

Media and Religion: Da'wah on the Role of Teachers on the Muhammadiyah Website

Media dan Agama: Dakwah Peran Guru di Website Muhammadiyah

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Abstract

This study examines how Muhammadiyah, one of Indonesia's largest Islamic organizations, utilizes its official website as a medium of digital *da'wah* and educational communication, with a particular focus on the portrayal of teachers as moral and intellectual agents. Using a qualitative content analysis of selected articles published on *muhammadiyah.or.id*, the research explores how religious narratives are integrated into discourses of pedagogy, professionalism, and moral ethics. Drawing upon Gary R. Bunt's theory of the Cyber Islamic Environment (CIE) and Everett Rogers' Diffusion of Innovation, the study situates Muhammadiyah's online activities within the broader framework of technological mediation and religious reform (*tajdid*). Findings reveal that the website functions not only as an informational platform but also as a transformative arena of moral communication, where teachers are depicted as digital missionaries embodying Islamic values through educational praxis. The research underscores that Muhammadiyah's digital *da'wah* represents a shift from one-way religious dissemination to participatory moral education, fostering the emergence of ethical digital citizenship in contemporary Islamic education.

Keywords: Digital *da'wah*, Cyber Islamic Environment, Islamic education, Muhammadiyah, teacher ethics

Abstrak

Penelitian ini mengkaji bagaimana Muhammadiyah, salah satu organisasi Islam terbesar di Indonesia, memanfaatkan situs web resminya sebagai media dakwah digital dan komunikasi pendidikan, dengan fokus khusus pada representasi guru sebagai agen moral dan intelektual. Melalui analisis isi kualitatif terhadap sejumlah artikel yang dipublikasikan di *muhammadiyah.or.id*, penelitian ini mengeksplorasi bagaimana narasi keagamaan diintegrasikan ke dalam wacana pedagogik, profesionalisme, dan etika moral. Dengan merujuk pada teori *Cyber Islamic Environment* (CIE) dari Gary R. Bunt dan teori *Diffusion of Innovation* dari Everett Rogers, studi ini menempatkan aktivitas daring Muhammadiyah dalam kerangka mediasi teknologi dan reformasi keagamaan (*tajdid*). Temuan penelitian

menunjukkan bahwa situs web tersebut berfungsi tidak hanya sebagai platform informasi, tetapi juga sebagai arena komunikasi moral yang transformatif, di mana guru digambarkan sebagai misionaris digital yang menginternalisasi nilai-nilai Islam melalui praktik pendidikan. Penelitian ini menegaskan bahwa dakwah digital Muhammadiyah mencerminkan pergeseran dari model penyebaran agama satu arah menuju pendidikan moral yang partisipatif, sekaligus menumbuhkan kesadaran kewargaan digital yang etis dalam konteks pendidikan Islam kontemporer.

Kata kunci: Muhammadiyah, dakwah digital, etika guru, *Cyber Islamic Environment*, pendidikan Islam,

Introduction

In the digital era, religion and media have become increasingly intertwined, shaping how Islamic organizations engage in public discourse, education, and da'wah (Aisyah & Rofiah, 2022; Rachman, 2017). Among the prominent Islamic movements in Indonesia, Muhammadiyah has demonstrated an adaptive and progressive use of digital platforms, particularly through its official website, www.muhammadiyah.or.id. This platform functions not merely as a source of organizational information but as a medium of ideological dissemination, moral guidance, and educational da'wah that addresses contemporary social and pedagogical challenges (Prayogi et al., 2025). Through its online publications, Muhammadiyah seeks to promote Islamic values while strengthening the ethical and intellectual roles of teachers as agents of both academic and moral education.

The emergence of the internet has transformed traditional religious communication into what Gary R. Bunt conceptualizes as the *Cyber Islamic Environment* (CIE), an online sphere where Islamic identity, teaching, and activism are mediated through digital technology (Bunt, 2009, 2018). Bunt's framework identifies four key functions of Islamic websites: cadre formation, da'wah, education, and economic empowerment. Within this theoretical scope, the Muhammadiyah website operates primarily as a space for da'wah and education—facilitating the transmission of religious knowledge and pedagogical ethics to a wide audience of teachers, students, and educational stakeholders (Setia, 2022). By incorporating religious narratives into articles about teaching, learning, and social ethics, the website illustrates how Islam can be contextualized to support both intellectual and moral dimensions of education in modern Indonesia.

