

# Empowering Mosque Youth: Digital Da'wah Content Creation for Islamic Propagation During Ramadan

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## ABSTRACT

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Ramadan represents a strategic period for strengthening Islamic propagation through community-based activities; however, many mosque youth organizations still face limitations in producing creative and high-quality digital religious content. At Nurul Ikhlas Mosque, youth members frequently consume social media but lack the technical competencies required to transform digital platforms into effective tools for Islamic da'wah. This community service program aimed to empower mosque youth by developing their skills in digital da'wah content creation during Ramadan. The program was implemented using an Asset-Based Community Development approach through participatory workshops and mentoring sessions involving members of the Nurul Ikhlas Mosque youth organization. Training activities focused on digital copywriting, graphic design, video editing, and social media management for Islamic communication. The results demonstrated significant improvements in participants' digital literacy and creative competencies, as reflected in the production of more than thirty digital da'wah contents distributed through social media platforms. In addition, the program strengthened youth participation in mosque activities and encouraged collaborative learning within the community. The initiative concluded with the establishment of a youth-led digital media team to sustain content production beyond the program period. Overall, the program contributed to strengthening community empowerment by enabling mosque youth to become active agents of moderate Islamic propagation in the digital era.

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## INTRODUCTION

Ramadan represents a significant spiritual period in Islam that extends beyond ritual observance to function as a catalyst for social transformation and collective moral renewal. During this sacred month, mosques become central hubs for religious learning, communal engagement, and social solidarity within

Muslim societies. In the contemporary Society 5.0 era characterized by the integration of digital technology with human-centered social innovation the role of mosques has expanded into the digital sphere, enabling religious institutions to disseminate Islamic teachings through various online platforms. Digital da'wah has therefore emerged as an essential medium for engaging younger generations who actively participate in virtual communities and social media networks. The increasing reliance on digital communication during Ramadan highlights the need for mosques to strengthen their presence within the digital da'wah ecosystem to maintain relevance and effectiveness in Islamic propagation (Abdurrahman et al., 2026; Ibrahim, 2024). Consequently, mosque-based youth organizations are strategically positioned to act as intermediaries who can bridge traditional religious authority with contemporary digital communication practices.

Within this context, the youth organization of Nurul Ikhlas Mosque (IRMAS Nurul Ikhlas) represents a community group possessing significant potential for digital religious engagement. As members of Generation Z and young millennials, these youths are categorized as digital natives who demonstrate high familiarity with social media platforms such as Instagram, TikTok, and YouTube. Their daily interaction with digital environments positions them as promising agents for developing innovative approaches to Islamic communication. However, despite their technological exposure, many mosque youth organizations remain underutilized in structured da'wah initiatives that require professional content production and strategic digital communication. Studies indicate that mosque youth groups often participate in routine religious activities but rarely engage in systematic efforts to produce digital religious narratives that appeal to wider audiences (Nugroho & Fadhilah, 2022; Aziz & Hakim, 2024). This condition suggests that while technological familiarity exists, the institutional mechanisms required to transform such familiarity into productive digital da'wah activities remain limited.

The disparity between high social media consumption and limited digital content production capacity constitutes a significant gap within contemporary mosque-based youth activities. Ramadan, in particular, witnesses a dramatic increase in the consumption of Islamic content across digital platforms, including short sermons, Qur'anic reflections, motivational messages, and educational videos. Online engagement related to Islamic themes tends to peak during this period, creating an unprecedented opportunity for digital da'wah dissemination (Mudhofi et al., 2025; Siregar et al., 2025). Nevertheless, the majority of mosque youth organizations still rely on conventional methods of religious communication such as offline lectures or basic announcements without leveraging digital media strategically. As a result, the vast digital audience

seeking meaningful Ramadan content remains underserved by local mosque communities. The lack of creative skills in scriptwriting, visual storytelling, and digital editing further limits the ability of youth organizations to produce appealing and moderate Islamic narratives suitable for contemporary audiences.

In addition to technical limitations, socio-economic and educational conditions within the Nurul Ikhlas Mosque environment also contribute to the underdevelopment of digital da'wah initiatives. Many mosque youth members come from diverse educational backgrounds where access to structured training in digital media production remains limited. Although smartphones and internet connectivity are widely available, the absence of systematic digital literacy programs within community religious institutions often results in passive social media consumption rather than productive digital engagement (Arinal et al., 2022; Prasetyo & Lestari, 2024). Furthermore, mosque management structures frequently prioritize traditional religious programs while overlooking the strategic potential of youth-led digital communication. This structural gap reinforces the need for targeted community empowerment initiatives that can enhance the technological capacity of mosque youth and transform them into active producers of Islamic digital content.

