

# Digital Da'Wah Strategies for Empowering Islamic Understanding among Mu'allaf: A Conceptual Exploration

Mahmood Sabtu<sup>1</sup>, Ahmad Faqih Ibrahim<sup>2</sup>, Khairul Azhar Meerangani<sup>3\*</sup> & Nor Rahayu Mujahid<sup>4</sup>

<sup>1,2</sup>Faculty of Islamic Knowledge, Universiti Islam Melaka, 78200 Kuala Sungai Baru, Melaka

<sup>3</sup>Academy of Contemporary Islamic Studies, University of Technology Mara (UiTM), 78000 Alor Gajah, Melaka

<sup>4</sup>SK Tanjong Bidara, Kampung Tanjong Bidara, 78300 Masjid Tanah, Melaka

\*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.910000277>

Received: 14 October 2025; Accepted: 21 October 2025; Published: 10 November 2025

## ABSTRACT

This conceptual paper examines digital da'wah strategies aimed at empowering Islamic understanding among mu'allaf in Malaysia. The rapid development of information and communication technology (ICT) has created new opportunities for disseminating da'wah messages through social media platforms, Islamic applications, virtual reality (VR), and digital learning environments. Adopting a qualitative methodology with a content analysis design, this study synthesises insights from relevant literature, including academic articles, conference proceedings, and reports related to digital da'wah. The analysis focuses on strengthening religious understanding and nurturing the Islamic identity of mu'allaf. Findings indicate that effective strategies involve integrating technological tools with the principles of Maqasid al-Da'wah, customising learning modules according to individual needs, and reinforcing social and emotional support systems. The study underscores the importance of comprehensive policy implementation to optimise the potential of digital technology in advancing da'wah efforts among mu'allaf.

**Keywords:** Digital Da'wah, Mu'allaf, Maqasid al-Da'wah, Social Media, E-Learning

## INTRODUCTION

The rapid advancement of digital technology in the era of the Fourth Industrial Revolution (IR 4.0) has profoundly transformed multiple dimensions of human life, including how people interact, learn and engage with religion. In the context of Islamic da'wah, digital transformation has not only expanded the reach of Islamic messages but also reshaped the dynamics of communication between the *dā'ī* (preacher) and the *mad'u* (audience). According to Aini Maznina (2018), the evolution of information and communication technology has given rise to a new form of da'wah dissemination that is faster, more interactive and accessible to diverse segments of society without geographical or temporal boundaries. This phenomenon has contributed to the emergence of the term 'digital da'wah', which combines Islamic communication principles with modern technological tools to ensure that the message of Islam remains relevant and easily accessible in contemporary society.

In Malaysia, digital da'wah has become increasingly significant, particularly in reaching the mu'allaf; individuals who have recently embraced Islam and are undergoing a process of adaptation to Islamic beliefs, practices and values. This group often faces multiple challenges, including limited religious literacy, issues of social acceptance, and difficulties in adapting to Muslim cultural norms that differ from their previous backgrounds. Hence, continuous guidance is crucial to ensure that their process of Islamization proceeds smoothly and leads to a comprehensive understanding and internalization of Islamic teachings (Ahmad & Abd Rahman, 2020).

While traditional methods such as face-to-face sermons, halaqah sessions and personal mentorship remain relevant, the emergence of digital platforms has broadened the scope of da'wah interaction by offering a more flexible, structured and two-way communication environment. Social media platforms, websites, podcasts, mobile applications, and online learning tools such as Google Classroom, YouTube, and TikTok Da'wah have been widely utilized by preachers, Islamic agencies, and educational institutions. These platforms not only enable rapid and open dissemination of information but also provide mu'allaf with the opportunity to engage actively, ask questions, and seek guidance in a safe and supportive digital space.

Beyond mere information dissemination, digital da'wah strategies serve to cultivate a deeper understanding of Islam and to build a strong Muslim identity. Badlihasham et al. (2023) emphasize that the effectiveness of digital da'wah cannot be measured solely through quantitative indicators such as view counts or audience reach. Rather, it should be evaluated based on how effectively its content influences *īmān* (faith), *fiqh* understanding and the embodiment of Islamic values in everyday life. Accordingly, digital da'wah requires a balance between entertainment and education (edutainment), so that the Islamic message is conveyed with *hikmah* (wisdom), emotional resonance and contextual relevance to the target audience.

