Strengthening Muslim Family Faith and the Importance of *Da'wah* in the Digital Age: Insights from Scholars of Al-Aziziyah Samalanga Islamic Boarding School through the Lens of Islamic Philosophy

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Abstract

The advancement of technology in the era of the Industrial Revolution 4.0 has significantly expanded access to Islamic knowledge; however, it simultaneously presents challenges related to the imbalance between technological utilization and the reinforcement of the Islamic faith. This study addresses the core issue of Muslim family faith resilience and the critical need for digital da'wah, as perceived by scholars from Al-Aziziyah Islamic Boarding School. Employing a qualitative methodology grounded in Islamic philosophical theory, data were collected through in-depth interviews with key informants, including boarding school leaders, educators, and students. Complementary literature was reviewed from journals, books, and scientific reports. The research was conducted at Dayah Jamiah Al-Aziziyah in Samalanga, Bireuen, Aceh. Findings indicate that strengthening the resilience of *aqidah* within Muslim families involves multiple strategies, such as leveraging technology and social media as platforms for Islamic learning, alongside maintaining traditional religious instruction through regular taklim assemblies led by teachers and ulama. The boarding school, as a traditional educational institution, plays a pivotal role in effectively disseminating Islamic teachings via social media and online platforms. Furthermore, fortifying aqidah entails rigorous supervision of technology use, effective time management, verification of information, and collaborative efforts among the boarding school, families, and communities, with Al-Aziziyah Samalanga serving as a central hub. From the perspective of the Islamic philosophy, which prioritizes truth and the principles rooted in divine revelation as the ultimate reality, these efforts align with the beneficial aspects of scientific and technological progress. This study contributes an Islamic philosophical framework emphasizing the urgent necessity of digital da'wah to sustain and strengthen the aqidah resilience of Muslim families in the contemporary digital era.
Keywords: Industrial revolution, resilience of faith, Muslim family, digital technology, *Ulama dayah*, Islamic philosophy

Abstrak

Kemajuan teknologi di era Revolusi Industri 4.0 telah secara signifikan memperluas akses terhadap pengetahuan keislaman; namun, pada saat yang sama, kemajuan ini juga menghadirkan tantangan terkait ketidakseimbangan antara pemanfaatan teknologi dan penguatan akidah Islam. Penelitian ini membahas isu inti tentang ketahanan akidah keluarga Muslim serta urgensi dakwah digital menurut perspektif para ulama Dayah Al-Aziziyah. Dengan menggunakan metode kualitatif yang berpijak pada teori filsafat Islam, data dikumpulkan melalui wawancara mendalam dengan informan kunci, termasuk pimpinan dayah, para pendidik, dan santri. Literatur pendukung ditelaah dari jurnal, buku, dan laporan ilmiah. Penelitian ini dilakukan di Dayah Jamiah Al-Aziziyah, Samalanga, Bireuen, Aceh. Hasil penelitian menunjukkan bahwa penguatan ketahanan akidah dalam keluarga Muslim dilakukan melalui berbagai strategi, seperti pemanfaatan teknologi dan media sosial sebagai sarana pembelajaran Islam, serta tetap mempertahankan pengajaran agama secara tradisional melalui majelis taklim rutin yang dipimpin oleh guru dan ulama. Dayah, sebagai lembaga pendidikan tradisional, memainkan peran penting dalam menyebarkan ajaran Islam secara efektif melalui media sosial dan platform daring. Selain itu, penguatan akidah juga memerlukan pengawasan ketat terhadap penggunaan teknologi, manajemen waktu yang baik, verifikasi informasi, serta kolaborasi antara pihak dayah, keluarga, dan masyarakat, dengan Dayah Al-Aziziyah Samalanga sebagai pusat penggerak. Dari perspektif filsafat Islam yang mengutamakan kebenaran dan prinsip-prinsip yang bersumber dari wahyu sebagai realitas tertinggi, upaya ini sejalan dengan aspek-aspek positif dari kemajuan ilmu pengetahuan dan teknologi. Penelitian ini menawarkan kerangka filsafat Islam yang menekankan urgensi dakwah digital untuk menjaga dan memperkuat ketahanan akidah keluarga Muslim di era digital saat ini.
Kata Kunci: *Revolusi industri, ketahanan akidah, keluarga Muslim, teknologi digital, ulama dayah, filsafat Islam*

Introduction

In the context of the Fourth Industrial Revolution, technological advancements have profoundly transformed multiple dimensions of life, including the religious domain. The evolution of public spaces in Indonesia, particularly with the proliferation of social media, presents both opportunities and challenges concerning the dissemination of religious messages and the exercise of religious authority.[1] Digitalization has reshaped human interaction, learning processes, labor practices, and even the performance of spiritual and religious activities. Moreover,

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[1]Amilcar Alvonso, "The Influence of Religion on Technological Advancement in Europe," *International Journal of Science and Society* 5, No. 4 (2023), p. 541-550. Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10, No. 1 (2022).

technology has facilitated broader access to Islamic knowledge, scholarship, and preaching via diverse digital platforms.[2] Nonetheless, this increased accessibility also poses new challenges for Muslims, particularly in preserving steadfast faith amid the rapid dissemination of information and the pervasive influence of global cultural dynamics.[3]

Challenges emerge when the role of the Islamic faith as a foundational pillar for the community is not aligned with technological advancements. A notable trend is the growing reliance on technology, which frequently overlooks the spiritual values and principles that underpin Islam. For instance, the utilization of social media for religious preaching and education is often accompanied by misinformation, hoaxes, or content that undermines the moral and faith-based integrity of the community.[4] According to the research conducted by the Pew Research Center, over 70% of Muslims who obtain religious information through digital media report uncertainty regarding the accuracy of such information. This highlights a significant discrepancy between the anticipated role of technology in reinforcing faith and the actual experiences encountered by users.[5]

Furthermore, the phenomenon of spiritual alienation among the younger generation has become increasingly pronounced due to the widespread accessibility of technology in the digital age.[6] This situation enables unrestricted exposure to entertainment, misinterpretations of religious teachings, dissemination of inaccurate information, and unauthentic religious interpretations detached from original sources. Such conditions exemplify a clear divergence between the ideal utilization of technology as a means to reinforce faith and the current realities observed within society.[7] In addition, the emergence of nomophobia among Muslims—characterized by excessive dependence on mobile devices and the internet—further exacerbates this issue by disrupting routine religious practices, including prayer, *dhikr*, and Qur'anic recitation. This situation contradicts the fundamental principles of Islam, which emphasize maintaining a balance between worldly matters and the hereafter.

