

YOUTH AS COMMUNITY DA'WAH MOBILISERS IN MELAKA: A CONCEPTUAL-APPLIED FRAMEWORK BASED ON ISLAMIC VALUES, LEADERSHIP AND DIGITAL LITERACY

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Article history

Received date : 29-6-2026
Revised date : 30-6-2026
Accepted date : 4-9-2026
Published date : 21-9-2026

To cite this document:

Abdul Hamid, M. F., Meerangani, K. A., Ahad, N., Md Sharipp, M. T., & Mat Sout, N. A. (2026). Youth as community da'wah mobilisers in Melaka: A conceptual-applied framework based on Islamic values, leadership and digital literacy. *Journal of Islamic, Social, Economics and Development (JISED)*, 11 (86), 579 – 594.

Abstract: *The involvement of youth in community da'wah programmes is a vital element in securing the continuation of Islamic activities at the grassroots level. However, a preliminary contextual needs assessment in Melaka, informed by programme documentation, field observations, consultations with collaborating institutions and relevant previous research, indicated that youth involvement was more visible in participant and operational support functions than in broader responsibilities such as programme planning, coordination, leadership, digital communication and evaluation. There is scope for youth to be developed as key mobilisers who can plan, execute, lead, promote, document and evaluate da'wah programmes in a more systematic way. This article discusses the Youth as Community Da'wah Mobilisers Model in Melaka as a conceptual-applied framework developed based on Islamic values, youth leadership and digital literacy. The article conceptualises community da'wah as Islamic initiatives that are carried out via diverse grassroots spaces such as mosques, suraus, educational institutions, youth organisations, NGOs, community centres and local community networks. The model is based on the philosophy of Islamic education, youth empowerment, experiential learning, service learning, digital literacy, leadership development, and Islamic community development. In terms of concept, the model consists of five main domains: values and identity of da'wah, management of da'wah programme, digital communication of da'wah,*

leadership of Muslim youth and community practicum. It is proposed to implement it through three phases: acquisition of foundational values and community orientation, integrated practical training and community empowerment through a da'wah practicum. This article contends that youth empowerment in da'wah requires more than just participation. It has to be a structured training process, through which knowledge, skills, responsibility and a sense of community ownership are gradually transferred to the youth. The model can be a foundation for the development of skilled, digitally literate, ethical and service-oriented youth leaders in community da'wah.

Keywords: *Muslim Youth Leadership, Community Da'wah, Programme Management, Digital Communication, Digital Literacy*

Introduction

The implementation of community da'wah has been increasingly shaped by social change, rapid developments in digital technology and shifts in societal communication practices. Contemporary da'wah can no longer depend solely on traditional modes of delivery such as sermons, religious lectures or seasonal programmes. Effective community da'wah increasingly requires systematic programme management, active community participation, appropriate communication strategies and a younger generation capable of responding to contemporary community realities. In this regard, youth represent an important resource due to their energy, creativity, openness to new approaches, familiarity with technology and communication styles that resonate with younger audiences.

This article uses the concept of community da'wah as an umbrella concept to cover a range of Islamic activities at the grassroots level, such as programmes conducted through mosques, suraus, educational institutions, youth organisations, non-governmental organisations, community centres and local community networks. Mosques and suraus continue to serve as important anchor institutions due to their social and religious functions. However, the Youth as Community Da'wah Mobilisers Model is not confined to mosque-based programmes. Instead, it is structured as a training framework that can be adopted across a range of community settings in Melaka where skilled youth are needed to systematically plan, execute, publicise, document and evaluate da'wah programmes.

Where youth involvement is concentrated in operational and support functions, participation alone may provide limited opportunities for them to develop broader competencies in programme planning, decision-making, coordination, leadership and evaluation. Structured training is therefore needed to create a developmental pathway through which youth can progressively move from participation and task-based assistance towards greater responsibility in managing community da'wah programmes and Islamic community activities in an organised and accountable manner.

This article highlights the philosophical and theoretical underpinnings of the Youth as Community Da'wah Mobilisers Model, including its development methodology, domain design, implementation framework, pedagogical features, and potential impact on youth, communities, and institutions. The discussion is expected to contribute towards the development of a practical, structured, and contextually relevant training model for youth da'wah in Muslim communities in Melaka, with possible adaptation to other community contexts.

Issues and Needs of the Youth as Community Da‘wah Mobilisers Model

Prior to the formulation of the model, a preliminary contextual needs assessment was undertaken to identify the roles commonly undertaken by youth in community-based programmes and the competencies required for broader responsibility in community da‘wah. The assessment was informed by complementary sources, including relevant research on youth participation, volunteer capacity and leadership development, selected programme documentation from community activities involving project partners in Melaka, field observations, and consultations conducted during programme planning and implementation. These sources were used to contextualise the design of the model rather than to estimate the prevalence of particular youth roles across Melaka.

