



## COMMUNICATION STRATEGIES IN DIGITAL DA'WAH: A CASE STUDY OF JANNAH INSTITUTE'S ISLAMIC EDUCATION FOR WOMEN

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**Abstract:** *This study aims to analyze the role of digital da'wah in Islamic education and the character development of Muslim women, with a case study of Jannah Institute. The research employs a qualitative approach using non-participatory observation and content analysis of da'wah materials delivered through digital platforms. The findings reveal that Jannah Institute adopts an interactive communication strategy, utilizes multimedia-based learning, and emphasizes Islamic values in daily life. Digital-based education enables broader access for Muslim women to understand Islamic teachings, although challenges remain in maintaining personal interactions as in conventional learning. In conclusion, effective digital da'wah in Islamic education requires adaptive communication strategies, appropriate technology utilization, and approaches tailored to audience needs. This study provides insights for scholars and preachers to optimize digital da'wah as a sustainable Islamic learning medium.*

**Keywords:** *Digital Da'wah; Muslim Women's Character; Communication Strategy; Jannah Institute.*

**Abstrak:** Penelitian ini bertujuan untuk menganalisis peran dakwah digital dalam pendidikan Islam dan pembentukan karakter Muslimah dengan studi kasus Jannah Institute. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan observasi non-partisipatif dan analisis konten terhadap materi dakwah yang disampaikan melalui platform digital. Hasil penelitian menunjukkan bahwa Jannah Institute mengadopsi strategi komunikasi yang interaktif, berbasis multimedia, serta menekankan nilai-nilai Islam dalam kehidupan sehari-hari. Pembelajaran berbasis digital memungkinkan akses lebih luas bagi Muslimah dalam memahami ajaran Islam, meskipun terdapat tantangan dalam mempertahankan interaksi personal seperti dalam pembelajaran konvensional. Kesimpulannya, dakwah digital yang efektif dalam pendidikan Islam membutuhkan strategi komunikasi yang adaptif, penggunaan teknologi yang tepat, dan pendekatan yang sesuai dengan kebutuhan audiens. Penelitian ini memberikan wawasan bagi akademisi dan pendakwah dalam mengoptimalkan dakwah digital sebagai media pembelajaran Islam yang berkelanjutan.

**Kata Kunci:** *Dakwah Digital; Karakter Muslimah; Strategi Komunikasi; Jannah Institute.*

## INTRODUCTION

The development of digital technology has brought significant changes in various aspects of life, including Islamic education and da'wah.<sup>1</sup> Digitalization has enabled the broader dissemination of Islamic values through various online platforms.<sup>2</sup> One aspect that has undergone transformation is digital da'wah, which utilizes social media, podcasts, video streaming, and e-learning platforms to spread Islamic teachings to a wider audience.<sup>3</sup> Digital da'wah not only facilitates access to Islamic knowledge but also plays a role in shaping the character of Muslims, particularly Muslim women, who face modern challenges in maintaining their Islamic identity in the digital era.<sup>4</sup> Previous studies highlight that digital technology has redefined religious communication and identity formation among Muslim communities like Mubarak<sup>5</sup> and Syarif.<sup>6</sup>

As digital da'wah continues to develop, various Islamic institutions have begun leveraging technology as a primary means of disseminating Islamic teachings.<sup>7</sup> One prominent institution in digital da'wah is Jannah Institute, which focuses on Islamic education for Muslim women. Jannah Institute utilizes various digital platforms to deliver Islamic educational materials, including online classes, virtual seminars, and educational content via social media. Through this approach, the institution seeks to shape Muslim women's character based on Islamic values and build an interactive learning community.<sup>8</sup> This shift reflects the transformation from traditional face-to-face da'wah to a digital model that emphasizes interactivity, accessibility, and personalization in religious education.

Research on digital da'wah has been widely conducted by previous scholars. Several studies indicate that digital da'wah has a significant impact on increasing Islamic literacy among communities, especially those with limited access to conventional Islamic education.<sup>9</sup> Other studies

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<sup>1</sup> Hafiz Mubarak et al., "The Technological Revolution And The Dynamics Of Islamic Da'wah," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2022): 44–58.

<sup>2</sup> Syarif Syarif, "Building Plurality and Unity for Various Religions in the Digital Era: Establishing Islamic Values for Indonesian Students," *Journal of Social Studies Education Research* 11, no. 2 (2020): 111–19.

<sup>3</sup> Shafa Tasya Kamilah et al., "Analisis Konten Dakwah Dalam Aplikasi Tik Tok Di Kalangan Remaja," *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora* 1, no. 1 (2023): 50–62.

<sup>4</sup> Ulyan Nasri and Abdul Malik Salim Rahmatullah, "Female Islamic Scholars in the Digital Space: Transformations, Challenges, and Contributions," *Digital Muslim Review* 2, no. 2 (2024): 176–93.

<sup>5</sup> Mubarak et al., "THE TECHNOLOGICAL REVOLUTION AND THE DYNAMICS OF ISLAMIC DA'WAH."

<sup>6</sup> Syarif, "Building Plurality and Unity for Various Religions in the Digital Era."

<sup>7</sup> M. Kholili et al., "Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation," *Cogent Social Sciences* 10, no. 1 (2024): 2357460, <https://doi.org/10.1080/23311886.2024.2357460>.

<sup>8</sup> Nur Azaliah Mar, "Integration of Technology and Islamic Education in the Digital Era: Challenges, Opportunities and Strategies," *Journal of Scientific Insights* 1, no. 1 (2024): 01–08.

