



## Da'wah within Digital Creative Communities: An Analysis of Islamic Values Internalization in the Ruang Edit Community



Serim Himatus Soraya<sup>1</sup>, Muhammad Luthfi Maulana<sup>2</sup>, Kharisma Shafrani<sup>3</sup>, Ali Ridho<sup>4</sup>

### \*Korespondensi :

Email :  
[serimhimatussoraya@uingusdur.ac.id](mailto:serimhimatussoraya@uingusdur.ac.id)

### Afiliasi Penulis :

<sup>1,2</sup>Universitas Islam Negeri  
K.H. Abdurrahman Wahid  
Pekalongan, Indonesia

<sup>3</sup>University Of Mysore, India

<sup>4</sup>Institut Agama Islam Negeri  
Manado, Indonesia

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### Abstrak

Teknologi digital telah mengubah pola komunikasi masyarakat, termasuk praktik dakwah Islam yang kini melampaui forum keagamaan formal. Komunitas kreatif digital menjadi wadah baru untuk membentuk nilai dan karakter generasi muda melalui interaksi sosial yang partisipatif dan kolaboratif. Penelitian ini memberikan tiga kontribusi utama: pertama, mengidentifikasi proses internalisasi dakwah pada komunitas digital non-keagamaan yang tetap mengusung nilai-nilai Islam; kedua, memetakan tahapan internalisasi dakwah (transformasi nilai, transaksi nilai, dan transinternalisasi nilai) melalui aktivitas, interaksi, dan simbol khas komunitas Ruang Edit; ketiga, menawarkan perspektif baru terkait dakwah berbasis komunitas kreatif dan budaya digital. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif, dengan data yang dikumpulkan melalui observasi partisipatif, wawancara, dan dokumentasi serta dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan transformasi nilai terjadi melalui narasi personal, simbol kreatif, dan konten reflektif yang membingkai nilai-nilai keislaman secara kontekstual; transaksi nilai melalui interaksi sosial, aturan komunitas, serta partisipasi anggota dalam aktivitas kreatif dan dakwah dialogis; dan internalisasi nilai melalui penerapan nilai disiplin, amanah, empati, keikhlasan, dan kepedulian sosial dalam kesadaran dan praktik sehari-hari anggota. Dengan demikian, komunitas kreatif digital seperti Ruang Edit menjadi arena internalisasi dakwah melalui praktik editing, kolaborasi, serta memperkaya kajian tentang dakwah berbasis komunitas dan budaya digital.

*Digital technology has transformed how people communicate, including in the practice of Islamic da'wah, which now extends beyond formal religious forums. Digital creative communities have emerged as a new platform for shaping the values and character of the younger generation through participatory and collaborative social interactions. This study offers three main contributions: first, identifying the process of da'wah internalization within non-religious digital communities that continue to uphold Islamic values; second, mapping the stages of da'wah internalization (value transformation, value exchange, and value transinternalization) through the distinctive activities, interactions, and symbols of the Ruang Edit community; third, offering a new perspective on da'wah rooted in creative communities and digital culture. This study employs a qualitative approach and descriptive methods, with data collected through participant observation, interviews, and documentation, and analyzed through data reduction, data presentation, and conclusion drawing. The research findings indicate that value transformation occurs through personal narratives, creative symbols, and reflective content that contextualize Islamic values; value transactions through social interactions, community norms, and members' participation in creative activities and dialogic da'wah; and value internalization through the application of values such as discipline, trustworthiness, empathy, sincerity, and social concern in members' daily awareness and practices. Thus, digital creative communities such as Ruang Edit serve as a platform for internalizing da'wah through editing practices, collaboration, while also enriching research on community-based da'wah and digital culture.*



## INTRODUCTION

Public communication patterns have experienced huge changes due to the development of digital technology. The influence of media digitalization has not only changed how society conveys information but also how it forms identity, produces culture, and builds social networks (Srg & Usiono, 2024). Digital spaces such as social media and online communities have become new arenas for creativity, collaboration, and knowledge exchange. For the young generation, digital spaces have become a social habitat where they spend time, learn new skills, express themselves, and build communities based on shared interests. This transformation has directly impacted the dynamics of Da'wah. Da'wah, which was previously synonymous with oral delivery in Islamic study groups or formal lectures, has now evolved into a more varied form of communication (M & Tasruddin, 2025). The concept of da'wah is now understood not only as conveying religious messages but also as internalizing values, mentoring, and character development through constructive social interactions (Ginting & Soiman, 2025).

