

# Digitalization of Islamic Education Based on Muhammadiyah Da'wah: Building Tolerance and Religious Literacy in the Society 5.0 Era

Syarifan Nurjan\*<sup>1</sup>, Fifi Arisanti<sup>2</sup>, Jawwad Sulthon Habiby<sup>3</sup>, Asis Riat Winanto<sup>4</sup>

<sup>1,2,3,4</sup>Universitas Muhammadiyah Ponorogo, East Java, Indonesia.

Email: [syarifannr@gmail.com](mailto:syarifannr@gmail.com)

---

---

## ABSTRACT

### Keywords:

Digital Da'wah, Islamic Education, Muhammadiyah, Religious Literacy, Religious Tolerance

---

\*Corresponding Author

The digitalization of Islamic education based on Muhammadiyah da'wah has become an innovative strategy to enhance religious literacy and tolerance in the Society 5.0 era. This study aims to analyze the role of digitalized Muhammadiyah da'wah in fostering a moderate and inclusive understanding of Islam. The research employs a descriptive qualitative method with data triangulation through interviews, observations, and document analysis. The findings indicate that digital da'wah utilizing social media and digital platforms can expand the reach of Islamic literacy and increase awareness of religious tolerance in society. This strategy effectively addresses the challenges of conventional da'wah while fostering active engagement among younger generations in understanding Islam as *rahmatan lil 'alamin*. The implications of this study suggest that the development of Muhammadiyah's digital da'wah holds significant potential for transforming Islamic education into an inclusive, collaborative, and technology-driven system. Therefore, optimizing the use of digital media should be continuously developed to support broader and more sustainable religious literacy.

---

### Please cite this article in APA style as:

Nurjan, S., Arisanti, F., Habiby, J. S., & Winanto, A. R. (2025). Digitalization of Islamic Education Based on Muhammadiyah Da'wah: Building Tolerance and Religious Literacy in the Society 5.0 Era. *Communautaire: Journal of Community Service*, 4(2), 153-166. <https://doi.org/10.61987/communautaire.v4i2.1143>

---

---

## INTRODUCTION

The Society 5.0 era presents new challenges and opportunities in disseminating moderate and inclusive Islamic values. The digitalization of Islamic education based on Muhammadiyah's da'wah serves as an innovative strategy to enhance religious literacy and foster religious tolerance in an increasingly digitalized society. Digital da'wah enables broader access to Islamic teachings while encouraging active participation from the younger generation in

understanding Islam in a more contextual and relevant manner (Jalaluddin et al., 2024; Kahfi & Mahmudi, 2024). Therefore, an in-depth study is needed to examine how Muhammadiyah's digital da'wah strategies can serve as an effective instrument in promoting an Islam that embodies *rahmatan lil 'alamin*.

This research focuses on how the digitalization of Muhammadiyah's da'wah can contribute to improving religious literacy and fostering religious tolerance in society (Hidayat & Nuri, 2024; Indriyani, 2023; Sanusi, 2024). The use of digital media in da'wah dissemination faces various challenges, including misinformation, religious polarization, and the low public interest in high-quality Islamic literature (Aziz et al., 2022). Hence, this study seeks to answer the central question: To what extent is Muhammadiyah's digital da'wah effective in enhancing religious literacy and tolerance in the digital era? The primary objective of this community engagement initiative is to develop a digital da'wah model that is adaptive to the needs of modern society and to analyze its impact on fostering an inclusive understanding of Islam.

In the context of community service, this program aims to provide concrete solutions for mosque administrators and da'wah communities in optimizing digital technology (Pratama & Annuha, 2024; Wardiman & Yetri, 2024). Thus, Muhammadiyah's digital da'wah development not only serves as a medium for disseminating Islamic values but also as a platform for interaction and interfaith dialogue. Literature reviews indicate that the digitalization of da'wah has become a global trend in promoting moderate Islamic values. The use of social media in Islamic da'wah has proven to enhance public engagement and strengthen religious community networks (Arimar & Wirtati, 2024; Husna et al., 2023; Junarti et al., 2023). Furthermore, previous research has shown that digital platforms help reduce misconceptions about Islamic teachings and encourage more constructive interfaith dialogues.

