

# Multidisciplinary Da'wah Communication Strategy: Integrating Digital Media, Psychological Approaches, and Islamic Values in Mitigating Online Gambling Hazards

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## ABSTRACT

The objective of this research is to formulate a multidisciplinary da'wah communication strategy by integrating digital media, psychological approaches, and Islamic values to mitigate the hazards of online gambling. Unlike previous studies that focus on singular approaches, this research proposes an original integrative model specifically designed to address the challenges of 2026, where gambling platforms utilize highly aggressive and hyper-personalized algorithms. This study employed a library research method with a qualitative-descriptive approach. Data were systematically collected from primary and secondary sources, including 2026 digital industry trends, psychological literature, and theological foundations. The data analysis followed an interactive model involving data condensation, data display, and conclusion drawing. The results indicate that an effective mitigation strategy requires precise audience segmentation and the utilization of interactive technology, such as gamification, to counter AI-driven gambling algorithms. The study finds that this original synthesis—combining empathy-based psychological interventions with “sticky narratives”—is more effective in motivating behavioral change among digital-native addicts compared to traditional normative prohibitions. Furthermore, the synergy between the theological principles of maysir prohibition and digital literacy creates a robust, systemic social defense. In conclusion, this multidisciplinary framework provides a practical and pioneering guide for preachers and educators to conduct humane and relevant behavioral interventions amidst the rapid technological developments of 2026.

**Keywords:** Da'wah Communication, Online Gambling, Digital Media, Psychological Approach, Islamic Values

## 1. INTRODUCTION

The evolution of information technology has globally transformed gambling into a massive digital industry. Statista (2023) projects that global online gambling revenue will exceed \$90 billion by 2025, highlighting an acceleration in digital consumption patterns compared to previous decades (Westerman & McAfee, 2014). Crucially, this economic surge represents a predatory extraction of wealth that poses a destructive threat to the economic structure of Muslim families, potentially collapsing household financial stability and intergenerational welfare. This phenomenon carries severe psychological impacts, where the instantaneous nature of online gambling increases the risk of addiction and mental health disorders (American Psychological Association, 2020).

Consequently, the erosion of family assets necessitated by gambling debts creates a systemic crisis that exceeds mere individual pathology. Therefore, an adaptive and multidisciplinary da'wah communication strategy is urgently required to mitigate these destructive effects and safeguard the economic sanctity of modern society (Muhid & Samsuriyanto, 2018; Tamam & Mutohar, 2019).

This research is vital as online gambling has become a systemic threat damaging the economic and spiritual fabric of Muslim families. Referring to the strict prohibition in QS. Al-Ma'idah [5]:90-91, gambling is classified as the work of Satan that triggers enmity and diverts humans from remembering Allah. Mitigation efforts through digital da'wah are crucial to counter aggressive gambling platform algorithms (Samsuriyanto et al., 2025; Wahyuddin et al., 2023). By integrating psychological approaches and Islamic values, this study provides a practical framework for preachers to conduct more effective and humane behavioral interventions (Rofiq, 2025; Tamam & Mutohar, 2019).

Literature review indicates that da'wah in the virtual era demands a mastery of discourse capable of influencing the audience's social cognition (Muhid & Samsuriyanto, 2018). Successful communication strategies on social media often involve using polite yet engaging styles, as seen in the interactions of contemporary scholars (Samsuriyanto et al., 2025). Furthermore, utilizing local cultural symbols and aesthetic arts has proven effective in bridging religious messages with societal contexts for better acceptance (Rofiq, 2025; Tamam & Mutohar, 2019).

In delivering messages, the ethics of discussion and avoiding *mumarah* (harassing others) are fundamental principles to ensure da'wah does not trigger resistance (Wahyuddin et al., 2023). A moderate approach highlighting a balanced and fair face of Islam is essential to strengthen brotherhood amidst negative digital content (Muhid & Samsuriyanto, 2018; Statista, 2023). The integration of digital media, behavioral psychology, and theological values serves as the primary foundation for building community resilience (American Psychological Association, 2020; Westerman & McAfee, 2014).