From the perspective of modern da'wah communication, da'wah emphasizes an empathetic, persuasive, and adaptive approach (Hakim et al., 2025). New media enables horizontal, collaborative da'wah. Da'i can exist in various digital spaces without formal religious institutions, but rather through creative communities, social networks, and skill-sharing groups. Amid this phenomenon, various digital creative communities have emerged that are not religiously oriented but, in practice, embody positive values aligned with Islamic teachings, such as togetherness, media ethics, collaboration, mutual assistance, and knowledge sharing. One such community is Ruang Edit, a digital creative community focused on developing skills in photo editing, visual design, and media content production. This community provides a platform for independent learning for its members, from students to aspiring content creators, through training, mentoring, work sharing, and design workshops. Its activities focus on creative practice but involve intensive interpersonal communication and collaboration. Ruang Edit's uniqueness lies in its community culture, which emphasizes mutual improvement, humility, a willingness to accept criticism, and the instilling of good media ethics. In this process, moral and religious values emerge, not always conveyed verbally but practiced in interactions. For example, when senior members patiently guide new members, when moderators emphasize using works that do not infringe copyright, or when the community encourages members to create works with the aim of benefiting others. Values such as honesty, trustworthiness, cooperation, and goodwill, which are core Islamic teachings, consistently emerge in this community's culture. This indicates that the process of internalizing da'wah actually occurs within seemingly secular creative activities.

In the digital era, preaching and reliance on textual lectures are no longer sufficient. Younger generations are more responsive to preaching delivered through role models, real-life practices, and communities where they feel

accepted (Marasabessy, 2025). Creative communities like Ruang Edit play a vital role in providing a safe space for a more natural value – building process. Internalization of da'wah values in a community like this takes place through three main processes: (1) transformation of values through routine activities in the community, (2) value transactions through interactions with fellow members, and (3) transinternalization of values through habituation (Aburaera et al., 2024). Without realizing it, the community becomes a space for the formation of religious character relevant to the digital context.

This phenomenon is academically relevant because studies of da'wah (Islamic preaching) have so far focused primarily on formal institutions such as Islamic boarding schools (pesantren), da'wah institutions, mosques, and religious organizations. However, digital social change demonstrates that informal groups, particularly digitally based creative communities, now play a significant role in shaping young people's religious mindsets and behaviors. Research on da'wah within digital creative communities remains relatively limited, particularly research that highlights the process of internalizing values in non – spiritual activities. Ruang Edit, as a case study, offers a new perspective that da'wah can occur through cultural, communicative, and participatory channels, not just through verbal discourse but also through a creative work culture. Based on the researcher's research, studies on the Ruang Edit community have been conducted in previous research. For example, Aini et al., (2024) examine the role of the Ruang Edit community in developing digital da'wah on social media through visual communication design. This differs from the researcher's previous research, as it focuses more on the process of internalizing da'wah within the community.

