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The Social Media Strategy of the Instagram Account @Masjiddtbandung to Encourage Public Participation in Religious Learning Events

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ABSTRACT

In the digital era, an effective communication strategy is essential for organizations to engage with their communities and achieve their objectives. Employing a case study, it aims to explore the communication strategies used by the Instagram admin of @masjiddtbandung to motivate congregants (jamaah) to participate in da'wah or religious activities. The findings reveal four key functions in their strategy: Share, where Instagram is utilized to expand the reach of Masjid Daarut Tauhiid's da'wah; Optimize, which involves using diverse templates to visually differentiate topics; Manage, where the admin actively responds to inquiries and directs interactions to direct messages (DMs) for deeper engagement; and Engage, where only preachers (da'i) relevant to the post's topic are featured. This structured approach highlights the significance of social media in fostering religious engagement and underscores the role of strategic digital communication in strengthening faith-based communities.

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1. INTRODUCTION

The rise of digital technology has fundamentally transformed the way people interact, communicate, and consume information. Among the most influential platforms driving this shift is social media, which now boasts 4.8 billion active users worldwide, equivalent to 59% of the global population. In Indonesia, this digital transformation is particularly evident, with 167 million active social media users, including 105 million Instagram users, placing the country as the fourth-largest Instagram user base globally (Lynn et al., 2020). As internet penetration increases, digital literacy among Indonesians continues to expand, shaping new patterns of online engagement and content consumption (Yetti, 2024).

This digital revolution has also reshaped religious communication. The transformation of da'wah in the digital era has significantly increased the effectiveness of spreading Islamic messages. Technologies such as social media, video streaming platforms, and mobile applications allow da'wah to reach a much wider audience compared to traditional methods (Rohmatulloh et al., 2023). The development of information technology has changed the way of delivering da'wah from traditional methods, such as lectures in mosques and taklim councils, to more modern ones through digital platforms, such as Instagram, YouTube, and Facebook (Saputra et al., 2024). In this context, social media platforms such as Instagram, Facebook, and YouTube serve as primary channels for the widespread dissemination of da'wah messages, facilitating broader audience engagement and outreach (Kahfi et al., 2024). Social media is no longer just a tool for entertainment and networking—it has become a powerful platform for proselytization (da'wah). Religious organizations, scholars, and preachers now leverage digital platforms to extend their outreach, foster engagement, and communicate religious teachings more effectively (Zhang, 2025; Alam & Iqbal, 2024; Oloba & Blankenship, 2024). Initially, digital da'wah was pioneered by smaller movements, such as Ustaz Rizal (Abu Takeru), who utilized LINE as his first step into online proselytization (Nurazizah et al., 2020). However, in recent years, the use of platforms like Instagram, with its highly visual and interactive nature, has gained significant traction among religious institutions.

The official Instagram account, @masjiddtbandung, serves as a dynamic platform to disseminate information, promote religious studies, and encourage active participation in various mosque programs (see **Figure 1**). Through visually engaging content, real-time interactions, and tailored communication strategies, the account plays a crucial role in attracting and motivating congregants.



Figure 1. Instagram profile of @masjiddtbandung.

The establishment of Daarut Tauhiid originated from a study group initiated by a student named Yan Gymnastiar, later known as Abdullah Gymnastiar or familiarly referred to as Aa Gym, during Ramadan 1407 H (1986). This study group, named the Islamic Student Entrepreneur Group (Kelompok Mahasiswa Islam Wirausaha or KMIW), focused on Islamic studies and da'wah activities, emphasizing the teachings of monotheism and moral values. The primary sources of study included works by classical Islamic scholars such as Imam Al-Ghazali and Ibn Atha'illah. Alongside religious discussions, KMIW also engaged in small-scale entrepreneurial activities, including screen printing, publishing, and handicrafts, integrating economic self-sufficiency with Islamic teachings. As the activities of KMIW expanded and comparative studies were conducted at various Islamic boarding schools across West Java, the organization transitioned into the Daarut Tauhiid Foundation in 1990. Officially established on 4 September 1990, the foundation formalized its religious and entrepreneurial initiatives under a structured institutional framework. A significant milestone was reached in July 1993 with the construction of a three-story mosque on Jalan Gegerkalong Girang No. 38, Bandung. This mosque, often referred to as the "Thousand Hands Mosque," symbolizes the spirit of community cooperation, as its construction was made possible through collective efforts and contributions from thousands of congregants and supporters of Daarut Tauhiid.