Across the programme settings reviewed, youth involvement was more frequently evident in operational functions such as registration, technical assistance, logistics and general volunteering, while responsibilities related to programme planning, committee coordination, documentation, publicity strategy, risk management, evaluation and reporting were less consistently assigned to them. This pattern is therefore treated as a contextual observation informing model development rather than as a statistically generalisable claim about all youth in Melaka. The identified gap points to the need for a structured training framework that progressively expands youth responsibility from participation and operational assistance towards programme mobilisation, leadership and evaluation.

The youth development literature suggests that participation alone does not necessarily lead to empowerment. In this model, empowerment is the process of youth having space to understand community issues, make decisions, take responsibility, and evaluate the impact of their actions. Active youth participation in processes of social change can promote competence, confidence and social responsibility (Anyon et al., 2018). Bates et al. (2020) also argue that youth leadership development is much more effective when programmes are well designed, providing mentor support, skills training and opportunities to use skills in real-life settings. Hence, this model does not end with participation but highlights a role shift from participant to mobiliser.

Existing youth development approaches nevertheless differ in their emphasis. Participatory approaches prioritise meaningful involvement and decision-making, whereas leadership-development programmes place greater emphasis on structured training, mentoring and opportunities to practise leadership skills (Anyon et al., 2018; Bates et al., 2020). Experiential and service-learning perspectives, on the other hand, emphasise learning through action, reflection and engagement with real community needs (Kolb, 1984; Bringle & Hatcher, 1996). These approaches are complementary, but participation alone does not necessarily produce competence in programme management, leadership or community mobilisation. The developmental value of participation depends substantially on the quality of the roles assigned, the guidance provided and the opportunities for youth to exercise meaningful responsibility.

Digital challenges today further exacerbate the need for community da‘wah. Da‘wah programmes now need digital content, visual documentation, online promotion and communication strategies appropriate for target audiences. Eshet-Alkalai (2004) defines digital literacy as the ability to operate successfully in the digital environment by possessing technical, cognitive and socio-emotional skills. Ng (2012) further argues that digital users need to be technically able but also able to evaluate information, interact responsibly and understand the social impact of their digital actions. Digital literacy in community da‘wah also involves content

creation, information credibility and the observance of proper adab in delivering Islamic messages.

The emergence of digital da'wah also suggests that social media has become a key space for spreading Islamic knowledge, fostering community engagement, and enabling religious interaction. Sule and Sulaiman (2021) propose using social media platforms to disseminate da'wah and Islamic knowledge to broader audiences. Ulyan (2023) further observes that social media has transformed modern da'wah by expanding its reach, increasing interaction and reshaping forms of digital religious authority. However, the digital space also presents risks such as inaccurate information, polarisation, poor communication etiquette and misuse of content.

This creates a tension between digital accessibility and responsible religious communication. Although social media enables youth to produce and circulate da'wah content more easily, technical ability does not necessarily ensure the accuracy, appropriateness or ethical quality of that content. Digital da'wah therefore involves challenges relating to verification of religious information, communication etiquette, privacy, copyright, digital authority and the reputational implications of online content. In this sense, digital literacy for da'wah must extend beyond content-production skills to include ethical judgement, information credibility and accountability for the messages disseminated.

In the context of the development of the Islamic community, da'wah should not be understood as a mere religious delivery but also as a process of community empowerment. Amirul Ammar and Shereeza Mohamed Saniff (2024) show that community development and da'wah activities can be integrated if institutions, communities and social support mechanisms work together. Mariam Abd Majid et al. (2023) point out that da'wah volunteers face challenges relating to capacity, awareness, support, resources, governance and knowledge of the local community.

However, the literature also indicates that positive youth-development outcomes are not uniform across programmes. Meaningful participation has been associated with competence, confidence and social responsibility, but such outcomes are influenced by programme design, mentor support, opportunities for authentic responsibility and the context in which participation occurs (Anyon et al., 2018; Bates et al., 2020; Puxley & Chapin, 2021). This variation suggests that youth involvement should not be treated as an indicator of empowerment by itself. Rather, attention should be given to whether young people progressively acquire responsibility, exercise decision-making, apply skills in real settings and reflect on programme outcomes.

