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BITE-SIZED ISLAMIC CONTENT ON SOCIAL MEDIA AS A DIGITAL DA'WAH APPROACH: A SCOPING REVIEW

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Abstract

Bite-sized content refers to short, easily consumable information designed to capture attention quickly. This scoping review explores the use of bite-sized Islamic content on social media for digital da'wah, mapping existing literature on its characteristics, types, effectiveness, and challenges. The review follows the PRISMA extension for scoping reviews and Arksey and O'Malley's framework. It highlights the high engagement and positive impact of bite-sized content on promoting religious awareness. However, it also identifies challenges such as misinformation and lack of depth. The review's significance lies in guiding future research and practice in digital da'wah, emphasising the need for a balanced approach that ensures the accuracy and credibility of Islamic content on social media.

Keyword: Bite-sized content, Digital da'wah, Islamic knowledge dissemination, Social media platforms



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INTRODUCTION

Da'wah, which refers to the act of educating and inviting individuals to understand and practice Islam, is a fundamental responsibility for Muslim (Osman & Izhan, 2022). The spread of globalisation and advancements in technology, particularly through the Internet and social media, have opened new avenues for conducting da'wah in the digital landscape (Osman & Izhan, 2022). Social media has evolved into a dynamic space for sharing and learning, especially among millennials and Gen Z (Ghani et al., 2023). Common social media platforms, including Facebook, Twitter (X), Instagram, YouTube, and TikTok, are used to disseminate Islamic content and facilitate learning about Islam (Afriandi et al., 2024). Various formats, such as videos, images, articles, and infographics, cater to different learning styles, enhancing the educational experience and understanding of Islam (Ghani et al., 2023).

Bite-sized content refers to the creation of short information that can be quickly consumed by social media users (Aslan, 2024). It suits the short attention spans of social media users, especially the younger generations (Ghani et al., 2023) and is effective due to their briefness and visual appeal (Farrau & Ezekiel, 2024). The content of da'wah on social media mirrors traditional da'wah but is tailored into bite-sized formats to appeal to social media users (Thaib et al., 2019). The ability of bite-size content to convey complex messages in a simple and easily digestible manner has led to significant growth in Islamic-themed social media accounts and high engagement rates (K. Nasution, 2024).

Research in bite-sized content on social media have increased significantly over the past years, driven by changes in consumer behaviour and the unique advantages of short-form videos. However, little attention has been given to Islamic content specifically, with most studies focusing on bite-sized content in general. It is essential to summarise the evidence on bite-sized Islamic content on social media, especially in the context of using digital platforms to spread Islamic knowledge.

The objective of this scoping review is to map and synthesise existing literature on the use of bite-sized Islamic content on social media within the context of digital da'wah. This includes identifying the characteristics, types and effectiveness of such content, as well as the challenges associated with its dissemination and impact. The review aims to provide a comprehensive overview to inform future research and practice in digital da'wah initiatives.

METHODS

This study is a scoping review aimed at mapping the key concepts, main sources, and types of evidence available in a specific research area (Arksey & O'Malley, 2005). Scoping reviews are particularly valuable for exploring topics that have not been thoroughly reviewed before. They also include a variety of study designs and typically do not assess the quality of the included studies. This study adhered to the PRISMA extension for reporting scoping reviews and employed the methodological framework developed by Arksey and O'Malley for conducting the review.

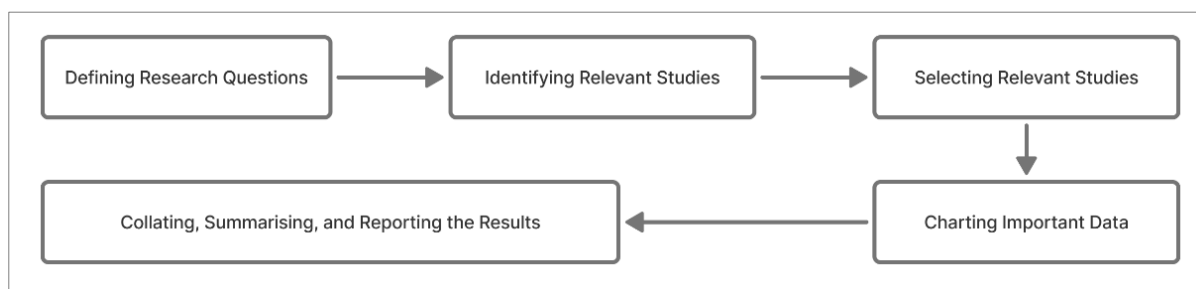


Figure 1. Arksey and O'Malley Scoping Review Methodology Framework

Stage 1: Defining the research questions

The initial step of the framework is to define the research questions to be addressed, as this guides the development of search strategies. This review aimed to address the following research questions:

- i. What are the characteristics and types of bite-sized Islamic content currently available on social media?
- ii. What is the impact of using bite-sized content in digital da'wah on educating social media users about Islam?
- iii. What challenges arise in digital da'wah on social media, especially when using bite-sized content?