The rapid advancement of digital technology and the widespread use of social media have transformed the way religious institutions engage with their communities. In this digital era, platforms such as Instagram offer an effective means of communication, enabling organizations to reach a broader audience and foster engagement beyond physical gatherings. Recognizing this potential, the Daarut Tauhiid Mosque has embraced Instagram as a strategic tool to enhance its da'wah efforts and strengthen its connection with the Muslim community.

Another aspect that requires further investigation is content optimization across platforms. Research suggests that different social media platforms attract diverse audience demographics (Nurjaman, 2022), but there is a lack of detailed analysis on how Islamic institutions tailor content to maximize engagement on platforms such as Instagram, YouTube, and TikTok. Additionally, community interaction and engagement mechanisms remain underexplored. While previous studies acknowledge that digital da'wah fosters real-time engagement (Syarif & Wahyudi, 2022), they often fail to examine how specific features like live sessions, Q&A formats, and community-driven content contribute to long-term religious learning and spiritual engagement. Understanding how these interactive elements shape audience participation is crucial for enhancing digital da'wah strategies. Furthermore, there are ongoing challenges in managing digital da'wah that need to be addressed. Issues such as misinformation, content moderation, and maintaining authenticity in online religious communication remain underexplored (Arifin & Fauzan, 2022). Investigating how mosque administrators handle these challenges can provide valuable insights into sustainable digital da'wah practices and risk mitigation strategies. Finally, institutional resource management is a crucial yet underexamined area. The role of dedicated teams in managing digital da'wah efforts is briefly mentioned in previous literature (Suharto & Widodo, 2021), but there is limited research on how resource allocation, technical expertise, and institutional policies influence the success of social media-based da'wah. Examining these factors can provide a clearer understanding of how religious organizations can sustain and expand their digital outreach.

By addressing these gaps, this research aims to provide a more comprehensive understanding of digital da'wah strategies, particularly through the case study of @masjiddaaruttauhiid. The findings will contribute to the ongoing discourse on religious

communication in the digital era and offer practical recommendations for optimizing da'wah efforts through social media. Given this growing reliance on digital platforms for religious engagement, this study examines the communication strategies employed by the Instagram account @masjiddtbandung in motivating its congregation to participate in da'wah activities. By analyzing how the account shares, optimizes, manages, and engages with its audience, this research aims to provide valuable insights into the role of social media as a strategic tool for religious outreach in the digital era.

2. LITERATURE REVIEW

Numerous studies highlight the impact of strategic digital da'wah communication. Da'wah, or Islamic preaching, has evolved significantly with the advent of digital platforms, enabling religious organizations to reach a broader audience beyond traditional settings. Scholars emphasize that digital platforms such as Instagram, Facebook, YouTube, and TikTok serve as primary instruments for the widespread dissemination of da'wah messages, allowing for greater accessibility and engagement (Saputra et al., 2024). The clarity and completeness of information in @hijratime's Instagram content significantly influenced audience satisfaction (Nabila et al., 2023). The concept of "da'wahtainment" reveals that netizens engage more with religious content that incorporates entertainment elements, such as short films and dynamic videos, rather than static images or infographics (Mutia, 2022). Other literature (Sujai, 2022) further emphasized that high engagement, frequent video posts, and scheduled online proselytization enhance the effectiveness of religious outreach on Instagram. To maximize digital engagement and community interaction, organizations often apply the SOME (Share, Optimize, Manage, Engage) model (Reimer, 2023).

This study employs Luttrell's Circular Model of Social Communication (SOME), a framework developed by Regina Luttrell to facilitate strategic communication planning on social media (Rahayu et al., 2025). The model provides a structured approach for social media practitioners, enabling them to effectively organize and execute communication strategies (see **Figure 2**) (Rahayu et al., 2025). Luttrell's SOME model consists of four key components: Sharing, Optimizing, Managing, and Engaging, each of which plays a crucial role in enhancing audience interaction and content dissemination (Rahayu et al., 2025).



Figure 2. The circular model of SoMe for social communication.

The following section outlines the principles of the Circular Model of SOME (Luttrell, 2015). This model provides a structured approach for using social media effectively:

Share – Content must be distributed strategically to reach the widest audience. In the context of religious communication, Instagram is used to disseminate da'wah messages,

ensuring that religious teachings are accessible to followers (Dwivedi *et al.*, 2021). @masjiddtbandung utilizes this approach by consistently posting content related to upcoming da'wah events, religious teachings, and community activities.