Furthermore, the integration of advanced technologies such as virtual reality (VR) and interactive simulation-based learning introduces new dimensions to Islamic education for mu'allaf. VR applications, for example, can immerse users in virtual religious experiences such as performing *ṣalāh*, *ṭawāf* or observing *ḥalāl* slaughtering practices, thereby enhancing practical understanding and deepening spiritual engagement. This approach aligns with the principles of Maqasid al-Shariah, which emphasize that the propagation of Islam should not only be informative but also serve to protect religion (*ḥifz al-dīn*), intellect (*ḥifz al-'aql*) and human dignity (*ḥifz al-nafs*). In other words, technology functions as a complementary tool to realize the ultimate objectives of da'wah, fostering intellectual, spiritual and social harmony within the Muslim personality.

Overall, digital transformation has ushered Islamic da'wah into a new era that demands technological proficiency, creative content development and maqasid-oriented understanding. For mu'allaf, a group particularly sensitive to religious guidance, digital da'wah strategies must go beyond the transmission of knowledge to promote Islam as a holistic way of life. Therefore, this paper explores how the integration of digital technology can strengthen Islamic comprehension among mu'allaf through a da'wah approach grounded in the principles of Maqasid al-Shariah, while also examining the potentials, challenges and future directions of digital da'wah within the Malaysian context.

## LITERATURE REVIEW

The literature on digital da'wah and mu'allaf education reflects the intersection between technological innovation, religious pedagogy, and socio-spiritual transformation. The growing integration of digital platforms in Islamic communication has redefined how religious knowledge is disseminated, accessed, and internalised within contemporary Muslim societies. As Malaysia navigates the Fourth Industrial Revolution (IR 4.0), the convergence of faith and technology has introduced new modes of da'wah that transcend geographical, linguistic, and cultural barriers. This review aims to examine previous research related to the use of digital technology in Islamic propagation, particularly in empowering mu'allaf through accessible and context-sensitive learning platforms. It situates the discussion within three major domains; (1) the transformation of Islamic learning through digital technologies; (2) the rise of social media and online communities as new ecosystems for da'wah; and (3) the application of Maqasid al-Sharī'ah as a guiding framework for mu'allaf digital education. Collectively, these themes demonstrate how digital da'wah operates not only as a communication strategy but also as a pedagogical and ethical enterprise. While prior studies have explored aspects of online Islamic education, fewer have synthesised the intersection between digital media, mu'allaf empowerment, and maqasid-driven pedagogical principles. Hence, this review provides a critical synthesis of the theoretical and empirical foundations that inform the present study, identifying both opportunities and limitations in existing scholarship.

## Digital Da'wah and the Transformation of Islamic Learning

The rapid development of information and communication technology (ICT) has revolutionised the global landscape of Islamic da'wah. In Malaysia, digital da'wah has become an essential medium for extending the reach of Islamic teachings to diverse audiences, including mu'allaf, without the traditional constraints of time and geography (Berhanundin et al., 2022). The use of digital tools such as websites, YouTube, and live-streaming platforms has enabled the Muslim community to access religious knowledge more flexibly and immediately (Aini Maznina, 2018). Harahap et al. (2025) argue that digital transformation in da'wah is not merely about information dissemination; it also involves building spiritual engagement and fostering emotional connections through interactive technological environments. This shift signifies a paradigmatic change from informative preaching to immersive engagement, where technology facilitates participatory religious learning. Within the context of Islamic education, the digitalisation of learning has reshaped pedagogical practices, making teaching more learner-centred and responsive to the needs of individuals.

The application of digital platforms has allowed educators to adapt content according to learners' levels of understanding, particularly beneficial for mu'allaf who often require a personalised approach to Islamic learning. Emerging technologies such as virtual reality (VR) have further enriched this transformation. Aryati et al. (2024) found that VR-assisted learning significantly enhances conceptual understanding and confidence in performing religious rituals such as hajj and ṣalāh. Similarly, Hamzah et al. (2024), employing the Technology Acceptance Model (TAM), demonstrated a high level of user acceptance for VR-based Islamic learning tools. Bin Basiron and Zulkifli (2023) highlighted VR's potential for mu'allaf guidance, especially in facilitating practical worship training when physical presence is not feasible due to geographical or temporal limitations. Taken together, these studies indicate that the integration of ICT and immersive technologies marks a significant evolution in Islamic pedagogy. It transforms da'wah from a one-way mode of preaching to an interactive and multidimensional experience, capable of deepening both cognitive and spiritual engagement among learners.