Despite the proliferation of digital da'wah studies, a critical research gap persists regarding the systemic integration of behavioral psychology and Islamic values to combat online gambling. Current scholarship remains dominated by general da'wah content or historical-cultural perspectives (Rofiq, 2025; Samsuriyanto et al., 2025). However, these traditional normative approaches are increasingly losing their relevance and efficacy in the face of the sophisticated 2026 digital landscape. Traditional methods, which rely heavily on linear moral prohibitions, are frequently outmaneuvered by aggressive, hyper-personalized gambling platform algorithms designed to exploit human cognitive vulnerabilities through real-time data and psychological triggers. Consequently, there is an urgent need for a more dynamic framework that moves beyond mere theological rhetoric. Few studies currently address the practical mitigation of gambling addiction by synergizing psychological interventions with religious ethics in an integrated manner (American Psychological Association, 2020; Wahyuddin et al., 2023). This research fills that void by proposing a multidisciplinary strategy that serves as a systemic social defense against AI-driven digital pathologies.

This research aims to formulate a multidisciplinary da'wah strategy that can be implemented by educators and preachers in the digital age. The objective of this study is to analyze the integration of digital media, psychology, and Islamic values in mitigating online gambling. Furthermore, this study intends to provide a contextual da'wah strategy guide for modern challenges.

## **2. LITERATURE REVIEW**

### **2.1 Da'wah Communication in an Islamic Perspective**

Da'wah communication is a systematic process of conveying Islamic values to achieve positive changes in the understanding, attitudes, and behavior of the audience. Modern da'wah goes beyond the mere dissemination of religious teachings; it serves as a crucial tool for the formation of social awareness, including counteracting negative phenomena like online gambling (Tamam & Mutohar, 2019). In this context, da'wah must be persuasive, educational, and adaptive to the times. The effectiveness of this message heavily relies on the communicator's ability to manage internal and external media environments, ensuring industry policies align with the mission of social transformation (Samsuriyanto, 2018). A successful communication model integrates learning, organization, and multilingual capabilities to build positive social influence (Samsuriyanto, Imani, & Jailani, 2025).

### **2.2 Online Gambling in an Islamic Perspective**

In Islam, gambling is strictly forbidden, as emphasized in QS. Al-Ma'idah [5]:90-91, because it is considered a satanic act that brings evil. This prohibition is based on the destructive impacts it causes, both spiritually, emotionally, and financially. Yusuf al-Qaradawi (1993) stresses that gambling creates an addiction that destroys moral and social values. In the context of online gambling, its ease of accessibility adds new challenges, requiring a more strategic approach to building public awareness of its dangers. A comprehensive da'wah framework must be able to bridge religious idealism with market realities that are often sensationalist, ensuring the anti-gambling message remains strong (Rofiq & Samsuriyanto, 2025).

### **2.3 Moderate Da'wah Communication and the Friendly Face of Islam in Digital Space**

Da'wah in the digital era faces new challenges that require contextual strategies by leveraging digital media strategically while prioritizing moderate diction to project a friendly, compassionate, and non-confrontational face of Islam. According to Westerman, Bonnet, and McAfee (2014), technology can be used to build emotional connections and deliver effective messages when combined with relevant, empathetic content. Tamam and Mutohar (2019) also emphasize that successful da'wah communication requires a deep understanding of the audience and the ability to utilize popular media platforms through a persuasive, moderate lens. This strategy must consider macro external environmental factors such as law, politics, and technology surrounding the Islamic media industry (Samsuriyanto, 2018). By embedding moderate communication strategies from the outset, the theoretical foundation of this da'wah model becomes more inclusive and resilient against digital radicalization.