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[2]Hilmi Ridho, Ali Sodiqin, and Abdul Mujib, "The Evolution of Islamic Philanthropy in Indonesia's Digital Age (2016–2023)," *Al-Ahkam* 35, no. 1 (2025), p. 31–58.

[3]Luluk Fikri Zuhriyah and Afifatur Rohimah, "Domination of Public Sphere and Reputation of Preacher in Social Media," *Journal of Indonesian Islam* 18, No. 1 (2024). Ratu Syifa Alrissa, et.al., "Digital Religion and Virtual Communities: A Bibliometric Review of Online Religious Practices," *al-Balagh: Jurnal Dakwah dan Komunikasi* 10, No. 1 (2025).

[4]Citra Tectona Suryawati et al., "Utilizing Digital Media for Guidance and Counseling in Education," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025), p. 599.

[5]John Gramlich, '19 Striking Findings from 2019', *Pew Research Center* 13, 2019.

[6]Ansori Ansori and Muhammad Iqbal Juliansyahzen, "The Contestation of the Family Law Discourse in the Digital Age: Islam, State, and Gender," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022), p. 244.

[7]Syamraeni Syamraeni, et.al., "Transformasi Nilai Religius di Era Digital: Analisis Literatur Berdasarkan Tujuan Hifz al-'Aql," *Socio Religia* 5, No. 2 (2024). Qori Halimatul Hidayah, "Edukasi Tentang Dampak Penggunaan Teknologi Terhadap Kesehatan Mental Remaja," *Jurnal Pengabdian Masyarakat Ilmu Komputer* 2, No. 1 (2025), p. 37-44.

Inductively, the aforementioned phenomenon illustrates that although technology provides greater convenience and expedited access to religious knowledge, its application has often lacked adequate reinforcement of faith. Unregulated and excessive use of technology carries the risk of undermining spiritual integrity and causing significant religious challenges. Conversely, from a deductive perspective, Islamic teachings that stress the importance of equilibrium between the temporal and eternal realms underscore the necessity for a more harmonious integration of technology and faith. This disconnect calls for solutions that effectively merge Islamic values with technological advancements in a synergistic manner. Correspondingly, within the framework of the philosophy of technological progress, the emergence of the digital era can be viewed as an inevitable outcome of scientific development.[8]

From the perspective of Islamic philosophy, particularly in the realms of epistemology and axiology concerning the purposes and functions of knowledge, the current situation poses a significant challenge for humanity, which experiences both the positive and negative consequences of technological advancement.[9] Within Islamic epistemology, knowledge is understood not merely as intellectual understanding but also encompasses ethical conduct and moral character.[10] Consequently, technological progress and the digital era, as extensions of scientific development, should not lead individuals to become disconnected from the core spiritual and religious values.[11] Effectively addressing this issue will foster a harmonious relationship between technology and faith, enabling Muslims to benefit from technological innovations while remaining firmly grounded in the essential tenets of their belief system.

Accordingly, educational institutions and scholars bear an epistemological responsibility in the realm of Islamic education to preserve the continuity of Islamic values in the digital age.[12] This responsibility also encompasses fostering awareness of Muslim identity, including strengthening the resilience of *aqidah* (faith), and cultivating a critical stance toward the influences of globalization that conflict with

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[8]Rizal Rizal, Ruslan Abdul Ghofur, and Pertiwi Utami, "The Role of Muslim Generation Community at Zakat Collection on Realizing Sustainable Development Goals (SDGs) in the Era of Digital Society 5.0," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (2023), p. 105.

[9]Dewi Taviana Walida," Ontologi, Epistemologi dan Aksiologi Serta Aktualisasinya dalam Studi Islam," *Ulil Albab: Jurnal Ilmiah Multidisiplin* 4, No. 2 (2025), p. 771-786. Daru Nur Dianna, "Kontribusi Filsafat Islam Terhadap Pendidikan Islam; (Studi Analisis al-Ghazālī dan Ibnu Rusyd)," *Kalimah* 18, No. 1 (2020).

[10]Dewi Wisnu Al Amin and Maria Ulfa, "Hubungan Ilmu Pengetahuan dan Moralitas: Analisis Problem dan Tanggung Jawab Keilmuan," *Tsaqafah* 14, No. 1 (2018).

[11]Erfaniah Zuhriah et al., "Childfree, the Digital Era, and Islamic Law: Views of Nahdlatul Ulama, Muhammadiyah, and Gender Activists in Malang, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023), p. 1606.

[12]Said Aqil Siroj Ahmad Suaedy, Fariz Alnizar, Juri Ardiantoro, "Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas," *Ahkam: Jurnal Ilmu Syariah : Jurnal Ilmu Syariah* 23, no. 1 (2023).

Islamic principles.[13] Simultaneously, it is imperative to equip the younger generation and Muslim families with the necessary knowledge and skills to engage constructively with the global environment while maintaining their Islamic identity.[14]

Therefore, this study is significant as it aims to explore the resilience of *aqidah* among Muslim families and the critical role of *da'wah* in the digital era, examined through the lens of Islamic philosophy as understood by the scholars of the Samalanga Dayah. The research focuses on Jamiah Al-Aziziyah Samalanga Dayah in Bireuen, Aceh. Dayah, as a traditional Islamic educational institution[15] in Aceh, plays a vital role in preserving religious teachings and maintaining its traditional identity while simultaneously engaging with contemporary developments.[16]

This study employs a qualitative methodology, utilizing Islamic philosophical theory for analysis. Within Islamic philosophy, epistemology concerns the sources of knowledge, while axiology focuses on the benefits and functions of knowledge for humanity. Accordingly, this research analyzes the resilience of faith among Muslim families and the significance of *da'wah* in the digital era through the epistemological and axiological perspectives of science as articulated by scholars from Dayah Al-Aziziyah. Data were collected through in-depth interviews and document analysis. Interviewees included the leaders, teachers, and students of the dayah, while document analysis encompassed journal articles, books, and scholarly opinions.

Islamic Creed, Technology, and Digital Preachin

Aqidah in Islam constitutes the fundamental belief system that underpins a Muslim's life. Etymologically derived from the root word *'aqada*, meaning "to bind," *aqidah* refers to the set of core convictions that bind a believer's heart to essential tenets of faith, including belief in Allah, the Prophets, angels, divine scriptures, the Day of Judgment, and divine decree (*qadha* and *qadar*). This creed significantly shapes a Muslim's thoughts, behaviors, and interactions with the

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[13]Masykuri Abdillah, "Sharia and Politics in The Context of Globalization and Society 5.0," *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022), p. 265.