Recent studies and community empowerment programs have begun to recognize the importance of integrating digital technology into Islamic outreach strategies. Mukti (2022) highlighted that digital storytelling and short-form video content significantly enhance the accessibility of Islamic messages among younger audiences. Similarly, Arinal et al. (2022) demonstrated that digital literacy training within community-based religious institutions can strengthen youth participation and promote positive religious narratives in online spaces. Other studies have emphasized that digital da'wah initiatives can function not only as religious communication tools but also as mechanisms for strengthening community resilience against misinformation and radical narratives circulating on social media (Nuriana & Salwa, 2024; Sirait, 2024). Despite these developments, most existing community service initiatives have focused primarily on general digital literacy rather than specialized training in Islamic digital content production. This limitation highlights the novelty and relevance of programs that specifically emphasize creative da'wah content development within mosque-based youth communities.

Addressing this challenge requires the integration of academic expertise and collaborative community action through structured training programs in professional digital content creation. Such initiatives involve equipping mosque youth with practical competencies in scriptwriting, visual communication, video production, and social media management tailored to Islamic communication contexts. Through participatory training workshops and mentoring sessions,

youth members can develop the ability to transform religious messages into engaging digital narratives that resonate with contemporary audiences. The synergy between academic institutions and mosque communities provides a strategic framework for translating theoretical knowledge into practical community empowerment activities (Cheema, 2022; Othman & Bakar, 2024). By strengthening both technical skills and ethical communication principles, digital da'wah training programs can cultivate a new generation of mosque youth capable of promoting moderate and inclusive Islamic values in digital spaces.

Based on these considerations, the present community service program aims to empower the youth of Nurul Ikhlas Mosque through structured training in digital da'wah content creation during the Ramadan period. The program seeks to enhance the capacity of IRMAS Nurul Ikhlas members to design, produce, and disseminate high-quality Islamic digital content that promotes positive religious values and community engagement. In addition to developing technical competencies, the initiative also aims to foster collaborative learning, strengthen youth participation in mosque activities, and encourage sustainable digital communication practices within the community. The expected long-term impact includes the establishment of a youth-led digital da'wah ecosystem that supports inclusive Islamic narratives and strengthens the social role of mosques in the digital era. Such outcomes align closely with the vision of *Abdimasya: Jurnal Pengabdian dan Pemberdayaan Masyarakat*, which emphasizes community-based solutions, capacity building, and sustainable social empowerment through collaborative academic engagement (Sutrisno & Wardani, 2023; Lestari et al., 2024).

## **METHOD OF IMPLEMENTATION**

The implementation of this community service program adopted the Asset-Based Community Development (ABCD) approach, emphasizing the identification and mobilization of existing community strengths to foster sustainable social empowerment. This approach was selected because it prioritizes community participation and recognizes local youth as active agents rather than passive beneficiaries in the empowerment process. The program was conducted at Nurul Ikhlas Mosque, which serves as a central religious and social hub within the local community. The primary participants consisted of members of the mosque youth organization, IRMAS Nurul Ikhlas, comprising adolescents and young adults who actively participate in mosque-based activities. As digital natives, these youths possess substantial exposure to digital technologies, particularly smartphones and social media platforms. However, their engagement with digital tools had previously been limited primarily to passive consumption rather than productive content creation. To address the digital

literacy gap identified during the preliminary analysis, the program emphasized strengthening competencies in digital communication, Islamic messaging, and creative media production. The intervention strategy focused on equipping participants with the conceptual and technical skills necessary to transform their familiarity with digital media into structured and purposeful digital da'wah activities that align with the ethical principles of Islamic communication.

The implementation process was structured into three sequential phases: preparation, implementation, and evaluation, ensuring that the program followed a systematic and scientifically grounded framework. During the preparation phase, an initial needs assessment was conducted through informal interviews and group discussions with mosque administrators and youth members to identify the participants' existing digital competencies and the specific challenges faced in producing religious digital content. The results of this assessment informed the development of a training curriculum focusing on digital da'wah communication strategies, content planning, visual storytelling, and basic digital production skills. In addition, coordination meetings were conducted with mosque authorities to ensure institutional support and to align the program with the mosque's religious activities during Ramadan. The implementation phase involved a series of intensive workshops and mentoring sessions designed to provide both theoretical knowledge and practical experience. Training modules included digital copywriting for Islamic messages, graphic design for religious visual content, and video editing techniques for short-form da'wah videos suitable for contemporary social media platforms. Participants were guided through hands-on exercises that enabled them to conceptualize, produce, and refine digital da'wah materials under the supervision of facilitators. The evaluation phase focused on assessing the effectiveness of the training through continuous monitoring of participants' progress, including the quality of the produced content and the level of participant engagement throughout the training activities.

