

Implementation of Da'wah Values in Islamic Education Learning at SMPN 5 Margorejo, Lampung

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Abstract

This study aims to describe the implementation of da'wah values in Islamic Education learning in the digital era at SMPN 5 Margorejo, Lampung. The development of information technology has had a significant influence on learning methods, media, and approaches, including in the delivery of da'wah values. Islamic Religious Education (PAI) teachers are required to be able to integrate da'wah principles such as amar ma'ruf, nahi munkar, and the formation of noble morals into teaching and learning activities by utilizing digital technology. This study uses a qualitative approach with a field study method through observation, interviews, and documentation. The results of the study indicate that the implementation of da'wah values is carried out through three main aspects, namely: (1) the use of digital media such as learning applications and communication platforms as a means of conveying da'wah messages, (2) the integration of da'wah materials in the PAI curriculum contextually with student needs, and (3) the development of students' religious character through strengthening religious practices in schools. The main obstacles faced include limited access to technology for some students and teachers' skills in utilizing digital media. This study concludes that digital-based da'wah education at SMPN 5 Margorejo, Lampung, has the potential to be an effective strategy in strengthening religious values while simultaneously developing students' digital literacy.

Keywords: Implementation, Da'wah Values, Islamic Education, Digital Era, SMPN 5 Margorejo Lampung

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi nilai-nilai dakwah dalam pembelajaran Pendidikan Islam di era digital pada SMPN 5 Margorejo, Lampung. Perkembangan teknologi informasi telah memberikan pengaruh signifikan terhadap metode, media, dan pendekatan pembelajaran, termasuk dalam penyampaian nilai-nilai dakwah. Guru Pendidikan Agama Islam (PAI) dituntut untuk mampu mengintegrasikan prinsip-prinsip dakwah seperti amar ma'ruf, nahi munkar, serta pembentukan akhlak mulia ke dalam kegiatan belajar mengajar dengan memanfaatkan teknologi digital. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi lapangan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa implementasi nilai dakwah dilakukan melalui tiga aspek utama, yaitu: (1) pemanfaatan media digital seperti aplikasi pembelajaran dan platform komunikasi sebagai sarana penyampaian pesan dakwah, (2) pengintegrasian materi dakwah dalam kurikulum PAI secara kontekstual dengan kebutuhan siswa, serta (3) pembinaan karakter religius peserta didik melalui penguatan praktik keagamaan di sekolah. Kendala utama yang dihadapi meliputi keterbatasan akses teknologi bagi sebagian siswa dan keterampilan guru dalam memanfaatkan media digital. Penelitian ini menyimpulkan bahwa pendidikan dakwah berbasis digital di SMPN 5 Margorejo, Lampung, berpotensi menjadi strategi efektif dalam memperkuat nilai religius sekaligus menumbuhkan literasi digital peserta didik.

Kata kunci: Implementasi, Nilai-Nilai Dakwah, Pendidikan Islam, Era Digital, SMPN 5 Margorejo Lampung

A. Introduction

The development of science and technology in the 21st century has brought significant changes in almost all aspects of human life, including the field of education.¹ Digital transformation not only affects communication systems and social interactions, but also changes learning patterns in schools.² The digital era is marked by the presence of various information technology devices, such as computers, gadgets, the internet, and social media applications that are easily accessible to various groups, including students. An undeniable fact is that today's young generation, especially those in junior high school, are digital natives, a generation that grew up alongside technological developments. This situation demands educational innovation, particularly in Islamic Religious Education (PAI) subjects, so that Islamic values and da'wah remain relevant and can be internalized in students' lives.³

Today, the use of digital technology has become an integral part of students' daily activities. Nearly all students at SMPN 5 Margorejo, Lampung, have access to smartphones and the internet. They use digital media not only for academic purposes but also for entertainment and social interaction. This social fact presents both opportunities and challenges. On the one hand, digital media can be an effective means of conveying Islamic messages and values in a more engaging, interactive, and relevant way for children and adolescents.⁴ However, on the other hand, such massive exposure to digital content has the potential to shift moral and religious values if not managed properly. Many students are more exposed to global popular culture than to the Islamic values taught in schools. This highlights the need for a specific strategy for implementing da'wah values through Islamic Religious Education (PAI) learning so that students are not only intellectually intelligent but also possess Islamic character.