[14]Rani Jutia Anggraini, "Peran Pendidikan Islam Dalam Menjaga Nilai-Nilai Keislaman di Tengah Arus Globalisasi," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, No. 2 (2025), p. 172-178. Dewi Wijayanti and Sugianti, "Filsafat Ilmu Dalam Perspektif Pendidikan Islam," *Pendis: (Jurnal Pendidikan Ilmu Sosial)* 3, No. 3 (2020), p. 104-116.

[15]Mukhlis Mukhlis et al., "The Legal Culture to Prevent Radical Islamism by a Pesantren in Madura," *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 1 (2024), p. 58–87.

[16]A. Zaenurrosyid, Hidayatus Sholihah, and Nur Hidayatuloh, "The Islamic Philanthropy Model Based on Maslahah Principles for Developing Islamic Campus in Java," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 2 (2024), p. 79–304.

surrounding world. The instruction of *aqidah* plays a critical role in cultivating and sustaining faith throughout a Muslim's lifetime.[17]

The reinforcement of *aqidah* extends beyond mere theoretical comprehension and must be actualized in daily conduct. A robust *aqidah* manifests through an individual's ethics, behavior, and attitude toward others, the environment, and life's challenges. Consequently, *aqidah* education should transcend cognitive learning, incorporating spiritual, emotional, and practical dimensions to nurture fully committed believers. Islamic educational institutions, such as *dayah* (Islamic boarding schools), serve a strategic function in transmitting and embedding these *aqidah* values across generations, achieved through their curricula, pedagogical approaches, and the exemplary conduct of religious educators.[18]

In the contemporary digital age, the challenges associated with understanding and practicing *aqidah* (Islamic creed) have become increasingly complex. The vast accessibility of information through the internet, social media, and other digital platforms presents both opportunities and risks: while it facilitates the dissemination of Islamic values, it also enables the proliferation of deviant or harmful ideologies.[19] This underscores the need to integrate *aqidah* with technology leveraging digital tools not only to reinforce faith but also to filter information in alignment with Islamic principles.[20] When employed strategically, technology can serve as a powerful medium for *da'wah* (Islamic propagation), an engaging platform for teaching *aqidah*, and an instrument for cultivating resilient Muslim identities capable of withstanding contemporary challenges.[21]

In the realm of Islamic education and preaching, the instruction of *aqidah* is fundamental to fortifying the faith of the community, particularly in the face of challenges brought about by the Fourth Industrial Revolution. As technological advancements continue to accelerate, it becomes increasingly important to develop more effective methods for conveying *aqidah*—ensuring that individuals remain

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[17]Dian Arif Noor Pratama, 'Tantangan Karakter Di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim', *Al-Tanzim : Jurnal Manajemen Pendidikan Islam* 3, No. 1 (2019), p. 198–226.

[18]Muhammad Anas Ma`arif, et.al., "Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools," *Jurnal Ilmiah Peuradeun* 15, No. 1 (2025). Tatang Hidayat, "Peran Pondok Pesantren Sebagai Lembaga Pendidikan Islam di Indonesia," *Ta'dib Jurnal Pendidikan Islam* 7, No. 2 (2018), p. 1-10.

[19]Faturrahman Fahrozi; Ahmad Rifani Ahdiyatul Hidayah, Rif'an Syafruddin, Ergina Faralita, "Empirical Factors of Takliq Talaq Through Electronic Media in View of Positive Law And Islamic Law," *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 2 (2023), p. 177.

[20]Ita Musarrofa and Holilur Rohman, "'Urf of Cyberspace: Solutions to the Problems of Islamic Law in the Digital Age," *Al-Ahkam* 33, no. 1 (2023), p. 63.

[21]Ahmad Zaenuri, "Konsepsi Fikih Dakwah Jamā'ah Tablīgh Pada Masa Pandemi Covid-19: Telaah Gerakan Dakwah Jamā'ah Tablīgh Gorontalo," *JIL: Journal of Islamic Law* 1, no. 2 (2020), p. 135.

anchored in their beliefs amidst the rapid flow of digital information and innovation.[22]

Technological advancements have significantly transformed the ways in which individuals communicate, learn, and access information. Within the framework of Islamic education particularly in the teaching of *aqidah* (Islamic creed)—these changes necessitate a reimagined pedagogical approach tailored to the needs of the digital generation. While traditional instructional methods remain valuable, they must be integrated with digital technologies to ensure that the transmission of faith-related messages is more relevant, interactive, and far-reaching. Digital tools such as educational videos, Islamic mobile applications, e-learning platforms, and *da'wah* via social media[23] offer innovative and effective means to convey the principles of *aqidah* in a contemporary yet meaningful manner.

Nevertheless, the accompanying challenges must not be overlooked. The overwhelming flow of unfiltered digital content, exposure to material that contradicts Islamic values, and the easy accessibility of external ideologies pose potential threats to the integrity of one's faith if not countered with a solid understanding of *aqidah*.[24] Consequently, it is imperative for educational institutions and religious leaders to develop adaptive, creative, and contextually relevant strategies for teaching and preaching.[25] The integration of technological tools with core faith values should aim to strengthen the spiritual resilience of the Muslim community, foster Islamic digital literacy, and cultivate an understanding that technology, rather than being a threat, can serve as a means to draw closer to Allah and fortify one's beliefs.

According to sociotechnical theory, technology emerges from the dynamic interaction between societal factors and technological systems, with each shaping and influencing the other. Technological advancements extend beyond economic and political domains, profoundly transforming how individuals interact, acquire knowledge, and engage with religious practices. Everyday technologies such as the internet and social media play a significant role in the dissemination of information, including within the spheres of *da'wah* (Islamic propagation) and the instruction of religious beliefs.[26]

Within the framework of sociotechnical theory, technology is not viewed as a neutral or isolated construct, but rather as a product shaped by social values, cultural norms, and societal needs. In turn, technology actively influences societal

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[22]Al-Jurjani, *Kitab Al-Ta'rifat*.

[23]Julia Magdalena Wuysang et al., "Viral Justice: Law Enforcement in the Social Media Era," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 1 (2024), p. 1–16.