Active participation from the community constituted a fundamental component of the program's implementation. Youth participants were involved in every stage of the process, from the identification of relevant da'wah themes to the production and dissemination of digital content. The program utilized accessible digital technologies to ensure practical applicability within the community context. Participants used high-performance smartphones as the primary production tools, enabling them to capture video footage and visual materials efficiently. For content design and editing, widely used digital applications such as Canva were employed to facilitate graphic design and visual communication, while CapCut was utilized for video editing and the creation of short-form da'wah videos. Completed content was subsequently distributed

through social media platforms including Instagram, TikTok, and YouTube, which represent the most frequently accessed platforms among youth audiences. The success of the program was evaluated using several measurable indicators, including the number of digital da'wah content pieces successfully produced by participants, the level of audience engagement reflected through social media interactions, and improvements in participants' technical competencies as measured through pre-test and post-test assessments conducted before and after the training sessions. These indicators provided empirical evidence regarding the program's effectiveness in strengthening digital communication skills and fostering sustainable youth participation in mosque-based digital da'wah initiatives.

## RESULT AND DISCUSSION

The implementation of the digital da'wah training program at Nurul Ikhlas Mosque demonstrated a significant transformation among members of IRMAS Nurul Ikhlas, particularly in shifting their role from passive digital consumers into active creators of Islamic digital content. The Ramadan-based program recorded a high level of participation, with the majority of invited youth attending all training sessions and actively engaging in practical exercises. This strong participation indicates that mosque youth possess a substantial interest in contributing to religious communication through digital platforms when appropriate guidance and resources are provided. The training sessions were characterized by collaborative learning dynamics in which participants exchanged ideas, experimented with digital tools, and collectively reflected on the role of digital media in contemporary Islamic propagation. Similar findings have been reported in recent studies highlighting that youth engagement in religious institutions increases significantly when digital technologies are integrated into community empowerment initiatives (Kangana et al., 2024; Ojo et al., 2024).

Prior to the implementation of the program, the baseline assessment revealed that most participants possessed only basic familiarity with social media platforms without adequate technical skills for structured digital content production. Participants commonly used social media for entertainment, communication, and information consumption rather than for creative or educational purposes. This condition reflects a broader phenomenon described in contemporary scholarship as the "digital divide" within religious institutions, where access to digital devices does not necessarily translate into productive digital competencies (Aziz & Hossain, 2024; Hartnett, 2022). The initial assessment further indicated that participants lacked knowledge regarding effective Islamic messaging, visual storytelling, and ethical communication in

digital environments. Consequently, despite their high digital exposure, mosque youth remained limited in their capacity to produce moderate, engaging, and visually appealing da'wah content that could reach wider audiences during Ramadan.

Following the implementation of the training program, substantial improvements were observed in participants' digital competencies across multiple technical dimensions. The workshop-based training enabled participants to acquire practical skills in graphic design, Islamic copywriting, video editing, and social media management. These competencies were assessed through structured pre-test and post-test evaluations conducted before and after the training sessions. The results demonstrate a consistent increase in participants' skill levels across all evaluated indicators, confirming the effectiveness of the intervention in enhancing digital literacy among mosque youth. The quantitative comparison of participants' digital skill development is presented in Table 1, which illustrates the measurable improvement in competencies achieved during the program.

**Table 1: Pre-Test and Post-Test Scores of Participants' Digital Skills**

Digital Skill Area	Pre-Test Average Score	Post-Test Average Score
Graphic Design (Canva)	52	84
Islamic Copywriting	55	86
Video Editing (CapCut)	48	82
Social Media Platform Management	57	88

As illustrated in Table 1, the training program resulted in a substantial increase in participants' digital capabilities. The most notable improvement occurred in video editing skills, which increased from an average score of 48 in the pre-test to 82 in the post-test. This result indicates that practical mentoring sessions were particularly effective in enhancing participants' technical production abilities. Similarly, competencies in graphic design and Islamic copywriting improved significantly, demonstrating that participants were able to integrate creative design principles with appropriate religious messaging. The improvement in platform management skills also suggests that participants developed a better understanding of how digital content can be strategically distributed through social media platforms for broader community engagement.