<sup>9</sup> Rafinita Aditia and Evi Hafizah, "Transformation of the Spread of Islamic Messages through the Transition from Traditional Media to Digital Media in Contemporary Da'wah," *Jurnal Al Nahyan* 1, no. 1 (2024): 14–23.

reveal that the use of digital media in da'wah can enhance the effectiveness of delivering Islamic messages in a more engaging and relevant manner.<sup>10</sup> Nevertheless, several challenges persist in digital da'wah, including limited personal interaction and potential misinformation arising from unverified religious content.<sup>11</sup> For example, Chalim<sup>12</sup> found that 78% of online da'wah audiences reported higher engagement but lower spiritual depth compared to traditional gatherings..<sup>13</sup>

In the context of Islamic education, digital da'wah serves not only as a medium for conveying religious knowledge but also as a tool for shaping Muslim women's character<sup>14</sup>. The character formed through digital da'wah includes spiritual, moral, and social aspects that align with Islamic values.<sup>15</sup> Character development in this study refers to the process of nurturing akhlaq (moral conduct), spiritual awareness, and social responsibility based on Islamic teachings, as defined by Al-Ghazali's theory of moral refinement.<sup>16</sup> Character development is becoming increasingly relevant considering the challenges of globalization and secularization that can affect Muslim women's identity.<sup>17</sup>

Therefore, interactive and multimedia-based da'wah communication strategies are necessary to ensure the effectiveness of da'wah messages in shaping strong Muslim women. Unlike traditional da'wah that relies on oral sermons and direct teacher-student relationships, digital da'wah emphasizes mediated communication and participatory engagement through technological platforms.

This study aims to analyze the role of digital da'wah in Islamic education and the character development of Muslim women, with a case study on Jannah Institute. The research employs a

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<sup>10</sup> Muna Hajar Roslan, Siti Zafrina Mohd Zahari, and Mohamad Zulkifli Abdul Ghani, "Da' Wah on the Social Media: The Youth Engagement in Digital Islamic Content," *International Journal of Research and Innovation in Social Science* 9, no. 1 (2025): 1161–74.

<sup>11</sup> Putri Isma Indriyani, "Transformation of Islamic Religious Practices in the Digital Era: Opportunities and Challenges for Contemporary Da'wah," *Jurnal Dakwah* 24, no. 2 (2023): 175–92.

<sup>12</sup> Abdul Chalim et al., "Digital Da'wah: Effective Strategies in Spreading Islam Through Social Media," *Journal of Noesantara Islamic Studies* 2, no. 1 (2025): 33–42.

<sup>13</sup> Nur Azaliah Mar and Eka Purnama Sari, "Transformation of Muhammadiyah Da'wah in the Digital Era: Strategy, Challenges and Opportunities," *International Journal of Science Technology and Health* 3, no. 1 (2025): 23–34.

<sup>14</sup> Badrah Uyuni and Syarifah Soraya, "The Potential of Daiyah (Woman Religious Preachers) to Harness the Power of Religious Preaching on Social Media," *Jurnal Bina Ummat: Membina Dan Membentengi Ummat* 6, no. 2 (2023): 167–82.

<sup>15</sup> Salar Mujeeb Khan, "Impact of Islamic Education on Children's Identity" (Master's Thesis, Hamad Bin Khalifa University (Qatar), 2024).

<sup>16</sup> Mohammad Syaiful and Rifqi Khairul Anam, "The Concept Of Moral Education According To Imam Al Ghazali And Relevance To Education In Indonesia," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 2 (2024): 601–15.

<sup>17</sup> Barikisu Issaka, "Alienating: How the Portrayal of Muslim Women in US Media Affects Muslim Women's Social Identities" (PhD Thesis, Kansas State University, 2021), <https://krex.k-state.edu/items/212d1ec0-9001-4380-aa30-2245d0724953>.

qualitative approach using non-participatory observation and content analysis of da'wah materials delivered through digital platforms. Through this method, this study seeks to identify the communication strategies implemented by Jannah Institute and their impact on Muslim women's understanding and character.

The novelty of this study lies in its in-depth exploration of how communication strategies and the utilization of digital technology can enhance the effectiveness of Islamic education for Muslim women. While various studies on digital da'wah exist, few specifically discuss the role of digital da'wah in shaping Muslim women's character. Therefore, this study provides a scientific contribution to understanding the dynamics of digital da'wah and its implications for Islamic education and the character development of Muslim women in the digital era.<sup>18</sup> This gap highlights the need for an integrative framework that connects digital communication theory with Islamic pedagogical principles in the context of women's character formation.

The main research problem in this study is how the communication strategies implemented by Jannah Institute in digital da'wah contribute to Islamic education and the character development of Muslim women. Additionally, this study seeks to identify the challenges faced in implementing digital da'wah and how these strategies can be optimized for more effective outcomes. Accordingly, this study seeks to generate insights for academics, educators, and da'wah practitioners in formulating a more inclusive, evidence-based, and sustainable digital da'wah framework.

By understanding the dynamics of digital da'wah, this study can offer recommendations for Islamic educational institutions in optimizing the use of technology. Moreover, this study opens opportunities for further development in digital da'wah research, particularly in the context of Islamic education for Muslim women. Ultimately, digital da'wah holds substantial potential to cultivate resilient and virtuous Muslim women; however, strategic communication design remains essential to ensure its transformative impact.

## **METHOD**

This study employs a qualitative research approach to explore the role of digital da'wah in Islamic education and the character development of Muslim women through a case study of Jannah Institute.<sup>19</sup> The qualitative method is chosen to allow an in-depth understanding of the

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<sup>18</sup> Usbah Yousaf et al., "A Conceptual Paper on the Significant Role of Digital Media in Contemporary Da'wah within the Technological Era," *E-Journal of Media and Society* 8, no. 1 (2025): 58–67.

<sup>19</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017), [https://books.google.com/books?hl=id&lr=&id=335ZDwAAQBAJ&oi=fnd&pg=PT16&dq=Creswell+\(2018\)+&ots=YExWKPxnvG&sig=WmPGV1E4HqH5ksdGLX86k1QQsn4](https://books.google.com/books?hl=id&lr=&id=335ZDwAAQBAJ&oi=fnd&pg=PT16&dq=Creswell+(2018)+&ots=YExWKPxnvG&sig=WmPGV1E4HqH5ksdGLX86k1QQsn4).

communication strategies used in digital da'wah and their impact on Muslim women. This research adopts a case study design focused on Jannah Institute's digital platforms, particularly Instagram, YouTube, and online learning portals, to capture the dynamics of Islamic communication in virtual environments.

