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From Coursework to Digital Da'wah Practice: Knowledge Application and Motivation among Islamic Religious Education Students

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Abstract

Purpose of the study: This study examines how Islamic Religious Education students apply knowledge acquired through da'wah coursework in social media practices, adapt communication methods, and describe their motivations for producing and sharing religious content. Method: A qualitative case study involved nine purposively selected participants: six students engaged in digital da'wah, one course lecturer, and two audience members. Data were collected through semi-structured interviews, nonparticipant observation, and documentation. Analysis followed Miles and Huberman's model of data reduction, data display, and conclusion drawing and verification. Credibility was addressed through source and methodological triangulation. Main findings: Knowledge application involved planning, production, distribution, and unevenly articulated evaluation across Instagram, TikTok, and WhatsApp. Students reported selecting religious sources, adapting messages to audiences, and using varied visual and written formats. Advice-oriented communication was prominent, while audience adaptation and reported question-and-answer exchanges reflected aspects of bil hikmah and mujadalah. Some students revised presentation following feedback, whereas others reported limited audience criticism. Participation combined creative enjoyment, religious commitments, coursework experiences, social encouragement, and audience responses. These motivations overlapped rather than following a uniform developmental sequence. Engagement metrics did not establish audience understanding or behavioural change. Novelty/Originality of this study: The study integrates knowledge application, da'wah methods, and motivation within one educational case, interpreting digital da'wah as situated practice rather than assuming that coursework completion or frequent posting demonstrates comprehensive competence. Contributions of this study: The findings inform practical course design that combines content production with source verification, audience-sensitive communication, responsible dialogue, and structured reflection. They also distinguish religious commitment from intrinsic motivation and identify feedback use as an important dimension requiring further pedagogical attention in religious education.

Keywords: digital da'wah; knowledge application; student motivation; Islamic Religious Education; social media.

Introduction

Da'wah involves communicating Islamic teachings and encouraging ethical conduct while attending to how messages are conveyed and to the circumstances of their intended audiences. Qur'an 16:125 identifies three approaches: *bil hikmah* (with wisdom), *mau'izhah hasanah* (good counsel), and *mujadalah* (dialogue or argumentation conducted in the best manner). These principles place responsibility not only on the substance of religious messages but also on the appropriateness of language, communicative judgment, and interaction with audiences. Accordingly, established scholarship on da'wah treats methods and media as integral components of religious communication rather than interchangeable tools for distributing religious content (Al-Bayanuni, 2021; Amin, 2009; Aziz, 2004). Applying this knowledge requires communicators to make situated decisions about what to communicate, which sources to consult, whom to address, and how to respond to different interpretations.

Social media provides settings in which these decisions become visible through the production, circulation, and discussion of religious messages. Instagram and TikTok accommodate visual and audiovisual expression, whereas WhatsApp facilitates communication through status updates, groups, and interpersonal exchanges. The participatory characteristics of social media allow users to contribute to communication rather than remain passive recipients (Nasrullah, 2015). However, participation also raises questions about credibility and the grounds on which religious claims are accepted. Campbell (2007) demonstrates the importance of examining religious authority online as a differentiated phenomenon rather than assuming that internet use uniformly weakens or strengthens established authority. In the present context, this perspective directs attention to how student communicators select religious sources and negotiate the limits of their knowledge when addressing audiences.

Digital da'wah also involves adapting religious communication to visual conventions and audience expectations. Nisa's (2018) study of Instagram among young Muslim women in Indonesia shows how visual creativity can connect religious expression, youth participation, and the development of online influence. This research establishes that digital da'wah cannot be understood solely through the presence of religious messages on a platform; its forms of representation and social relationships also matter. For students learning to communicate religious knowledge, producing an attractive image or video therefore presents only one dimension of practice. Equally relevant are the accuracy of the message, the appropriateness of its framing, and the communicator's ability to explain or reconsider its content. These considerations distinguish the application of da'wah knowledge from the routine uploading or redistribution of religious material.

