



Strengthening Islamic Literacy Networks through Cross Border Organizational Da'wah: A Case Study of Sygma Daya Insani's Annual Meeting SLC 2025

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Abstract

The expansion of digital communication has transformed Islamic da'wah by widening access to religious knowledge while simultaneously raising questions about credibility, authority, and the sustainability of literacy practices. This study examines how Sygma Daya Insani's (SDI) Annual Meeting SLC 2025 functioned as a cross-border organizational space for strengthening Islamic literacy-based da'wah. Using a qualitative single-case study design, data were collected during activities held in Malaysia and Thailand from 3 to 7 May 2025 through semi-structured interviews, participant observation, field documentation, and public organizational documents. The data were analyzed iteratively through organization and condensation, initial coding, thematic development, cross-source comparison, triangulation, and interpretation. The findings show that the meeting operated not merely as an organizational event but as a temporary space for coordinating dispersed actors, circulating literacy resources, connecting face-to-face activities with digital communication, and reinforcing collective identity through recognition practices. These processes were synthesized into the Cross-Border Islamic Literacy Network framework, comprising four interconnected mechanisms: knowledge production, relational coordination, hybrid circulation, and symbolic recognition. The study contributes to discussions on digital religion and transregional Islam by shifting attention from individual religious actors and media platforms toward the organizational infrastructure supporting Islamic knowledge circulation. Practically, the findings highlight the importance of integrating credible literacy resources, interpersonal coordination, responsible digital communication, and meaningful recognition to sustain literacy-based da'wah. As a single bounded case, the findings are context-specific and require further examination across different organizations and cross-border settings.

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INTRODUCTION

The transformation of religious communication in the digital era has created an important paradox: while access to Islamic knowledge has become increasingly open and immediate, the processes through which such knowledge is produced, verified, circulated, and authorized have become more complex. Digital platforms enable religious messages to reach audiences beyond conventional spaces such as mosques, classrooms, and study circles, thereby expanding opportunities for participation in Islamic learning (Fajar et al., 2025; Wahid & Abdulloh, 2026a). At the same time, greater visibility does not necessarily guarantee greater reliability because religious authority is increasingly shaped by media competence, communication style, and audience engagement alongside traditional scholarly credentials (Andok, 2024). Research on digital religion consequently emphasizes that online religious life cannot be separated from material practices, institutional arrangements, social relationships, and everyday spaces in which religion is experienced (Gao et al., 2024). In Indonesia, social media has contributed to new forms of Islamic participation while also fragmenting established structures of religious authority, particularly among

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urban Muslim communities (Aidulsyah, 2023; Wahid & Abdulloh, 2026a) . Similar developments show that new media provide religious actors with opportunities for ideological transmission, identity formation, and broader public communication (Abusharif, 2023; Andok, 2024). The expansion of digital access therefore represents both an opportunity for democratizing religious knowledge and a challenge for maintaining credibility, context, and responsible interpretation. This tension makes it necessary to examine Islamic da'wah not only as the circulation of messages through digital platforms but also as a broader organizational process involving people, institutions, knowledge resources, and interconnected media.

The complexity of contemporary da'wah is particularly visible in the growing interaction between digital communication and material forms of Islamic literacy (Salwa, 2024). Books, Qur'anic learning resources, educational products, and other printed materials continue to occupy an important place in the transmission of religious knowledge despite the rapid expansion of online content (Pangesti, 2026). Recent studies demonstrate that Islamic publishing increasingly combines pedagogical principles, visual design, and reader-oriented innovation to make religious knowledge more accessible and engaging for diverse audiences. At the same time, digital platforms extend opportunities for religious learning by enabling users to encounter, discuss, and redistribute Qur'anic and Islamic content beyond conventional educational settings (Ibrahim, 2024). The digitization of religious interpretation, however, also raises concerns regarding the transformation of authority and the ability of audiences to evaluate the credibility of circulating knowledge (Atallah, 2026; Wahid & Abdulloh, 2026). Islamic literacy should therefore be understood more broadly than the ability to read religious texts because it also involves access, interpretation, evaluation, and responsible engagement with religious information across different media (Saada, 2023). This broader perspective is increasingly important when families and communities encounter Islamic knowledge through an integrated environment in which printed resources, interpersonal interaction, and digital communication continuously overlap (Whyte, 2022). Accordingly, the central issue is no longer whether print or digital media is more effective, but how institutions organize their interaction to support credible and sustainable Islamic literacy practices.

This issue becomes even more significant when Islamic literacy is embedded within organizational networks rather than individual patterns of media consumption (Kalia, 2023). Religious organizations can connect knowledge production, community interaction, leadership development, product circulation, and communication practices within a shared institutional mission. Studies of faith-based social media use indicate that audiences seek religious information, spiritual enlightenment, and other forms of meaning through mediated religious content (Anwar & Mujib, 2022a). Research on digital da'wah similarly highlights the importance of communication ethics because messages can circulate rapidly beyond their original context and potentially generate misunderstanding or oversimplification (Maulana, 2016; Zuhri & Pabbajah, 2025). These developments suggest that organizations require more than technological access if they intend to sustain a responsible literacy-based da'wah ecosystem. They also need mechanisms for content verification, relational coordination, contextual interpretation, and the development of shared norms among organizational actors. Such requirements are particularly relevant for institutions whose activities connect educational products with family learning, community engagement, and the wider circulation of Islamic knowledge. Examining these organizational mechanisms is therefore urgent because the effectiveness and sustainability of Islamic literacy cannot be adequately explained by platform visibility or content distribution alone.

