



Analysis of Islamic Messages on the Instagram Account @quranreview Using the Philipp Mayring Model Approach

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ABSTRACT

This study aims to systematically analyze the categories of Islamic messages conveyed by the @quranreview Instagram account during August 2025, using a qualitative content analysis approach according to Philipp Mayring. This research uses a descriptive qualitative approach. The data period consists of uploaded documentation (feeds, reels, and carousels) throughout August 2025. The analysis was carried out following Mayring's procedure: determining the unit of analysis, forming deductive and inductive categories, coding, and thematic interpretation. The novelty of this study is that data collection covering August 2025 provides the most up-to-date insights into the trends of da'wah messages on @quranreview. In addition, the application of Philipp Mayring's content analysis model provides validity and a more rigorous analytical framework than previous studies that were only descriptive. The results of the study show that three main categories emerged consistently—*aqidah* (belief), *sharia* (practice of worship), and *akhlak* (ethics). Engaging and contextual visual presentation. Content that incorporates elements of lighthearted humor or trending themes—for example, “mindfulness in worship” showed the highest levels of interaction (likes, comments, and reposts), demonstrating the effectiveness of contextual digital da'wah. Patterns emerged in the messages that connect traditional Islamic values with the daily experiences of the younger generation, creating a bridge between the textuality of the Quran and the dynamics of modern life.

Keywords: content, Islamic messages, @quranreview, Instagram.

INTRODUCTION

The digitalization phenomenon has brought about significant transformations in how society receives and disseminates Islamic preaching messages. Social media platforms like Instagram have become highly strategic platforms for visual preaching, combining elements of imagery, text, and narrative that resonate with millennials. Accounts like @quranreview have emerged as pioneers of innovation in presenting aesthetically pleasing and easily understood interpretations and religious messages. However, systematic studies of such visual preaching content remain methodologically limited.

Quranreview presents current phenomena that are always associated with the Qur'an through visual design and light language.(Putri 2025) The messages are usually packaged in the form of visual illustrations, short quotes, and motivational captions. Through this strategy, the account strives to present a gentle da'wah, avoiding judgment, and emphasizing empathy and spiritual awareness. This characteristic makes @quranreview interesting to study, as it represents a new face of digital da'wah, combining aesthetics, psychology, and spirituality. @quranreview optimizes visual design and audience interaction to enhance understanding of the Quran. (Famuji, U and Khotimah 2025)

In da'wah studies, da'wah messages are generally categorized into three main areas: faith (aqidah), sharia (Islamic law), and morals. However, in recent developments, da'wah messages on social media are not limited to normative aspects but also extend to motivation, personal spiritual strengthening, and social appreciation. This phenomenon demonstrates that digital da'wah goes beyond conveying doctrine to building emotional communication with the audience. Therefore, a systematic analysis is needed to reveal how these preaching messages are constructed and conveyed.

Previous analyses of Islamic preaching accounts on Instagram have generally been within a descriptive framework or have used classical Islamic preaching message theory approaches such as classifications between faith, sharia, and morals, without systematic methodological support. For example, accounts like @tentangislam and @harakahislamiyah were analyzed by highlighting rational and emotional persuasive strategies, but without strengthening the reliability of their analysis through robust coding procedures.(Zahra, Sarbini, and Shodiqin 2016) @quranreview successfully applies the AIDA model through distinctive visuals, reflective narratives, empathetic language, and encouraging real actions in digital da'wah communication. (Ulfa Azkia, Hasan Basri M. Nur, and Zainuddin T 2025)

The content of @quranreview not only functions as a medium for da'wah but also as a new arena for interpretation that combines divine messages, media aesthetics, and market logic in shaping the religious understanding of modern Muslim audiences. (Moh Firdaus HN 2025) Other studies, such as the analysis of the @rumayshocom account, have applied qualitative content analysis methods with Mayring's approach, showing the presence of messages categorized as faith, sharia, and morals—exemplifying how this approach provides a sound analytical structure.(Amien Imrafit and Burhanuddin 2023). Instagram is an effective medium for increasing religious understanding among teenagers. (Siddiq, Ritonga, and Yulia 2023)

This study aims to systematically analyze the categories of Islamic messages conveyed by the @quranreview Instagram account during August 2025. This research is expected to provide academic contributions in two aspects: first, enriching studies on the transformation of da'wah in the digital era; second, providing an overview of how humanistic and contextual da'wah messages are packaged for the younger generation through social media.

