

Influence of Muslim Celebrity *Da'ie* (Preachers) on Beliefs in Islamic *Da'wah* Contents Among Social Media Users in Malaysia

AINI MAZNINA A.MANAF*

TENGGU SITI AISHA TENGGU AZZMAN SHARIFFADEEN

International Islamic University Malaysia

ABSTRACT

In tandem with the rapid development and advancement of mobile technology and social media, Muslim celebrity *da'ie* (preachers) in social media are on the rise. Communicating religious or *da'wah* messages is no longer limited to preaching at the mosque, religious institutions, or through traditional media but also extended to the use of social media. The awakening of Muslim celebrity preachers has influenced social media users, who mainly consist of youths, in regard to their understanding of religious issues. The credibility and attractiveness of celebrity *da'ie* and their persuasive messages influence their followers' perceptions of religious issues. While many previous studies have examined the credibility and persuasiveness of the messages posted by social media influencers, research focusing on Muslim celebrity *da'ie* is scarce. Therefore, this study is aimed at examining the attractiveness, trustworthiness, and credibility of Muslim celebrity *da'ie* on social media and social media users' belief in the *da'wah* messages posted by these Muslim celebrity preachers. Using the elaboration likelihood model as a framework of this study, the researchers conducted a cross-sectional survey involving 400 respondents who followed Muslim celebrity *da'ie* on Instagram, YouTube, Twitter, or Facebook. One sample *t*-test, hierarchical regression, and chi-square were utilised to analyse the data. The practical and theoretical implications of the study are discussed. The study's findings will enrich the literature on *da'wah* through social media.

Keywords: *Credibility, da'wah messages, elaboration likelihood model, muslim celebrity da'ie, social media.*

INTRODUCTION

Starting off primarily as a platform for socialising and online networking, social media has become one of the most powerful tools for information dissemination. TikTok is viewed as one of the fastest-growing social media applications worldwide (Khalid et al., 2023). In 2025, TikTok has approximately 19.3 million users in Malaysia. Further, in 2025, Malaysia has 15.5 million Instagram active users, equivalent to 43.2 percent of the country's total population (The Global Statistics, 2025). Social media's flexibility, which allows millennials to access *da'wah* content at their convenience, has made it a popular medium for religious education and engagement. This demographic's preference for digital content has been noted, with platforms like YouTube being particularly effective in reaching young audiences (Briandana et al., 2020). Furthermore, the use of social media has been linked to increased conversion rates, as the frequency and duration of exposure to Islamic content, along with follow-up interactions, positively influence individuals' likelihood of converting to Islam (Zahid et al., 2023). Additionally, the rise of social media influencers in the Muslim world has introduced new dynamics in religious authority and identity. Influencers who are adept at digital media production are reshaping how Islam is perceived and practised, particularly among the young people in the Gulf Region and beyond (Zaid et al., 2022).

*Corresponding author: maznina@iium.edu.my

E-ISSN: 2289-1528

<https://doi.org/10.17576/JKMJC-2026-4202-01>

Received: 14 September 2025 | Accepted: 12 December 2025 | Published: 30 June 2026

In line with the current trend of penetration of social media platforms for *da'wah*, the emergence of Muslim celebrity *da'ie* on social media is on the rise. Among the Muslim celebrity preachers using social media to spread *da'wah* are Mufti Menk, Ustazah Asma Harun, Ustaz Wadi Annuar, Ebit Liu, and many others. Social media is increasingly being used by Muslim celebrity *da'ie* to preach *da'wah* and religious messages. TikTok, Instagram, X, and Facebook are utilised by Muslim celebrities mainly for *da'wah* purposes due to the high usage of these platforms among the public. Although social media can easily be used to gain attention from millions of people, the *da'wah* strategies used by preachers on social media may not be in line with the *da'wah* method propagated by Rasulullah SAW. As it is easy to share information and become viral on social media platforms such as TikTok and Instagram, this phenomenon may also lead to misinterpretation of *da'wah* and hearsay in Islam since not all of the preachers on social media are credible or have the right authority or qualifications to preach on religious matters (Saat & Mohd Taifek, 2021). Hence, their messages may be questionable. For example, some of them are involved with extremist groups, such as terrorist groups (Mohd Mokhtarishah & Hasmadi, 2021).

Islamic teachings emphasise the importance of ethics and credibility in communication. Social media users expect the *akhlaq* (Islamic behaviour) and information shared by *da'ie* to be in line with Islamic principles and values (Rossanty et al., 2021). This expectation imposes a responsibility on celebrity preachers to ensure that their content is accurate and ethically sound. The effectiveness of *da'wah* content also depends on its alignment with the cultural and religious context of the audience. In Malaysia, where Islamic teachings are deeply integrated into the social fabric, the content shared by celebrity *da'ie* must resonate with the local cultural and religious values to be effective (Zahid & Kassim, 2023; Bakar, Draman, & Seidin, 2018). Despite the importance of this topic, not many studies have been conducted on celebrity *da'ie* in the Malaysian context. This study is thus aimed at examining the factors influencing the perception of social media users towards the *da'wah* messages posted by Muslim celebrity *da'ie* and their belief in the messages.

LITERATURE REVIEW

Muslim Celebrity Da'ie on Social Media

The advent of digital platforms has significantly transformed the landscape of Islamic *da'wah*, providing new avenues for religious communication and engagement. Social media, in particular, has emerged as a powerful tool for disseminating Islamic teachings and reaching diverse audiences. The proliferation of social media platforms such as YouTube, Instagram, Tik Tok and Facebook has enabled Islamic scholars and preachers to share their messages more broadly and effectively (Briandana et al., 2020; Ramlan et al., 2024). Studies have shown that these platforms are instrumental in increasing the visibility and reach of *da'wah* content. Islamic animated content on social media has been categorised into themes such as "Ustadz in Animation," "Life Advice," "Stories of Prophets and Apostles," and "Indonesian Muslim Children," indicating the existence of a diverse range of topics that cater to different audience segments (Hamzah et al., 2023). Digital media, including social media, is viewed as a powerful tool for spreading Islamic teachings to a wider audience, providing opportunities for both experienced and new *Da'i* (preachers) (Ibrahim et al., 2025)

Celebrity preachers have become a significant phenomenon in the Islamic *da'wah* landscape, particularly among millennials. These preachers leverage social media platforms like Instagram, YouTube, and Facebook to reach a broad audience, transcending traditional

boundaries of space and time (Raya, 2024; Rustan et al., 2020; Briandana et al., 2020). Their appeal often lies in their charismatic personalities, visual aesthetics, and ability to address contemporary issues in a relatable manner (Rustan et al., 2020; Rohmatulloh et al., 2022). For instance, preachers like Felix Siau and Firdaus Wong use social media to increase the visibility and attractiveness of their *da'wah* by organising online religious classes and offline talks to engage followers (Weng, 2018). Celebrity preachers appeal to younger audiences due to their skilled use of social media, although there are concerns that their religious training may not be as deep as traditional scholars or religious officials, potentially leading to the dissemination of less authentic information. (Tengku Azman Shariffadeen & A.Manaf, 2024)

The use of digital platforms by celebrity preachers such as Aa Gym and Das'ad Latif has also been significant. These preachers have created a new form of religious authority by using applications and social media channels like Instagram and YouTube. Their ability to package and present Islamic teachings in a persuasive and aesthetically pleasing manner has attracted millions of followers, particularly among urban millennials and the upper elite segments of society (Raya, 2024). This digital presence ensures that their preaching remains relevant and accessible, thus maintaining their influence over a diverse audience.