For Islamic Religious Education students, digital da'wah provides a context for examining how knowledge acquired through coursework is applied beyond classroom discussion. An Ilmu Dakwah course can introduce

principles concerning audiences, communication methods, religious sources, and the selection of media. Producing content for actual audiences, however, requires students to interpret and adapt these principles under conditions that differ from those of academic instruction. The distinction is educationally significant because learning within one setting does not itself establish the application of that learning in another. Barnett and Ceci's (2002) taxonomy of transfer highlights the need to specify what knowledge is applied and how the learning and application contexts differ. Drawing on this distinction, the present study examines students' accounts and practices of knowledge application without assuming that completing coursework necessarily produces competent or sustained digital da'wah.

Previous Indonesian studies have examined several dimensions of digital da'wah. Avifah (2017) investigated Islamic da'wah through Instagram, while Sholekhah (2019) examined university students' responses to Ustadz Hanan Attaki's da'wah messages on the same platform. More directly concerned with student participation, Febriyani et al. (2024) investigated Instagram as a medium for da'wah among university students, and Hasibuan et al. (2024) examined students' use of WhatsApp for religious communication. Putri and Rahmayani (2024) further identified difficulties associated with maintaining da'wah activity, including the use of Instagram accounts primarily to fulfil coursework requirements. These studies provide relevant foundations for understanding platform use, audience responses, and the practical difficulties of student participation. They also indicate that the relationship between academic assignments and continuing da'wah activity is already an established research concern rather than an entirely new problem.

The issue requiring closer examination is how students' application of course knowledge relates to their reasons for participating in digital da'wah. Knowing that students use Instagram or WhatsApp does not explain how they select and verify material, adapt a da'wah approach to a particular audience, or interpret feedback after publication. Similarly, identifying coursework as an initial prompt does not establish whether students subsequently understand the activity as an academic obligation, a personally valued religious practice, an enjoyable creative activity, or some combination of these. The present study addresses this intersection by examining knowledge application, communicative methods, and motivation within the same bounded educational context. Its contribution lies in connecting these dimensions through evidence from student experiences and digital practices, rather than treating platform use or institutional location as sufficient grounds for novelty.

Motivation provides a complementary perspective on why students undertake these practices. Uno (2016) conceptualizes motivation as a driving force underlying action, while self-determination theory offers a more differentiated account of the reasons for participation. Ryan and Deci (2000, 2020) distinguish intrinsic motivation, in which an activity is undertaken for its inherent interest or enjoyment, from extrinsic motivation, in which participation serves a separable outcome. Importantly, extrinsic motivation can vary in its degree of internalization and autonomy. Enjoying graphic

design or video editing is therefore analytically different from producing religious content to obtain a course grade or because communicating Islamic teachings is personally meaningful. A sense of religious obligation should not automatically be classified as intrinsic motivation; its interpretation depends on how students experience and endorse that obligation.

This distinction also informs the treatment of social support and audience responses. Encouragement from lecturers, peers, or family members and reactions from online audiences may shape students' experiences, but their motivational significance cannot be inferred from their presence alone. The analysis must consider whether students experience such responses as pressure, recognition, practical assistance, or affirmation of a personally valued activity. Personal interest, religious commitment, academic requirements, and social feedback are consequently approached as potentially overlapping dimensions of experience rather than mutually exclusive explanations. Self-determination theory serves as an interpretive lens for examining these accounts, without presuming that all participants follow the same progression from externally prompted participation to autonomous practice (Ryan & Deci, 2000, 2020).

Against this background, the present qualitative case study examines Islamic Religious Education students at Universitas Negeri Padang who have completed the Ilmu Dakwah course and engage in digital da'wah. It addresses three questions: (1) How do students apply knowledge acquired through coursework when preparing, producing, and evaluating social media da'wah content? (2) How are da'wah methods expressed and adapted in their content and interactions with audiences? and (3) How do students describe the personal values, interests, academic experiences, and social responses associated with their participation? By examining these questions together, the study seeks to provide a contextual account of the relationship between coursework and digital religious communication. Its educational relevance concerns how da'wah instruction can support source verification, audience-sensitive communication, responsible interaction, and reflective evaluation. The study does not seek to establish the causal effect of coursework, demonstrate longitudinal motivational change, or measure changes in audience behaviour.

