

Empowering Muslim Women through Digital Da'wah: A Case Study of Hijabers Community Medan

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Received: 04/10/2024	Revised: 30/11/2024	Accepted: 31/12/2024
Abstract	This study investigates the strategies and effectiveness of digital da'wah implemented by the Hijabers Community Medan, emphasizing women's empowerment through new media. Recognizing the urgency of understanding innovative religious communication methods in the digital age, particularly those targeting Muslim women, this research adopts a qualitative case study approach. Employing purposive sampling, eight key informants including community leaders, da'wah experts, and media specialists were selected to provide diverse perspectives. Primary data were gathered through semi-structured in-depth interviews, participatory observations conducted over six months, and content analysis focusing explicitly on the community's Instagram posts from the past year. Data validity was ensured through methodological triangulation, an audit trail documenting the research process, and rich, contextual descriptions. The analytical framework integrated Henry Jenkins' new media theory, Paulo Freire's empowerment theory, and Everett Rogers' diffusion of innovation theory to explore the dynamics of digital participation, empowerment, and innovation adoption within religious communities. Data analysis followed the Miles, Huberman, and Saldana model, employing NVivo software for systematic coding and thematic categorization. Findings reveal that the Hijabers Community Medan employs diverse digital strategies such as persuasive storytelling, visually engaging microblogs, and structured messaging via social platforms, fostering active community participation and enhancing women's religious identity. Despite these successes, challenges emerged including internal communication conflicts, inconsistent member engagement, and external misconceptions regarding their ideological stance. Critically, this study identifies the need for deeper empirical evaluation of digital strategies' impact. The Inclusive Digital Da'wah Model of Hijabers Medan (DID-HM) proposed from these findings requires further validation through extended quantitative and comparative research to ascertain its broader applicability and effectiveness.	
Keywords	Da'wah Strategy; New Media; Hijabers Community; Medan City; Social Media	
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1. INTRODUCTION

Indonesia is indeed the fourth most populous country in the world, with a population of 278.7 million, approximately 185.3 million individuals are active internet users, and 139 million of them have



social media accounts. According to a We Are Social report in January 2024, about 75% of the total internet users in Indonesia are active on various social media platforms, with a user gender composition of 46.5% female and 53.5% male. The use of social media in Indonesia is predominantly for maintaining relationships with family and friends (57.1%) and filling leisure time, with 58.9% of users following accounts related to entertainment such as music and memes (Rainer, 2024). Meanwhile, data from the Ministry of Religious Affairs shows a high interest in religious content on social media, with a high index of searches and dissemination of information about the existence and attributes of God. This indicates a shift in how society obtains religious information, now relying more on online sources than traditional religious authorities, reflecting a preference for more personal and diverse interpretations (Zulfikar, 2019).

Hijabers Community Medan (HCMedan) is part of the broader Hijabers Community network, which focuses on strengthening Muslim women's identity through digital da'wah and an Islamic lifestyle. Established in Medan, this community emerged in response to the growing awareness among Muslim women about practicing Islam more comprehensively, particularly in terms of wearing *syar'i* attire and integrating Islamic values into daily life. With an organizational structure comprising a core management team and active members, HCMedan conducts various educational activities, including Islamic studies, seminars, and self-development training, all of which are disseminated through social media platforms such as Instagram, YouTube, and Facebook. Its significance within Indonesia's socio-religious landscape lies in its ability to adapt da'wah to new media, engage digitally active young Muslim generations, and create a space for Muslim women to affirm their Islamic identity amid modernity and globalization.

The increasingly prevalent phenomenon of religious migration among the young generation of Indonesia reflects a significant shift in religious identity (Hudaa et al., 2023; Utami et al., 2021; Zahara et al., 2020). This trend not only impacts individual worship patterns but also forms new communities that incorporate da'wah as part of their lifestyle. In this context, the Hijabers Community Medan serves as a space that supports Muslim women in navigating social changes while maintaining Islamic values. With a more inclusive and adaptive approach, this community provides an alternative for Muslim women to remain relevant in the digital era without losing the essence of their Islamic identity (Aziz et al., 2022; Sikumbang et al., 2024).

Digital da'wah has become an increasingly prevalent phenomenon in the modern era, as the use of technology and social media expands across various aspects of life. The transformation of da'wah from conventional methods to digital-based approaches offers significant opportunities for spreading Islamic messages more broadly and effectively (Aslan & Shiong Pong, 2023; Masri et al., 2022). Social media platforms like Instagram, YouTube, and Facebook enable da'wah to reach a more diverse

audience, unrestricted by distance and time. This change not only alters how messages are delivered but also how the faithful respond and interact with da'wah in a more flexible and inclusive manner (Briandana et al., 2020; Efendi et al., 2023; Hamzah et al., 2023).

In the context of digital da'wah, the empowerment of women is an increasingly observed aspect. Muslim women are now more active in spreading Islamic values through various digital platforms, whether in the form of online studies, interactive discussions, or educational content production. With easier access to information and technology, women are not only the subjects of da'wah but also play a role as educators and awareness builders within their communities (Oktavia & Abdullah, 2023; Uyuni et al., 2023). This shows that digital da'wah can be a tool for social transformation that contributes to strengthening women's roles in the public sphere and in Islam (Suheri & Nurrahmawati, 2022).