The main problem that emerged was the suboptimal use of digital technology in Islamic Religious Education (PAI) learning, particularly in integrating Islamic propagation values. Many teachers still use conventional teaching approaches, such as lectures and memorization, resulting in monotonous

¹ Supriyanti, Dewi Kurniawati, and Roni Susanto, "Analysis of the Minister of Education 's Curriculum Policy in the 2019-2024 Vs . 2024-2029 Era," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 741–54, <https://doi.org/10.37680/qalamuna.v17i1.7127>.

² Ahmad Wahyudi, Alif Qurrotin Nuriana, and Muhammad Irfan, "Cultural Adaptation in Islamic Education : Navigating Between Tradition and Modernity," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025): 101–14; Roni Susanto, "Konsep Pendidikan Karakter Dalam Islam," in *Pendidikan Karakter Berbasis Islam* (U ME Publishing, 2024), 20–32.

³ Roni Susanto, M Makhrus Ali, and Martoyo Deden Hidayat, "Islamic Religious Education in the Independent Learning Curriculum," *IKTIFAK : Journal of Child and Gender Studies* 02, no. 02 (2024): 63–72, <https://doi.org/https://doi.org/10.55380/iktifak.v2i2.962>.

⁴ Ais Isti'ana, "Integrasi Teknologi Dalam Pembelajaran Pendidikan Islam," *Indonesian Research Journal on Education* 4, no. 1 (2024): 302–10, <https://doi.org/10.31004/irje.v4i1.493>; Yuni Herdiyanti, Miftakul Janah, and Roni Susanto, "Building a Golden Generation : Synergy of Education , Technology , and Qur ' Anic Values," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025): 36–48.

learning and low student engagement. However, the digital generation is more attracted to interactive, technology-based methods. Furthermore, other obstacles include limited teacher competency in using digital-based learning applications, limited school infrastructure, and a gap in technology access between students from wealthy families and those from lower-income families. These issues raise an important question: how can Islamic propagation values be effectively implemented in Islamic Religious Education (PAI) learning by leveraging the potential of digital technology at SMPN 5 Margorejo, Lampung?.

As an alternative solution, Islamic Religious Education (PAI) teachers need to innovate their learning by integrating Islamic propagation values into the curriculum and digital-based learning methods. These Islamic propagation values include amar ma'ruf (encouraging goodness), nahi munkar (preventing evil), and ta'dib (building noble character). These values can be implemented through various digital media, such as educational Islamic propagation videos, interactive learning apps, WhatsApp or Google Classroom groups for discussions, and creative content based on Islamic storytelling on social media. This way, students not only receive the learning material cognitively but are also encouraged to internalize Islamic propagation values in their daily behavior.

A review of previous research shows that the topic of integrating da'wah values into Islamic education in the digital era has been extensively studied, but there are still research gaps. Research by Rahmawati indicates that utilizing social media as a means of da'wah among adolescents effectively increases interest in religious learning, but has not yet addressed the implementation of the formal curriculum in schools. Meanwhile, a study by Arifin et al.⁵ revealed that Islamic Religious Education teachers have a strategic role as preachers in schools, but are often hampered by technological skills. Another study by Akbar and Filla⁶ emphasize the importance of religious digital literacy in Islamic Religious Education (PAI) learning, but few studies have examined concrete practices in public junior high schools. These studies conclude that there is still a lack of research specifically examining the implementation of da'wah values in digital-based Islamic Religious Education (PAI) learning in junior high schools in areas such as Lampung, particularly SMPN 5 Margorejo. Therefore, this research is relevant and urgent in addressing this gap.

⁵ Syamsul Arifin, Moh Anas Kholis, and Nada Oktavia, "Tantangan Dan Peluang Integrasi Pendidikan Agama Islam Dalam Konteks Kurikulum Merdeka Di Sekolah Dasar," *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan* 8, no. 2 (2022): 147–83, <https://doi.org/10.51311/nuris.v8i2.372>.