As an educational and religious organization, Muhammadiyah has long positioned teachers as the moral backbone of its reformist mission. This is evident in various articles published on its official website, such as “Pendidikan Bermutu Dimulai dari Guru hingga Kemandirian Sekolah (Quality Education Begins with Teachers and Leads to School Independence)”, published on September 13, 2025; “Irwan Akib Sebut Tiga Faktor untuk Memajukan Pendidikan Indonesia: Guru yang Penting (Irwan Akib Identifies Three Factors to Advance Indonesian Education: Teachers Are the Key)”, published on August 27, 2025;

and “Irwan Akib: Jadikan Profesi Guru sebagai Panggilan Jiwa (Irwan Akib: Make the Teaching Profession a Calling of the Soul)” published on August 30, 2025. These writings emphasize that education in Islam transcends cognitive instruction—it encompasses character formation, spiritual maturity, and social responsibility.

As Irwan Akib notes, teachers should view their profession as a “calling of the heart,” reflecting both sincerity in service and the cultivation of ethical consciousness in students. Similarly, educational leaders such as Abdul Mu'ti underscore the necessity of teacher competence in deep learning methods, moral mentoring, and school independence as part of a holistic approach to quality education. In this sense, the Muhammadiyah website functions as a contemporary medium of da'wah that aligns with Bunt's description of online Islamic spaces as arenas of “knowledge mediation.” Through the publication of articles emphasizing the importance of teaching ethics, moral integrity, and educational reform, the website fosters religious awareness while reinforcing the professional identity of teachers as both educators and moral exemplars (Pimay & Savitri, 2021). The discourse reflects Muhammadiyah's broader commitment to *tajdid* (renewal), integrating Islamic values into modern pedagogy and encouraging educators to act as agents of ethical transformation in a rapidly changing society.

This study aims to analyze how da'wah and education are constructed in Muhammadiyah's digital narratives concerning the role of teachers. Using a qualitative content analysis approach, the research examines the textual and thematic representations (Krippendorff, 2018) of teachers in three selected articles on the official Muhammadiyah website. The analysis explores how religious values are articulated through educational discourse, and how the online medium functions as a space of moral communication consistent with the principles of the *Cyber Islamic Environment*. By doing so, this study contributes to understanding the intersection between media, religion, and education in shaping Islamic thought in Indonesia's digital era (Rachman et al., 2025).

The study of religion and media has evolved significantly as digital platforms have become essential tools for religious expression, communication, and education. Within this context, the theory of the Cyber Islamic Environment (CIE) developed by Gary R. Bunt (Bunt, 2009, 2018) provides a foundational framework for understanding how Islamic discourse adapts to the internet. According to Bunt, the CIE encompasses digital spaces where Muslims engage in activities of da'wah, education, cadre formation, and economic empowerment. Online platforms such as Muhammadiyah's official website thus serve as arenas for the dissemination of Islamic knowledge, moral guidance, and community empowerment. The website www.muhammadiyah.or.id exemplifies how digital media is used not only to promote organizational identity but also to reinforce moral and educational

values through the narratives it constructs about teachers' roles in society (Prayogi et al., 2025; Setia, 2022).

Bunt's concept situates Islamic digital spaces within a broader framework of technological mediation. This aligns with theories of technological determinism, which argue that technology plays a crucial role in shaping human communication, cultural structures, and even religious behavior (Marx & Smith, 1994; McLuhan, 1962; Postman, 1993). The rise of digital communication platforms has transformed da'wah practices from face-to-face sermons into interactive online engagements, where messages are tailored to reach diverse audiences across time and space. Muhammadiyah's adoption of digital da'wah demonstrates this transition: religious and educational messages are now crafted within the dynamics of web-based interaction. Teachers are portrayed as central figures who bridge traditional Islamic values and modern educational challenges, embodying the moral integrity expected from educators in an era of information abundance (Pimay & Savitri, 2021).