The increase in women's participation in digital da'wah is accompanied by the development of various communication strategies that adapt to the dynamics of new media. Methods such as the use of infographics, short videos, and microblogging are adapted to attract the attention of a younger generation with fast and instant information consumption patterns. These strategies ensure that Islamic messages are well received and create more dynamic and dialogic interaction spaces between the preacher and the audience. With a more persuasive and communicative approach, da'wah is no longer a one-way affair but becomes a more inclusive and participatory process (Hopizal & Fahrurrazi, 2020; Ulumuddin et al., 2022).

Beyond digital strategies, the success of da'wah also depends on how far religious awareness can be enhanced in everyday life. Education in digital da'wah serves to build a deeper understanding of Islamic teachings, not just as spiritual demands but as part of social identity (Machendrawaty et al., 2022; Widoyo et al., 2023). Through discussions, seminars, and online workshops, Muslims can delve deeper into Islamic aspects relevant to the challenges of the modern era. This educational approach helps strengthen faith while preparing the faithful to face various social dynamics with better understanding (Hanafiah et al., 2022; Jalaluddin, 2022).

On the other hand, the use of new media in da'wah also faces challenges that cannot be ignored. Information circulating in the digital world is often unverified, leading to the risk of spreading misinformation or even narratives that contradict Islamic principles (Handaru, 2021). In addition, competition with various entertainment contents that dominate social media presents another obstacle that needs to be overcome. Therefore, digital preachers need adaptive and innovative strategies to ensure that da'wah messages remain relevant and appealing to an increasingly selective audience in content consumption (Adeni et al., 2022; Mazaya, 2022).

The success of digital da'wah not only depends on the effectiveness of communication strategies but also on the community's ability to build a supportive ecosystem. Collaboration among various

parties, such as Islamic organizations, academics, and Muslim influencers, is an essential step in expanding the scope of da'wah and ensuring that the messages conveyed have high validity. By building a solid network, digital da'wah can become more sustainable and offer broader benefits to society (Ningrum & Astutik, 2023).

In a broader perspective, digital da'wah reflects how Islam can adapt to the times without losing the essence of its teachings. The role of women in digital da'wah is strengthening as part of a more inclusive social change. Therefore, a strategic approach, based on education and maintaining moderate and open Islamic values, is key to ensuring that digital da'wah is not only effective in spreading Islamic teachings but also contributes to building a society more aware of religious values in everyday life (Kholili, 2023; Ridho et al., 2022).

Challenges in digital da'wah remain, especially in maintaining the authenticity of da'wah messages amidst the rapid flow of information on social media. In an era where viral content is often prioritized over substance, communities like the Hijabers Community Medan must ensure that the da'wah they spread remains relevant to Islamic principles. Therefore, it is crucial for digital da'wah communities to continue innovating without losing the essence of the religious teachings they carry (Ar-Ridho et al., 2023).

Besides content challenges, member engagement in the digital community is also a primary concern. Not all followers on social media actively participate in activities held. This phenomenon indicates that while social media is effective in spreading information, additional strategies are still needed to ensure deeper community member engagement. Hijabers Community Medan responds to this by hosting offline activities that complement their digital interactions.

The urgency of this research arises from the essential need to explore and understand the da'wah strategies employed by the Hijabers Community Medan, utilizing new media to engage effectively with the digital-savvy youth. This study aims to delve into innovative and non-traditional forms of da'wah that have emerged within this community, assessing their effectiveness and identifying the challenges faced in employing these digital methods. By investigating the types of digital da'wah strategies implemented, their impact on community engagement, and the obstacles in utilizing new media for religious communication, this research will provide insights that are crucial for developing more effective da'wah techniques in the digital era. The methodological approach includes qualitative analysis through in-depth interviews and content review of the community's digital outputs, enabling a comprehensive understanding of how digital da'wah operates within this dynamic religious landscape.

In this study, the integration of new media theory, empowerment theory, and diffusion of innovation theory by Everett Rogers forms a comprehensive theoretical framework for analyzing how

digital platforms contribute to the empowerment and identity strengthening of Muslim women communities like the Hijabers Community Medan (Rogers et al., 2019). New media theory underscores the vital role of social media in facilitating interaction and collaboration among members, enabling them to share knowledge, experiences, and support each other's personal and communal growth (Jenkins, 2004). Empowerment theory further elaborates how access to digital information resources enhances members' awareness and knowledge about Islam, fostering the confidence to express their religious identity more profoundly in daily life (Freire, 2021). Complementing these, diffusion of innovation theory provides a structured lens to examine the adoption process of digital da'wah practices within the community, detailing the stages from initial knowledge to full-scale implementation and confirmation. This theory also highlights the influence of social networks and opinion leaders in accelerating the acceptance and integration of new digital practices, thereby supporting the community's efforts in strengthening their social networks and enhancing their societal influence. Collectively, these theories elucidate the dynamic interplay between technology and religious practice, showcasing how digital tools effectively empower the Hijabers community in Medan and foster significant shifts in their religious and social identities.