Optimize – The effectiveness of content depends on its visual appeal, message clarity, and format variety (Rahmah, 2023). Religious organizations enhance their Instagram presence by using high-quality graphics, video storytelling, and structured posting schedules. @masjiddtbandung optimizes its content through differentiated templates for various da'wah topics, making it easier for followers to recognize and engage with specific themes.

Manage – Effective social media communication requires active moderation and response management (Sujai, 2022). This involves responding to followers' questions, handling feedback, and ensuring smooth interactions. The @masjiddtbandung admin follows this principle by answering every inquiry and directing followers to Direct Messages (DMs) for more personalized engagement.

Engage – Sustaining audience interest requires continuous interaction, which can be achieved through collaborations, Q&A sessions, and interactive content (Mutia, 2022). Engagement is particularly important in religious communication, where credibility and connection with the audience influence participation. @masjiddtbandung ensures engagement by featuring well-known preachers (da'i) relevant to each da'wah topic, fostering a stronger connection with its audience.

A study found that digital da'wah offers many opportunities, but the challenges faced are also great. The main challenges include the dissemination of information that is difficult to filter, the lack of technological competence of some dai, and the emergence of hoaxes and false teachings that can confuse the people. In addition, maintaining the authenticity of the message amid competition for content that is more visually appealing but less substantial is a tough task for Dai (Saputra *et al.*, 2024).

Content is also a crucial factor in digital da'wah, as it influences audience retention and participation. Studies indicate that visually appealing and interactive content, such as short videos, reels, and live discussions, attracts higher engagement compared to traditional text-based posts (Balouch & Tahir, 2024). Moreover, incorporating storytelling techniques in religious content has been found to make messages more relatable and impactful, especially among younger audiences (Adnan & Ismail, 2021). Additionally, cross-platform dissemination—where content is tailored and distributed across various social media channels—has proven effective in expanding reach and ensuring sustained engagement (Mahfudz & Roslan, 2023).

Although studies mention the importance of structured frameworks like the SOME Model, there is limited empirical research on how religious institutions implement these models in practice. The specific strategies used by mosques, such as @masjiddaaruttauhiid, require further exploration to understand their effectiveness and the challenges they face.

3. METHODS

This research employs a case study approach to examine the communication strategies used by @masjiddtbandung on Instagram in motivating congregants to attend religious learning events. A case study is suitable for this research as it provides an in-depth analysis of a real-world phenomenon within its specific context. By focusing on @masjiddtbandung, the study aims to explore how the mosque utilizes digital platforms to enhance religious engagement, particularly through the SOME (Share, Optimize, Manage, Engage) model.

Data collection was conducted through multiple sources, including content analysis, in-depth interviews, and audience engagement review. This study includes field research

conducted at Masjid Daarut Tauhiid, located at Jl. Gegerkalong Girang No.38, Isola, Kec. Sukasari, Kota Bandung, Jawa Barat. The research was carried out from September 2024 to February 2025, involving interviews with the administrator of the @masjiddtbandung Instagram account and the audiences that attended the religious events informed by Instagram posts. The content analysis focused on Instagram posts from @masjiddtbandung over three to six months, examining the types of content shared, frequency of posts, and levels of engagement. Various content formats, such as videos, images, text-based posts, Instagram Stories, and live sessions, were analyzed to assess audience interaction through likes, comments, shares, and direct messages (DMs). Special attention was given to how the mosque's content aligns with the SOME model, particularly how information is shared, optimized for visibility, managed through audience interaction, and designed to encourage engagement.

In addition to content analysis, semi-structured interviews were conducted with the social media administrators of @masjiddtbandung. These interviews provided insights into the strategic decision-making behind content creation, audience targeting, and engagement methods. The interviews explored key aspects of digital da'wah, including the selection of religious topics, content design, the use of specific engagement techniques, and the role of religious influencers (da'i).

To further understand audience responses, qualitative audience engagement analysis was carried out. Comments, likes, and direct messages were examined to identify how followers interact with the mosque's Instagram content. Responses were categorized into themes such as information-seeking, expressions of appreciation, requests for specific topics, and critiques. This helped evaluate how effectively the mosque's digital communication strategies foster participation in religious studies.