Stage 2: Identifying relevant studies

The review covered studies on digital da'wah, bite-sized content on social media in general, as well as specific studies on Islamic content on social media. The keywords utilised during the search stage include "bite-sized content," "short-form videos," "Islamic content," "social media," "digital da'wah," and "digital preaching." The search was filtered to include studies from 2019 to 2025, ensuring the data remains relevant to the current state of social media usage and user behaviour. Electronic databases like Scopus, IEEE Xplore, and ScienceDirect were searched, alongside manual searches on Google Scholar, ResearchGate and websites, with keywords tailored to each database's indexing system. The objective of this scoping review is to map the existing literature on the use of bite-sized content for digital da'wah across social media platforms. The findings from this review could provide valuable insights into the various types, effectiveness, and challenges associated with using bite-sized content for Islamic da'wah on social media platforms.

Stage 3: Selecting Relevant Studies

The search results were imported into Mendeley to identify and remove duplicate records, initially through automatic detection and subsequently by manual checking. The records were then screened by title to exclude clearly irrelevant studies. For the remaining articles, the abstracts were reviewed to determine their relevance to the research. The full texts of the screened records were obtained and evaluated for eligibility during the final screening process.

Records were excluded if they were deemed irrelevant or did not align with the review's focus and objectives. The screening of titles, abstracts, and full texts was done manually as this approach allows for a thorough and detailed evaluation of each record, ensuring the accuracy and relevance of the studies.

Stage 4: Charting Important

The charting data stage involves extracting key information from the selected records. Microsoft Excel is used to create the data chart form, which helps organise data systematically, facilitates the analysis process, improves efficiency in data management, and ensures transparency in the extracted data. The extracted data from the records includes title, authors, year of publication, countries of study, study aims (classification), study design, and main findings. The risk of bias in the selected records was not assessed, in alignment with the standards for conducting scoping reviews.

Stage 5: Collecting, summarising, and reporting the results

After charting the data from the reviewed studies, the findings were gathered, summarised, and presented. This stage is crucial as it synthesises the data and presents it in a coherent and meaningful way. Narrative synthesis was employed to organise and summarise the charted data into thematic categories. The findings were then reported through narrative descriptions (written summaries) and descriptive statistics (frequencies and percentages) methods. This stage is significant as it contributes to the overall goals of the scoping review by offering a detailed synthesis of the available evidence.

RESULTS

The electronic database search identified 1,284 records, with 15 duplicates removed. After screening 1,260 records by title and abstract, 152 were selected for full text retrieval. Due to issues such as no author response, subscription limits, and unavailable articles, 19 records could not be retrieved. Ultimately, 133 records were assessed for eligibility, with 80 included in the study (refer to Figure 2).

Summary of Included Studies Characteristics

A significant number of studies, 55% (n=44), originate from Indonesia, which has the world's largest Muslim population and serves as a key focus for Islamic research. Malaysia accounts for 10% (n=8), primarily examining Islamic content on social media, while China contributes 7.5% (n=6), focusing on short-video content. The remaining studies span countries such as Saudi Arabia, Nigeria, Turkey, South Korea, the United States, Morocco, the Netherlands, Australia, and Bangladesh. The distribution is predominantly concentrated in Islamic countries, particularly in Asia, resulting in limited geographical diversity. The included studies use diverse research designs. Qualitative studies make up 79% (n=63), utilising literature reviews, interviews, focus groups, and observations.

Quantitative research accounts for 17% (n=14), using surveys and questionnaires, while mixed methods comprise 4% (n=3). Qualitative studies dominate, as they explore participants' perceptions and experiences (Saifillah, 2023), provide contextual insights, and adapt to the evolving nature of social media and digital content (Mokodenseho et al., 2024), enabling in-depth analysis of digital da'wah cases (Elsa et al., 2023). Out of the 80 studies reviewed, 27 clearly specified the number of participants, 23 did not provide participant numbers, and 30 were review papers or analyses of existing data. In total, the studies that reported participant numbers included 4,379 individuals.

The aims of the studies were classified as follows: 74% (n=59) are descriptive, focusing on aspects of Islamic content, bite-sized content, social media, digital da'wah, and Islamic knowledge sharing. Exploratory studies make up 26% (n=21), aiming to explore new areas and generate insights. Other classifications include conceptual, theoretical, comparative, analytical, evaluative, and experimental, with some studies having multiple aims. The results from data extraction and charting of the included studies were organised according to the research questions defined in the earlier stage of the study.

