

THE EFFECT OF COLLABORATIVE DA'WAH CONTENT BY MUSLIM AND NON-MUSLIM INFLUENCERS ON GENERATION Z'S PERCEPTIONS OF DIVERSITY HARMONISATION IN YOGYAKARTA

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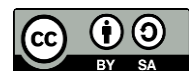
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Abstract

This study investigates the influence of collaborative da'wah content between Muslim and non-Muslim influencers on Generation Z's perceptions of diversity harmony in Yogyakarta, addressing a key research problem in how interfaith digital outreach can foster positive attitudes toward pluralism amid Indonesia's religious diversity, particularly among active social media users like Gen Z, where such collaborative approaches remain underexplored in digital religiosity contexts. Employing a causal relationship study design, the research involved 35 Gen Z subjects in Yogyakarta, with data collected via validated and reliable questionnaires measuring perceptions of collaborative da'wah content (focusing on message quality and exposure frequency) and diversity harmony perceptions, analyzed through multiple linear regression techniques to assess causal impacts. Findings reveal that message quality and exposure frequency significantly contribute to positive attitudes toward diversity, enhanced tolerance understanding, and comfort in interfaith interactions, with an R-squared value of 0.388 indicating that 38.8% of variance in diversity harmony perceptions is explained by this content, while 61.2% stems from unexamined external factors. In analysis, these results underscore social media's pivotal role in shaping tolerance and interreligious harmony, offering practical implications for Islamic content creators, religious institutions, and digital communicators to prioritize interfaith collaborations in promoting inclusive messaging. Ultimately, the study concludes that such strategies serve as an effective model for building peaceful societies, enriching interfaith communication literature with novel insights into progressive da'wah on digital platforms and highlighting the need for further exploration of influencing variables to strengthen societal pluralism among Gen Z.

Keywords: Collaborative, Diversity, Generation Z, Influencer, Preaching



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INTRODUCTION

Interfaith harmony is a vital foundation for the sustainability of social life in a multicultural country such as Indonesia (Rusydi & Zolehah, 2018). Religious, ethnic and cultural diversity ideally serves as social capital that strengthens national integration. However, social reality shows that acts of intolerance, religious stereotypes and identity-based conflicts continue to emerge in various forms, particularly in the digital sphere. The rise of social media has transformed the way people understand and respond to differences, particularly amongst Generation Z, who live in an algorithm-driven communication ecosystem. Exposure to provocative content, hate speech and exclusionary narratives has the potential to reinforce intergroup prejudice. On the other hand, social media also presents strategic opportunities as an inclusive space for the creation of meaning, provided it is used creatively and constructively to promote the values of tolerance and universal humanity (Handoko dkk., 2022). Therefore, the dynamics of religious communication in the digital sphere are a crucial issue that warrants scientific examination.

A number of previous studies have examined the role of digital media in shaping religious attitudes and tolerance, including research on digital da'wah and the influence of social media on public opinion. Research on influencers indicates that public figures on social media wield significant persuasive power in shaping the attitudes and behaviour of their audience, particularly among the younger generation (Susilawati & Solehatun, 2023). Several studies have also highlighted the potential of social media-based da'wah in spreading messages of religious moderation. However, the majority of these studies still focus on internal da'wah within the Muslim community or one-way communication from preachers to Muslim audiences. Studies that specifically examine interfaith collaborative outreach, particularly those involving Muslim and non-Muslim influencers within a single communication narrative, remain relatively limited. In fact, this phenomenon of cross-identity collaboration is becoming increasingly common and is garnering widespread attention on social media, even showing an increase in positive engagement regarding the value of tolerance (Fadhila dkk., 2023). These limitations indicate a gap in the literature that has not yet been systematically addressed.