⁶ Muhammad Firman Akbar and Filla Dina Anggraeni, "Teknologi Dalam Pendidikan : Literasi Digital Dan Self-Directed Learning Pada Mahasiswa Skripsi," *Indigenous: Jurnal Ilmiah Psikologi* 2, no. 1 (2017): 28–38, <https://doi.org/10.23917/indigenous.v1i1.4458>.

The method used in this research is a qualitative approach with a field study type.⁷ Data collection techniques were conducted through direct observation at SMPN 5 Margorejo, in-depth interviews with Islamic Religious Education teachers, the principal, and students, and documentation of learning materials and ongoing religious activities. The collected data were analyzed descriptively and qualitatively to obtain a concrete picture of the implementation of Islamic propagation values in digital-based Islamic Religious Education learning at the school. This approach was chosen because it allows for in-depth exploration of phenomena, understanding the school's socio-cultural context, and providing a comprehensive interpretation of the strategies and obstacles faced by teachers in implementing Islamic propagation values.

This research has several objectives. First, it describes how da'wah values are implemented in Islamic education learning in the digital era at SMPN 5 Margorejo. Second, it identifies the supporting and inhibiting factors faced by teachers in integrating da'wah values into digital-based learning. Third, it proposes a model or strategy for implementing effective da'wah values that can be used as a reference in developing Islamic Religious Education (PAI) learning in public schools and modern Islamic boarding schools. By achieving these objectives, this research is expected to make a tangible contribution to the development of da'wah education theory and practice, particularly at the junior high school level.

The novelty of this research lies in its focus on integrating da'wah values into Islamic Religious Education (PAI) learning contextually within the digital era, and placing SMPN 5 Margorejo, Lampung, as the research locus. Another novelty is the in-depth analysis of technology-based learning practices implemented by Islamic Religious Education (PAI) teachers in public schools, which are typically considered more secular than religious-based schools. This research goes beyond description and offers an implementation model that can be replicated by other schools. Thus, this research provides both a theoretical contribution in the form of developing the concept of digital da'wah education and a practical contribution in the form of strategic recommendations for teachers, schools, and Islamic education policymakers in Indonesia.

B. Method

This research uses a qualitative approach with a field research type.⁸ A qualitative approach was chosen because this study aims to understand the phenomenon of the implementation of da'wah values in Islamic Education learning in depth, naturally, and contextually according to the situation that occurs at SMPN 5 Margorejo, Lampung. This approach allows researchers to explore data on the

⁷ Sugiyono, *Metode Penelitian : Kuantitatif, Kualitatif, Dan R&D* (Bandung: CV Alfabeta, 2016); A. Michael Huberman and Saldana Jhonny, *Qualitative Data Analysis a Methods Sourcebook* (America: Arizona State University, 2014); J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: CA: SAGE Publications, 2018).

⁸ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: CV Alfabeta, 2010).

experiences of teachers, students, and the school in integrating da'wah values by utilizing digital technology. The research location was determined at SMPN 5 Margorejo, Lampung, because this school represents the conditions of junior high education in an area with diverse socio-cultural characteristics. This school has active Islamic Religious Education teachers and students who are relatively accustomed to using digital media, so it is considered relevant to research related to the implementation of da'wah education in the digital era. The research subjects included Islamic Religious Education teachers, the principal, and students of SMPN 5 Margorejo. The Islamic Religious Education teachers were chosen because they have a primary role in integrating da'wah values in learning, the principal was chosen as the party who is knowledgeable about the school's policies regarding the use of digital media, while students were selected to obtain the perspective of the beneficiaries of the implementation of da'wah values. The number of informants was determined using a purposive sampling technique, namely selecting subjects deemed to have the most relevant information to the research topic.

