

# Communication Anxiety Management in Islamic Missionary Organizations: A Literature Study on Communication Effectiveness in the Hyperconnectivity Era

Ahmad Sofian<sup>1</sup>, Suhaily Amri Hasibuan,<sup>2</sup> Anang Anas Azhar<sup>3</sup>, Elfi Yanti Ritonga<sup>4</sup>, Muhammad Randicha Hamandia<sup>5\*</sup>, Zhila Jannati<sup>6</sup>

<sup>1,2,3,4</sup> Universitas Islam Negeri Sumatera Utara Medan, Indonesia

<sup>5,6</sup> Universitas Islam Negeri Raden Fatah Palembang

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\*Correspondence: Muhammad Randicha Hamandia

Email:

[mrandichahamandia\\_uin@radenfatah.ac.id](mailto:mrandichahamandia_uin@radenfatah.ac.id)

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**Abstract:** The contemporary world creates challenges for Islamic preachers due to constant global connectivity and the rapid circulation of false information. This study examines how *da'wah* communicators manage anxiety while delivering religious messages in digital spaces. The research applies a qualitative library method by reviewing scientific journals, theoretical books, and academic publications on communication psychology and digital media published between 2020 and 2026. Content analysis and hermeneutic criticism are used to interpret the data, while Western communication theories are combined with Islamic interpretative perspectives. The findings show that many preachers experience anxiety that is not merely ordinary nervousness, but may develop into serious psychological pressure. This anxiety is shaped by difficult social situations, external expectations, public judgment, and the visual culture of digital media. Therefore, *da'wah* activists need to transform their organizational practices by integrating psychological strategies and spiritual values. Cognitive restructuring can help reduce stress, while *tawakkal* and *qaulan sadida* strengthen sincerity, ethical speech, and emotional stability. This study proposes an integrative framework for managing internal thought and external communication.

**Keywords:** *Da'wah*, Communication Effectiveness, Hyperconnectivity, Communication Anxiety

## Introduction

The main purpose of a *da'wah* organization exists to spread the prophetic messages to all people. The success rate of their mission depends on how well the *da'i* preachers establish real connections with their audience. The organization needs to achieve its administrative goals! The organization works together to help people understand theological messages. The real world usually shows us that there exists a significant gap between actual practice and established norms. People usually have enough religious knowledge. The preachers face severe psychological obstacles which make their difficult task of delivering content harder to accomplish. Most researchers fail to study the main hidden obstacle which people need to overcome in order to communicate which leads to their research being incomplete.

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To understand this issue better one needs to look closely at what communication apprehension or CA actually is. The two concepts of willingness to communicate and self perceived communication competence exist as separate declarations although they appear related at first appearance. Religious communicators experience multiple anxiety forms which affect their ability to communicate. The preacher experience anxiety which makes him freeze during sermons while internal board meetings and critical community conversations become his main avoidance targets. The mission of an organization can stop all progress when a leader who needs to preach about anxiety causes organization activity to stop. People lose the ability to speak about Islamic values through gentle speech because they rely on translation.

The current anxiety level has increased to its highest point because our world exists in constant digital connectivity. Social media has become the new platform for preaching which now extends beyond traditional physical pulpits. The present time period enables individuals to experience a hyperreal condition which Baudrillard first described and Morris established in 2021 because online viral content and popular stories now replace real scientific facts.

Modern preachers face multiple challenges which create major problems for their work. The algorithms require preachers to deliver continuous entertaining content while maintaining perfect performance which must achieve viral success. The preachers face their task of protecting sacred texts which comes with powerful ethical responsibilities. The active combat between these two rival factions causes the creation of a new source of conflict.

Preachers now experience permanent anxiety about online cancel culture because they believe they face constant surveillance and judgment from an unpredictable and divided internet audience. The field of research lacks studies that examine ways to handle anxiety problems faced by Islamic organizations which support their religious communicators. Most studies in Indonesia just focus on public speaking styles or how to use new digital tools. The research fails to consider the internal psychological struggles that preachers experience during their preaching activities. The essential research gap needs to be addressed through this paper. The research team will create an integrative model to manage communication anxiety through their extensive study of existing literature. The study combines Western psychotherapy methods with Islamic communication principles to assist da'wah organizations in maintaining their operational strength amid the current digital turmoil.