Social media serves as a crucial, innovative tool that allows Islamic preachers (*da'ie*) and scholars (*ulama'*) to disseminate religious teachings to a wider, global audience, facilitating detailed and in-depth propagation (Ishak & Solihin, 2012). Despite this benefit, the digital environment requires caution, as not all online religious information possesses a strong academic or spiritual basis, with some content merely copied and spread by non-experts. This reality has led to the categorization of religious influencers in Malaysia into three groups (Ashaari et al., 2020): the first category comprises genuine preachers with established religious authority (e.g., Dr. Zaharudin Abdul Rahman, Ustaz Azhar Idrus); the second includes authentic preachers whose knowledge depth confirms their legitimacy (e.g., *Imam Muda* reality TV participants); and the third consists of individuals without formal religious qualifications who use personal accounts to share religious information. This religious authority is highly varied across the virtual sphere, ranging from genuine, established *ulama* to individuals with no formal religious background, demanding critical discernment from the audience regarding the true basis of their teachings.

Beliefs in Islamic Da'wah Contents on Social Media

The influence of celebrity *da'ie* extends beyond mere visibility; it significantly impacts the religious beliefs and practices of their followers. A study focusing on the influence of female Muslim celebrities on Instagram revealed that these celebrities could shape perceptions and behaviours related to the *hijab* culture among Muslim women in Malaysia. The study found that parasocial interactions (one-sided relationships where one party knows a great deal about the other) and attitude homophily (similarity in attitudes) with these celebrities led to more positive perceptions and behaviours towards *hijab* (Tengku Mohd Azzman & A.Manaf, 2019). This finding indicates that the personal connection followers feel with celebrities can profoundly influence their religious practices.

Moreover, the phenomenon of celebrity preachers has notably affected religious revival among the urban millennial generation. These preachers, often young and charismatic, have changed how millennials perceive and engage with religious teachings. Their approach, which includes humour, relatable content, and addressing everyday issues, resonates well with the younger audience who prefer instant and easily digestible religious information over

traditional, systematic religious education (Rustan, 2020). However, this trend also raises concerns about the depth and authenticity of the religious knowledge imparted, as not all celebrity preachers possess comprehensive religious understanding (Rustan, 2020).

In addition, the commodification of *da'wah* content on digital platforms has led to a blend of entertainment and religious teaching, which can sometimes dilute the core message of Islam. This dualism poses a challenge in maintaining the substantive essence of *da'wah* while catering to the entertainment preferences of the audience (Nurliah & Juwita, 2023). Despite these challenges, the overall impact of celebrity preachers on the religious landscape in Malaysia is significant, as they continue to shape the beliefs and practices of their followers through their digital presence and engagement strategies.

The content and presentation of *da'wah* messages by celebrity preachers are tailored to meet the preferences of their audience. This often involves using humour, casual rhetoric, and visually appealing formats to make the messages more engaging and accessible (Sholihah & Rohmatulloh, 2023). For example, Taqiyudin Malik's Instagram posts under the #TamparanPagi category use satirical irony to convey religious teachings in a manner that resonates with young followers (Sholihah, 2023). This approach helps make religious content more relatable and less intimidating, thereby attracting a larger audience.

A study using the Elaboration Likelihood Model (ELM) found that the quality of the arguments within celebrity preachers' *dawah* messages significantly impacts followers' belief and intention to share the content on social media. This suggests that while celebrity preachers have attractiveness, the quality of the information delivered remains crucial. (Tengku Azman Shariffadeen & A.Manaf, 2024).

Muslim Celebrity Da'ie and Belief in Islamic Da'wah Messages

Literature indicates that many elements of the Muslim celebrity *da'ie* have made followers liked or commented their contents. For example, the attractiveness of celebrities, including Muslim *da'ie*, plays a significant role in their influence on social media. Studies indicate that physical attractiveness is a crucial factor in celebrity endorsements, impacting consumer attitudes and behaviours (Aljasir, 2019; Suki, 2014; Mansour & Diab, 2016). In the context of Muslim consumers, physical attractiveness is one of the key elements of celebrity credibility, alongside expertise and product-brand congruency (Suki, 2014). Thus, this study aims to answer the following research question:

RQ1: What is the perceived level of attractiveness of Muslim celebrity *da'ie* on social media?

Additionally, the attractiveness of social media influencers contributes to their ability to grow their audience and maintain engagement (Balaban et al., 2020). This suggests that the perceived attractiveness of Muslim celebrity *da'ie* is likely to be a significant factor in their social media influence. Therefore, it is hypothesised that:

H₁: There is a positive relationship between the perceived attractiveness of celebrity *da'ie* and the belief in *da'wah* messages posted on social media

Trustworthiness is a critical component of celebrity endorsements on social media. Research shows that trustworthiness is perceived when endorsements are transparent about the status of paid advertisements or when indirect methods are used to endorse products (Aljasir, 2019). In the context of Muslim consumers, trustworthiness is less emphasised compared to expertise, possibly due to the inherent trust in products and

services that align with Shariah principles (Suki, 2014). Hence, this study seeks to answer the following research question:

RQ2: What is the perceived trustworthiness of Muslim celebrity *da'ie* on social media?

Moreover, the perceived authenticity of social media influencers, which includes trustworthiness, significantly impacts followers' attitudes and purchase intentions (Balaban et al., 2020; Roth-Cohen, Segev, & Liu, 2025). Therefore, the perceived trustworthiness of Muslim celebrity *da'ie* is likely influenced by their authenticity and alignment with Islamic values. It is thus hypothesised that:

H₂: There is a positive relationship between the perceived trustworthiness of celebrity *da'ie* and the belief in *da'wah* messages posted on social media

Expertise is a vital determinant of the effectiveness of celebrity endorsements. Studies highlight that perceived expertise plays a crucial role in consumers' evaluation of product endorsement messages (Suki, 2014; Mansour & Diab, 2016; Tian & Li, 2022). Hence, this study seeks to answer the following research question:

RQ3: What is the perceived level of expertise of Muslim celebrity *da'ie* on social media?

For Muslim consumers, expertise is the most important aspect of celebrity credibility, often outweighing trustworthiness and attractiveness (Suki, 2014). This is consistent with the finding that expertise mediates the relationship between endorser type and advertising effectiveness (Tian & Li, 2022). Therefore, the perceived level of expertise of Muslim celebrity *da'ie* is likely to be a significant determinant of their influence on social media. Thus, this study proposes the following hypothesis:

H₃: There is a positive relationship between the perceived expertise of celebrity *da'ie* and the belief in *da'wah* messages posted on social media

The quality of the arguments presented by *da'ie* on social media is essential for their persuasive impact. Research on argumentation in social media highlights several criteria for assessing argument quality, including clarity, arrangement, credibility, and emotional appeal (da Silva et al., 2021; Marzinkowski & Engelmann, 2022). High-quality arguments are more likely to receive reasoned disagreement and foster constructive discourse (Marzinkowski & Engelmann, 2022). Hence, the following research question is developed for this study:

RQ4: What is the perceived level of argument quality of the messages posted by *da'ie* on social media?