Consequently, Muhammadiyah's digital da'wah holds great potential in fostering a more inclusive and collaborative Islamic educational ecosystem. In the context of the Darul Hikmah Mosque community, the main challenges include limited access to quality digital da'wah content and the minimal use of technology by mosque administrators. These conditions hinder efforts to enhance a moderate and tolerant understanding of Islam. However, the community possesses potential in the form of an active Muslim congregation and sufficient digital infrastructure to support a technology-based da'wah transformation (Karimullah et al., 2023; Machendrawaty et al., 2022). Therefore, the initiative to digitalize Muhammadiyah's da'wah in this mosque is relevant for improving the effectiveness of Islamic value dissemination in the digital era.

This study is part of the downstream implementation of previous research on digital da'wah strategies. The research employs a descriptive qualitative method with data triangulation through interviews, observations, and document analysis. This approach allows for an in-depth analysis of the reception patterns and effectiveness of Muhammadiyah's digital da'wah within the Darul Hikmah

Mosque community. By utilizing accurate empirical data, this study aims to provide strategic recommendations for da'wah practitioners in developing more effective content and dissemination methods.

## **METHOD**

The implementation of this community service program adopts a participatory and educational approach, where participants are not merely positioned as objects but also serve as active subjects in the process of knowledge transformation (Creswell, 2009). The methods applied consist of five main approaches, namely: presentations and discussions, practical application, module utilization, and program evaluation. These methods are specifically designed to support participants' understanding of the concept of Islamic education digitalization based on Muhammadiyah's dakwah in fostering religious tolerance and literacy in the Society 5.0 era.

### ***Presentation and Discussion***

This method is employed at the beginning of each session to provide participants with a conceptual understanding of the digital dakwah program and Muhammadiyah's role in shaping values of tolerance and religious literacy. The presentation materials include an introduction to digital dakwah, moderate Islamic values, and the challenges faced by Islamic education in the digital age.

The discussion sessions aim to foster two-way communication between the implementation team and the participants. These sessions offer a platform for clarifying the presented content and exploring participants' enthusiasm and initial comprehension. In some sessions, the discussion evolves into a critical forum in which participants share ideas and experiences related to the implementation of digital dakwah in their respective communities.

### ***Practical Application***

To strengthen both conceptual and practical understanding, practical methods are employed through simulations such as creating digital dakwah content, managing Islamic social media platforms, and using digital tools to disseminate values of tolerance. This approach ensures that participants not only comprehend the theory but are also able to implement digital Muhammadiyah dakwah strategies in real-world contexts. Facilitators guide participants during the practical sessions, assisting them in producing short dakwah videos, designing Islamic educational materials, and utilizing basic digital technologies to convey religious messages to broader audiences.

### ***Module Utilization***

Training modules are systematically developed as reference materials that can be independently accessed by participants. These modules include content on the concept of digital dakwah in Muhammadiyah, strategies for building

tolerance through moderate Islam, digital and religious literacy for multicultural communities, and technical guidance on utilizing digital media in Islamic education (see Table 1). The use of these modules aims to strengthen participants' learning continuity outside the training sessions and serves as a practical guide for the implementation of post-training activities.