Method

Research Design and Context

This study employed a qualitative case study design to examine how Islamic Religious Education students applied knowledge acquired through an Ilmu Dakwah course in their social media practices. A qualitative approach was appropriate because the study sought to understand participants' experiences, communication practices, and reasons for engaging in digital da'wah within a specific educational context rather than measure their behaviour statistically (Sugiyono, 2019; Toenlioe, 2021). The case concerned the application of da'wah knowledge among students at Universitas Negeri

Padang who had completed the course and participated in digital religious communication. The individual students provided perspectives within this shared institutional and curricular context.

The investigation addressed three interconnected dimensions: the application of course knowledge in preparing, communicating, and evaluating religious messages; the expression of da'wah methods in digital practices; and students' motivations for participating. Instagram, TikTok, and WhatsApp constituted the digital settings relevant to these practices. The study examined contextual relationships between coursework and digital da'wah without treating course completion as evidence that the course had caused particular practices or motivational changes.

Participants and Sampling

Participants were selected purposively because of their experience with, or knowledge of, the practices under investigation. Nine participants were included: six Islamic Religious Education students from the 2022 and 2023 entry cohorts, one lecturer responsible for the Ilmu Dakwah course, and two users who followed or received the students' religious content. The inclusion criteria for the six principal participants were completion of the course and regular involvement in creating or sharing da'wah content at least once a week during the preceding three months. This three-month criterion defined eligibility and should be distinguished from the duration of data collection.

The six students provided the principal accounts of knowledge application, communication methods, and motivation. The lecturer contributed information about course expectations and opportunities for practical assignments, while the two audience participants provided supplementary perspectives on receiving and responding to students' content. These different roles were not treated as interchangeable sources of evidence. In particular, the lecturer's account contextualized the educational setting, while audience accounts supplemented rather than independently established the effectiveness of students' da'wah.

The sample was intended to support an in-depth examination of a bounded case rather than statistical representation. Qualitative sample adequacy depends on the specificity of participants' experience, the focus of the inquiry, the richness of the material, and the analytical approach, rather than participant numbers alone (Malterud et al., 2016). No claim of data saturation is made solely on the basis of including nine participants. This position is consistent with Hennink and Kaiser's (2022) recommendation that sample-size judgments account for the characteristics and purposes of individual studies. Because the principal participants were active content creators or sharers, the findings do not directly explain the experiences of students who had never participated or had discontinued digital da'wah.

Data Collection

Data were collected through semi-structured interviews, nonparticipant observation, and documentation. The researcher served as the primary

research instrument, supported by interview, observation, and documentation guides. The three techniques addressed complementary aspects of the case: interviews explored participants' experiences and interpretations, observation concerned relevant digital practices, and documentation provided material associated with the production and reception of religious content.

Interviews explored how students selected topics, prepared messages, consulted religious sources, chose formats and platforms, and responded to audiences. They also addressed the da'wah approaches students associated with their practices and their reasons for starting or continuing these activities. Questions concerning motivation covered personal interests, religious commitments, coursework experiences, social support, and audience responses. The lecturer's interview provided the curricular context, while the audience interviews explored experiences of encountering and responding to students' content.

Nonparticipant observation focused on relevant social media content and associated interactions. Documentation included screenshots of accounts or posts, comments, audience responses, and other materials related to the research questions. These materials were considered alongside interview accounts to distinguish participants' descriptions of their practices from evidence available in the digital material. A participant's statement about checking religious sources, for example, was analytically distinct from whether a source was identifiable in the documented content. Similarly, expressions of appreciation or engagement were not treated as evidence that audiences had understood, accepted, or acted on a religious message.

Data Analysis

Analysis followed Miles and Huberman's interactive model, as presented by Sugiyono (2019), comprising data reduction, data display, and conclusion drawing and verification. During data reduction, interview, observation, and documentary material relevant to the research questions was selected and organized around knowledge application, da'wah methods, and motivation. These three areas provided an organizing framework without requiring all participants' experiences to conform to identical categories.