Taken together, existing studies provide important insights into youth participation, leadership development, experiential learning, digital literacy, digital da'wah and community engagement. However, these dimensions are frequently examined separately or only partially integrated. Less attention has been given to a community-based framework that combines Islamic values and identity, programme-management competence, ethical digital communication, youth leadership and supervised field practice within a progressive pathway of responsibility. This integration gap is particularly relevant to community da'wah, where youth are expected to operate simultaneously within religious, organisational, interpersonal and digital environments. The Youth as Community Da'wah Mobilisers Model is therefore developed around three major training components: community da'wah programme management, digital da'wah communication and Muslim youth leadership, which are subsequently operationalised through five interrelated domains.

Theoretical and Philosophical Foundations

The Youth as Community Da'wah Mobilisers Model is built on the integration of the philosophy of Islamic education, youth empowerment, community-based learning, experiential learning, service learning, digital literacy and youth leadership. This integration is important because community da'wah is not just a process of delivering religious information but also a process of developing human beings, managing society, organising collective action, and producing successors who can carry social responsibility.

From the Islamic philosophical perspective, leadership is both a trust and a service. Humans are created as servants of Allah SWT and as khalifah entrusted with the responsibility of developing life in accordance with divine guidance. Therefore, the youth involved in community da'wah need to be aware that tasks such as organising committees, managing programmes, preparing documents, producing digital publicity, and preparing reports are not merely technical tasks. They are a social responsibility and a service to the community. Al-Attas (1980) states that Islamic education is an integral part of the formation of adab, that is, the ability to put knowledge, the self, actions and responsibilities in their proper order. In this model, adab is the foundation for how youth work, communicate, lead and manage the trust of the community.

Furthermore, the tarbiah, ta'dib and tazkiyah frameworks are some of the important foundations in the development of youth da'wah mobilisers. 'Tarbiah' means the gradual process of human development; 'ta'dib' means the formation of adab and proper conduct; and 'tazkiyah' means the purification of the soul, sincerity and spiritual discipline. Youth training must encompass more than just external skills like programme management or digital content production; these elements are crucial. Inner values such as sincerity, trustworthiness, ihsan, syura, ukhuwwah, patience and responsibility must also be the anchor for the development of da'wah mobilisers for youth.

This model too is built on the idea of the community as a learning space. The Islamic tradition intricately ties the development of community and learning to social life. Ab. Halim Tamuri, Muhamad Faiz Ismail and Kamarul Azmi Jasmi (2012) highlighted the potential of the mosque as a place for teaching, learning and community development. This model views mosques and suraus as vital anchor institutions. Broader spaces for community da'wah engagement include educational institutions, youth organisations, NGOs, and local community networks.

Pedagogically, the Youth as Community Da'wah Mobilisers Model is consistent with experiential learning, which emphasises learning through experience, reflection, conceptual understanding and subsequent application (Kolb, 1984). In this model, youth are not only taught the theory of programme management. They are trained to draft documents, establish committees, produce digital material, run real programmes and conduct post-mortems. Field experience is therefore a learning space that enhances confidence, maturity and problem-solving skills.

The service-learning approach is also an important foundation because it connects training to community service through structured reflection. Bringle and Hatcher (1996) describe service-learning as a process that combines community service with reflection and learning. The SULAM framework offers a Malaysian perspective by highlighting the connection of learning, community service and the solving of real community problems (Department of Higher Education Malaysia, 2019). In this model, this principle is translated through the community

da'wah practicum so that the participants not only receive training but also apply their knowledge in real community settings.

Based on the above theoretical foundations, youth empowerment in da'wah requires an integrated training model. Without values, programme management can become a mechanical exercise. Without field experience, leadership development may remain largely theoretical. Adab is needed in digital communication to protect the image and credibility of da'wah. The model of youth as community da'wah mobilisers thus integrates Islamic values, programme management, digital communication, leadership and community practicum into a holistic training framework.

Methodology for Developing the Conceptual-Applied Model

This article employs a conceptual-applied model development approach to formulate the Youth as Community Da'wah Mobilisers Model. The study is conceptual in that it synthesises theoretical perspectives, Islamic educational principles and relevant empirical literature to establish the philosophical foundations and core constructs of the model. It is applied in orientation because these constructs are organised into a practical training framework addressing the development needs of youth involved in community da'wah, particularly in programme management, digital da'wah communication and Muslim youth leadership.

This approach is appropriate because the article does not seek to report the outcomes of a completed intervention or to test causal relationships statistically. Instead, it develops a preliminary framework that can subsequently be refined, implemented and empirically evaluated in community settings. This orientation is consistent with model-development approaches that emphasise the construction, application and subsequent improvement of educational interventions and frameworks (Richey & Klein, 2007; McKenney & Reeves, 2019). Accordingly, the methodological process focused on conceptual synthesis, contextual needs identification, domain construction and the development of an implementation pathway.