[24]Laila Mar'atus Sholihah Munawir dan Afiyatul Fitriyah, 'Peran Intitusi Pendidikan Islam Dalam Advokasi Kemajuan Ilmu Pengetahuan Dan Teknologi', *Tarbawi: Jurnal Pendidikan Islam Dan Isu-Isu Sosial* 9. No.1 (2024), p. 25–38.

[25]Azizah Lahilote Hasyim Sofyan Lahilote, Frangky Soleman, Faradila Hasan, Rusdaya Basri, "Judicial Digitalization in Central Indonesia: A Study of E-Court and E-Litigation Implementation in Courts," *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 2 (2024).

[26]Thomas P. Hughes, *Networks of Power: Elektrification in Westren Society, 1880-1930* (Baltimore: Johns Hopkins University Press, 1983)

mindsets and behaviors. In the context of religion—particularly Islam—technological advancements present both significant challenges and promising opportunities. Tensions arise when the values embedded in modern technologies conflict with the core tenets of Islamic belief, such as the promotion of individualism, materialism, or the spread of misleading and unverified information. Conversely, these same technologies offer new and effective means of conveying Islamic teachings in ways that are more creative, rapid, and far-reaching than traditional methods.[27]

The utilization of social media, podcasts, Islamic mobile applications, and video-sharing platforms such as YouTube and TikTok[28] has expanded the scope of *da'wah* and *aqidah* education, breaking through previous limitations of time and geography.[29] These tools enable preachers and educators to engage with the younger, digitally native generation using language, content, and formats that resonate with their lived experiences. As such, an understanding of sociotechnical theory is essential not only to recognize technology as a functional instrument, but also to appreciate the social values and consequences embedded within it. This perspective allows for a more thoughtful and strategic integration of *aqidah* and technology, ensuring that Islamic preaching and education remain relevant and effective in a rapidly evolving digital landscape.

The Fourth Industrial Revolution, characterized by digitalization, automation, and the emergence of advanced technologies such as artificial intelligence and the Internet of Things (IoT), presents both significant opportunities and complex challenges for the field of *da'wah* (Islamic propagation). While these technological innovations offer powerful tools to broaden the reach and effectiveness of *da'wah* and the teaching of *aqidah* (Islamic creed),[30] they also pose potential risks to the integrity of faith if not engaged with thoughtfully and responsibly. Consequently, technology within the religious context should be understood as a means to support and enhance spiritual objectives, rather than as a substitute for them.[31]

Advancements in technologies such as artificial intelligence, the Internet of Things (IoT), and big data have significantly transformed various dimensions of human life, including religious and spiritual practices. These innovations enable *da'wah* (Islamic propagation) to reach global audiences within seconds through

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[27]Laila Mar'atus Sholihah Munawir dan Afiyatul Fitriyah, 'Peran Intitusi Pendidikan Islam.

[28]Nanang Naisabur et al., "The Prohibition of Social E-Commerce on TikTok Shop: A Fiqh Examination Based on Sharia Compliance and Economic Justice," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024), p. 59–78.

[29]Didi Sukardi et al., "Digital Transformation of Cooperative Legal Entities in Indonesia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 2 (2024), p. 68–86.

[30]Iskandar Usman, "Revitalizing the Role and Function of the Mosque as a Center for Da'wah Activities and Community Development," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (June 30, 2020), p. 1.

[31]Klaus Schwab, *The Fourth Industrial Revolution* (Geneva: World Economic Forum, 2016).

diverse, interactive, and easily accessible digital platforms. Islamic scholars and educators can leverage these tools to present *aqidah* (Islamic creed) content in more engaging formats such as animated videos, podcasts, infographics, and mobile learning applications thus enhancing the effectiveness of religious instruction. This technological potential offers a valuable opportunity to strengthen the faith of the Muslim community, particularly among younger generations who are deeply integrated into the digital landscape.

However, without proper policies and guidance, technology can pose a significant threat to *aqidah* (Islamic creed). Digital content that promotes deviant ideologies, disseminates religious misinformation, or encourages secular lifestyles incompatible with Islamic values is readily accessible and may distort individuals' understanding of faith. As such, it is essential for Muslims to possess strong digital literacy skills alongside a deep and grounded understanding of *aqidah*, enabling them to critically evaluate and responsibly engage with online information. In this regard, educational institutions and religious leaders play a crucial role in ensuring that the use of technology is oriented toward reinforcing spiritual values, rather than diluting or displacing their core essence.

Digital *da'wah* refers to the dissemination of Islamic teachings through various digital platforms, including social media, mobile applications, websites, and video-sharing services. From the perspective of communication theory, digital *da'wah* enhances the effectiveness of religious message transmission by enabling broader and more rapid audience reach compared to traditional methods. In the context of *aqidah* (Islamic creed) education, digital *da'wah* facilitates the delivery of content through interactive formats such as video lectures, infographics, and mobile-based learning applications.

This approach responds to the evolving nature of modern society, where technology plays an increasingly central role in daily life. The acceleration of information flow and the prevalence of digital lifestyles necessitate an adaptation of conventional *da'wah* strategies to maintain their relevance and effectiveness. Through digital platforms, preachers are able to communicate the principles of faith in formats that are more visual, concise, and accessible to younger audiences. Content such as short lectures on YouTube, inspirational *aqidah*-based quotes on Instagram, and on-demand Islamic podcasts allow individuals to engage with religious teachings at their own pace and convenience. This shift demonstrates that *da'wah* is no longer confined by spatial or temporal limitations, but can now be conducted in a more flexible, contextual, and user-oriented manner.

The effectiveness of digital *da'wah* is highly contingent upon the quality of the content and the credibility of its sources. In an online environment saturated with religious material, it is crucial to ensure that the teachings conveyed are grounded in authentic sources and do not deviate from the *aqidah* of *Ahlus Sunnah wal Jama'ah*, which represents the mainstream Islamic belief system in Aceh, the Indonesian

archipelago, and the broader Malay world (Southeast Asia).[32] Moreover, effective digital *da'wah* must also account for design aesthetics, appropriate language use, and a nuanced understanding of the characteristics and preferences of digital audiences. In the context of *aqidah* instruction, for instance, messages should be communicated using engaging and creative methods, while maintaining theological depth and accuracy. This ensures that the content is not only informative but also emotionally resonant and capable of fostering a strong, resilient understanding of faith in the face of digital-era challenges.