Data collection is conducted using non-participatory observation and content analysis. The non-participatory observation involves systematic monitoring of Jannah Institute's online da'wah activities, including 70 Instagram posts, 20 YouTube lectures, and 3 online courses produced between 2022 and 2025. Content analysis is used to examine the structure, themes, and messages within the da'wah materials to identify key communication strategies and their effectiveness in character development. Sampling follows purposive criteria focusing on content explicitly addressing women's Islamic education and moral development to ensure analytical relevance.

The data analysis process involves thematic analysis, implemented through three sequential coding stages: open coding (identifying initial concepts), axial coding (connecting related categories), and selective coding (formulating central themes). Data were then categorized around key dimensions such as communication strategy, pedagogical approach, and moral development.

This thematic approach enables the identification of patterns in communication strategies that contribute to effective Islamic education. Additionally, the analysis integrates principles from digital ethnography and online discourse analysis to interpret communicative interactions within digital religious communities, aligning the study with communication studies methodology.

To ensure the validity and reliability of the findings, data triangulation is applied by comparing information from different digital sources and previous research. This study also considers ethical aspects by ensuring that analyzed materials are publicly available and do not infringe on privacy or copyright issues.

This methodological framework distinguishes the present study from earlier works by explicitly linking communication strategy analysis with Islamic pedagogical objectives in a digital context. By employing qualitative analysis, this study provides a comprehensive understanding of how digital da'wah can be optimized for more effective and sustainable Islamic education. Furthermore, Jannah Institute is selected as a case study because of its consistent and international digital engagement in women's Islamic education, making it a relevant model for contemporary da'wah communication.

## **LITERATURE REVIEW**

### **Digital Da'wah**

Digital da'wah refers to the dissemination of Islamic teachings through digital platforms such as social media, websites, and online courses. This approach has expanded the reach of Islamic education, making it more accessible to diverse audiences. By utilizing the internet, Islamic scholars and educators can connect with individuals across geographical boundaries, providing them with religious knowledge and spiritual guidance. This method has proven to be highly effective, particularly among younger generations who are more inclined towards digital interactions and online learning. The flexibility of digital da'wah also allows for diverse content formats, such as videos, live discussions, and interactive forums, making religious teachings more dynamic and engaging.

Aslan and Pong observed that electronic da'wah, especially on social media, has become increasingly prevalent among Muslim homemakers in Indonesia, indicating a shift towards digital engagement in religious practices. This shift is driven by the convenience of accessing Islamic content from home, allowing homemakers to balance their religious pursuits with daily responsibilities. Furthermore, the increasing use of mobile devices and social media platforms has facilitated a more personalized and interactive approach to da'wah, where audiences can directly engage with scholars, ask questions, and participate in discussions.<sup>20</sup> This level of interaction strengthens their understanding of Islamic teachings and fosters a deeper connection with their faith.

The integration of digital media in da'wah efforts has been shown to enhance the effectiveness of delivering Islamic messages in more engaging and relevant ways. Digital tools such as podcasts, webinars, and virtual study circles have created a dynamic learning environment that caters to different learning preferences. Moreover, digital da'wah enables the dissemination of Islamic teachings beyond traditional educational institutions, reaching people who may not have access to conventional religious learning. The ability to share content instantly and widely amplifies the reach of da'wah efforts, making it a powerful tool in contemporary Islamic education.

Yanti and Amaliah explored how women's da'wah movements utilize social media to create inclusive spaces for participation and creativity, thereby strengthening the role of women in da'wah management. These digital platforms provide women with the opportunity to lead discussions, share their insights, and contribute to the spread of Islamic knowledge without the constraints of physical barriers. The rise of female-led online Islamic initiatives highlights the growing influence of women

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<sup>20</sup> Aslan Aslan and Kok Shiong Pong, "Understanding the Trend of Digital Da'wah Among Muslim Housewives in Indonesia," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 16, no. 1 (2023): 11–22.



in shaping religious discourse and empowering others through knowledge-sharing.<sup>21</sup> By fostering a supportive and interactive community, digital da'wah continues to play a crucial role in the spiritual and intellectual development of Muslim women globally.

### **Communication Strategies for Online Learning**

Effective communication strategies are the foundation of successful online learning environments, particularly in digital Islamic education where religious values, ethics, and interaction play central roles. Communication in online learning does not merely involve the transmission of information but also the construction of meaning, engagement, and moral guidance through digital media.

According to Jia MiNg, effective online communication relies on three dimensions of interaction learner–content, learner–instructor, and learner–learner each contributing to cognitive, social, and teaching presence.<sup>22</sup> This triadic model supports the development of critical thinking and community building, both essential for faith-based education.

In the context of Islamic digital learning, Taufiqi & Purwanto argue that communication strategies must integrate didactic clarity with ethical empathy, ensuring that religious messages are delivered persuasively without losing spiritual depth.<sup>23</sup> They highlight the need for “ethical digital discourse”, where preachers and educators act as communicative role models within online communities.

Mustafa & Munir emphasize multimodal communication the combined use of visual, auditory, and textual elements as an effective approach for engaging online learners.<sup>24</sup> In digital da'wah, for instance, this may include Qur'anic storytelling videos, interactive discussion forums, and reflective social media posts that encourage active moral participation.

Meanwhile, Bailey found that two-way interaction and relational communication are crucial in sustaining online learners' motivation.<sup>25</sup> Their study on female audiences in Islamic webinars

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<sup>21</sup> Fitri Yanti and Ani Amaliah, “Women Online Da'wah In Cyberspace Content Trends,” *Journal of Positive School Psychology* 6, no. 9 (2022): 2165–73.

<sup>22</sup> Beatrice Jia Min Ng et al., “Supporting Social and Learning Presence in the Revised Community of Inquiry Framework for Hybrid Learning,” *Journal of Chemical Education* 99, no. 2 (2022): 708–14, <https://doi.org/10.1021/acs.jchemed.1c00842>.

<sup>23</sup> Muhammad Aulia Taufiqi and M. Bambang Purwanto, “Promoting Religious Moderation through English Language Teaching: Strategies and Challenges in Islamic Educational Settings,” *ETERNAL (English Teaching Journal)* 15, no. 2 (2024): 192–202.