The development of the model involved four main steps. First, a focused thematic and critical review of relevant literature was undertaken to identify theoretical and empirical constructs relevant to youth empowerment, leadership development, experiential learning, service learning, digital literacy, digital da'wah, Islamic education and Islamic community development. Literature was selected purposively on the basis of its conceptual relevance to the development of the model, with both foundational works and contemporary studies considered where appropriate. The review focused on recurring constructs, differences in theoretical emphasis, limitations of existing youth-development approaches, conditions influencing youth-development outcomes, challenges associated with digital da'wah and dimensions that remained insufficiently integrated. The resulting synthesis provided the conceptual basis for identifying and organising the principal components of the proposed framework.

Second, a preliminary contextual needs assessment was undertaken to examine how the issues identified in the literature were reflected in the local programme context. The assessment drew on complementary sources of contextual evidence, including relevant previous research, selected programme documentation from community activities involving project partners in Melaka, field observations and consultations undertaken with collaborating institutions and programme stakeholders during programme planning and implementation. Attention was given to the roles commonly assigned to youth, the extent of their involvement in programme decision-making and coordination, recurring programme-management requirements, digital communication demands and leadership-development needs. The assessment was intended to

identify practical requirements for model development rather than to estimate the prevalence of particular patterns of youth involvement across Melaka. It was therefore treated as a contextual basis for model design and not as a statistically representative needs-assessment study.

Third, the constructs identified through the literature synthesis and contextual needs assessment were organised through conceptual mapping. Related concepts were grouped according to their functional similarities, while overlapping elements were consolidated into broader developmental areas. Constructs relating to intention, adab, trustworthiness, responsibility and service were grouped under da'wah values and identity. Constructs relating to planning, coordination, documentation, budgeting, risk management and evaluation were grouped under da'wah programme management. Constructs concerning content creation, information credibility, digital ethics, online communication and responsible use of technology were grouped under digital da'wah communication. Constructs relating to self-leadership, teamwork, communication, decision-making and responsibility were grouped under Muslim youth leadership, while experiential application, mentorship, reflection and direct community engagement were grouped under community practicum. These five domains were retained because, taken together, they represented the principal value-based, organisational, digital, leadership and experiential requirements identified across the conceptual literature and the contextual needs assessment.

Fourth, the implementation framework was organised into three progressive training phases: acquisition of foundational values and community orientation, integrated practical training, and community empowerment through a da'wah practicum. The sequence reflects a developmental progression from understanding values and community responsibilities, to acquiring practical competencies, and finally to applying those competencies in real community settings under guided supervision. This progression is intended to facilitate the gradual transition of participants from recipients or assistants in community programmes towards more responsible roles as planners, coordinators, communicators, leaders and evaluators.

Stakeholder consultations contributed to the contextual refinement of the framework during its development. Formal content validation by subject-matter experts is positioned as a subsequent stage of model refinement prior to wider implementation and empirical evaluation.

The model is intended for implementation within Muslim community settings in Melaka through collaboration with universities, mosques, suraus, educational institutions, community organisations and other relevant strategic partners. This positioning allows the framework to be applied beyond mosque-based programmes and adapted to different forms of community da'wah and Islamic community development.

In terms of evaluation, the effectiveness of the model may subsequently be examined using both quantitative and qualitative approaches. Quantitative assessment may include pre- and post-training measures of knowledge, confidence, programme-management competence, digital literacy and leadership. Qualitative evaluation may involve participant reflections, mentor observations, analysis of programme documentation, assessment of digital materials, community feedback and post-programme reflections. Such evaluation would enable the conceptual propositions of the model to be examined through actual implementation and provide evidence for further refinement.

Design of a Model of Community Da'wah Mobilisers for Youth

The Model of Youth as Mobilisers of Da'wah in the Community is a comprehensive training model that integrates Islamic values, programme management, digital communication, Muslim youth leadership and community practicum. The model is based on the concept of youth development that should be built gradually, starting from the appreciation of da'wah values and objectives, then the mastery of technical skills, the ethical use of digital media, the leadership of a team and the implementation of real programmes in the community.

a) Da'wah, Values and Identity

The first domain is values of da'wah and identity. The whole model is built on this domain, since da'wah is inseparable from intention, adab and responsibility. Youth learn that the work of running da'wah programmes is not event-based work, but a service to society. Sincerity, trustworthiness, ihsan, adab, syura, ukhuwwah and social responsibility are the values to be the foundation to develop mature da'wah mobilisers.