The Resilience of Muslim Family *Aqidah* and *Da'wah* in the Digital Era: An Islamic Philosophical Perspective
1. Technology as a Medium for Strengthening *Aqidah*

In the digital age, characterized by rapid advancements in information technology, Islamic education encounters both significant challenges and promising opportunities to transform its pedagogical methods and approaches. The integration of *aqidah* values with technological innovations constitutes a critical strategy for cultivating a Muslim generation that is both faithful and adaptive to contemporary societal changes. Dayah Jamiah Al-Aziziyah Samalanga, as a prominent Islamic educational institution in Aceh, serves as a tangible example of this integrative approach in practice. This study aims to examine how Islamic education within the digital era can preserve the core essence of faith while simultaneously optimizing technology as an effective tool for *da'wah* and religious learning that is responsive to the evolving needs of modern society.[33]

Within the context of Dayah Jamiah Al-Aziziyah Samalanga, technology has evolved from merely a supplementary tool to a fundamental necessity across various educational activities. Interviews with key informants reveal that platforms such as Instagram,[34] YouTube, and other official digital channels are now integral components of the institution's preaching and educational strategies. In family settings,[35] the application of technology tends to be more selective; for instance, the use of YouTube Kids serves as a mechanism to filter content and establish a safer digital environment for children. However, the effectiveness of social media utilization among students and families varies significantly and is largely influenced

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[32]Nasrin Nasir, "Three Malay Theological (Aqida) Texts of the 19th Century and Issues Connected to Human Actions," Ulumuna 25, No. 2 (2021). Syafieh Syafieh and Afrizal Nur, "The Struggle of The Aceh Dayah Ulama Association (HUDA) In Preserving the Doctrine of Ahlusunnah Waljamaah in Aceh," Miqot: Jurnal Ilmu-ilmu Keislaman 46, No. 1 (2022).

[33]Nur Faizah, "The Spiritualization of Domestic Violence in the Digital Era: Examining the Cathartic Role of Religious Institutions in Empowering Victims," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 2 (2023), p. 251.

[34]Nana Abdul Aziz, Mualimin, Mustafa Oztunc, Aytekin Isman, Ari Yunaldi, Sri Sudono Saliro, Anton Widodo, "Are Fatwas Visible on New Media? Dissemination of the Fatwas of the Indonesian Ulama Council on Instagram," *El-Mashlahah* 15, no. 1 (2025).

[35]Muhammad Khusaini et al., "Creating a Harmonious Family Through Social Media Facebook in West Lampung," *El-Mashlahah* 12, no. 2 (2022), p. 139.

by the users' level of digital maturity and their capacity to engage with technology responsibly.[36]

Within the dayah environment, the positive impacts of technology utilization are increasingly evident, particularly in expanding access to online religious education. However, dayah leaders underscore the necessity of cultivating a solid foundation in *aqidah*, *fiqh*, and *tasawuf* prior to exposing students and their families to the digital realm, as highlighted by one of the institution's leaders. This precaution aims to reduce susceptibility to deviant ideologies that may be disseminated via the internet. Consequently, education in the fundamental *tasaffi* values namely *tasawwuf*, *tauhid*, and *fiqh* is prioritized as the essential groundwork before technology is employed as a tool for learning and *da'wah*.[37] This approach reflects a conscious effort to harmonize the preservation of core religious values with the strategic integration of modern technological resources.

In addressing the challenges posed by the digital era, the resource person highlighted the significance of time management strategies, careful monitoring of technology use, and the potential for leveraging technology as a supplementary source of income. Dayah Jamiah Al-Aziziyah enforces stringent regulations concerning digital device usage: students are permitted to use laptops exclusively during instructional hours, while teachers may use digital tools in accordance with professional ethical standards. At the familial level, parents are encouraged to actively supervise their children's digital activities by providing safe technological environments and educating them on both the risks and benefits of cyberspace.[38] The collective engagement of educators, parents, and students is essential not only to maintain academic relevance in Islamic education but also to cultivate an Islamic digital character.

Furthermore, concerted efforts to protect students and families from misinformation have been prioritized. Teachers routinely disseminate up-to-date information and encourage students, family members, and the broader community to verify facts before accepting information as true.[39] This critical stance is regarded as fundamental to developing discerning and resilient individuals within the community. Reflecting local cultural values in Aceh, skepticism toward unverified news is also promoted through traditional *pantun* poetry, as recited by a teacher from Dayah Jamiah Al-Aziziyah: *"Tum beude sideh di Lhok, ikat ok sawak ija Cok bajee*

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[36]Interviewed with Tgk. Ahmad Yani, M.Pd., the head of LPDJ/the Media team at Dayah Jamiah Al-Aziziyah, in March 2025.

[37]Interviewed with Dr. Tgk. Muhibuddin, MA., Vice Director of Dayah Jamiah Al-Aziziyah, in 2025.

[38]Interviewed with Profesor Dr. Tgk. H. Muntasir A. Kadir, MA., the head of the Dayah Jamiah Al-Aziziyah, in March 2025.

[39]Interviewed with Tgk. Abdul Aziz, M.Sos., head of security section at the Dayah Jamiah Al-Aziziyah, in March 2025.

bek dilee ka sok, ka eu gob sok kiban lagee" (If there is news, do not immediately believe it; first investigate the source).[40]

Through this holistic approach, Dayah Jamiah Al-Aziziyah demonstrates that Islamic education in the digital era involves not only preserving traditional values but also actively transforming to address contemporary challenges. By integrating robust Islamic principles with the prudent utilization of technology, the institution exemplifies how Islamic education can remain adaptive and relevant while steadfastly upholding the core tenets of faith. This transformation serves as a valuable model for other Islamic educational institutions seeking to develop strategic responses to the rapidly evolving dynamics of the digital age.[41]

Amidst the rapid progression of digitalization, technology serves not only as a tool for communication and information dissemination but also as an effective medium for reinforcing the faith of Muslims. Within the context of Islamic education, the prudent application of technology facilitates the inculcation of monotheistic values, broadens access to Islamic knowledge, addresses contemporary religious issues,[42] and strengthens the faith of younger generations. Traditional educational institutions that successfully integrate technology with *aqidah* instruction create learning models that are both modern and firmly rooted in the foundational principles of faith.