The interactive nature of the workshop sessions played a critical role in facilitating the learning process. Participants were encouraged to engage in collaborative exercises that simulated real-world digital content production scenarios. These activities included brainstorming da'wah themes, developing short scripts for Ramadan messages, designing visual posters, and producing

short-form Islamic videos. Facilitators provided direct mentoring while participants experimented with digital applications and refined their content through iterative feedback. The learning environment fostered creativity and active participation, enabling participants to gain confidence in their ability to produce professional-quality digital materials.



**Figure 1. Workshop Session at Nurul Ikhlas Mosque**

Beyond skill acquisition, the program produced tangible outputs in the form of digital da'wah content distributed through social media platforms. During the training period, participants successfully created more than 30 digital da'wah pieces, including short motivational Ramadan videos, Islamic reminder posters, and short educational reels discussing ethical behavior during fasting. The produced content demonstrated significant improvements in visual quality, narrative clarity, and message relevance. Several posts achieved notable audience engagement through likes, shares, and comments on social media platforms, indicating that locally produced digital da'wah content can effectively resonate with online audiences when properly designed.



**Figure 2. Showcase of Digital Da'wah Content**

The success of this community service program can be interpreted through the theoretical framework of Asset-Based Community Development (ABCD). According to this model, sustainable community empowerment emerges from identifying and mobilizing existing community assets rather than focusing solely on deficiencies (Dushkova & Ivlieva, 2024; Tchida & Stout, 2024). In the context of Nurul Ikhlas Mosque, the youth themselves constituted the primary community asset due to their familiarity with digital technologies and their active involvement in mosque activities. By providing structured training and mentorship, the program transformed these latent capacities into productive digital communication skills. The integration of digital technology with local religious institutions therefore demonstrates how traditional community structures can adapt to the demands of the digital era without losing their cultural and spiritual identity.

From a broader perspective, the program also contributed to strengthening the institutional role of the mosque as a center for digital religious communication. One of the most significant outcomes of the program was the establishment of a youth-led initiative known as the "Nurul Ikhlas Digital Media Center." This initiative functions as a collaborative platform through which mosque youth continue to produce and disseminate digital da'wah content beyond the Ramadan program. The formation of this media center represents an important step toward ensuring the sustainability of the empowerment initiative, as it institutionalizes digital content production within the mosque community. Through continued collaboration between youth members, mosque

administrators, and academic facilitators, the Nurul Ikhlas Digital Media Center is expected to serve as a long-term hub for community-based digital da'wah initiatives that promote moderate Islamic values and strengthen the presence of local mosques in the digital public sphere.

## CONCLUSION

The implementation of the digital da'wah training program at Nurul Ikhlas Mosque demonstrated a significant contribution to community empowerment by transforming mosque youth into digitally competent propagators capable of producing meaningful Islamic content. Through structured workshops and mentoring sessions conducted during Ramadan, members of IRMAS Nurul Ikhlas successfully developed practical competencies in digital copywriting, graphic design, video editing, and social media management. This initiative not only enhanced their technical capabilities but also strengthened their awareness of responsible and moderate religious communication in digital environments. The program therefore facilitated a pivotal shift from passive social media consumption toward active digital engagement, enabling youth participants to contribute constructively to the dissemination of Islamic values. Furthermore, the production of numerous digital da'wah materials during the program illustrated how community-based digital initiatives can support the broader welfare of society by providing accessible, positive, and educational religious content during Ramadan.

To ensure the sustainability of these achievements, a strategic follow-up framework has been established through the formation of the "Nurul Ikhlas Digital Media Team." This team will function as a permanent youth-based unit responsible for managing and producing digital da'wah content within the mosque community. Future initiatives will focus on expanding the scope of digital communication competencies by introducing advanced training modules such as podcast production, creative storytelling, and basic cinematography for Islamic educational media. In addition, the empowerment model implemented at Nurul Ikhlas Mosque is expected to serve as a replicable framework for similar community development programs in other mosques and local religious institutions. By institutionalizing digital literacy and creative media production within mosque activities, this initiative contributes to the development of long-term institutional capacity that enables mosques to remain relevant and influential within the evolving digital public sphere.

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