**Table 1. Training Activity Meeting Schedule**

Meeting	Activity	Objective
Meeting 1	<ul style="list-style-type: none"> <li>- Explanation of implementation methods</li> <li>- Introduction of the implementation team</li> <li>- Introduction to digital platforms used (YouTube, Canva, podcast, social media)</li> <li>- Presentation of examples of Muhammadiyah-based tolerant da'wah content</li> </ul>	<ul style="list-style-type: none"> <li>- To introduce the implementation method of the community engagement program, including the team structure.</li> <li>- To provide initial understanding of the digital tools used to support moderate and literate Islamic preaching.</li> <li>- To showcase examples of final digital da'wah content as reference for the activities.</li> </ul>
Meeting 2	<ul style="list-style-type: none"> <li>- Identification of religious issues in the digital era</li> <li>- Selection of da'wah topics based on values of tolerance and religious moderation</li> <li>- Interactive group discussion</li> </ul>	<ul style="list-style-type: none"> <li>- To provide insight into religious and Islamic literacy challenges in the Society 5.0 era.</li> <li>- To enhance participants' ability to select da'wah topics that are contextual and aligned with the values of tolerance.</li> </ul>
Meeting 3	<ul style="list-style-type: none"> <li>- Training in basic digital content creation techniques (graphic design, short videos, audio da'wah)</li> <li>- Explanation of technical steps in producing Islamic digital content</li> </ul>	<ul style="list-style-type: none"> <li>- To equip participants with technical skills for producing Islamic da'wah content through digital media.</li> <li>- To explain the stages and ethical considerations in delivering religious messages through media.</li> </ul>
Meeting 4	<ul style="list-style-type: none"> <li>- Practice in designing digital da'wah content</li> <li>- Scriptwriting and storyboard development</li> </ul>	<ul style="list-style-type: none"> <li>- To foster participants' creativity in designing friendly, informative, and moderate da'wah content.</li> <li>- To guide participants in organizing da'wah messages systematically and engagingly.</li> </ul>
Meeting 5	<ul style="list-style-type: none"> <li>- Digital da'wah content production process (recording, voice-over, editing) based on prior designs</li> <li>- Publication simulation</li> </ul>	<ul style="list-style-type: none"> <li>- To provide practical experience in transforming da'wah material into publishable digital products.</li> <li>- To encourage understanding of the creative process from production to publication.</li> </ul>
Meeting 6	<ul style="list-style-type: none"> <li>- Finalizing digital works (adding aesthetics, subtitles, audio effects)</li> <li>- Final review and preview of participant works</li> </ul>	<ul style="list-style-type: none"> <li>- To improve the visual appeal and message quality of da'wah content to ensure it is attractive and educational.</li> <li>- To evaluate the alignment of content with Muhammadiyah's principles of moderate and tolerant da'wah.</li> </ul>

Meeting 7	- Review and appreciation of participants' works	- To recognize participants' contributions and engagement.
	- Reflection and feedback session	- To deliver final evaluation of the program and present the digital products as outcomes of the community engagement.
	- Closing ceremony	
	- Token of appreciation from partners	- To foster a spirit of collaboration in promoting tolerant, digital-based Islamic da'wah.
	- Joint prayer	

**Evaluation Design**

The evaluation of this program is conducted both formatively and summatively across three dimensions:

*Time and Attendance Evaluation:* The success of the program is measured by the alignment between scheduled activities and actual implementation, including participant and facilitator attendance rates.

*Participant Competency Evaluation:* This is assessed based on the participants' ability to apply the materials provided, particularly in producing digital dakwah content that promotes religious tolerance and education.

*Implementation Team Performance Evaluation:* This includes facilitators' effectiveness in delivering content, providing hands-on guidance during practical sessions, and maintaining productive communication with participants throughout the program. The evaluation also considers the quality of service and the team's responsiveness to participant challenges during the implementation phase.

**FINDING AND DISCUSSION**

**Program Planning and Development**

The materials used in this practical session were selected and refined during the previous sessions. Participants were guided to use content and media elements designed in alignment with the intended message of their digital da'wah. The aim was to enable each participant to creatively produce original digital da'wah products rooted in values of tolerance and education. This process also cultivated an understanding of the importance of digital literacy, content validity, and the sustainability of da'wah messages in fostering social harmony in the Society 5.0 era.



**Figure 1. Program Planning and Development**

In addition to technical training, the facilitators provided a comprehensive explanation of the stages and ethical principles in delivering religious messages through digital media. This included understanding the target audience, developing respectful narratives, and selecting da'wah themes that are inclusive and non-offensive. During this session, participants were encouraged to discuss how their content could effectively convey Islamic values of *rahmatan lil 'alamin* (a blessing for all) and promote healthy religious literacy. These discussions were essential to ensure that the da'wah messages remained relevant, educational, and aligned with the principles of Muhammadiyah's moderate approach.

At the end of the session, participants were given the opportunity to present their digital content ideas openly to both the facilitators and fellow participants. Each idea was evaluated collaboratively using visual displays such as design sketches or content flowcharts. The facilitators provided direct feedback, including strengths, areas for improvement, and both technical and substantive suggestions for enhancing the content. This session not only enhanced participants' technical capabilities but also developed their confidence in articulating and defending their da'wah ideas in a communicative and open manner.

### **Implementation of the Program**

The third day of the training focused on the practical design of creative and moderate digital da'wah content. Participants were actively engaged in generating ideas, writing da'wah scripts, and developing storyboards as the foundation for visualizing the digital content they intended to create. This activity aimed to equip participants with systematic thinking skills in conveying tolerant, informative, and contextually relevant Islamic messages that align with Muhammadiyah values and the demands of the Society 5.0 era.