## **Methodology**

The research method used is library research, an approach that utilizes documents as the primary data source through the process of identifying, collecting, critically evaluating, analyzing, and interpreting literature relevant to the research focus (Sankofa, 2023). This method was chosen based on the need to develop a new theoretical construct and provide a sharp conceptual analysis of communication anxiety management, which cannot be achieved through partial empirical observation alone.

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The information used in this particular study is qualitative and literary since it comes from two different groups of literature. To start primary literature involves those authoritative textbooks dealing with human communication theory plus communication psychology and media philosophy along with reputable scientific journals that are nationally accredited by Sinta or international ones published from 2020 until 2026. Also secondary literature is made up of review articles and documents regarding da wah organization policies as well as conceptual Islamic studies focusing on the ethics of prophetic communication.

Collecting this data happened through documentation methods by using digital literature searches within several academic databases. Once the literature was found it had to be selected and evaluated and then reduced because of how relevant the theme was or the quality of sources and whether the arguments supporting the research focus were original. Further the data underwent analysis via a content analysis approach to find patterns of meaning coming from these different written sources. This part was actually made deeper through a Gadamerian hermeneutic approach which puts a lot of weight on the process of interpretation and the dialogue of understanding and what Alsaigh and Coyne called the fusion of horizons in understanding texts in 2021.

The study pursued deeper understanding which extended beyond basic Western communication theory texts to their combined analysis with Islamic texts and actual sociological studies of Indonesian Islamic missionary groups. The research team achieved a comprehensive theoretical framework for handling speech anxiety through their study of multiple sources.

## Result and Discussion

### The Ontological Dynamics of Communication Anxiety in the Contemporary Da'wah Ecosystem

Public speakers experience their main fear before speaking since they worry about their capacity to meet professional standards. The situation presents entirely different consequences for individuals who deliver religious sermons and act as *da'i*. The people who deliver these messages must carry a heavy psychological burden which centers on their responsibility to transmit the spiritual and ethical message. Morehouse and Austin (2022) show that people experience greater pressure when they connect sacred values with their ability to speak normally. Religious leaders serve as the highest moral authority for people who view them this way which creates a strong inner motivation to achieve complete accuracy in religious teachings so that no one will misunderstand them. The preacher who needs special support because of his nervousness will develop extreme fear of public speaking which prevents him from addressing the audience ([Gallego et al., 2022](#)).

The modern age of interconnectedness brings additional challenges for human interaction because people now live for instant communication. The practice of preaching has expanded beyond traditional mosques and pulpits into a virtual space which contains both simulated content and selected visual materials and unlimited signs. The theoretical

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concept of hyperreality emerges as a fundamental idea from Baudrillard. The present-day world functions as a digital environment which people experience through their online activities that produce stronger emotions than their real-world experiences ([Morris, 2021](#); [Van Kessel et al., 2025](#)). The modern preacher who operates in this troubling environment which exists between actual existence and digital falsehoods must deal with additional psychological difficulties.

Preachers require more than complete knowledge of religious texts because their work now demands connection to the modern digital world. Social interactions proceed according to rules which people do not express through words.

### **Reconstruction of the Integrated CA Management Model: Psychological Synthesis and Prophetic Values**

To mitigate the destructive impact of communication apprehension, organizations cannot simply rely on normative, motivational approaches; they need to implement systematic, psychologically based management strategies. One widely used approach is cognitive restructuring, which involves identifying and changing irrational thought patterns, negative assumptions, and failure scenarios that are the primary sources of communication anxiety. Through this approach, individuals are trained to construct more rational interpretations of communication situations, thereby effectively reducing anxiety levels ([Strohm et al., 2021](#); [Bhattacharya et al., 2022](#)). Furthermore, contemporary research shows that managing communication apprehension in organizations requires facilitation skills, support for a safe communication environment, and measured interventions to enable individuals to participate more actively in the organizational communication process ([Kaneko, 2024](#)).

One widely used approach to reducing communication apprehension is systematic desensitization, a method that emphasizes gradual exposure to anxiety-provoking situations, accompanied by exercises in emotional response management and relaxation. Through this process, individuals learn to adapt to stimuli previously perceived as threatening, thereby progressively reducing anxiety levels. Various studies have shown that exposure-based interventions are effective in reducing public speaking anxiety and improving individuals' ability to cope with stressful communication situations ([Reeves et al., 2022](#); [Premkumar et al., 2021](#)).