The urgency of this issue also extends beyond national boundaries, especially within Southeast Asia where Islamic intellectual, cultural, and institutional connections have historically developed through mobility, trade, education, devotional movements, and the circulation of texts. Contemporary scholarship demonstrates that these relationships continue to operate through transregional processes that cannot be fully understood within the boundaries of individual nation-states (Aryal & Pulami, 2025; Jenss & Schuetze, 2021). Studies from Malaysia and Thailand further show that Muslim networks and cultural practices develop through connections among institutions, mobility, expertise, identity, and local social contexts (Thongsawang, 2022). Cross-border interaction can consequently create opportunities for organizational learning, knowledge exchange, and the development of shared religious identities, although geographical movement alone does not automatically establish permanent transnational institutions. The growing integration of mobility

with digital communication has further changed the infrastructure through which religious relationships are maintained across distance. Research on transregional Muslim cultural practices illustrates that contemporary forms of Islamic connection increasingly combine physical circulation with mediated communication and symbolic exchange. This context provides an important rationale for investigating organizational events that temporarily bring dispersed actors together across national settings and examining the mechanisms activated through such encounters. A cross-border organizational gathering may thus be analytically significant not because it proves institutional expansion, but because it reveals how relationships, knowledge resources, media practices, and collective identity can be coordinated within a bounded transregional space.

Previous studies have provided substantial insights into the transformation of religion in mediated environments, yet their dominant analytical focus remains centered on individual preachers, social media platforms, online audiences, or changing forms of religious authority. Pons (2024) conceptualized digital religion through the relationship between media, materiality, and religious practice, while Schmidt (2021) and Zaid et al. (2022) examined how new media reshape the narration of Islam for broader audiences. Other studies have explored the use of short-video platforms for Qur'anic teaching and representation, demonstrating how digital media can extend religious learning into new communicative spaces. Research has also examined social media motives among Muslim users (Anwar & Mujib, 2022), the role of smartphones in the education of religious youth (Razali et al., 2024), and the transformation of Islamic interpretation through digitization (Masruha et al., 2025). More recent scholarship has further addressed digital da'wah ethics, the changing basis of religious authority, and the influence of platform-based communication on the circulation of Islamic messages (Wahid & Abdulloh, 2026). Together, these studies establish that contemporary Islamic communication is increasingly shaped by hybridity between technological infrastructure, religious authority, and audience interaction. Nevertheless, the literature predominantly approaches this transformation from the perspective of mediated content or individual religious actors. Comparatively limited attention has been directed toward how Islamic literacy organizations combine face-to-face gatherings, material learning resources, digital extensions, and organizational practices into an integrated da'wah network.

A second limitation concerns the relationship between Islamic knowledge circulation and organizational coordination across geographically dispersed settings (Awass, 2025; Tafreshi, 2026). Studies of transregional Islam have explained how mobility and historical connections shape relationships across the Malay-Indonesian world and other Southeast Asian contexts (Azra, 2021). Research has also examined specific transnational networks and cultural economies, including Islamic connections in Thailand and halal networks extending beyond national boundaries (Ma & Abdul Hamid, 2026; Nisa, 2023). However, these studies do not specifically explain how a contemporary literacy-oriented Islamic organization uses a temporary cross-border gathering as a mechanism for coordinating members, reinforcing a shared mission, circulating learning resources, and recognizing valued organizational practices (Heft, 2021). Similarly, scholarship on Islamic publishing has demonstrated the importance of pedagogical and design innovations in religious texts, but less attention has been given to how such products operate as organizational infrastructure within wider da'wah networks (Rahman & Mala, 2025). This produces an explicit research gap at the intersection of digital religion, Islamic literacy, organizational da'wah, and transregional network studies: existing research has not sufficiently explained how organizational relationships, material literacy resources, hybrid media circulation, and symbolic recognition interact within a bounded cross-border organizational setting. Addressing this gap requires moving beyond the assumption that digitalization replaces material literacy or that cross-border mobility automatically represents formal transnational institutionalization (Cabalquinto & Hu, 2023). Instead, a more precise approach is needed to investigate the concrete mechanisms through which a temporary organizational space can activate and reinforce a broader literacy-based network.

Based on this gap, the present study examines how Sygma Daya Insani's Annual Meeting SLC 2025 functioned as a cross-border organizational space for strengthening Islamic literacy-based da'wah. Specifically, the study investigates how the meeting facilitated relational coordination among dispersed organizational actors, how literacy products and digital media interacted within the da'wah ecosystem, and how organizational practices supported network continuity and sustainability. The study also analyzes the role of recognition in shaping shared identity and

communicating valued forms of practice within a distributed literacy network. Theoretically, this research contributes to digital religion scholarship by shifting attention from individual online actors toward the institutional infrastructure through which religious knowledge is produced, mediated, and sustained. It also contributes to transregional Islam research by conceptualizing cross-border activity as a process of relational coordination and mediated circulation rather than automatically equating mobility with permanent institutional expansion. Based on the empirical findings, the study develops a Cross-Border Islamic Literacy Network framework that integrates four interconnected mechanisms: knowledge production, relational coordination, hybrid circulation, and symbolic recognition. Practically, the findings offer insight for Islamic literacy organizations seeking to strengthen editorial governance, responsible digital communication, meaningful recognition systems, and evidence-based evaluation of literacy outcomes. By examining the Annual Meeting SLC 2025 as a bounded organizational case, this study ultimately provides a more integrated understanding of how contemporary Islamic da'wah can operate through the interaction of material knowledge resources, human relationships, hybrid media, and organizational governance across geographically connected settings.