Theoretically, beyond the process of internalizing da'wah, this research is also important for broadening the understanding of the da'wah bil hikmah model, which emphasizes wisdom, a dialogical approach, and the integration of values into the cultural context of society (Maulana et al., 2024). The da'wah bil hikmah approach is highly relevant to digital creative communities, as religious values need not be confined to religious symbols. Instead, they can be internalized through polite communication, fostering a work ethic, and collaborative activities that foster a sense of responsibility. Furthermore, community communication and participatory communication theories provide the foundation that value transformation is more effective when it occurs within egalitarian, horizontal relationships, such as those within creative communities. From a practical perspective, this research contributes to the development of digital da'wah that is more adaptive to the preferences of the younger generation. By understanding how da'wah internalization occurs within creative communities such as Ruang Edit, da'wah institutions, Islamic youth organizations, and digital da'i can adopt a more relevant approach: community – based, collaborative, and creative da'wah.

This approach is not patronizing but fosters values through everyday experiences, habits, and interactions. Furthermore, this research can help formulate strategies for fostering digital creativity that remain rooted in Islamic values, enabling the younger generation to produce work that is ethical, useful, and reflects the values of da'wah. Research on the internalization of da'wah within the digital creative community, Ruang Edit, is expected to enrich contemporary da'wah literature and foster dialogue among da'wah studies, digital communication, and creative community studies. This research emphasizes that da'wah is present not only in religious texts but also in social interactions, community culture, and creative practices that shape members' character and values . Da'wah today is no longer simply about conveying a message, but also about how that message is embedded, lived, and practiced in community spaces close to the lives of the digital generation.

## RESEARCH METHODS

This study uses a qualitative approach to gain a deep understanding of the process of internalizing da'wah within the digital creative community Ruang Edit. The qualitative approach was chosen because the research focuses not on numerical measurements but on understanding the meanings, experiences, interactions, and value processes within the community (Moleong, 2021). The descriptive method allows researchers to describe phenomena as they are, explain the dynamics of communication that occur between members, and explore how da'wah values are present both implicitly and explicitly in the community's creative activities. The research location was within the Ruang Edit community interaction space, which operates through digital platforms such as WhatsApp Groups and Instagram.

Data collection was conducted through participant observation, in which researchers engaged in community activities to observe discussion patterns, communication styles, and forms of sharing work and knowledge. Furthermore, researchers conducted in-depth interviews with community administrators, mentors, and several active members to explore their experiences regarding the role of da'wah values in community activities. To complement the data, digital document analysis was also conducted, including conversation archives, training materials, activity posters, and visual artwork output. In the data analysis stage, this study used model data reduction, data presentation, and conclusion drawing (Moleong, 2021). Data reduction was carried out by sorting relevant information on da'wah values, participatory communication practices, and interactions among members that reflect the process of value internalization. The reduced data were then presented as a thematic narrative to facilitate researchers' observation of patterns, trends, and interrelationships among variables. Conclusions were drawn gradually, taking into account the context, consistency of findings, and verification results through source and data triangulation.

## RESULTS

### Value Transformation in Creative Spaces

The value transformation stage serves as the foundation for internalizing da'wah, marking the point at which individuals are first introduced to a set of values through communication and the framing of meaning. At this initial stage, these values are not yet part of the individual's personality structure but exist as foundational knowledge and awareness, with the communicator conveying what is considered good and bad (Panjalu et al., 2022). In the context of the Ruang Edit Community, this transformation occurs as Islamic values are instilled into the community's narrative, founding vision, and shared learning ethos. At the beginning of the community's introduction, Defri Habibie's narrative of Ruang Edit's background served as an initial mechanism for transforming values through personal experience. In the theory of value internalization, subjective experiences communicated narratively have a stronger persuasive power than normative values (Miller, 2025). The story of the community's earlier discomfort is not merely a founding story but also a value framing that guides members in understanding why adaptive and facilitative values form the community's foundation. Thus, the values of da'wah are not introduced as doctrine, but rather as solutions to concrete social problems that have been experienced (Uliyah et al., 2025), so that it is more easily accepted cognitively and affectively by new members. Defri Habibie's approach exemplifies narrative persuasion as a method for conveying the message of da'wah. Instead of relying on logical arguments or explicit invitations, the message is shared through stories and values that are internalized within the community's vision.