The collected data was analyzed using thematic analysis, which involved identifying patterns and recurring themes based on the SOME model. The Share category examined how content was distributed to maximize outreach, while Optimize assessed the use of visuals, hashtags, and interactive features. The Manage aspect explored how administrators handle inquiries and sustain online interactions, while Engage analyzed the strategies used to maintain long-term audience participation in religious studies. Despite its strengths, this case study has certain limitations. Since it focuses on a single mosque's Instagram account, the findings may not be fully generalizable to all Islamic institutions in Indonesia. Additionally, while engagement metrics such as likes and comments provide useful insights, they do not necessarily indicate actual participation in religious studies, as some interactions may be passive. Finally, this research does not examine the role of other social media platforms like YouTube or TikTok, which might also play a crucial role in digital da'wah. By adopting a case study approach, this research provides a comprehensive and context-specific analysis of digital da'wah strategies. The findings offer practical recommendations for religious institutions seeking to optimize their social media presence and enhance audience engagement in religious activities.

4. RESULTS AND DISCUSSION

This study employs Luttrell's Circular Model of Social Communication (SOME), a framework developed by Regina Luttrell to facilitate strategic communication planning on social media. The model provides a structured approach for social media practitioners, enabling them to effectively organize and execute communication strategies (Sari & Handayani, 2021). Luttrell's SOME model consists of four key components: Sharing, Optimizing, Managing, and

Engaging, each of which plays a crucial role in enhancing audience interaction and content dissemination. The following section outlines the principles of the Circular Model of SOME (Luttrell, 2015).

The interview with the administrator of @masjiddtbandung revealed that Instagram is strategically used to motivate the Muslim community to participate in religious studies through well-planned content dissemination. The implementation of Instagram as a da'wah platform is primarily executed through structured posts, providing information about upcoming religious sessions, including topics and speakers. To analyze the application of Luttrell's Circular Model of SOME by the @masjiddtbandung account manager, the researchers systematically categorized its implementation based on the model's key components as in **Table 1**.

Table 1. Categorization of communication activity based on the circular model (Luttrell, 2015).

SHARE	<ol style="list-style-type: none"> 1. Relevant profile picture yang relevan dengan business content account 2. Bio caption has explained ig account content with not more than 150 characters 3. Provide a link website / not
OPTIMIZE	<ol style="list-style-type: none"> 1. Content relevance 2. Frequency of posting
MANAGE	<ol style="list-style-type: none"> 1. Ever given interaction to others' content / not 2. Reply comment
ENGAGEMENT	<ol style="list-style-type: none"> 1. There is CTA (Call for Action -like, comment, save & share) 2. The use of the appropriate hashtag

4.1. Share: Expanding the Reach of Da'wah

The Share function in the SOME model aims to expand the reach of religious teachings conducted at Masjid Daarut Tauhiid. This function encompasses three key aspects: participate, connect, and link. In terms of participation, the administrator utilizes multiple social media platforms alongside Instagram, including YouTube and Facebook, to ensure broader outreach. Although the administrator considered integrating TikTok to attract a younger audience, this plan was postponed due to limited personnel managing the mosque's social media accounts. The connect aspect underscores the decision to use Instagram as the primary platform due to its large user base, ease of access, and efficient content management. Instagram's interactive features facilitate seamless engagement between the mosque and its followers.

The link aspect involves the provision of external links that direct users to additional da'wah resources. The administrator includes links to YouTube livestreams, Instagram posts, and personal pages of the invited speakers. These links help broaden the audience by offering access to religious teachings through multiple digital channels. However, it was noted that speaker-specific links were only embedded in Instagram posts, limiting accessibility through other engagement formats.

4.2. Optimize: Enhancing Content Visibility

The Optimize function ensures that content is structured effectively to maximize engagement and reach. This involves strategic planning in two key areas: posting intervals and content descriptions. For posting intervals, the administrator follows a carefully designed schedule that balances daily engagement with long-term event planning. Daily da'wah content is posted with a one-day gap, ensuring a consistent flow of information while

preventing content fatigue among followers. Special religious gatherings, on the other hand, follow a monthly posting schedule. This monthly interval is strategically planned to accommodate participants traveling from outside Bandung, including those from Sumatra and other neighboring islands, ensuring they have sufficient notice to make travel arrangements.