This domain also shapes the identity of youth as servants of Allah SWT, khalifah, and as community members with social responsibility. This identity causes the youth to see da'wah programmes as a place to contribute to the development of the community, rather than seasonal activities. The da'wah identity further encourages youth to see that the success of a program should be measured not only by attendance or the liveliness of the event, but also by the values, impact, and continuity it provides.

b) Management of Da'wah Programs

The second area is the administration of da'wah programmes. This domain deals with the skills of planning, implementing, coordinating and evaluating community da'wah activities. They comprise the preparation of working papers, the formation of committees, the assignment of tasks, the running of meetings, correspondence, budgeting, protocol, publicity, venue management, risk management, evaluation of effectiveness and final reporting.

What makes this sphere important is that many community programmes get into trouble not for want of good intentions but for weakness in planning and co-ordination. In non-structured programmes without a clear committee, there are overlaps in the tasks, delays, poor communication and documentation issues. Ochoa Pacheco et al. (2023) point out that the competencies of project managers, such as leadership, communication, problem-solving and risk management, are significantly linked to the success of projects. This principle underlines the importance of training youth to be systematic and responsible programme managers in community da'wah.

c) Digital Da'wah Communication

The third is the digital da'wah communication. This domain develops the capacity of youth to create digital content for the promotion, documentation and dissemination of da'wah messages. Skills covered include mobile photography, digital poster design, photo editing, short video production, caption writing, social media strategy, digital ethics, digital safety and responsible use of technology.

In the current da'wah ecosystem, digital communication is no longer an added element, but is part of the da'wah strategy itself. Well designed posters, short videos, appropriate captions and good visual documentation can increase the visibility of da'wah programmes. But we need to ensure that digital creativity is guided by adab and authenticity. Youth need to realise that

da'wah content should be correct, not misleading, not demeaning the dignity of others and not damaging the image of da'wah institutions. According to Abana (2025), social media can be employed by Muslim youth as a da'wah platform, but this application should be accompanied by consciousness of the social impact of the usage, the veracity of the message and the accountability of the communication.

d) Muslim Youth Leadership

The fourth is Muslim Youth Leadership. This field is about the development of self-leadership, akhlak, communication, teamwork, conflict management, decision-making and vision for change in the community. Youth who wish to be da'wah mobilisers require more than technical skills. They also need to be able to self-lead, manage emotions, work in teams, accept feedback, lead peers, and make decisions in challenging situation.

Community based leadership programmes can help youth develop leadership skills and community awareness (Puxley and Chapin, 2021). This shows that leadership is better learned through real experience, rather than motivational input or leadership theory only. This model encourages Muslim youth leadership through committee assignments, simulations, team management, community outreach, and reflection after programme implementation.

e) Community Field Placement

The fifth domain is community practice. This domain is the application space for all the previous domains. Youth are guided to plan and execute real da'wah programmes supervised by a mentor. Depending on local needs and suitability, the programs can be implemented in various community spaces such as mosques, suraus, educational institutions, youth organisations, NGOs or community centres. Participants should establish committees, write documents, produce digital materials, manage promotion, run programmes, seek feedback and do post-mortems.

Community practicum is a process of putting empowerment into practice, and not empowerment being kept within the training phase. During the practicum, youth learn to deal with time pressure, limited resources, communication problems, changing situations, technical problems and necessity to make quick decisions. The experience helps young people develop maturity, resilience and a sense of ownership of the community. Figure 1 shows the overall structure of the Youth as Community Da'wah Mobilisers Model. The model places da'wah values and identity at its core, supported by four main domains, namely da'wah programme management, digital da'wah communication, Muslim youth leadership and community practicum.