According to narrative persuasion theory, audiences are more receptive to messages in story form because this format reduces resistance and increases self-identification (Wang & Huang, 2024). This explains why empathy and helpfulness in the Ruang Edit are accepted as shared identity, rather than as a moral demand from an authority figure. The importance of value transformation is vividly captured in the quote, "Work until you find someone who enjoys your work." This phrase provides a symbolic message, encouraging members to shift their focus from immediate results to process, sincerity, and dedication. Many beginners, with little experience or support, encounter this message and learn patience, steadfastness, and trust in the process. These lessons reflect values rooted in Islamic teachings, even if expressed without direct religious language. Ruang Edit's strategy exemplifies how Islamic values can be contextualized within the creative culture of young people. By presenting religion through a vibrant and relevant cultural medium, the message of da'wah aligns with the audience's identity rather than feeling foreign or threatening. In Ruang Edit, da'wah values are conveyed not through explicit religious sermons but through an adaptive, facilitative spirit, learning solidarity, and a narrative about the meaningfulness of the creative process.

Thus, da'wah values are positioned as concrete solutions to real experiences, rather than mere doctrine (Uliyah et al., 2025). In this way, da'wah functions as a meaning-making process in which community members gradually understand that creative activities, learning together, and supporting one another are themselves expressions of Islamic values. The ODOS (One Day One Story) program exemplifies how message framing can make Islamic preaching values more personal and relevant to participants' daily experiences. Interviews with several Ruang Edit members show that ODOS is perceived less as formal Islamic teaching and more as a daily reminder and companion for reflection. One informant noted that ODOS "doesn't feel like preachy religious advice, but more like self-strengthening when you're tired or doubting your own abilities" (Maghfiroh, 2025). This illustrates that da'wah is initially accepted as an emotional and psychological need, consistent with the theory of value internalization, which highlights the importance of value relevance for personal acceptance (Wafa & Majid, 2024). One example of the creativity of the editing room community is shown in Figure 1.



Figure 1. The example product of One Day One Story (ODOS)

Interview findings indicate that the contemporary visualization of ODOS content is a crucial factor in reducing the symbolic distance between religious messages and young people. One member stated that the ODOS design "looks more like motivational content on Instagram than religious sermons," making him feel comfortable reading and sharing it (Malik, 2026). This demonstrates how da'wah works through adapting media and aesthetics to suit the audience's digital culture. Islamic values derived from the Quran, hadith, and the thoughts of prominent figures are conveyed through visual language and light-hearted narrative, so that da'wah messages are perceived not as oppressive moral obligations but rather as part of the reflective lifestyle of young people. The

members' experiences confirm that ODOS uses an implicit persuasion approach. Several informants stated that they were initially attracted to ODOS's design and concise sentences, and then gradually began to reflect on its meaning. This process aligns with the Elaboration Likelihood Model, in which messages are first processed via the peripheral pathway before potentially entering deeper processing (Putri et al., 2021). Thus, the transformation of da'wah values through ODOS is not aimed at creating instant obedience but rather at fostering emotional closeness and initial awareness. At this stage, da'wah presents itself as a contextual offering of meaning for everyday problems such as mental exhaustion, lack of self-confidence, and anxiety about the future experienced by many young people, thereby allowing da'wah values to be accepted voluntarily and sustainably.