<sup>24</sup> Ghulam Mustafa and Hafiz Usama Munir, “Virtual Learning in Islamic Higher Education: Adapting Prophetic Pedagogy to Digital Platforms,” *Pakistan Journal of Islamic Philosophy* 7, no. 3 (2025): 10–17.

<sup>25</sup> Daniel Bailey et al., “Finding Satisfaction: Intrinsic Motivation for Synchronous and Asynchronous Communication in the Online Language Learning Context,” *Education and Information Technologies* 26, no. 3 (2021): 2563–83, <https://doi.org/10.1007/s10639-020-10369-z>.

revealed that personalized interaction through comments, direct messages, and group discussions strengthens the emotional bond between educators and learners, fostering a sense of belonging.

From a communication theory perspective, Walther's Social Information Processing Theory supports these findings, suggesting that individuals can develop meaningful relationships and trust online through sustained interaction, even in text-based environments.<sup>26</sup> This is highly relevant for digital da'wah, where Muslim women form learning identities through ongoing virtual exchanges.

Saifillah expand this by proposing a "Da'wah Communication Model for Digital Learning" consisting of three interlinked strategies; Content Strategy: framing religious messages with relevance to daily life; Engagement Strategy: fostering interactive and empathetic dialogue; Character Strategy: using online role models to reinforce moral identity.<sup>27</sup>

This model aligns strongly with Bandura's Social Learning Theory, as it emphasizes observation, imitation, and reinforcement through digital communication behaviors. Through consistent exposure to moral exemplars and interactive discussions, Muslim women internalize Islamic values, mirroring the behaviors and language of credible da'wah figures online.

Synthesizing these perspectives, it becomes clear that effective online communication in Islamic education must combine relational empathy, multimodal design, and moral intentionality. The communication strategy is not only about technological delivery but about creating dialogical spaces where values are exchanged, internalized, and enacted in learners' daily lives.

### **Character Formation through Social Learning Theory**

Character formation in Islamic education is deeply rooted in the process of moral internalization, modeling, and social interaction. In digital Islamic learning contexts, these processes are increasingly mediated by online communication and role modeling, making Social Learning Theory Bandura a powerful explanatory framework.<sup>28,29</sup>

According to Bandura's Social Learning Theory, individuals acquire behavior and values not only through direct instruction but through observational learning by observing models, imitating behavior, and internalizing consequences. Within digital da'wah, this translates to Muslim learners particularly women observing ustazah, mentors, and Islamic educators online and gradually

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<sup>26</sup> Joseph B. Walther, "Processing Theory," *Engaging Theories in Interpersonal Communication: Multiple Perspectives*, SAGE Publications, Incorporated, 2008, 391.

<sup>27</sup> M. Saifillah, "Models of Communication of Da'wah Content in the Digital Era," *Proceeding of International Conference on Education, Society and Humanity* 1, no. 1 (2023): 1358-63, <https://ejournal.unuja.ac.id/index.php/icesh/article/view/5641>.

<sup>28</sup> Albert Bandura, "Social Foundations of Thought and Action," *Englewood Cliffs, NJ* 1986, nos. 23-28 (1986): 2.

<sup>29</sup> Bandura and Hall, "Albert Bandura and Social Learning Theory."

mirroring their communication styles, ethical reasoning, and attitudes toward Islamic identity.

Nuraena show that social learning integrated with moral development plays a crucial role in shaping religious character among Muslim youth through cultural da'wah practices.<sup>30</sup> Their study demonstrates how consistent exposure to positive role models in digital or social environments reinforces moral values, echoing the mechanisms described in Social Learning Theory. Similarly, Jamil emphasize that digital moral learning ecosystems allow learners to observe religious behavior, emulate ethical discourse, and internalize Islamic manners through consistent digital interaction.<sup>31</sup> They argue that social platforms have become "moral laboratories" where Muslims collectively construct ethical meaning through guided participation.

Nurlaila & Rahman further highlight that female learners in online Islamic classes tend to identify strongly with instructors who demonstrate empathy, consistency, and Islamic integrity. This identification process aligns with vicarious reinforcement a core concept of Social Learning Theory where learners adopt behaviors that receive positive feedback from their social environment.

In the broader educational context, Papakostas underline that digital religious communities provide social scaffolding for moral behavior.<sup>32</sup> Learners are encouraged to engage in *amr ma'ruf nahi munkar* (promoting good and forbidding wrong) within online spaces, thus transforming digital learning into an avenue for ethical self-regulation.

A synthesis of these perspectives reveals that character formation through Social Learning Theory in digital Islamic education operates through interconnected processes of observation, imitation, and reinforcement. Learners first observe online role models such as *ustazah*, preachers, and mentors who consistently demonstrate Islamic ethics in their communication and behavior.

Through continuous exposure, they begin to imitate these moral patterns, adopting similar modes of expression, conduct, and engagement that are perceived as virtuous and effective in the digital sphere. Over time, this imitation is strengthened by community feedback, where positive reinforcement from peers and mentors validates and encourages the internalization of ethical behavior. In this way, moral learning becomes a cyclical process of seeing, doing, and receiving affirmation, ultimately fostering a stable sense of Islamic character and integrity within digital environments.

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<sup>30</sup> Lia Nur'aena, "Transforming Children's Character Education in Islamic Da'wah in the Era of Social Media," *Jurnal Dakwah* 24, no. 2 (2023): 160–74.

<sup>31</sup> Muhammad Waqas Jamil, "Exploring Moral Development in Islamic Education: A Case Study," *Jahan-e-Tahqeeq* 7, no. 2 (2024): 737–49.

<sup>32</sup> Christos Papakostas, "Faith in Frames: Constructing a Digital Game-Based Learning Framework for Religious Education," *Teaching Theology & Religion* 27, no. 4 (2024): 137–54, <https://doi.org/10.1111/teth.12685>.