Complementing this framework, Everett Rogers' Diffusion of Innovation theory offers insight into how Muhammadiyah's use of digital media serves as a vehicle for spreading new ideas and religious practices. The diffusion process describes how innovation—in this case, the integration of da'wah and education into digital formats—is communicated through certain channels over time among members of a social system (Rogers, 2000, 2003). Muhammadiyah's website functions as an innovation hub, promoting educational reform and moral instruction through accessible digital narratives. Teachers, as portrayed on the site, become agents of diffusion, embodying and transmitting Islamic values to broader audiences in both academic and moral contexts. By combining religious messages with pedagogical insights, the organization leverages digital media to expand its educational influence and reaffirm its religious mission in a technologically driven society.

Previous studies support the notion that digital platforms have become key instruments for Islamic organizations to assert their religious and educational influence. Ghulam, Farid, and Ghofur, for instance, analyzed how NU Online—the official media of Nahdlatul Ulama—uses its digital platforms to propagate the narrative of Islam Nusantara (Ghulam et al., 2024). Their findings indicate that online da'wah is not only a means of religious outreach but also a tool for maintaining ideological boundaries and responding to contemporary debates within Indonesian Islam. Similarly, Mutiya explored inclusive Islamic education in Muhammadiyah schools, emphasizing the teachers' roles as facilitators of both academic and moral inclusion. The study highlights how Muhammadiyah integrates theological and philosophical principles of humanity and justice into its educational system, promoting values such as *rahmatan lil 'alamin* and *ta'awun* (Mutiya, 2025). These previous studies reinforce the idea that digital religious communication is deeply tied to educational and moral transformation.

In light of these theoretical and empirical frameworks, the Muhammadiyah website can be understood as part of a broader movement in Islamic digital da'wah that combines technological innovation with educational ethics. Through its online articles, the organization implements the core elements of the Cyber Islamic Environment—da'wah and education—while embodying the logic of technological determinism and diffusion of innovation. The website's discourse positions teachers not only as transmitters of knowledge but also as moral agents and digital missionaries who extend Muhammadiyah's reformist vision into the virtual public sphere. This synthesis of technology, religion, and education marks a significant evolution in Islamic media practices, transforming traditional da'wah into a form of participatory and educational engagement aligned with the digital age.

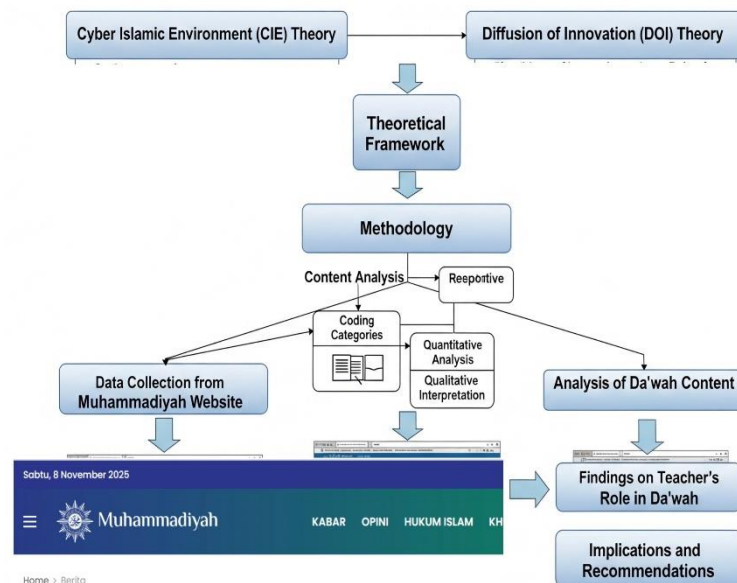


Figure 1: Theoretical Framework

The Role of Teachers in Human and Moral Development

The role of teachers in the development of humanity is crucial because education is not merely the transfer of knowledge but also the formation of character, morality, and social capacity among learners. Teachers serve as agents of change who guide students toward productive, dignified, and socially responsible lives. Recent studies have shown that professional and dedicated teachers, supported by a conducive environment, significantly contribute to the quality of education and human development (Akter, 2025). Teachers who are able to foster interpersonal skills, creativity, collaboration, communication, and critical

thinking enhance the capacity of younger generations to face the challenges of the twenty-first century (Maimun & Bahtiar, 2024).