At Dayah Jamiah Al-Aziziyah Samalanga, Islamic studies and technology-based learning have been strategically employed to support the reinforcement of *aqidah*. The institution's leaders emphasize that prior to engaging with technology, students, families, and the broader community must first be grounded in a strong foundation of *aqidah*, *fiqh*, and *tasawuf*.[43] This approach ensures that technology is utilized not merely as a source of entertainment, but as a purposeful tool for deepening faith in Allah SWT and responsibly expanding Islamic knowledge.[44]

In practice, the utilization of social media platforms such as Instagram, YouTube, and the official Dayah portal is strategically aimed at disseminating *da'wah*, sharing religious knowledge, and providing access to Islamic lectures. According to the scholars of Dayah Jamiah Al-Aziziyah, effective content management is essential; for instance, the use of YouTube Kids is encouraged for children to prevent exposure to inappropriate content, while adult members retain

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[40]Interviewed with Tgk. Ahmad Yani, M.Pd., head of LPDJ/The Media team at the Dayah Jamiah Al-Aziziyah, in March 2025.

[41]Qodariah Barkah et al., "Legal Transformation of Indonesian Sharia Banks Towards Digital Banking in the Era of Industrial Revolution 4.0," *Al-'Adalah* 21, no. 2 (2024), p. 347.

[42]Teuku Zulkhairi, et.al., "Baḥtsul Masāil at a Traditional Islamic Educational Institution in Aceh: Teungku Dayah's Contribution to the Development of Islamic Law," *Samarah* 8, No. 1 (2024).

[43]Alhusni Alhusni, Edi Kurniawan, and Prisma Mulyatin, "The Islamization of Suku Anak Dalam in Jambi and Animism Claims: From Aqidah to Fiqh Al-Salah Consolidation," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 21, no. 1 (2021), p. 131.

[44]Muhammad Ridha DS et al., "Mapping the National Insight of the Salafi Group in Indonesia Based on Their Fatwa on Social Media," *Al-'Adalah* 21, no. 2 (2025), p. 245.

access with self-regulatory controls. This approach illustrates a deliberate filtering of technology use based on age and specific needs, all while preserving the fundamental objective of strengthening *aqidah*.

The use of technology is rigorously regulated through time management and specific institutional policies. According to the scholars at Dayah Jamiah Al-Aziziyah, students are permitted to use laptops only during designated hours directly associated with lectures or religious learning activities. Similarly, teachers are expected to uphold their primary responsibilities as educators while engaging with digital media. Consequently, technology within this Islamic boarding school[45] is not left unchecked; rather, it functions as a purposeful tool designed to support the educational process and reinforce the principles of monotheism.

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The reinforcement of *aqidah* through technology is further supported by education in digital literacy. During regular announcements and instructional sessions, teachers actively encourage students to verify the information they encounter, avoid hoaxes, and cultivate a critical approach to digital content.[47] This practice not only safeguards students from negative influences but also fosters rational thinking and helps them remain anchored in Islamic values amid the rapid influx of global information.

Moreover, the effectiveness of this technology-based approach to strengthening *aqidah* is contingent upon the active participation of families. All informants underscored the crucial role of parents in guiding their children both within the Islamic boarding school environment and at home. A close partnership between the dayah and families is therefore essential to ensure that technology functions as a tool for empowering faith rather than a conduit for harmful influences. Through this comprehensive strategy, Dayah Jamiah Al-Aziziyah Samalanga exemplifies how technological advancement and spiritual resilience can coexist and mutually reinforce one another.

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[45]Abdul Basir Bin Mohamad et al., "Religious Manipulation in Child Sexual Harassment: Islamic Boarding Schools in Indonesia," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 2 (2024), p. 253.

[46]Interviewed with Dr. Tgk. Muhibuddin, MA., Deputy head of Dayah Jamiah Al-Aziziyah dan Tgk. Mursal, M.Ag., the advisor of dormitories at Dayah Jamiah Al-Aziziyah in March 2025.

[47]Interviewed in Tgk. Musttasir, M.Sos., the head of the academic section at Jamiah Al-Aziziyah, in March 2025.

2. Strategy for Strengthening Faith amid Technological Advancements in Dayahs

Strengthening faith in the context of rapid technological advancements necessitates the implementation of appropriate strategies to preserve religious integrity in an evolving era. Dayah Jamiah Al-Aziziyah Samalanga, as a prominent Islamic educational institution in Aceh, plays a pivotal role in developing relevant and context-sensitive approaches to address contemporary challenges. The strategy commences with fortifying students' foundational knowledge in *aqidah* (faith), *fiqh* (Islamic jurisprudence), and *tasawuf* (Islamic mysticism). As emphasized by multiple informants, a robust understanding of Islamic teachings is essential prior to students' deeper engagement with the digital realm. This foundation equips students with the ability to critically filter information, recognize the appropriate boundaries for technology use, and resist content that contradicts Islamic values. Importantly, this educational effort extends beyond students to include family members and the wider community, fostering a supportive social ecosystem dedicated to preserving the integrity of faith within the digital era.[48]

In practice, the dayah enforces strict regulations on the use of digital devices, including laptops and smartphones, within the educational setting. Students, particularly those at the tertiary level, are permitted to use these devices solely for academic purposes and only during designated times. For teachers, technology serves primarily as a supportive tool for the instructional process and a medium for *da'wah* (preaching). At the familial level, parents are encouraged to utilize features such as YouTube Kids for younger children and to restrict access to inappropriate websites.[49] These measures are implemented to ensure that technology functions as an effective aid to religious education rather than becoming a distraction or detriment.

Time management constitutes a critical component of the integration strategy employed by the dayah. The institution promotes structured regulation of technology use by limiting access duration and prioritizing engagement in productive activities, such as enhancing scientific knowledge and developing students' skills. Furthermore, students are provided with opportunities to cultivate creativity within the framework of Islamic law, encouraging innovative ideas that remain consistent with the dayah's normative boundaries. Teachers also consistently disseminate up-to-date information during study sessions to safeguard students from the impact of misinformation, while simultaneously fostering habits of critical verification for all incoming information.[50]

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[48]Interviewed with Prof. Dr. Tgk. H. Muntasir A. Kadir, MA., Head of Dayah Jamiah Al-Aziziyah and Dr. Tgk. Muhibuddin, MA., the deputy head of Jamiah Al-Aziziyah, March 2025.

[49]Interviewed with Dr. Tgk. Muhibuddin, MA., Deputy head of Dayah Jamiah Al-Aziziyah, in March 2025.

[50]Interviewed with Dr. Tgk. Abdullah, MA., Advisor of LPDJ/Media team of Dayah Jamiah Al-Aziziyah, in March 2025.