Data collection techniques were carried out through three main methods, namely: (1) observation, to directly observe the digital-based Islamic Religious Education learning process and religious activities containing da'wah values; (2) in-depth interviews, conducted with teachers, students, and principals to obtain information about strategies, experiences, obstacles, and results of implementing da'wah values; and (3) documentation, in the form of analysis of syllabi, lesson plans, teaching materials, activity photos, and learning recordings. The collected data were then analyzed using qualitative descriptive analysis techniques with the steps of data reduction, data presentation, and drawing conclusions. Data reduction was carried out to filter relevant information, data presentation was arranged in the form of a thematic narrative, and conclusions were drawn based on emerging patterns related to the implementation of da'wah values in learning. To ensure the validity of the data, this study used triangulation techniques of sources and methods, namely comparing the results of observations, interviews, and documentation to obtain valid and reliable data.

C. Results and Discussion

Strategy for Implementing Da'wah Values in Islamic Religious Education Learning in the Digital Era

Changes in the times marked by the rapid development of digital technology require adjustments to strategies in the world of education, including in the subject of Islamic Religious Education (PAI).⁹ PAI not only functions as a transfer of religious knowledge, but also as a medium for preaching that is oriented towards moral development, character formation, and internalization of Islamic values in the lives

⁹ Wahyudi, Nuriana, and Irfan, "Cultural Adaptation in Islamic Education : Navigating Between Tradition and Modernity."

of students.¹⁰ Therefore, strategies for implementing Islamic propagation values in Islamic Religious Education (PAI) learning in the digital era must be innovative, relevant to students' needs, and able to utilize technology as a means of effectively conveying Islamic propagation messages. These Islamic propagation values include amar ma'ruf (encouraging good), nahi munkar (forbidding evil), and fostering noble morals in accordance with Islamic teachings. One strategy adopted by Islamic Religious Education teachers is integrating Islamic propagation values into learning planning.¹¹ Teachers not only design lesson plans (RPPs) containing cognitive material but also emphasize the moral and spiritual values that students must achieve. For example, in prayer lessons, teachers not only explain the technical procedures for worship but also instill Islamic messages about the importance of maintaining discipline, cleanliness, and sincerity. In the digital era, this planning is then enriched by the selection of technology-based learning media, such as prayer tutorial videos, interactive applications containing daily prayers, and digital quizzes to evaluate student understanding. In this way, Islamic values can be conveyed contextually and are more easily understood by students.

In their teaching practices, Islamic Religious Education (PAI) teachers at SMPN 5 Margorejo, Lampung, utilize digital media as a primary strategy. This includes the use of short Islamic preaching videos from YouTube or educational Islamic content from the official Ministry of Religious Affairs platform. Videos are used to spark discussions, provide concrete examples, and strengthen students' understanding of Islamic teachings. Furthermore, teachers utilize learning applications such as Google Classroom to upload materials, assignments, and quizzes containing Islamic preaching values. These digital media help students become more engaged in learning because they feel the methods used align with their gadget and internet usage habits. In addition to videos and applications, online platforms such as WhatsApp Groups or Telegram are also used as a means of Islamic preaching in learning. Teachers create class groups that are used not only to convey academic information but also to share Islamic messages, short hadiths, or daily Islamic preaching motivation. In this way, students are accustomed to receiving regular spiritual nourishment even when they are not in the classroom. This strategy demonstrates that Islamic preaching is not limited to face-to-face settings but can be extended to virtual spaces close to students' daily lives.¹²

Furthermore, another strategy used is developing Islamic Religious Education (PAI) material that is contextualized to students' lives. Islamic Religious Education

¹⁰ Fatakhul Huda Roni Susanto, "Education as an Agent of Social Change: A Sociological Perspective," *Taqorrub: Jurnal Bimbingan Konseling Dan Dakwah* 5, no. 2 (2024): 79–94, <https://scholar.google.com/scholar?oi=bibs&cluster=16197885558079716437&btnI=1&hl=id>.

¹¹ Chabaibur Rochmanir Rizqi and Nicky Estu Putu Muchtar, "Akulturasi Seni Dan Budaya Walisongo Dalam Mengislamkan Tanah Jawa," *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam* 7, no. 2 (2023): 193–201, <https://doi.org/10.30651/sr.v7i2.20526>.

¹² Khomsinuddin et al., "Modernitas Dan Lokalitas: Membangun Pendidikan Islam Berkelanjutan," *Journal of Education Research* 5, no. 4 (2024): 4418–28, <https://jer.or.id/index.php/jer/article/view/1523>.