## Social Media and Online Communities as Da'wah Ecosystems

Social media has emerged as one of the most powerful tools for digital da'wah due to its accessibility, interactivity and community-driven nature (Muhammad Fitri & Siti Suhaila, 2023). It enables mu'allaf to connect with Islamic teachings and communities in ways that transcend physical barriers. Zafri et al. (2023) observed that social media platforms significantly enhance user engagement, particularly among younger converts who are digital natives. Beyond being a channel of communication, social media serves as a critical platform for emotional and social support. Ahmad & Abd Rahman (2020) emphasise its role in fostering online religious communities that provide mu'allaf with a sense of belonging. Through virtual interactions, mu'allaf can share personal experiences, seek religious advice, and clarify doubts directly with da'i or Muslim peers. This relational dimension of online da'wah contributes to their spiritual growth and psychosocial adjustment during the early stages of conversion.

However, the expansion of digital da'wah through social media is not without challenges. Nur Syahiirah & Khazri (2022) caution that the rapid dissemination of unauthenticated information poses a risk to the integrity of Islamic teachings online. Likewise, Nurain Nabilah & Khazri (2022) highlight the lack of ethical control and the prevalence of incivility in online discussions concerning religion. Tufekci (2015) further warns that algorithmic systems often prioritise sensational or emotionally charged content over credible and scholarly materials, which may distort public understanding of Islam. The digital ecosystem of da'wah, therefore, operates within a tension between opportunity and vulnerability. While social media empowers mu'allaf with access to religious learning and community interaction, it also exposes them to misinformation, fragmented authority, and potential ideological polarisation. As such, digital literacy and ethical frameworks become crucial components of any sustainable da'wah strategy in the online sphere.

## Maqasid al-Sharī'ah as a Framework for Mu'allaf Digital Learning

A value-oriented approach to mu'allaf education requires more than technological integration; it demands a strong normative foundation rooted in Maqasid al-Sharī'ah. Nazihah Rusli et al. (2024) stress that the design of

mu'allaf learning modules should prioritise the preservation of religion (*hifẓ al-dīn*), intellect (*hifẓ al-'aql*), and soul (*hifẓ al-nafs*), ensuring that technological engagement remains anchored in Islamic ethics and objectives. Latif et al. (2024), in a comparative study of mu'allaf education models by PERKIM and MACMA, found that programs integrating religious knowledge, practical guidance and emotional support are more effective in nurturing the Islamic identity of mu'allaf. This holistic approach aligns with the higher objectives of maqasid, which emphasise human well-being and spiritual development rather than mere information transfer.

Faezy Adenan et al. (2021) note that existing learning modules often require contextualisation based on individual mu'allaf's educational background and cultural identity. Hence, digital modules must be adaptable and inclusive, accommodating linguistic diversity and varied learning preferences. At the institutional level, Malaysia's e-Muallaf 2.0 initiative (JAKIM, 2025) exemplifies how digital infrastructure can support these objectives. The platform integrates mu'allaf registration databases, interactive learning modules, and communication channels with da'i and Islamic educators, thereby enabling more systematic monitoring and mentorship. This model represents a synthesis between technological innovation and the maqasid-driven approach, positioning digital da'wah as both pedagogically efficient and ethically grounded. Through this framework, digital da'wah moves beyond technological utility to embody a purposeful and values-based mission. It not only disseminates knowledge but also safeguards the integrity of faith, intellect and emotional well-being core elements of maqasid al-da'wah.