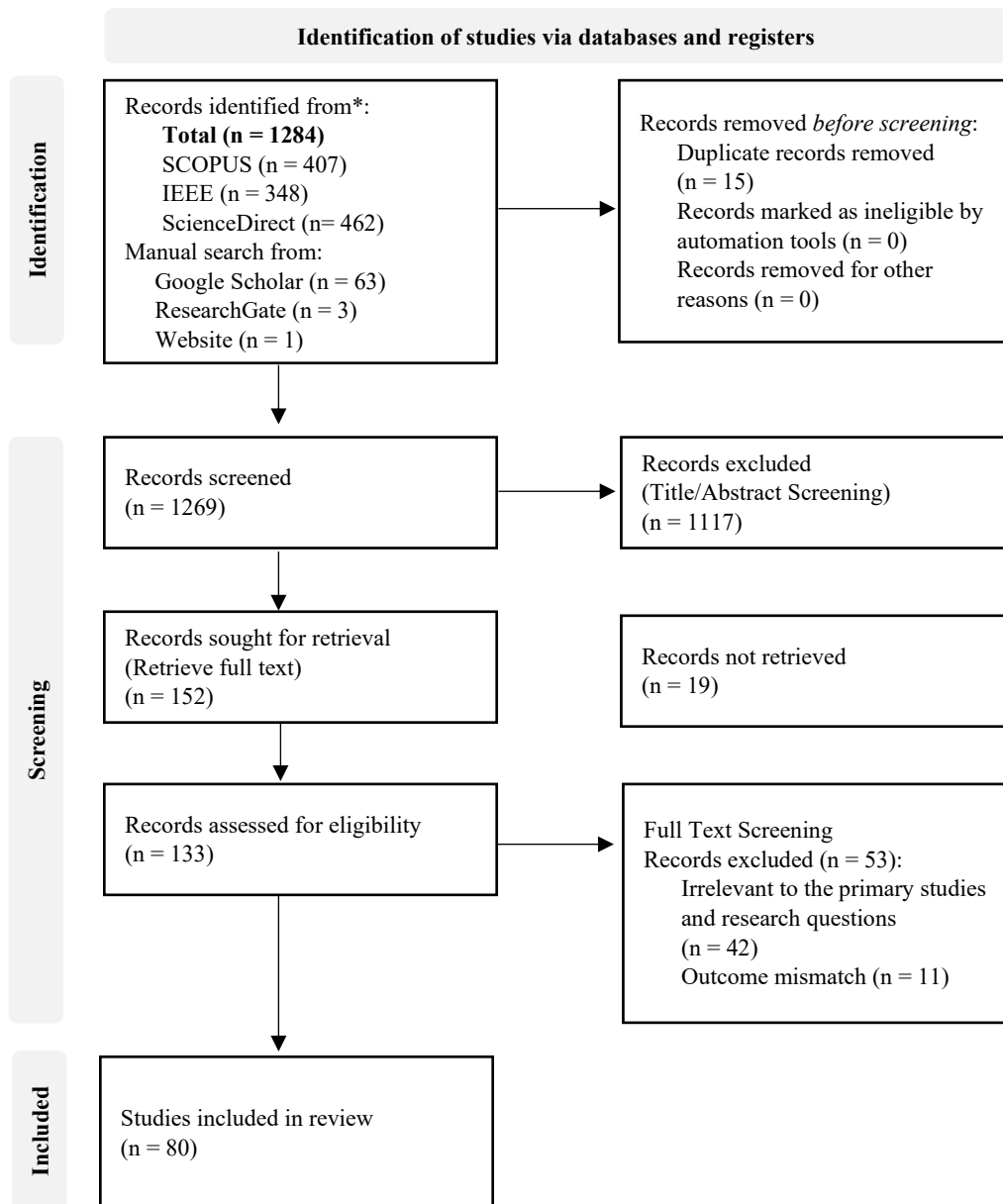


Figure 2. Studies Selection Process According to Prisma Flow Diagram

Characteristics of Bite-Sized Content on Social Media

Bite-sized content on social media often takes the form of short videos, (commonly shared TikTok, Instagram and YouTube) as well as images and text posts, which are frequently shared on platforms like Facebook, Instagram, and Twitter (Liu et al., 2024). In China, Douyin serves as the localised version of TikTok (Yan, 2024).

The ideal duration for bite-sized content varies, typically ranging from a few seconds to a few minutes. Videos between 15 seconds and 1 minute are generally considered effective for delivering impactful messages (Nisha & Basinon, 2024). However, Al-Zaman (2022) observed that video length does not significantly impact engagement, with both short and long videos attracting similar interactions. Table 1 outlines the characteristics of bite-sized content on social media, while Table 2 highlights its benefits, as identified in the selected records.

Table 1. Characteristics of Bite-Sized Content on Social Media

Characteristics	Description	Studies	<i>n</i>
Duration	Few seconds to a few minutes	Fan et al. (2022), Luik et al. (2023), Mazlan et al. (2023), Siek & Fariz (2023), Aslan (2024), Chen et al. (2024), Farrau & Ezekiel (2024)	7
	15 seconds to 1 minute	Nisha & Basinon (2024), Yan (2024)	2
	30 to 60 seconds	Li & Li (2024)	1
	Up to 90 seconds	Aslan (2024)	1
	30 seconds to 3 minutes	Maemonah et al. (2023)	1
	2 minutes	Zheng et al. (2022)	1
Format	Text, audio, and video	Luik et al. (2023), Mazlan et al. (2023), Aslan (2024), Liu et al. (2024)	4
Accessibility	TikTok, Instagram, Facebook, YouTube and Twitter	Laily et al. (2022), Mazlan et al. (2023), Aslan (2024), Li & Li (2024), Liu et al. (2024)	5
	Douyin	Yan (2024)	1
Personalised Content	Tailored to the viewer's preferences and interests	Luik et al. (2023), Siek & Fariz (2023), Chen et al. (2024)	3
Relatable Content	Resonates with the audience's experiences, interests and emotions	Luik et al. (2023), Mazlan et al. (2023), Aslan (2024)	3
Interactive Elements	Polls, quizzes and comments	Luik et al. (2023), Mazlan et al. (2023), Aslan (2024)	3
Emotional Appeal	Evokes emotions, whether it is humour, inspiration or empathy	Luik et al. (2023), Aslan (2024)	2
Quick gratification	Quick tips, instant solutions or entertaining snippets	Luik et al. (2023), Chen et al. (2024)	2
Educational value	Valuable information, insights or skills in a concise format	Chen et al. (2024)	1
Engaging visual	Eye-catching graphics and animations	Luik et al. (2023), Mazlan et al. (2023), Siek & Fariz (2023), Aslan (2024)	4