In the context of human resource development, education is a strategic instrument for creating human capital capable of adaptation, innovation, and contribution to society. A bibliometric analysis reveals that education consistently correlates with the development of human capital and economic growth up to 2023 (Krykliy, 2023). Teachers, as the primary implementers of education, bear direct responsibility for shaping the human capital of future generations. Furthermore, research from Indonesia demonstrates that dimensions of human capital—such as education, experience, skills, and motivation—are strongly linked to teacher performance. Therefore, the success of human development is closely tied to how teachers perform their roles professionally.

From a global perspective, institutions such as UNESCO emphasize that teachers are the “cornerstone of any just and sustainable transformation”. This assertion indicates that educational reform cannot succeed without teachers who are respected, supported, and adequately equipped. Teachers are not merely transmitters of knowledge; they are mediators of values, facilitators of learning, character builders, and leaders of social transformation (Brahimi et al., 2024). The urgency to promote and preach about the role of teachers is increasingly important in the Indonesian context. This advocacy is not only about emphasizing the prestige of the teaching profession but also about awakening collective awareness that educational institutions and teachers have profound moral and social responsibilities. Educational institutions must reaffirm that professional and virtuous teachers form the essential foundation for nurturing a generation that is not only academically competent but also possesses integrity, empathy, and social consciousness. This movement also calls upon teachers themselves to view their profession as a humanitarian calling—one that goes beyond delivering lessons to shaping human beings in their entirety.

In practice, educational institutions should pay serious attention to teacher development by providing continuous professional training and enhancing competencies in digital technology, educational communication, and 21st-century pedagogy. Teachers who feel valued and empowered are more likely to fulfill their transformational roles effectively (Purwaningtyas et al., 2023). The advocacy for the teacher’s role must underline that the formation of Indonesia’s superior generation depends on teachers who are resilient, innovative, and ethical. Therefore, the commitment of educational institutions and teachers to seriously uphold and advocate their role is an integral part of the strategy for human development. Indonesia needs a generation that is knowledgeable, virtuous, and socially contributive—and this begins with teachers who fully understand and embody their noble mission.

In addition to contemporary educational perspectives, the role of teachers is profoundly affirmed in the Qur'an and the Hadith of Prophet Muhammad. The Qur'an places great emphasis on the pursuit and dissemination of knowledge as a noble and sacred act. In Surah Taha (20:114), Allah commands, "My Lord, increase me in knowledge," signifying that seeking and expanding knowledge is a continuous spiritual endeavor that brings humans closer to divine truth. Likewise, Surah Al-Mujadilah (58:11) states that "Allah will raise those who have believed among you and those who were given knowledge, by degrees." This verse highlights that individuals who possess and share knowledge occupy an elevated status in the sight of God, positioning teachers as key contributors to both intellectual and moral advancement.

The Prophet Muhammad further emphasized the sanctity of teaching and learning. In a Hadith narrated by Ibn Majah, he declared, "Seeking knowledge is obligatory upon every Muslim." This statement underscores the universality of education as a moral and religious duty. Another Hadith reported by Al-Bukhari proclaims, "The best among you are those who learn the Qur'an and teach it." This Hadith places teachers at the core of Islamic civilization, as they transmit not only academic knowledge but also spiritual and ethical values. From an Islamic perspective, therefore, teaching is not merely a profession but an act of worship and social responsibility. Teachers are viewed as successors of the prophets (*waratsatul anbiya*), entrusted with the mission of enlightening humanity and guiding them toward righteousness. When aligned with the principles of modern education, this Islamic view reinforces that the ultimate purpose of teaching is holistic human development—encompassing intellect, morality, and faith.

Table 1: Mapping the Role of Teachers in Muhammadiyah's Digital Publications

Title of Article	Link	Description
"Pendidikan Bermutu Dimulai dari Guru hingga Kemandirian Sekolah (Quality Education Begins with Teachers and Leads to School Independence)", published on	https://muhammadiyah.or.id/2025/09/pendidikan-bermutu-dimulai-dari-guru-hingga-kemandirian-sekolah/	Statements: "Guru diharapkan dapat mengikuti pelatihan ini untuk memperbaiki kualitas pembelajaran." (<i>Teachers are expected to attend this training to improve the quality of learning.</i>) Teachers are required to master deep learning methods to improve learning quality. This emphasizes teachers as intellectual and moral agents of educational reform, not merely content deliverers. It also highlights school independence and teachers' ethical responsibility in maintaining educational quality.