(PAI) teachers not only deliver normative material but also relate it to the social realities students face. For example, when discussing Islamic brotherhood (*ukhuwah Islamiyah*), teachers relate it to the phenomenon of student interactions on social media, how to maintain ethical communication, and how to avoid hate speech or hoaxes. This contextualization is important so that students do not view Islamic Religious Education (PAI) as a subject separate from real life, but rather as a life guide that can be directly applied, including in their digital activities. This way, *da'wah* becomes more current and relevant. In learning, teachers also employ interactive methods such as discussions and storytelling based on digital media. The discussion method is carried out by presenting a current topic, for example, about the Islamic use of social media, then asking students to express their opinions. This discussion is then directed so that students understand the *da'wah* values behind the issue being discussed. Meanwhile, storytelling is used to convey exemplary stories from the Prophet, companions, or modern Islamic figures, packaged in digital forms, such as animated displays or interactive slides. This method has proven to be effective in capturing students' attention because it suits their more visual and auditory learning styles.¹³

In addition, teachers also develop strategies in the form of digital-based religious simulations. For example, in teaching about the practice of the Hajj pilgrimage, teachers use a Hajj ritual simulation application so that students can experience the virtual experience of performing the pilgrimage. This simulation not only enhances students' understanding but also instills the values of *da'wah* (Islamic preaching), which emphasize the profound meaning of worship in fostering obedience to God. With technology, *da'wah* messages can be delivered in a more engaging, in-depth, and engaging manner. It is also important to note that Islamic Religious Education (PAI) teachers at SMPN 5 Margorejo strive to adapt the curriculum to meet the challenges of the digital era without neglecting the substance of *da'wah*. The PAI curriculum, which typically emphasizes cognitive aspects, is expanded to emphasize affective and psychomotor aspects, realized through digital-based projects. For example, students are tasked with creating simple *da'wah* content in the form of digital posters, short videos, or articles to be uploaded to the school's social media. This activity not only fosters students' creativity but also trains them to become active agents of *da'wah* in the digital world. In this way, *da'wah* values are not only received but also practiced and disseminated by students.

However, this strategy is not without challenges. Islamic Religious Education (PAI) teachers must contend with limited technological facilities in schools, varying teacher digital skills, and students' tendency to be more interested in entertainment content than religious content. To address this, teachers innovate by combining

¹³ I Putu Oktap Indrawan, I Gede Sudirgayasa, and I Komang Wisnu Budi Wijaya, "Integrasi Kearifan Lokal Bali Di Dunia Pendidikan," *Prosiding Seminar Nasional Webinar Nasional Universitas Mahasaraswati Denpasar "Percepatan Penanganan COVID-19 Berbasis Adat Di Indonesia,"* no. 3 (2020): 189–94.

traditional and digital methods, ensuring a balanced learning environment. Teachers also continually strive to improve their technological competencies through training and independent learning. Meanwhile, to address student interest, teachers creatively package Islamic education materials, for example through Islamic humor or gamification of learning to make them more engaging. From these various strategies, it can be concluded that the implementation of Islamic education values in Islamic Religious Education (PAI) learning in the digital era at SMPN 5 Margorejo is carried out through three main approaches: (1) utilizing digital media and platforms to convey Islamic education messages in an engaging and interactive manner, (2) developing Islamic Religious Education (PAI) materials that are contextual to students' digital lives, and (3) implementing innovative learning methods such as discussions, storytelling, and digital-based religious simulations. These strategies aim to ensure that students not only understand Islamic teachings theoretically but also internalize and practice them in their daily lives, both in the real world and online.

Thus, the strategy for implementing da'wah values in Islamic Religious Education (PAI) learning in the digital era is an effort to bridge students' spiritual needs with modern technological developments. This also proves that da'wah can be delivered in various forms and media, as long as it remains grounded in authentic Islamic values. Islamic Religious Education teachers play a crucial role as innovators and preachers, capable of utilizing technology to instill noble morals, maintain morality, and shape a generation of Muslims with religious character and digital literacy.

