

EFFECTIVENESS OF DA'WAH THROUGH INSTAGRAM FOR STUDENTS AT MADRASAH ALIYAH KARYA MADANI, WEST BANDUNG REGENCY

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ABSTRACT

This community service program aims to empower students of Madrasah Aliyah Karya Madani in West Bandung Regency through training on enhancing the effectiveness of Islamic da'wah using Instagram. The background of this program is the students' lack of knowledge and skills regarding the profession of content creators, especially in producing positive and creative da'wah content on social media. The method applied included contextual approach, consisting of education on digital literacy, workshops on content creation, simulation of da'wah content production, and mentoring to ensure sustainable practice. The results showed that students gained awareness of the positive impact of becoming da'wah content creators, improved their technical skills in producing Instagram content, and successfully created content that highlighted local and religious values. This activity has contributed to the development of students' creativity, digital literacy, and opportunities in the creative economy sector.

Keywords: Training, Content Creator, Digital Literacy, Da'wah, Students

A. Introduction (12 Point and Bold)

The digital era has brought significant changes to human life, particularly in education. Social media platforms such as Instagram are widely used by Generation Z, not only for entertainment but also for self-expression, creativity, and knowledge sharing. However, students at Madrasah Aliyah Karya Madani in West Bandung still lack knowledge about the potential of social media for positive purposes such as Islamic

da'wah and creative professions as content creators and affiliators.

Based on observation, three main problems were identified: (1) students had no knowledge of the content creator profession, (2) students were not aware of the positive impact of becoming content creators, and (3) students had no technical skills in producing digital content. Therefore, this program aimed to provide training and mentoring to increase students' creativity and digital literacy through

Instagram, while promoting local wisdom and Islamic values.

Literature shows that digital literacy is crucial in the 21st century (Trilling & Fadel, 2009), while social media has been recognized as a platform that supports creativity, innovation, and communication (Leong et al., 2021). Studies by Anderson & Jiang (2018) also highlight that youth use social media not only for fun but also for learning and skill-building. Hence, this program is timely and relevant.

B. Method of Implementation (12

Point and Bold)

The program was conducted for three months in collaboration with Madrasah Aliyah Karya Madani. The implementation method consisted of:

1. Education and Direction – providing knowledge about the role of social media, the opportunities of becoming content creators, and positive impacts of da'wah content.
2. Workshop and Simulation – hands-on practice in producing Instagram content, including idea development, storytelling, video shooting, and

editing.

3. Mentoring and Assistance – continuous guidance to ensure students could independently produce da'wah content and apply ethical digital literacy.

The program followed a participatory and contextual approach where students were actively engaged in every stage of training. The team of lecturers and students collaborated with teachers to design modules, facilitate workshops, and monitor outputs.

Activity	Mont h 1	Mont h 2	Mont h 3
Preparation (coordination, materials, instructor)	✓		
Workshop on Content Creation		✓	
Mentoring and Assistance		✓	✓
Evaluation and Report Writing			✓

C. Result and Discussion (12 Point and Bold)

The program successfully improved students' understanding and skills in digital literacy and da'wah content creation. The following outcomes were observed:

- Increased Awareness: Students realized the positive impact of becoming da'wah content creators and saw it as a potential career.
- Skill Development: Students acquired basic technical abilities in shooting, editing, and publishing Instagram content.
- Active Participation: Students were enthusiastic during discussions and simulations, and they began to produce their own creative da'wah content.
- Institutional Support: The school fully supported the program, recognizing its relevance in preparing students for digital-era challenges.

Quantitatively, around 85% of participants could produce short video content by the end of the training, while 70% reported improved confidence in using Instagram for positive purposes.

These results align with Hobbs (2010), who emphasized digital literacy as an essential skill for education. The results also support Influencer Marketing Hub (2022), which projected continuous growth in the content creator economy.

In addition to these issues, the phenomenon of digital natives—students who grow up surrounded by technology—poses both opportunities and challenges. While they are adaptive to new platforms, they also risk being passive consumers without critical understanding. This community service project therefore bridges the gap between potential and practice, by introducing structured training that combines technical, ethical, and creative dimensions of digital literacy.



It further contributes to the national agenda of strengthening students' 21st century competencies including critical thinking, creativity, collaboration, and

communication (Trilling & Fadel, 2009). The program also aligns with the Sustainable Development Goals (SDG 4: Quality Education and SDG 9: Industry, Innovation, and Infrastructure), by fostering inclusive and relevant education responsive to the digital economy.

The preparation stage involved meetings with school stakeholders, designing training modules, and selecting appropriate tools for content production (e.g., smartphones, editing software). During the workshop stage, students were divided into groups to encourage collaborative learning. Each group developed content ideas based on local culture and Islamic values, which were then transformed into Instagram posts or short videos. The mentoring phase lasted four weeks, during which students were guided weekly to refine their content, learn about algorithms, optimize hashtags, and manage engagement ethically. Evaluation was conducted through pre- and post-training questionnaires, as well as qualitative reflections from students and teachers.

Indicator	Before Training (%)	After Training (%)	Improvement
Understanding of content creator profession	25	85	+60
Awareness of positive impact of social media	30	90	+60
Ability to produce Instagram content	15	70	+55
Confidence in digital literacy	20	75	+55

The findings highlight a substantial transformation in students' knowledge, attitudes, and skills. Before the intervention, most students viewed

Instagram merely as a source of entertainment. Post-program evaluations showed a significant shift: students began to recognize Instagram as a platform for education, da'wah, and creativity. Furthermore, the quality of student-produced content demonstrated originality, relevance to local culture, and alignment with religious values. One group, for example, created a video campaign promoting honesty in school life, while another produced content featuring local traditions combined with Islamic messages. Such creativity reflects how contextual learning can inspire students to see themselves as contributors rather than consumers of digital culture.

The program also encouraged peer-to-peer learning. Students with higher technical skills supported peers who struggled with editing or camera use. This cooperative spirit enhanced teamwork and communication abilities, fulfilling another important aspect of 21st-century skills. Teachers reported that students became more proactive in extracurricular activities, suggesting that the skills learned extended beyond Instagram use. The enthusiasm from students also indicates that integrating social media literacy into school programs could be an effective strategy to increase student engagement and reduce the negative impacts of unregulated social media consumption.



The results suggest that such community service projects should be replicated in other schools, particularly in rural or semi-urban areas where digital literacy remains low. Future programs can incorporate more advanced skills such as graphic design, podcasting, or live streaming, thus expanding students' digital repertoire. Collaborations with local governments or NGOs could also ensure

sustainability and scalability. Additionally, it is recommended that schools establish a student digital media club that continuously nurtures creativity while embedding religious and cultural values in their productions.

Overall, this initiative proves that well-structured training can transform social media from a leisure activity into an educational tool and a platform for positive da'wah. It contributes not only to student development but also to community empowerment, as the content produced by students has the potential to reach a wider audience and promote constructive social change.

D. Conclusion

This community service program successfully addressed the main problems faced by students at Madrasah Aliyah Karya Madani. The training enhanced students' digital literacy, awareness, and technical skills in creating da'wah content on Instagram. It also opened opportunities for students to participate in the creative economy while promoting

Islamic values.

Suggestions: Continuous mentoring is needed to maintain students' consistency in content production. Integration of religious and cultural values should also be strengthened to ensure that digital creativity aligns with ethical and social responsibilities.

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