<p>September 13, 2025</p>		
<p>“Irwan Akib Sebut Tiga Faktor untuk Memajukan Pendidikan Indonesia: Guru yang Penting (Irwan Akib Identifies Three Factors to Advance Indonesian Education: Teachers Are the Key)”, published on August 27, 2025</p>	<p>https://muhammadiyah.or.id/2025/08/irwan-akib-jadikan-profesi-guru-sebagai-panggilan-jiwa/</p>	<p>Statement: “Guru juga harus berperan mencerdaskan akhlak dan menguatkan iman.” (<i>Teachers must also play a role in cultivating morality and strengthening faith.</i>) “Pendidikan kita tidak sekadar mencerdaskan intelektualnya anak kita, tapi juga merawat jiwanya, kebangsaannya, dan seterusnya.” (<i>Our education should not only develop students’ intellect, but also nurture their soul, sense of nationhood, and beyond.</i>)</p> <p>Irwan Akib asserts that teachers must regard their profession as a “calling of the heart”, meaning that teaching should be guided by moral and spiritual sincerity rather than mere duty. This reflects interpretation of teachers as moral and spiritual agents of da’wah (Islamic propagation) and character formation.</p>
<p>“Irwan Akib: Jadikan Profesi Guru sebagai Panggilan Jiwa (Irwan Akib: Make the Teaching Profession a Calling of the Soul)”, published on August 30, 2025.</p>	<p>https://muhammadiyah.or.id/2025/08/irwan-akib-sebut-tiga-faktor-untuk-memajukan-pendidikan-indonesia-guru-yang-penting/</p>	<p>Statement: “Guru menjadi hal yang sangat penting menjadi ujung tombak di dalam proses pendidikan.” (<i>Teachers are very important as the spearhead in the educational process.</i>)</p> <p>It identifies teachers as the spearhead of education and a central element in national educational progress. Emphasizes human resource development and teachers’ welfare, ensuring they can focus on their educational mission without economic distractions. This connects to the idea of teachers as agents of moral and social transformation, whose effectiveness depends on being supported and valued.</p>

The concluding section of this section underscores that Muhammadiyah’s official website operates as a dynamic arena of digital da’wah, where the convergence of religion, education, and technology gives rise to a new mode of moral communication. Teachers,

within this framework, are portrayed as *digital missionaries*—not merely transmitters of academic knowledge, but ethical and spiritual mediators who embody Muhammadiyah's reformist values (*tajdid*). Drawing on Gary R. Bunt's concept of the *Cyber Islamic Environment* and Everett Rogers' *Diffusion of Innovation*, the study argues that Muhammadiyah's online discourse redefines da'wah as an educational process—one that diffuses Islamic ethics through pedagogical narratives and the moral exemplarity of teachers. In essence, the website functions as both a repository of Islamic values and a vehicle for educational transformation in the digital age.

The three articles analyzed in the table illustrate how this theoretical perspective is materialized in practice. Each article represents a distinct articulation of Muhammadiyah's view on teachers as the moral backbone of education: the first emphasizes professional competence and pedagogical innovation; the second highlights teaching as a spiritual vocation rooted in faith and moral integrity; and the third frames teachers as agents of social progress whose welfare and empowerment are prerequisites for educational reform. Collectively, these narratives exemplify how Muhammadiyah's online publications translate Islamic ideals into pedagogical discourse, aligning religious commitment with educational modernization.

Thus, the comparative table serves as a textual manifestation of the broader argument advanced in *Media and Religion*: that Muhammadiyah's digital communication does not merely inform but *forms*—it constructs an ethical image of teachers as intellectual, moral, and social reformers within Indonesia's Islamic educational landscape. By bridging da'wah and education, these articles affirm the notion that quality schooling begins not with institutions or curricula alone, but with teachers who internalize Islamic values and enact them through their professional and moral conduct. This synthesis between theory and textual evidence demonstrates how digital media can serve as a transformative platform for integrating religious ethics into the discourse of educational development.