METHOD

Research Design

This study employed a qualitative single-case study design to examine how Sygma Daya Insani's (SDI) Annual Meeting SLC 2025 functioned as a cross-border organizational space for strengthening Islamic literacy-based da'wah. A qualitative case study was considered appropriate because the research focused on understanding a bounded social process within its organizational and contextual setting rather than measuring variables or estimating relationships among a larger population. The case was bounded by the Annual Meeting SLC 2025 and its implementation within the broader literacy-based activities of SDI. The study adopted an interpretive orientation to explore how organizational actors understood and enacted the relationship between literacy, da'wah, interpersonal coordination, learning resources, and recognition practices. This design enabled the researcher to examine the event through multiple sources of evidence and to interpret the mechanisms that emerged from interactions, participant perspectives, observations, and organizational documents. The two countries involved in the event were not treated as separate national cases; instead, the meeting was analyzed as a single organizational case that moved across several locations. This analytical boundary was important because cross-border mobility was examined as an organizational and relational process rather than automatically interpreted as evidence of permanent transnational institutional expansion. The design therefore supported an in-depth examination of how a temporary organizational gathering could activate relational, material, media-related, and symbolic mechanisms within a wider Islamic literacy network.

Research Setting and Period

The study was conducted during the implementation of SDI's Annual Meeting SLC 2025, which took place from 3 to 7 May 2025. The event was organized across Malaysia and Thailand and involved activities in several locations, including Melaka, Kuala Lumpur, Hat Yai, and Songkhla. This setting was relevant to the research because the event created a bounded cross-border space in which organizational actors who were ordinarily dispersed could participate in intensive interaction around a shared literacy-based da'wah mission. The five-day program incorporated formal organizational activities and collective experiences, including interaction among participants, learning conversations, recognition moments, spiritual activities, historical visits, cultural encounters, and other forms of shared engagement. The movement across different locations provided an empirical context for examining how mobility intersected with organizational coordination and collective identity. Data collection was conducted in relation to the event and its activities, while relevant field records and organizational materials were also examined to contextualize the observed processes. The geographical setting was therefore treated as part of the organizational context rather than as a comparison between Malaysia and Thailand. This approach allowed the analysis to remain focused on the mechanisms activated through the meeting while

avoiding unsupported claims about the establishment of formal or permanent transnational organizational structures.

Participants and Sampling

The broader participant group consisted of 63 individuals representing the SDI network who took part in the Annual Meeting SLC 2025. For in-depth qualitative data collection, the study focused on key organizational actors, selected participant representatives, and relevant stakeholders encountered during the event who possessed direct knowledge of organizational activities, literacy practices, network coordination, or the implementation of the meeting. Participants were selected purposively because the objective of the study was to obtain information-rich perspectives relevant to the organizational processes under investigation rather than to produce statistically generalizable findings. The principal inclusion criterion was direct involvement in, knowledge of, or experience with the Annual Meeting SLC 2025 and its associated organizational and literacy activities. Individuals whose experiences did not provide relevant information concerning the event, organizational coordination, literacy resources, or network practices were not prioritized as primary interview sources. The selection process sought perspectives capable of illuminating the meanings participants attached to the meeting and the mechanisms through which organizational relationships and literacy activities were coordinated. The study did not treat the 63 participants as a statistical sample, because its purpose was interpretive explanation rather than population estimation. Participant information was handled with attention to confidentiality, and private identities were not unnecessarily disclosed in the presentation of the findings.

Data Collection Instruments and Sources

Data were collected through four complementary sources: semi-structured interviews, participant observation, field documentation, and public organizational documents. The semi-structured interview guide was designed to explore participants' interpretations of the meeting, organizational strategy, literacy-based *da'wah*, the role of literacy products, coordination practices, digital extensions, recognition experiences, and perceived challenges related to network continuity. Participant observation was used to document interaction patterns, collective activities, informal knowledge exchange, recognition practices, learning conversations, and the ways organizational identity was expressed during the event. Observational attention was directed toward how participants connected individual activities with the wider literacy mission of the organization. Field documentation included available meeting notes, activity materials, brochures, and other records that could clarify program content and provide additional evidence for interpreting the case. Public organizational documents were examined to verify factual information concerning the dates, locations, stated objectives, and public framing of the Annual Meeting SLC 2025. These documents were treated as organizational evidence rather than as independent proof of program effectiveness. The use of multiple sources allowed the researcher to distinguish verified event information, participants' interpretations, observed practices, and broader analytical conclusions.

Trustworthiness and Research Rigor

The study applied several procedures to strengthen the credibility and trustworthiness of the qualitative findings. Source triangulation was conducted by comparing evidence obtained from interviews, participant observation, field documents, and public organizational publications. Method triangulation was also applied because different forms of data collection were used to examine the same organizational processes from complementary perspectives. A finding was considered analytically stronger when evidence converged across more than one source, particularly when participant accounts, observed practices, and documentary materials supported a similar interpretation. When a statement was supported only by organizational documentation, it was treated as an institutional claim rather than automatically presented as an empirically demonstrated outcome. Informant confirmation was used as an additional strategy to support the interpretation of relevant findings and reduce potential misunderstanding. The analysis also maintained a distinction between directly verified facts and broader interpretations; for example, the movement of the event across Malaysia and Thailand was treated as a factual characteristic of the case, whereas claims concerning long-term transnational network formation required stronger evidence beyond the five-day event. This analytical discipline was intended to reduce institutional overstatement and

strengthen the confirmability of the findings. In addition, the research procedures made the study context, data sources, analytical process, and limitations explicit in accordance with principles of transparent qualitative reporting.

Data Collection Procedure

Data collection followed a systematic and iterative procedure beginning with the identification of the research focus and the delimitation of the case. The researchers then established the research setting, identified information-rich participants through purposive selection, and collected evidence from semi-structured interviews, participant observation, field documentation, and public organizational documents. The collected materials were subsequently organized and condensed to facilitate systematic coding and comparison across sources. Initial codes were developed from recurring issues and organizational mechanisms identified in the data, followed by the categorization of related codes into broader analytical themes. The emerging themes were examined through matrix displays and cross-source comparison to identify convergence and differences among interviews, observations, and documentary evidence. Triangulation and informant confirmation were subsequently applied to strengthen the credibility and confirmability of the interpretations. The resulting themes were interpreted using relevant perspectives on digital religion, transregional Islam, and religious knowledge circulation before being synthesized into the conceptual framework developed in this study.