An evaluation of previous studies indicates that research on digital da'wah generally focuses on the message, the medium, or religious authority, but has not yet extensively examined the relational and symbolic aspects of interfaith communication. Furthermore, research on influencers is more often situated within the context of marketing and consumer behaviour, rather than as agents of moral and social communication. In fact, Generation Z is known as a generation that values dialogue, openness about identity, and authenticity in social relationships (Brown, 2020.; Linnes & Metcalf, 2017; Francis & Hoefel, 2018). The characteristics of Generation Z as 'the dialoguer' and 'the comunaholic' suggest that they are more receptive to messages conveyed through collaboration and narratives that transcend identity boundaries (Sakitri, 2021). Consequently, there is a need for research that integrates studies of digital da'wah, influencers and interfaith communication in order to understand how the concept of harmonising diversity is constructed and interpreted by Generation Z in the digital sphere.

Based on these gaps and evaluations, this study poses the following main question: to what extent does collaborative da'wah content produced by Muslim and non-Muslim

influencers influence Generation Z's perceptions of the harmonisation of diversity? This study argues that interfaith collaborative da'wah has greater potential to shape perceptions of tolerance than conventional digital da'wah, which tends to be homogeneous. This argument is based on the assumption that symbolic collaboration between identities can reduce prejudice and build shared meaning through equal interaction. By examining the impact of collaborative da'wah content on perceptions of diversity, this study aims to make an empirical contribution to the development of theories of digital da'wah communication and interfaith communication. In practical terms, the findings of this study are expected to serve as a reference for da'wah practitioners, influencers and policymakers in designing communication strategies that are inclusive and relevant to the characteristics of Generation Z in the digital age.

LITERATURE REVIEW

Collaborative Da'wah in Digital Media

Conceptually, da'wah is understood as the act of inviting, calling upon and influencing individuals or groups to understand and practise Islamic values in social life (Sidiq & Khoirussalim, 2022). In the context of modern communication, da'wah is no longer confined to physical spaces and hierarchical relationships between the da'i and the mad'u, but has evolved into a participatory and dialogical digital space. Online media enables da'wah messages to be conveyed through various formats such as text, visuals, audio and audiovisual content presented in creative and contextually relevant ways. In line with these developments, the concept of collaborative da'wah has emerged a form of da'wah that involves cross-sectoral collaboration, including between preachers, content creators and public figures from diverse religious backgrounds. Collaborative da'wah emphasises universal moral messages, such as tolerance, humanity and social justice, which resonate with audiences across religious identities.

From an evaluative perspective, collaborative da'wah can be categorised as a form of transformative da'wah that emphasises dialogue and symbolic interaction rather than the one-way transmission of messages. The key aspects of collaborative da'wah include collaboration between actors, narrative equality, and the use of digital media as a space for the co-creation of meaning. The methods used are generally persuasive, narrative and experience-based, making them more relevant to the nature of the digital audience. Examples of collaborative da'wah can be found in social media content featuring dialogues between Muslim and non-Muslim influencers on the values of tolerance, social ethics and living together in diversity (Fadhila dkk., 2023). This approach is considered effective because it bridges the symbolic divide between religions and fosters a sense of harmony through collaborative representation, rather than through normative preaching alone.

Influencers as Agents of Social Communication

A social media influencer is defined as an individual who exerts significant influence over their audience through credibility, popularity and the intensity of their interactions on digital platforms (Bruns, 2018). Influencers do not merely serve as conveyors of information, but also as opinion-formers and sources of guidance for their followers. Kadekova & Holiencinova (2018) emphasises that the relationship between influencers and their audience is authentic and participatory, making the messages conveyed more credible. In the context of social communication, influencers act as opinion leaders who are able to translate complex messages into narratives that resonate with the audience's experiences. Consequently, influencers hold strategic potential in conveying messages of religious outreach and the value of tolerance in the digital sphere.

