
OPTIMIZING CYBER MEDIA AS AN ISLAMIC EDUCATION AND DA'WAH TOOL: A Case Study of Majelis Ulama Indonesia (MUI) DKI Jakarta

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Abstract

In the digital age, cyber media has become a strategic platform for the dissemination of information, knowledge, and religious values. This study examines the role of the Indonesian Ulema Council (MUI) of DKI Jakarta in optimizing cyber media as a tool for Islamic preaching and education. This study aims to examine the optimization of cyber media as an instrument for Islamic da'wah and education by the Indonesian Ulema Council (MUI) of DKI Jakarta. The research method employs a descriptive-analytical qualitative approach, with the research location at the MUI DKI Jakarta secretariat office and its digital ecosystem, encompassing the official website, social media accounts, and online content channels. The results indicate that the MUI of DKI Jakarta has implemented a digital transformation encompassing three main dimensions: digital infrastructure development, multi-platform content management, and human resource capacity building. The utilization of social media platforms and the official website has proven to expand the reach of da'wah and enhance access to Islamic education for urban communities. An editorial mechanism based on verification by religious scholars is implemented to ensure the accuracy of religious information. Nevertheless, this study identified several challenges, including a digital skills gap, fragmentation of religious authority, and reliance on third-party platforms. Therefore, the Jakarta MUI needs to strengthen its collaborative ecosystem and diversify the digital infrastructure of religious institutions.

Keyword: Cyber Media, Digital Da'wah, Islamic Education, MUI DKI Jakarta, Islamic Social Media

Abstrak

Pada era digital, media siber telah menjadi platform strategis dalam penyebaran informasi, pengetahuan, dan nilai-nilai keagamaan. Penelitian ini mengkaji peran Majelis Ulama Indonesia (MUI) DKI Jakarta dalam mengoptimalkan media siber sebagai sarana dakwah dan pendidikan Islam. Penelitian ini bertujuan mengkaji optimalisasi cyber media sebagai instrumen dakwah dan pendidikan Islam oleh Majelis Ulama Indonesia (MUI) DKI Jakarta. Metode dalam penelitian ini menggunakan pendekatan kualitatif deskriptif-analitis dengan lokasi penelitian di kantor sekretariat MUI DKI Jakarta beserta ekosistem digitalnya, mencakup situs web resmi, akun media sosial, dan kanal konten online. Hasil penelitian menunjukkan bahwa MUI DKI Jakarta telah menjalankan transformasi digital yang mencakup tiga dimensi utama: pengembangan infrastruktur digital, pengelolaan konten multi-platform, dan peningkatan kapasitas sumber daya manusia. Pemanfaatan platform sosial media dan situs web resmi terbukti memperluas jangkauan dakwah serta meningkatkan aksesibilitas pendidikan Islam bagi masyarakat urban. Mekanisme editorial berbasis verifikasi ulama diterapkan guna menjaga akurasi informasi keagamaan. Meskipun demikian, penelitian ini mengidentifikasi sejumlah tantangan, meliputi kesenjangan kompetensi digital, fragmentasi otoritas keagamaan, serta ketergantungan pada platform pihak ketiga. Oleh karenanya, MUI DKI Jakarta perlu penguatan ekosistem kolaborasi dan diversifikasi infrastruktur digital lembaga keagamaan dalam menghadapi dinamika era digital.

Kata Kunci: Cyber Media, Dakwah Digital, Pendidikan Islam, MUI DKI Jakarta, Media Sosial Islam

Introduction

The rapid and massive development of information and communication technology over the past decade has brought about fundamental changes in various aspects of human life, including religious

practice and the dissemination of Islamic values (Najmi & Ismail, 2025). This phenomenon is inseparable from the widespread penetration of the internet, which now reaches virtually all segments of society from urban to rural areas, from the educated to the general public. Indonesia, as the country with the largest Muslim population in the world, has not been immune to the wave of digital transformation that is reshaping the ways in which Muslims interact with religious teachings, access religious information, and propagate the messages of da'wah.

In this context, cyber media or digital media has emerged as a new vehicle that simultaneously offers opportunities and challenges for the advancement of Islamic da'wah and education. Cyber media encompasses a wide range of digital platforms, from social media such as Instagram, YouTube, Facebook, and TikTok, to official websites of religious institutions, Islamic podcasts, mobile-based religious education applications, and streaming channels for sermons and scholarly discussions. The strength of cyber media lies in its capacity to transcend geographical boundaries, its speed of information dissemination, and its ability to deliver content that can be consumed at any time and from any place. These characteristics render cyber media an exceptionally potent instrument for religious institutions seeking to broaden the impact of da'wah and Islamic education (Estuningtyas et al., 2023).