To provide a clear overview of the methodological sequence, the complete research procedure is presented in Figure 1. The flowchart illustrates the progression from the identification of the research problem and selection of the bounded case through participant selection, multi-source data collection, iterative qualitative analysis, and the final development of the Cross-Border Islamic Literacy Network framework. By presenting these stages sequentially, Figure 1 clarifies the relationship between field-based evidence and the analytical process used to generate the study's findings.

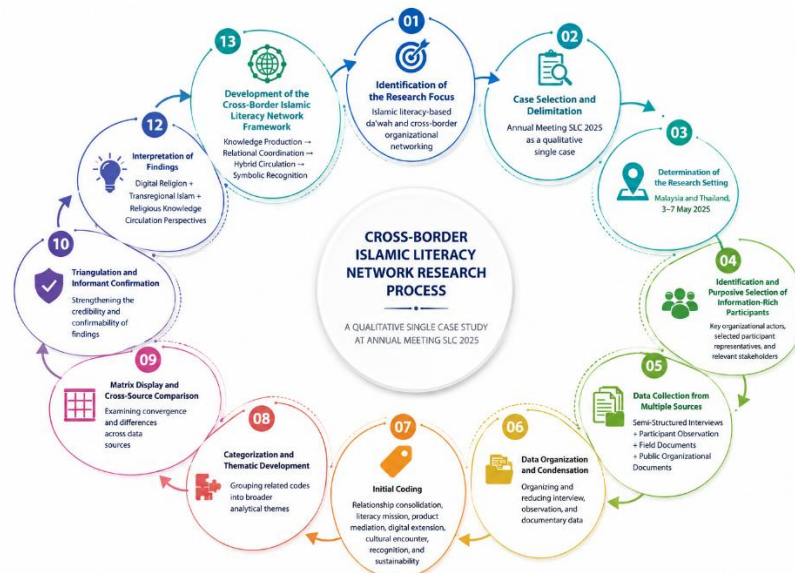


Figure 1. Research Procedure of the Study

As illustrated in Figure 1, the procedure was designed as a connected analytical sequence rather than as a strictly linear process. Although the stages are presented in chronological order for methodological clarity, the qualitative analysis involved repeated movement between the empirical data, emerging codes, themes, and interpretations. This iterative process enabled the researchers to reassess preliminary interpretations when new evidence or cross-source differences emerged. The final framework was therefore derived through the synthesis of recurring organizational mechanisms identified across the available data sources and interpreted within the broader theoretical context of digital religion and transregional Islamic networks.

Data Analysis

Data analysis was conducted iteratively through a process of data organization, condensation, coding, categorization, thematic development, comparison, and interpretation. First, interview records, observational notes, field documents, and public organizational materials were organized according to their respective sources to establish a clear evidentiary base for the analysis. Second, the data were condensed into descriptive codes reflecting recurring issues and mechanisms identified in the empirical material, including relationship consolidation, literacy mission, product mediation, digital extension, cultural encounter, recognition, and sustainability. Third, related codes were compared and grouped into broader categories and themes based on conceptual similarity and empirical recurrence across the available sources. Fourth, data matrices were used to examine whether each emerging theme was supported by more than one source and to identify areas where organizational claims, participant interpretations, and observed practices converged or differed. Fifth, the themes were interpreted in relation to the research questions and relevant scholarship on digital religion, Islamic knowledge circulation, and transregional networks. The analysis was therefore not limited to describing the activities conducted during the meeting but focused on identifying the organizational mechanisms through which literacy resources, interpersonal relationships, hybrid media practices, and recognition were connected. Analytical conclusions were continuously assessed against the available evidence, and stronger claims were reserved for interpretations supported through cross-source convergence. Finally, the resulting themes were synthesized to develop the Cross-Border Islamic Literacy Network framework, comprising the interconnected mechanisms of knowledge production, relational coordination, hybrid circulation, and symbolic recognition.

RESULTS AND DISCUSSION

Results

Annual Meeting as a Cross Border Organizational Space

The first finding concerns the organizational function of physical co presence. Annual Meeting SLC 2025 placed participants in an intensive five day setting that combined travel, spiritual activities, historical visits, cultural encounters, collective meals, and formal organizational moments. The verified itinerary moved through Malaysia and Thailand rather than remaining in a single domestic venue (Sygma Daya Insani, 2025). Observation and interview data indicate that this format created more sustained interaction than routine remote coordination. Participants had repeated opportunities to discuss literacy work, compare experiences, and connect personal achievement with a collective organizational narrative.

The analytical importance of this finding lies in the relationship between mobility and coordination. Cross border movement did not automatically create a new formal branch structure. Instead, the event functioned as a temporary organizational node. It concentrated actors who were normally dispersed, enabled repeated interpersonal contact, and supplied a shared experience that could later support network communication. This interpretation aligns with transregional approaches that understand Islamic connections through circulation, mobility, and relational ties rather than only through formal institutional expansion (Azra, 2021; Derichs & tho Seeth, 2021). Nisa's (2023) study of transnational halal networks similarly shows that Islamic cultural economies depend on relationships among institutions, expertise, identity, and circulation across borders.

The meeting also connected organizational identity with a regional Muslim environment. Visits to religious, historical, and cultural sites made the cross border setting visible and experiential. Such encounters can expand participants' awareness that Islamic practices operate within different national and cultural contexts. Research on Muslim connections in Thailand and the wider region shows that mobility has long shaped religious circulation and institutional relationships (Joll & Aree, 2022). Contemporary comparative work across Indonesia, Malaysia, and Thailand also demonstrates that shared Islamic commitments coexist with different social settings and institutional arrangements (Soebahar et al., 2023). The implication for organizational da'wah is clear: a regional program gains value when it uses mobility as an opportunity for contextual learning rather than merely as symbolic travel.