The analysis examined similarities and differences across participants, including variations in content preparation, attention to religious sources, audience adaptation, and the use of feedback. Data were presented narratively to connect participants' accounts with the practices and digital material relevant to each research focus. Interpretations were subsequently checked through comparisons among interviews, observations, and documentation.

The analysis distinguished the presence of a communication feature from its interpretation as a da'wah method. Advice-oriented content was considered in relation to *mau'izhah hasanah*, audience-sensitive communication in relation to *bil hikmah*, and exchanges involving questions and explanations in relation to *mujadalah*. These categories required attention to message content and interaction, rather than classification based solely on the platform used or the availability of a comment section.

Motivational accounts were examined with attention to the distinction between enjoyment of an activity, personally endorsed religious values, academic requirements, and social responses. These dimensions could coexist within the same participant's account. Religious obligation was not automatically interpreted as intrinsic motivation, and audience appreciation was not assumed to represent the same motivational experience for every student. Accounts of coursework prompting subsequent participation were interpreted as participants' descriptions of their experiences rather than proof of a causal or longitudinal process.

Trustworthiness and Interpretive Boundaries

Credibility was addressed through source and methodological triangulation. Source triangulation compared the accounts of students, the lecturer, and audience participants, while methodological triangulation compared interview material with observations and documentation. Agreement among sources was considered alongside differences in their roles and access to information. Convergence supported an interpretation but did not, by itself, establish the accuracy of every religious message or demonstrate audience-level effects.

Differences between participants were retained as part of the findings. For example, receiving no criticism, making no changes to a post, and undertaking no evaluation were treated as analytically distinct situations. Likewise, findings concerning one student were not automatically extended to all six principal participants. The resulting interpretations were bounded by the institutional context, the inclusion of active participants, and the evidence available from the three data sources.

Ethical Considerations in Reporting Digital Material

The reporting of digital material requires attention to the privacy expectations associated with different platforms and forms of communication. Publicly accessible posts and restricted WhatsApp exchanges should not be treated as ethically equivalent. Harrington (2025) emphasizes that decisions about consent, anonymity, and the reuse of social media material require context-sensitive judgment rather than reliance on public accessibility alone.

For anonymous manuscript presentation, the six students can be identified consistently as M1–M6, the lecturer as L1, and the two audience participants as A1–A2. These reporting codes do not establish that consent or ethical approval was obtained. Any statement concerning participant consent, permission to access restricted communications, institutional review, or data protection must reflect the procedures actually undertaken and documented by the researcher. Identifying account information and searchable quotations also require review before publication, particularly where their inclusion could reveal participants' identities.

Results and Discussion

Results

Application of Da'wah Knowledge in Planning, Content Production, and Evaluation

Students' accounts described the application of da'wah knowledge through planning, content production and distribution, and evaluation. These activities differed across participants. Some emphasized the preparation of religious material and references, while others focused on presentation or described changes made in response to audience feedback. The findings therefore indicate variation in how students approached digital da'wah rather than a uniform procedure followed by all participants.

Planning religious messages and considering audiences

Planning involved selecting topics, developing concepts and titles, choosing formats, and identifying sources. Students drew on campus religious activities, everyday experiences, and issues they considered relevant to social media users. M1 described preparing a concept and title before producing content and attempting to include credible references: "Before creating content, I make several preparations. First, I decide on the concept and title of the content. I also do not simply upload content without preparation, but try to include valid references." (M1)

M2 similarly reported consulting sources considered trustworthy, including books and lectures delivered by knowledgeable religious speakers. These accounts indicate that source selection formed part of students' reported preparation. They do not, however, independently establish the accuracy of every source or message.

The lecturer emphasized the importance of considering the intended audience, particularly differences in age: "Because social media users are very diverse, da'wah needs to be adapted to their age. Da'wah will be more effective if it focuses on a particular audience, for example, children, teenagers or Generation Z, or adults." (L1)

The lecturer's statement expressed a pedagogical expectation concerning audience selection. Alongside students' accounts of checking material, it identified two considerations in preparing digital da'wah: the credibility of religious content and its suitability for intended recipients. The study did not independently test whether audience segmentation increased communication effectiveness.