This research meticulously reviews existing literature on digital da'wah, particularly focusing on Muslim women's communities, to identify prevailing themes and articulate specific research gaps. Studies such as Fauzana (2022) on digital writing in the Revowriter community and Irawan and Radiamoda (2023) on prophetic communication highlight innovative communication strategies and their resonance with younger Muslims. However, these studies predominantly focus on short-term engagement metrics, with less attention given to the long-term behavioral and religious understanding changes, especially among women. Further, while Octaviani (2022) illustrates the transition of physical community spaces to digital platforms, and Sakhinah and Arbi (2019) explore persuasive communication's effectiveness, there is a noticeable gap in understanding how these strategies impact Muslim women's empowerment and participation over time. This literature review, organized thematically around communication strategies, community space transformation, and persuasive techniques, reveals that although significant strides have been made in digital da'wah research, a detailed exploration into the sustained impact of these strategies on Muslim women's religious engagement and the broader social implications remains insufficiently addressed. This study seeks to fill these gaps by examining the enduring influence of digital da'wah on women's religious life and social empowerment within the Hijabers Community Medan.

2. METHODS

This study employs a qualitative method to delve deeper into the da'wah strategies of the

Hijabers Community Medan through new media. This method was chosen because it allows for the exploration of meaning and a deep understanding of the phenomenon under study. A case study approach is adopted as the research design, focusing analysis on the Hijabers Community as the unit of analysis to reveal the internal dynamics and strategies used in their da'wah (Creswell & Creswell, 2022).

Primary data sources in this study include content from the Hijabers Community Medan's social media, in-depth interviews with community members, and participatory observation in the da'wah activities they conduct. Meanwhile, secondary data is obtained from scientific articles, books, relevant reports, and content published by the community on various social media platforms.

This study employs purposive sampling to select eight key informants from the Hijabers Community Medan, focusing on those who play pivotal roles in the community's digital da'wah activities. These informants were chosen to provide diverse insights into the community's use of digital platforms for religious outreach, ensuring a comprehensive understanding of their strategies and impacts. Data collection techniques involve in-depth interviews to gather firsthand information from these active members. Both participatory and non-participatory observations are also used to gain deep insights into interactions and da'wah activities both directly and online. Additionally, social media analysis is utilized to understand how the Hijabers Community Medan uses digital platforms in their da'wah strategy, specifically focusing on their Instagram account. Additional documentation such as articles and blog posts are also collected as part of secondary data to enrich the research findings.

Participatory observations were conducted over six months, focusing on significant da'wah events and daily activities within the community to capture the dynamics of their engagement strategies. Social media analysis specifically concentrated on the community's Instagram account, @hijaberscommunitymedan, analyzing posts from the past year to discern patterns and themes in their digital da'wah efforts. A detailed coding scheme, developed collaboratively by the research team, was used to ensure consistent and reliable data interpretation, with triangulation methods integrating data from interviews, social media analysis, and observations to enhance the validity of the findings. An audit trail was meticulously kept, along with detailed descriptions of the research process, to provide clarity and allow for replication of the study.

The data analysis technique in this study follows the method developed by Miles, Huberman, and Saldana, which encompasses data collection, data condensation, data display, and conclusion drawing, employing NVivo software to effectively manage and analyze the data. NVivo aids in data coding, facilitates triangulation, and visually presents data to clarify the analysis (B.Miles et al., 2014). Data validity is ensured through triangulation checking informant responses with empirical data from other sources and maintaining an audit trail for detailed documentation of the research process,

alongside providing rich descriptions for a deep understanding of the context and research process (Flick, 2020).

Table 1. Research Informants

No	Name	Position	Description
1	F	Vice President of Hijabers Community Medan	Primary Informant
2	LH	Manager of Hijabers Community Medan	Primary Informant
3	NHSS	Manager of Hijabers Community Medan	Primary Informant
4	ND	President of Hijabers Community Medan	Primary Informant
5	DIS	Da'wah Observer and Practitioner	Triangulating Informant
6	FR	New Media Expert	Triangulating Informant
7	S	Member of LDK al-Izzah Organization at UINSU	Triangulating Informant
8	YM	Da'wah Practitioner and Islamic Study Organizer	Triangulating Informant

Source: Initial Analysis and Observations by the Researcher (2025)

3. FINDINGS AND DISCUSSION

4.1. Women's Empowerment Through Da'wah Communities in Medan City

The sustainable community development in Medan City is inseparable from the active role of various social groups, including the significant role of religious communities like the Hijabers Community Medan in supporting women's empowerment (Lwamba et al., 2022). This community functions as a platform for women to develop their personal and social capacities through activities based on da'wah and Islamic education. By adopting an inclusive and educational da'wah approach, the Hijabers Community Medan opens opportunities for women to not only deepen their religious understanding but also to actualize themselves in various aspects of social life.