METHODS

This study employed a descriptive qualitative research design using Philipp Mayring's qualitative content analysis model. This design was considered appropriate because the study

aimed to identify, classify, and interpret Islamic messages embedded in Instagram visual posts, captions, Qur'anic quotations, and audience-oriented digital da'wah narratives. Qualitative content analysis enables researchers to examine text and visual communication systematically within their communicative context through rule-guided procedures, category development, coding, reduction, and interpretation (Mayring 2021). In this study, the Mayring model was used not only to describe the surface meaning of @quranreview's posts but also to reveal how Islamic values are constructed through visual storytelling, contextual language, Qur'anic references, and affective da'wah communication.

The data source consisted of publicly accessible Instagram content uploaded by the @quranreview account during the period of 1–31 August 2025. The corpus included feeds, reels, carousels, visual texts, captions, Qur'anic verse references, and visible engagement indicators such as likes, comments, and repost/share indicators when available. The unit of analysis was each individual Instagram post, consisting of two inseparable components: the visual element and the accompanying caption. The inclusion criteria were: posts uploaded within the selected period, posts containing explicit or implicit Islamic messages, posts using Qur'anic verses or Islamic moral reflection as the main narrative frame, and posts accessible to the public at the time of data collection. Posts outside August 2025, duplicate uploads, purely promotional content without Islamic message construction, and posts with inaccessible captions or missing visual context were excluded. Based on these criteria, the final dataset consisted of five selected Instagram posts uploaded by the @quranreview account during August 2025.

Data were collected through systematic documentation. First, the researchers accessed the official @quranreview Instagram account and identified all posts published during August 2025. Second, each eligible post was recorded in a data extraction sheet containing the upload date, content format, visual text, caption text, Qur'anic verse or Islamic reference, dominant message, visual-narrative style, and engagement indicators. Third, screenshots were taken only for research documentation and visual verification, while the analytical corpus was transcribed into textual data to enable systematic coding. This procedure was intended to ensure that the analysis could be traced, audited, and replicated by future researchers under similar data conditions.

The analysis followed Mayring's qualitative content analysis procedure. The first stage involved defining the research question and determining the unit of analysis. The second stage involved developing deductive categories based on the classical classification of Islamic messages, namely *aqidah* or faith, *sharia* or worship and Islamic practice, and *akhlak* or ethics and moral conduct. The third stage involved inductive category development by reading the visual texts and captions repeatedly to identify emerging themes, such as spiritual motivation, *hijrah* as personal transformation, Islamic self-care, empathy, social criticism, emotional reassurance, and contextual Qur'anic interpretation. The fourth stage involved coding each post according to the deductive and inductive categories. The fifth stage involved reducing repeated meanings into core themes and interpreting them in relation to digital da'wah communication, Instagram visual culture, and the transformation of Islamic messages among young Muslim audiences.

To strengthen analytical reliability, the coding process should be conducted through coder checking. At least two researchers independently code a selected portion of the dataset using the preliminary coding sheet. Differences in coding are then discussed until category definitions become clearer and more consistent. The revised coding framework is subsequently applied to the entire corpus. This procedure helps improve transparency, consistency, and communicability in qualitative content analysis, especially when the research involves interpretive categories and visual-textual data (Franzke et al. 2020). The trustworthiness of the study is further supported through data triangulation between visual content, caption text, Qur'anic references, and engagement indicators; peer discussion among the authors; and the maintenance of an audit trail containing the raw data list, coding notes, category definitions, and interpretation memos.