The Indonesian Ulema Council (MUI) of DKI Jakarta, as one of the highest religious authority bodies in the capital, bears a significant responsibility to ensure that Muslims receive religious guidance that is valid, accurate, and readily accessible. Amid the overwhelming flow of religious information circulating in cyberspace much of which contains doctrinal errors, misinterpretations, or content that may sow division among the Muslim community MUI DKI Jakarta is called not merely to maintain a passive presence in the digital sphere, but to serve actively as a producer of credible, well-managed, and broadly impactful religious content (Ridho, 2019).

Several prior studies have provided preliminary insights into the use of digital media by Islamic organizations in Indonesia. Maulana found that the use of social media by Islamic organizations has increased significantly, yet remains constrained by a shortage of digitally competent management personnel (Maulana, 2021). Hasan examined the use of social media as a medium for Islamic da'wah among Generation Z and concluded that young people are more receptive to religious content that is packaged visually, concisely, and relevantly in relation to their everyday lives underscoring the importance of adapting the format of da'wah content to the characteristics of today's digital audience (Hasan, 2022).

Raharjo, in turn, studied the digital transformation of religious institutions and its implications for Islamic education, finding that institutions that successfully transitioned to the digital domain generally possessed a solid content management team, strong institutional support, and internal policies governing the quality and accuracy of disseminated religious information (Ismail et al., 2025; Raharjo, 2023).

From these prior studies, a notable research gap remains specifically, how a religious authority institution of MUI DKI Jakarta's stature concretely optimizes cyber media in the context of da'wah and Islamic education, including the strategies it employs, the challenges it encounters, and the solutions it develops. This study aims to fill that gap by examining in depth the practices of managing and utilizing cyber media by MUI DKI Jakarta. Specifically, this research seeks to identify and analyze the forms of cyber media utilization employed by MUI DKI Jakarta as a means of da'wah and Islamic education, examine the digital content management strategies applied to maintain the quality, accuracy, and reach of religious messaging and identify the obstacles and formulate strategic recommendations for enhancing the effectiveness of MUI DKI Jakarta's digital da'wah. Beyond its practical contributions, this study is also expected to provide theoretical value by enriching scholarship in the fields of digital da'wah communication and technology-based Islamic education.

Research Methodology

This study employs a qualitative approach with a descriptive-analytical research design, aimed at

examining in depth the phenomenon of cyber media utilization by MUI DKI Jakarta in the context of da'wah and Islamic education. Data sources consist of primary data obtained through in-depth interviews with administrators and members of the MUI DKI Jakarta digital media team, as well as secondary data in the form of documentation of digital content, activity reports, and relevant literature reviews (Najmi & Fattah, 2025). Data collection was carried out using three primary methods: semi-structured interviews, digital observation of the platforms managed by MUI DKI Jakarta, and document analysis. Data analysis was conducted using Miles and Huberman's interactive analysis model, which encompasses the processes of data reduction, data presentation, and systematic conclusion drawing (Wardi et al., 2024).

The research site is the secretariat office of MUI DKI Jakarta along with its managed digital ecosystem, which includes the official website, social media accounts, and online content channels. MUI DKI Jakarta was selected as the research locus on the grounds that this institution represents one of the primary nodes of religious authority that actively utilizes digital platforms as a medium for da'wah and Islamic education. Data validity was ensured through source triangulation and method triangulation, so that the findings can be scientifically justified.

Results and Discussion

Digital Transformation in MUI DKI Jakarta's Da'wah and Islamic Education Practices

The digital transformation undergone by MUI DKI Jakarta represents an institutional response to the increasingly digitalized communication landscape of contemporary society. From a theoretical perspective, Castells argues that in the network age, communicative power is no longer concentrated in any single entity, but is distributed across an interconnected and participatory media ecosystem. This theoretical implication is highly relevant for a religious institution such as MUI DKI Jakarta, which must adapt to the logic of the network in order for its da'wah messages to reach a wider and more diverse audience (Sukhimok, 2017).

Field findings indicate that MUI DKI Jakarta has undertaken a series of digital transformation steps spanning several dimensions. First, at the infrastructural dimension, MUI DKI Jakarta maintains an official website that is periodically updated with a range of religious content, from fatwas and activity news to worship guidance and thematic articles on contemporary Islamic issues. This website functions as the primary information hub providing verified religious references accessible to all segments of society.

