in Islamic teachings. Dakwah in the form of an invitation to Islamic teachings can be conveyed by anyone. The content of dakwah that can be conveyed is referred to as the dakwah message. There are several explanations of the dakwah message itself. The dakwah message can be interpreted as the content of the material conveyed by the dai to the mad'u (Thifal et al., 2023). The dakwah message is the content of the message or information conveyed by the communicator to the communicant.

This dakwah message has a strong source or authority from the main source of religion (Bimantara, 2022). Dakwah material cannot be filled with random messages. According to (Mujahid & Arif, 2022), the message of da'wah or da'wah material is sourced from two main sources of Islamic teachings, namely the Qur'an and the Hadith. These two foundations are strong reasons for the content of the message being conveyed.

This study uses the concept of Sharia preaching messages. Sharia comes from the Arabic word syara'a, which means to explain or clarify something (Arwani, 2022). Sharia is used to explain matters related to various issues. In terminology, sharia is defined as a set of divine norms used to regulate the relationship between humans and Allah, humans and their fellow humans in social matters, and the relationship between humans and other creatures in their environment (Ali, 2019). Sharia can also be interpreted as what Allah has prescribed from His laws (sharia Allah) (Arwani, 2022). Therefore, these sharia laws contain various legal matters that regulate various issues. This is interpreted as Islamic law. According to (Ali, 2019), the scope of Islamic law is worship and society. The category of worship includes faith, prayer, zakat, and hajj. The category of society includes muamalah, munakahat, and ukubat.

This message of preaching is conveyed through the social media platform Instagram. Social media can be described as an online site or application that allows users to create profiles, invite friends, communicate with each other, send messages, share content, and network (Prajarini, 2020). Based on the above definition, it can be explained that social media is a place where people can interact through the Internet. The definition of Instagram according to Atmoko in (Sutrisno & Mayangsari, 2022) states that Instagram is a social media platform used by its users to share information in the form of images, photos, videos, and captions. Based on this definition, it provides a similar explanation that Instagram is a platform that allows its users to share content in the form of images, photos, videos, and captions.

Result and Discussion

The Content of Sharia Worship Preaching Messages

In the Sharia preaching messages in the faith category, there are two pieces of content that discuss faith. These preaching messages about faith are closely related to the pillars of faith, which are one of the guiding principles of Muslims. The pillars of faith consist of faith in Allah, His angels, His books, His messengers, the Day of Judgment, and His destiny (Bella Adelia et al.,

2025). Both pieces of content are related to faith in His books.

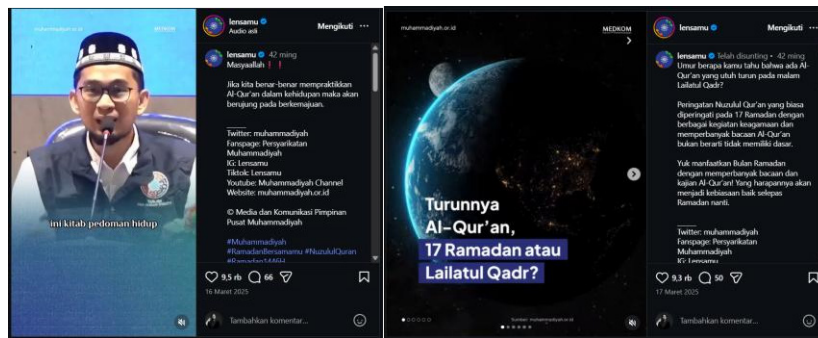


Figure 1.
Screenshot of Sharia Preaching Message Faith
Source: Instagram account content @lensamu

The uploaded content discusses the Quran as a guide for life. This guide for life is used as a foundation. The uploaded content encourages Muslims to use the Quran as a foundation or guide for life. Another uploaded content explains that faith in the Quran is in the form of its revelation to the people.