Additionally, the perceived information quality and trustworthiness of influencers' content are crucial for shaping audience attitudes (Balaban et al., 2020). Thus, the perceived level of argument quality in the messages posted by *da'ie* is likely influenced by these factors, contributing to their overall effectiveness in social media engagement. Therefore, the following hypothesis is proposed:

H₄: There is a positive relationship between the perceived argument quality of the messages posted by celebrity *da'ie* and the belief in the messages

The influence of social media users' religious background on their perception of celebrity *da'ie* is multifaceted and shaped by various factors. Social media platforms have become significant in disseminating religious messages, with celebrity preachers gaining prominence among younger generations, particularly millennials, who prefer instant and relatable religious content over traditional, systematic religious education (Rustan et al., 2020). The credibility of religious social media influencers (SMIs) positively and significantly affects followers' acceptance and reliability in adopting Islamic practices, thus strengthening their overall levels of religiosity and spirituality in Malaysia (Ramlan et al., 2024). In this regard, this study aims to answer the following research question:

RQ5: Is there a relationship between the religious background of social media users and their belief in *da'wah* messages?

The credibility and attractiveness of preachers significantly impact users' attitudes and behaviours, with religiosity playing a mediating role. For instance, in Sudan, religiosity negatively correlates with the credibility of celebrity endorsements, suggesting that more religious individuals may be sceptical of celebrity preachers (Mansour & Diab, 2016). Additionally, social media influencers in the Muslim world are reshaping religious practices and identities by integrating modern lifestyles with traditional beliefs, challenging established religious authorities (Zaid et al., 2022). This dynamic is further complicated by the echo chambers created on social media, where users' preferences and pre-existing beliefs are reinforced, potentially leading to polarised views within the Muslim community. Hence, it is hypothesised that:

H₅: Individuals with a religious background are less likely to believe in the *da'wah* messages posted by celebrity *da'ie*.

Despite the vast literature on celebrity preachers on social media, very few studies have been conducted to examine the elements which are more likely to influence Malaysian social media users to follow and believe their *da'wah* contents. Therefore, this study seeks to answer the following research question:

RQ6: What is the best predictor of social media users' belief in *da'wah* messages?

Elaboration Likelihood Model (ELM) and Da'wah on Social Media

This research uses the elaboration likelihood model (ELM) to understand the social media strategies used by Muslim celebrity preachers in conveying *da'wah* content on social media and how these strategies can influence the perceived level of credibility and persuasiveness of such messages. The ELM is a dual-process theory developed by Petty and Cacioppo in 1979 to explain how attitudes are formed and changed through persuasion. The core tenet of the ELM is that there are two possible paths for influencing the information recipient's attitude towards the information: central and peripheral routes (El Hedhli & Zourrig, 2023; Wagner & Petty, 2022; McAlister & Bargh, 2016).

The central route is used when individuals are highly involved and motivated to process the information. They engage in careful and thoughtful consideration of the arguments presented. Persuasion occurs through the strength and quality of the arguments (McAlister & Bargh, 2016; Kizito & Sun, 2018; Ibrahim, Sarfo, & Burnett, 2024). On the other hand, the peripheral route is used when individuals have low involvement or motivation. They rely on superficial cues rather than the content of the message. Persuasion occurs through

peripheral cues such as the attractiveness of the source, the number of arguments presented, or other non-content related factors (McAlister & Bargh, 2016; Kizito & Sun, 2018; Ibrahim, Sarfo, & Burnett, 2024).

ELM, which is widely used in media-related research to understand how persuasive messages are processed in social media contexts, highlights the importance of both central and peripheral cues (Teng, Khong, & Goh, 2014; Shi et al., 2018). In the context of Islamic *da'wah*, both central and peripheral routes can be utilised. Central route processing involves a deep, thoughtful consideration of the message content, which can be facilitated by providing comprehensive and credible information (Ahmad Rizal et al., 2022). In contrast, peripheral route processing relies on cues such as the attractiveness and credibility of the *da'ie*, which can influence attitudes and behaviours without deep cognitive engagement (Mansour & Diab, 2016).

The technique that can be used to influence individuals when sharing Islamic knowledge is by using persuasive messages to increase the quality of the arguments or by using peripheral clues. Peripheral cues might be associated with either the source or the message (Ab Kadir et al., 2017). The reputation of the source, such as a prominent Islamic scholar or *mufti*, who is acknowledged as an expert in the topic or highly regarded among the Islamic community, is an example of a peripheral cue in the Islamic context.

Several factors can influence how social media users process *da'wah* content. These include the credibility of the *da'ie*, the relevance of the content to the audience, and the emotional appeal of the message (Tao et al., 2021; Wilcox, Huskey, & Deandrea, 2022). For instance, a study on the influence of celebrity endorsements found that the credibility and likeability of the celebrity significantly impacted consumer attitudes and behaviours (Mansour & Diab, 2016). This finding suggests that similar factors can influence how users engage with *da'wah* content on social media.

The credibility of the *da'ie*, including their perceived trustworthiness and expertise, plays a significant role in persuasion through the peripheral route. Followers who may not deeply process the content are still influenced by the reputation and authority of the *da'ie* (Zha et al., 2018; Wang et al., 2022; Liu & Zheng, 2024).

Effective *da'wah* strategies can be designed with an understanding of the mechanisms of the ELM. By leveraging both central and peripheral routes, celebrity *da'ie* can enhance the persuasiveness of their messages. For example, while providing detailed and credible information can engage users through the central route, using emotionally appealing content and leveraging the credibility of the celebrity *da'ie* can engage users through the peripheral route (Ahmad Rizal et al., 2022; Tao et al., 2021). This dual approach can maximise the impact of *da'wah* content on social media. Based on the ELM and the literature review above, the researchers have developed a conceptual framework for this study, as illustrated in Figure 1.

