

## Digital Marketing of Conservative Ideologies Through Online Islamic Learning Platforms

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### ABSTRACT

Online Islamic learning and digital marketing The conservative ideology of Islamic learning and the emergence of influencers on online digital platforms change the dynamics of religious authority, personal voices compete with traditional authorities. Therefore, understanding the digital marketing of Islamic learning in online-based social media and its impact on students' religious understanding is very important, including for schools and Islamic education institutions. This research uses a qualitative approach with the content analysis method. The data collection technique uses documentation from various related sources. The great potential of accessing online platforms, specifically the younger generation or students, conservative ideology has a great opportunity to be marketed through online platforms with interesting, interactive, and easy-to-understand audio-video content. Also the support of social media algorithms and monetization. The same great opportunity for Islamic educational institutions to also massively spread inclusive, wastahiyah and progressive ideologies on online digital platforms. Further research on its long-term impact on students and Indonesian society and its potential to increase polarization.

**Keywords:** digital marketing, conservative ideology, social media, Islamic education

## 1 Introduction

The current digital era has entered various lines of life, including the world of education with various online platforms. With online platforms, Islamic religious materials and learning are increasingly easy to publish and access with interesting content. Unfortunately, this opportunity also encourages the spread of conservative ideologies that tend to be partial, shallow, narrow, and also limited, as written by Nashir [1]. This development reflects the utilization of information technology to strengthen religious authority globally. As according to Mandaville [2] online platforms allow conservative ideologies to reach international audiences and even into the spaces of education.

By utilizing social media algorithms on online platforms, conservative ideological content can easily spread virally, attracting the attention of the younger generation and competing with Islamic learning from formal education. Rüdiger [3] noted that social media algorithms often favor provocative and ideological content, which strengthens the position of conservatism in public discourse. Therefore, understanding and acceptance of this ideology is not only determined by formal religious teachings, but also by effective digital marketing strategies and interactive delivery of religious materials to the younger generation including students.

This phenomenon has also created space for the emergence of conservative influencers who play a role in distributing conservative teachings and values through platforms such as YouTube and Instagram. According to Pall [4], these influencers not only convey religious messages, but also build personal brands that appeal to audiences. This creates a new dynamic in the authority of Islamic learning, where individual voices can compete with traditional authorities. Hirschkind[5] notes that Islamic ethics in the context of digital sharing are distorted by commercialization and sensationalism. In addition, religious authority is also an issue, with many individuals claiming to be sources of authority without clear

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validation, which can confuse followers, including learners in search of proper guidance, as noted by Al-Rasheed[6]. Therefore, it is important to understand how conservative ideology is marketed digitally and its impact on Islamic religious learning among the younger generation or students. This research aims to identify how conservative ideologies are promoted and accepted through online Islamic learning platforms including in formal education, management and their impact on religious understanding among young people or students

## 2 Literature Review

### Digital marketing

In digital marketing, there is a theory put forward by Chaffey & Ellis-Chadwick [7] that the AIDA Model (Attention, Interest, Desire, Action) remains the basic framework for understanding consumer behavior in digital marketing, guiding strategies from initial engagement to conversion. And Gerbner [8] in his cultivation theory states long-term exposure to media content cultivates perceptions of reality, often exaggerating risks and societal norms.

### Online Learning

The theory of online social learning is also based on mass media as proposed by Bandura [9] that people learn not only through direct experience, but also by observing and imitating the behaviors, attitudes, and outcomes of others.