### **2.4 Psychological Approach in Da'wah Communication**

Online gambling has addictive characteristics that require a specific approach beyond normative prohibitions. American Psychological Association (2020) explains that addiction can be addressed through empathy-based education and the strengthening of social norms. Da'wah that uses a psychological approach, for example, through inspiring real-life stories, and the logical and emotional delivery of gambling impacts, can be more effective in influencing individuals already entangled. This method can be reinforced by the communication model of national figure role models who demonstrate integrity and social struggle (Samsuriyanto, Imani, & Jailani, 2025). The use of this approach helps manage the tension between the idealism of da'wah and the realities of the media market (Rofiq & Samsuriyanto, 2025).

### **2.5 Effectiveness of Digital Media in Da'wah**

Digital media is a very potential means in contemporary da'wah, supported by the increase in internet users which provides opportunities to reach a wider audience (Statista, 2023). The

utilization of technology such as interactive videos, podcasts, and infographics can help convey da'wah messages in an engaging way (Campbell, 2013). As explained by Rogers (2003), the adoption of technology in the dissemination of ideas is highly dependent on the relevance of the content to community needs. This success also requires good internal management in regulating da'wah activities so that the media product functions as a tool for social change, not just a commodity (Samsuriyanto, 2018).

### 3. RESEARCH METHOD

This study employs a library research method with a qualitative-descriptive approach to formulate a multidisciplinary da'wah strategy for mitigating the hazards of online gambling. Data were systematically collected from various primary and secondary sources to synthesize the relationship between digital technology, psychological conditions, and Islamic values. Data from Statista (2023) serve as the foundation for mapping industry trends and global online gambling revenue to understand the scale of current digital threats.

The data analysis process in this study follows the interactive model developed by Miles, Huberman, and Saldaña (2014), involving data condensation, data display, and conclusion drawing. During the analysis phase, the researcher integrates the perspectives of Tamam and Mutohar (2019) on Islamic communication to ensure that the use of digital media for da'wah remains within the theoretical and practical corridors of Islamic propagation.

Furthermore, this research combines psychological and technical approaches to deepen the discussion. The impact of addictive behavior is analyzed using literature from American Psychological Association (2020), providing an empirical basis for the necessity of empathy-based approaches in da'wah communication. Simultaneously, the technological transformation in distributing da'wah content is analyzed through the digital leadership framework of Westerman, Bonnet, and McAfee (2014) to ensure educational messages can compete in cyberspace.

As the primary theological foundation, this study refers to QS. Al-Ma'idah: 90-91, which provides legal certainty regarding the prohibition of maysir (gambling). This verse is integrated throughout the discussion as the Islamic value standard for building collective awareness. By combining digital, psychological, and Islamic elements, this research aims to produce a holistic da'wah communication framework for modern society.

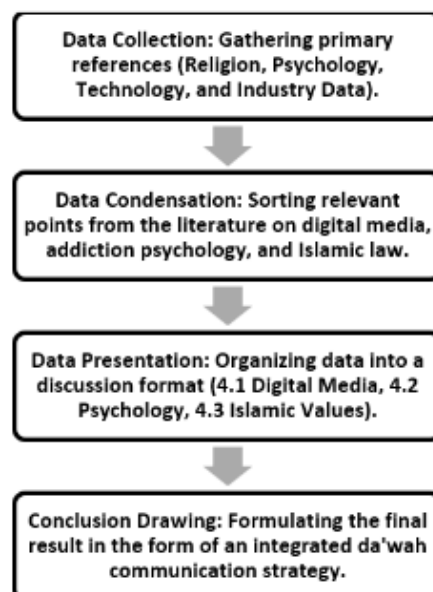


Figure 1. Research Flow Diagram

## 4. RESULTS

### 4.1 Utilization of Digital Media

The success of da'wah in tackling online gambling in the modern era relies heavily on the diffusion process of ideas through relevant digital technology. According to Rogers (2003), the adoption of technology in message delivery is strongly influenced by the extent to which the innovation meets the needs of the community, making platforms like YouTube and social media crucial for reaching a wide audience effectively.