A second aspect involved the construction of shared purpose. The event's public narrative emphasized literacy leadership, appreciation, legacy, and dakwah. Interview and observation data

showed that participants repeatedly interpreted literacy activity as a form of religious contribution rather than only a sales function. This identity link matters because network durability depends on how members understand the moral meaning of routine organizational work. When product distribution, family education, and community interaction become connected to a shared da'wah mission, the network acquires a normative frame that can sustain participation beyond a single event. Yet such a frame also creates an evaluative responsibility. The organization must demonstrate that its literacy practices genuinely improve knowledge access and learning rather than relying only on inspirational language.

Literacy Products as Religious Knowledge Infrastructure

The second finding is that literacy products functioned as organizational infrastructure for religious knowledge. The field data did not support treating books simply as merchandise separated from da'wah. Participants connected product circulation with family learning, children's religious formation, and the transmission of exemplary narratives. This orientation is consistent with the current SDI emphasis on children's literacy, sirah, parenting, and learning resources. In analytical terms, a literacy product becomes infrastructure when it supports repeated interaction among producers, consultants, families, educators, and readers and when it provides a stable object around which religious learning can occur. This finding has support in recent scholarship on Islamic publishing. Fatchiatuzahro et al. (2024) show that Indonesian Qur'an publishing increasingly integrates learning principles, reader engagement, and entertainment elements. Their findings demonstrate that publishing practices shape how religious knowledge becomes accessible and meaningful. The same logic applies beyond Qur'an editions. Design, narrative structure, supplementary activities, and digital links influence whether families can use a religious book as an active learning resource. Islamic literacy organizations therefore make pedagogical decisions even when they operate outside formal schools. The study identified three functions of literacy products within the SDI network. The first was content stabilization. Printed materials provide relatively stable religious narratives that users can revisit, discuss, and use in family settings. The second was relational activation. Consultants and community actors do not only deliver a product; they explain its use, connect it to family needs, and maintain relationships with readers. The third was mission translation. Abstract organizational goals such as strengthening family literacy become concrete when members can point to specific learning resources and practices. These functions show why the publishing institution itself deserves analytical attention in da'wah studies.

At the same time, material stability should not be confused with automatic credibility. Religious publishing requires editorial quality, source verification, age appropriate pedagogy, and transparency about interpretive choices. The spread of religious information through social and digital media has intensified concerns about authority and verification (Ichwan et al., 2024; Rachman et al., 2025). The same standard should apply to printed Islamic content. A strong literacy based da'wah model therefore needs editorial governance that makes references, authorship, scholarly review, and educational objectives clear. This is especially important when materials target children and families, where readers may not independently verify every religious claim. The field findings further suggest that the value of literacy products emerges through use rather than ownership alone. Future assessment should therefore measure observable learning outcomes such as reading frequency, parent child discussion, retention of key concepts, changes in information seeking behavior, and the ability to distinguish verified from unverified religious information. This recommendation moves the organization from distribution metrics toward literacy impact metrics. It also creates a more defensible basis for claims about educational effectiveness.

Hybrid Print and Digital Circulation

The third finding concerns the interaction between printed resources and digital media. The data indicate that participants did not view digital media as a replacement for books. Instead, digital channels supported discovery, explanation, promotion, follow up communication, and access to supplementary content. This hybrid model reflects a wider transformation in contemporary religion. Evolvi (2022) argues that digital religion should be studied through the interaction of mediated space and material practice. The present case supports this view because physical literacy objects, face to face relationships, and digital communication formed one connected system. Studies of Islamic learning on social media help explain why this hybrid structure matters. Ghozali et al. (2022) found

that TikTok can mediate Qur'anic reading and teaching, while Anwar and Mujib (2022) show that users seek religious information and spiritual benefits through faith based social media content. Larson (2024) demonstrates that smartphones have become morally contested but unavoidable infrastructures in the education of religious youth. These studies suggest that literacy institutions cannot treat digital media as an optional promotional layer. Digital channels shape how audiences discover content, judge relevance, and decide which knowledge sources to trust.

The hybrid model creates at least two advantages. First, it extends temporal access. A face to face explanation ends when an interaction ends, but digital follow up can keep material available and searchable. Second, it extends social reach. A printed resource can anchor a family learning practice, while digital communication allows users to ask questions, share experiences, or access supplementary material. New media therefore strengthen organizational continuity when they connect back to credible content and accountable institutions. However, hybrid circulation also creates risks. Digital visibility can reward simplicity, emotional intensity, and rapid sharing rather than accuracy. Research on Indonesian religious authority shows that online legitimacy is increasingly negotiated through visibility, communication style, and audience interaction (Ronaldi et al., 2023; Syukron et al., 2026). Nase et al. (2025) similarly stress the ethical dimensions of digital da'wah. For a literacy organization, the response should not be to withdraw from digital media. The stronger response is to create a clear verification workflow. Short digital content should link to fuller explanations, identify sources, avoid decontextualized quotations, and distinguish educational communication from promotional claims. This finding also has implications for cultural adaptation. Cross border exposure can broaden organizational imagination, but content that works in one cultural setting may not transfer without adjustment. Language, family norms, religious institutions, educational expectations, and local minority majority relations differ across Southeast Asia. A sustainable regional strategy therefore requires local consultation and cultural review. The Annual Meeting can support such learning, but a single trip cannot substitute for sustained partnerships with local educators, scholars, and communities.

Recognition, Shared Identity, and Network Governance

The fourth finding concerns recognition. The event was explicitly designed as an appreciation program for high performing literacy leaders (Sygma Daya Insani, 2025). Field data show that recognition carried more than a ceremonial function. It marked which behaviors and contributions the organization considered valuable, gave members visible examples of achievement, and connected individual effort with collective identity. In organizational terms, recognition worked as a soft governance mechanism. Soft governance differs from formal rules. It operates through norms, examples, stories, status, and shared expectations. In a distributed literacy network, members may work in different locations and may not interact daily with central management. Recognition can therefore communicate organizational priorities across distance. The effect is strongest when criteria are transparent and aligned with educational value. If rewards focus only on volume or sales, they can weaken the literacy mission. If criteria include educational engagement, ethical communication, community contribution, and reader impact, recognition can reinforce the values that the organization publicly claims.