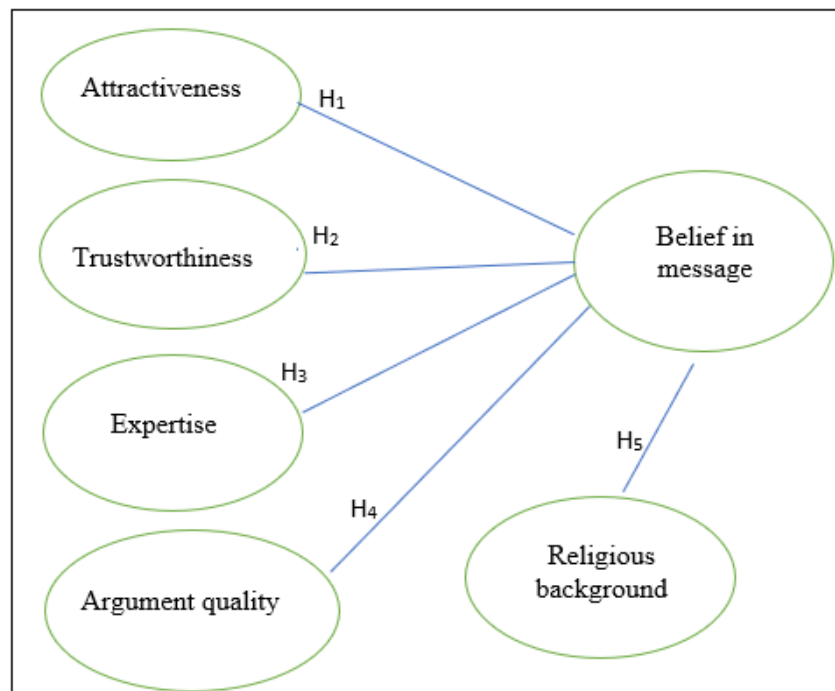


Figure 1: Conceptual framework of the study

METHODOLOGY

Population and Sampling

A quantitative research design was employed in this study. A cross-sectional survey was conducted among 422 students of higher education institutions who were pursuing a bachelor's degree around the Klang Valley in Malaysia. According to the Department of Statistics (2023), there were 1,271,499 students in higher education institutions in Malaysia. Higher education institutions in the Klang Valley are equipped with a good internet connection. Hence, students in the Klang Valley highly utilise social media, resulting in higher tendencies to follow Muslim celebrity *da'ie*.

In this study, stratified and snowball sampling were employed, where respondents were instructed to forward the research instrument to other potential respondents in order to increase the data collected. Two criteria were used in the selection of respondents: higher education institution students who were active social media users, and those who followed Muslim celebrity *da'ie* in social media. Target respondents were stratified based on the 10 departments in the faculty. These students also had to be actively registered to undergraduate courses to participate in the study. A total of 3500 students were actively registered to undergraduate courses that semester and based on Krejcie and Morgan (1970) sampling size table, the minimum sample size required is 346. This criteria was met in this study. Based on students' departments, the researchers approached undergraduate students who fulfilled both criteria and asked them to share the instrument with their friends who fit the study criteria. Snowball sampling was used as an additional sampling strategy to increase the number of respondents based on the aforementioned criteria. The survey was distributed using the Google form.

Research Instrument

A set of survey questions consisting of six sections was constructed as the main instrument for data collection. The first section consists of the demographic variables of the respondents. The second section, consisting of five items, addresses the attractiveness of Muslim preachers. This scale was adapted from a previous study by Ohanion (1990). An example of the items used to assess attractiveness is “I think the *da’ie* on TikTok and Instagram are physically attractive.” The next section on trustworthiness also consists of five items. This scale was adapted from Ohanion (1990). A sample item is “The Muslim celebrity preacher/*da’ie* I follow on Tik Tok, Instagram, You Tube or Facebook, are dependable.” The scale for belief in the truthfulness of *da’wah* contents was adapted from Chen, Kearney, and Chang (2021). An example of the items is “I believe the information presented by the Muslim celebrity preacher I follow on social media is truthful.”

The other part of the instrument is expertise, which consists of five items and was adapted from Ohanion (1990). An example of the items reads, “The Muslim celebrity preacher/*da’ie* I follow on Tik Tok, Instagram, YouTube or Facebook is an expert on Islamic *da’wah* contents.” The last part of the instrument is on argument quality, which was adapted from Chen, Kearney, and Chang (2021). A sample item for argument quality is, “The information presented by the Muslim celebrity preacher I follow on social media is informative.” All items were measured using a 5-point Likert-scale with response items ranging from 1 to 5, where 1 = *strongly disagree*, 2 = *disagree*, 3 = *slightly agree*, 4 = *agree*, and 5 = *strongly agree*.

The independent variables for this study are attractiveness, trustworthiness, expertise, and argument quality, and the dependent variable is belief in Islamic content. A reliability test was performed to check the consistency and accuracy of the measurement scales. The Cronbach’s alpha coefficients obtained are high, ranging from .88 to .95, indicating that the questions in each construct measure similar concepts and they are internally consistent (Cronbach, 1951). The results are summarised in Table 1.

Table 1: Reliability analysis of the scales

Scale	Total items	Cronbach’s alpha	Source
Attractiveness	5	.88	Ohanion (1990)
Trustworthiness	5	.95	Ohanion (1990)
Expertise	5	.94	Ohanion (1990)
Argument quality	4	.89	Chen, Kearney & Chang, 2021
Beliefs in <i>da’wah</i> contents	1	.89	Chen, Kearney & Chang, 2021

Statistical Analyses

Prior to testing the hypotheses of the study, the data was tested for multicollinearity and results indicate that multicollinearity was not present. All variance inflation factors (VIF) scores were below the cut-off value of 5.00 and the conditional index was also below the cut-off value of 30, based on the guidelines mentioned by Hair et al. (2019). Hypotheses 1, 2, 3, and 4 were tested using Pearson correlation, and hypothesis 5 was analysed using the *t*-test. Specifically, Pearson correlation was run to examine whether attractiveness, trustworthiness, expertise, and argument quality are related to belief in *da’wah* content. An independent sample *t*-test was performed to determine the relationship between belief in *da’wah* messages across the religious backgrounds of social media users. A one sample *t*-test was performed to ascertain social media users’ perception of Muslim celebrity *da’ie* with regard

to their attractiveness, trustworthiness, expertise, and argument quality. Additionally, hierarchical regression analysis was performed to answer RQ6, which is to identify which predictor has more influence on social media users' belief in *da'wah* messages. The information gathered from the study was analysed using the SPSS statistical package.

FINDINGS AND ANALYSES

Demographic Background of Respondents

From the total of 422 respondents of the study, 28% are males and 73% are females. Overall, the respondents who participated in this study were rather young. Most of the respondents were between 15 and 25 years old (87.6%). With regard to the schools they attended, the results show that more than half of the respondents (51.7%) attended religious schools. The demographic profile of the respondents is presented in Table 2.

Table 2: Demographic profile of respondents

Demographic variables		Percentage (%)
Gender	Male	27.4
	Female	72.6
Age	15–20	49.7
	21–25	37.9
	26–30	4.3
	31 and above	8.1
	Type of school attended	Religious
	Non-religious	48.3

Factors Influencing Belief in Da'wah Contents Among Social Media Users

To address RQ1, the study performed a one sample *t*-test analysis to examine the factors influencing social media users' belief in the *da'wah* contents posted by the Muslim celebrity *da'ie*. The findings show the perceived level of attractiveness of Muslim celebrity *da'ie* is higher ($M = 4.1, SD = 0.8$) than the test score of 3, $t(418) = 28.7, p < .001$. Table 3 presents the descriptive statistics and one-sample *t*-test results of the five items measuring social media users' perception of the level of attractiveness of the Muslim celebrity *da'ie* they follow. All five items show means scores above 3.8, signifying that social media users perceive the Muslim celebrity *da'ie* they follow as physically attractive, beautiful, charming, admirable, and having a great personality. Moreover, the *t*-test results are highly significant ($p < .5$) for all items, suggesting that Muslim celebrity *da'ie* are generally perceived as trustworthy. Therefore, H_1 is supported.