Lailatul Qadar is the night when the Quran was revealed. Regarding Lailatul Qadar, it is also explained through the hadith from the Bukhari narration which confirms that Lailatul Qadar is the complete revelation of the Quran from Allah. Meanwhile, the 17th of Ramadan is commemorated as the first revelation to the Prophet Muhammad. The revelation of the Quran marked the beginning of Islam.

Content of Sharia Prayer Preaching Messages

Prayer is a mandatory act of worship that is one of the pillars of Islam. There are two types of prayer: fardhu and sunnah (Aprilia et al., 2024). This section will explain the analysis of the content of sharia preaching messages related to prayer.



Figure 2.
Screenshot of Sharia Preaching Message Prayer
Source: Instagram account content @lensamu

The category of Sharia preaching messages on prayer contains discussions about obligatory and sunnah prayers. The discussion on obligatory prayers includes reminders not to forget the Maghrib prayer when breaking the fast together. In addition, there is a discussion about jamak and qashar. This is a convenience provided by religion in performing prayer. This convenience is in the form of allowing two prayers to be combined into one time and also the convenience of reducing the number of rakaats in prayer.

The discussion on sunnah prayers covers sunnah prayers performed during fasting. The sunnah prayers referred to are Eid al-Fitr prayers and tarawih prayers. The discussion on Eid al-Fitr prayers covers the role of Muhammadiyah in organizing Eid prayers in the field as recommended by religion. In addition, the discussion of Eid al-Fitr prayers includes practices that can be done to increase the rewards of worship. The discussion of tarawih prayers discusses their implementation with sincerity or tranquility. There is a phenomenon of performing tarawih prayers quickly. The content encourages performing prayers calmly, sincerely, and tranquilly.

Content of Sharia Zakat Preaching Messages

Zakat is part of the pillars of Islam and is an obligation that must be carried out (Hafizhan & Sardiana, 2024). Zakat is given by someone who is handed over to people in need in accordance with Islamic law. In this section, the researcher will explain the findings of the content of Sharia preaching messages about zakat and the content of the preaching messages delivered by the Instagram account @lensamu.

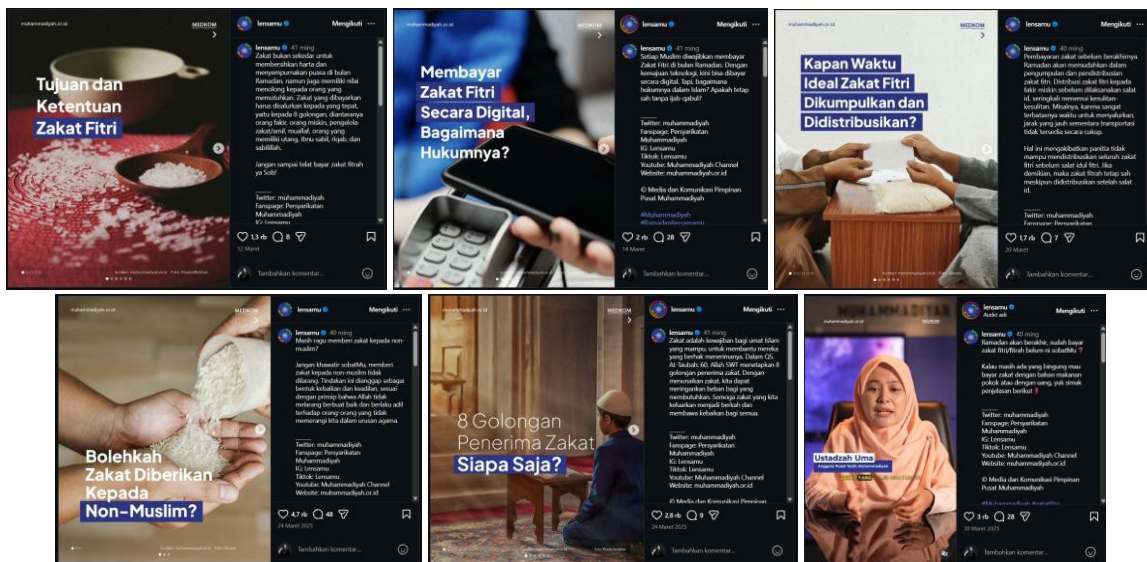


Figure 3. Screenshot of Sharia Preaching Message Zakat
 Source: Instagram account content @lensamu