### **Value Transactions: Interaction, Participation, and Negotiation of the Meaning of Da'wah**

The next stage is the transaction of values, namely the phase in which the values of da'wah no longer remain at the level of recognition but begin to be negotiated through social interaction, active participation, and the collective experiences of the members (Wafa & Majid, 2024). At this stage, community members are not only recipients of the preaching message but also involved in interpreting and practicing these values. The rules system implemented in the Ruang Edit Community can be understood as a crucial instrument in the value transaction stage, the phase when values begin to be practiced, negotiated, and tested in social interactions. The requirement to submit five pieces of content per month, active participation in the group volume, and participation in challenges serve not merely as a means of structural control but rather as a habituation mechanism that encourages members to gradually internalize the values of discipline, responsibility, and commitment. At this stage, values are no longer at the level of discourse but begin to emerge through repeated, concrete experiences, allowing members to understand the consequences of both consistency and negligence. This is a consequence of the reciprocal interactions that occur during the value transaction stage. As stated, the value transaction stage is the stage where values are transferred from mentor to member and then applied in daily life (Junanto et al., 2020). The system's role as a medium for value transactions is also confirmed by the subjective experiences of Ruang Edit members. Interviews revealed that several informants initially found the obligation to submit work and be active in the group quite challenging, even stressful. However, over time, these rules helped them develop a learning rhythm and a sense of personal responsibility. An informant said that the deposit system meant he could no longer procrastinate on his studies because there was a moral incentive to complete work on time and to appreciate the collaborative learning process ((Maghfirah et al., 2021).

These findings suggest that the value of discipline is not imposed normatively but rather grows through members' repeated experiences. The implementation of these rules demonstrates how Islamic values are translated into creative community practices without explicit religious symbols or language. Discipline and commitment, for example, are not directly linked to religious obligations, but to an ethos of working and learning together. These values truly reflect Islamic teachings on the Islamic work ethic, with an attitude of trustworthiness and responsibility (Ningsih & Irkham, 2025). The process of negotiating values takes place through daily interactions in WhatsApp groups, where members remind one another, offer appreciation, and share challenges. This dialogue space ensures that da'wah is not one-way, but rather grows out of the social dynamics of the community itself. As stated, da'wah aims not only to convey Islamic teachings but also to foster productive social dialogue (Miftahuddin, 2025). Interactions in the WhatsApp group have become the primary arena for these value negotiations. Another informant explained that when a member is late with a deposit or feels left behind, the response from the admin and other members tends to be supportive rather than judgmental (Malik, 2026). This form of communication allows community rules to be perceived as a means of mutual empowerment rather than punishment. From a psychological perspective, this is important because, through social support, values are more readily accepted when individuals feel valued and involved in the social process (Ibda, 2023).

Based on these findings, it can be said that value transactions occur when members not only comply with the rules but also begin to understand the meaning behind them as part of a collective commitment. Islamic dakwah programs such as Ramadan studies, Friday night Quran readings, Al Kahfi Time, and social campaigns on digital media also demonstrate how value transactions in Ruang Edit take place within a dialogical space. This transaction phase requires psychological freedom so that individuals can process values based on personal awareness, rather than external pressure. This aligns with the theory that individual involvement in developing interests and self-satisfaction can strengthen their values (Wibowo et al., 2025). Field findings indicate that Ruang Edit consciously does not require members to participate in these da'wah programs. One informant stated that he initially participated passively in Ramadan study groups, simply listening without much interaction, yet still felt comfortable because there was no requirement to be active or to understand (Maghfiroh, 2025). This condition allows members to be in a position of observation, which, in the long run, can lead to more active involvement, as shown in Figures 2 and 3