Table 3: One sample *t*-test for perceived level of attractiveness

Items	<i>M</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
The Muslim celebrity preacher/ <i>da'ie</i> I follow on Tik Tok/Instagram/YouTube or Facebook ...					
is attractive	3.93	1.03	418	18.42	.001
is beautiful.	3.80	1.04	418	15.52	.001
is charming.	3.92	1.02	418	18.43	.001
has a great personality.	4.48	0.78	418	38.81	.001
has an admirable and exemplary lifestyle.	4.38	0.83	419	33.82	.001

To address RQ2, the study performed a one-sample *t*-test to examine the perceived trustworthiness of Muslim celebrity *da'ie* on social media compared to the neutral test value of 3. The results in Table 4 show that respondents rated trustworthiness significantly higher ($M = 4.27$, $SD = 0.78$) than the midpoint of the scale, $t(418) = 33$, $p < .001$, suggesting that Muslim celebrity *da'ie* are generally perceived as trustworthy. Based on the results, H_2 is supported.

Table 4: One sample *t*-test for perceived level of trustworthiness

Items	<i>M</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
The Muslim celebrity preacher/ <i>da'ie</i> I follow on Tik Tok/Instagram/ YouTube or Facebook ...					
is dependable.	4.15	0.92	418	25.63	.001
is honest.	4.24	0.88	418	28.95	.001
is reliable.	4.28	0.86	418	30.59	.001
is sincere.	4.34	0.83	418	33.02	.001
is trustworthy.	4.32	0.84	418	32.08	.001

Besides, to answer RQ3, the study performed another one sample *t*-test to assess the perceived level of expertise of Muslim celebrity *da'ie* on social media. The findings in Table 5 show that the perceived expertise score of Muslim celebrity *da'ie* is higher ($M = 4.4$, $SD = 0.8$) than the test score of 3, $t(418) = 37.3$, $p < .001$, indicating that respondents generally consider these *da'ie* as possessing a high level of expertise. Thus, H_3 is supported.

Table 5: One sample *t*-test for perceived level of expertise

Items	<i>M</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
The Muslim celebrity preacher/ <i>da'ie</i> I follow on Tik Tok/Instagram/YouTube or Facebook ...					
is an expert on Islamic da'wah content.	4.33	0.85	418	32.0	.001
is experienced in Islamic da'wah content.	4.41	0.83	418	34.8	.001
has knowledge about Islamic da'wah content.	4.46	0.78	418	38.1	.001
is qualified to talk about any content or issues related to Islamic da'wah.	4.33	0.90	418	30.3	.001
has the necessary skills in presenting or commenting on Islamic da'wah.	4.40	0.82	418	34.8	.001

To address RQ4, the study conducted a one-sample *t*-test to determine the perceived level of argument quality in the messages posted by Muslim celebrity *da'ie* on social media. The results in Table 6 show that the perceived argument quality is significantly higher ($M = 4.40$, $SD = 0.70$) than the test value of 3, $t(419) = 42.70$, $p < .001$, suggesting that their messages are viewed as having strong and well-structured arguments. The results thus support H_4 .

Table 6: One sample *t*-test for the argument quality of the information presented by Muslim celebrity *da'ie*

Items	<i>M</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
The information presented by Muslim celebrity preacher/ <i>da'ie</i> I follow on Tik Tok/Instagram/YouTube or Facebook ...					
is informative.	4.52	0.75	418	41.26	.001
is helpful.	4.51	0.75	418	41.09	.001
is valuable.	4.50	0.77	418	40.06	.001
is persuasive.	4.23	0.87	418	29.75	.001

Correlations between Perceived Trustworthiness, Attractiveness, Expertise, Argument Quality of Celebrity Da'ie and Belief in Da'wah Messages

A Pearson correlation analysis was run to determine the relationships between the independent variables (social media users' perception of the attractiveness, trustworthiness, expertise, and argument quality of Muslim celebrity *da'ie* preachers) and their belief in the messages posted by the *da'ie* on social media. The overall results reveal that belief in *da'wah* messages has a significant relationship with trustworthiness, attractiveness, expertise, and argument quality (see Table 7).

Specifically, there is a significant and strong relationship between trustworthiness and belief in *da'wah* messages ($r(423) = .76, p < .001$). Therefore, H_1 is supported. Hence, it can be said that social media users who perceive Muslim celebrity *da'ie* they follow as trustworthy tend to believe in the social media posts made by the *da'ie*. Similarly, there is a significant and strong correlation between expertise and belief ($r(423) = .72, p < .001$). Therefore, H_2 is supported. The results suggest that social media users who perceive celebrity *da'ie* as experts in Islamic knowledge tend to believe in the social media contents posted by the *da'ie*.

Further, there is a significant but moderate relationship between attractiveness and belief ($r(423) = .59, p < .001$). Thus, H_3 is supported. This finding indicates that the attractiveness of *da'ie* has less influence on social media followers. Finally, there is a significant and weak correlation between argument quality and belief ($r(423) = .73, p < .001$). Therefore, H_4 is supported. Hence, it can be said that social media users who perceive the celebrity *da'ie* they follow on social media as using good and valid arguments tend to believe in the contents posed by the celebrity *da'ie*.

In sum, these findings imply that social media users who perceive celebrity *da'ie* as attractive, expert, trustworthy, and using quality arguments are more likely to believe in the messages posted by the celebrity *da'ie* on social media.

Table 7: Correlation between independent and dependent variables

Variables	1	2	3	4
Trustworthiness	-			
Expertise	.81	-		
Attractiveness	.69	.56	-	
Argument quality	.76	.78	.64	-
Belief in <i>da'wah</i> messages	.76	.72	.59	.73

Note: Belief in *da'wah* contents and religious background of social media users

An independent sample *t*-test was performed to examine whether social media users' beliefs in the *da'wah* contents posted by Muslim celebrity *da'ie* differ according to their religious backgrounds. The results are presented in Table 8. There is no significant difference in social media users' belief in *da'wah* messages between those with a religious background ($M = 4.27, SD = .86$) and those without a religious background ($M = 4.24, SD = .88$); $t(421) = .37, p = .85$. This result demonstrates that the beliefs among the followers in the contents posted by Muslim celebrity *da'ie* are not determined by their religious backgrounds. Regardless of their religious background, they highly believe the posted messages are truthful. Therefore, H_5 is not supported.

Table 8: Beliefs in *da'wah* contents according to religious background

	With a religious background		No religious background		<i>t</i>	<i>p</i>	<i>df</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Belief in messages	4.27	.86	4.24	.88	3.7	.846	421

Further, a hierarchical multiple regression analysis was conducted to examine the best predictor of belief in *da'wah* messages. In Step 1, peripheral cues were entered. The results revealed that perceived attractiveness, perceived trustworthiness, and perceived expertise emerged as significant predictors of belief in *da'wah* messages ($R = .79, R^2 = .62, p < .001$). In Step 2, when central cue was entered, only trustworthiness and argument quality emerged as significant predictors of belief in *da'wah* messages ($R = .80, R^2 = .64, p < .001$). The results are summarised in Table 9.