From an evaluative perspective, influencers can be classified into several categories, such as mega-influencers, macro-influencers and micro-influencers, based on the number of followers and the level of audience engagement (Dogra, 2019). Each category has different

characteristics and levels of effectiveness in influencing audience perception. Micro-influencers, for example, tend to have higher engagement rates due to their close relationship with their followers (Marwick, 2013). In the practice of digital outreach, influencers often utilise electronic word of mouth (eWOM) to spread messages organically and sustainably (Veirman dkk., 2017). An example of the use of influencers in collaborative da'wah can be seen in content that combines personal narratives, interfaith dialogue and humanistic visuals, so that the message of tolerance does not come across as patronising, but rather as a genuine social experience.

Harmonising Diversity and the Characteristics of Generation Z

The harmonisation of diversity is understood as an effort to reconcile social, cultural and religious differences in order to create a peaceful and inclusive society (Tohani, 2013). From a social science perspective, social harmony does not mean eliminating differences, but rather managing them through tolerance, mutual respect and inter-group cooperation. Diversity or multiculturalism is an objective feature of a society comprising various identities that coexist (Baidhawy, 2005). According to (Nurcholish Madjid, 2009) emphasises that diversity must be understood as a social reality that demands an attitude of acceptance and openness, rather than merely formal recognition. In this context, the harmonisation of diversity becomes a social process that is continually negotiated through interaction and communication.

From an evaluative perspective, perceptions of the harmonisation of diversity are heavily influenced by the characteristics of the generations involved, particularly Generation Z. This generation is defined as those born after 1995 who have grown up in a digital environment rich in information and diverse narratives (Brown, 2020; Francis & Hoefel, 2018). Generation Z is characterised as 'the dialoguer' and 'the communaholic' a generation that values dialogue, inclusivity and community engagement (Sakitri, 2021). Dialogic and collaborative communication methods are considered more effective in shaping their perceptions than an authoritarian approach. A concrete example can be seen in Generation Z's positive response to interfaith collaborative content on social media, which demonstrates that harmony amidst diversity can be fostered through equal symbolic representation and shared narratives.

RESEARCH METHOD

This study focuses on the phenomenon of collaborative da'wah between Muslim and non-Muslim influencers, as this practice is becoming increasingly prevalent on social media and forms part of the dynamics of religious communication in the digital sphere. This phenomenon was chosen because Generation Z, as the primary users of social media, are in a strategic position to receive, interpret and disseminate messages of diversity. Amidst the rise of religious content that is exclusive and polarising, collaborative da'wah offers a more inclusive and dialogue-oriented alternative narrative. This study therefore considers it important to empirically examine whether collaborative da'wah content genuinely influences Generation Z's perceptions of the harmonisation of diversity. A quantitative approach was chosen because this study aims to measure the causal relationship between variables in an objective and measurable manner. The type of research employed is explanatory research with a causal design, which enables the researcher to explain the influence of independent variables on dependent variables based on numerical data.

The data used in this study is primary data obtained directly from respondents via a questionnaire. The study population consists of Generation Z residents of Yogyakarta, given that this region is a multicultural social space and a hub for young people's digital activities. The sampling technique employed was purposive sampling, which involves selecting subjects based on specific criteria relevant to the research objectives. The research sample comprised 41 respondents who met the following criteria: they belonged to Generation Z, were resident in Yogyakarta, were active users of social media, and were willing to participate as research

subjects. The independent variable in this study is the collaborative da'wah content produced by Muslim and non-Muslim influencers, whilst the dependent variable is Generation Z's perception of the harmonisation of diversity in Yogyakarta. It is hoped that selecting a sample based on these criteria will provide a representative picture of the characteristics of the audience directly exposed to collaborative da'wah content on social media.