Through these initiatives, the Hijabers Community Medan has made significant contributions to creating a supportive public space for Muslim women in Medan. These initiatives support not only spiritual growth but also economic and social empowerment, creating a sustainable da'wah model that is relevant to the needs of women in the modern era. Below is a tabulation of some of the main initiatives that have been implemented by the community to support women's empowerment:

Table 2. Implementation of Women's Empowerment Activities by Hijabers Community Medan

Aspect of Activity	Description of Activity	Main Purpose	Specific Benefits
Seminars and Workshops	A series of educational activities that include sessions on Islamic teachings and the development of social and economic skills. This includes entrepreneurship training, small business management, and personal development.	To enhance religious understanding and skills that aid economic independence.	Provides members with knowledge and practical tools to improve their economic prospects and inspire financial independence.
Social Activities	Activities that integrate community members in humanitarian projects, such as fundraising, social work, and mentorship programs for new members.	To develop communal solidarity and increase member involvement in social issues.	Fosters a sense of social responsibility, strengthens community bonds, and teaches the importance of contributing to society.
Use of Social Media	An active strategy in using digital platforms like Instagram, Facebook, and YouTube to disseminate religious information, hold interactive discussions, and publish community activities.	To reach a broader audience, expand the impact of da'wah, and enhance participation.	Facilitates access to religious resources, increases awareness of important issues, and inspires active participation from home.
Collaboration with Other Sectors	The community collaborates with educational institutions, religious organizations, and local governments to expand the social	To strengthen support networks and enhance the effectiveness of	Opens more opportunities for members to engage in projects that have a

	impact of its activities. This includes cooperation in training, educational campaigns, and joint initiatives that support women's empowerment.	da'wah and social programs.	greater social and religious impact.
Strengthening Religious Identity	Through adaptive da'wah activities, the community emphasizes the development of a strong religious identity among its members, including through religious training and discussions about the application of Islamic values in daily life.	To support members in understanding and applying Islamic teachings more deeply and personally.	Strengthens members' religious identity, giving them the tools to practice their faith with greater confidence and understanding in their lives.

Source: Interview and Observation Results by the Author (2025)

The table above illustrates the various aspects of activities carried out by the Hijabers Community Medan in empowering women through da'wah approaches. These activities are strategically structured to achieve goals that are not limited to spiritual development but also include the enhancement of economic, social, and individual independence skills. The seminars and workshops held target the enhancement of religious knowledge alongside the development of practical skills such as entrepreneurship, which are essential for building economic independence. This reflects a holistic approach in da'wah, which views religious and economic enhancement as complementary elements in community empowerment (Handayani, 2021)

To reinforce the analytical depth of this discussion, a more interpretative framework is applied to the activities outlined in the table, delving into the nuances and implications of each empowerment activity within the Hijabers Community Medan. This analysis moves beyond mere description to explore the interplay between da'wah activities and empowerment outcomes. For instance, seminars and workshops are not only seen as educational spaces but are interpreted as arenas where women negotiate and redefine their roles within both religious and societal frameworks. This interpretative approach helps to uncover underlying themes such as agency, identity negotiation, and the strategic use of religious education to foster economic independence (Rumahuru & Gaspersz, 2021).

Incorporating new media theory, empowerment theory, and diffusion of innovation theory provides a robust theoretical backbone that deepens the understanding of how the Hijabers Community

Medan's activities align with broader theoretical constructs. For example, the use of social media as a tool for da'wah is analyzed through the lens of new media theory, which emphasizes the transformation of communication landscapes and the empowerment that comes from increased access to information. Empowerment theory is utilized to assess how these digital engagements contribute to the personal and communal empowerment of women, while diffusion of innovation theory helps explain the spread and adoption of new da'wah practices within the community (Sule & Sulaiman, 2021).

Direct evidence from interviews enhances the credibility of the analysis. For example, one member noted, "The workshops on entrepreneurship not only taught us how to start a business but also how these skills are rooted in our Islamic values, empowering us to be financially independent while being faithful." Such firsthand accounts provide concrete examples of how the community's activities impact its members, grounding the discussion in real-world experiences and outcomes (Neundorf & Shorrocks, 2022).

A comparative analysis with similar initiatives underscores the unique aspects of the Hijabers Community Medan. By comparing these activities with those of other Muslim women's empowerment communities, the study highlights innovative practices and areas where the Hijabers Community could potentially enhance their strategies. For example, comparing the community's use of digital platforms with another community that has a more traditional approach to da'wah and empowerment illuminates the advantages and challenges of each method, offering insights into effective practices and potential improvements (Pahlevi, 2023).

Lastly, a critical perspective on the limitations and complexities of the community's approaches is introduced, addressing potential critiques such as the inclusivity of these empowerment programs. Concerns such as the economic barriers that limit some members' participation or the cultural definitions of 'appropriate' female roles within Islamic contexts are discussed. By critiquing these elements, the discussion acknowledges the nuanced power dynamics at play and the potential for these empowerment strategies to either reinforce or challenge existing societal norms. Moreover, authentic voices from the community are brought forward through interview excerpts, such as a member expressing, "While the trainings are invaluable, not all of us can afford to take time off work to attend, highlighting the need for more accessible formats." These insights not only enrich the discussion with real-life impacts but also emphasize the need for ongoing evaluation and adaptation of empowerment strategies to ensure they meet the diverse needs of the community members.