## 3 Research Methods

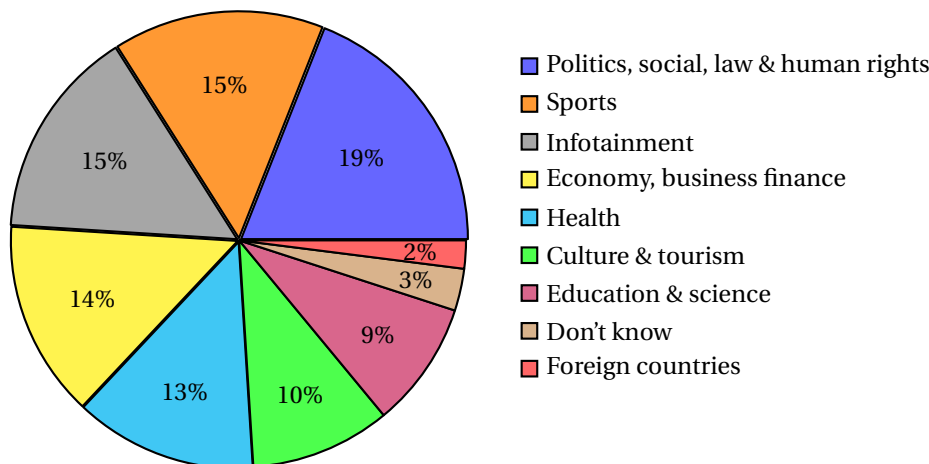
This research uses a qualitative approach with the content analysis method to examine how conservative ideology is marketed through online Islamic learning platforms. Data was collected through online observation and content documentation from social media such as YouTube, Whatsapp, Instagram, and Islamic learning sites that actively spread conservative narratives. Text, visuals, and digital strategies were analyzed using the AIDA model [7]. The analysis technique refers to Krippendorff's model, with the process of categorizing themes, patterns of message delivery, and forms of audience engagement [10] that content analysis systematically categorizes textual, visual, or audio data to identify themes, frequencies, and hidden meanings.

## 4 Results and Discussion

Digital marketing of conservative ideologies through online Islamic learning platforms has shown significant growth in recent years. Based on a survey by the Indonesian Internet Service Providers Association (APJII) [11] internet penetration in Indonesia in 2024, around 77% of the Indonesian population has connected to the internet, with most users actively using social media to search for information and educational content. This creates a great opportunity for conservative groups to distribute their ideology through digital platforms. Research by Bauer [12] shows that conservative clerics now play an important role in shaping Islamic discourse online by producing digital fatwas that are accessible to a wide audience. The situation is also undeniably accessible to students.

One clear example of this phenomenon is the massive spread of conservative ideologies on online platforms such as YouTube, Whatsapp with attractive and easy-to-understand content. Gräf [13] notes that social media algorithms tend to promote content that users find interesting, so conservative content often gains greater visibility. This leads to the formation of solid online learning communities, where conservative ideas can flourish and be reinforced. In the context of education, online Islamic learning platforms have become an important channel for spreading conservative ideologies. Mandaville[2] revealed that many Islamic educational institutions are now offering online courses designed to equip participants with a deeper understanding of conservative teachings. This phenomenon shows that participation in this kind of online Islamic learning is increasing, especially among the younger generation, who are more accustomed to digital technology.

**A 2024 survey conducted by APJII (2024) on the most accessed internet news content**



In Indonesia according to BPS in 2024 about 87% of the population is Muslim [14]. Supported by a 2024 Survey conducted by APJII[11] on the most accessed internet news content politics. social, legal & human rights by 19%, infotainment 15%, sports 15%, economy, business finance 14%, health 13%, culture & tourism 10%, education science & technology 9% foreign 2% and do not know 3%. From this data, it is easy to understand that information and content related to Islamic issues including online learning on various digital platforms have a great opportunity to be accessed, including conservative ideology. The influence of conservative ideology competes with inclusive and progressive ideologies entering the spaces of digital platforms including education.

Inge [15] notes that while there is potential to build inclusive communities, online platforms can also create echo chambers that separate extreme ideologies from moderate views. This suggests that digital marketing of conservative ideologies is not only about the dissemination of information, but also about how that information is received and processed by audiences.

Taking all these data into account, it is clear that digital marketing of conservative ideologies through online Islamic learning platforms has a great opportunity and significant impact in shaping religious understanding and practices in educational settings and society. Further research is needed to understand the long-term implications of this phenomenon for social and religious dynamics in Indonesia.