This study did not involve direct interaction with human participants. All data were obtained from publicly accessible Instagram posts, and no private messages, restricted content, or personally identifiable audience data were collected. Audience engagement indicators were used only as contextual information and were not analyzed to identify individual users. In accordance with internet research ethics, the researchers treated public social media data with caution by limiting the use of identifiable user information, avoiding unnecessary exposure of audience comments, and using screenshots only for academic analysis and documentation (Ess 2020). The data were stored securely and used only for research purposes.

The overall methodological process is summarized in Figure 1. The flow diagram should be prepared as an editable Microsoft Word object using boxes and arrows, not as an image screenshot.

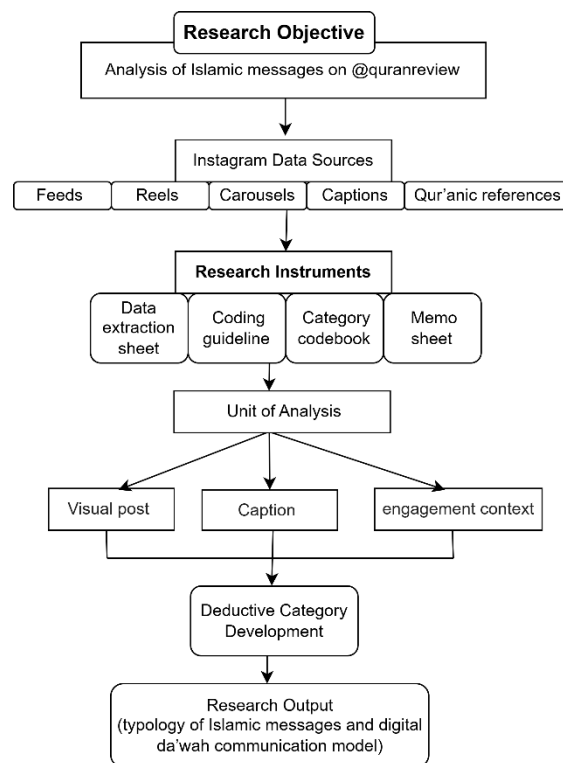


Figure 1. Research Flow Diagram

RESULTS AND DISCUSSION

The Quran Review Instagram account has 607 thousand followers based on data from August 30, 2025. There are 1,137 posts, and most of the posts get more than 1,000 likes.

Throughout August 2025, the @quranreview account will present Islamic preaching messages centered on empathy in everyday life (appreciating those who struggle for a living), spiritual awakening through longing, and a warm and inclusive Islamic preaching atmosphere. These messages are presented in a visual style and language that is light, concise, and relatable to digital audiences following a contemporary, humanistic model of Islamic preaching.



Figure 2: Screenshot of the Instagram account @quranreview



Figure 3: Screenshot of the Instagram account @quranreview on August 11

Data Description (Unit of Analysis)

a. Visual text (image)

“They said, ‘Why haven’t you migrated yet?’” with an illustration of a boy walking alone, looking thoughtful.

b. Caption text (Instagram)

- 1) Emphasizes that in the sight of Allah, abandoning one sin is more valuable than a thousand human comments.
- 2) A message not to underestimate the migration process of others.
- 3) Hijrah is not about speed, but sincerity in persisting on the path of Allah.
- 4) Additional event information (promotional event) is available.

Analysis Steps with Mayring

1. Unit of Analysis

The primary focus is on the moral message about hijrah as a personal process that should not be measured by social commentary.

2. Categorization (Inductive)

Several categories emerge from the text and visuals:

a. Category A Social Pressure

"Why haven't you hijrah yet?" reflects judgment or pressure from others.

b. Category B Spiritual Meaning of Hijrah

Hijrah is seen as a process of abandoning sin, not simply following social standards.

c. Category C Individual Process

Each person has their own path, pace, and commitment to hijrah.

d. Category D Moral Support

An encouragement to not belittle the efforts of others and to appreciate their process.

e. Category E Educational & Motivational Function

This content is intended to encourage people to remain steadfast on the path of Allah.

