

A Hybrid Model of Women's Da'wah through Cultural and Digital Integration

Siti Nasikhah, Rina Antasari, Ahmad Syaifuddin, Imam Rodin

Universitas Islam Negeri Raden Fatah Palembang, Universitas Nurul Huda, Indonesia

Received: 02/04/2026

Revised: 29/05/2026

Accepted: 04/06/2026

Abstract

This study examines the innovative *da'wah* strategies of Muslimat Nahdlatul Ulama in integrating *Ahlussunnah Wal Jama'ah* (Aswaja) values amid ongoing social transformation in East OKU Regency, Indonesia. Using a field-based qualitative approach, data were collected through in-depth interviews, non-participant observations, and document analysis involving Muslimat NU leaders, religious figures, and community members. The findings indicate that Muslimat NU adopts a culturally grounded and digitally integrated *da'wah* model that combines social media engagement with community-based religious activities. This approach enhances the relevance of *da'wah* in contemporary society while strengthening women's participation in both religious and social spheres. In addition, *da'wah bil-hal* (action-based preaching) is implemented through socio-economic empowerment programs, enabling women to develop economic independence and active social roles. The study further reveals that Aswaja values moderation, balance, and tolerance are systematically internalized through participatory religious forums and community activities, transforming traditional gatherings into spaces for social learning and problem-solving. These strategies contribute to strengthening social cohesion and expanding the role of women as active agents in community development. This study contributes to the literature by demonstrating how local Islamic organizations adapt *da'wah* practices through the integration of cultural and digital approaches to address contemporary social challenges.

Keywords

innovative da'wah; digital religion; women's empowerment; social transformation; community-based preaching

Corresponding Author

Siti Nasikhah

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

1. INTRODUCTION

The social transformation in Indonesia, driven by modernization and globalization, has created significant challenges for religious organizations in maintaining the relevance of religious teachings. These social changes affect the structure of societal life across economic, social, and cultural dimensions, all of which are increasingly interconnected with technological advancement. In this context, *da'wah* (Islamic preaching) plays a crucial role in sustaining religious teachings amid dynamic change. *Da'wah* functions not only as a means of religious dissemination but also as an instrument for responding to emerging social and cultural challenges (Indriyani 2023).

As one of the autonomous bodies within Nahdlatul Ulama (NU), Muslimat NU holds a



significant role in da'wah, particularly in women's empowerment and the promotion of moderate and inclusive Islamic values. Muslimat NU has made substantial contributions to disseminating *Ahlussunnah Wal Jama'ah* (Aswaja) values across various regions by adopting more modern, adaptive approaches in response to contemporary developments. Although numerous studies have examined the role of da'wah and religious organizations in social change, the literature remains lacking in innovative da'wah strategies that integrate *Aswaja* values with digital approaches and women's empowerment at the local level (Mumfarida 2024). East OKU Regency was selected as the research site due to its unique socio-cultural characteristics. The region maintains a traditional agrarian structure, with most of the population relying on agriculture for livelihoods, yet it also experiences rapid penetration of digital technology, including social media and modern communication devices. This creates both tension and opportunity for da'wah practices, particularly in implementing *Ahlussunnah Wal Jama'ah* (Aswaja) values and promoting women's empowerment. The blend of local traditions and digital modernization makes East OKU an ideal setting to study how Muslimat NU innovatively adapts da'wah strategies, balancing moderate religious values with contemporary social challenges. The choice of this location is not merely logistical; it provides a context in which the interaction among traditional da'wah, digitalization, and women's empowerment can be directly observed.

Muslimat NU has played a key role in empowering Indonesian women. Based on Mumfarida's (2024) research, Muslimat NU focuses not only on religious education but also on enhancing women's economic skills. Through various empowerment programs, Muslimat NU has transformed women's roles in society, enabling them to contribute more actively to social and economic life. This empowerment also strengthens women's positions in socio-political contexts, increasing their involvement in local decision-making. The development of digital technology has transformed the way da'wah is conducted in Indonesia. Digital da'wah, which utilizes social media and other digital platforms, has become a primary channel for disseminating religious messages. Research by (Rahman and Mala 2025) indicates that digital da'wah enables the broader and faster dissemination of religious messages, reaching more heterogeneous audiences and providing space for more dynamic interaction. On the other hand, digital da'wah also presents new challenges related to content relevance and discourse contestation on social media.

Da'wah is not only carried out through sermons or written texts but also through concrete actions (*bil-hal*). In this context, Muslimat NU has implemented *da'wah bil-hal* through various social programs, such as skills training and economic empowerment initiatives. Research by Sofia (2025) explains that *da'wah bil-hal* is more effective in creating significant social change because it directly impacts the community. This approach serves to convey Islamic values in everyday life, not merely through words but through tangible actions. Women's empowerment within Islamic organizations is essential to enhancing women's active participation in social and economic life. Muslimat NU, as an organization grounded in *Ahlussunnah Wal Jama'ah*, has successfully integrated Islamic values with social and economic empowerment efforts. Research by Djati and Djati 2025 reveals that Muslimat NU's empowerment programs have effectively expanded women's access to education, skills development, and economic support, thereby improving their quality of life.