During this session, participants were encouraged to integrate moderate Islamic messages with compelling visual and narrative approaches to effectively reach a wider digital audience. The scripting and storyboarding process was guided to align with the principle of *da'wah bil hikmah* (preaching with wisdom), which is a central approach in Muhammadiyah's da'wah philosophy. Under the guidance of facilitators, participants learned to identify key values such as tolerance, religious literacy, and digital ethics within their da'wah narratives.

This hands-on experience provided participants with practical exposure to designing da'wah content that is contextual, inspirational, and adaptable to technological advancements. In addition to enhancing their creative capacity, the training also fostered a critical awareness of the importance of structured planning and the effective communication of da'wah messages. Thus, the third day of training served as a significant milestone in developing the participants' competencies as Muhammadiyah's digital da'wah agents, capable of delivering messages of Islam as *rahmatan lil 'alamin* (a mercy to all creation) in the contemporary digital landscape.



**Figure 5 Implementation of the Program in the Results and Application of Digital Content**

The fifth day of the training focused on the practical transformation of da'wah materials into publishable digital content. This stage served as a continuation of the previous day's scriptwriting and storyboard design, moving participants into the production phase, which involved recording audio-visual material, voice-over work, and basic editing techniques. The activity aimed to introduce the technical processes required to bring digital da'wah concepts to life, using user-friendly tools that align with participants' varying levels of digital literacy. Participants were guided in adjusting their materials to suit the content framework they had previously developed.

During the production process, participants gained hands-on experience in managing and processing raw da'wah material into creative content that was not only visually engaging but also rich in moderate and tolerant Islamic values. The session emphasized the importance of aesthetic and narrative coherence in delivering religious messages that are acceptable and effective in the digital sphere. By simulating the actual workflow from conceptualization to content finalization, the participants also learned to navigate technical aspects such as background audio selection, visual transitions, and subtitle integration ensuring accessibility for a broader audience.

To conclude the day's session, participants engaged in a publication simulation, where they showcased their digital da'wah products on mock digital platforms as a trial before public release. This final activity underscored the role of creative responsibility and ethical considerations in disseminating religious content online. The experience deepened their understanding of the end-to-end creative process, reinforcing the significance of quality, message clarity, and moderation in Muhammadiyah's approach to digital Islamic education. Through this exercise, the training not only enhanced technical skills but also strengthened the participants' role as tolerant digital da'i in the context of Society 5.0.



**Figure 6. Implementation of the Program in the Results and Application of Digital Content**

The sixth day of training focused on the final stage of the digital da'wah process namely, the finalization of digital works. This stage included the addition of aesthetic elements, subtitles, sound effects, and visual refinements to enhance the appeal, communicativeness, and educational value of the da'wah content. The implementation team conducted hands-on tutorial sessions to demonstrate the techniques for incorporating these elements using accessible software tools. Following the demonstration, participants practiced applying these techniques to their own works, based on the design and da'wah narratives they had previously developed.

This activity was also designed to reinforce the da'wah message in alignment with Muhammadiyah's principles of moderate, inclusive, and tolerant preaching. Through the editing phase, participants were encouraged to understand the importance of delivering religious messages that emphasize unity and diversity, packaged in visually engaging formats. By carefully selecting colours, background audio, and subtitle styles, the digital da'wah works became more effective in reaching wider audiences, particularly the younger generation in the hyper-digitalized context of Society 5.0.

After the finalization process, the session continued with a review and preview of all participants' digital works. This activity took the form of a mini exhibition or digital display, where each participant showcased their creations to the organizing team, fellow participants, and program partners. In addition to receiving technical and content feedback, the session also served as a platform to appreciate the creativity displayed by participants in transforming da'wah messages into inspiring digital content. This moment also marked the closing of the training program, which concluded with closing remarks, expressions of gratitude, and the presentation of souvenirs from the organizers and partners.



**Figure 7. Implementation of the Program in the Results and Application of Canva Media Digital Content**

The seventh day of the training program marked the culmination of the community engagement activities through a comprehensive review and appreciation of participants' digital works. This session was conducted as a mini digital exhibition, where each participant showcased their completed Islamic da'wah products using Canva as a creative platform. The digital content enriched with elements such as subtitles, voiceovers, and aesthetic visuals reflected the core values of Muhammadiyah's inclusive and moderate da'wah principles. This final presentation allowed both participants and community partners to observe the outcomes of the training, especially the ability to transform religious messages into attractive and engaging media suited for the Society 5.0 era.