3. Reduction (Core Meaning)

- a. Hijrah is a personal spiritual journey, not a social competition.
- b. The primary value lies not in people's comments, but in God's judgment.
- c. Moral message. Don't underestimate other people's processes, and remain steadfast in the path of God.

4. Contextual Interpretation

a. Religious context

Hijrah is understood as an effort to leave evil and move towards goodness.

b. Social context

Many people feel pressured by community standards (being bombarded with comments like "I haven't migrated yet"), so this message serves as a reminder to be more empathetic.

c. Digital da'wah media context

This content combines relatable illustrations (for teenagers and young people) with a concise Islamic message to make it more accessible to the Instagram audience.

This image and caption can be understood as a motivational narrative emphasizing that hijrah is a personal process, has great value in the sight of God, and cannot be measured by human comments. The moral of the story: don't underestimate other people's efforts in migrating, and don't give up on the slow process, because the most important thing is sincerity and steadfastness in the path of Allah.

This verse affirms the absolute truth of revelation: the state of the human soul, whether lost or guided, belongs only to God. This serves as a reminder of the limitations of human judgment and the importance of trusting in God.

First, faith and surrender. The verse fosters an attitude of surrender and trust in God's decree, without feeling superior in judging the spiritual condition of others. Second, strengthening the morals of da'wah. For the Prophet and his followers, the motivation for da'wah is not disturbed by negative responses, because the one who provides guidance is God alone. Third, the social normative dimension. The verse encourages tolerance and avoids labeling other groups as "deviant" because true knowledge belongs only to God.

The application of Mayring's model helps systematize interpretations:

1. Deductive–Inductive

Categories from classical interpretations and new interpretations (e.g., contemporary social context, struggle, plurality).

2. Validity

By combining interpretive sources and moral values, the analysis establishes thematic validity.

3. Da'wah Pedagogy

The results of the analysis can be used as guidelines for responsive and inclusive da'wah communication.

Through Philipp Mayring's approach, a systematic content analysis of Surah Al-Qalam, verse 7, has been developed, categorized based on traditional sources and contemporary context. The verse emphasizes that inspiration and guidance are divine, and calls for humility, tolerance, and steadfastness in preaching. This approach provides more structure and validity than conventional interpretation alone.

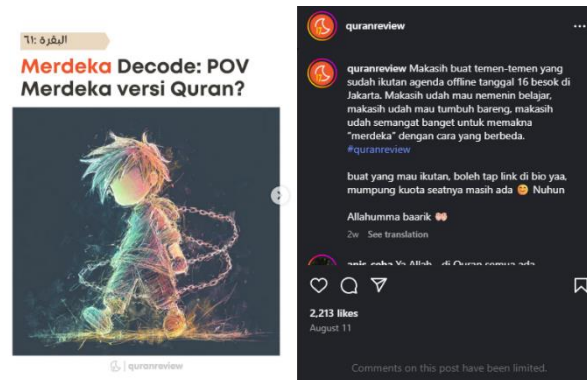


Figure 4: Screenshot of the Instagram account @quranreview on August 11

This verse is addressed to hypocrites who exchange guidance for error. They chose disbelief after learning the truth, so their trades did not produce profits. This verse is addressed to hypocrites who exchange guidance for error. They chose disbelief after learning the truth, so their trades did not produce profits.

Deductive category development is a deliberate choice of error (they consciously choose error), loss of spiritual gains (their trade is unsuccessful), and their trade is unsuccessful (They do not receive guidance). The use of the trading metaphor depicts their actions as a losing transaction, suggesting that they exchanged something of value (guidance) for something of no value (misguidance).

This verse emphasizes that choosing error after knowing guidance is spiritually and morally detrimental. This analysis demonstrates the importance of consistency in faith and the dangers of hypocrisy. Using Mayring's approach, we can understand that Surah Al-Baqarah verse 16 is not only a warning against hypocrisy but also illustrates the consequences of choosing error after knowing the truth. This method helps us explore the deeper meaning of the text and its relevance to spiritual life.