Supporting and Inhibiting Factors in the Implementation of Digital-Based Da'wah at SMPN 5 Margorejo

The supporting and inhibiting factors for the implementation of digital-based da'wah at SMPN 5 Margorejo can be seen from various aspects, including facilities, teacher competency, and student readiness as the primary subjects in the learning process. From a supporting perspective, the availability of technological devices is a key asset. SMPN 5 Margorejo already has a number of technological facilities, such as computers, projectors, and internet access, that can support digital-based da'wah activities. The presence of these devices allows teachers and students to access various digital platforms, including social media, learning applications, and relevant Islamic da'wah channels. This is a concrete step in integrating da'wah education with the increasingly digital era.¹⁴ Furthermore, the competence of some teachers in utilizing digital applications is also a crucial factor in the success of this program. Several teachers at SMPN 5 Margorejo are already accustomed to using technology-based learning media, such as Google Classroom, WhatsApp Groups, and interactive presentation applications. This ability helps them deliver Islamic teachings in a more engaging and easily understood manner for students. Some teachers even utilize

¹⁴ Samsul Nizar, *Filsafat Pendidikan Islam Dalam Perspektif Pemikiran Islam Klasik Dan Modern* (Jakarta: Kencana, 2020).

social media as a means of disseminating simple Islamic teachings relevant to students' daily lives. The teachers' creativity in utilizing digital media indirectly encourages innovative learning and fosters a more up-to-date religious awareness among students.

Another equally important supporting factor is student enthusiasm. As digital natives, students at SMPN 5 Margorejo are accustomed to using devices and exploring the internet. This presents a significant opportunity because students are more receptive to da'wah (Islamic outreach) delivered in digital content, such as short videos, Islamic posters, or educational podcasts. Their enthusiasm for technology-based learning makes da'wah activities more lively and interactive. With active student involvement, the implementation of digital-based da'wah can be more effective because they not only act as listeners but also participate in creating and disseminating da'wah content as guided by their teachers. On the other hand, several inhibiting factors pose challenges to the implementation of digital-based da'wah. One major obstacle is limited facilities and infrastructure. Although schools have technological devices, their number is still limited compared to the number of students. This means that not all students have equal access to these facilities. Furthermore, the sometimes unstable quality of the internet connection also presents a challenge in supporting digital learning activities. The gap in technology access among students is also a significant obstacle. Not all students have adequate personal devices to access da'wah materials digitally. Differences in family economic capabilities cause some students to be left behind in participating in technology-based learning.¹⁵

Teachers' varying technological skills are also a limiting factor. Not all teachers possess the same abilities in utilizing digital media. Some teachers still tend to use conventional methods due to limited experience operating modern learning applications. As a result, digital-based da'wah (Islamic outreach) delivery cannot be optimal in all classes. This highlights the need for intensive training for teachers to ensure they have equitable competency in using technology for da'wah and educational purposes. Furthermore, another significant challenge arises from exposure to digital content that is inconsistent with Islamic values. In the digital era, students have easy access to a wide variety of information without limits. Not all content they encounter supports da'wah learning; some even contradicts Islamic teachings. This situation demands that teachers be more selective in selecting digital teaching materials, while simultaneously guiding students to be more critical and wise in using technology. Thus, digital-based da'wah education should not only focus on transferring knowledge but also equip students with Islamic digital literacy skills.

Overall, this analysis of supporting and inhibiting factors provides a comprehensive picture of the reality on the ground. The successful implementation

¹⁵ Fita Mustafida, "Integrasi Nilai-Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam (PAI)," *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (2020): 173–85, <https://doi.org/10.35316/jpii.v4i2.191>.

of digital-based da'wah at SMPN 5 Margorejo is heavily influenced by the synergy between facility availability, teacher capabilities, and student readiness. However, the various obstacles that arise also indicate the need for specific strategies, such as providing more adequate facilities, teacher training in technology, and intensive mentoring for students to be more selective in absorbing digital information. With sustained efforts, it is hoped that digital-based da'wah education can become an effective means of developing a young generation that is both religious and technologically literate.