The Instagram accounts studied contained several posts specifically discussing zakat as part of the message of Sharia preaching delivered to the audience. This content included various discussions related to the implementation of zakat and the purpose of this act of worship in the lives of Muslims. One of the discussions presented in the content was related to the implementation of zakat fitri, which is zakat that is obligatory for every Muslim and is carried out at the end of Ramadan. The uploaded content explained that zakat fitri is a form of purification for Muslims after fasting for a full month. In addition, the content also provided an explanation of the timing of zakat fitri, which is carried out before Eid al -Fitr, and explained the groups that are entitled to receive zakat in accordance with the provisions set out in Islamic teachings.

In addition to the discussion on zakat fitri, there is also other content that raises a phenomenon developing in modern society related to zakat payment methods. The content discusses the practice of zakat payment, which nowadays is not only done directly or in the form of cash, but can also be done through various available digital applications. The explanation provided in the content emphasizes that zakat payments through applications are still considered valid in religious terms as long as they are accompanied by the intention of the muzakki to fulfill their zakat obligations. This shows that there has been an adjustment in the practice of zakat worship in line with technological developments that make it easier for people to fulfill their religious obligations.

Another discussion found in the content is about paying zakat in cash. The uploaded content explains that giving zakat in the form of money is permissible in practice. This permissibility is based on considerations of benefit and convenience in the process of distributing zakat to eligible recipients. By using cash, the process of collecting and distributing zakat can be carried out more efficiently and can be adjusted to the needs of the mustahik who receive it.

In addition, there is also content that discusses the giving of zakat to non-Muslims. The content explains that under certain conditions, zakat can be given to non-Muslims as part of da'wah efforts and social outreach to them. This explanation is related to one of the groups of zakat recipients, namely the mualaf group, which in certain contexts includes individuals or groups who are being drawn closer to Islam. Thus, the giving of zakat to non-Muslims in this context is understood as part of a da'wah strategy that aims to foster closeness and open opportunities for the acceptance of Islamic teachings.

Content of Sharia Fasting Preaching Messages

Fasting has many explanations, including Ibn Kasir's definition that fasting is refraining from eating, drinking, and sexual intercourse with sincere intentions for Allah, the Most Glorious and Most Exalted, because fasting has benefits for purity, cleanliness, and self-improvement from mixing with evil and low morals (Septiana, 2024). There are two types of fasting worship: obligatory fasting and sunnah fasting. In this section, the researcher presents his findings on Instagram content that contains sharia da'wah messages about fasting.

In the fasting category, there is some content uploaded by the Instagram account @lensamu. This category has the most content in discussions of Sharia preaching messages during the period of Ramadan 1446 H. The discussions raised are about the laws of fasting, such as the commandments given in the Quran. This command to fast is stated in the Quran, Surah Al-Baqarah, verse 185. The Instagram account @lensamu also uploaded Sharia preaching messages in the fasting category regarding several laws of fasting. Among them is a discussion about who is allowed to not fast. The content explains that there are groups of people who are allowed to not fast, such as those who are sick or traveling. The uploaded content also discusses several groups that are given leniency for other reasons, namely pregnant and breastfeeding women, as well as the elderly who are unable to fast.

In addition, the Instagram account @lensamu also posted the requirements and methods for replacing missed fasts. One of them is by paying fidyah. Fidyah in Islamic teachings refers to a gift or ransom for someone who is unable to perform acts of worship such as fasting, by giving food to the poor or other forms of compensation (Supe'i et al., 2025). Fidyah is a form of compensation or ransom. In the context of this content, what is discussed is paying fidyah to make up for fasting.