Second, at the social media dimension, MUI DKI Jakarta actively manages various platforms including Instagram, Facebook, YouTube, and Twitter/X. Each platform is utilized in accordance with the characteristics of its respective audience. Instagram, for instance, is optimized for visual content such as fatwa infographics, wisdom quotes, and event announcements. YouTube serves as a broadcast channel for sermons, religious seminars, and scholarly discussions accessible to the general public without temporal constraints (Sayyi, Asmuki, et al., 2025; Wardi et al., 2024). Facebook is used as a two-way communication medium with a more digitally mature Muslim community.

Habermas's theory of communicative action emphasizes the importance of communication oriented toward understanding and mutual agreement as the foundation for a healthy public sphere. In the context of digital da'wah, this principle demands that content produced by MUI DKI Jakarta be not merely informative, but also dialogic, respectful of diverse perspectives, and capable of opening a constructive space for religious discourse among digital users. (O'Mahony, 2021)

In terms of content, MUI DKI Jakarta has developed a variety of formats tailored to the media consumption preferences of today's digital audiences. Short videos with a duration of one to three minutes are produced to address everyday fiqh questions directly and in an easily digestible manner. This format has proven effective in reaching Generation Z and millennials, who tend to be more responsive to content that is concise, visual, and relevant to daily life. Meanwhile, long-form content in

the form of in-depth studies and religious webinars is provided for audience segments seeking a more comprehensive understanding of particular religious matters.

This digital transformation also encompasses the development of human resource capacity within MUI DKI Jakarta. Several digital literacy and content management training programs have been organized to enhance the competencies of administrators and staff in creating, managing, and disseminating quality digital da'wah content. Investment in human resource development constitutes a crucial component determining the sustainability and effectiveness of the institution's digital transformation as Raharjo affirmed, successful digital transformation is determined not merely by the availability of technology, but primarily by the readiness and competencies of the human resources that operate it (Nofi & Fithriyah, 2025; Raharjo, 2023).

Overall, MUI DKI Jakarta's digital transformation demonstrates a positive developmental trajectory, even as it continues to evolve. The institution has successfully moved beyond a superficial phase of technology adoption toward a more strategic stage of integration, in which digital platforms are no longer treated merely as publication media, but as an active, responsive, and continuously evolving da'wah communication ecosystem that dynamically responds to the changing needs of the digital society.

The challenges faced by MUI DKI Jakarta extend beyond expanding digital reach and encompass the quality of information curation and scholarly authority amid increasingly complex disinformation. The open digital environment allows diverse religious interpretations to circulate, not all of which rest on methodologically sound foundations. In this situation, MUI DKI Jakarta is called upon to reinforce the functions of scholarly verification and authentication by presenting content that is not only timely and engaging but also accurate and academically accountable. Furthermore, strengthening institutional identity in the digital space becomes an important aspect so that the public can readily distinguish credible religious sources from unreliable ones. Accordingly, a digital communication strategy must be oriented not only toward content production, but also toward the sustained building of public trust among users (Ismail, 2025).

On the other hand, the opportunities for advancing MUI DKI Jakarta's digital transformation remain wide open, particularly through the utilization of data-based technology and artificial intelligence to enhance the effectiveness of da'wah. Audience data analytics, for example, can be leveraged to understand the needs, preferences, and interaction patterns of the public with religious content, thereby enabling the formulation of more targeted communication strategies. Integrating various digital platforms into a cohesive, interconnected ecosystem can also strengthen message consistency and simultaneously amplify the impact of da'wah. With an adaptive and innovative approach, digital transformation has the potential to become not merely a supportive tool, but the primary foundation for building a contemporary model of da'wah that is relevant, inclusive, and sustainable amid ongoing social change.

Content Management Strategies and Challenges of Digital Religious Information Credibility

One of the most critical dimensions in the utilization of cyber media for da'wah and Islamic education is content management, encompassing the production, curation, verification, and distribution of religious information. Aziz asserts that the effectiveness of da'wah in the modern context depends greatly on the ability of da'i and da'wah institutions to understand the characteristics of the communication medium employed, including the logic of social media algorithms, audience preferences, and the ever-shifting dynamics of digital trends (Aziz, 2024; Sahrowi et al., 2025).

Research findings reveal that MUI DKI Jakarta applies a fairly rigorous editorial mechanism in the digital content production process. All content intended for publication particularly that relating to fatwas, Islamic law, and worship guidance is required to undergo review by qualified religious scholars before being disseminated to the public. This mechanism is designed to ensure that the religious

information consumed by society has been scholastically filtered and can be religiously accounted for. It represents a direct response to the proliferation of erroneous religious information in the digital sphere.