Producing and distributing content

Students reported using Instagram, TikTok, and WhatsApp to distribute short videos, Islamic quotations, advice, reminders about worship, photographs, written messages, and material addressing everyday conduct. M3 explained: "I usually communicate messages of goodness through short videos, Islamic quotations, advice about life, and reminders to perform acts of worship. The social media platforms I use most frequently are Instagram,

TikTok, and WhatsApp because they have a fairly wide reach and are easy to use." (M3)

M1 also described connecting content with everyday situations and sharing information about religious activities on campus. An audience participant reported encountering students' messages through videos, written posts, images, and quotations, describing the language as simple, polite, and understandable. The creator and audience accounts thus converged on the use of varied formats and accessible language. This convergence supports a description of communication practices, but does not establish changes in audience knowledge or behaviour.

Course assignments provided another context for content production. The lecturer reported assigning students to work in groups to create digital da'wah content, including short videos and videos supported by artificial intelligence. This account indicates that the course offered opportunities for practical production. It does not demonstrate that every participant used artificial intelligence or that students continued producing content after completing their assignments.

Responding to feedback and revising content

Participants described different experiences of receiving and using feedback. M4 reported receiving suggestions about the style, colours, and visual elements of content designs. M1 described changing video duration after a follower considered an earlier video too long: "I once made a video that was about 13 minutes long. Then one of my followers commented that the content was too long. I took this as feedback for improving subsequent content so that the delivery would be shorter and would not bore people. After that, I tried making shorter videos." (M1)

This account provides a specific example of reported feedback use: a comment about duration informed a subsequent production decision. It does not establish whether the shorter videos improved audience understanding.

By contrast, M2 reported not changing the delivery approach because viewers had not provided criticism or evaluation. This account indicates an absence of audience-prompted revision. It does not necessarily establish an absence of self-evaluation, since reviewing content and changing its presentation are different activities.

Overall, feedback-related practices were uneven. Some students described identifiable adjustments, whereas others reported limited audience feedback. Likes, shares, comments, and viewing figures were mentioned as responses to content, but the study did not measure whether these interactions corresponded to understanding or changes in religious practice.

Expressions of Da'wah Methods in Social Media Practices

Participants' accounts described advice-oriented messages, adaptation to audiences, and opportunities for discussion. These practices were considered in relation to *mau'izhah hasanah*, *bil hikmah*, and *mujadalah*. The

available evidence supports a qualitative description of these approaches rather than a numerical ranking of their frequency.

Advice-oriented communication

Advice was a prominent feature of the reported content, including reminders about worship, encouragement to perform good deeds, and messages about everyday manners. M4 explicitly identified *mau'izhah hasanah* as the preferred approach: "As for the method, I prefer and use mau'izhah hasanah [good counsel] because my content mainly consists of quotations offering advice…" (M4)

M5 similarly described addressing everyday behaviours that people sometimes overlook, with the intention of reminding audiences about appropriate conduct. These accounts illustrate students' use of short, accessible messages to communicate religious advice. They also distinguish an explicitly identified method, as in M4's account, from the analytical interpretation of other participants' descriptions.

Adaptation to audience characteristics

Students also described adjusting language, examples, and presentation to their intended audiences. M5 stated: "In delivering the message, I use language that is polite, easy to understand, and relevant to contemporary life. I also add videos or illustrations to attract the audience's interest." (M5)

M3 reported using simple language and selecting issues considered relevant to younger audiences. Together with the lecturer's emphasis on age segmentation, these accounts indicate attention to recipients' characteristics.

Such practices were interpreted as consistent with aspects of *bil hikmah*, particularly sensitivity to audience circumstances. However, the use of polite language or attractive visuals alone was not treated as sufficient evidence that a message fully embodied this approach.

Discussion and responses to audience questions

M6 described opening discussions in the comments section when a video generated questions and seeking additional information before responding. M1 also reported inviting viewers to offer comments and suggest topics.

M6's account provides evidence of reported question-and-answer exchanges, whereas M1's invitation primarily indicates openness to audience participation. These are related but distinct practices. The opportunity to comment does not itself demonstrate that substantive dialogue occurred.