4.2 Da'wah Strategies, Forms, and Challenges of Hijabers Community Medan in Using New Media

The Hijabers Community Medan employs various new media-based da'wah strategies to expand the reach of Islamic messages, particularly in educating Muslim women about the hijab and Islamic

values (Kusmanto et al., 2021). The strategies include educational approaches through religious studies, Sharia-based hijab fashion classes, and the use of social media platforms such as Instagram, YouTube, and TikTok as effective da'wah tools. Persuasive approaches are also a primary method in this community's da'wah, where they utilize storytelling, testimonials, and inclusive campaigns to build awareness without coercion. Additionally, the community optimizes microblog content, digital flyers, and broadcast messages through WhatsApp and Telegram to ensure continued interaction and communication with its members.

However, the digital da'wah conducted by this community also faces various challenges, especially in maintaining the authenticity of messages amidst the fast-paced flow of information on social media, which is often more oriented towards virality than substance. Another challenge is the low level of active engagement from some community members, where not all followers on social media participate in the organized activities (Astri Dwi Andriani & Aminah Agustinah, 2024). Furthermore, differences of opinion within the community also present a challenge, especially in determining the direction of policy and ideal da'wah strategies for all members. Despite these challenges, the community strives to overcome them by maintaining open communication and making decisions that are inclusive and based on mutual consultation.

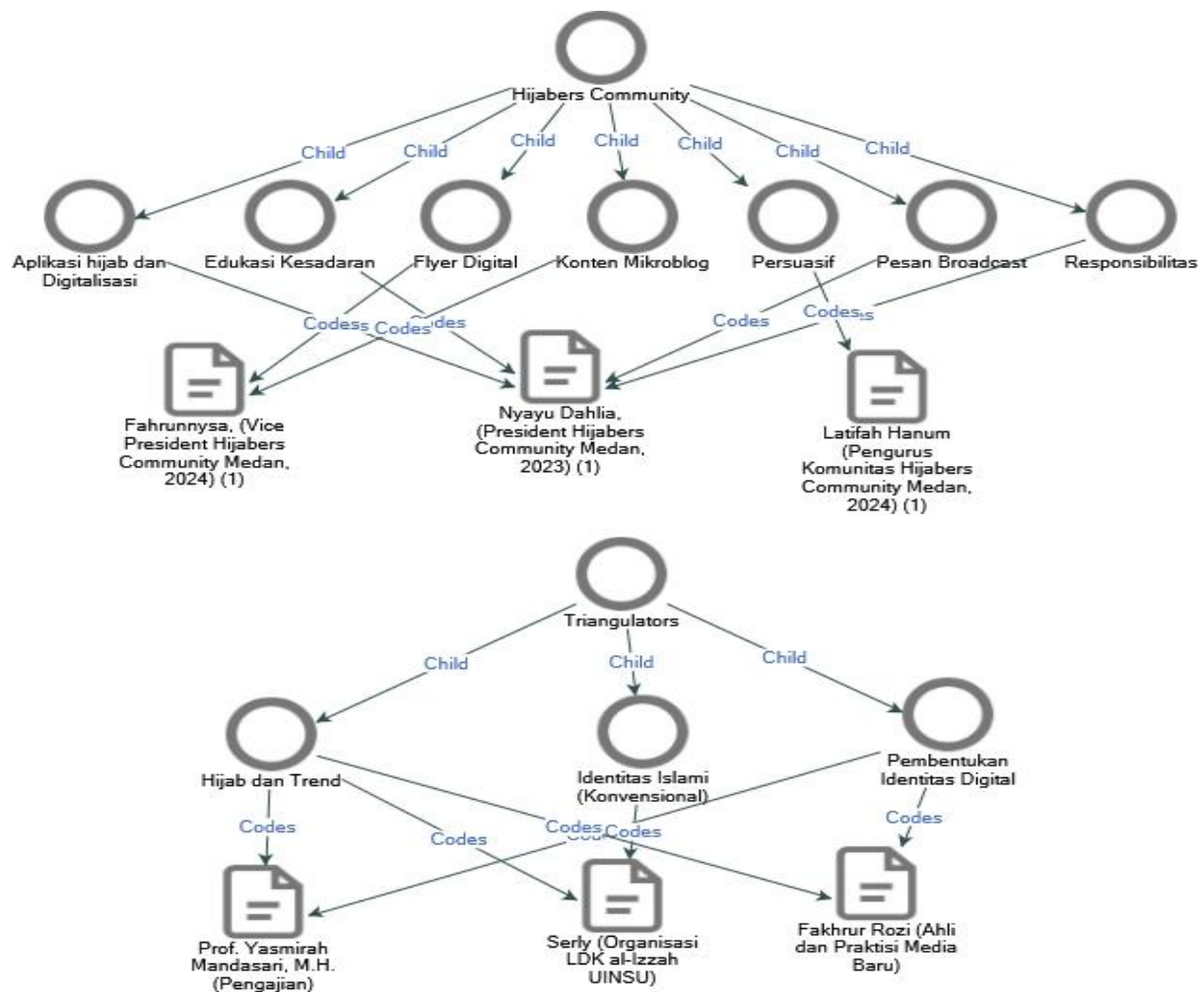


Figure 1. Interview Results Map (In the Indonesian Language)