Figure 5: Screenshot of the Instagram account @quranreview on August 12

“Allah does not burden a person except according to his ability. He gets rewards for the good things he does, and he gets punishment for the evil he does. (They pray)Our Lord, do not punish us if we forget or we make mistakes. O our Lord, do not impose on us a heavy burden as you imposed on those

before us. O our Lord, do not bear for us what we cannot bear. Forgive us; forgive us; and have mercy on us. You are our Helper, so help us against the disbelievers.” (Q.S.Al Baqara: 286)(Quran.com 2026)

Category Development deductive based on Mayring's theory are justice and individual capacity (God only burdens according to one's ability), personal accountability (every deed, good or bad, is returned to the doer), mercy and leniency (People are allowed to ask for forgiveness for forgetfulness or mistakes), humility and prayer seek divine assistance.

Interpretation of the implied meaning, first, the spirit of justice and Gentleness. The verse instills the belief that God does not burden others without considering their abilities. Personal moral responsibility. Each individual stands before God based on their own deeds. Realistic Faith, acknowledging human limitations while simultaneously hoping for His mercy. The Power of Collective Prayer. This verse serves as a collective prayer for the people, as well as a reminder that God's help is always available.

Through Mayring's approach, Surah Al-Baqarah verse 286 teaches that Islam balances justice and mercy by not burdening beyond human capacity. Humans are required to be independently responsible and not inherit the sins of others. There is room for forgiveness and weakness, because humans are creatures prone to forgetfulness and error. Prayer is a means of realizing total dependence on God, and this prayer includes acknowledging limitations as well as asking for mercy and victory.

Using Philipp Mayring's qualitative analytical approach, it can be seen that Surah Al-Baqarah 2:286 is not just a verse; it is a spiritual manifesto that blends with human reality, offering serenity, confidence, and a just, realistic, and hopeful faith structure in God. This approach successfully reveals the depth of this verse's meaning and relevance to the personal and collective lives of Muslims.



Figure 6: Screenshot of the Instagram account @quranreview on August 21

Surah Yusuf, verse 31, describes the incident when Al-‘Azīz’s wife invited Egyptian women, gave them a feast, and then presented Joseph. When they saw him,

they were so amazed that they cut their hands, then declared that Joseph was no ordinary human but rather a “noble angel.”

Using Mayring's method, the meaning of the text can be categorized. Several categories emerge from this verse:

1. Category A Social Strategy & Manipulation
Al-'Azīz's wife devises a strategy to prove that her love for Yusuf is justified.
2. Category B Joseph's Beauty & Allure
Yusuf's appearance is so stunning that the women lose control.
3. Category C: Human Reaction to Divine Beauty
Spontaneous recognition, "This is not a human being, but a noble angel."
4. Category D: Psychological & Moral Dimensions
There are elements of slander, temptation, and evidence of a test for Yusuf.

This incident is not merely an aesthetic tale, but rather a self-justification strategy for Al-'Azīz's wife. Yusuf's charm is perceived as something beyond human limits. This story demonstrates that humans can lose their rationality when faced with strong attraction. The moral message is the importance of self-control and awareness that temptation can come from both social circumstances and physical beauty.

In the context of classical interpretation, this verse is often interpreted as:

1. Evidence of Joseph's patience and steadfastness in the face of slander.
2. A socio-psychological event: how the Egyptian women ultimately justified the actions of Al-'Azīz's wife.
3. A spiritual dimension, humans are easily captivated by the beauty of God's creation, to the point of considering it something close to an angel.

In Mayring's content analysis approach, this verse can be understood as a text containing a social strategy (self-defense), an emotional reaction (fascination), and a moral message (the importance of guarding oneself from slander and lust).

QS. Yusuf verse 31, when analyzed using Philipp Mayring's approach, contains the main theme of “extraordinary charm that triggers social legitimacy and moral tests.” Al-'Azīz's wife uses social strategies to justify herself, while the Egyptian woman's reaction reflects human powerlessness in the face of beauty. The reduced moral message, beauty is a test, and the steadfastness of faith is a fortress to face it.