In terms of the digital literacy of Muslims, one of the greatest challenges in the digital religious information ecosystem is the relatively low capacity of Muslim audiences to verify the authenticity of religious content. Audiences tend to be more trusting of content that is attractively packaged and disseminated by accounts with large followings, even if the substantive content may not be scholastically accurate (Fithriyah, 2023; Wahyudi, 2022).

In addressing this challenge, MUI DKI Jakarta has developed several counter-strategies. The first is a counter-narrative strategy, in which the institution actively produces content that corrects misunderstandings or erroneous religious information circulating widely in digital spaces. The second is a strategy of religious digital literacy education, through which MUI DKI Jakarta via its various digital channels not only delivers da'wah content, but also educates the public on how to verify religious information, identify credible sources, and adopt a critical stance toward content of unclear origin.

Basit and Sayyi et al., argues that effective da'wah in the modern era must be capable of responding to the actual needs of society with solutions grounded in authentic Islamic values. In the digital context, this means that da'wah institutions must be able to respond swiftly to religious issues that are trending, provide clear perspectives grounded in authoritative Islamic scholarship, and package such responses in formats readily accessible to the broader public (Basit, 2019; Sayyi, Asmuki, et al., 2025).

However, this study also found that MUI DKI Jakarta faces considerable internal challenges in digital content management. The scarcity of human resources who possess a combination of competencies in Islamic scholarship and digital proficiency constitutes the primary obstacle. Not all of MUI DKI Jakarta's religious scholars and subject-matter experts are comfortable with or accustomed to the digital media ecosystem, resulting in content production that often relies on a relatively small team that must nonetheless meet high expectations for consistency and frequency of publication.

Fahrurrozi highlights that in the post-truth era, religious institutions that do not maintain an active and consistent digital presence risk losing their relevance in the eyes of society particularly among younger generations who obtain virtually all of their information through digital platforms. It is therefore imperative that MUI DKI Jakarta's efforts to sustain a consistent digital presence, despite its inherent limitations, be recognized as a strategic step worthy of continued support and development (Fahrurrozi, 2021; Sayyi, Muslimin, et al., 2025).

Collaboration strategy also forms an important part of MUI DKI Jakarta's approach to digital content management. Partnerships with various parties including Islamic educational institutions, Muslim content creator communities, and online Islamic media enable MUI DKI Jakarta to expand the reach of its da'wah content without bearing the full burden of production independently. This collaborative model reflects an understanding that a healthy digital da'wah ecosystem is one that is networked rather than hierarchical and centralized.

From a researcher's perspective, the success of MUI DKI Jakarta's content management strategy is fundamentally determined by its ability to build public trust in the religious content it produces. In a digital era in which information is abundant yet trust is increasingly scarce, a religious institution that can position itself as an accurate, transparent, and accountable source of information will possess an invaluable form of digital social capital one that will ultimately determine MUI DKI Jakarta's relevance and influence in shaping religious discourse in the digital public sphere.

Additionally, the aspect of sustainability in digital content management is a strategically important factor that MUI DKI Jakarta must address. Consistent, high-quality content production depends not only on individual capacity, but also requires a well-structured institutional system including long-term editorial planning, standardization of operational procedures, and performance evaluation based on measurable indicators. Without an established system, the risks of message

inconsistency, declining content quality, and production team burnout (Ismail, 2017) will grow substantially. Therefore, the institutionalization of digital content management practices becomes an essential step to ensure that da'wah activities in cyberspace are not temporary in nature, but rather sustained and adaptive to change. Equally important is the development of a more participatory approach to content management one that engages the audience as part of the ecosystem of religious meaning-making, thereby transforming digital content management from a one-directional process into a dynamic, inclusive, and responsive communicative practice.

Implications of Cyber Media for Islamic Education and the Development of Digital Religious Literacy

The third dimension examined in this discussion concerns the broader implications of MUI DKI Jakarta's use of cyber media for the quality of Islamic education and the level of religious literacy within society. From a theoretical perspective, Saputra asserts that the optimization of digital platforms by Islamic organizations holds significant potential for improving public access to quality religious education, particularly amid the time and geographical constraints faced by the majority of urban communities (Saputra, 2022).

Research findings indicate that MUI DKI Jakarta's digital presence has generated measurable positive impacts on the accessibility of Islamic education for the communities of Jakarta and its surroundings. Educational content comprising explanations of Islamic law, worship guidance, Quranic exegesis, and discussions of contemporary religious issues published across MUI DKI Jakarta's various digital platforms has successfully reached segments of society that previously had limited access to formal religious education. Housewives, young professionals, informal workers, and various social groups who are unable to attend religious study sessions in person, due to time or distance constraints, can now access quality Islamic educational content at any time and from any location through their digital devices.