The data collection method involved distributing questionnaires as the primary research instrument. The research instrument comprised two scales: the collaborative da'wah content scale, which covered the frequency of content exposure, the level of audience engagement, and the quality of the message; and the perception of diversity harmonisation scale, which covered attitudes towards diversity, cross-identity social interaction, and understanding of tolerance. The data collected was then analysed through several stages of statistical analysis. The initial stage involved normality and homogeneity tests to ensure the data was suitable for parametric analysis. This was followed by descriptive analysis to describe the characteristics of the respondents' data, as well as a heteroscedasticity test to assess the stability of the variance. The final stage of the analysis involves testing the hypothesis using simple linear regression analysis to determine the magnitude and direction of the effect of the variable 'collaborative da'wah content' on perceptions of the harmonisation of diversity.

Table 1. Results of the Validity and Feasibility Analysis of the Instrument

No.	Instruments	Cronbach's Alpha	N Of Items	Information
1	Collaborative Da'wah Content	0,923	22	Reliable
2	Perception of harmonization of diversity	0,957	38	Reliable

RESULTS

One of the key steps researchers must take before collecting research data is to carry out a preliminary test. The purpose of this test is to determine whether the data obtained previously is suitable for further analysis. In this study, the preliminary test used was a normality test.

Hasil Uji Prasyarat (Uji Normalitas)

The normality test in this study was conducted to determine whether the data from the independent and dependent variables were normally distributed or not. The method used in this normality test was the Shapiro-Wilk test. The data were deemed to be normally distributed if the significance value obtained was greater than 0.05. Conversely, if the significance value was less than 0.05, the data were not normally distributed.

The results of the normality test for the data in this study indicate that the significance value for the collaborative da'wah content variable is 0.137, whilst the significance value for the perception of diversity harmony variable is 0.092. Both values are above the significance threshold of 0.05, so it can be concluded that the data for the collaborative da'wah content variable and the perception of diversity harmony variable are normally distributed.

Table 2. Results of the Normality Test

No.	Variable	Shapiro-Wilk Statistics	Significance (Sig./p-value)	Information
1	Collaborative Da'wah Content	0,958	0,137	Normally distributed data
2	Perception of harmonization of diversity	0,953	0,092	Normally distributed data

Based on the results of the normality tests conducted, it can be concluded that both variables in this study are normally distributed. As this assumption has been met, data analysis for the next stage can proceed. The results of the normality tests are presented in the following table:

Table 3. Normality Test II: Results of the Descriptive Analysis

No.	Statistics	Variable 1 : Collaborative Da'wah Content	Variable 2 : Perception of Harmony of Diversity
1	Red (Average)	57,83	117,68
2	Median	57,00	116,00
3	Standard Deviation	5,40	12,25
4	Minimum Score	44,00	97,00
5	Maximum Score	74,00	140,00

Based on the results of the descriptive analysis, the variable relating to the content of collaborative da'wah between Muslim and non-Muslim influencers showed an average score of 57.83, with a median of 57.00 and a standard deviation of 5.40. The scores obtained by respondents ranged from 44.00 to 74.00. These findings indicate that respondents' exposure to or engagement with collaborative da'wah content is relatively high and evenly distributed, with no extreme outliers in the data.

Based on the data analysis, the variable measuring perceptions of diversity harmonisation yielded positive results. This is reflected in an average score of 117.68, with a median of 116.00 and a standard deviation of 12.25. Respondents' scores ranged from a minimum of 97.00 to a maximum of 140.00. This range of scores indicates that, in general, respondents have a high level of awareness and a positive attitude towards the harmonisation of diversity. This finding is particularly relevant in the context of religious diversity, especially in relation to collaborative missionary activities taking place on social media.

Homogeneity Test Results

A homogeneity test is conducted to determine whether the data have equal variances (are homogeneous) across groups, which is one of the prerequisites for parametric statistical analysis, such as regression or t-tests. This test is carried out using Levene's test. The decision criterion for this test is that the data are deemed homogeneous or to satisfy the assumption if the significance level (Sig.) is greater than 0.05. Conversely, if the significance level is equal to or less than 0.05, the data is considered non-homogeneous, meaning that the assumption of homogeneity is not met.