This finding also helps explain why the Annual Meeting created relational value. Recognition took place in a collective setting where participants could observe and discuss each other's work. The resulting peer visibility can support informal knowledge exchange. Participants gain not only motivation but also practical examples of how others approach families, organize literacy activities, or use media. This mechanism resembles a community of practice even though the present study did not formally test that theoretical model. The key point is that organizational learning occurred through interaction around recognized practice. The network governance function also requires safeguards. Recognition systems can create unhealthy competition if criteria are opaque or if symbolic status becomes disconnected from educational quality. A mature system should disclose criteria, separate commercial indicators from literacy impact indicators, and create opportunities for peer learning from both successful and struggling units. Such governance would strengthen the credibility of the da'wah mission and make organizational learning less dependent on charismatic narratives.

Cross Border Islamic Literacy Network Framework

The four findings can be synthesized into a Cross Border Islamic Literacy Network framework. The framework describes how a literacy based Islamic organization can connect knowledge, relationships, media, and recognition across geographically dispersed actors. It contains four mechanisms that operate as a cycle rather than as separate programs.

Table 1. Cross Border Islamic Literacy Network framework

Mechanism	Empirical marker	Primary function	Quality requirement
Knowledge production	Books, learning resources, curated religious content	Stabilizes and translates religious knowledge for family learning	Editorial review, source transparency, pedagogical suitability
Relational coordination	Annual meeting, repeated face to face interaction, peer exchange	Builds trust, shared mission, and knowledge exchange	Inclusive participation, documented learning objectives, follow up
Hybrid circulation	Print resources plus digital communication and supplementary access	Extends reach, continuity, and audience interaction	Digital ethics, verification, contextualization, data literacy
Symbolic recognition	Awards, appreciation, leadership narratives	Signals valued practice and strengthens organizational identity	Transparent criteria, balance between commercial and literacy impact indicators

The framework begins with knowledge production because a literacy network requires a credible knowledge object. It continues through relational coordination because content does not circulate by itself. Organizational actors interpret, explain, recommend, and contextualize it. Hybrid circulation then extends the interaction across time and media. Symbolic recognition feeds back into the system by identifying which practices the organization values and wishes to reproduce. If one mechanism weakens, the whole network becomes less credible. Strong promotion without editorial quality produces visibility without trustworthy literacy. Good books without relational coordination limit reach. Strong networks without digital capability reduce continuity. Reward systems without transparent criteria can distort organizational priorities. This synthesis advances existing scholarship in a limited but useful way. Digital da'wah research often begins with a platform or preacher and asks how online authority changes. The present case begins with an institution and asks how multiple media and relationships combine. This shift does not reject digital religion scholarship. It extends it toward institutional infrastructure. Hayat (2022) shows that religious messages can move across media formats while retaining specific interpretive orientations. Mamalipurath (2022) demonstrates that new media spaces shape how Islam is narrated for broader audiences. The present study adds that institutions can organize these mediations through coordinated literacy resources and member networks.

The framework also connects with transregional scholarship. Cross border Islamic networks are not new. What changes is the media architecture through which connections operate. Historical mobility, religious learning, and cultural exchange now intersect with digital circulation, platform visibility, and hybrid educational products. Thimm (2021) and Nisa (2023) illustrate how contemporary Muslim cultural practices and economies develop through transregional connections. Annual Meeting SLC 2025 represents a smaller organizational form of this process. Its significance lies not in proving a permanent international structure but in showing how cross border experience can reinforce relational and symbolic dimensions of a literacy network.

Limits and Conditions for Sustainability

The findings identify three conditions for sustainability. The first is evidence based evaluation. The organization needs indicators that measure literacy outcomes, not only distribution or participation. This requires follow up data from families and community users. The second is contextual partnership. Regional activity should involve local educators, scholars, and community

institutions so that religious and educational content responds to local language and cultural conditions. The third is integrated governance. Editorial standards, digital communication rules, recognition criteria, and participant development should operate within one quality framework. The study also identifies clear limitations. It analyzes one organizational event and therefore cannot establish long term causal effects. The researcher had access to organizational participants and materials, which creates a risk that institutional narratives receive greater visibility than critical external perspectives. Triangulation reduces but does not eliminate this risk. The study also did not measure changes in reader literacy before and after the event. Consequently, claims about educational impact remain interpretive and organizational rather than experimental. Future research should use longitudinal designs, compare multiple Islamic literacy organizations, and include family readers or community users as independent participants. These limitations are analytically productive because they define what the case can and cannot show. The case can show mechanisms through which an event organizes relationships, literacy mission, media circulation, and recognition. It cannot show that five days of travel created a durable international network or that literacy products improved religious understanding without outcome data. Maintaining this distinction strengthens the article's contribution and provides a more credible agenda for future research.

Discussion

The findings demonstrate that the Annual Meeting SLC 2025 functioned as a temporary cross-border organizational node through which geographically dispersed actors could intensify interaction, consolidate relationships, and reconnect their individual activities with a shared Islamic literacy mission. Its significance, therefore, does not lie simply in the physical movement of participants across Malaysia and Thailand, but in the organizational processes activated through repeated co-presence, collective experiences, and sustained interpersonal exchange. This interpretation supports transregional perspectives that conceptualize Islamic connections through mobility, circulation, and relational ties rather than reducing them to formal institutional expansion across national borders (Azra, 2021; Derichs & tho Seeth, 2021). It is also consistent with Nisa's (2023) analysis of transnational halal networks, which shows that cross-border Islamic networks are sustained through the interaction of institutions, expertise, identity, and circulation rather than geographical connectivity alone. However, the present finding extends this literature by showing that a short-term organizational gathering can operate as a strategic mechanism of relational coordination even when it does not establish a permanent transnational structure. This distinction is theoretically important because it challenges the assumption that cross-border mobility necessarily represents institutional internationalization and instead positions mobility as a situational resource for reinforcing trust, shared purpose, and subsequent network communication. In this sense, the contribution of the event was primarily relational: it temporarily concentrated dispersed actors and generated a common experiential foundation that could strengthen organizational continuity beyond the immediate five-day program.