Attention to exemplary conduct also appeared in participants' concern about consistency between religious messages and the communicator's behaviour. This was treated as a supporting principle of credibility rather than a separately established dominant method. The findings do not independently verify consistency between participants' online messages and their conduct outside social media.

Motivations for Participating in Digital Da'wah

Students described several interconnected reasons for participation: enjoyment of creative activities, commitment to religious values, encouragement from others, experiences of coursework, and audience responses. These reasons were not mutually exclusive, and their significance varied across participants.

Creative interest and personally valued religious purposes

For M4, digital da'wah connected an interest in graphic design with a desire to communicate useful messages: "My involvement in da'wah is motivated by my enjoyment of graphic design, in addition to having taken the Ilmu Dakwah course. I want to share benefits, encouragement, and advice with others, even though I am not perfect myself." (M4)

M4 also expressed an intention to continue because of an interest in quotations and editing. This account brings together enjoyment of the production process and a purpose extending beyond production itself.

Other participants emphasized religious responsibility and usefulness. M3 associated participation with being a Muslim, sharing knowledge, and becoming a person who benefits others. Social media was considered a practical means of reaching people because of its widespread use. M5 similarly described continuing da'wah as a worthwhile activity through which others could benefit.

The lecturer also associated understanding an activity's purpose with students' enthusiasm. These accounts indicate that students attached personal and religious significance to digital da'wah, alongside their interests in producing content.

Social encouragement and practical assistance

Students described support from friends, lecturers, senior students, family members, and others around them. M6 identified encouragement, appreciation, suggestions, assistance with ideas, and reminders when something required improvement. M5 similarly referred to support from several social groups.

These accounts show that support extended beyond praise. It could include practical input into content development and corrective feedback. However, participants also described personal interests and religious commitments, so social encouragement was not treated as the sole explanation for continued participation.

Coursework as an opportunity to begin practising

M1 identified a course assignment as one prompt for developing an interest in digital da'wah. M6 valued practical experience as an opportunity to learn. These accounts corresponded with the lecturer's description of group assignments involving digital content production.

The findings therefore locate coursework within students' reported experiences of beginning or developing digital da'wah practice. They do not establish that assignments produced sustained participation among all students or that the activity continued independently of assessment requirements.

Audience appreciation and critical feedback

Audience responses had different meanings for participants. M4 described experimenting with video after receiving likes and comments on written content and subsequently noticing increased viewing figures. M6 reported feeling encouraged when others appeared to benefit from a message or receive a useful reminder, which supported a desire to continue learning and communicating.

Audience participants likewise reported liking content considered beneficial and occasionally sharing it with others. These accounts concern perceived value and reported engagement rather than independently measured effects.

Critical responses also mattered. Suggestions about visual design and video length provided reasons to reconsider presentation. Audience feedback therefore functioned both as encouragement and as information that could inform revision. The available data support differences in how participants interpreted these responses, without establishing a common motivational sequence across all six students.

Discussion

From Coursework to Situated Knowledge Application

The findings suggest that applying da'wah knowledge involved more than transferring religious information onto a digital platform. Students described selecting sources, considering audiences, producing messages, and responding to feedback. These practices are consistent with Usman's (2002) understanding of implementation as translating knowledge into action. However, the variation across participants indicates that application was selective and uneven, particularly when comparing preparation and production with subsequent evaluation.

The educational significance lies in the decisions required when course concepts are used in a setting with actual audiences. Barnett and Ceci's (2002) account of learning transfer helps frame this distinction: demonstrating knowledge within instruction and using it under different contextual demands are separate achievements. In this study, audience diversity, public responses, and content-format choices created demands beyond recalling the terminology of da'wah methods. The evidence supports an interpretation of situated knowledge application, while remaining insufficient to establish the extent to which these practices resulted specifically from the course.

Coursework was therefore an entry point into practice rather than a demonstrated guarantee of continuity. This distinction also qualifies the title's

movement "from coursework to digital da'wah practice." The phrase captures the relationship being investigated, but should not imply a verified developmental progression for every participant. Students' accounts connected assignments with opportunities to begin producing content, while their reasons for continued participation also involved creative interests, religious values, and social experiences.