For Muslim women, these mechanisms are particularly transformative. The visibility of female educators and community leaders online provides representation, mentorship, and moral mirroring, helping women integrate Islamic values into digital identities without compromising authenticity. Social Learning Theory offers a comprehensive framework for explaining how digital da'wah facilitates character formation. It bridges psychological learning processes with communication practices, revealing that Islamic moral education in the digital era relies on interactive modeling, ethical discourse, and value-based engagement.

## **RESULT AND DISCUSSION**

This section presents the findings of the study based on the research questions and analyzes them using the selected qualitative approach. The results are structured into thematic sub-sections, reflecting key aspects of digital da'wah, Islamic education, and character development at Jannah Institute.

### **Digital Da'wah Strategies At Jannah Institute**

#### **1. Video Lectures and Webinars**

Jannah Institute has effectively utilized video lectures and live webinars as key components of its digital da'wah strategy, ensuring a structured and engaging approach to Islamic education. This approach reflects the principles of Media Richness Theory,<sup>33</sup> which argues that video-based communication enables richer information exchange and stronger emotional connection compared to text-only formats.

These online sessions cover a broad range of Islamic topics, including Qur'anic studies, Hadith, Fiqh, and spiritual development, providing learners with both fundamental and advanced religious knowledge. The professional design of Jannah Institute's video content demonstrates its capacity to transform religious instruction into an immersive audiovisual experience that enhances both cognitive and spiritual engagement. Through its professionally produced video content, Jannah Institute creates an immersive and enriching learning experience that caters to the needs of modern Muslim women seeking authentic Islamic teachings in a flexible and accessible format.

In addition to pre-recorded lessons, Jannah Institute's live webinars embody the concept of two-way symmetrical communication in da'wah, promoting dialogic engagement between teachers and students. These real-time interactions allow learners to ask questions, seek

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<sup>33</sup> Po-Yuan Su et al., "Integrating Media Richness Theory and Technology Acceptance Model to Study the Learning Outcomes of Air Quality Education App," *Journal of Internet Technology* 25, no. 1 (2024): 37–49.

clarifications, and share reflections—transforming the process of Islamic learning into a participatory discourse rather than a one-way transmission.

This model represents a significant shift from the traditional “teacher-centered” online da’wah used by other institutions such as AlMaghrib Institute, where lecture delivery dominates interaction. Jannah Institute instead integrates reciprocal learning, where women participants contribute perspectives shaped by lived experience.

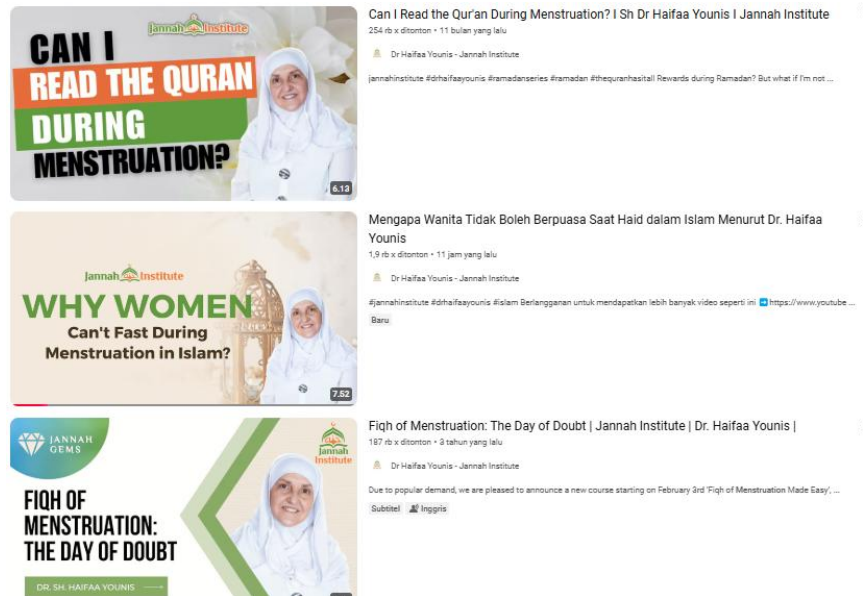


Figure 1. Islamic Rulings on Menstruation: Jannah Institute's Educational Videos  
Source: <https://www.youtube.com/@JannahInstitute/streams> (2025)

From a communication theory perspective, the synchronous and asynchronous balance in Jannah Institute’s system enhances message richness and feedback accuracy, aligning with McQuail’s argument that digital platforms can facilitate mediated intimacy.<sup>34</sup>

A key advantage of Jannah Institute’s approach is the availability of recorded sessions, ensuring that learners who are unable to attend live events can still access and benefit from the discussions. This asynchronous flexibility exemplifies inclusive da’wah communication, enabling Muslim women to balance religious study with domestic, educational, and professional roles. This flexibility is particularly valuable for Muslim women balancing family, work, and religious studies, as it allows them to incorporate Islamic learning into their daily routines without time constraints. Moreover, the thematic focus—such as “Goal of Ramadan: Taqwa” and

<sup>34</sup> Denis McQuail and Mark Deuze, *McQuail’s Media and Mass Communication Theory*, SAGE Publications Ltd, 2020.

“Islamic Rulings on Menstruation”—integrates moral formation into digital pedagogy, reflecting Bandura’s *Social Learning Theory* where learners internalize values through observation of knowledgeable role models. This method aligns with previous studies indicating that interactive and media-based digital da’wah is more effective in capturing audience attention (Aslan & Pong, 2023).<sup>35</sup>

By combining high-quality media production, interactive live engagement, and value-based thematic learning, Jannah Institute demonstrates how Islamic education can fulfill both cognitive and affective dimensions of da’wah in the digital age.

## 2. Social Media Engagement

Jannah Institute actively utilizes social media platforms such as Instagram to engage with its audience. From a theoretical perspective, this strategy aligns with the principles of *Social Presence Theory*, which emphasizes the importance of creating a sense of personal connection and immediacy in digital interaction. Through these platforms, they share daily Islamic reflections, religious reminders, and short educational clips that help convey Islamic teachings in a practical and accessible manner. Through these platforms, the institute shares daily Islamic reflections, religious reminders, and short educational clips that make Islamic teachings more accessible and relatable to contemporary audiences.