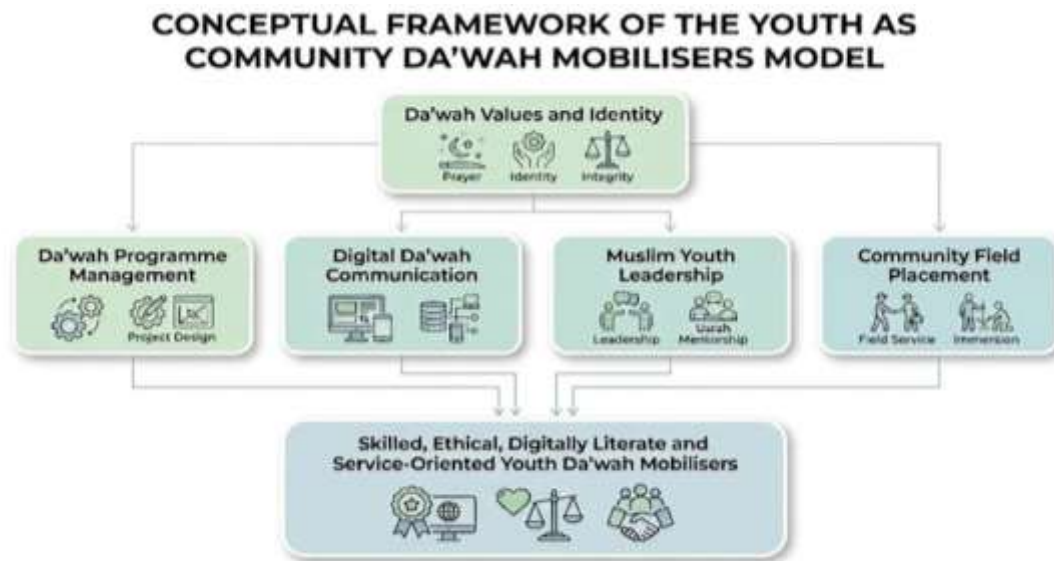


Figure 1: Conceptual Framework of the Youth as Community Da‘wah Mobilisers Model

As shown in Figure 1, the model integrates value formation, practical skills, digital communication, leadership development and field-based community experience to produce skilled, ethical, digitally literate and service-oriented youth da‘wah mobilisers.

Three-Phase Implementation Strategy

The implementation of the Youth as Community Da‘wah Mobilisers Model is proposed in three main phases, which are the acquisition of foundational values and community orientation, integrated practical training, and community empowerment through da‘wah practicum. This three-phase framework is designed to make sure the youth development process happens gradually from understanding to skills and from skills to real application.



Figure 2: Three-Phase Implementation Strategy of the Youth as Community Da‘wah Mobilisers Model

As shown in Figure 2, the implementation process is not designed as a one-off training activity, but as a gradual developmental pathway. Each phase prepares participants for the next stage, beginning with value formation, followed by practical skill development, and ending with real community-based da'wah application.

a) Phase 1: Developing Foundational Values and Community Orientation

The first phase is the creation of value awareness, da'wah identity and an understanding of the community. In this phase, the participants are introduced to the purpose of the model, the role of youth in community da'wah, leadership as a trust and da'wah as a social service. Participants are also guided to understand current da'wah challenges such as lack of young successors, weaknesses in programme documentation, the need for digital communication and importance of systematic programme management.

This phase may also include an initial assessment of the knowledge and skill level of the participants. A short instrument can be used to capture participants' level of confidence in programme management, digital communication, teamwork, leadership and problem solving. This information allows the facilitator to adapt the training to the real needs of the participants.

b) Phase 2: Integrated Practical Training

The second phase is the practical training which involves three main parts namely da'wah programme management, digital da'wah communication and Muslim youth leadership. In the programme management component, the participants are trained in preparation of working papers, formation of committee structures, organisation of budgets, writing of invitation letters, conducting meetings, arranging protocols, preparation of risk plans and planning of programme evaluation.

The digital communication component trains participants in the production of posters, photos, short videos, social media captions and programme publicity materials. The training emphasises the use of smartphones as accessible and practical tools for producing digital da'wah content. They are also taught about ethics of social media, digital safety, copyright and the responsibility of delivering truthful information.

The leadership component introduces participants to self-leadership, time management, discipline, akhlak leadership, effective communication, teamwork, conflict management and decision making. This training is delivered through simulations, group assignments, discussions, case studies and reflection. By the end of this phase participants should be able to produce outputs such as a draft working paper, organisational chart, brief budget, digital poster, promotional video, social media caption, risk plan and task schedule.

c) Phase 3: Da'wah Practicum for Community Empowerment

The third phase is the community da'wah practicum. At this stage, participants move beyond simulation and engage directly with the realities of programme implementation in the field. They are responsible for liaising with the community, coordinating committees, managing participants, adhering to schedules, troubleshooting technical problems, managing programme promotion, documenting activities and obtaining feedback. Mentors support the review of the planning, give feedback, help to assess risks and guide reflection. Mentors do not, however, step into the shoes of the main implementers. The passing on of responsibility to youth is an important foundation of this phase. Participants are asked to do a post-mortem after the programme to find out the strengths, weaknesses, impact and suggestions for improvement.

This way, learning does not stop the day of the programme, but goes on through reflection and improvement.