The program continued with a structured reflection and feedback session, which aimed to evaluate the effectiveness of the training while also recognizing individual contributions. Each participant received feedback not only on the technical aspects of their digital products but also on the clarity and relevance of the messages they conveyed. This session also served as a valuable moment of learning and improvement, where participants expressed their impressions, challenges, and aspirations for future digital da'wah initiatives. Moreover, community partners provided assessments on the practicality and creativity of the digital products, particularly those related to the reuse of plastic waste for visual design elements encouraging environmental consciousness alongside religious literacy.

The event concluded with a closing ceremony that included speeches of appreciation, the giving of tokens from program partners, and a joint prayer. These gestures served to celebrate the collaborative spirit that had been fostered throughout the training. The participants, largely consisting of local community members, demonstrated increased digital competence and religious insight, reinforcing the goal of spreading tolerant and contextualized Islamic messages in the digital age. The entire program successfully highlighted the importance of empowering society with technological skills rooted in religious and cultural

values, while promoting sustainable practices through creative reuse and innovation.

## Discussion

The implementation of this community engagement program in the form of digital content design training is highly relevant to the current needs of digital literacy and religious moderation. In the Society 5.0 era, where digital technologies penetrate various aspects of life, Islamic da'wah must also adapt by utilizing accessible and creative platforms such as Canva, YouTube, podcasts, and social media (Khoiron, 2023; Nasor et al., 2022; Raihan & Munawar, 2022). This program specifically aimed to empower youth and mosque communities by enhancing their ability to produce meaningful, tolerant, and contextually appropriate Islamic messages. The approach responds to the Muhammadiyah da'wah principle of *tajdid* (renewal) in utilizing modern tools for preaching purposes.

Through a structured training process, the program integrated both theoretical knowledge and practical application. Participants consisting of high school graduates, university students, and mosque congregation members were guided in content development from ideation, scriptwriting, and design, to final production (Sulistiyono et al., 2023; Suyudi & Putra, 2022; Vishkurti, 2022). The consistent implementation of practical sessions using digital tools helped participants systematically organize da'wah messages. According to participants' testimonials and unstructured interviews, many reported that the program expanded their knowledge on how to transform Islamic values into communicative and visual content suited for digital platforms.

The most observable result of the program was the participants' increased ability to produce digital da'wah content. This was reflected in the outputs, such as short videos, infographics, and podcast drafts. Each participant showed progress in digital skills and da'wah messaging. The final exhibition of their works provided evidence of knowledge transfer and application. This aligns with the concept of andragogy, where adult learners benefit from participatory and practice-based learning (Saleh et al., 2022; Yuliasih, 2023). Participants remained consistently engaged throughout the program, indicating a high level of interest and internal motivation.

An essential aspect of the program was its focus on Muhammadiyah's vision of Islam as *rahmatan lil 'alamin*. Participants were trained not only to master technical content production, but also to internalize ethical and inclusive communication in their narratives. They were encouraged to address themes such as religious tolerance, diversity, and social responsibility. This aligns with previous studies that affirm the role of digital da'wah in strengthening religious literacy and intergroup understanding, especially among youth (Hasbiallah et al., 2024; Jamilah et al., 2023; Safei, 2021).

Several factors contributed to the successful implementation of this community engagement program. First, the support from local partners, particularly Masjid Darul Hikmah, played a vital role by providing the venue and encouraging participant involvement. Second, participants' enthusiasm and willingness to engage in both discussion and production sessions enhanced the learning atmosphere. Third, there were no external disturbances during the program period, as all permissions had been secured in advance. Lastly, logistical support such as refreshments provided by the organizers allowed the sessions to run smoothly without financial burden on the participants.

Participants expressed a high level of satisfaction, particularly due to the relevance of the content and the practical outcomes they could immediately apply. The integration of local values, digital media, and Islamic teachings resonated well with the cultural context of the community (Mulyati et al., 2023). Moreover, the collaborative nature of the training fostered a sense of collective learning and trust. As participants already knew each other prior to the program, this minimized communication barriers and enhanced peer support during the learning process. The community-based approach reflected Muhammadiyah's spirit of *ta'awun* (mutual help) in knowledge-sharing.