Digital Da'wah and Educational Discourse in Muhammadiyah's Online Media

The development of digital communication technology has fundamentally transformed the patterns of disseminating religious and educational messages in Indonesia, including within modern Islamic organizations such as Muhammadiyah. Through digital transformation, da'wah is no longer confined to pulpits and face-to-face forums but has evolved into a multi-platform communication activity that emphasizes participation, interactivity, and contextual relevance of messages. In this context, Muhammadiyah's online media—particularly its official website, *muhammadiyah.or.id*—functions as a religious public sphere that integrates Islamic values, educational ethics, and the spirit of social reform. The website serves not merely as an institutional information channel but as a moral and

intellectual educational instrument targeting teachers, students, and the broader public as the audience of digital da'wah (Agung et al., 2025).

Muhammadiyah's digital da'wah can be understood as a paradigm shift from a one-way broadcasting model to a two-way educational communication model. In this new approach, religious content is presented dialogically and oriented toward developing students' critical reasoning and social awareness. The study by Anto, Huda, and Anam demonstrates that Muhammadiyah's digital platforms in East Java, for instance, employ moderate and inclusive communication strategies that prioritize issues of education, digital literacy, and teacher ethics (Anto et al., 2025). This indicates that the educational discourse within Muhammadiyah's digital da'wah does not merely convey Islamic teachings in a doctrinal form but also connects them to pedagogical practices and the professionalism of educators. Thus, Muhammadiyah's digital da'wah serves a dual function: as a means of disseminating religious values and as a medium for enhancing the quality of education grounded in Islamic morality.

The role of teachers within this digital da'wah ecosystem occupies a central position. They are positioned as moral agents as well as educational communicators who mediate between religious values and the social realities of learners. In the context of the theory of the mediatization of religion, as proposed by Hjarvard, media are not merely neutral channels but actively reshape the structures of meaning and the religious practices of society (Hjarvard, 2015). Muhammadiyah, through its digital articulation, adapts this mediatic logic to construct an education-based model of da'wah, in which teachers serve as key figures in shaping character, morality, and social consciousness. This demonstrates an organic integration between technology and da'wah, resulting in a form of religious communication that is more participatory, contextual, and oriented toward value transformation.

The dynamics of Muhammadiyah's digital da'wah illustrate a process consistent with the theory of networked religion, in which religious practices take place within social networks that transcend physical and institutional boundaries (Campbell, 2005). Through educational narratives and the portrayal of teachers' roles in digital spaces, Muhammadiyah fosters a learning community that is both collaborative and open. The content disseminated through its website and social media platforms not only provides cognitive education but also shapes the moral and religious identity of its members. Thus, Muhammadiyah's digital platforms can be viewed as a *da'wah-education nexus*—a meeting point between education and religious propagation that cultivates critical awareness and universal human values.

In the social dimension, Muhammadiyah's digital da'wah practices also support the agenda of religious literacy and inclusive Islamic moderation. As noted by Yuliansyah, a digital education approach that emphasizes tolerance, literacy, and social ethics is essential in building a resilient society in the era of Society 5.0 (Yuliansyah, 2025). Muhammadiyah

adopts a similar approach by presenting narratives that affirm the role of teachers as nation-builders, not merely as classroom instructors. Through its educational content, the organization promotes the transformation of Islamic values from textual discourse into social praxis grounded in collaboration, empathy, and moral responsibility.

Muhammadiyah's digital da'wah within the educational discourse is not merely an expansion of religious communication spaces but also an epistemological innovation in redefining Islamic education in the twenty-first century. The integration between technology and Islamic values enables an expanded understanding of education as a form of da'wah that both liberates and enlightens. Online media thus serve as a new mode of *tajdid* (renewal), in which teachers act not only as transmitters of knowledge but also as agents of social and moral transformation within an ever-evolving digital ecosystem.