Source: NVivo 15 (2025)

The Hijabers Community of Medan adopts various new media-based da'wah strategies to spread Islamic messages, particularly in educating about the hijab and strengthening the identity of Muslim women in the digital era. The primary strategies implemented include the use of digital apps, education on awareness, production of digital flyers, and microblog content tailored to social media trends. The use of platforms like Instagram, TikTok, and Twitter allows this community to reach a broader and more interactive audience, especially the digitally active younger generation. Persuasive approaches are also a key in this community's da'wah, where they utilize storytelling, testimonials, and inclusive campaigns to build Islamic awareness without coercion. Additionally, the community also utilizes broadcast messages through WhatsApp and Telegram as more structured internal communication tools to maintain member engagement and ensure that da'wah messages are systematically conveyed.

However, the digital da'wah conducted by this community faces several obstacles, particularly in maintaining the authenticity of messages amidst the rapid flow of viral and consumptive information

on social media. Another challenge is the varying levels of member engagement, where not all followers are active in community activities despite being connected through digital platforms. Furthermore, the complexity of adapting to new technologies and the continuously evolving dynamics of social media also pose challenges in maintaining the relevance of the da'wah they perform. Therefore, the da'wah strategies of this community must continually innovate with flexible, research-based approaches to remain effective in addressing the challenges of the digital era, while still maintaining the essence of the Islamic teachings they spread.

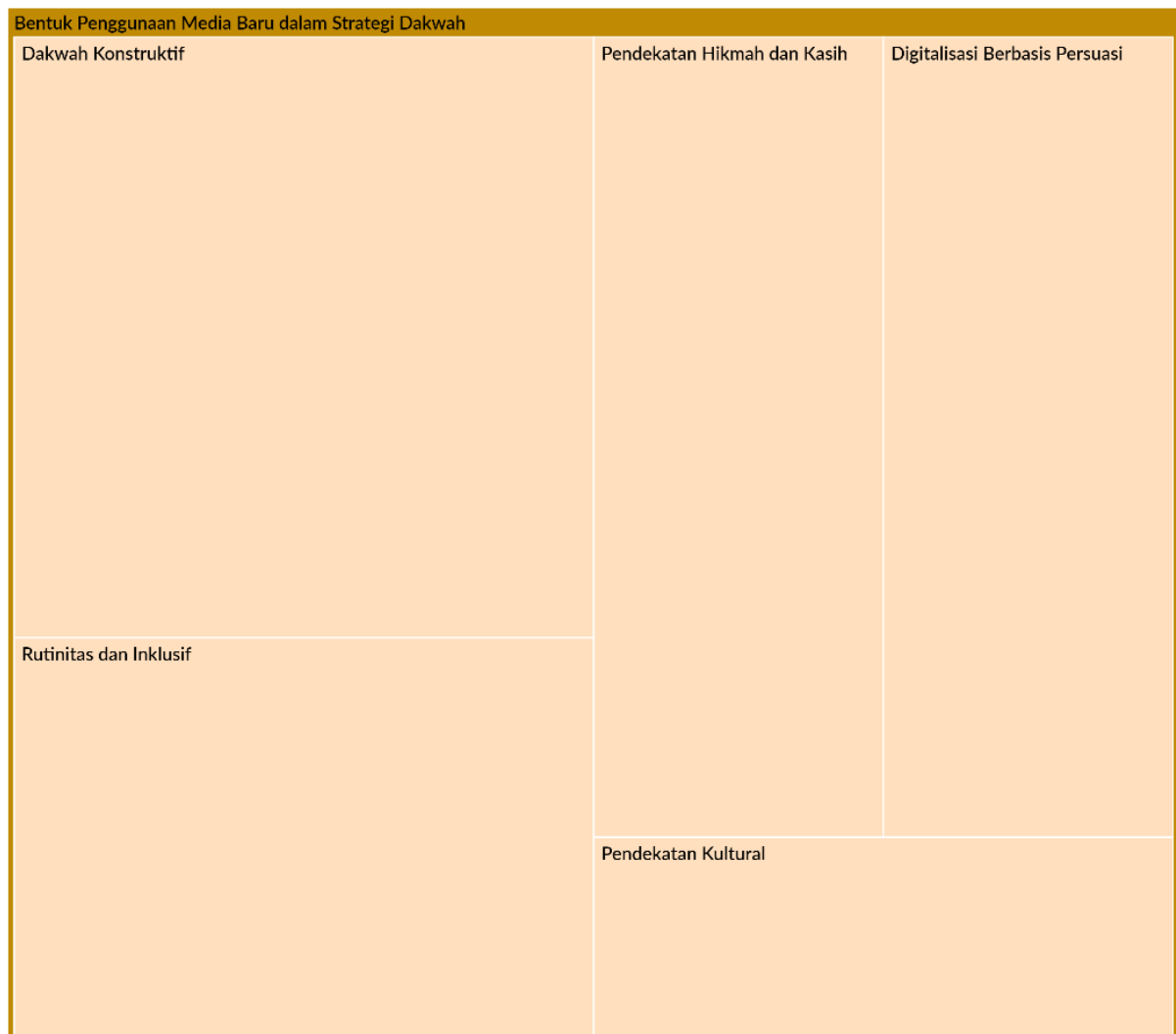


Figure 2. Hierarchical Analysis of Interview Results (In the Indonesian Language)