Figure 2. Jannah Institute's Instagram Engagement: Spreading Islamic Knowledge Through Social Media

Source: Instagram @JannahInstitute (2025)

<sup>35</sup> Aslan and Pong, “Understanding the Trend of Digital Da’wah Among Muslim Housewives in Indonesia.”



A notable feature of Jannah Institute's social media communication is its use of live Q&A sessions and interactive storytelling, which embody the concept of *two-way symmetrical communication* in da'wah. This dialogic model transforms followers from passive recipients into active participants who co-construct meaning through engagement, questions, and emotional responses.

In contrast to institutions like Yaqeen Institute, which primarily distribute one-directional educational infographics, Jannah Institute fosters participatory interaction and emotional resonance through frequent real-time exchanges and personal responses from scholars. This approach demonstrates an understanding that da'wah in the digital era must balance authority with empathy and accessibility.

The institute's consistent use of interactive features such as stories, polls, and visual reflections represents a modern adaptation of symbolic communication, where digital affordances act as substitutes for traditional social cues. Emojis, visual motifs, and concise textual expressions become meaningful representations of sincerity and piety, mirroring the symbolic mediation process discussed in *Social Context Cues Theory*.

By integrating algorithmic insights from social media analytics, Jannah Institute applies a data-driven approach to religious communication. This process allows continuous evaluation of audience engagement, ensuring that da'wah messages remain contextually relevant and emotionally resonant for Muslim women navigating modern challenges.

Consequently, social media becomes not only a dissemination tool but also a spiritual ecosystem an online majlis of reflection where Islamic values are negotiated, shared, and reaffirmed through collective participation. The Jannah Institute model thus exemplifies a fusion of faith-based communication and digital literacy, showing how social media engagement can operationalize da'wah ethics while sustaining authenticity, intimacy, and inclusivity within online Islamic education.

### **3. Structured Online Courses**

Jannah Institute offers well-organized online courses through its website ([www.jannahinstitute.org](http://www.jannahinstitute.org)). These courses cater to learners of all levels, providing step-by-step guidance on various Islamic topics. From an educational communication perspective, this structured design aligns with *Media Richness Theory*, which posits that richer media those combining video, text, and interaction enhance understanding in complex, value-laden subjects like Islamic studies.

Each module is curated with progressive learning outcomes, ensuring cognitive, affective, and behavioral development. This mirrors classical *Islamic tarbiyah* methods, where gradual acquisition of knowledge (*tadarruj*) leads to moral refinement and character formation.

Course materials feature video lessons, reading assignments, and quizzes to enhance comprehension and retention. By integrating multiple media formats, Jannah Institute demonstrates the principle of *multimodal learning*, which strengthens cognitive engagement and appeals to diverse learning styles visual, auditory, and reflective.

Beyond the technical structure, these courses operationalize *Bandura's Social Learning Theory* through guided mentorship and observational learning. Students observe instructors modeling piety, discipline, and humility values that extend beyond cognitive understanding into lived religious practice. This "learning by example" transforms Islamic education from knowledge transmission into ethical formation.

Comparatively, while institutions like AlMaghrib Institute emphasize academic depth and certification, Jannah Institute focuses on relational pedagogy building a sense of *ukhuwah* (sisterhood) among women learners. This highlights a gender-sensitive approach to Islamic e-learning, integrating emotional intelligence and community support as part of faith development.

Hence, Jannah Institute's structured online courses embody a synthesis between traditional *ta'dib* (character-based education) and contemporary e-learning theory, demonstrating that digital pedagogy can serve not merely as a technological substitute, but as an ethically infused model of transformative learning.

### **Analysis of Digital Da'wah Strategies**

Jannah Institute implements effective digital da'wah strategies by integrating multimedia-based learning, two-way interaction, and personalized educational experiences. The use of videos, audio, and text materials not only enriches the learning process but also aligns with the *Media Richness Theory*,<sup>36</sup> which argues that richer media forms those providing multiple cues and feedback channels enhance understanding of complex subjects such as Islamic knowledge. In this context, multimedia serves not merely as a delivery tool but as a da'wah medium that strengthens the spiritual message through emotional and reflective audio-visual experiences.

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<sup>36</sup> Maha M. El-Shinnawy and M. Lynne Markus, *Media Richness Theory and New Electronic Communication Media: A Study of Voice Mail and Electronic Mail*, 1992, <https://aisel.aisnet.org/icis1992/36/>.

Furthermore, the Institute’s personalized learning experience allows participants to progress according to their own pace and capability. This approach reflects the concept of *learner-centered pedagogy* within contemporary Islamic education, where flexibility embodies the value of *rahmah* (compassion) in the pursuit of knowledge. It also resonates with the inclusive ethos of Islamic da’wah, which adapts to the diverse needs and capacities of Muslim women.

The two-way interaction built through live sessions, social media engagement, and Q&A forums can be interpreted through the lens of the *Two-Way Symmetrical Communication Model*.<sup>37</sup> According to this model, effective communication is not simply about message transmission but about creating dialogic and reciprocal understanding between the da’i (communicator) and the mad’u (audience). This dialogic exchange deepens emotional connection and enhances spiritual engagement in digital religious learning.

From the perspective of Islamic communication ethics, this strategy also reflects the principle of *tabligh bil hikmah* conveying messages with wisdom and empathy translated into digital contexts through interactivity, civility, and ethical moderation of content. The use of global platforms such as YouTube and Instagram extends the reach of da’wah, illustrating a contemporary form of *da’wah bil hal* in the digital era preaching through ethical representation and behavior in online spaces. In this way, Jannah Institute does more than distribute religious knowledge; it constructs a contextual and ethical ecosystem of Islamic communication in the algorithmic age.