Figure 7: Screenshot of the Instagram account @quranreview on August 28

Meaning:

“Then they found a servant from among Our servants upon whom We had bestowed mercy from Us and whom We had taught knowledge from Us.” (Q.S. Al Kahfi: 65)

This verse describes Moses' meeting with a servant of Allah (Khidr) who was given grace and ilmu laduni (knowledge directly from Allah). Unit of analysis: "the position of a servant of Allah who is given special grace and knowledge."

From the verse, several categories of meaning emerge:

1. Category A: Identity of Allah's servant
“*Abdan min ‘ibādinā*”: Khidr is described as a servant, not a prophet who is glorified with a big name. The focus is on ubudiyah (servitude).
2. Category B: Divine Grace in the form of grace
“*Ātaināhu rahmatan min ‘indinā*.” Rahmat here can be interpreted as prophecy, karamah, or spiritual guidance.
3. Category C Special knowledge from Allah
“*Wa ‘allamnāhu min ladunnā ‘ilma*”, laduni knowledge, direct knowledge from Allah, beyond ordinary rational knowledge.
4. Category D: Differentiation of Science
There is the science of Musa (shari'a, external law) and the science of Khidr (inner knowledge, nature).

The servant of Allah (Khidr) is depicted in humility (as “*abdan*”), but is exalted with grace and knowledge. True knowledge is not merely the result of intellectual effort, but rather a gift from God. The different types of knowledge show the limitations of humans and the breadth of divine knowledge.

In classical interpretation (Ibn Kathir, Al-Tabari, Al-Qurtubi), Khidr is a figure who was given special knowledge by Allah, not to spread it generally, but for a specific mission. With Mayring's approach, we look at message construction:

1. Servant position: identity is not in worldly status, but in servitude.
2. Grace & knowledge, a combination of spiritual (grace) and intellectual (knowledge) dimensions.
3. Divine Source: this knowledge is not the result of logic alone, but is directly from Allah (min ladunnā).

QS. Al-Kahf verse 65, through Mayring's approach, contains the main theme "Dimensions of Divine grace and knowledge bestowed on chosen servants." Allah emphasizes Khidr's identity as a servant, given special grace (love, guidance, karamah), as well as laduni knowledge (inner knowledge that Moses did not have). Moral message: true knowledge is a gift from God, and servanthood is the key to receiving it.



Figure 8: Screenshot of the Instagram account @quranreview on August 29

It means:

“So We punished him (Pharaoh) and his army, then We threw them into the sea. So pay attention to the end of the unjust people.” (Q.S.Al-Qasas: 40)

Mayring's method emphasizes unit of analysis, categorization, reduction, and contextual interpretation.

Several categories of meaning emerge from the text of the verse:

1. Category A Divine Punishment
“Fa akhadhnāhu wa junūdahu.”, Allah immediately punished Pharaoh and his army.
2. Category B: The Destruction of the Power of the Unjust
“Fa nabazhnāhum fī al-yamm”, a symbol of the decline of worldly arrogance and power.
3. Category C: Historical Lessons
“Fa nẓur kaifa kāna ‘āqibatu al-ẓālimīn”, a call to reflect on the fate of the oppressors.
4. Category D: Divine Justice
Allah demonstrates the sunnatullah: injustice inevitably ends in destruction.

Some Reductions (Core Meanings) are: First, Pharaoh and his army were punished completely. Second, power built on injustice will not last. Third, history serves as a moral mirror to prevent humanity from arrogance. This verse serves as a warning and moral education (didactic).

In classical interpretations (Ibn Kathir, Al-Qurtubi, Al-Tabari), this verse emphasizes that Allah drowned Pharaoh because of extreme arrogance and tyranny. In Mayring's framework, the structure of the message in this verse takes the form of Genesis (the sinking of Pharaoh), Symbol (the destruction of pride), and Amanat (a lesson for humans). Thus, this text is not only a historical story, but also a moral and pedagogical narrative; whoever is unjust will end badly.