Source: NVivo 15 (2025)

The hierarchical analysis above illustrates a structured da'wah approach with the integration of digital technology. At the first level, constructive da'wah serves as the main pillar, focusing on delivering messages that build and reinforce positive values. Alongside this, approaches of wisdom and compassion are employed to ensure that da'wah is conducted with gentleness, while persuasion-based digitalization utilizes communication techniques that engage the audience. This strategy allows the

community not only to convey Islamic teachings educationally but also to capture the attention of the younger generation through interactive and inspirational digital content.

At the next level, routine and inclusivity become key factors in strengthening religious understanding in daily life, ensuring that da'wah messages can be practically applied. A cultural approach is also integrated to tailor da'wah messages to the local cultural context, enhancing their appeal among the target community. Overall, the use of new media serves not only as a tool for spreading information but also as a strategic instrument in strengthening interpersonal communication, expanding the reach of da'wah, and ensuring the effectiveness and relevance of messages conveyed in the continually evolving digital landscape.



Figure 3. Word Cloud of Interview Results (In the Indonesian Language)

Source: NVivo 15 (2025)

The word cloud above underscores the central role played by "members" and "community" in the da'wah strategies implemented. It is evident that interpersonal interactions, active participation in "activities," and the process of "strengthening" relationships are key to the success of the da'wah approach undertaken. Words like "achieve," "communication," and "open" indicate how da'wah efforts are directed towards building constructive dialogue and sustained synergy among members. This strategy reflects the importance of full engagement of each individual in educating and spreading Islamic values adaptively and inclusively, in line with the demands of the digital era.

On the other hand, "barriers" in digital da'wah are also implied by words emphasizing the importance of direct approaches and strengthening interpersonal relationships. Although technology is capable of reaching a broad audience, these words indicate challenges in maintaining intimacy and internal cohesion within the community. When communication is not fully open or coordination is less effective, the da'wah process can be hindered, both in terms of spreading information and deepening member engagement. Therefore, this community needs to balance the use of digital platforms and face-to-face approaches to ensure the sustainability of meaningful and impactful da'wah.

Table 3. Challenges Faced by Hijabers Community Medan in Implementing New Media Da'wah

No	Challenge	Description
1	Communication among members	Differences in opinion during consultative forums and decision-making often trigger communication conflicts. This creates challenges in reaching mutual agreements and can disrupt the harmony within the community.
2	Closeness between old and new members	The lack of closeness and effective interaction between old and new members can result in limited idea exchange and familiarity within the group.
3	Stereotypes and public understanding	The community's objectives and values are often misunderstood by the public, including misconceptions of the hijab as merely a fashion trend without recognizing its ideological background.
4	Competition with other hijab communities	Competition with similar communities that may not focus on religious aspects like Hijabers Medan can create confusion and diminish the uniqueness of Hijabers Community Medan in the public eye.

Source: Interview and Observation Results by the Author (2025)

The table above illustrates various challenges faced by Hijabers Community Medan in conducting its digital da'wah. One of the main challenges is communication among members, where differences of opinion in consultative forums often trigger conflicts that can hinder decision-making and disrupt community harmony. Additionally, the lack of closeness between old and new members also limits the exchange of ideas and closer interactions within the community. The absence of strong relations among members can reduce the effectiveness of spreading da'wah values and hinder the formation of solid internal solidarity. In this context, the community needs more inclusive communication strategies and interpersonal approaches to strengthen relationships among its members (Abdurahman & Saputra, 2021).

Besides internal challenges, this community also faces significant external obstacles. Stereotypes and limited public understanding of the hijab community's role often lead to misconceptions that the hijab is viewed merely as a fashion trend without recognizing its ideological and da'wah values. This can reduce the community's appeal to individuals seeking a deeper spiritual approach. Moreover, the presence of other hijab communities that may emphasize lifestyle aspects over religious ones can lead to competition in attracting audience attention. Such competition has the potential to blur the da'wah identity intended by Hijabers Community Medan. Therefore, this community needs to design strong differentiation strategies to ensure that its da'wah messages remain clear, relevant, and distinct from

other hijab communities (Watts, 2020)

The Hijabers Community Medan strategically implements digital da'wah through new media by integrating educational, persuasive, and interactive approaches, particularly aimed at educating Muslim women about the hijab and Islamic values. Seminars and workshops are not merely educational forums but serve as interpretative spaces where members actively negotiate their religious identities and economic aspirations, fostering both spiritual growth and economic empowerment. Rather than merely providing content, these platforms are employed to facilitate personal empowerment and identity construction, reflecting Jenkins' concept of participatory culture, where community members actively create, share, and collaborate on digital content (Adeni & Bakti, 2020).