Finally, the active engagement of parents and the broader community is paramount to the success of this strategy. The dayah underscores that, despite students residing within the pesantren environment, the primary responsibility for their education remains with the parents. Consequently, close collaboration between the dayah and families is essential for effectively guiding students in navigating the challenges posed by digital technologies.[51] Continuous efforts to update policies and enhance communication are undertaken to ensure that technology use is consistently aligned with the goal of strengthening faith and supporting the holistic development of students in accordance with contemporary demands.[52]

3. The Importance of Digital *Da'wah* for the Resilience of Muslim Family Faith

Digitalization has profoundly influenced various facets of life, including the development of character and spirituality among the younger generation. While the digital era offers extensive opportunities for accessing Islamic knowledge, it simultaneously presents challenges that may undermine the strength of faith within Muslim families if not accompanied by appropriate guidance.[53] The impact of digitalization on family faith manifests in both positive aspects—such as enhanced religious understanding through digital media—and negative aspects, including potential distractions and exposure to content that conflicts with Islamic values.[54]

The implementation of digital technology within the Dayah Jamiah Al-Aziziyah Samalanga environment reveals a dual impact on the faith of students and Muslim families. On one hand, technological advancements facilitate broader access to diverse Islamic studies through platforms such as YouTube and the dayah's official social media channels. This enables students and their families to participate in online religious learning and deepen their understanding of *fiqh*, *aqidah*, and *tasawuf* with greater flexibility. As emphasized by Ayah Jamiah and Abi Muhib, when technology is employed purposefully and supplemented by a strong religious foundation, it can significantly expand students' Islamic insight.[55]

However, digitalization also poses significant challenges to the resilience of students' faith. Several informants noted that students are increasingly vulnerable to exposure to deviant content due to the ease of access to vast amounts of information.

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[51]Interviewed with Tgk. Musttasir, M.Sos., Head of Educational section of Dayah Jamiah Al-Aziziyah, in March 2025.

[52]Titis Rosowulan et al., "Pesantren's Knowledge Identity Crisis in the Digital Era," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025), p. 49.

[53]Pauzi Muhammad et al., "Actualizing Islamic Economic Law in the Digital Era: A Study of the Application of Khiyar Al-Majlis in Electronic Contracts," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 2 (2024), p. 205.

[54]Siti Nurjanah et al., "Mitigating the Digital Age Impact: Collaborative Strategies of State and Religious Institutions for Family Harmony in Indonesia," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (2024), p. 713.

[55]Interviewed with Prof. Dr. Tgk. H. Muntasir A. Kadir, MA., Head of Dayah Jamiah Al-Aziziyah and Dr. Tgk. Muhibuddin, MA., Deputy Head of Dayah Jamiah Al-Aziziyah, in March 2025.

The capacity to critically verify information and resist negative influences has emerged as a new challenge in the cultivation of Islamic character among students. Consequently, effective time management in technology use, restrictions on access to inappropriate websites, and intensive guidance in filtering digital content are essential measures to address these challenges.[56]

The coaching strategies employed by the dayah involve stringent supervision of technology usage, including restricting laptop use exclusively to college-level students during designated lecture hours. Additionally, teachers are encouraged to utilize technology productively to support the dayah's educational programs. Several informants highlighted the significance of effective time management and fostering students' creativity within the framework of Islamic values.[57] This policy aims to cultivate students not merely as passive consumers of information but as active processors and producers of content that benefits society.

Conversely, the active involvement of parents, families, and communities—including educational institutions such as the Dayah—constitutes a crucial factor in preserving the strength of faith in the digital age. Parents retain the primary responsibility for their children's education, including the guidance of technology use within the home environment. Effective collaboration between the dayah and Muslim families is essential to ensure that the process of faith development proceeds harmoniously and effectively, thereby minimizing the adverse effects of digitalization.[58]

By integrating a robust religious foundation, stringent supervision, and cooperative engagement from all stakeholders, digitalization can be harnessed as a tool to reinforce students' faith rather than undermine it. This dynamic illustrates that the challenges posed by the modern era can be navigated prudently, provided that the nurturing of students' faith is conducted in a comprehensive, sustainable, and adaptive manner in response to ongoing technological advancements.

Although traditionally recognized for their reliance on classical texts and the "yellow book" approach, dayah educational institutions have increasingly embraced digital media as an effective tool for disseminating da'wah and religious education. Digital technology has evolved from merely a supplementary aid to a fundamental necessity in daily life. Within the educational context of the dayah, social media platforms such as Instagram, YouTube, and others are actively utilized to extend the reach of da'wah and facilitate access to religious knowledge. This approach effectively broadens the intellectual horizons of Muslim families and students,

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[56]Interviewed with Tgk. Mursal, M.Ag., Advisor of dormitories management of Asrama Dayah Jamiah Al-Aziziyah and Tgk. Abdul Azizi, M.Sos., Head of Public Relation and Security of Dayah Jamiah Al-Aziziyah, in March 2025.

[57]Interviewed with Tgk. Ahmad Yani, M.Pd., Head of LPDJ/Media team of Dayah Jamiah Al-Aziziyah and Tgk. Musttasir, M.Sos., Head of Dayah Jamiah Al-Aziziyah, Maret 2025.

[58]Interviewed with Dr. Tgk. Abdullah, MA., an advisor of LPDJ/Media team section, Dayah Jamiah Al-Aziziyah, in March 2025.

making online religious studies more accessible.[59] Concurrently, it remains crucial to equip Muslim families and students with a strong foundational understanding of core Islamic disciplines, including aqidah, fiqh, and tasawuf, thereby providing a resilient basis to counteract potentially adverse influences transmitted through digital media.[60]

Nonetheless, the adoption of digital da'wah is not without challenges, particularly concerning the supervision of technology use among families, children, and students. Informants underscored the necessity of limiting technology access for younger children, recommending tools such as YouTube Kids to filter inappropriate content. For older students, effective time management is essential to maintain focus on educational objectives while avoiding distractions inherent in cyberspace. Additionally, while students should be encouraged to cultivate creative initiatives, strict oversight is necessary to ensure these activities remain within established normative boundaries. These insights highlight that despite the numerous benefits offered by digital da'wah, prudent regulation is imperative to optimize technology's utility without compromising religious values.[61]

One of the key strategies implemented at Dayah Jamiah Al-Aziziyah involves regulating the duration of technology use for both students and their families. Moreover, families are encouraged to leverage technology not merely for entertainment or consumption, but as a tool for generating income, thereby fostering productive engagement with digital resources. Parental involvement in supervising their children's technological activities is also regarded as crucial. Parents who actively participate in guiding their children's development, both within the family and the dayah environment, are better positioned to provide appropriate direction regarding technology use.[62] This underscores the importance of collaboration between families and the dayah in cultivating a supportive environment that nurtures the spiritual and intellectual growth of students amidst the challenges of the digital era.