Through its content, the Instagram account @lensamu provides several other examples of discussions about fasting as a form of sharia fasting preaching. Other topics include answering questions from the public, such as the law on tasting or trying food. It is explained that tasting is permitted but must be done carefully. After tasting, it is obligatory to spit it out or remove it so as not to invalidate the fast. Another topic discussed is the starting time of fasting. In Indonesia,

there are various opinions regarding the phenomenon of imsak. This is explained through the content of the Instagram account @lensamu, stating that imsak is merely a form of caution or preparation for starting the fast. Legally, fasting begins at dawn or when the time for the morning prayer (sholat subuh) arrives.

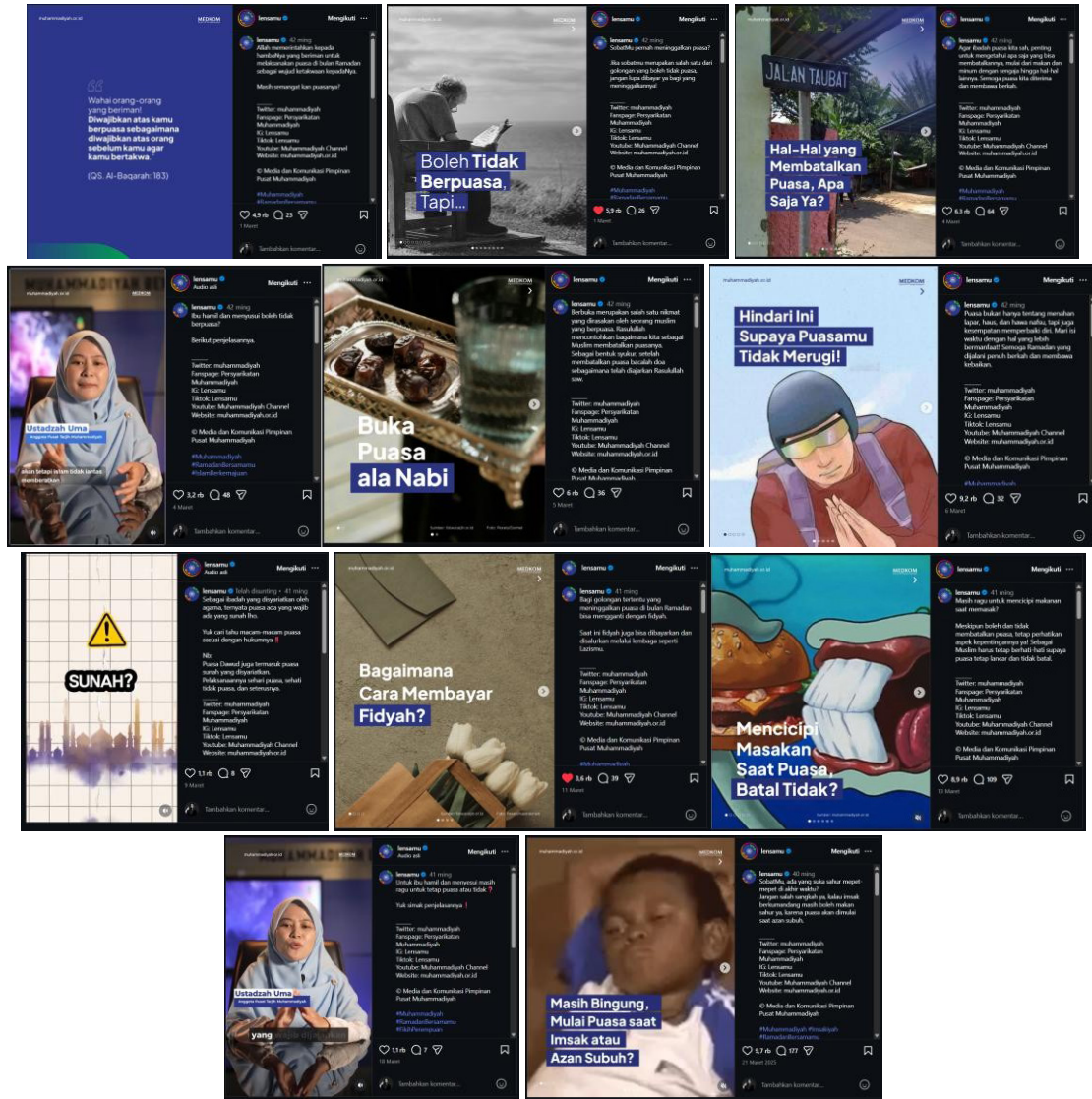


Figure 4. Screenshot of Sharia Preaching Message Fasting
 Source: Instagram account content @lensamu

On the Instagram account @lensamu, there is a number of posts containing messages about Sharia law related to fasting. One of the messages conveyed in these posts is about the Sunnah practices when breaking the fast. The posts explain that there are several practices exemplified by the Prophet Muhammad SAW when breaking the fast that can be used as examples by Muslims. The purpose of conveying this message is to provide the audience with an understanding of the proper way to break the fast in accordance with the Sunnah of the Prophet, so that Muslims not only perform the obligation of fasting, but also emulate the practices of worship carried out by the Prophet Muhammad SAW in his daily life.

In addition to providing an explanation of the sunnah practices when breaking the fast, the content uploaded to the account also contains a da'wah message that serves as a reminder to

Muslims regarding various behaviors that can reduce the essence or spiritual value of the fast itself. The content explains that there are several attitudes that should be avoided by someone who is fasting, including being angry and saying bad things. This explanation emphasizes that fasting is not only about refraining from eating and drinking, but also requires a person's ability to control their emotions and guard their speech. This is part of the effort to maintain good relationships with fellow human beings, which in Islamic teachings is known as *hablumminannas*. Thus, the message conveyed not only emphasizes the ritual dimension of worship, but also the social ethics aspect in daily life.