<b>Strategy</b>	<b>Description</b>	<b>Impact</b>	<b>Linked Theory / Framework</b>
Multimedia-Based Learning	Integration of video, audio, and text for modern e-learning.	Enhances engagement and retention of Islamic teachings.	<i>Media Richness Theory</i>
Personalization & Accessibility	Courses available at different levels for self-paced learning.	Makes education inclusive for diverse learners, especially women.	<i>Learner-Centered Pedagogy &amp; Islamic Rahmah Principle</i>
Interactive Learning Experience	Live sessions, social media engagement, and Q&A forums.	Creates a dynamic and dialogic learning environment.	<i>Two-Way Symmetrical Communication Model</i>
Global Reach & Impact	Use of YouTube and social media to expand reach.	Provides accessible Islamic education globally.	<i>Digital Da’wah bil Hikmah</i>

Table 1 : Digital Da'wah Strategies at Jannah Institute

Source: Research Data Analysis (2025)

The effectiveness of Jannah Institute’s digital da’wah lies not merely in its technological sophistication but in its integration of modern communication theory with Islamic ethical values. Through an approach that is interactive, media-rich, and value-driven, the Institute successfully

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<sup>37</sup> James E. Grunig and Larissa A. Grunig, “Models of Public Relations and Communication,” *Excellence in Public Relations and Communication Management*, Routledge, 2013, 285–325.

bridges the authenticity of Islamic scholarship with the spiritual and educational needs of Muslim women in the digital age.

### **Integration of Islamic Education in Digital Learning**

Jannah Institute's digital learning model effectively integrates traditional Islamic educational values with contemporary pedagogical frameworks, creating an engaging and structured approach to religious studies in the digital era. This integration reflects a synthesis between classical *ta'dīb* (moral and intellectual discipline) and modern *andragogy* (adult learning theory), allowing the Institute to maintain spiritual depth while adopting flexible learning modalities.

The incorporation of Qur'anic and Hadith-based teachings ensures the authenticity (*asālah*) of learning materials and adherence to established Islamic scholarship. This foundation not only guarantees doctrinal credibility but also aligns with the epistemological principle of *'ilm nafi'* knowledge that is beneficial and transformative, not merely informative. In this way, Jannah Institute's approach safeguards the spiritual and ethical integrity of its educational mission while responding to the realities of modern learners.

Additionally, Jannah Institute applies a blended learning approach that combines live sessions, asynchronous materials, and self-paced coursework. This model aligns with E-learning and Connectivist Learning Theories, which emphasize flexibility, learner autonomy, and the formation of digital learning networks.<sup>38</sup> Such a structure empowers Muslim women to pursue religious education while managing family and professional responsibilities an embodiment of Islam's principle of *taysir* (ease) in seeking knowledge. The recorded lessons and modular materials act as cognitive scaffolding, facilitating repeated exposure to complex Islamic concepts, thus promoting deep learning rather than surface memorization.

Moreover, mentorship and community support play a crucial role in Jannah Institute's digital ecosystem. Mentorship in this context is not limited to academic instruction but embodies the prophetic model of *tarbiyah* education through nurturing moral character and faith. Through interactive forums, live Q&A sessions, and community groups, students engage directly with scholars and peers, forming a supportive digital *ummah*. This aligns closely with Bandura's Social Learning Theory, where observation, interaction, and feedback are key mechanisms in value internalization and character formation. Such peer-based learning also resonates with *communities of practice* where learners construct shared meaning and identity through ongoing participation in faith-centered discourse.

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<sup>38</sup> Gavin Peter Hendricks, "Connectivism as a Learning Theory and Its Relation to Open Distance Education," *Progressio* 41, no. 1 (2019): 1-13.

Contemporary research in Islamic e-learning supports these findings. Yanti & Amaliah emphasize that structured curricula and *ulama*-supervised content are essential to preserving credibility in digital Islamic education. Similarly, Rahman argues that authenticity and interactivity are the dual pillars of sustainable da’wah in online contexts. Jannah Institute’s integration of these elements authentic content, interactive structure, and spiritual mentorship—demonstrates an exemplary model of *digital ta’dib*, harmonizing revelation-based learning with digital innovation.<sup>39</sup>

Dimension	Islamic Concept	Modern Educational Theory	Applied at Jannah Institute
Knowledge Authenticity	<i>‘Ilm nafi’</i> (beneficial knowledge)	Constructivist Learning Theory	Use of Qur’anic & Hadith-based curriculum
Flexibility in Learning	<i>Taysir</i> (ease in seeking knowledge)	Blended / Connectivist Learning	Combination of live and self-paced sessions
Mentorship & Character Formation	<i>Tarbiyah</i> and <i>Ta’dib</i>	Social Learning Theory	Scholar-led mentorship and peer interaction
Community Engagement	<i>Ukhuwwah</i> (spiritual brotherhood/sisterhood)	Communities of Practice	Online discussion groups and Q&A forums

Table 2. Theoretical Integration of Islamic and Digital Learning Approaches

Source: Adapted from Field Data & Theoretical Framework (2025)

Jannah Institute’s model of Islamic digital learning represents a harmonized convergence of faith-based pedagogy and modern communication technology. It transforms online education from a mere transmission of information into a spiritually grounded, interactive process of *ta’dib*, ensuring that the essence of Islamic learning faith, ethics, and community remains intact in the digital sphere.

### Impact on Muslim Women's Character Development

In analyzing the impact of Jannah Institute on the character development of Muslim women, the application of Albert Bandura's Social Learning Theory is particularly pertinent. This theory emphasizes that individuals learn behaviors, values, and attitudes through observation, imitation, and modeling within a social context.<sup>40</sup> Spiritual Growth: By observing mentors and peers within the institute, participants enhance their commitment to religious practices such as daily prayers, Qur'an recitation, and supplication. This observational learning facilitates the internalization of strong spiritual values.

Moral and Ethical Awareness: Through modeling ethical behavior demonstrated by role models within the institute, learners apply Islamic values in daily decision-making, fostering ethical conduct and self-discipline. This process aligns with Bandura's assertion that individuals are more

<sup>39</sup> Yanti and Amaliah, “Women Online Da’wah In Cyberspace Content Trends.”

<sup>40</sup> Saul McLeod, “Albert Bandura’s Social Learning Theory,” *Simply Psychology*. London 694 (2011): 695.

likely to emulate behaviors observed in those they identify with.