#### 4.1.1 Audience Segmentation

Developing a precise da'wah strategy requires grouping the audience based on their behavioral and psychological characteristics. As emphasized by Kotler and Keller (2016), the effectiveness of marketing communication—including da'wah—depends on the alignment of the message with the specific needs, desires, and preferences of the target audience to create significant behavioral change.

#### 4.1.2 Approaches for the Younger Generation

The younger generation requires interactive and engaging da'wah methods to counter massive exposure to online gambling advertisements. Implementing gamification in da'wah content can enhance youth engagement through motivating experiences, as game elements effectively change individual behavior in non-game contexts (Huotari & Hamari, 2017). Furthermore, providing virtual discussion spaces through platforms like Discord or Zoom is vital, as active participation in digital spaces is proven to enhance audience understanding and deep engagement (Anderson, 2005).

#### 4.1.3 Approaches for Adults

For adult audiences, digital da'wah should focus on narratives that touch the emotional side and the real impact on family stability. An effective communication strategy must understand the motivations and behaviors of the target audience so that messages regarding the financial and moral hazards of online gambling are accepted as solutions to their life problems (Kotler & Keller, 2016).

#### 4.1.4 Challenges and Solutions in Audience Segmentation

The primary challenge in digital da'wah is the competition with negative content that possesses high visual appeal and aggressive promotion. To overcome this, preachers must continuously innovate in content packaging to remain relevant to social dynamics, as failing to adapt content to audience needs will hinder the adoption of the da'wah values being conveyed (Rogers, 2003).

**Table 1.** Digital Da'wah Strategy Matrix Based on Audience Segmentation

<b>Audience Segment</b>	<b>Main Strategy</b>	<b>Supporting Reference</b>
Youth	Gamification & Virtual Discussion	Huotari & Hamari (2017); Anderson (2005)
Adults	Emotional Narrative & Family Impact	Kotler & Keller (2016)
General Public	Innovation Diffusion via Social Media	Rogers (2003)

### 4.2 Psychological Approach

The addictive nature of online gambling requires a da'wah strategy that considers mental aspects. An empathy-based approach is crucial to help change addictive behavior in individuals trapped in the gambling cycle (American Psychological Association, 2020).

#### 4.2.1 The Importance of Psychological Approaches

Gambling addiction is a complex psychological issue involving compulsive behavior patterns and feelings of despair. In this context, a psychological approach is necessary because

online gambling creates an emotional dependency that is difficult to break without proper intervention (American Psychological Association, 2020).

#### 4.2.2 Elements of Empathy in Da'wah

Empathy is a key element in building an emotional connection between the preacher and the audience. According to Rogers (2003), empathy helps individuals feel understood without being judged, making them more open to the messages of change and repentance being conveyed.

#### 4.2.3 The Power of Narrative and True Stories

Delivering da'wah through true stories has a stronger emotional impact than mere normative arguments. A solid narrative about the struggles of former gamblers can make the message more "sticky" in memory and motivate the audience to change (Heath & Heath, 2007).

#### 4.2.4 Logical Arguments and Empirical Data

In addition to emotional approaches, presenting concrete data regarding financial losses and social impacts is highly necessary. Individuals tend to be more receptive to da'wah messages and logical arguments when accompanied by clear empirical evidence (Kahneman, 2011).

#### 4.2.5 Practical Methods and Challenges

The implementation of da'wah can be conducted through individual counseling that applies the principles of client-centered therapy. Despite challenges such as social stigma, an approach that prioritizes unconditional positive regard can help overcome these barriers (Rogers, 2003).

**Table 2.** Psychology Integration in Online Gambling Da'wah Strategy

<b>Psychological Aspect</b>	<b>Da'wah Method</b>	<b>Main Reference</b>
Emotion Regulation & Addiction	Empathy-based counseling and behavioral intervention	American Psychological Association (2020)
Interpersonal Relationship	Unconditional regard and active listening	Rogers (2003)
Cognitive and Persuasion	Use of sticky narratives and logical data	Heath & Heath (2007) & Kahneman (2011)

### 4.3 Islamic Value

Islamic value-based education in mitigating online gambling must integrate theological arguments with contemporary realities. As the primary legal basis, QS. Al-Ma'idah [5]:90-91 emphasizes that gambling (maysir) is an abominable act of Satan intended to incite enmity and hatred (Ministry of Religious Affairs RI, 2019). In a modern context, this education focuses not only on the forbidden aspect but also on safeguarding the social and mental order of society from dependence on illusory luck.