In the context of Islamic missionary organizations, developing members' communication skills needs to be done gradually through an assignment system that considers the individual's level of psychological readiness. Members with a high level of communication apprehension should first be placed in a psychologically safe communication environment so they can progressively build confidence and communication experience before facing a wider audience ([Newman et al., 2017](#)).

Furthermore, managing communication anxiety from an Islamic perspective can be strengthened through spiritual coping strategies that emphasize the internalization of religious values, including *tawakkal* (religious trust), a devotional orientation, and surrendering the outcome to God's will. People use their faith or spiritual beliefs to help

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them through emotional and social challenges. Research studies show that religious dedication helps people control their emotions and recover from difficult times in their lives. People who use their religious beliefs as a foundation for life demonstrate better psychological strength while facing challenging situations and coping with unpredictable situations. Through the Islamic tradition, *ta'wakkal* which means trust in God through ongoing personal effort, offers Muslims a vital spiritual resource to manage their stress and life challenges. The belief system guides followers to handle their results with trust in God's wisdom, which decreases their anxiety about things they cannot control. The studies conducted by Gondal et al. (2023) and Schwalm et al. (2022) and Cheng and Ying (2023) research show that people who have religious trust and spiritual surrender experience better emotional health and stronger psychological stability.

Digital communication in modern times requires religious preaching to adopt findings which have practical effects on their work. *Da'wah* activities should not be driven solely by popularity, performance, or rapidly changing online trends. Religious messengers must focus on delivering message through truthful and clear and morally responsible communication of their religious teachings. The Islamic teaching of *qaulan sadida* requires people to speak with honesty and precise information and complete honesty. Preachers follow this principle because it helps them build confidence about their ability to teach authentic religious beliefs which include accurate information. Preachers who possess this confidence experience reduced worries about what others think of them while they connect with their audience through genuine and important communication.

### **Strategic Implications for the Effectiveness of the Functions and Accountability of Islamic Propagation Organizations**

The success of a company depends on whether its workers believe they can express themselves without restrictions. Staff members who face constant difficulties with their ability to communicate will eventually stop taking part in all discussions. The way people work together becomes less effective because they lose interest in their team activities which leads to restricted decision-making throughout the organization ([Cardon et al. 2023](#)). Open and supportive environments create conditions that help trust and internal unity grow while people learn to handle their disagreements in productive ways ([Poloski Vokic et al. 2021](#); [Kim 2021](#)). Creating this type of environment will reduce mental barriers while it increases organizational effectiveness according to Dollard and Bailey. Staff members who face no anxiety during their communication process will display greater confidence when they present their ideas and take part in important discussions and introduce new innovations. High communication jitters create a barrier that prevents people from connecting with others while they stop them from participating in major decision-making processes ([Cardon et al. 2023](#)). A workplace environment that creates employee confidence together with psychological safety results in improved creativity and organizational efficiency according to Li et al. 2022 and Su et al. 2022. The favorable conditions on *da'wah* work create successful communicators through their combination of emotional intelligence and spiritual wisdom and mature verbal communication methods according to Rahmawaty

et al. 2021 and Mehralian et al. 2023. Our daily digital feeds are getting filled up more and more with stories made up and realities that are pushed way too far. People need something real to hold onto because the confusing noise of the situation creates a desperate need for actual truth. Those who discuss faith topics with a serene demeanor and ethical transparency together with authentic yet calm nature create a spiritual refuge that we all need at this moment.

A complete transformation of modern religious outreach occurs through this process. The guidance material now transforms into vital support which people require for their life journey instead of becoming just another entertainment option for viewers. All things.

## Conclusion

The research wants to prove that anxiety during Islamic outreach results from factors beyond personal confidence. The current situation shows that everything is being handled in an unacceptable manner. The digital world we live in today creates an intense fear because people pursue lifelike experiences while they avoid all forms of actual truth. The speakers experience intense psychological conflict because they need to battle against digital representations of actual events. The organization suffers from immediate performance decline when leaders stay silent about this psychological pressure. The problem requires a solution that evaluates all aspects of the situation. This research introduces a management approach that combines two different management systems to achieve maximum efficiency. The program uses established Western psychological techniques that include cognitive restructuring and desensitization but it also incorporates Islamic spiritual foundations through *tawakkal* and the ethical principles of *qaulan sadida*. The synthesis process develops a solution which provides more than just anxiety relief to people who experience nervousness. The process creates communicators who possess spiritual strength which enables them to maintain their Islamic outreach mission. The institutions establish themselves as actual beacons of guidance which operate in the chaotic space that the internet creates.

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