Pedagogical Features of the Model

The Youth as Community Da‘wah Mobilisers Model has several main pedagogical features that distinguish it from ordinary youth training. These features are important to ensure that the model does not merely transfer knowledge, but also shapes participants’ skills, values, attitudes and character.

a) Experiential Learning and Reflection

This model emphasises learning through real experience. Participants do not merely listen to explanations, but are involved in training, simulations, document preparation, digital content production, programme implementation and post-mortems. Each experience is followed by reflection to help participants understand the strengths, weaknesses and learning obtained. Reflection also develops self-awareness and the ability to improve actions in the future.

b) Mentor Guidance and Peer Support

This model emphasises mentor guidance as an important element in youth development. Mentors help participants understand tasks, review planning, assess risks and provide feedback. At the same time, participants learn through peer support. They assist one another in tasks, provide views on posters or videos, review programme plans and solve problems together. This culture develops ukhuwwah, trust and the spirit of teamwork.

c) Ethical Digital Integration

This model integrates digital technology into community da‘wah. Participants are trained to use digital media for promotion, documentation and conveying da‘wah messages. However, digital integration in this model is not value-free. Participants are guided to maintain the authenticity of information, communication adab, copyright, privacy, digital safety and the image of da‘wah institutions. This is important because creative but unethical digital da‘wah can affect the message and credibility of da‘wah.

d) Integration of Islamic Values

Every training component is integrated with Islamic values. Programme management is linked to trustworthiness and ihsan. Teamwork is linked to ukhuwwah and syura. Digital communication is linked to adab and authenticity. Post-mortem is linked to muhasabah and improvement. In this way, Islamic values do not become a separate topic, but become the spirit of the entire training process.

e) Role Transition from Participants to Mobilisers

An important feature of this model is the transition of youth roles from participants to mobilisers. Youth do not merely attend to receive benefits, but are trained to contribute, lead and implement programmes. This transition develops confidence, a sense of responsibility and ownership towards the community. When youth are given space to become mobilisers, they better understand the real challenges of da‘wah and are more prepared to become successors in community leadership.

The pedagogical features of the model are summarised in Figure 3. The figure shows that the development of youth as community da‘wah mobilisers is grounded in experiential learning,

supported by reflection, mentor and peer support, ethical digital integration, integration of Islamic values and role transition into community mobilisers.

PEDAGOGICAL FEATURES OF THE YOUTH AS COMMUNITY DA'WAH MOBILISERS MODEL

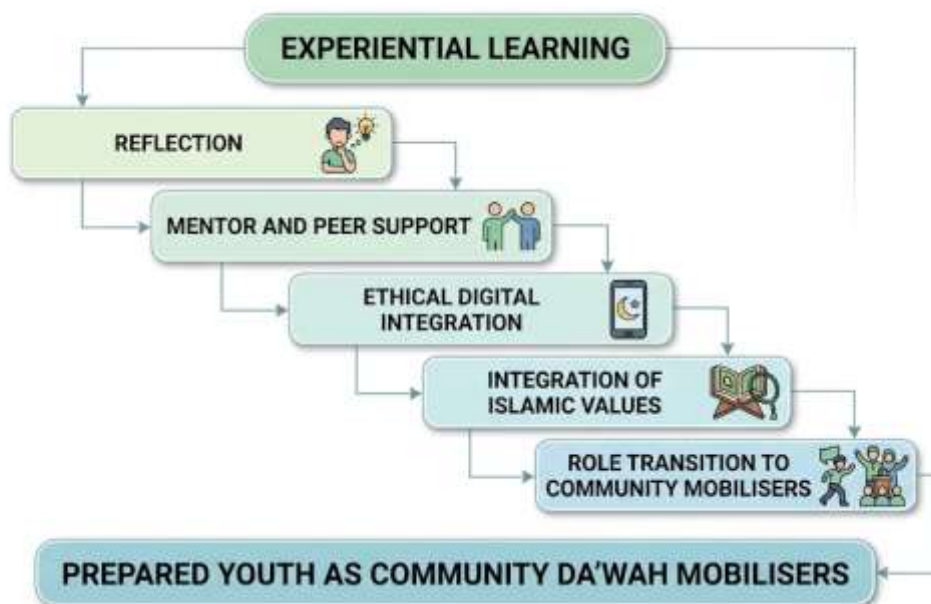


Figure 3: Pedagogical Features of the Youth as Community Da'wah Mobilisers Model

As shown in Figure 3, the model emphasises that youth development should not remain at the level of knowledge transmission alone. Instead, it should involve guided experience, ethical practice, reflective learning and gradual responsibility in real community settings.

Possible Impact and Sustainable Practices

The Youth as Community Da'wah Mobilisers Model is predicted to have potential impact at three main levels, namely individual, community and institutional levels. Its impact remains to be empirically tested through implementation in the field. However, this model conceptually provides a clear way for developing youth as successors in community da'wah.

a) Individual-level Impact

The model can help improve individual knowledge, self-confidence, communication skills, discipline, teamwork, leadership, digital literacy and programme management ability. Youth, who were previously just participants or technical assistants, get space to lead real tasks. It helps them to understand decision making, problem solving, community negotiation and evaluation of programme effectiveness.