Regarding post descriptions, the administrator employs a structured visual and textual approach to enhance content recognition and engagement. Different categories of religious studies are distinguished by unique color themes, making it easier for followers to identify specific events at a glance. Posts featuring prominent Islamic scholar K.H. Abdullah Gymnastiar (Aa Gym) are designed using a blue or light blue theme, which aligns with his widely recognized branding and fosters a sense of familiarity among audiences (see **Figure 3**). In contrast, posts for female-only religious gatherings adopt a pink theme, signaling exclusivity and inclusivity for women participants. These visual distinctions, combined with well-crafted captions, contribute to higher engagement rates and help maintain a cohesive and recognizable digital presence for @masjiddaaruttauhid. By employing these optimization strategies, the mosque ensures that its digital da'wah efforts remain accessible, organized, and appealing to a broad audience.



Figure 3. One of the posts featuring KH Abdullah Gymnastiar.

4.3. Manage: Maintaining Audience Engagement and Interaction

Effective management of social media engagement relies on media monitoring, real-time interaction, and quick response (Santos et al., 2023; Wukich, 2021). Through media monitoring, the administrator regularly reviews comments, direct messages (DMs), and audience inquiries (Rahat & Nadeem, 2025; Sobel & Dude, 2024). Interestingly, no significant trolling or inappropriate messages were observed, indicating a respectful and engaged community (Mao et al., 2023; Akeusola, 2023; Stupavský et al., 2023). In terms of real-time interaction, the administrator actively responds to audience queries via DMs, ensuring that followers receive timely information. This is closely related to the quick response strategy, where the administrator strives to answer questions promptly to maintain engagement and credibility.

Despite the mosque's structured approach to Instagram content, audience behavior suggests that followers do not pay significant attention to post details. Instead, the presence of prominent clerics, particularly Aa Gym, remains the most influential factor driving participation. This finding highlights the importance of speaker selection in digital da'wah strategies, as well as the potential for enhancing multimedia content to sustain long-term engagement.

4.4. Engage: Strengthening Audience Participation

The Engage function focuses on involving prominent clerics and applying strategic communication techniques to encourage participation in religious studies (Morehouse & Saffer, 2021). The participation of well-known clerics plays a significant role in attracting a wider audience. The administrator collaborates with specialized religious figures, such as Dr. Zaidul Akbar, who is also recognized as a health consultant and expert in Islamic medicinal treatments. Additionally, Ustaz Adi Hidayat and Ustaz Syafiq Riza Basalamah are frequently invited for special da'wah events. In terms of communication strategy, the administrator leverages visual promotions by featuring cleric photos in posts to increase audience motivation. It was observed that posts featuring Aa Gym consistently attracted the largest number of participants, particularly in live-streamed sessions. While the administrator initially planned to create teaser videos to further enhance engagement, this idea was postponed due to a lack of personnel in the multimedia division.

The findings indicate that members of the Muslim community desire more diverse content beyond mere proselytization schedules. Specifically, they express interest in short video content that complements traditional religious teachings. This aligns with the study by Nurjaman (2022), which emphasizes that audiences are more engaged with religion-related content when presented in short video formats, particularly those designed as mood boosters (Nurjaman, 2022). A successful example of this approach is the strategy adopted by Ustadz Hanan Attaki, whose short, uplifting religious videos resonate strongly with young Muslims (Sumiati & Nawawi, 2024). His focus on contemporary youth issues, combined with a relaxed and relatable delivery style, has contributed to his widespread appeal. Conversely, Ustaz Adi Hidayat employs a more structured and serious approach, addressing everyday challenges methodically faced by Muslim communities (Huda et al., 2022).

Integrating short motivational videos could serve as a powerful tool to enhance audience engagement on @masjiddtbandung. Additionally, leveraging the reputation and popularity of well-known clerics, such as Hanan Attaki, Ustaz Adi Hidayat, and Aa Gym, can significantly boost interactions between the Instagram account and its followers. Beyond mood-boosting content, the introduction of teaser videos for upcoming proselytization events is another potential strategy for increasing engagement. These teasers could highlight key themes, showcase featured speakers, and build anticipation among followers. By adopting a more dynamic and multimedia-driven approach, the mosque's digital da'wah efforts could reach a wider audience and foster greater participation in religious activities.

The admin utilizes an Instagram account in the share function because Instagram has a wide user base, and everyone can easily access it via a cellphone. This is directly proportional to what Yuliasih (2021) stated, which is that preachers must use Instagram as a means of preaching, both to spread preaching through videos and to motivate the congregation to follow religious studies by posting Instagram uploads (Yuliasih, 2021).