The final equation accounts for 64% of the variance explained. It means that 64% of the variance in social media users' belief in *da'wah* messages is due to both peripheral and central cues predictor variables (attractiveness, argument quality, trustworthiness and expertise). Initially, personal attractiveness is important, but when all other factors are included, other factors are more important. Therefore, while peripheral cues are important in the beginning, later on other factors are more influential and become the contributing factors for the followers of Muslim celebrity *da'ie* to believe them. Therefore, in order to be persuasive, Muslim celebrity *da'ie* should not only pay attention to their physical appearance but also focus on the messages they convey. This result answers the sixth research of the study.

Table 9: Summary of regression analysis for predictors of belief in *da'wah* content among social media users

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
Attractiveness	.48	.05	.12*
Trustworthiness	.48	.06	.44**
Expertise	.34	.06	.30**
Step 2			
Attractiveness	.07	.05	.06
Trustworthiness	.41	.06	.37**
Expertise	.20	.06	.18
Argument quality	.34	.07	.27**

Note: Step 1: $R = .79, R^2 = .62, p < .001$; Step 2: $R = .80, R^2 = .64, p < .001$

DISCUSSION AND CONCLUSION

The growing presence of Muslim celebrity *da'ie* (preachers) on social media has raised concerns regarding the factors driving their increasing youth followership. The purpose of this study is to explore the elements that shape social media users' perceptions towards Muslim celebrity *da'ie* and the *da'wah* messages posted by them, and to determine whether social media users believe those messages. The results indicate that social media users perceive the Muslim celebrity *da'ie* they follow as highly attractive, trustworthy, and experts. They also perceive the arguments used in the *da'wah* messages to be of high quality. For an individual to be recognised as a Muslim preacher, it is essential that the public perceives them as possessing both credibility and persuasive ability (Rahmah, 2017; Ramlan et al., 2024). The aforementioned public perception, centred on credibility and persuasive ability, directly aligns with the fundamental Islamic duties of *da'wah* (calling people to Islam), *amanah* (upholding trust and responsibility), and *hifz al-din* (preserving the religion), as the preacher

must be trustworthy in transmitting the religious message and skillful in ensuring its effective reception and application for the sake of religious preservation.

Additionally, the findings indicate that social media users tend to believe in the *da'wah* messages posted by Muslim celebrity *da'ie* if they perceive the *da'ie* as attractive, trusted, experts, and using high quality arguments in the *da'wah* messages. This finding is in-line with a study on the credibility of micro-influencers and their relational impact on followers' attitudes and behavioural decisions (Javed et al., 2024). The study, which was conducted on Chinese respondents who followed beauty influencers on Sina Weibo social media, found that both source credibility (including attractiveness, trustworthiness, and expertise) and argument quality significantly affected consumers' perceived information credibility, which in turn, impacted followers' attitudes and behavioural decisions. This supports the notion that high-quality arguments and credible sources play a crucial role in influencing social media users. Additionally, this finding supports a study conducted by Azhar et al. (2025) pertaining to the influence of celebrities on social media platforms. The study found that the credibility of these figures, encompassing attractiveness, trustworthiness, and expertise, played a significant role in shaping followers' perceptions and behaviours. This aligns with the argument that perceived attractiveness, trust, and expertise are key determinants of the effectiveness of *da'wah* messages.

Nevertheless, this study found no evidence of religious backgrounds influencing social media users' beliefs in *da'wah* messages. Regardless of their religious background, the respondents believe the messages to be truthful. This finding contradicts a study conducted by Mansour and Diab (2016), which found individuals who were more religious could be sceptical of celebrity preachers. Therefore, H₅ is not supported. The quality of *da'wah* content is the most important factor influencing social media users to believe in the messages conveyed by a Muslim celebrity *da'ie*. The advanced state of communication technology has resulted in the availability of various sources of information, making people highly concerned about the credibility and truthfulness of the messages they receive through social media. This view is in line with a study conducted by Aida et al. (2024), which discovered that millennial audiences appreciated the message contents conveyed by their favourite preachers.

Theoretically, although peripheral routes are significant factors for belief in *da'wah* messages, central routes consisting of argument quality and trustworthiness of the messages are more important factors influencing audiences' belief in *da'wah* through social media. These findings extend the ELM literature regarding the factors contributing to belief in *da'wah* messages on social media. In this regard, ELM provides a valuable framework for understanding how *da'wah* messages are processed, and it can inform the strategies for enhancing their effectiveness. By leveraging both central and peripheral routes, celebrity *da'ie* can engage with their audience and influence the audience's beliefs and behaviours more effectively.

Concerning the study's practical contributions, the findings offer several recommendations for Muslim celebrity *da'ie*, Islamic preachers, and Islamic organisations. First, it provides valuable insights for Muslim celebrity *da'ie* and Islamic preachers on social media regarding the advantage of prioritising the central routes—such as argument quality and trustworthiness—when crafting *da'wah* messages in order to strengthen their credibility and persuasive impact. Second, the findings can guide Islamic organisations and communication strategists in designing *da'wah* campaigns that balance central and peripheral cues, ensuring that messages not only attract attention but also foster deeper

belief and understanding. Third, this study contributes to media literacy by highlighting the importance of evaluating message quality and source credibility, which can be applied in training programmes for young audiences to develop critical engagement with religious content online.

This study has several limitations. The major limitation arises from the relatively small sample, as the study's sample was restricted to students of higher education institutions in Klang Valley, Selangor, Malaysia. The findings, therefore, cannot be generalised to all youths in Malaysia. Additionally, the findings are solely based on the quantitative methodology; future studies could use the qualitative methodology or mixed method approach to further explore social media users' perception of celebrity *da'ie* and their beliefs in *da'wah* contents. In addition, this study was conducted to examine users' belief in the *da'wah* messages posted by Muslim celebrity *da'ie* on social media. Future studies may also include other relevant variables such as intention to share and attitude change.

In conclusion, Muslim celebrity *da'ie* have a profound influence on social media users in Malaysia, driven by the strategic use of digital platforms to amplify their reach and the personal connections they foster with their followers. While this trend positively contributes to the visibility and appeal of Islamic teachings, it also raises important questions about the depth and authenticity of the religious knowledge being disseminated. The digital landscape of social media presents a significant, multifaceted challenge to *da'wah*, fundamentally altering the nature of religious transmission and authority. This environment fosters the phenomenon of religiotainment, where profound religious concepts are often simplified, sensationalized, and packaged for rapid, viral consumption, prioritizing engagement metrics over doctrinal depth.

This shift is intrinsically linked to a crisis of authority, as the expertise of traditionally educated scholars ('*ulama*') is superseded by the popularity of charismatic, often unqualified, social media influencers ('*da'i*') whose credibility is based on follower counts rather than scholarly rigor. This erosion of conventional religious hierarchy leaves Muslim youth particularly vulnerable to a resulting identity and moral crisis, as they navigate an overwhelming flow of competing, sometimes contradictory, religious messages, including misinformation and extremist content. The reliance on short-form, entertainment-driven content risks reducing faith to a series of easily digestible, pragmatic instructions, neglecting the necessary contextual, ethical, and spiritual depth required to build resilient religious character and effectively address complex modern social issues. Future research should continue to explore these dynamics to better understand the long-term implications of this phenomenon on Islamic *da'wah* and religious practices in Malaysia.