Table 4. Results of the Homogeneity Test

No.	Variable	Living Statistic	df1	df2	Sig. (p-value)
1	Perception of harmonization of diversity	1,599	11	23	0,165

Based on the results of the homogeneity test using Levene's Test for the variable 'perception of diversity harmonisation', a Levene's statistic of 1.599 was obtained, with degrees of freedom $df1 = 11$ and $df2 = 23$, and a significance level of 0.165. As the p-value is greater than 0.05, it can be concluded that the data exhibit homogeneous variance across groups. Consequently, the assumption of homogeneity is met, and the data are suitable for further analysis using parametric statistical techniques.

Results of the Heteroscedasticity Test

A heteroscedasticity test was conducted to determine whether there was any imbalance in variance between residual observations in the regression model. A good regression model satisfies the assumption of homoscedasticity, namely that the variance of the residuals is constant (not variable). The heteroscedasticity test in this study was carried out using the Glejser test, which examines the significance (Sig.) of the absolute regression results of the residuals against the independent variables.

Table 5. Results of the Heteroscedasticity Test

No.	Variable	t	Sig. (p-value)
1	Collaborative Da'wah Content	0,295	0,769

Based on the results of the heteroscedasticity test using the Glejser method, a t-value of 0.295 and a significance level of 0.769 were obtained. As the significance level is greater than 0.05, it can be concluded that there is no evidence of heteroscedasticity in the regression model. Thus, the assumption of classical linear regression regarding the stability of residual variance (homoscedasticity) is met, and the regression model is suitable for further analysis.

Hypothesis Test Results

Results of the Hypothesis Test on the Influence of Collaborative Da'wah Content by Muslim and Non-Muslim Influencers on Generation Z's Perception of Diversity Harmony in Yogyakarta. To determine the extent to which collaborative da'wah content produced by Muslim and non-Muslim influencers influences Generation Z's perception of diversity harmony in Yogyakarta, a simple linear regression analysis was conducted. This test aims to measure the strength of the relationship between the two variables and to determine the contribution of the independent variable (collaborative da'wah content) in influencing the dependent variable (perception of diversity harmonisation). The following are the results of the data analysis using simple linear regression

Table 6. Results of the Simple Linear Regression Analysis: Model Summary

No.	Type	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	1	0,623	0,388	0,373	9,70465

ANOVA

No.	Type	F	Sig.
1	1	24,759	0,000

Based on the results of a simple linear regression analysis, an R value of 0.623 was obtained, indicating a relatively strong positive correlation between collaborative da'wah content and Generation Z's perception of diversity harmonisation. The p-value of 0.000 is smaller than the significance level of 0.05; therefore, it can be concluded that the alternative hypothesis (H_a) is accepted. The null hypothesis (H_o) is rejected. This means that there is a significant effect of the collaborative da'wah content of Muslim and non-Muslim influencers on Generation Z's perception of diversity harmony in Yogyakarta.

Furthermore, the R-squared value of 0.388 indicates that 38.8% of perceptions of diversity harmonisation are influenced by collaborative da'wah content, whilst the remaining 61.2% are influenced by other variables outside the scope of this study. These results suggest that collaborative da'wah content plays a significant role in shaping perceptions of diversity,

but does not fully explain the dependent variable. The results of this study indicate that collaborative da'wah content produced by Muslim and non-Muslim influencers has a significant effect on Generation Z's perception of religious harmony in Yogyakarta, as evidenced by a significance value (Sig.) of 0.000, which is smaller than the significance level of 0.05. Consequently, the alternative hypothesis is accepted, and the null hypothesis is rejected. This suggests that the presence and intensity of collaborative religious outreach content influence how Generation Z perceives religious and social diversity in their environment.