The optimize function requires two parameters: the time interval for posting uploads on social media and the attributes of each upload placed on social media (Dileo et al., 2024). The first is the time interval for posting uploads; in this aspect, the admin has a time gap and

schedules for posting uploads regarding these studies. For example, on Monday, for Monday's uploads, the admin will carry out the editing process on Sunday or Saturday; after that, the admin will wait one or two days before Monday in case the speaker who has been promised for that day is unable to attend; if this happens, the admin will immediately replace the speaker with a speaker who has been agreed upon with another team.

The time interval for uploading may be used to raise audience knowledge of a brand; in this case, the administrator has his schedule for posting uploads on studies that will be held at this mosque (Tellis et al., 2019). Furthermore, with this interval, the admin can give congregants who want to participate in special studies such as Eid al-Fitr studies or even activities such as staying overnight at the mosque known as Itikaf time to decide whether or not to participate in the study, as the admin uploaded this post one month before the study took place (Nugroho, 2024). The management function has three components. The first is media monitoring, in which the admin is expected to be able to monitor the media they use, because the media evolves. In this regard, researchers focus on the criteria of the message that will be responded to by the admin, because in this day and age, there are messages that enter social media that are not asking, but rather are intended to fool the admin, which are known as online trolling.

The emergence of online trolls tends to be motivated by their desire to be noticed by the audience or even the admin (Bilondatu & Susanti, 2022). The emergence of online trolls can also have a negative influence on other audiences because it can cause impacts such as misinformation, provocation, to causing the audience not to follow the topic being discussed or in this case, the congregation asks things outside the study or that don't make sense to the admin (Nisa, 2024).

The second and third aspects are real-time interactions and quick responses, these two aspects are deliberately combined because these two aspects are interrelated, In this case, the admin succeeded in implementing the use of real-time interactions by directing the congregation to Instagram DM, after that, the admin will immediately answer all questions given by the congregation, this has a positive impact on the congregation's trust in the Daarut Tauhiid Mosque, while increasing the credibility of this mosque, this phenomenon is also in line with the opinion expressed by Umar et al. (2023) which states that a quick response from an admin can increase the trust and loyalty of the audience towards a foundation. The second and third aspects are aspects that are related to each other, so from the results found, it can be seen that the admin has also succeeded in implementing the use of the quick response aspect well.

In the engage function, two aspects need to be considered by the admin, namely the Influencers Involved in the Messages to be Conveyed and the Implementation of Communication Strategies in the Messages to be Conveyed, The first aspect of the engage function is the influencers used in the messages to be conveyed, In this section, the admin will determine which influencers are by the characteristics of the institution which in this case is the Daarut Tauhiid Mosque, this adjustment aims to show the identity of the Daarut Tauhiid Mosque to the audience, so the right step to do this is to involve influencers such as Aa Gym or other famous scholars in several uploads that are posted such as special studies or studies held at certain times.

The second aspect of the engagement function is the implementation of the strategy for the messages to be conveyed. At this stage, the admin shows what strategies have been done to motivate the congregation to attend religious studies. It can be seen that the admin implemented it by using photos of the scholars who were assigned to be speakers at that time, so that the congregation could come according to their study preferences, because the

admin is very aware that the congregation also has their preferences for the speakers they want to listen to.

By applying the SOME model, religious organizations can maximize their online reach and create a more dynamic digital proselytization strategy. This framework not only ensures content visibility but also fosters a sense of community and active participation among followers.

5. CONCLUSION

The research shows that Instagram has an important role in informing the audience to join the religious learning events. The admin of @masjiddtbandung has implemented the SOME (Share, Optimize, Manage, Engage) Model to strengthen the digital da'wah strategy. By structuring content distribution, optimizing engagement strategies, and leveraging influencer collaborations, the admin of @masjiddtbandung has successfully fostered greater participation in religious learning. To enhance its digital impact, @masjiddtbandung should diversify content formats, expand its presence across multiple social media platforms, and establish a dedicated social media team to manage content production and audience interaction more effectively. The use of visual features such as event flyers, Instagram reels has succeeded in attracting attention and building a connection with the followers. Additionally, integrating data-driven strategies through social media analytics can optimize outreach efforts, while collaborations with influential religious figures can further amplify engagement. These findings have significant implications for Islamic institutions seeking to modernize their da'wah efforts in the digital age. Future research should explore the long-term effects of digital da'wah strategies on religious engagement and community building, as well as the ethical considerations of online religious communication.

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7. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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