BIODATA

Aini Maznina A.Manaf is an associate professor at the Department of Communication, International Islamic University Malaysia. Email: maznina@iium.edu.my

Tengku Siti Aisha Tengku Azman Sharifuddin is an associate professor at the Department of Communication, International Islamic University Malaysia. Email: taisha@iium.edu.my

REFERENCES

- Ab Kadir, K. A., Sahari Ashaari, N., & Salim, J. (2017). *Initial model of social media Islamic information credibility*. 6th International Conference on Electrical Engineering and Informatics (ICEEI), Langkawi, Malaysia (pp.1-16).
- Ahmad Rizal, A. R., Nordin, S. M., Ahmad, W. F. W., Ahmad Khiri, M. J., & Hussin, S. H. (2022). How does social media influence people to get vaccinated? The elaboration likelihood model of a person's attitude and intention to get COVID-19 vaccines. *International Journal of Environmental Research and Public Health*, 19(4), 2378.
- Aida, B., Supena, I., & Sulthon, M. (2024). The latest religious practices of da'i influencer and content creator in digital da'wah. *Jurnal Ilmu Dakwah*, 44(2), 427-456.
- Aljasir, S. (2019). Are classic theories of celebrity endorsements applicable to new media used by Arabs? A qualitative investigation of Saudi social media users. *Journal of Creative Communications*, 14(1), 15-30. <http://doi.org/10.1177/0973258618822608>
- Ashaari, M. F., Bakar, M. Z. A., & Jalil, S. J. A. (2020). Pendekatan dakwah di hospital dalam membimbing kerohanian pesakit. *Jurnal Hadhari*, 12(2), 107–126.
- Azhar, K. A., Che Wel, C. A., & Hamid, S. N. A. (2025). Trash talk: How Malaysian zero waste influencers shape sustainable habits. *Paper Asia*, 41(3), 9–21. <https://doi.org/q9d6>
- Bakar, E. A., Draman, N. J., & Saidin, A. Z. (2018). Value, religiosity and behaviour in social media. *Proceedings International Conference on Information and Communication Technology for the Muslim World 2018* (pp. 42-46). <https://doi.org/q9ft>
- Balaban, D. C., Iancu, I. R., Mustătea, M., Pavelea, A., & Culic, L. (2020). What determines young people to follow influencers? The role of perceived information quality and trustworthiness on users' following intentions. *Romanian Journal of Communication and Public Relations*, 22(3), 5–19. <http://doi.org/10.21018/RJCPR.2020.3.306>
- Briandana, R., Doktoralina, C. M., Hassan, S. A., & Hasan, W. N. W. (2020). Da'wah communication and social media: The interpretation of millennials in southeast Asia. *International Journal of Economics and Business Administration*, 8(1), 216–226. <http://doi.org/10.35808/ijeba/543>
- Department of Statistics Malaysia. (2024, Nov 22). My Local Stats: Malaysia, State & Administrative District 2023. <https://www.dosm.gov.my/portal-main/release-content/my-local-stats--malaysia-state--administrative-district-2023>
- El Hedhli, K., & Zourrig, H. (2023). Dual routes or a one-way to persuasion? The elaboration likelihood model versus the unimodal. *Journal of Marketing Communications*, 29(5), 433-454. <http://doi.org/10.1080/13527266.2022.2034033>
- Global Statistics Malaysia. (2025). Malaysia TikTok Statistics 2025: TikTok Active Users. <https://www.theglobalstatistics.com/malaysia-tiktok-user-statistics/>
- Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2-24.
- Hamzah, H., Ahmad, S., Hamzah, M. L., Purwati, A. A., & Mutia, T. (2023). Islamic animation: Netnographic analysis on digital processing transformation in social media. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 372-385. <https://doi.org/10.31538/nzh.v6i3.4054>
- Ibrahim, K., Sarfo, C., & Burnett, M. (2024). Effect of source credibility and consumer ethnocentrism on halal purchase intentions in the UK: An elaboration likelihood model approach. *British Food Journal*, 126(7), 2875-2894. <https://doi.org/q9fh>

- Ibrahim, A. F., Meerangani, K. A., Abu Hasan, S., Mujahid, N. R., & Misra, M. K. A. (2025). Digital da'wah to muallaf in social media: Ethical issues, challenges, and a maqasid-based framework. *International Journal of Research and Innovation in Social Science*, 9(8), 6244-6251.
- Ishak, M. S. B. H., & Solihin, S. M. (2012). Islam and Media. *Asian Social Science*, 8(7), 263–269. <https://doi.org/10.5539/ass.v8n7p263>
- Javed, S., Rashidin, M. S., & Jian, W. (2024). Effects of heuristic and systematic cues on perceived content credibility of Sina Weibo influencers: The moderating role of involvement. *Humanities and Social Sciences Communications*, 11, 1635. <https://doi.org/10.1057/s41599-024-04107-w>
- Kemp, S. K. (2022, February 15). Digital 2022: Malaysia. *Data Reportal*. <https://datareportal.com/reports/digital-2022-malaysia>
- Khalid, J. K., Adnan, W. H., & Mohamed, S. (2023). The use of TikTok social media in influencing generation Z online purchasing behaviour in Malaysia. *Management Research Journal*, 12(2), 40–52. <https://doi.org/10.37134/mrj.vol12.2.4.2023>
- Kizito, K. K., & Sun, J. (2018). *Investigating user disclosure of sensitive information: An extended ELM theory*. Americas Conference on Information Systems 2018: Digital Disruption, AMCIS 2018.
- Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. *Educational and Psychological Measurement*, 30(3), 607–610.
- Liu, X., & Zheng, X. (2024). The persuasive power of social media influencers in brand credibility and purchase intention. *Humanities and Social Sciences Communications*, 11, 15. <http://doi.org/10.1057/s41599-023-02512-1>
- Mansour, I. H. F., & Diab, D. M. E. (2016). The relationship between celebrities' credibility and advertising effectiveness: The mediation role of religiosity. *Journal of Islamic Marketing*, 7(2), 148-166. <https://doi.org/q9d7>
- Marzinkowski, H., & Engelmann, I. (2022). Rational-critical user discussions: How argument strength and the conditions set by news organizations are linked to (reasoned) disagreement. *Digital Journalism*, 10(3), 433–451. <https://doi.org/q9fj>
- McAlister, A. R., & Bargh, D. (2016). Dissuasion: The elaboration likelihood model and young children. *Young Consumers: Insight and Ideas for Responsible Marketers*, 17(3), 210-225. <http://doi.org/10.1108/YC-02-2016-00580>
- Mohd Mokhtarishah Mohamed Mokhtar, & Hasmadi Hassan. (2021). Penggunaan media sosial sebagai medium dakwah Islam dalam kalangan penduduk Kampung Beserah, Kuantan, Pahang. *International Journal of Humanities Technology and Civilization*, 6(1), 41-48. <https://doi.org/10.15282/ijhtc.v6i1.6667>
- Nurliah, & Juwita, R. (2023). Streamlining religiotainment: The influence of da'wah content in digital space on the life of the Samarinda Muslim community in Indonesia. *Manchester Journal of Transnational Islamic Law and Practice*, 19(3), 128–137.
- Ohanion, R. (1990). Construction and validation of a scale to measure celebrity endorses' perceived expertise, trustworthiness and attractiveness. *Journal of Advertising*, 19(3), 39-52. <https://doi.org/10.1080/00913367.1990.10673191>
- Rahmah, M. N. (2017). Kredibilitas juru dakwah sebagai komunikator. *Alhadharah: Jurnal Ilmu Dakwah*, 12(24), 1–13.