Adapting Da'wah Methods without Reducing Them to Digital Formats

The findings are broadly consistent with the approaches discussed by Al-Bayanuni (2021), Aziz (2004), and Husna (2021), and with the principles articulated in Qur'an 16:125. However, these approaches should be understood through the substance and conduct of communication rather than equated with particular platform features. A quotation is not necessarily *mau'izhah hasanah* merely because it contains religious language, and a visually attractive message does not automatically constitute *bil hikmah*. The interpretation requires attention to the purpose, framing, appropriateness, and content of the message.

Similarly, substantive dialogue is analytically different from making a comments section available. M6's account of answering questions after seeking additional information provides a more concrete basis for discussing dialogic practice than invitations to request topics alone. Nevertheless, the reported interaction supports only a cautious interpretation of *mujadalah*, since detailed exchanges are needed to assess the quality and conduct of the discussion.

Supratman et al. (2022) and Trisakti (2021) provide relevant contexts for examining da'wah through TikTok and video narratives. The present findings extend this discussion by distinguishing three dimensions that can otherwise become conflated: the format carrying a message, the method guiding its communication, and the audience interaction surrounding it. A short video can accommodate advice, explanation, or dialogue, but its duration and visual form do not establish which method has been applied.

Nisa's (2018) analysis of visual da'wah among Indonesian Muslim youth further illustrates that creativity forms part of a wider social and religious practice. In the present case, students' enjoyment of design and editing intersected with their intentions to communicate religious benefits. This intersection helps explain why visual production should be considered both a communicative activity and a potentially meaningful reason for participation, without reducing the value of da'wah to visual appeal or online influence.

Source Selection and the Limits of Student Religious Authority

Students' reported attention to references suggests awareness that religious communication requires justification. However, consulting a source considered trustworthy and demonstrating the accuracy of a particular religious claim are different matters. The findings identify an intention to communicate responsibly, but do not establish the reliability of every source consulted or the contextual adequacy of each message.

Campbell's (2007) differentiated treatment of online religious authority helps explain why access to publishing should not be equated with authority to resolve religious questions. Students could distribute messages and receive questions without necessarily possessing the expertise required for every issue raised. M6's reported search for additional information before answering is relevant here because it acknowledges an informational boundary. The educational implication is to support students in recognizing when to explain, when to verify, and when to refer a question to a more qualified source.

This interpretation also clarifies the role of exemplary conduct. Concern about consistency between message and behaviour can contribute to perceived credibility, but such consistency cannot be inferred from online presentation alone. Consequently, the study supports treating exemplary conduct as a participant concern and normative commitment, rather than as an independently verified attribute of the students.

Feedback Use as an Uneven Aspect of Knowledge Application

The contrast between students who described revisions and a student who reported no audience-prompted change indicates that evaluation was less consistently articulated than production. M1's adjustment of video duration demonstrates a reported connection between receiving a comment and changing subsequent work. However, this was a response to presentation length, not evidence that the revised message became more accurate or educationally effective.

Carless and Boud's (2018) concept of feedback literacy offers a useful interpretation. Their account emphasizes the capacities and dispositions needed to understand feedback, make judgments, manage responses, and act on information. Applied to this case, the relevant issue is not simply whether comments were received, but whether students could assess their relevance and use them purposefully. The absence of criticism also does not establish that evaluation occurred or that it was unnecessary.

This distinction suggests a practical direction for Ilmu Dakwah instruction. Evaluation tasks could ask students to explain why they accepted, modified, or rejected feedback, while reviewing religious accuracy and audience suitability alongside presentation. Such activities would provide opportunities to develop reflective judgment rather than make revision dependent on unsolicited audience reactions. This is a pedagogical implication of the findings, not an intervention whose effectiveness was tested in the study.

Motivation as the Coexistence of Interest, Values, and Social Conditions

Uno's (2016) account of motivation provides a broad basis for understanding the reasons underlying participation. Ryan and Deci (2000, 2020) allow a more precise distinction between enjoyment of an activity and participation directed towards an outcome or personally valued purpose. M4's enjoyment of design and editing is consistent with interest in the activity itself,

while the desire to benefit others concerns the value attached to what the activity can accomplish.