A second major finding concerns the role of literacy products as infrastructure for the circulation of Islamic knowledge within the organizational network. The evidence suggests that books and other learning resources should not be interpreted merely as commercial objects because their organizational value emerged from their capacity to stabilize religious content, structure family learning, activate interaction between organizational actors and users, and translate an abstract *da'wah* mission into concrete educational practices. This interpretation aligns with recent studies demonstrating that Islamic publishing increasingly combines content, pedagogy, visual design, and reader engagement in shaping access to and engagement with religious knowledge (Fatchiatuzahro et al., 2024; Rahman & Mala, 2025). The finding also resonates with broader understandings of Islamic literacy as involving not only access to religious texts but also interpretation, evaluation, and responsible engagement with religious information across different learning environments (Saada, 2023; Pangesti, 2026). Nevertheless, the present study adds a more organizational perspective by arguing that the significance of literacy products lies in the relationships and practices they enable rather than in ownership or distribution alone. A book becomes part of religious knowledge infrastructure when it repeatedly connects producers, consultants, families, educators, and readers around processes of explanation, interpretation, and learning. This argument has practical and

theoretical implications because it shifts the evaluation of literacy-based da'wah from output-oriented indicators, such as the volume of materials distributed, toward questions concerning how those materials are used, discussed, understood, and integrated into everyday religious learning.

The finding on knowledge production also reveals an important tension between material stability and epistemic credibility. Although printed resources can provide relatively stable content that readers may revisit and discuss, the physical form of a publication does not automatically guarantee the accuracy, authority, or pedagogical appropriateness of its religious claims. This concern is consistent with research on the changing dynamics of religious authority in mediated environments, where credibility increasingly depends on transparent sources, interpretive accountability, and the capacity of audiences to assess circulating information (Andok, 2024; Ichwan et al., 2024; Rachman et al., 2025; Atallah, 2026). The present findings therefore support the argument that the challenge of religious authority extends beyond digital platforms and should also be applied to organizational systems that produce and circulate printed Islamic knowledge. More specifically, the study expands digital religion scholarship by suggesting that verification should be understood as an institutional principle operating across media rather than as a problem exclusively generated by online communication. Editorial review, source transparency, pedagogical suitability, and clarity regarding authorship and interpretive choices consequently become central components of a sustainable Islamic literacy network. The critical implication is that an organization cannot legitimately equate the circulation of religious materials with improved literacy unless it can demonstrate both the quality of its knowledge production processes and the educational consequences of using those resources.

The third finding indicates that printed resources and digital media operated as complementary rather than competing infrastructures of Islamic knowledge circulation. Participants used digital channels to facilitate discovery, explanation, promotion, follow-up communication, and access to supplementary content, while physical literacy resources provided more stable objects for repeated learning and interpersonal discussion. This finding strongly supports theoretical approaches to digital religion that emphasize the entanglement of mediated communication with material practices and offline social relationships (Evolvi, 2022; Pons, 2024; Gao et al., 2024). It is also consistent with empirical studies showing that social media and mobile technologies have become significant environments for religious learning, Qur'anic education, spiritual information seeking, and the negotiation of religious practice among contemporary Muslim communities (Anwar & Mujib, 2022; Ghozali et al., 2022; Ibrahim, 2024; Razali et al., 2024). Yet the present case advances these findings by moving beyond platform-centered analysis toward a network perspective in which print, face-to-face interaction, and digital communication perform interconnected functions within one organizational ecosystem. Rather than asking whether digital media replace traditional religious literacy, the findings suggest that the more analytically relevant question concerns how organizations coordinate different media so that accessibility and reach do not become detached from credibility, context, and accountable knowledge production. This reframing contributes to the literature by conceptualizing hybridity not merely as the coexistence of offline and online religious practices but as an organizational process through which multiple communication infrastructures must be deliberately connected.

At the same time, the hybrid circulation model identified in this study introduces risks that require critical attention. Digital communication can increase temporal access and social reach, but platform environments may also reward speed, emotional intensity, simplified narratives, and audience visibility in ways that do not necessarily correspond with scholarly accuracy or contextual interpretation. This concern is supported by studies showing that online religious authority is increasingly negotiated through communication style, media competence, audience engagement, and platform visibility alongside conventional forms of scholarly legitimacy (Abusharif, 2023; Ronaldi et al., 2023; Wahid & Abdulloh, 2026). Research on digital da'wah ethics similarly emphasizes the risks of decontextualization, distortion, and the uncontrolled circulation of religious messages when communication expands rapidly beyond its original setting (Salwa, 2024; Nase et al., 2025; Zuhri & Pabbajah, 2025). The present findings do not support a technological determinist conclusion that digitalization inevitably weakens religious authority; instead, they indicate that organizational governance determines whether digital reach strengthens or undermines literacy-based da'wah. This extends previous scholarship by locating the problem of credibility within the relationship

between media architecture and institutional responsibility, suggesting that organizations need verification workflows that connect short-form communication to fuller explanations, identifiable sources, and accountable knowledge structures. Such an approach is particularly relevant in cross-border settings because content cannot automatically be transferred across national and cultural contexts without considering differences in language, educational expectations, family norms, religious institutions, and local social relations.