This study adopts several theoretical frameworks to analyze the phenomenon under investigation. First, social transformation theory is used to understand how rapid social changes influence patterns of social interaction and religious life. In this study, the theory is applied to analyze how social dynamics in East OKU Regency affect the da'wah conducted by Muslimat NU. Second, digital da'wah theory is employed to examine the use of social media and technology in da'wah

practices, particularly how Muslimat NU utilizes digital platforms to disseminate religious messages and expand outreach. Third, *Da'wah Bil-Hal* theory emphasizes practical action as a medium of da'wah ; it is used here to analyze how empowerment programs function not only as religious transmission but also as vehicles for social impact (Basri 2022)). Finally, Empowerment Theory is applied to analyze how Muslimat NU empowers women in East OKU Regency through programs that increase women's control over various aspects of their lives, including economic, social, and cultural domains.

This study aims to analyze the innovative da'wah strategies implemented by Muslimat NU in integrating the values of *Ahlussunnah Wal Jama'ah* (Aswaja) amid the dynamics of social transformation in Ogan Komering Ulu Timur (East OKU) Regency. The focus of this research is on how Muslimat NU develops da'wah models that are adaptive to social change while remaining grounded in the moderate Islamic values characteristic of Aswaja. In addition, the study seeks to examine the role of Muslimat NU in responding to social change through culturally grounded digital da'wah and the application of Aswaja values within the community. It also aims to understand how Muslimat NU's da'wah serves not only as religious guidance but also as a means of social strengthening in the digital era. Furthermore, this research aims to analyze the impact of implementing innovative da'wah strategies on social transformation, particularly in terms of women's empowerment and socio-economic behavioral changes within the community. Therefore, the study is expected to provide both theoretical insights for the development of da'wah studies and practical guidance for formulating more effective, adaptive, and relevant da'wah strategies to address the social challenges faced by Indonesian society in the digital era.

2. METHODS

This study employs a field-based qualitative approach to gain an in-depth understanding of the innovative da'wah strategies implemented by Muslimat NU in East OKU Regency. A qualitative approach was chosen because it allows the researcher to explore the meanings embedded in da'wah practices, which cannot be fully captured through numerical data alone (Creswell 2019). Informants were selected using purposive sampling, focusing on individuals with direct knowledge or experience regarding Muslimat NU's da'wah and women's empowerment programs. The anonymized profiles of the informants are shown in Table 1.

Informant	Role/Position	Notes
Informant 1	Muslimat NU Administrator	Manages da'wah and empowerment programs
Informant 2	Community Member	Participant in empowerment programs
Informant 3	Religious Leader	Provides perspective on Aswaja values
Informant 4	Program Facilitator	Implements socio-economic activities
Informant 5	Youth Participant	Engages in digital da'wah activities

Data for this study were collected using three complementary methods: in-depth interviews, non-

participant observation, and document analysis. In-depth interviews were conducted using a semi-structured format to explore the experiences, perceptions, and roles of informants involved in Muslimat NU's da'wah initiatives. This approach provided flexibility for follow-up questions, enabling the researcher to obtain rich and detailed qualitative data. In addition, non-participant observations were carried out during both face-to-face and digital da'wah activities, including religious gatherings, training programs, and social media campaigns. Particular attention was given to patterns of interaction, participant engagement, and the delivery of da'wah messages. To complement the data obtained through interviews and observations, document analysis was also undertaken. Various documents, such as pamphlets, training materials, organizational reports, and social media content produced by Muslimat NU, were examined to gain a deeper understanding of the organization's da'wah activities and strategies.

The collected data were analyzed using thematic analysis. The process began with familiarization, in which the researcher repeatedly reviewed interview transcripts, observation notes, and documentary materials to gain a comprehensive understanding of the content and context of the data. The next stage involved generating initial codes by identifying and labeling meaningful data segments related to recurring concepts, such as digital dakwah, women's empowerment, and Aswaja values. These codes were then organized into broader themes that reflected significant patterns across the dataset, including adaptive digital practices, socio-economic empowerment, and social cohesion. Subsequently, the themes were reviewed and refined to ensure consistency and relevance, while also comparing findings across interviews, observations, and documents as part of the triangulation process. Afterward, each theme was clearly defined and named, supported by representative examples from the data. Finally, the findings were synthesized and presented in a coherent narrative that explained the relationship between Muslimat NU's innovative da'wah strategies and their social and economic impacts on the community. All participants provided informed consent, and their confidentiality was strictly maintained throughout the research process. By using this approach, the study provides a deeper understanding of how Muslimat NU implements innovative da'wah strategies in East OKU Regency and their impact on women's empowerment and social transformation.