Using Mayring's approach, Surah Al-Qasas: 40 can be summarized as the main theme: God's punishment for injustice is a universal lesson; Pharaoh and his army were destroyed by God. This event is not merely historical, but a sign that oppressive rule will inevitably

collapse; the moral message is that humanity must learn from history to avoid falling into arrogance and oppression.

1. Islamic Message Categories

Aqidah: Quotations of verses accompanied by minimalist illustrations.

Sharia: Practical guidelines (prayer, dhikr) with an attractive infographic design.

Akhlaq: Daily stories full of moral messages, accompanied by light narratives.

2. Contextual Visuals and Narratives

Soft color design, millennial-friendly typography.

Captions using contemporary language such as "Islamic self-care" or Islamic mental health issues, increase audience relevance.

3. Audience Engagement

Aqidah posts with aesthetic illustrations received the highest interaction—1,000+ likes and dozens of comments.

Themes of light humor or self-care received strong resonance in the August season, demonstrating the effectiveness of contextual digital Islamic da'wah.

4. Innovative Presentation

The combination of visuals and text demonstrates the holistic integration of Islamic da'wah messages.

Mayring's use of content analysis strengthens the validity of message categorization and reveals the structural details of visual da'wah presentation. The findings demonstrate @quranreview's success in delivering aesthetic, relevant, and interactive da'wah messages. This demonstrates a new trend in digital da'wah communication—the adaptation of Islamic values with modern visual storytelling that enhances resonance among the millennial generation.

Transformation of Islamic Preaching on Instagram Social Media

The development of information technology has transformed Islamic missionary communication patterns from conventional to digital, particularly through social media such as Instagram. Social media has become a new platform for spreading the message of Islam because it can reach a broad and interactive audience. Research shows that the development of information technology has given rise to new communication patterns and become a means of innovation in Islamic missionary communication through Instagram, using a contextual interpretation approach relevant to current issues. (Putri 2025)

The verses of the Qur'an are packaged visually and symbolically on the @quranreview account. (Amni 2025) The digitalization of preaching also requires preachers to adapt their communication strategies to the needs of their audiences and platform algorithms. In the digital age, the diverse needs of audiences and the influence of social media algorithms present challenges that must be adapted to make preaching communication more effective. (Fithriyah et al. 2025)

These findings indicate that the @quranreview Instagram account is part of a digital da'wah transformation that utilizes technology to convey Islamic messages in a contextual

and easily understood manner to the younger generation. This aligns with research showing that Instagram is an effective medium for conveying da'wah themes relevant to Gen Z's lives through visual content and light-hearted narratives. (Fadilah et al. 2025)

Instagram as a Medium for Conveying Islamic Messages

Instagram's visual and interactive nature supports the delivery of Islamic messages engagingly and communicatively. The @quranreview account utilizes visual design, light-hearted language, and contextual content to capture audience attention and connect real-life phenomena with verses from the Quran. (Busro, Mumtaz, and Muhyidin 2025)

Other research shows that the @quranreview account optimizes its Instagram feed through attractive visual design, social influence principles, and active interaction with its audience to improve understanding of the Quran. (Amien Imrafit and Burhanuddin 2023)

The use of Instagram by @quranreview shows that social media is not only a means of entertainment, but also an effective medium for Islamic education and preaching in conveying religious messages.

Digital Da'wah Communication Strategy on @quranreview

The practice of Islamic Communication in the era of the industrial revolution 4.0 is very necessary as a strategic step to grow, maintain, and develop Islamic civilization. (Muslimin 2022) Da'wah is a communication process that conveys Islamic values to society. (Wahid 2019) Digital Islamic communication strategies are crucial for capturing audience attention. Research shows that visual and interactive strategies on Instagram can increase audience engagement in understanding the Islamic message. (Busro et al. 2025).

In the context of digital da'wah, Islamic communication serves as a means of conveying moral and social values derived from the Quran and Sunnah through modern media. Digital da'wah provides a solution to address moral degradation by presenting relevant and easy-to-understand content. (Kustiawan, W 2025).