Despite facing several challenges, the implementation of digital da'wah at this dayah has positively contributed to broadening the religious knowledge of Muslim families, students, and the wider community. Through the strategic use of social media, the dayah is able to reach a larger audience and effectively disseminate preaching grounded in authentic Islamic teachings. Furthermore, the availability of

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[59]Iwan Fajri, Dasim Budimansyah, and Kokom Komalasari, "Digital Citizenship In Civic Education Learning: A Systematic Literature Review," *Jurnal Ilmiah Peuradeun* 10, no. 3 (2022), p. 833.

[60]Interviewed with Tgk. Abdul Aziz, M.Sos., Head of Public Relation and Security, Dayah Jamiah Al-Aziziyah and Tgk. Musttasir, M.Sos., Head of Educational Section, Dayah Jamah Al-Aziziyah, in March 2025.

[61]Interviewed with Tgk.Ahmad Yani, M.Pd., Head of LPDJ/Media team section, Dayah Jamiah Al-Aziziyah, in March 2025.

[62]Interviewed with Dr. Tgk. Muhibuddin, MA., Deputy Head of Dayah Jamiah Al-Aziziyah and Tgk. Abdul Aziz, M.Sos., Head of Public Relation and Security, Dayah Jamiah Al-Aziziyah, March 2025.

digital technology facilitates the timely dissemination of accurate information, helping to curb the spread of misinformation and hoaxes that could undermine religious understanding.[63] Consequently, it is imperative for the dayah to continuously evaluate its policies concerning technology use and to foster active participation from all stakeholders in maintaining a harmonious balance between technological advancement and the preservation of core Islamic values.

Referring to the aforementioned arguments and perspectives, within the framework of Islamic philosophy—which fundamentally seeks the truth and upholds the principles of religion grounded in the ultimate truth of divine revelation—the relationship between the resilience of Muslim family faith and the imperative of preaching in the digital era becomes apparent.[64] It is essential to encourage the active involvement of Islamic educational institutions, scholars, preachers, and teachers in effectively conveying core Islamic teachings, including aqidah (faith), fiqh (Islamic jurisprudence), and tasawuf (*Sufism*). This proactive role is crucial to strengthening the spiritual foundation of Muslim families amid the challenges and opportunities presented by the digital age.[65]

Thus, the internalization of Islamic teachings—such as *aqidah* (faith), fiqh (Islamic jurisprudence), and *akhlaq* (morals)—provides a solid foundation for Muslim families, enabling them to face various life challenges with resilience. Alongside this, active participation in creating and managing digital channels and social media platforms that disseminate Islamic knowledge, as exemplified by the Dayah Jamiah Al-Aziziyah Samalanga, is essential.[66] Simultaneously, it is important to guide families toward selecting appropriate and suitable digital content that reflects moderate, educational, and peaceful Islamic messages, thereby fostering a balanced and constructive engagement with the digital world.

Conclusion

Strengthening the resilience of aqidah within Muslim families has involved various strategic steps, notably the utilization of technology and social media as effective tools for Islamic education. By leveraging platforms such as Instagram, YouTube, and other digital media, Dayah Jamiah Al-Aziziyah Samalanga has successfully expanded the reach of its da'wah efforts to students, families, and the

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[63]Interviewed with Tgk. Mursal, M.Ag., Head of Management of Dayah Jamiah Al-Aziziyah, in March 2025.

[64]Nurul Ainiy, "Pendekatan Filsafat Dalam Kajian Islam: Teori Dan Praktik," *An-Natiq: Jurnal Kajian Islam Interdisipliner* 2, No. 1 (2022), p. 71-83.

[65]Nur Hannan et al., "Between Adherence to Madhhab and Adaptation to Context: Fatwās on Female Leadership in Nahdlatul Ulama-Affiliated Islamic Higher Education Institutions," *Journal of Islamic Law* 5, no. 2 (2024), p. 269.

[66]Muhammad Arief Luthfan, et.al., "Penguatan Ketahanan Keluarga Muslim Melalui Internalisasi Nilai-Nilai Aqidah, Ibadah dan Moderasi Beragama," *Jurnal Pembelajaran Pemberdayaan Masyarakat* 5, No. 4 (2024), p. 898-911. Ardina Novitasari, et.al., "Kebijakan Kyai dalam Penguatan Akidah dan Akhlak Lansia Majelis Talim Al-Hidayah Sragen," *Jurnal Ilmiah Ilmu Pendidikan* 7, No. 8 (2024), p. 8689-8695.

wider community. Technology is no longer merely a complementary resource but has become an essential component in disseminating Islamic values, enriching religious understanding, and facilitating flexible and accessible studies of aqidah, fiqh, and tasawuf. The core strategy centers on establishing a solid religious foundation through comprehensive education in aqidah, fiqh, and tasawuf, coupled with strict regulation and supervision of technology use. This includes structured time management for technology access, restricting children's exposure to inappropriate content, and actively involving parents in monitoring digital activities. Furthermore, both students and teachers are encouraged to consistently verify the information they receive to guard against negative influences. From an Islamic philosophical perspective which prioritizes the truth and upholds the principles of revelation as the ultimate source of truth this approach aligns with the beneficial aspects of scientific and technological development. This study thereby offers an important contribution by providing an Islamic philosophical framework that highlights the urgency and significance of da'wah in the digital era as a means to fortify the faith resilience of Muslim families.

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Interviews

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Interview with Dr. Tgk. Muhibuddin, MA., Deputy Leader of Dayah Jamiah Al-Aziziyah, March 2025.

Interview with Professor Dr. Tgk. H. Muntasir A. Kadir, MA., Leader of Dayah Jamiah Al-Aziziyah, March 2025.

Interview with Tgk. Abdul Aziz, M.Sos., Head of Public Relations and Security Section of Dayah Jamiah Al-Aziziyah, March 2025.

Interview with Tgk. Ahmad Yani, M.Pd., Head of the LPDJ Section/Media Team of Dayah Jamiah Al-Aziziyah, March 2025.

Interview with Tgk. Mursal, M.Ag., Advisor to the Dormitory Arrangement Section of Dayah Jamiah Al-Aziziyah, March 2025.

Interview with Tgk. Musttasir, M.Sos., Head of the Education Section of Dayah Jamiah Al-Aziziyah, March 2025.