The reviewed literature collectively illustrates that digital da'wah represents both a transformative and multidimensional process. ICT and immersive technologies have reshaped how Islamic teachings are communicated and internalised, while social media platforms function as complex ecosystems of learning, belonging, and identity negotiation. However, these opportunities coexist with ethical and epistemological challenges that must be addressed through conscious design and value-based strategies. In this context, Maqasid al-Sharī'ah provides a coherent framework for balancing innovation with spiritual integrity. It guides the development of digital da'wah initiatives that are not only effective in outreach but also sustainable in nurturing authentic Islamic understanding among mu'allaf. Future research and policy initiatives should therefore focus on operationalising this maqasid-based framework to harmonise technology, pedagogy and ethics in contemporary da'wah practice

## RESEARCH METHODOLOGY

This study employs a narrative literature review design, focusing on a comprehensive synthesis of academic publications, conference proceedings, official reports from Islamic agencies, and indexed journal articles that discuss digital da'wah among mu'allaf. The narrative review approach allows for a critical and interpretive engagement with diverse sources rather than a purely systematic aggregation of data, making it suitable for developing a conceptual understanding of contemporary digital da'wah practices. The selection of literature was conducted purposively based on the following criteria; (1) The publication explicitly focuses on digital da'wah or Islamic education initiatives targeting mu'allaf; (2) The work was published between 2018 and 2025, ensuring the inclusion of recent and relevant developments in digital technology and religious outreach; and (3) The content discusses aspects of strategic effectiveness, challenges, or recommendations for implementation within digital da'wah contexts.

All selected materials were examined using thematic analysis, enabling the identification and organisation of data into coherent thematic categories. The themes were developed inductively from the reviewed sources, encompassing nine key dimensions: accessibility, supportive community, personalised learning, immersive technologies, ethical content creation, institutional models, implementation support, psychosocial risks, and integration of Maqāsid al-Da'wah. Each theme was further interpreted through an interdisciplinary lens that combines Islamic epistemology, digital pedagogy, and social communication theory.

To ensure academic rigour, the process incorporated triangulation across multiple types of sources; academic, institutional and practitioner-based allowing a balanced synthesis of conceptual and practical insights. The analysis also pays attention to contextual dynamics within the Malaysian da'wah ecosystem, where digital transformation intersects with religious authority and social inclusivity. This methodological design thus enables a nuanced exploration of how digital platforms, technological innovation, and religious ethics interact

in shaping the effectiveness of da'wah to mu'allaf. It not only captures emerging trends and best practices but also highlights critical gaps that may inform future empirical studies involving direct engagement with mu'allaf communities and digital da'wah practitioners.

## RESULT AND DISCUSSION

The thematic analysis of the reviewed literature revealed nine interconnected domains that collectively shape the landscape of digital da'wah strategies for mu'allaf in Malaysia. These themes highlight how digitalisation not only transforms the methods of religious communication but also redefines the pedagogy, support systems, and ethical foundations of Islamic learning for new converts.

### Accessibility and Digital Reach

The digitalisation of da'wah has effectively transcended geographical and temporal barriers, enabling mu'allaf to access Islamic learning materials regardless of time or location. Platforms such as social media, YouTube, and mobile applications facilitate micro-learning sessions that suit individuals who work shifts, live in rural areas, or face social stigma when attending physical classes (Aini Maznina, 2018; Berhanundin Abdullah et al., 2022; Hootsuite & We Are Social, 2023; Harahap et al., 2025). This enhanced accessibility contributes to inclusive participation and continuous engagement with religious content. However, accessibility alone does not guarantee understanding. The literature indicates a growing need for structured digital curation to ensure that easily accessible content remains doctrinally sound. This implies that the next phase of digital da'wah must focus not only on dissemination but also on content reliability and guided learning pathways to avoid misinterpretation among new learners of Islam.

### Community Support and Engagement

Social media has emerged as a virtual majlis ilmu, offering emotional, spiritual, and social support to mu'allaf. Online communities built through WhatsApp, Telegram, or live-streamed religious sessions create an interactive environment where mu'allaf can share experiences and seek advice (Muhammad Fitri & Siti Suhaila, 2023; Zafri et al., 2023; Ahmad & Abd Rahman, 2020). These engagements foster a sense of belonging and help counteract the feelings of isolation often reported by new converts. The findings suggest that community-based digital da'wah should be institutionalised as part of mu'allaf development programs. Structured peer support systems can sustain religious motivation and serve as informal learning spaces complementing formal instruction. This aligns with theories of digital religious socialisation, where faith identity is reinforced through relational and affective interaction.