Furthermore, there is also content that discusses various types of fasting in Islamic teachings. This content explains that fasting in Islam is divided into several categories, namely obligatory fasting and sunnah fasting. The obligatory fasting category explains several types of fasting that have binding legal provisions for Muslims, including Ramadan fasting as an annual obligation for every Muslim who meets the requirements, nazar fasting which is carried out as a form of fulfilling a promise to Allah SWT, and kafarah fasting which is carried out as a form of atonement for certain violations of sharia provisions.

Meanwhile, the category of sunnah fasting explains various forms of fasting that are recommended for Muslims to perform as a way to improve the quality of worship and draw closer to Allah SWT. Some types of sunnah fasting mentioned in the content include Shawwal fasting, which is performed six days after Eid al-Fitr, Arafah fasting, which is performed on the 9th of Dhu al-Hijjah for Muslims who are not performing the Hajj, and Ashura fasting, which is performed on the 10th of Muharram. Additionally, it mentions Monday and Thursday fasting, which is routinely recommended to be performed on those two days each week, as well as Ayyamul Bidh fasting, which is performed in the middle of the Hijri month, specifically on the 13th, 14th, and 15th of each month. Furthermore, there is Dawud fasting, which is not explained through the content or Instagram feed that was uploaded. Regarding the Dawud fast, it is explained in the caption of the post.

The Content of Sharia Society Preaching Messages

The second category of Sharia preaching messages is social. Within this social category, we find the content of preaching messages, namely muamalah. The discussion of the content that enters the social Sharia preaching message is as follows. The concept of muamalah is related to managing one's possessions (Wibowo, 2021). This relates to the property owned by an individual, such as debt, buying and selling, leasing, and so on. According to (Nurazizah & Syam, 2022), muamalah is Allah's rule that governs human relationships with other humans and objects. Muamalah can be understood as all forms of human relationships with other humans or with object and nature.