This model is also possible to develop awareness that da'wah not only limited to oral delivery, but also involves management, documentation, communication, creativity and community service. Such awareness is considered vital in moulding of Muslim youth to be more active, responsible and prepared to contribute to the community. The scoping review by Mužik (2025) suggests that civic and community engagement can influence different dimensions of youth well-being, especially when it includes meaningful social participation and authentic community experience.

b) Effect on Community Level

At the community level, this model has the potential to produce clusters of youth da'wah mobilisers who can support various grassroots institutions such as mosques, suraus, community organisations, educational institutions, youth organisations and local NGOs. Their involvement can help to run community programmes in a more organised, creative and sustainable manner. Youth training also reduces reliance on existing organisers and creates opportunities for a more systematic succession of leadership.

The quality of community programmes could also be improved by skills in document preparation, committee co-ordination, digital publicity, risk management and post-programme evaluation by youth. Clear planning, effective communication and proper documentation make it easier to continue, evaluate and improve Da'wah programmes from time to time.

c) Effect on the Institutional Level

At institutional level the model can support the University Social Responsibility and SULAM agenda. Universities can be knowledge producers, trainer of mentors and strategic partners for the community. This approach means that the relationship between the university and society is not limited to one-off programmes, but progresses towards continuous community capacity building.

The model can also be the basis of co-curricular programmes, community training, short courses, service-learning projects, community grants and collaboration between universities, mosques, suraus, NGOs and religious agencies. The modular structure allows for adaptation to the level of the participants, the available community resources and the type of programme to be implemented.

d) Strategies for Sustainable Development

Various approaches can be used to maintain the model. First, the training content needs to be modularised in a flexible way, so that it can be customised for community needs. Second, the train-the-trainer approach may be applied so that trained participants can serve as facilitators for new groups. Third, the mentorship system should be put in place on an ongoing basis so that youth are not left to implement programmes without proper guidance.

Fourth, there needs to be a culture of documentation. Each programme requires a working paper, an organisational chart, a budget, a poster, photos, a video, feedback from participants and a final report. Fifth, impact evaluations should be based on pre- and post-training instruments, reflection by participants, mentors' observations, programme evaluation rubrics, and community feedback. These strategies are important to ensure that the model is not just short-term training, but contribute to the creation of a continuous ecosystem for youth da'wah development.

Conclusion

The Youth as Community Da'wah Mobilisers Model in Melaka is a conceptual-applied model designed to empower youth as successors and mobilisers of community da'wah. The model is a hybrid of three major training components, namely, managing community da'wah programmes, digital da'wah communication, and Muslim youth leadership. In operational terms, these components are translated into five domains: da'wah values and identity; da'wah programme management; digital da'wah communication; Muslim youth leadership; and

community practicum. This structure combines Islamic values, organisational skills, digital communication, leadership and field experience, leading to a more holistic youth development.

The article stresses that empowering young people is not simply a matter of getting them involved in programmes. Young people need to be trained, guided, given space to make decisions and opportunities to implement real programmes. In the community da'wah context, the youth should be groomed as planners, implementers, communicators, leaders, evaluators and successors of local da'wah institutions. While mosques and suraus are important anchor institutions, the model can be adopted for educational institutions, NGOs, youth organisations and other community-based organisations implementing Islamic and community development programmes.

Philosophically, this model is founded on the concept of leadership as trust, da'wah as service and community as a learning space. Pedagogically, it includes experiential learning, service-learning, mentorship, collaborative learning, digital integration and reflection. The implementation of the model is from an applied perspective, through three phases, namely the acquisition of foundational values and community orientation, integrated practical training and community empowerment through a da'wah practicum.

In short, the Youth as Community Da'wah Mobilisers Model provides a practical and community-based approach to developing skilled, ethical, digitally literate and service-oriented youth da'wah mobilisers. However, empirical research must test the effectiveness of this model. Future studies may assess the effects of the model on knowledge, skills, attitudes, leadership, programme quality and sustainability of youth engagement in community da'wah.

Acknowledgment

This project was funded under the Geran Komuniti TEJA by Universiti Teknologi MARA (UiTM) Cawangan Melaka under the project "Pemeriksaan Belia Komuniti Sebagai Pengurus Program Dakwah Berkemahiran di Melaka" with the file reference UiTM.MLK/GDT (02/2026). The authors would like to acknowledge the Academy of Contemporary Islamic Studies (ACIS) and the Department of Research and Industrial Linkages, UiTM Cawangan Melaka for their support in coordinating and facilitating the project. The authors would like to express their sincere thanks to Politeknik Melaka and Universiti Teknikal Malaysia Melaka (UTeM) for their support and valuable collaboration in conducting this community empowerment programme.

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