### Personalised Learning and Pedagogical Design

Several studies demonstrate that personalised or adaptive learning modules can significantly improve comprehension among mu'allaf, who come from diverse linguistic and cultural backgrounds (Musolin et al., 2024; Nazihah Rusli et al., 2024). Digital platforms allow educators to customise content based on individual learning levels and linguistic preferences, enhancing retention and motivation. This pedagogical shift reflects the transition from uniform instruction to learner-centred digital education, consistent with constructivist theories of adult religious learning. The implication is that digital mu'allaf education should integrate pre-assessment tools, progress tracking, and modular certification to ensure meaningful learning outcomes rather than passive exposure to information.

### Immersive Technologies and Experiential Learning

Emerging technologies such as Virtual Reality (VR) have begun to reshape the way Islamic rituals and experiences are taught. Studies indicate that immersive simulations enable mu'allaf to visualise and practise acts of worship in a safe, guided environment (Aryati et al., 2024; Hamzah et al., 2024; Bin Basiron & Zulkifli, 2023). This method enhances procedural understanding and reduces anxiety associated with performing unfamiliar rituals. While the potential of VR is considerable, cost and technical expertise remain barriers to wide-scale implementation. The literature recommends that Islamic centres establish shared VR labs or

collaborate with universities to provide accessible simulation facilities, making experiential da'wah an achievable reality.

### **Content Quality and Digital Ethics**

The unregulated nature of digital media exposes mu'allaf to misinformation, sectarian bias, and pseudo-religious content. Scholars emphasise the urgent need for ethical guidelines and expert moderation in online da'wah (Nur Syahiirah & Khazri, 2022; Nurain Nabilah & Khazri, 2022; Siti Rohmatul Fatihah, 2018; Tufekci, 2015). The lack of standardised religious certification risks confusing new learners and potentially distorting their early understanding of Islam. Thus, institutional oversight and content curation are essential to uphold doctrinal accuracy and digital adab. Agencies such as JAKIM or state Islamic authorities should explore "verified da'wah content" accreditation systems, analogous to fact-checking models in journalism, to maintain religious credibility in the digital sphere.

### **Institutional Models and Mu'allaf Modules**

Institutional initiatives such as those developed by PERKIM and MACMA illustrate the value of structured, multi-agency collaboration in mu'allaf education (Latif et al., 2024; Faezy Adenan et al., 2021; JAKIM, 2025). These models integrate spiritual, social, and educational support under a single framework. The introduction of the e-Muallaf 2.0 platform reflects a national effort toward centralised digital monitoring and modular learning progression. Such institutional integration ensures continuity in religious development and supports data-driven planning for mu'allaf welfare. The next challenge lies in developing a national standardised competency framework for digital da'wah modules that aligns with both pedagogical and theological benchmarks.

### **Implementation Support and Capacity Building**

The literature also highlights that the success of digital da'wah initiatives depends heavily on leadership commitment, digital literacy, and infrastructure (Nasir et al., 2024; Lubis et al., 2018). Without adequate training or technological support, da'wah practitioners may struggle to deliver effective online engagement. Therefore, sustainable implementation requires institutional investment in capacity building including regular digital training, provision of equipment, and the establishment of data security protocols to protect user privacy. These measures enhance institutional readiness and professionalise digital da'wah practices.

### **Psychosocial Risks and Emotional Well-being**

Digital platforms, while empowering, can expose mu'allaf to mockery, cyberbullying, or social alienation, which can undermine their religious confidence (Meerangani et al., 2022; O'Donnell & Reschly, 2020). Emotional and spiritual well-being thus becomes a vital dimension of digital da'wah, necessitating integrated counselling or peer mentoring within online programs. To mitigate these risks, the inclusion of psycho-spiritual wellness modules covering resilience, self-acceptance, and social adaptation is essential. Collaboration with trained counsellors and asatizah can provide a holistic support structure that balances faith development and emotional security.

### **Integration of Maqāsid al-Da'wah**

Finally, the synthesis of findings underscores the importance of grounding all digital da'wah strategies in the principles of Maqāsid al-Da'wah, ensuring that learning outcomes preserve faith (ḥifẓ al-dīn), intellect (ḥifẓ al-'aql), and emotional well-being (ḥifẓ al-nafs) (Nazihah Rusli et al., 2024). By framing digital engagement within maqāsid, da'wah becomes not merely informative but transformative, guiding mu'allaf towards balanced spiritual, intellectual, and moral development. Evaluating programs through maqāsid-based metrics could redefine success indicators beyond mere participation rates, focusing instead on understanding, conviction, and practice.