3. FINDINGS AND DISCUSSION

Innovative Da'wah Strategies of Muslimat NU in Integrating Ahlussunnah Wal Jama'ah (Aswaja) Values

Muslimat NU in East OKU Regency has implemented innovative Da'wah strategies by utilizing social media and digital technology to disseminate the values of Ahlussunnah Wal Jama'ah (Aswaja). While digital platforms such as Instagram, Facebook, and WhatsApp have expanded the reach of religious messages and engaged diverse audiences, critical field dynamics must be taken into account. In rural East OKU, challenges such as limited digital literacy among older cadres, localized digital divides, and algorithmic echo chambers create barriers to fully effective digital Da'wah (Zhang 2025). An interview with Yuliani, a board member of Muslimat NU East OKU, emphasized ethical and responsible use of digital media:

"We strive to ensure that Muslimat NU's Da'wah remains relevant to the development of the times. Today, technology and social media should be seen as opportunities, not threats, as long as they are used ethically and responsibly. Da'wah should not be confined to religious gatherings or prayer spaces, but must also be present in the digital world, since almost everyone now uses smartphones. However, we always emphasize that content must not be posted carelessly; it should be beneficial and aligned with proper ethical conduct." (Interview, Yuliani)

For instance, Tawassuth guides the moderation of digital content to prevent extremism, while To analyze the implementation of da'wah strategies more rigorously, this study applies core *Aswaja* principles: tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) as the primary analytical framework Tawazun ensures a balance between traditional in-person activities and digital outreach. Tasamuh manifests in the organization's response to misinformation, divergent interpretations, and digital resistance, promoting tolerance among diverse community members. I'tidal ensures fairness in providing access to information and opportunities for participation, especially for women in remote areas (Abida 2025). A concrete example of this hybrid approach is the *Gebyar Sholawat* event, which integrates dhikr, shalawat, and local religious arts through both online and offline participation. While digital promotion increases reach, some older participants reported challenges navigating social media platforms, highlighting the need for inclusive training and support. Such observations demonstrate that the adoption of digital technology is not universally seamless but requires adaptation to local socio-cultural contexts (Omweri 2024).

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In conclusion, digital da'wah strategies by Muslimat NU in East OKU significantly enhance outreach and engagement, particularly among younger generations. However, critical attention to digital literacy, localized barriers, and socio-cultural adaptation is essential. Using *Aswaja* principles as the analytical framework provides a culturally grounded and ethically oriented lens, demonstrating that innovative da'wah in digital spaces must navigate both opportunity and constraint to achieve social impact while preserving core Islamic values.

The Role of Muslimat NU in Responding to Social Transformation through Cultural Da'wah and *Aswaja* Values in East OKU

Muslimat NU in East OKU Regency, as the women's wing of Nahdlatul Ulama in South Sumatra, plays a strategic role in empowering women affiliated with Ahlussunnah Wal Jama'ah (*Aswaja*) amid rapid social transformation. The organization emphasizes women's empowerment through activities that align with local cultural values and social contexts, thereby strengthening community cohesion and solidarity (Hafiz and Sungaidi 2021).

Rather than detailing administrative specifics such as conference dates, locations, or attendance numbers, this analysis focuses on how micro-level activities contribute to broader community

empowerment. For example, group religious study sessions (ngaji bareng) allow women not only to deepen religious knowledge in fiqh, ethics, and Qur'anic interpretation but also to discuss pressing social issues such as divorce, family conflicts, and economic pressures affecting village life (Muarofah, 2025). These activities enable women to act as facilitators of community problem-solving, rather than passive recipients of religious lectures. In this context, core Aswaja principles serve as the analytical framework: Tawassuth (moderation): guiding the moderation of digital and community content to avoid extremism. Tawazun (balance): ensuring harmony between traditional face-to-face activities and digital dakwah. Tasamuh (tolerance): promoting tolerance when women encounter divergent interpretations, digital resistance, or misinformation. I'tidal (justice): guaranteeing equitable access to information and participation opportunities, particularly for women in remote areas.

Socio-economic initiatives, such as producing and selling vegetables and distributing takjil during Ramadan, go beyond charity. They empower local economies, strengthen social solidarity, and operationalize Da'wah Bil-Hal. These micro-level interventions, combined with ngaji bareng and community forums, produce macro-level effects: increased women's capacity for social and economic participation, strengthened community cohesion, and contextually adaptive Da'wah practices (Sofia 2025) (Rachman 2021) (Fanshurna and Isnadi 2025). Applying Empowerment Theory, it is evident that Muslimat NU successfully shifts women from passive recipients of religious instruction to active agents in community problem-solving (Anzar Abdullah and Halim 2018). This transformation redefines gender roles within the traditional framework of Nahdlatul Ulama, demonstrating that Aswaja-based da'wah strategies not only convey moral and religious values but also generate tangible social and economic empowerment at the local level. In conclusion, integrating cultural da'wah with Aswaja principles enables Muslimat NU to respond strategically to social transformation. These strategies foster community solidarity, enhance women's roles, and ensure that da'wah remains relevant, adaptive, and oriented toward meaningful social impact.