**Social and Community Engagement:** The institute encourages active participation in community service and educational initiatives, promoting a sense of social responsibility. Participants observe and replicate the community-oriented behaviors of their mentors, leading to increased involvement in societal development.

Recent studies have explored the integration of Social Learning Theory within Islamic education, highlighting its effectiveness in enhancing learning outcomes. For instance, research indicates that incorporating observational learning and modeling in Islamic Religious Education fosters better understanding and application of religious teachings.<sup>41</sup>

Key Aspect	Description	Theoretical Framework
<b>Spiritual Growth</b>	Enhanced commitment to religious practices such as daily prayers and Qur'an recitation.	Application of Social Learning Theory in Islamic Religious Education.
<b>Moral &amp; Ethical Awareness</b>	Application of Islamic values in daily decision-making, fostering ethical conduct.	Integration of Social Learning Theory in Islamic Education.
<b>Social &amp; Community Engagement</b>	Active participation in community service and educational initiatives.	Implementation of Social Learning Theory in fostering community involvement.

Table 2 : Analysis of Jannah Institute's Impact on Muslim Women's Character Development

This analysis underscores that Jannah Institute effectively utilizes Social Learning Theory principles to foster spiritual, moral, and social development among Muslim women, leading to comprehensive character building.

### **Challenges in Digital Da'wah and Education**

The integration of digital da'wah and Islamic education has provided greater accessibility to religious knowledge, particularly for Muslim women. However, despite its advantages, several challenges must be addressed to ensure effective character development through digital platforms.

One of the most pressing challenges is the limited face-to-face interaction in digital da'wah, which reduces direct mentorship and personalized guidance compared to traditional Islamic education. In classical Islamic learning, teacher-student relationships play a crucial role in shaping religious understanding and moral development. Without direct supervision, students may struggle with misinterpretations of Islamic teachings and lack practical moral guidance in their daily lives. To mitigate this issue, Jannah Institute has integrated interactive features such as live Q&A sessions, discussion forums, and mentorship programs, enabling students to engage directly with scholars and

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<sup>41</sup> Muhamad Rishan et al., "Integrasi Teori Belajar Sosial Dalam Pembelajaran Pendidikan Agama Islam Di Era Digital," *TSAQOFAH* 4, no. 6 (2024): 6, <https://doi.org/10.58578/tsaqofah.v4i6.4225>.

fellow learners.<sup>42</sup>

Another significant challenge is the risk of misinformation, where unverified religious content can easily spread on digital platforms. In an age where information is rapidly shared across social media and online forums, the lack of scholarly oversight may lead to misinterpretations of Islamic principles. This issue is particularly concerning for Muslim women seeking spiritual guidance, as they may unknowingly adopt misleading or inaccurate religious perspectives. To address this, Jannah Institute ensures strict verification mechanisms, requiring scholarly review of all educational materials before dissemination. By implementing quality control measures, the institute helps maintain the authenticity and reliability of digital Islamic education.

Furthermore, digital literacy barriers present another challenge in digital Islamic education. Many Muslim women from rural areas or traditional backgrounds face difficulties in navigating online learning platforms. Lack of digital skills, poor internet access, and unfamiliarity with e-learning tools hinder their ability to fully engage with online religious education. Jannah Institute addresses this issue by providing user-friendly learning interfaces, multilingual support, and technical assistance, ensuring that women of all backgrounds can access and benefit from Islamic teachings.

To optimize digital da'wah for sustainable Islamic education, Jannah Institute has adopted several key strategies. The hybrid learning model, which combines online education with periodic in-person workshops, offers a balanced approach, ensuring that direct mentorship and engagement remain part of the learning experience. Additionally, the use of AI-powered chatbots, interactive forums, and structured digital courses enhances the learning process, making it more engaging and interactive.

By addressing these challenges, Jannah Institute ensures that digital da'wah remains an effective tool for shaping the spiritual, moral, and intellectual character of Muslim women. The integration of verified religious content, interactive engagement, and accessible digital learning tools strengthens the institute's role as a leading provider of Islamic education for women in the digital age.

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<sup>42</sup> "Jannah Institute."

## **CONCLUSION**

This study highlights the pivotal role of digital da'wah as a transformative medium for Islamic education, focusing on how Jannah Institute operationalizes interactive and multimedia-based communication strategies to shape the spiritual, moral, and intellectual character of Muslim women. The findings reveal that digital platforms substantially enhance accessibility to authentic Islamic knowledge and foster engagement through interactive learning environments. However, challenges such as limited face-to-face mentorship, misinformation risks, and digital literacy gaps remain significant barriers to the full realization of effective online religious education.

To mitigate these challenges, Jannah Institute employs integrative strategies—combining live Q&A sessions, mentorship programs, AI-supported learning tools, and strict scholarly content verification mechanisms. Furthermore, the implementation of a hybrid learning model that integrates online and periodic in-person sessions has proven effective in maintaining scholarly credibility while promoting flexibility and inclusivity. These findings confirm that digital da'wah, when grounded in strong communicative frameworks and ethical content management, can become a sustainable medium for shaping Muslim women's character and religious identity in the digital age.

While the study provides valuable insights, it remains limited by its single-institution focus and qualitative design, which may constrain the generalizability of results. Future research should adopt comparative and mixed-method approaches to examine how different digital Islamic institutions employ varying communication models and technological affordances to support women's religious education and character development.

Conceptually, this study contributes to Islamic communication scholarship by expanding da'wah communication theory demonstrating how women-centered digital institutions operationalize two-way symmetrical communication, Media Richness Theory, and Social Learning Theory in practice. Through this integration, a new model of "Interactive Digital Da'wah Communication" emerges, illustrating the interconnection between media affordances, pedagogical interaction, and moral modeling as key drivers of effective Islamic education in the digital era.

In summary, digital da'wah is not merely a tool for disseminating religious knowledge but a dynamic communicative system that can cultivate ethical awareness, spiritual resilience, and intellectual empowerment among Muslim women. With continuous refinement and theoretical grounding, it holds immense potential to redefine the future of Islamic education in a rapidly evolving digital society.

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