DISCUSSION

The research findings indicate that collaborative da'wah content involving Muslim and non-Muslim influencers has a significant impact on Generation Z's perceptions of religious harmony in Yogyakarta. These findings are consistent with the social construction of reality theory proposed by Berger dan Luckmann (1991), which states that social reality is shaped through processes of externalisation, objectification and internalisation. In this context, the content of collaborative religious outreach repeatedly consumed on social media functions as a symbolic reality that shapes the way Generation Z understands diversity and interfaith relations. Social media is not only a channel for disseminating messages, but also an inclusive space for dialogue, particularly in collaborative interfaith outreach (Kasman, 2017). This reinforces the role of digital media as a key arena in the formation of social meaning amongst the younger generation.

From a socio-cultural perspective, the high level of perceived harmony amidst diversity cannot be separated from the local context of Yogyakarta. The city is known as a centre of education and a relatively stable space for multicultural interaction, with a long history of tolerance towards religious and ethnic minority groups (Bawole & Sutanto, 2018). A social environment of this kind reinforces the internalisation of the values of tolerance conveyed through collaborative da'wah content. This finding supports the research Ika et.al., (2025) which states that the effectiveness of digital da'wah messages is greatly influenced by the alignment between the message, the medium, and the social context of the audience. Consequently, the impact of collaborative da'wah content does not exist in isolation, but interacts with the social and cultural structures within which the audience operates.

From the perspective of social identity theory, the findings of this study indicate a shift in the way Generation Z perceives the boundary between the "us" and "them" groups. Tajfel and Turner (1979) explains that individuals tend to categorise themselves within a particular social group (ingroup) and distinguish it from other groups (outgroup). However, in the context of interfaith collaborative outreach, the boundaries between ingroups and outgroups become more fluid. Content that highlights universal values such as justice, compassion and humanity reduces the emphasis on exclusive, religion-based identities (Abdullah, 2019). This enables the formation of a more inclusive social identity, in which diversity is perceived as a social asset rather than a threat.

These findings also underscore the importance of a dialogical approach to da'wah in pluralistic societies. Conventional models of da'wah, which are monological and normative in nature, often risk reinforcing identity divides and social resistance. Conversely, collaborative da'wah opens up space for two-way communication and cross-identity cooperation (Sumpena & Jamaludin, 2020). This approach is consistent with the findings Aunul & Handoko (2022) which emphasises that da'wah in the digital age must prioritise persuasive, dialogical and contextual communication strategies in order to address the challenges posed by the diversity of modern society. Thus, collaborative da'wah serves not only as a medium for conveying religious messages, but also as a social instrument for fostering cohesion and harmony between groups.

CONCLUSION

This study shows that collaborative da'wah content involving Muslim and non-Muslim influencers influences Generation Z's perceptions of diversity and harmony in Yogyakarta. These findings suggest that da'wah delivered through a collaborative and inclusive approach is capable of fostering a more positive understanding of diversity among young people. Through social media, religious messages serve not only as a means of conveying religious values, but also as a space for the construction of social meaning that fosters tolerance, openness and respect for diversity.

Theoretically, the findings of this study reinforce the social constructionist view that the reality of diversity is produced and reproduced through symbolic interaction in the digital sphere. The collaborative da'wah approach has also proven capable of breaking down the barriers between in-group and out-group identities by emphasising universal human values. In the context of Yogyakarta as a city of education and multiculturalism, this kind of religious outreach finds its relevance because it engages with a social environment that is relatively open to diversity, thereby reinforcing a sense of harmony among Generation Z.

Based on these findings, this study recommends the development of a more dialogical and collaborative model of digital da'wah as an alternative to conventional da'wah approaches, which tend to be monological. For da'wah practitioners and influencers, cross-identity collaboration can serve as a communication strategy to broaden the reach of their messages whilst fostering social cohesion. For future research, it is recommended to increase the sample size, adopt a mixed-methods approach, and consider other variables such as the intensity of social media use and the influence of digital platform algorithms, in order to gain a more comprehensive understanding of the role of digital da'wah in fostering harmony amidst diversity.

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