Religious responsibility should therefore not automatically be categorized as intrinsic motivation. Within self-determination theory, a religiously meaningful purpose may represent a personally endorsed form of extrinsic motivation, but assigning a specific regulatory category requires evidence about how that purpose is experienced. The available accounts do not establish whether every reference to obligation reflected autonomous commitment, external pressure, guilt, or a combination of these experiences.

The same caution applies to social support. Bureau et al.'s (2022) meta-analysis identifies relationships between supportive educational environments, psychological need satisfaction, and students' motivation. This literature provides a basis for considering how lecturers and other significant people might shape motivational experiences. However, the present study did not systematically assess autonomy, competence, or relatedness. Encouragement and practical help should therefore be interpreted as reported social conditions rather than direct measures of psychological need satisfaction.

Audience responses also carried different meanings. Increased viewing figures appeared to encourage experimentation with format, while perceiving that others benefited gave participation a sense of usefulness. These experiences should not be collapsed into a single category of external reward. Their significance depends on how students interpret them, and the same response may support confidence, create pressure, or have little effect for different individuals.

The findings consequently support coexistence rather than a universal sequence of motivational development. Coursework, creative enjoyment, religious values, and social responses could operate together. Although Ryan and Deci's (2020) discussion of internalization offers a possible explanation for changing reasons over time, the present evidence does not establish that participants moved through identifiable stages of internalization.

Educational Contribution and Boundaries of Interpretation

The study's principal contribution is to connect knowledge application with students' reasons for engaging in digital da'wah. Production practices and motivation were related, but they were not interchangeable. Enjoying content creation did not establish religious accuracy, completing a course did not guarantee sustained participation, and receiving positive responses did not demonstrate audience learning.

For Islamic Religious Education, this distinction supports a broader approach to practical assignments. Assessment could consider the justification of religious sources, the suitability of messages for specified audiences, the conduct of responses to questions, and students' explanations of revisions. Opportunities to choose topics and formats could also be combined with clear standards for accuracy and ethical communication.

These recommendations follow from the observed variation in students' accounts and remain proposals for instructional development.

Interpretation is bounded by the inclusion of active participants within one institutional context. The findings do not explain nonparticipation among students outside the sample, demonstrate that coursework caused the reported practices, or establish sustained motivational change. Furthermore, the reported experiences of two audience participants cannot establish the wider reception of students' messages. Future research could combine detailed analysis of anonymized content and interaction sequences with repeated interviews to examine how communicative decisions and motivations develop over time.

Conclusion

This study found that Islamic Religious Education students applied da'wah knowledge through content planning, production, distribution, and, less consistently, evaluation. Advice-oriented communication was prominent, while audience adaptation and reported question-and-answer exchanges reflected aspects of *bil hikmah* and *mujadalah*. Students' participation involved overlapping creative interests, religious commitments, coursework experiences, social support, and audience responses. The uneven use of feedback highlights a distinction between producing religious content and critically evaluating it. These findings question the assumption that completing coursework or regularly publishing content necessarily demonstrates comprehensive knowledge application or sustained reflective practice.

The study contributes to scholarship by connecting knowledge application, communication methods, and motivation within a shared educational context. It supports previous accounts of digital da'wah as a creative and socially situated practice while qualifying interpretations that equate religious obligation with intrinsic motivation or online engagement with communication effectiveness. Its conceptual contribution is an integrated interpretation of digital da'wah as situated knowledge application, in which students negotiate religious sources, audience expectations, personal values, and feedback. This interpretation enriches discussion of the relationship between formal instruction and digital religious participation without proposing a universal developmental sequence.

The study is limited by its small, purposively selected sample of nine participants within one institutional setting, including six students already active in digital da'wah. Its findings offer contextual understanding rather than statistical generalization and do not establish causal effects of coursework, longitudinal motivational change, or changes in audience behaviour. Further research should include larger and more diverse samples across institutions, students with different participation trajectories, repeated interviews, and detailed analysis of content and audience interactions. For teaching practice, Ilmu Dakwah courses should combine content-production

assignments with source verification, audience-sensitive communication, responsible responses to questions, and structured opportunities to evaluate and revise content.

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