Feedback from both participants and partners emphasized the need for continued training to deepen digital da'wah competencies. The content produced during the program was seen as a starting point for broader outreach, particularly targeting digital-native audiences. The program demonstrated the potential of digital platforms to serve as transformative tools in religious education, community development, and youth empowerment. As Muhammadiyah continues to promote moderate Islamic values in modern society, initiatives such as this program contribute to building sustainable digital literacy and inclusive religious discourse.

## CONCLUSION

The implementation of the community engagement program entitled "Digitalization of Islamic Education Based on Muhammadiyah Da'wah: Building Tolerance and Religious Literacy in the Society 5.0 Era" has successfully demonstrated the transformative potential of integrating digital platforms with Islamic educational values to promote a more inclusive, tolerant, and literate religious discourse. Through a series of structured training sessions, including the use of platforms such as YouTube, Canva, podcasts, and social media, participants were equipped with practical skills to create and disseminate moderate Islamic content grounded in Muhammadiyah's principles. The active participation and engagement of the community served as a crucial support factor, contributing significantly to the success of the program. Moreover, the creation and presentation of digital da'wah content reflected not only the creativity of the participants but also their growing awareness of the importance of religious moderation in the digital age. This initiative also strengthened

collaboration between the academic team and local communities, fostering a shared responsibility in nurturing religious tolerance and digital literacy among broader audiences in the Society 5.0 era.

## REFERENCES

- Arimar, J., & Wirtati, I. (2024). the Influence of Phone Snubbing Behavior on Students' Social Interaction. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 7(2), 271–289. <https://doi.org/10.20414/sangkep.v7i2.11068>
- Aziz, M. S., Indrasari, M., Pamuji, E., Wulandari, E. R., & Prasnowo, M. A. (2022). Systematic Review: Use of Digital Media as a Means of Communication of Da'wah. *Jurnal Spektrum Komunikasi*, 10(2), 187-193. <https://doi.org/10.37826/spektrum.v10i2.324>
- Creswell, J. W. (2009). *Qualitative, Quantitative, and Mixed Methods Approaches. Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (6th ed., Vol. 4, Issue June). SAGE Publications.
- Hasbiallah, S. F., Rasyid, D., & Oktapiani, M. (2024). The Dynamics of Betawi Scholars and the Success of Da'Wah in the Social and Cultural Context of the 20th Century in Jakarta. *Al-Risalah*, 15(2), 909-928. <https://doi.org/10.34005/alrisalah.v15i2.4212>
- Hidayat, Y. F., & Nuri, N. (2024). Transformation of Da'Wah Methods in the Social Media Era: A Literature Review on the Digital Da'Wah Approach. *IJoIS: Indonesian Journal of Islamic Studies*, 4(2), 67-76. <https://doi.org/10.59525/ijois.v4i2.493>
- Husna, A., Rusdarti, Haryono, & Formen, A. (2023). Digital Transformation of Madrasah in the 5.0 Society Era. *International Conference on Science, Education and Technology*, 106-111. <https://proceeding.unnes.ac.id/index.php/iset>
- Indriyani, P. I. (2023). Transformation of Islamic Religious Practices in the Digital Era: Opportunities and Challenges for Contemporary Da'Wah. *Jurnal Dakwah*, 24(2), 175-192. <https://doi.org/10.14421/jd.2023.24205>
- Jalaluddin, M., Siskawati, I., Kudrotullah, A., Uyun, N., & Eletmany, M. R. (2024). Social Media Da'Wah as a Means to Deepen the Religious Understanding of Generation Z. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 4(2), 173-184. <https://doi.org/10.54150/syiar.v4i2.633>
- Jamilah, Yusuf, S. B. M., Rahmawati, E. S., & Aprilyanti, M. (2023). The Strategy of the Islamic Welfare Organization Malaysia (PERKIM) in Managing Mualaf Family Conflicts in Malaysia. *De Jure: Jurnal Hukum Dan Syar'iah*, 15(1), 115-128. <https://doi.org/10.18860/j-fsh.v15i1.17383>