Category	Factor	Explanation
Supporting Factors	Availability of technological devices in schools	The school has facilities such as computers, LCD projectors, and internet networks that support digital learning.
	Competence of some teachers in utilizing digital applications	There are teachers who are accustomed to using digital media (Zoom, Google Classroom, YouTube) to deliver Islamic teaching materials.
	Students' enthusiasm in using gadgets	The majority of students are familiar with smartphones and social media applications, making it easy for them to accept digital-based preaching.
Inhibiting Factors	Limited infrastructure facilities	Not all classrooms have stable internet facilities and projectors, so the implementation of digital preaching is not yet evenly distributed.
	The gap in technology access among students	There are students who do not have personal devices or internet access at home, so participation in digital preaching is less than optimal.
	Teacher skills are still varied	Not all teachers have the same abilities in using digital media, so there are technical obstacles in delivering da'wah.
	Exposure to digital content that is not in accordance with Islamic values	Students have the potential to be distracted by negative content on the internet that is contrary to Islamic preaching values.

Implications of the Application of Da'wah Values on the Formation of Students' Religious Character

Observations show that the use of digital media in the learning process not only increases students' interest and motivation in religious subjects but also helps them understand the material in a more contextual and interactive way. Students become more enthusiastic about participating in learning, especially because digital media allows for da'wah (Islamic outreach) to be presented in engaging videos, animations, and applications. Furthermore, the implementation of da'wah values also contributes to strengthening students' awareness of worship. Through digital materials that emphasize the importance of daily religious practices, students become more accustomed to carrying out religious obligations consciously, rather than simply as a routine. This awareness grows along with a deeper understanding of the meaning of worship and its relevance in modern life.¹⁶

Another impact is seen in the formation of Islamic digital media ethics. Students are encouraged to be more selective in their use of social media, avoid negative content, and utilize technology for good and to spread Islamic values. This attitude is an important part of building Islamic-based digital literacy, so that students are not only technologically savvy but also wise in their use. Overall, the implementation of Islamic values in digital-based learning is able to internalize Islamic values in students across cognitive, affective, and psychomotor aspects. The cognitive aspect is evident in students' increased understanding of religious material; the affective aspect is reflected in religious attitudes, such as sincerity and concern; while the psychomotor aspect is evident in more Islamic practices of worship and daily behavior. Thus, digital Islamic education learning based on Islamic da'wah at SMPN 5 Margorejo has successfully contributed significantly to the formation of students' religious character in the digital era.

D. Conclusions

Based on the overall discussion, it can be concluded that the implementation of da'wah values through digital media has a significant influence on the formation of religious character in students at SMPN 5 Margorejo. The systematically designed process of implementing da'wah values not only emphasizes the cognitive aspect in the form of understanding religious material, but also emphasizes the affective dimension through the internalization of values and the psychomotor dimension through the practice of worship and daily attitudes. Visible impacts include increased motivation to study religion, strengthened awareness of consistent worship, the formation of Islamic digital media ethics, and the development of religious character integrated into the lives of students. Thus, digital-based da'wah has proven to be an effective instrument in facing the challenges of the technological era, without

¹⁶ Peng Wei Hsiao and Chung Ho Su, "A Study on the Impact of Steam Education for Sustainable Development Courses and Its Effects on Student Motivation and Learning," *Sustainability (Switzerland)* 13, no. 7 (2021): 1–24, <https://doi.org/10.3390/su13073772>.

reducing the essence of the Islamic values taught. However, this study also has limitations, particularly in terms of the scope of subjects and the variety of da'wah media used. Therefore, it is recommended for future researchers to expand the research object to other educational institutions, both at the secondary and tertiary levels, so that a more comprehensive picture can be obtained regarding the effectiveness of the implementation of digital-based da'wah values. Researchers are also expected to explore more innovative forms of digital media, such as the use of interactive apps, podcasts, or creative video platforms, to make Islamic preaching messages more easily accepted and applied by students. With these steps, future research will not only enrich the body of knowledge in Islamic preaching education but also make a tangible contribution to strengthening the religious character of the younger generation in the modern era.

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