The fourth finding demonstrates that symbolic recognition performed a governance function that extended beyond ceremonial appreciation. By publicly identifying valued contributions and providing visible examples of organizational achievement, recognition communicated which forms of behavior, practice, and commitment were considered worthy of reproduction across a distributed network. This mechanism can be interpreted through broader concepts of normative coordination and communities of practice, in which learning is reinforced through participation, observation, shared examples, and the social recognition of competent practice. The finding is particularly significant because dispersed organizational members may have limited routine interaction with central leadership, making formal rules alone insufficient for communicating priorities across geographical distance. Recognition can therefore complement formal governance by transmitting organizational norms through narratives, status, examples, and collective expectations, thereby transforming individual achievement into a symbolic resource for network learning. However, the results also qualify the positive interpretation of recognition because its effects depend on the criteria through which achievement is defined and evaluated. If symbolic rewards are dominated by sales volume or quantitative performance, recognition may unintentionally shift organizational priorities away from educational quality and weaken the stated literacy mission; conversely, transparent criteria that include ethical communication, community engagement, reader impact, and educational contribution can strengthen alignment between organizational identity and actual practice.

When interpreted together, these four findings support the proposed Cross-Border Islamic Literacy Network framework as an interconnected rather than sequential model of organizational sustainability. Knowledge production provides the epistemic foundation of the network, relational coordination enables knowledge to be interpreted and socially transmitted, hybrid circulation extends interaction across time and media, and symbolic recognition communicates which practices should be valued and reproduced. This synthesis builds upon research on digital religion that has predominantly focused on platforms, influencers, online audiences, or changing religious authority by redirecting attention toward the institutional infrastructure that makes religious communication possible and sustainable (Schmidt, 2021; Zaid et al., 2022; Hayat, 2022; Mamalipurath, 2022). It also complements transregional scholarship by showing that contemporary Islamic connections emerge not only through historical mobility and formal cross-border institutions but also through temporary organizational encounters integrated with ongoing mediated communication (Joll & Aree, 2022; Thongsawang, 2022; Soebahar et al., 2023; Awass, 2025; Tafreshi, 2026). The framework therefore represents a conceptual extension rather than a replacement of existing theories: it integrates insights from digital religion and transregional Islam to explain how organizational actors coordinate material knowledge, interpersonal relationships, media infrastructures, and symbolic meaning within a bounded cross-border setting. Its novelty lies in treating these elements as mutually dependent mechanisms, since the findings suggest that weakness in one dimension can compromise the effectiveness of the others for example, digital visibility without editorial quality may produce reach without credibility, whereas credible knowledge resources without relational coordination may limit meaningful circulation.

Finally, the findings should be interpreted within the boundaries of the case and should not be generalized as evidence that the Annual Meeting itself produced long-term changes in Islamic literacy or created a durable international organization. The study examined one bounded organizational event and relied on interviews, observations, field documentation, and organizational materials, meaning that the findings are strongest when interpreted as evidence of organizational mechanisms rather than as proof of causal educational outcomes. This limitation is analytically important because participant perspectives and institutional narratives may emphasize the positive significance of the event, even though triangulation cannot fully eliminate the possibility that critical external experiences received less visibility. Moreover, the study did not measure changes in family

literacy, religious understanding, information evaluation, or learning behavior before and after participation, so claims regarding educational effectiveness require further empirical examination. Future research should therefore test the framework through longitudinal designs, comparative studies across different Islamic literacy organizations, and the inclusion of readers, families, educators, and community members who are positioned outside the immediate organizational structure. Such research would help determine whether the four mechanisms identified here operate consistently across contexts or whether their relative importance changes according to organizational size, national setting, media environment, and forms of religious authority. Despite these limitations, the study provides a theoretically grounded perspective within the broader global literature by demonstrating that sustainable Islamic literacy-based da'wah is not determined by a single platform, event, or form of mobility, but by the continuing coordination of credible knowledge, social relationships, hybrid media practices, and organizational recognition across interconnected geographical and communicative spaces.

CONCLUSION

This study demonstrates that the Annual Meeting SLC 2025 functioned as more than a routine organizational gathering by creating a temporary cross-border space in which Islamic literacy-based da'wah was coordinated through the interaction of people, knowledge resources, media practices, and shared organizational meanings. The findings indicate that the network was supported by four interconnected mechanisms: knowledge production, which positioned literacy products as resources for sustaining religious learning; relational coordination, which strengthened interaction and alignment among geographically dispersed actors; hybrid circulation, which connected face-to-face engagement with the wider reach of digital communication; and symbolic recognition, which reinforced shared identity and communicated valued organizational practices. Rather than suggesting that short-term mobility automatically produces a permanent transnational institution, the study shows that cross-border encounters can activate and reinforce relationships and organizational processes that extend beyond the immediate event. The proposed Cross-Border Islamic Literacy Network framework therefore contributes to a more integrated understanding of contemporary Islamic da'wah by linking digital religion, material literacy, organizational coordination, and transregional interaction within a single analytical perspective. Practically, the findings highlight the importance of maintaining credible literacy resources, strengthening editorial and digital communication practices, supporting meaningful interpersonal coordination, and evaluating recognition and literacy initiatives beyond attendance or promotional visibility alone. Nevertheless, the conclusions are limited to a single organizational case and a bounded period of observation, meaning that the framework should be examined in other Islamic literacy organizations and cross-border settings to assess its wider applicability. Overall, the study suggests that sustainable Islamic literacy-based da'wah depends not on any single platform or event, but on the continued coordination of knowledge, relationships, media, and organizational practices across interconnected social and geographical spaces.

AUTHOR CONTRIBUTIONS STATEMENT

Enik Nur Faizah contributed to the conceptualization of the study, research methodology, data collection, and the development of the initial manuscript. Dewi Santi contributed to data analysis, interpretation of the findings, manuscript revision, and refinement of the final manuscript. Both authors contributed to the development of the study, critically reviewed the manuscript, and approved the final version for publication.

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