Table 2: Benefits of Using Bite-Sized Content on Social Media

Benefits	Studies	<i>n</i>
Enhances user engagement and interactions	Karunakaran et al. (2022), Jingga et al. (2023), Choudhury & Mohanty (2024), Ibrahim (2024), Li & Li (2024), Yan (2024)	6
Captures and holds viewers' attention	Karunakaran et al. (2022), Choudhury & Mohanty (2024), Ibrahim (2024), Li & Li (2024), Yan (2024)	5
Optimal length for adolescents' attention spans	Karunakaran et al. (2022), Choudhury & Mohanty (2024), Li & Li (2024), Yan (2024)	4
Convenience and accessibility	Laily et al. (2022), Jingga et al. (2023), Ibrahim (2024), Yan (2024)	4
Easier to share and more likely to go viral	Jingga et al. (2023), Ibrahim (2024), Yan (2024)	3
Engaging visuals enhance message retention	Jingga et al. (2023), Choudhury & Mohanty (2024), Nisha & Basinon (2024)	3
Engaging storylines with relatable situations	Jingga et al. (2023), Ibrahim (2024), Nisha & Basinon (2024)	3
Casual and conversational language	Jingga et al. (2023), Ibrahim (2024), Nisha & Basinon (2024)	3
Reaches and engages a broader audience	Syarif et al. (2023), Ibrahim (2024), Ju'subaidi et al. (2024)	3
Aligns with youth interests and popular culture	Syarif et al. (2023), Hidayatullah et al. (2024), Xue et al. (2025)	3
Positive effect on students' learning motivation	Supriyadi et al. (2021), Assakhi & Fakhrurriana (2023), Ju'subaidi et al. (2024)	3

Types of Bite-Sized Islamic Content on Social Media

Content creators use various strategies to share Islamic knowledge through bite-sized content on social media (Mokodenseho et al., 2024). These strategies are divided into content types and execution tactics. Studies emphasise the need for engaging, interactive, and easily understandable Islamic content on social media to enhance its impact (Al-Farizi et al., 2022). Educational content is highly popular, featuring short videos that deliver concise lessons on various Islamic practices, such as prayers, fasting, zakat, and Quran reading (Nisha & Basinon, 2024). These worship tips or how-to guides offer immediate value, making religious practices more accessible and engaging (K. Nasution, 2024).

The next type of content features Quranic verses and Hadiths, presented in a simple and relatable manner with engaging visuals and uplifting narration (Hidayatullah et al., 2024). The

model of Quranic representation includes reading, teaching and interpreting (Ghozali et al., 2022), ensuring accessibility for users with limited time (Syaikhu & Shalihah, 2024). The appeal of this kind of content lies in its ability to touch both emotional and spiritual aspects, offering comfort and enlightenment amid the pressures of modern life (K. Nasution, 2024). Another popular type of content is Daily Life Tips or Muslim Lifestyle which provides advice on incorporating Islamic principles into everyday activities, highlighting the integration of Islamic values into daily routines (Nisha & Basinon, 2024). It is relatable and practical, showing that Islam can be practiced with flexibility and joy (K. Nasution, 2024). Content on *akhlaq* (morals) is particularly favoured among students (Subiyakto et al., 2021).

Content on common Muslim challenges, such as stress, faith, and community, is also popular and engaging, especially when addressing contemporary issues and trends (Nisha & Basinon, 2024). As one study participant noted, “I like it when Ustaz on TikTok discusses the latest issues from an Islamic perspective. It makes religion feel more relevant to my daily life” (N. A. Nasution, 2024). Table 3 presents the various types of Islamic bite-sized content on social media, while Table 4 outlines the tactics for creating such content as highlighted in the reviewed studies.

Table 3. Types of Islamic Bite-Sized Content on Social Media

Content Type	Description	Studies	<i>n</i>
Educational Content	Short videos offering concise lessons on Islamic practices such as prayers, fasting, zakat, and Quran reading.	K. Nasution (2024), Nisha & Basinon (2024), Syaikhu & Shalihah (2024), Aldi (2025)	4
Quranic Verses and Hadiths	Presentation of Quranic verses and Hadiths with visuals and narration, often includes reading, teaching, interpretation, and practical guidance, tailored for time-constrained users.	Hidayatullah et al. (2024), Nisha & Basinon (2024), Syaikhu & Shalihah (2024), Aldi (2025)	4
Daily Life Tips or Muslim Lifestyle	Advice on integrating Islamic principles into everyday life, focusing on flexibility and joy in practicing Islam.	Subiyakto et al. (2021), Hidayatullah et al. (2024), K. Nasution (2024), N. A. Nasution (2024), Nisha & Basinon (2024),	5
Inspirational Content	Personal experiences and historical narratives sharing Islamic teachings and overcoming challenges through faith.	Nisha & Basinon (2024), Zulfa et al. (2024), Aldi (2025)	3
Common Muslim Challenges	Content discussing challenges such as stress, faith, and community, particularly addressing contemporary issues.	K. Nasution (2024), N. A. Nasution (2024), Nisha & Basinon (2024),	3
Brief Lectures	Short sermons or discussions on Islamic values.	Saifillah (2023), Hidayatullah et al. (2024), Zulfa et al. (2024)	3
Other Types	Animated videos, humorous memes, and educational content for Muslim women.	N. A. Nasution (2024)	1