- Ramlan, A. F., Ridzuan, A. R., Sultan Mohideen, R., & Ilyas, I. Y. (2024). Influence of religious social media influencers' credibility on followers' religiosity and spirituality in Malaysia: A conceptual model the use of da'wah strategies in social media networking. *E-journal of Islamic Thought and Understanding*, 7(1), 1-13. <https://doi.org/q9fk>
- Raya, M. K. F. (2024). Digital religion: The packaging and persuasion of celebrity preachers in contemporary Indonesia. *Journal for the Study of Religions and Ideologies*, 23(67), 80-94.
- Rohmatulloh, D. M., As'ad, M., & Malayati, R. M. (2022). Gus Baha, Santri Gayeng, and the rise of traditionalist preachers on social media. *Journal of Indonesian Islam*, 16(2), 303-325. <https://doi.org/10.15642/JIIS.2022.16.2.303-325>
- Rossanty, Y., Sari, P. B., Amlus, M. H., & Nasution, T. A. (2021). Islam, opinion leaders, and social media influencer. In M. Abdul Mutalib & A. Rafiki (Eds.), *The Role of Islamic Spirituality in the Management and Leadership Process* (pp. 66-84). IGI Global Scientific Publishing. <https://doi.org/10.4018/978-1-7998-6892-7.ch004>
- Roth-Cohen, O., Segev, S., & Liu, Y. (2025). The effect of non-celebrity influencers' perceived authenticity on social media advertising outcomes. *International Journal of Advertising*, 44(6), 1017-1039. <http://doi.org/10.1080/02650487.2024.2440251>
- Rustan, A. S., Amin, S., Haramain, M., & Nurhakki. (2020). The phenomenon of the celebrity preachers and the awakening of the religious spirit of millennial generation in Indonesia. *Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia*. <https://doi.org/q9fm>
- Saat, N., & Mohd Taufek, N. S. (2021, June 8). Scholarly or trendy? The declining influence of Malaysian muftis and the emergence of popular preachers. *Fulcrum.sg*. <https://fulcrum.sg/scholarly-or-trendy-the-declining-influence-of-malaysian-muftis-and-the-emergence-of-popular-preachers/>
- Shi, J., Hu, P., Lai, K. K., & Chen, G. (2018). Determinants of users' information dissemination behavior on social networking sites: An elaboration likelihood model perspective. *Internet Research*, 28(2), 393-418. <http://doi.org/10.1108/IntR-01-2017-0038>
- Sholihah, R. A. (2023). 'Morning Slaps' da'wah: A study on @taqy_malik Instagram account registers. *Intellectual Discourse*, 31(2), 551-574. <https://doi.org/q9fn>
- Suki, N. M. (2014). Does celebrity credibility influence Muslim and non-Muslim consumers' attitudes toward brands and purchase intention? *Journal of Islamic Marketing*, 5(2), 227-240. <http://doi.org/10.1108/JIMA-04-2013-0024>
- Tao, W., Li, Z. C., Chen, Z. F., & Ji, Y. G. (2021). Public responses to nonprofit social media messages: The roles of message features and cause involvement. *Public Relations Review*, 47(2). <http://doi.org/10.1016/j.pubrev.2021.102038>
- Teng, S., Khong, K. W., & Goh, W. W. (2014). Conceptualizing persuasive messages using ELM in social media. *Journal of Internet Commerce*, 13(1), 65-87. <https://doi.org/gqc4j3>
- Tengku Mohd Azzman Shariffadeen, T. S. A., & A.Manaf, A. M. (2019). Celebrity-fan engagement on instagram and its influence on the perception of hijab culture among Muslim women in Malaysia. *Jurnal Komunikasi: Malaysian Journal of Communication*, 35(1), 286-302. <http://doi.org/10.17576/JKMJC-2019-3501-19>
- Tengku Mohd Azzman Shariffadeen, T. S. A., & A.Manaf, A. M. (2024). Examining the antecedents of the persuasiveness of social media posts by celebrity Muslim preachers in Malaysia. *Journal of Media and Religion Studies, Special Issue 1*, 1-16. <https://doi.org/10.47951/mediad.1525791>

- Tian, S., & Li, J.-Y. (2022). Effects of celebrity, social media influencer, and peer endorsements on consumer responses toward a celebrity-owned brand: the role of source credibility and congruency. *International Journal of Internet Marketing and Advertising*, 17(1-2), 133–161. <http://doi.org/10.1504/ijima.2022.125146>
- Wagner, B. C., & Petty, R. E. (2022). The elaboration likelihood model of persuasion: Thoughtful and non-thoughtful social influence. In D. Chadee (Ed.), *Theories in Social Psychology* (2nd ed., Chap. 5, pp. 120-142). John Wiley & Sons. <https://doi.org/pfbm>
- Wang, X., Chao, F., Yu, G., & Zhang, K. (2022). Factors influencing fake news rebuttal acceptance during the COVID-19 pandemic and the moderating effect of cognitive ability. *Computers in Human Behavior*, 130, 107174. <https://doi.org/gpv7qt>
- Weng, H. W. (2018). On-offline dakwah: Social media and Islamic preaching in Malaysia and Indonesia. In K. Radde-Antweiler & X. Zeiler (Eds.), *Mediatized Religion in Asia: Studies on Digital Media and Religion* (pp. 89-104). Routledge.
- Wilcox, S., Huskey, R., & Deandrea, D. C. (2022). Attitude-consistent health messages about electronic cigarettes increase processing time: Perceiving message senders as socially close increases message recall. *Journal of Media Psychology*, 34(4), 216–229. <http://doi.org/10.1027/1864-1105/a000312>
- Zahid, H., & Kassim, S. B. M. (2023). Reexamining the methodology of da'wah utilised by Prophet Muhammad (peace be upon him) within the context of social media: A contemporary perspective. *European Journal for Philosophy of Religion*, 15(2), 347-373.
- Zaid, B., Fedtke, J., Shin, D.D., El Kadoussi, A., & Ibrahine, M. (2022). Digital Islam and Muslim millennials: How social media influencers reimagine religious authority and Islamic practices. *Religions*, 13(4), 335. <http://doi.org/10.3390/rel13040335>
- Zha, X., Yang, H., Yan, Y., Liu, K., & Huang, C. (2018). Exploring the effect of social media information quality, source credibility and reputation on informational fit-to-task: Moderating role of focused immersion. *Computers in Human Behavior*, 79, 227-237. <http://doi.org/10.1016/j.chb.2017.10.038>