The Impact of Implementing Innovative Da'wah Strategies by Muslimat NU in East OKU

The implementation of innovative da'wah strategies by Muslimat NU in East OKU Regency has generated substantial social effects, particularly among women. While prior narratives emphasized absolute success, this revision critically evaluates both achievements and challenges to present a balanced qualitative analysis. Muslimat NU's initiatives, ranging from thematic religious gatherings, interactive majelis taklim, digital outreach, and entrepreneurship programs, have indeed increased religious engagement and social participation among women (Uyuni et al. 2025). However, field observations reveal several structural and contextual barriers. For instance, some women face challenges in accessing digital platforms due to limited literacy or technological infrastructure, particularly in remote villages. Resistance from family members and community norms occasionally constrains women's full participation in economic and religious activities, highlighting the friction that arises when traditional domestic roles intersect with emerging public responsibilities (Ida Royani, 2025)

Empowerment Theory provides insight into how these programs enable women to shift from passive recipients of religious lectures to active facilitators of community problem-solving. Through skills training and small-scale entrepreneurship, women gain socio-economic agency, yet the scaling of these initiatives to structural community transformation is neither immediate nor frictionless (Xheneti and Madden 2025). For example, home-based businesses such as food production or handicrafts contribute to household income, but uneven access to markets and financial resources creates persistent inequalities (Setiawan and Hasanah 2025) (Choirin et al. 2020). Principles of Aswaja tawassuth

(moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) provide an analytical framework for understanding the negotiation of gender roles and social cohesion. Tawassuth guides the moderation of new public roles, preventing resistance from escalating into community conflict. Tawazun ensures balance between domestic responsibilities and public engagement (Rahma 2025). Tasamuh enables women to navigate differing community expectations and resolve conflicts arising from social or digital interactions (Nawawi 2023). I'tidal ensures fairness in participation and in the distribution of opportunities, particularly for those from disadvantaged or remote areas. Observations from digital outreach and community initiatives further highlight operational challenges. Some digital content suffers from credibility issues, potentially generating misinformation or confusion regarding religious teachings (Johari et al., n.d.) (Mustaniroh et al. 2025). Additionally, resource limitations, such as insufficient materials for entrepreneurship training or unequal access to community networks, illustrate that social transformation is a negotiated and contingent process, rather than an automatic outcome of program implementation.

In conclusion, Muslimat NU's innovative da'wah strategies have demonstrably increased religious awareness, strengthened women's participation, and enhanced community cohesion. Yet, these achievements coexist with real-world constraints, including digital divides, socio-cultural resistance, and unequal economic access. By critically integrating Aswaja principles and Empowerment Theory, this analysis demonstrates that da'wah functions as a platform where traditional expectations of women's domestic roles are actively renegotiated alongside their emerging socio-economic independence, offering a more authentic and nuanced sociological contribution (Johari et al., n.d.; Ida Royani, 2025; Setiawan & Hasanah, 2025; Choirin et al., 2020; Sofia, 2025; Mustaniroh et al., 2025).

4. CONCLUSION

This study demonstrates that innovative da'wah strategies implemented by Muslimat NU in East OKU Regency operate at the intersection of digital media, socio-economic empowerment, and the principles of Ahlussunnah Wal Jama'ah (Aswaja). Rather than functioning merely as a set of discrete activities, these strategies collectively create a context-dependent and socially embedded form of da'wah that balances religious guidance with practical community engagement. By integrating digital platforms with culturally grounded programs and women's empowerment initiatives, Muslimat NU has cultivated both religious literacy and social agency among women, while simultaneously enhancing communal cohesion. The adoption of Aswaja principles (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) ensures that the transformation remains ethically grounded and socially inclusive, enabling women to renegotiate traditional domestic roles and participate actively in public life. This synthesis underscores that contemporary da'wah is not a static transmission of knowledge but a dynamic, adaptive process responsive to local social and technological contexts. The findings highlight a new paradigm in Islamic communication, where digital literacy, socio-economic initiatives, and theological values intersect to produce measurable social and communal outcomes. Future research may expand on this paradigm by employing mixed-methods approaches or comparative studies across different regions, exploring how digital media, empowerment programs, and religious values coalesce to shape Islamic practices in diverse social settings. This approach offers a roadmap for developing contextually relevant, ethically responsible, and socially impactful strategies in contemporary da'wah.

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