Table 4. Tactics for Producing Engaging Islamic Bite-Sized Content

Tactic	Description	Studies	n
Narrative	Uses simple yet powerful stories combined with visuals and sound effects to captivate audiences.	Hidayatullah et al. (2024), K. Nasution (2024)	2
Emotional Storytelling	Personal and emotional narratives ensure audiences intellectually and emotionally resonate with the message.	K. Nasution (2024)	1
Interactivity	Likes, shares, comments, and live streaming allow for discussion and feedback.	Hidayatullah et al. (2024)	1
Audience Interaction and Impact	High engagement rates (likes, comments, shares) indicate the effectiveness of Islamic content in capturing attention.	K. Nasution (2024)	1
Discussions and Debates	Stimulates critical thinking and creates space for learning and knowledge sharing.	K. Nasution (2024)	1
Humorous and Casual Language	Uses humour or everyday language to make Islamic content more engaging, fun, and relatable.	Shutsko (2020), Mutia (2022), K. Nasution (2024)	3
Entertaining Elements	Includes engaging stories, humour, and creative approaches to educate and entertain.	Mutia (2022)	1
Impersonation or Role Play	Creators act out roles to explain Islamic concepts in a relatable and memorable way.	Putri & Astutik (2021)	1
Hashtag Utilisation	Using relevant hashtags increases visibility and engagement.	Uriawan et al. (2020), Zulfa et al. (2024)	2
Trending Themes	Choosing trending topics makes da'wah content more appealing to younger generations.	Mutia (2022)	1
Collaborations with Creators	Working with celebrities or influencers expands audience reach and boosts engagement.	K. Nasution (2024)	1
Accessibility	Subtitles and text help reach a wider audience, including the hearing impaired and those speaking different languages.	Hidayatullah et al. (2024)	1
Engaging Visuals and Music	Catchy music, aesthetic visuals, and humorous delivery attract students and younger audiences.	Briandana et al. (2020), N. A. Nasution (2024)	2
Add Text and	Features like captions and background	Putri & Astutik (2021)	1

Add Sound	music make content more engaging and easier to understand.		
Creative Features	Music, stickers, effects, and voice changers enhance learning and entertainment.	Maulida et al. (2021)	1
TikTok Stories	Temporary, bite-sized content delivers daily religious advice effectively.	Zulfa et al. (2024)	1
Interactive Features	Features like "Reply with Video" allow direct engagement with audiences.	Putri & Astutik (2021)	1

Leveraging Social Media for Digital Da'wah

Reviewed studies highlight how social media can be leveraged for digital da'wah. Social media platforms enable interactive and engaging content, facilitating stronger connections with audiences, particularly the millennial generation (Thaib et al., 2019). Islamic preachers or *mubaligh* use social media for da'wah activities, including communication with congregations, accessing religious references, and storing materials for lectures (Hidayaturrahman & Putra, 2020). This digital da'wah represents a modern adaptation of traditional preaching, with content that is relaxed, relatable, and aligned with contemporary times (Maghfira et al., 2021). Mosque committees are also leveraging social media to enhance their online visibility and outreach. A study in the Netherlands found that 61% of mosques have a Facebook account, while Twitter, Instagram, and YouTube are less commonly used (van Tubergen et al., 2021).

Surveys in Malaysia and Indonesia highlight strong student engagement with digital da'wah. In Malaysia, 84% of students from the Faculty of Islamic Studies at Universiti Kebangsaan Malaysia use social media for da'wah, with 68% regularly following religious studies, 39% posting religious content, and 71% following young preachers (Osman & Izhan, 2022). In Indonesia, a study of Islamic Education students at UIN Batusangkar found that all students encountered digital da'wah, with 78% receiving it via TikTok's "For You Page" and 94% sharing it through WhatsApp, driven by the desire for ongoing rewards or *pahala jariyah* (Syaikhu & Shalihah, 2024).

In countries with Muslim minorities, such as South Korea, Muslim youth use Facebook to share daily life images and Islamic knowledge, fostering real-time conversations to challenge stereotypes and assert their identity (Sheikh, 2020). They create content in Korean to address the lack of quality Islamic information in the language, using soft da'wah strategies to respectfully invite learning without pressuring conversion.

In China, Muslims in Xining use Weixin to express their religious identity within state constraints (Cabras, 2022). They share images of religious observances like Friday prayers, Ramadan, and Eid al-Adha, alongside content promoting respect for elders, self-improvement, and inspiring messages from figures like Nouman Ali Khan. Table 5 summarises how bite-sized content on social media has been used for digital da'wah, as detailed in the selected records.