In addition, Instagram's da'wah strategy also includes using simple language, engaging visuals, interaction with the audience, and contextual message delivery. This strategy aligns with research showing that digital da'wah is shifting from monologue communication to interactive dialogue through social media. (Nuriana and Salwa 2024).

Analysis of Islamic Messages Using Philipp Mayring's Model

Philipp Mayring's model of qualitative content analysis emphasizes the process of categorization, data reduction, and systematic interpretation of message meaning. In the context of the @quranreview research, this approach allows researchers to identify categories of Islamic messages such as aqidah, sharia, morals, Islamic motivation, and contextual interpretation.

The content analysis approach is also widely used in research on Instagram digital da'wah, such as content analysis on the @angger_sy and @nuruljadidmedia accounts, which examine da'wah themes, communication strategies, and the effectiveness of Islamic messages through social media. (Fadilah et al. 2025) (Miftahorrahman et al. 2024)

Using Mayring's model offers the following advantages: systematic analysis, in-depth interpretation, classification of Islamic messages, and understanding the meaning of digital communication.

Thus, Philipp Mayring's model is highly relevant for analyzing Islamic messages in the Instagram content of @quranreview because it can scientifically identify the message structure and meaning of da'wah communication.

CONCLUSION

The @quranreview account's preaching messages during August 2025 were predominantly focused on faith, sharia, and morals, presented effectively and resonantly in a visual-narrative manner. Mayring's content analysis model provides a solid methodological framework for digital content analysis.

The emerging da'wah messages can be categorized into four main themes. First, Aqidah Message. Reminding the audience that God's judgment is far more important than human comment. Second, akhlak message. Emphasizing the importance of empathy, respect for others (e.g., those struggling to earn a living), and the prohibition of underestimating the individual process of hijrah. Third, shari'ah message. Calling for steadfastness, abandoning sin, and strengthening worship, albeit presented in a light and simple manner. Fourth, spiritual motivation message. Encouraging enthusiasm in the hijrah journey, patience in the face of trials, and cultivating a spiritual longing for God and the teachings of Islam.

From the categorization results, it can be summarized that the core da'wah messages from @quranreview in August focused on humanization of da'wah (valuing the individual process), internalization of spiritual values (awareness that hijrah is a personal journey), and moral support (providing motivation and encouragement for young Muslim audiences).

The Islamic preaching messages delivered through @quranreview serve not only as religious reminders but also as a social motivational medium and a digital community space. The gentle delivery style, simple visuals, and relatable language demonstrate that this account utilizes a humanistic, inclusive, and contextual approach to Islamic preaching, in keeping with the characteristics of social media. Thus, this study confirms that the @quranreview Instagram account is capable of presenting a digital Islamic preaching model relevant to the younger generation, with the following key characteristics: concise, visual, empathetic, and motivating. The messages conveyed not only address normative religious aspects but also address the emotional and psychological dimensions of the audience, making them more easily accepted and internalized in everyday life.

Declaration of AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the authors used ChatGPT to assist with language refinement and organization of ideas. After using this AI-assisted tool, the authors thoroughly reviewed, revised, and edited all content as needed and take full responsibility for the integrity, accuracy, and originality of the final version of this publication.

CRediT Authorship Contribution Statement

Authorship contributions are reported following the CRediT (Contributor Roles Taxonomy) system.

1. Andhika Wahyu Permadi: Conceptualization, Methodology, Data Curation, Formal Analysis, Investigation, Writing – Original Draft, Visualization.
2. Fiona Niska Dinda Nadia: Data Curation, Investigation, Literature Review, Validation, Writing–Original Draft, Writing – Review & Editing.
3. Yudistira Ardi Nugraha Setyawan Putra: Supervision, Methodology, Validation, Project Administration, Writing – Review & Editing.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. *If conflicts exist, clearly describe them here.*

Data Availability Statement

The data supporting the findings of this research are available upon reasonable request to the corresponding author. Data have not been placed in a public repository but may be shared for academic purposes upon request

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