In the muamalah category, there are two posts that fall into this category. In the content uploaded by the Instagram account @lensamu, there is a post about Muhammadiyah's role in returning zakat to help society. Through this content, the Instagram account @lensamu explains the story behind Muhammadiyah's efforts to actively care for society. This social concern is a form of muamalah. According to (Nurazizah & Syam, 2022), muamalah is Allah's rule that governs human relationships with other humans and objects. The content explains Muhammadiyah's role in restoring the social function of society. Based on the content, in the past, zakat was only collected by local religious leaders, so it did not reach those in need. The social function was not properly fulfilled. Then, through the PKO (Penolong Kesengsaraan Oemoem) institution, Muhammadiyah managed zakat and distributed it to those who were entitled to receive it. This became a form of muamalah of the Muhammadiyah organization to the community. In addition, this content indirectly teaches religious teachings, namely giving zakat to those who are entitled to receive it and also encouraging people to help those in need. However, this form of invitation or preaching is not directly in the form of an invitation sentence. The preaching used is in the

form of real-life examples.

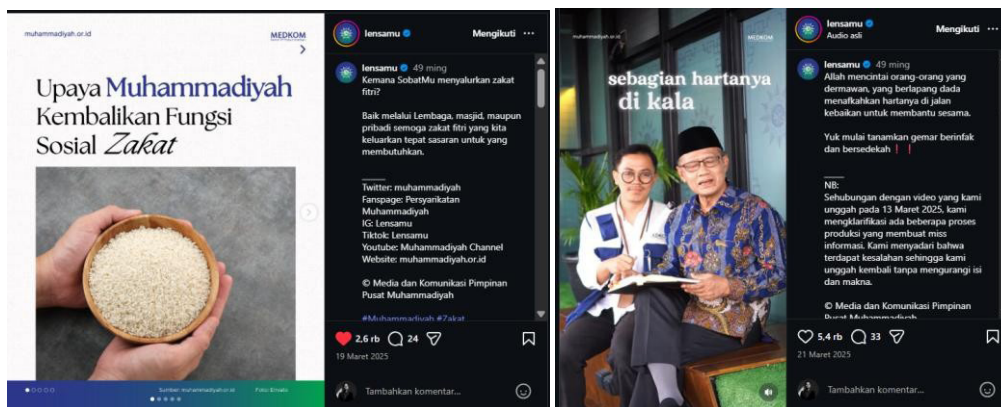


Figure 5.
 Screenshot of Sharia Preaching Message Muamalah
 Source: Instagram account content @lensamu

The second content uploaded by the Instagram account @lensamu regarding the message of sharia muamalah preaching discusses doing good to others and also discusses someone who gives his wealth to be used for good causes. This is explained through the caption written. According to (Wibowo, 2021), the concept of muamalah is interpreted as managing one’s possessions. Not only that, the content also discusses the characteristics of a pious person, namely restraining anger and forgiving others. This makes the content fall under the concept of muamalah, which is about how humans behave towards others. Through this content, the Instagram account @lensamu reminds us to do good to others by helping one another and giving charity with our wealth to those in need. Not only that, it is also recommended to control anger and forgive others when they make mistakes.

Conclusion

This study categorizes Sharia preaching messages into two types, namely worship and social issues. Through its content, the Instagram account @lensamu provides Sharia preaching messages related to the category of worship, namely faith, prayer, zakat, and fasting. Through its worship-related content, the Instagram account @lensamu promotes increased worship during Ramadan. This is a form of piety for Muslims towards their God.

In the social category, the Instagram account @lensamu provides sharia preaching messages in the form of muamalah. Through its content, the Instagram account @lensamu provides examples of the social role of the Muhammadiyah organization towards fellow human beings. Additionally, it encourages doing good deeds toward others as a form of human interaction. Each uploaded content utilizes Instagram’s feeds and reels features for its delivery. This Islamic preaching message aligns perfectly with the guidance from the Quran, Surah Ali-Imran verse 110, which encourages doing good deeds, avoiding evil, and becoming a faithful community

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