Table 5. Utilisation of Bite-Sized Content for Digital Da'wah

Utilisation	Description	Studies	n
Spreading religious information	Social media spreads religious information, hosts online sermons, and facilitates religious discussions.	Putra et al. (2024)	1
Communication with congregations	Islamic preachers use social media for communication, accessing references, storing material, and recalling verses or hadiths during lectures.	Hidayaturrahman & Putra (2020)	1
Videos by famous preachers	Social media spreads Islamic teachings through videos by famous preachers like Ustaz Hanan Attaki and Ustaz Adi Hidayat.	Amin & Sulastri (2024)	1
TikTok for digital da'wah	TikTok is used to produce and distribute creative, engaging, and relatable Islamic da'wah content.	Maghfira et al. (2021)	1
Mosque visibility and outreach	Mosques use social media to boost visibility and outreach, with Salafist mosques being more active and cohesive online.	van Tubergen et al. (2021)	1
Social media for da'wah among students (The desire to earn ongoing rewards)	Students are actively engaged in both receiving and disseminating digital da'wah content by following religious studies, sharing Islamic content, supporting young preachers, and promoting charitable causes.	Mokhtar & Bahari (2021), Osman & Izhan (2022), Ratmiati et al. (2023)	3
Muslim scholars' pages and channels	Muslim scholars and groups use social media platforms to disseminate teachings through dedicated pages and channels.	Sule & Sulaiman (2021)	1
Challenge stereotypes and promote Islam in South Korea	Korean Muslim youth use Facebook to share daily life images and Islamic knowledge, creating content in Korean to challenge stereotypes and promote Islam through soft da'wah.	Sheikh (2020)	1
Normative Islam and a connection with the global ummah	Xining Muslims use Weixin to express faith, share religious observances, promote values, and connect with local and global communities.	Cabras (2022)	1
Positive representation of the hajj	Dutch Moroccan bloggers use social media to share positive hajj insights, challenge stereotypes, and portray it as meaningful.	(Al-Ajarma & Buitelaar, 2021)	1
Embracing social media for education	Teachers in Hail, Saudi Arabia, view social media as a beneficial and accessible tool for education, demonstrating positive attitudes	Al-Harbi (2019)	1

Cultural expression towards visibility and empowerment of Muslim women	towards its use in learning environments. Platforms like Instagram and YouTube are used to share cultural practices, fashion (such as hijab style), and lifestyle content.	Larsson & Willander (2024)	1
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Impact of Digital Da'wah Using Bite-Sized Content

Social media is essential for modern da'wah, reshaping how Islam is taught and learned (Lakum et al., 2020), and spreading bite-sized content to ensure broad reach and accessibility (Wibowo et al., 2024). This facilitates the rapid dissemination of Islamic teachings to a diverse global audience (Putra et al., 2024) and beyond traditional da'wah methods (Hidayatullah et al., 2024). Another significant impact of bite-sized Islamic content on social media is the high level of engagement and interaction it generates, as it supports active interaction and discussion (Afriandi et al., 2024). Engagement is enhanced through comments and message sections (Wibowo et al., 2024) which serve as forums for discussion, fostering a digital *halaqah* (Nisha & Basinon, 2024).

Exposure to religious content on social media motivates users to practice Islamic teachings and deepen their knowledge (Al-Farizi et al., 2022). TikTok da'wah content helps students recall Islamic teachings and gain new perspectives, with many feelings motivated to further explore their faith (Zulfa et al., 2024). Bite-sized content boosts religious awareness and encourages further exploration of Islamic teachings, with users expressing gratitude for the content, as it strengthens their faith and helps them practice religious rituals consistently (Aldi, 2025).

Another positive impacts of digital da'wah using bite-sized content on social media is that it facilitates the improvement of personal behavioural values such as tauhid (monotheism), worship, and morals (Muhammad Luthfi et al., 2022). Users who engage with da'wah content on social media feel closer to Allah, experience mental peace, and avoid bad deeds (Maghfira et al., 2021). Table 6 presents the positive impacts of using bite-sized content for digital da'wah, as indicated in the selected records.

Table 6. Positive Impacts of Digital Da'wah on Social Media Using Bite-Sized Content

Impact	Description	Studies	<i>n</i>
Expansion of digital da'wah	Reshaped how Islam is taught and learned, enabling widespread access to religious teachings.	Lakum et al. (2020), Ghozali et al. (2022)	2
Global accessibility of Islamic teachings	Allows rapid widespread dissemination of Quranic teachings, lectures, worship tutorials, and Islamic discussions to a diverse global audience, accessible	Sule & Sulaiman (2021), Anwar & Mujib (2022), Elsa et al. (2023), Sule & Mainiyo (2023), Amelia et	8