The digital marketing of conservative ideologies through online Islamic learning platforms reflects a major shift in the way religious information is disseminated and received. In this digital era, accessibility of information has become easier, and individuals can quickly find content that suits their beliefs. Online Islamic learning with interesting, digestible and interactive content will gain a very large portion of access, especially the younger generation who are still in the process of education.

As the AIDA theory (Attention, Interest, Desire, Action), it was found that there are many conservative ideological contents on online media platforms such as YouTube, Whatsapp, Instagram, and Islamic learning sites that actively spread conservative narratives as follows; Attention: audio-visual publications become the center of audience attention seen by the number of viewers. Interest: the audience is interested in following with the number of like and subscribe symbols. Desire: The audience's desire to follow every information by becoming account followers. Action: the desire to imitate and spread the information by adding hastags and repeated dissemination. This is in line with what Jones wrote [16] which shows that conservative preachers utilize social media such as Instagram to spread Islamic hadith and teachings in a more visual and engaging form. By using images and short videos, they are able to appeal to a younger audience, who prefer to consume information in a multimedia format. This shows that digital marketing relies not only on text, but also on the audio-visual appeal of videos to attract attention as an indirect experiential practice as per Bandura's social learning theory [9]

In addition, social media algorithms such as comments, hastags, shares, likes, subscriptions play an important role in distributing conservative content. Rüdiger [3] explains that algorithms tend to promote content that has a high engagement rate, which is often found in provocative or controversial content. This creates a cycle where conservative content continues to gain greater visibility, while moderate views may be marginalized. Therefore, it is important to understand how these algorithms function and their impact on the evolving narrative in the digital space.

These online Islamic learning platforms also have the opportunity for monetization. In fact, Mouli-

ne [17] notes that many online learning platforms offer courses and teaching materials for a fee, which allows them to profit from the spread of conservative ideologies. This creates an incentive for content providers to continue producing materials that match the trends and preferences of their audience. As such, online digital marketing serves not only as a tool for spreading conservative ideology, but also as a financial support for its marketing.

Thus, the marketing of conservative ideology through digital platforms is so massive on online Islamic learning platforms because of interesting and digestible content with audio video visual appeal that allows it to be liked, imitated and believed with actions that support online platform algorithms. It also offers monetization to support the marketing process. The impact on students on online Islamic learning platforms, as per Gerbner's cultivation theory [8] is that as more individuals are exposed to conservative content, there is potential for changes in the way society views social and religious issues. This can lead to greater polarization within society as well as among students, where extreme views become more accepted and normalized.

Finally, conservative ideologies on online digital platforms that are easily accessible to the public, including students, actually also have the same opportunities as inclusive, *washatiyah* (moderate), and progressive ideologies for teachers in schools or Islamic educational institutions to participate more deeply, actively and more massively to spread and market. Every religious material is packaged in a multimedia format, also present on online social media platforms with eye-catching images, videos and audio-visual content, material that is easy for students to digest, so that imitation and interactive actions arise as Chaffey & Ellis-Chadwick's theory. So that more Islamic content on online digital platforms is worthy of emulation as stated by Bandura. A more in-depth analysis of this phenomenon is also very important to understand the evolving educational and social dynamics.

## 5 Conclusion

Digital marketing of conservative ideologies through online Islamic learning platforms has become a significant phenomenon in Indonesia, with far-reaching impacts on the way people understand and interact with Islamic teachings. By utilizing engaging and easy-to-understand digital technologies, conservative groups are able to effectively spread their ideologies and reach a wider audience. However, this phenomenon of multimedia and online learning also poses enormous challenges and opportunities for schools or Islamic educational institutions to engage more deeply, actively and more massively in digital marketing to teach and spread inclusive, moderate and progressive Islamic teachings in the form of images, videos and audio visuals that are interesting and easy for students to digest. Therefore, it is important for researchers and policymakers to continue to monitor and analyze these developments to understand their long-term implications for Indonesian students or young people.

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