#### 4.3.1 The Urgency of Multidimensional Da'wah

The approach to delivering anti-online gambling messages must be comprehensive. According to Rofiq (2011), the construction of multidimensional da'wah, which encompasses oral, written, and practical action aspects, is crucial for building solid social awareness. In mitigating online gambling, da'wah must reach the social structures of society to create a collective defense against the massive exposure to gambling content in public spaces.

#### 4.3.2 Psychological and Social Approaches

The destructive impact of online gambling requires analysis beyond financial aspects. Dixon (2006) states that gambling addiction directly impacts the breakdown of interpersonal relationships and triggers social isolation. Therefore, Islamic value-based education needs to touch the psychological side of individuals by reinstilling the principles of tawakkul (trust in God) and hard work to counteract impulsive urges that damage family and social ties.

### 4.3.3 Communication Techniques and Da'wah Rhetoric

The effectiveness of delivering gambling prohibition messages heavily depends on the preacher's communication techniques. Samsuriyanto (2016) emphasizes the importance of thorough mental preparation, strong opening techniques, and the use of simple and adaptive language (mixed language) so that messages can be accepted by a heterogeneous audience. With proper delivery methods, Islamic values can transform into practical guidance for the community to avoid gambling practices.

### 4.3.4 Moderate Da'wah in the Virtual World

Facing the massive promotion of gambling on the internet, da'wah strategies must penetrate the virtual world with principles of moderation. Samsuriyanto (2018) suggests that utilizing reflective narratives that are tolerant, balanced, and fair in the digital world is an effective linguistic strategy for guiding the ummah. This strategy ensures that da'wah in digital spaces remains relevant and serves as a counterbalance to the extreme negative influences of technology today.

**Table 3.** Da'wah Integration Strategies for Online Gambling Mitigation

Dimension	Strategy Focus	Supporting Reference
Theological-Normative	Prohibition of maysir as rijsun and Satan's handiwork.	QS. Al-Ma'idah [5]: 90-91
Psychosocial	Interpersonal relationship recovery and social isolation management.	Dixon (2006) & Rofiq (2011)
Digital Communication	Utilization of reflective narratives and adaptive language in virtual world.	Samsuriyanto (2016 & 2018)

## 5. DISCUSSION

### 5.1 Optimization of Digital Media and Audience Segmentation

The success of online gambling mitigation in the 2026 digital era relies heavily on the process of innovation diffusion through technology relevant to community needs (Rogers, 2003; Statista, 2023; Westerman & McAfee, 2014). Unlike previous studies that tended to generalize da'wah messages, these findings emphasize the importance of precise audience segmentation to create significant behavioral change (Kotler & Keller, 2016; Samsuriyanto et al., 2025; Wahyuddin et al., 2023). For the younger generation, the use of gamification and virtual discussion spaces has proven more effective in building deep engagement compared to conventional methods (Anderson, 2005; Huotari & Hamari, 2017; Samsuriyanto, 2018).

### 5.2 Psychological Integration in Da'wah Communication

A psychological approach is crucial because online gambling creates an emotional addiction that cannot be resolved through normative prohibitions alone (American Psychological Association, 2020; Muhid & Samsuriyanto, 2018; Yusuf al-Qaradawi, 1993). Analysis shows that da'wah using sticky narratives has a stronger emotional impact in motivating repentance compared to mere legal arguments (Heath & Heath, 2007; Kahneman, 2011; Rogers, 2003). This research offers a spiritual guidance model adopting the principle of unconditional positive regard to overcome social isolation and stigma among victims (Dixon, 2006; Rogers, 2003; Tamam & Mutohar, 2019).