	anytime and anywhere	al. (2024), Nisha & Basinon (2024), Putra et al. (2024), Wibowo et al. (2024)	
High engagement and interaction	Enhances learning experiences by fostering active participation in religious discussions and forming virtual communities where members can engage, ask questions, and share content, thus expanding the reach of da'wah.	Sule & Sulaiman (2021), Afriandi et al. (2024), Hidayatullah et al. (2024), Syaikhu & Shalihah (2024),	4
Digital <i>halaqah</i>	Comments and message sections create virtual spaces for discussion and learning.	Nisha & Basinon (2024), Wibowo et al. (2024)	2
Interaction with religious figures and news sharing	Enhances the dissemination process, enables real-time discussions, Q&A sessions, and idea exchange.	Elsa et al. (2023), Jima'ain (2023), Wibowo et al. (2024)	3
Promotes interfaith dialogue	Fosters discussions between people from different religious	Jima'ain (2023), Simamora & Farid (2024)	2
Strengthens global Islamic identity and community	Enhances unity, promoting shared values and identity among Muslims.	Briandana et al. (2020), Jima'ain (2023), Minarti et al. (2023), Sule & Mainiyo (2023)	4
Modern approach that resonates with the younger generation	Using filters, effects, music, and graphics makes religious content more engaging and helps simplify complex ideas in Islamic education.	Putri & Astutik (2021), Sule & Sulaiman (2021), Sholeh et al. (2024), K. Nasution (2024), Zulfa et al. (2024), Aldi (2025)	6
Motivates religious practice	Exposure to Islamic content encourages users to practice their faith, foster emotional connections and deeper understandings.	Maghfira et al. (2021), Al-Farizi et al. (2022), Basyrul Muvid et al. (2023), Awaluddin et al. (2024), Sholeh et al. (2024), Susanti et al. (2024), Syaikhu & Shalihah (2024), Zulfa et al. (2024), Aldi (2025)	9
Builds religious awareness among the younger generation	Make Islamic teachings more accessible and relatable, shaping young people's religious beliefs and practices, and helping young Muslims establish their identity and feel a sense of	Briandana et al. (2020), Douglass et al. (2022), Saifillah (2023), Syaikhu & Shalihah (2024), Aldi (2025)	5

	belonging.		
Improves personal behavioural values	Digital da'wah fosters good <i>tauhid</i> , morality, and religious commitment.	Layachi (2019), Wandu (2020), (Maghfira et al. (2021), Anwar & Mujib (2022), Muhammad Luthfi et al. (2022), Mutia (2022)	6
Builds positive perception of da'wah	Users perceive da'wah messages as influential in shaping their religious beliefs.	Atiqah et al. (2020)	1
High engagement on social media platforms	A strong correlation exists between views and likes on Instagram videos featuring Islamic content, indicating audience interest.	Uriawan et al. (2020)	1

Challenges of Digital Da'wah on Social Media Using Bite-Sized Content

One of the main challenges of digital da'wah using bite-sized content is the spread of hoaxes, misinformation or misinterpretation (Saifillah, 2023) which can affect learners' understanding of Islam (Syaikhu & Shalihah, 2024). The messages within the content may also be misinterpreted, especially when humour or casual language is used, which is common in bite-sized content (K. Nasution, 2024). The quality and credibility of the Islamic bite-sized content are also questionable (Mokodenseho et al., 2024). Many of the religious content is not verified by scholars or experts, which leads to the risk of misinformation. It is important for users to verify information from reliable sources and seek guidance from qualified Islamic scholars (Sule & Mainiyo, 2023). The significant challenge is ensuring the accuracy and quality of the bite-sized content shared on social media (Syaikhu & Shalihah, 2024).

Some users also feel that the content seems simplistic or lacks depth, because of its short duration (K. Nasution, 2024). Complex topics may not be adequately addressed in short video content. There is a risk of the message being too shallow or misunderstood if not presented carefully (Hidayatullah et al., 2024). The absence of direct interaction with preachers also contributes to the limitation of depth in understanding and personal connection (Briandana et al., 2020).

Some religious leaders have expressed concerns about social media platforms' potential for spreading inappropriate content (Maghfira et al., 2021). Other studies also support this, indicating that the use of social media can lead to potential distractions and exposure to inappropriate content (Atiqah et al., 2020) that may conflict with Islamic values (Afriandi et al., 2024). Exposure to inappropriate content can lead to moral degradation, addiction, and neglect of real-life obligations (Wandi, 2020). Table 7 outlines the challenges and negative impacts of using bite-sized content for digital da'wah, as identified in the selected records.

Table 7. Challenges of Digital Da'wah on Social Media Using Bite-Sized Content

Challenges	Description	Studies	<i>n</i>
Misinformation and misinterpretation	Hoaxes, misinformation, and misinterpretation of Islamic teachings can arise due to lack of credibility and accuracy in content. Humour and casual language in bite-sized content may lead to misunderstandings.	Thaib et al. (2019), Atiqah et al. (2020), Elsa et al. (2023), Saifillah (2023), Sule & Mainiyo (2023), Afriandi et al. (2024), Mokodenseho et al. (2024), Syaikhu & Shalihah (2024), K. Nasution (2024),	9
Lack of quality, depth and oversimplification	Short-duration content may lack depth, making it difficult to address complex religious topics adequately and lead to superficial understanding. Viewers may need to seek further sources for deeper understanding.	Briandana et al. (2020), Ahadi & Wardan (2024), Hidayatullah et al. (2024), K. Nasution (2024), N. A. Nasution (2024), Syaikhu & Shalihah (2024), Wibowo et al. (2024)	7
Accuracy and credibility issues	Many religious content creators lack scholarly verification, leading to concerns about accuracy and content quality. Some social media Islamic content is seen as lacking depth and proper referencing.	Rubino et al. (2023), Syaikhu & Shalihah (2024), Wibowo et al. (2024)	3
Exposure to inappropriate content	Social media platforms, such as TikTok, may expose users to distractions and content conflicting with Islamic values, including sexually suggestive material, leading to moral degradation.	Atiqah et al. (2020), Wandi (2020), Maghfira et al. (2021), Assakhi & Fakhrurriana (2023), Afriandi et al. (2024), Ahadi & Wardan (2024)	6
Balancing creativity and authenticity	Content creators should ensure that religious messages are authentic, accurate, and respectful. At the same time, they should strive to make the content engaging and entertaining, ensuring it aligns with Islamic teachings and principles.	Maghfira et al. (2021), Putri & Astutik (2021), Aldi (2025)	3
Threats to traditional religious authority	It disrupts traditional religious authority, enabling unqualified individuals to influence beliefs and fostering a shallow understanding of religious doctrines due to the lack of depth compared to formal education.	Arzroomchilar (2022), Çömez-Polat & Tekdemir (2023), Syarif et al. (2023)	3