From a theoretical standpoint, this study applies Jenkins' new media theory, Freire's empowerment theory, and Rogers' diffusion of innovation theory comprehensively. Jenkins' theory elucidates how social media platforms encourage participatory practices and member-generated content, thus reinforcing active engagement among members. Freire's theory further deepens this analysis by emphasizing dialogic, interactive educational methods, empowering members to critically engage with Islamic teachings rather than passively consuming them. Diffusion of innovation theory supports understanding the mechanisms through which innovative da'wah practices become widely accepted within the community, particularly focusing on the role of influential members and social structures in driving this adoption (Shodikun et al., 2023).

Empirical data from interviews substantiate these theoretical integrations. One member, for instance, stated: "Using Instagram to share short Islamic lessons has made religious teachings accessible and attractive, especially to younger sisters who prefer brief and visually engaging content." Another informant highlighted a challenge regarding internal communication, noting, "Sometimes differences in opinion during decision-making forums create tension; clear and open communication channels are essential to overcome these misunderstandings." Such statements ground the discussion firmly in real-life experiences, demonstrating how new media facilitates both education and community cohesion, yet simultaneously creates internal challenges (Parra & Chatterjee, 2024).

A comparative perspective enriches the analysis by placing Hijabers Community Medan in context with similar communities such as Hijrah Youth and Revowriter. Compared to Hijrah Youth's heavily event-focused offline strategies, the Hijabers Community Medan is distinctive in effectively balancing online engagement and offline activities. Unlike Revowriter, which primarily emphasizes textual dakwah through written narratives, Hijabers Medan extensively utilizes visually driven social media platforms like Instagram, enhancing its appeal and interaction with the digital native generation. This comparison highlights the strengths and areas for potential improvement in their digital strategy (Nurdin, 2021).

Despite its achievements, the community faces critical challenges. Internal conflicts, such as differences in opinion during consultative forums, were illustrated by an informant's reflection: "We frequently debate about how modern our da'wah content should be without compromising religious values." Additionally, limitations in effectively integrating new and older members create gaps in participation and cohesion. Externally, misunderstandings by the public regarding the community's purpose as merely fashion-oriented rather than religiously driven necessitate strategic communication efforts to clarify their core message.

The complexity of empowerment within religious communities also necessitates a critical reflection on inclusivity (Brotosusilo et al., 2021). Economic disparities among members influence participation rates, where one informant acknowledged: "Not everyone can attend seminars regularly due to time and financial constraints, highlighting the need for digital solutions." Moreover, stereotypes portraying the hijab as merely a fashion statement complicate external perceptions of the community's true religious and ideological intentions.

Recognizing these intricacies, the Inclusive Digital Da'wah Model of Hijabers Medan (DID-HM) emerges directly from empirical findings gathered through qualitative analysis. The model synthesizes educational empowerment, strategic social media engagement, and inclusive internal communication practices developed from observational data and participant testimonies. DID-HM was constructed by identifying patterns and themes from participatory observations, content analysis of Instagram interactions, and insights from member interviews. The model promotes flexible, culturally sensitive, and dialogical digital da'wah strategies that empower members to participate actively, maintain their religious identity authentically, and adapt to digital innovation. This novel approach contributes significantly by offering an empirically grounded, adaptable, and inclusive framework for digital da'wah practices suitable for broader application within contemporary Muslim women's communities.

4. CONCLUSION

This study reveals how the Hijabers Community Medan strategically utilizes new media to disseminate Islamic messages aimed explicitly at women's empowerment. Specific innovations identified include persuasive approaches through storytelling and inclusive campaigns delivered via microblogs, digital flyers, and visually engaging social media platforms such as Instagram. The theoretical integration of Henry Jenkins' new media theory, Paulo Freire's empowerment theory, and Everett Rogers' diffusion of innovation theory provides deeper insights into how these digital practices effectively encourage active member participation in da'wah content production, simultaneously reinforcing their religious identity and fostering economic empowerment. Nevertheless, despite highlighting these innovative strategies, the causal relationship between digital media usage and the

community's claimed success in disseminating da'wah messages requires further substantiation with measurable empirical evidence, such as user engagement metrics or indicators of sustained behavioral change.

Additionally, this study highlights methodological and conceptual challenges that must be addressed in future research. Although the Inclusive Digital Da'wah Model of Hijabers Medan (DID-HM) offers an inclusive and adaptive framework potentially applicable to other Muslim communities, this model needs further empirical testing through broader-scale studies to validate its practical effectiveness comprehensively. Acknowledging methodological limitations, particularly regarding the limited number of informants and the exclusive focus on one primary digital platform (Instagram), this research recommends that subsequent studies expand informant selection, include a wider variety of social media platforms, and enhance the measurement of strategic impacts through quantitative approaches. This would yield more objective and methodologically rigorous recommendations for future practice.

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