Arifin, in his study of the psychology of da'wah, argues that the effectiveness of a da'wah message is determined not only by the substance of its content, but also by the extent to which the message is capable of moving the audience toward attitudinal and behavioral changes more in accordance with Islamic values. In the digital media context, this means that effective da'wah content must be capable of creating emotional and intellectual resonance in the audience, motivating them to actively seek knowledge, and encouraging the internalization of Islamic values into everyday life (Arifin, 2020; Sa'edi et al., 2025).

One of the innovations developed by MUI DKI Jakarta in the context of digital Islamic education is the interactive online study program. This program enables participants not merely to be passive consumers of religious content, but also to pose questions directly to scholar-speakers, engage in discussion with fellow participants, and receive feedback on their understanding of particular religious matters. This learning model reflects the principles of dialogic and participatory education, which are consistent with the demands of contemporary Islamic education.

Young Muslims who actively consume digital da'wah content from credible sources demonstrate higher levels of religious literacy, particularly in their capacity to think critically about unverified religious information, understand the historical context of Islamic legal rulings, and integrate Islamic values into their digital lives (Maulana, 2021; Rahmawati & Fithriyah, 2026).

Nevertheless, the researchers also identified several risks that must be anticipated in the utilization of cyber media for Islamic education. First, there is the risk of fragmentation of religious authority, whereby the ease of producing and disseminating digital content enables anyone to present themselves as a 'digital ustaz' without possessing adequate scholarly qualifications. This phenomenon has the potential to undermine the traditional hierarchy of Islamic scholarship and to create confusion among the lay public, who struggle to distinguish between authoritative and non-authoritative religious content.

Second, there is the risk of superficial religious understanding resulting from the consumption of bite-sized and instant digital content. Religious content packaged in very brief formats is indeed effective in reaching broad audiences, yet it risks producing religious understanding that is surface-level and lacking in contextual depth. Comprehensive Islamic education requires scholarly depth that is difficult to achieve through the episodic and fragmented consumption of digital content (Fithriyah et al., 2025; Wardi et al., 2023).

Third, there is the risk of excessive dependence on platforms owned by foreign technology corporations, which may at any time alter their policies, modify their algorithms, or even suspend religious accounts based on content moderation policies that are not always consistent with Islamic perspectives. This dependency represents a strategic vulnerability that must be anticipated through platform diversification and the development of a more autonomous digital infrastructure.

From the researchers' perspective, the most significant implication of MUI DKI Jakarta's use of cyber media in the context of Islamic education is the creation of a more democratic and inclusive religious learning ecosystem. Cyber media has dismantled the monopoly on access to Islamic education that has historically been concentrated in formal institutions such as pesantren and madrasah. With quality Islamic educational content now accessible in digital spaces, every individual has a more equal opportunity to access religious knowledge from trustworthy sources. MUI DKI Jakarta's responsibility is to ensure that this democratization of access is accompanied by uncompromised quality standards, so that the expansion of access does not come at the expense of the depth and accuracy of Islamic educational content itself.

The central role of MUI in containing radical narratives that frequently exploit the digital space as a field for the propagation of extremist ideology is equally vital. In this context, MUI DKI Jakarta's presence in the digital sphere is not merely a matter of education and da'wah, but also constitutes an ideological bulwark that preserves moderation and balance in Islamic discourse in Indonesia (Amin, 2021). Furthermore, the utilization of cyber media by MUI DKI Jakarta also carries implications for the transformation of pedagogical methods in Islamic education itself from teacher-centered approaches toward hybrid models that integrate direct interaction with digital technology demanding adjustments in the design of learning materials, delivery methods, and evaluation strategies to ensure their continued effectiveness in digital contexts.

Conclusion

This study demonstrates that MUI DKI Jakarta has made significant strides in optimizing cyber media as a means of da'wah and Islamic education, as evidenced by a digital transformation encompassing three primary dimensions: digital infrastructure development, content management, and human resource capacity building. The utilization of various digital platforms has successfully expanded the reach of da'wah, enhanced the accessibility of Islamic education, and established an authoritative institutional presence in the digital public sphere. Nevertheless, a number of challenges remain to be addressed, including the digital competency gap, fragmentation of religious authority, and dependency on third-party platforms.

To ensure the sustainability and enhanced effectiveness of digital da'wah, MUI DKI Jakarta must strengthen its content management strategy grounded in authoritative Islamic scholarly standards, build a broader collaborative ecosystem with various stakeholders, and continue to invest resources in developing the digital competencies of its human resources. Through these strategic measures, cyber media can transform from a mere information medium into a meaningful and sustainable instrument of religious transformation for Indonesian Muslims in the digital era.

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