Digital Ethical Citizenship and the Pedagogical Future of Islamic Da'wah

In an era defined by rapid digitalization, the concept of citizenship itself is being reconfigured—and within Islamic educational contexts, this shift calls for a rethinking of how ethical agency and communal responsibility are cultivated among digital actors. The traditional notion of da'wah (religious propagation) is no longer confined to mosque pulpits or physical classrooms. Rather, the migration of religious–educational discourse into online spaces introduces a new dimension: the ethical digital citizen. This individual is not simply a passive recipient of religious or educational messages, but an active mediator of values, a reflector of moral integrity in cyberspace, and a stakeholder in communal digital practice. Islamic thought, in this respect, becomes both operative and critical: it must inform not only what is taught, but **how** students act online, how they navigate information ecosystems, engage others, and uphold accountability in virtual spaces.

Islamic educational institutions that aim to foster this form of citizenship must engage a threefold task. First, they must embed a digital ethics framework rooted in Islamic values such as *amanah* (trust), *adab* (proper conduct), and *taḥqīq* (verification), in order to counter the risks of misinformation, performative religiosity, and fragmented engagements (Faridah et al., 2021; Yakub, 1993). Second, they must evolve pedagogical practices to accommodate dialogic and networked learning, where students co-construct understanding, reflect on digital challenges, and assume roles as value-shapers rather than mere knowledge absorbers (Nadhifah et al., 2024; Rachman, 2020). Third, they must conceptualize the digital realm not as a separate “add-on” but as an intrinsic terrain of religious and educational formation—where participation, critical literacy, and ethical reflection converge. In this vision, da'wah pedagogy transforms: it no longer simply delivers content, but cultivates digital citizens who enact ethical agency across social media, online communities, and digital networks.

A key implication of this proposition lies in the **pedagogical future** of Islamic da'wah. From the vantage point of Islamic Education 4.0 and the demands of the Fourth Industrial Revolution, education must integrate technology, ethics, and value formation in holistic ways (Darwis, 2020). Teachers and administrators must be equipped not only with digital tools, but with an epistemological orientation towards digital citizenship: how to guide students in algorithmic environments, data-rich social spaces, and attention economies, all while grounding them in Islamic moral universals. Moreover, institutions must adopt participatory architectures: online forums, peer-led discussions, digital reflection journals, and social-impact projects that channel students' digital fluency into communal good. Such practices offer the potential transformation from **knowledge transfer** to **value enactment**—where da'wah becomes lived practice across virtual and real domains.

The notion of ethical digital citizenship in Islamic da'wah is inherently communal and future-oriented. It demands that learners understand their digital footprints, networked identities, and roles within wider Muslim and cross-faith communities. As Jasb Hezam argues, the dialectic of authenticity and modernity in Islam must be reconciled in digital citizenship: fidelity to tradition must be coupled with openness to technological change (Hezam, 2025). Hence, Islamic educational agents must envision platforms not simply as broadcast tools, but as ecosystems of meaning-making, moral deliberation, and collaborative action. Teachers, students, and community stakeholders together become architects of digital civility: not just navigating the new terrain of technology, but actively shaping it in alignment with religious commitments and social ethics.

The future of Islamic da'wah in the digital age lies in reframing education as formation of ethical digital citizens. This shift deepens the role of the teacher, transforms the medium of message, and reconfigures the very notion of the public sphere. As institutions adopt this model, the mission becomes not merely to teach Islam, but to cultivate digital-minded Muslims who act, reflect, and contribute with integrity in a networked world.

Conclusion

The findings of this study highlight that Muhammadiyah's official website serves as a dynamic and participatory arena of *da'wah* and education, merging religious communication with pedagogical transformation. Through its online publications, the organization redefines *da'wah* as an educational process in which teachers are central figures—bridging Islamic values, professional ethics, and social reform. Guided by Bunt's concept of the Cyber Islamic Environment and Rogers' Diffusion of Innovation, the website's narratives illustrate how religious ideals are translated into digital pedagogical discourse, fostering teachers' roles as agents of moral and intellectual renewal. Muhammadiyah's digital communication constructs a model of *da'wah* that informs and forms—where teachers act not merely as transmitters of

knowledge but as exemplars of Islamic virtue in a technologically mediated public sphere. This model also supports the emergence of ethical digital citizenship, positioning Islamic education as both a moral and technological endeavor. The study thus concludes that Muhammadiyah's integration of religion, education, and media exemplifies an innovative form of *tajdid* that aligns Islamic ethics with the realities of the digital age, offering a transformative paradigm for the future of Islamic educational *da'wah* in Indonesia and beyond.

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