## Strategic Framework For Digital Da‘Wah Empowerment Among Mu‘allaf

Drawing upon the thematic findings, this section proposes a set of strategic directions for strengthening Islamic understanding among mu‘allaf through digital platforms. These strategies combine pedagogical innovation, technological advancement, and spiritual ethics grounded in Maqāṣid al-Sharī‘ah, thereby ensuring that digital transformation serves not merely as a medium of communication but as an integrative framework for sustainable da‘wah.

### Hybrid Pedagogical Approach (Blended Learning)

The blended learning approach represents a pedagogical innovation that merges the flexibility of digital learning with the spiritual depth of face-to-face engagement. Within the context of Islamic education and da‘wah training, this approach offers a balance between technological adaptability and human connection. According to Latif et al. (2024), hybrid models have proven effective in enhancing both theoretical and practical religious comprehension by integrating complementary modes of learning. From a theoretical standpoint, blended learning draws upon social constructivism (Vygotsky, 1978), which emphasises the co-construction of knowledge through social interaction and contextual experience. Digital platforms promote self-regulated learning, allowing mu‘allaf to revisit lessons on Qur‘anic interpretation, hadith, or fiqh at their own pace. This flexibility supports cognitive development and spiritual reflection beyond the classroom setting.

Practically, face-to-face sessions remain crucial in nurturing the spiritual and affective dimensions of Islamic education. Meerangani et al. (2022) note that fully digital learning environments risk creating emotional isolation among learners. Hybrid arrangements, such as halaqah discussions, weekend workshops, or communal prayer training, reintroduce the human touch that reinforces ukhuwah and tarbiyyah rūḥiyyah. Such integration ensures that education remains holistic nurturing both intellect and character. Institutionally, hybrid models can be operationalised through modular sequencing: for example, an online fiqh al-ṣalāh course offering videos, quizzes, and peer discussions followed by a physical workshop on prayer practice. With a well-designed Learning Management System (LMS), Islamic institutions can monitor learners’ progress, provide feedback loops, and customise teaching strategies through data analytics. Within the maqāṣid framework, this approach preserves ḥifẓ al-‘aql (intellectual development) through critical digital engagement and ḥifẓ al-dīn (preservation of faith) through experiential worship. Hence, blended learning is not merely a method of instruction but a manifestation of integrating Islamic values with modern technology in da‘wah.

### Maqāṣid-Oriented Module Design

Module development must be rooted in the Maqāṣid al-Sharī‘ah, ensuring that the curriculum safeguards religion (ḥifẓ al-dīn), intellect (ḥifẓ al-‘aql), and the soul (ḥifẓ al-nafs) (Nazihah Rusli et al., 2024). This framework promotes depth of understanding rather than rote learning. For instance, an “Asas al-‘Aqidah” module could combine video lectures, reflective exercises, and formative quizzes to nurture both conceptual clarity and spiritual conviction. Similarly, a “Fiqh in Daily Life” course could map legal rulings to their maqāṣid dimensions, guiding mu‘allaf to appreciate the wisdom (ḥikmah) behind Islamic injunctions. Through this lens, learning becomes transformative rather than transmissive, encouraging moral reasoning and lived faith.

### Digital Da‘wah Training for Practitioners

The success of digital da‘wah initiatives depends on the competence of digital preachers (du‘āt) who can bridge theological literacy with technological fluency. Nurain Nabilah and Khazri (2022) argue that modern da‘wah demands proficiency in content design, media ethics, and multi-platform communication including YouTube, TikTok, Instagram, and podcasting. Training programs should therefore incorporate practical workshops such as smartphone-based video production, digital storytelling for da‘wah, and social media engagement ethics. These enhance message impact while preserving integrity and adab. The goal is to produce ethically grounded digital da‘i, capable of blending persuasion with authenticity and emotional resonance.

Beyond technical skills, such training reinforces moral consciousness in digital spaces, ensuring that da'wah remains guided by hikmah, sincerity, and truth values that sustain both credibility and spiritual impact.