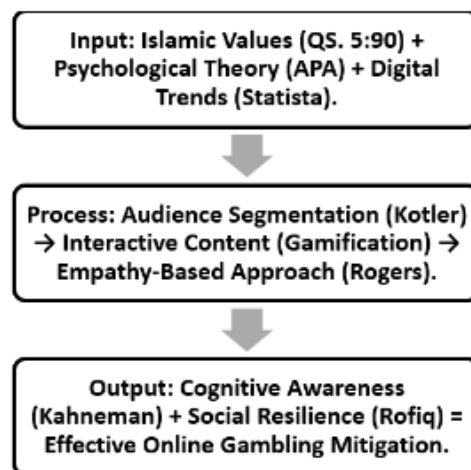
### 5.3 Integrated Systemic Social Defense: Synthesizing Islamic Values and Behavioral Psychology

The synergy between the theological principles outlined in QS. Al-Ma'idah: 90-91 and contemporary media market realities is no longer just a recommendation but a fundamental

necessity for building robust collective community resilience (Rofiq & Samsuriyanto, 2025; Samsuriyanto et al., 2025; Tamam & Mutohar, 2019). This research asserts that the integration of behavioral psychology with Islamic values must function as a primary systemic social defense, rather than merely a secondary complement to traditional da'wah. In the face of 2026 digital pathologies, a multidimensional strategy encompassing oral, written, and practical action aspects (*bil-hal*) is mandatory to dismantle the psychological traps embedded within aggressive gambling platform algorithms (Rofiq, 2011; Samsuriyanto, 2016; Wahyuddin et al., 2023).

The urgency of this integration lies in the inability of purely normative-legalistic approaches to counter the sophisticated cognitive manipulation used by modern gambling industries. While Islamic theology provides the ethical anchor and ontological rejection of gambling, behavioral psychology provides the tactical “weaponry” to rewire the addictive neural and habit loops of the victims. By utilizing moderate reflective narratives and adaptive language in the virtual world, this systemic defense builds an internal psychological barrier within the individual. This approach has proven capable of counterbalancing today's negative technological influences by addressing the root cause of addiction rather than just its surface-level symptoms (Muhid & Samsuriyanto, 2018; Rofiq, 2025; Samsuriyanto, 2018).

Furthermore, treating this integrative model as a systemic defense ensures that the community is not merely reactive to gambling hazards but is proactively resilient. This framework transforms Islamic values into actionable behavioral interventions that can compete with the high-speed data environment of 2026. By merging the spiritual depth of maysir prohibition with empirical psychological tools, a new social infrastructure is formed—one that is both technologically savvy and spiritually grounded. This holistic defense mechanism is the only viable path to protecting the economic and moral integrity of the modern Muslim family against the increasingly predatory digital gambling ecosystem.



**Figure 2.** Visualization Flow of Findings and Causal Relationships

## 6. CONCLUSION

This study concludes that a multidisciplinary da'wah communication strategy—integrating digital media, psychological approaches, and Islamic values—is proven effective in mitigating the hazards of online gambling, as initially anticipated in the introduction. The compatibility between the theological foundations of QS. Al-Ma'idah: 90-91 and precise audience segmentation techniques allows da'wah messages to penetrate aggressive gambling platform algorithms in the 2026 digital era. The use of empathy-based psychological interventions and sticky narratives provides a more humane framework for behavioral change in addicts, moving beyond traditional normative

prohibitions. This integration produces a solid social defense model, where digital literacy and the strengthening of tawakkul (trust in God) synergize to build Muslim community resilience.

The prospects for developing these research results are highly promising, particularly in the application of artificial intelligence for early detection of addictive behavior on social media. In the future, further studies should focus on developing integrated digital spiritual counseling platforms to provide real-time support for victims. This multidisciplinary framework is not only limited to online gambling cases but also has broad application prospects for addressing other digital pathologies such as internet addiction and cyberbullying, ensuring that Islamic values remain a relevant moral compass amidst rapid technological advancements.

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