Ideological Conflicts Between Generations	Youth use of social media challenges traditional practices, creating tensions with rural Muslim communities. The generational gap in digital technology use complicates social media's role in digital da'wah.	Syarif et al. (2023)	1
Technical and digital literacy challenges	Digital literacy, time constraints, and lack of technological infrastructure in remote areas hinder the effectiveness of digital da'wah. Adequate training is needed for content creators and educators.	Al-Harbi (2019), Lakum et al. (2020), Awaluddin et al. (2024), Sholeh et al. (2024), Wibowo et al. (2024)	5

DISCUSSION

This scoping review has mapped the existing literature on the use of bite-sized Islamic content on social media for digital da'wah. The findings indicate that bite-sized content, typically in the form of short videos, images, and text posts, is highly effective in engaging social media users. Platforms such as TikTok, Instagram, Facebook, YouTube, and Twitter are the primary channels for disseminating this content. The brevity and visual appeal of bite-sized content make it particularly suitable for capturing the attention of younger audiences, who are the most active users of these platforms.

The review identified several types of bite-sized Islamic content, including educational videos on Islamic practices, Quranic verses and Hadiths, daily life tips and discussions on contemporary Muslim challenges. These content types are designed to be engaging, relatable, and easily digestible, which enhances their effectiveness in conveying Islamic teachings. The use of social media for digital da'wah has proven to be effective in both Muslim-majority and minority contexts, demonstrating the global reach and accessibility of these platforms.

The impact of digital da'wah using bite-sized content is significant. High levels of engagement and interaction indicate that this approach is effective in fostering discussions and building digital communities. Exposure to bite-sized Islamic content motivates users to practice Islamic teachings and deepens their knowledge, positively impacting their personal behavioural values. However, the review also highlighted several challenges, including the spread of misinformation, the risk of oversimplification, and the potential exposure to inappropriate content. Ensuring the accuracy and credibility of bite-sized content remains a significant challenge.

Bite-sized content appears to be an effective tool for digital da'wah, particularly in engaging younger audiences who are accustomed to consuming information in short, digestible formats. The high engagement rates suggest that this approach resonates well with social media users, making it a valuable strategy for spreading Islamic knowledge.

However, the challenges cannot be overlooked. The risk of misinformation is particularly concerning. Given the casual and often humorous nature of bite-sized content, there is a significant risk that important religious messages could be misinterpreted or distorted. This underscores the need for content creators to be meticulous in ensuring the accuracy and

credibility of their content. Moreover, the lack of depth in short-form content is a notable limitation. While bite-sized content is excellent for capturing attention and providing quick insights, it may not be sufficient for conveying complex religious concepts. This suggests a need for supplementary resources that provide more in-depth information.

The balance between creativity and authenticity is another critical aspect. Content creators must find ways to make their content engaging and entertaining without compromising on the authenticity and accuracy of the religious messages. This is essential to maintain the integrity of digital da'wah and avoid potential negative impacts, such as exposure to inappropriate content or the disruption of traditional religious authority.

This scoping review has several limitations that should be acknowledged. Firstly, the review was limited to studies published between 2019 and 2025. While this ensures the relevance of the data, it may exclude earlier studies that could provide valuable insights. Secondly, a significant proportion of the studies reviewed originate from Indonesia and Malaysia, which may limit the generalisability of the findings to other regions. Thirdly, the review included a variety of study designs, with a predominance of qualitative studies. While this provides rich, contextual insights, it may also introduce biases related to subjective interpretations. As a scoping review, this study did not assess the quality of the included studies, which may affect the reliability of the findings. Despite these limitations, this review provides a comprehensive overview of the current state of research on bite-sized Islamic content on social media for digital da'wah.

CONCLUDING REMARKS

This scoping review highlights the role of bite-sized Islamic content on social media in engaging younger audiences through platforms like TikTok, Instagram, Facebook, YouTube, and Twitter. The study underscores the necessity of ensuring content accuracy and credibility while maintaining engagement. Future research should address the limitations identified, such as expanding the temporal and geographical scope and implementing rigorous quality assessments. Additionally, exploring the long-term impact of bite-sized content on users' religious practices, along with the effectiveness of various content formats and engagement strategies, could offer deeper insights into the success of digital da'wah on social media.

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