### **Immersive Technologies and Gamified Learning**

The adoption of immersive technologies, notably Virtual Reality (VR) and gamification, has emerged as a transformative approach in Islamic education. VR provides experiential learning through simulated environments such as performing hajj or practising halal slaughtering allowing learners to internalise rituals without geographical constraints (Aryati et al., 2024). Gamification, meanwhile, enhances motivation through structured challenges, levels, and reward systems (Bin Basiron & Zulkifli, 2023). Examples include "Interactive Faith Quizzes" or "Daily Fiqh Missions" embedded within e-learning modules, turning religious education into a dynamic, goal-oriented process. For institutional application, Islamic centres could develop VR Hajj labs or integrate gamified elements into LMS dashboards. These strategies create a more engaging and meaningful learning environment, aligning religious education with the expectations of digital-native mu'allaf.

### **Digital Support Centres for Mu'allaf**

The proposed Digital Mu'allaf Support Centre serves as a comprehensive virtual hub that integrates spiritual, emotional, and social assistance. Ahmad and Abd Rahman (2020) stress that sustained social support is crucial for strengthening faith identity and resilience among new converts. Such a centre, accessible through a web portal or mobile app (e.g., e-Muallaf), could host interactive modules, community forums, video counselling sessions, and one-to-one chat features with mentors or asātizah. This model ensures inclusivity and continuity, enabling mu'allaf to receive guidance regardless of location. In practice, the platform functions as a bridge between traditional mentorship and digital empowerment, embedding maqāsid-oriented principles into personalised support. It redefines da'wah as a community-based, tech-enabled ecosystem rather than a one-way transmission of religious knowledge.

### **Monitoring and Evaluation Systems**

A robust monitoring and evaluation (M&E) framework is essential to assess learning effectiveness and institutional accountability. According to JAKIM (2025), data-driven monitoring enhances program continuity and transparency. An integrated LMS equipped with automated progress reports and participation tracking allows instructors to evaluate individual performance and engagement. Features such as reminder notifications sustain learner consistency, while analytics dashboards identify emerging challenges and inform module refinement. Beyond administrative efficiency, M&E frameworks operationalise the maqāsid of da'wah by evaluating not only knowledge acquisition but also attitudinal transformation and spiritual practice. In this way, assessment becomes a process of tazkiyah (self-purification) and continuous improvement, aligning digital innovation with the spiritual objectives of Islamic pedagogy.

## **CONCLUSION AND POLICY IMPLICATIONS**

This study emphasizes that digital da'wah holds great potential in enhancing Islamic understanding among new Muslims (muallaf), particularly in Malaysia, which boasts a high internet penetration rate and an active social media ecosystem. Through literature analysis and empirical findings, it has been shown that integrating technologies such as social media, e-learning modules, mobile applications, and immersive technologies like virtual reality (VR) can significantly improve the effectiveness of religious guidance. When combined with the principles of Maqasid al-Shariah, this holistic approach not only conveys religious information but also nurtures deep comprehension, spiritual appreciation, and consistent practice of Islam in daily life. An effective digital da'wah strategy should integrate multiple approaches, including blended learning, maqasid-based module development, digital preacher training, the use of gamification and VR, as well as the establishment of inclusive online support centers. However, these potentials can only be realized through comprehensive policy coordination between government agencies, Islamic institutions, NGOs, and local communities. Strengthening digital literacy among both muallaf and preachers is vital to narrowing the technological gap, while strict content monitoring is necessary to ensure that the messages conveyed are authentic, authoritative, and ethical.

From a policy perspective, several key implications emerge. First, coordinated policies among stakeholders should be established to ensure all digital da'wah programs for muallaf operate under a unified national framework with standardized content and assessment mechanisms. Second, investment in infrastructure and technology such as digital equipment, internet access, and VR facilities at Islamic centers and NGOs should be prioritized to ensure equitable learning experiences nationwide. Third, continuous professional development programs for digital preachers in educational technology, digital module design, and effective communication are essential. Fourth, an official certification and monitoring system for digital da'wah content, managed by authoritative bodies such as JAKIM, should be implemented to ensure authenticity and prevent the spread of deviant teachings or misinformation. Lastly, the integration of spiritual and emotional counseling modules into digital platforms should be prioritized to ensure muallaf receive holistic psychosocial support, encompassing not only religious knowledge but also emotional and social adjustment within the Muslim community. With visionary policy implementation and strategic collaboration among all stakeholders, digital da'wah has the potential to become a sustainable transformative tool guiding muallaf, strengthening their religious confidence, and fostering harmonious integration into an inclusive and resilient Muslim society.

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