- Junarti, Mardika, I. H., Alhabshi, S. M., & Amirsyah. (2023). The Muhammadiyah Waqf Organization: Prospects and Challenges. In *Contributions to Management Science: Vol. Part F1204* (pp. 511-522). [https://doi.org/10.1007/978-3-031-27860-0\\_47](https://doi.org/10.1007/978-3-031-27860-0_47)
- Kahfi, A., & Mahmudi, K. A. (2024). Transformation of Da'Wah in the Digital Era: Modern Strategies in Optimizing Technology-Based Da'Wah Management. *Jurnal Dakwah dan Komunikasi*, 9(2), 63-79.
- Karimullah, S. S., Rahman, R., Rahmah, S., & Elmurtadho, F. (2023). Reflections of Prophetic Values on Strengthening Da'Wah in the Digitalisation Era. *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 14(2), 31-51. <https://doi.org/10.32923/maw.v14i2.3279>
- Khoiron, A. (2023). Exploring the Wisdom of Da'Wah: Character Building Akhlaq Al-Karīmah Santri Pesantren Al Kahfi Bangkalan, Indonesia. *An-Nur International Journal of Islamic Thought*, 1(1), 16-27. <https://doi.org/10.62032/aijit.v1i1.19>
- Machendrawaty, N., Shodiqin, A., & Effendi, D. I. (2022). Da'Wah Education Based on Religious Moderation Training Using Digital Technology at Islamic Boarding Schools in East Bandung. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 16(1), 109-134. <https://doi.org/10.15575/idajhs.v16i1.18124>
- Mulyati, T., Moulysa, F. A., Rahman, P., Rahman, R. B., Ciptandi, F., & Wicaksono, B. (2023). The New Concept Da'Wah Islam Study Cases: Rasulullah SAW Gallery on Al-Jabbar Grand Mosque. *Jurnal Kajian Peradaban Islam*, 6(2), 104-114. <https://doi.org/10.47076/jkps.v6i2.220>
- Nasor, M., Rifai, R. N., Utama, E. P., & Sari, N. A. P. (2022). Teenagers' Perception of Da'Wah in Constructing Good Morality. *Jurnal Ilmiah Peuradeun*, 10(1), 135-148. <https://doi.org/10.26811/peuradeun.v10i1.611>
- Pratama, M. Y., & Annuha, A. N. (2024). Digital Da'Wah Transformation of Nahdlatul Ulama: Religious Moderation Strategies in the Technological Era. *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies*, 2(2), 321-338. <https://doi.org/10.63875/nahnu.v2i2.53>
- Raihan, R., & Munawar, S. (2022). Entrepreneurship Education and Its Impact on Human Resource Development for Islamic Boarding School in Indonesia. *Journal of Education and Practice*, 13(6), 46-52. <https://doi.org/10.7176/JEP/13-16-05>
- Safei, A. A. (2021). The Transmission of Islamic Messages in Local Social Space Through Artistic Approach. *Edukasi Islami: Jurnal Pendidikan*, 10(02). <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/1310>
- Saleh, S. P., Cangara, H., Sabreen, S., & AB, S. (2022). Digital Da'Wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 5(8), 2022-2043. <https://doi.org/10.47191/ijmra/v5-i8-18>

- Sanusi, M. (2024). Transforming Islamic Education in the Digital Age: Challenges and Opportunities for the Young Generation. *Attractive: Innovative Education Journal*, 6(3), 206-215.
- Sulistiyono, I. F. B., Purwasito, A., & Prameswari, N. S. (2023). Religious and Cultural Perspectives of Interiors: Gunungan Wayang Wahyu in the Catholic Church of Surakarta, Java, Indonesia. *ISVS E-Journal*, 10(4), 231-246.  
<https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85159805204&origin=inward>
- Suyudi, M., & Putra, W. H. (2022). Implementation of Islamic Education Based on Religious Moderation Through Tri Dharma Activities at Islamic Religious College. *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 189-202.  
<https://doi.org/10.35445/alishlah.v14i1.1553>
- Vishkurti, R. (2022). Islamic Boarding Schools: Among Da'Wah, Education, and Moderation Way in Islam. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 8(2), 168-179. <https://doi.org/10.54471/dakwatuna.v8i2.1737>
- Wardiman, D., & Yetri, A. (2024). Indonesian Muslim Societies in the Digital Age: Opportunities, Challenges, and Future Prospects. *Digital Muslim Review*, 2(2), 194-216. <https://doi.org/10.32678/dmr.v2i2.46>
- Yuliasih, M. (2023). Cultivating Da'Wah Management for Religious Moderation in Multicultural Areas: A Systematic Literature Review. *Bina Ummat*, 6(2), 17-30. <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.208>