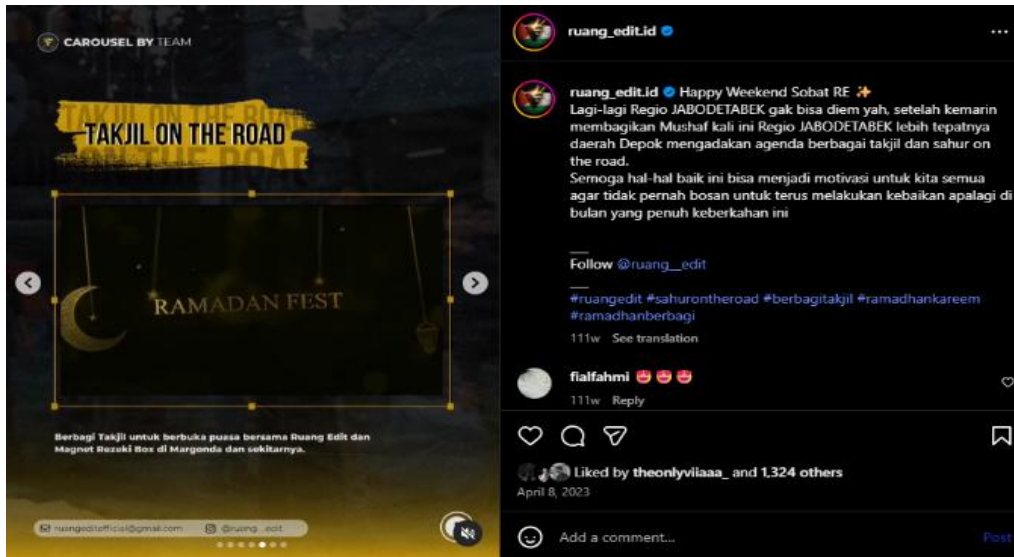


Figure 2. Documentation Post of Takjil On The Road Jabodetabek Regional Ruang Edit



Figure 3. Documentation Post of the Distribution of Mushafs in the Jabodetabek Regional Ruang Edit

Figures 2 and 3 demonstrate that Ruang Edit positions da'wah as a space for meaningful encounters rather than an arena for religious uniformity. Online Quran recitation and social campaigns are practiced as part of community life, not as formal rituals separate from creative activities. Several informants reported finding it easier to accept religious material when it was presented in a relaxed, contextual setting, especially since community members have diverse religious backgrounds and life experiences (Malik, 2026). This reinforces the assumption that the values of da'wah will be more readily negotiated and accepted when conveyed through social practices in familiar, inclusive media (Ramadani et al., 2025).

ODOS once again played a central role in deepening these value transactions. According to interviews, one member stated that ODOS content often served as a source of personal reflection, even subconsciously influencing how they interpret everyday events (Maghfiroh, 2025). Meanwhile, an informant said that he often saved or reshared ODOS content when he felt the content affected his current mental condition (Malik, 2026). From a communication perspective, this kind of response indicates an affective persuasion process, in which the da'wah message is not only received cognitively but also connected to personal emotional experiences (Hasan, 2020). Value transactions at this stage become apparent when members begin to relate spiritual benefits, such as inner peace and gratitude, to the realities of their lives, so that the values of da'wah are no longer understood as abstract teachings but as a source of relevant, functional meaning.

### **Transinternalization of Values: Formation of Awareness and Practice of Sustainable Da'wah**

The deepest stage of internalizing da'wah in Ruang Edit is the transinternalization of values, in which da'wah values are no longer perceived as external but have become integrated into the consciousness, attitudes, and actions of community members. Transinternalization of values is the process of instilling values in a person so that they manifest in everyday attitudes and behavior (Wafa & Majid, 2024). This means that at this stage, the values of da'wah have become integrated into the daily routine and behavior of the members of the Ruang Edit Community without any coercion. Some of the values of da'wah that are inherent and internalized in the Ruang Edit Community include the following:

#### **1. Discipline and Responsibility (Amanah)**

The values of discipline and responsibility in Ruang Edit are built through a system of community rules, such as mandatory submissions, active participation in group volumes, and participation in challenges. Data show that these rules serve as a habituation mechanism, allowing members to directly experience the consequences of consistency and negligence. Thus, the value of discipline doesn't stop at the level of discourse but is present in concrete, repeated experiences. Community rules serve as a medium for reciprocal interaction between mentors and members, in which values begin to be practiced and negotiated. Discipline and responsibility are not taught through religious sermons, but through an ethos of working and learning together. This value truly reflects the Islamic teaching of amanah, namely, responsibility for the duties and trusts entrusted to them (Ningsih & Irkham, 2025). Interviews revealed that some members initially felt burdened by the deposit system. However, over time, the system helped them develop a learning rhythm and a sense of personal responsibility. One informant stated that the deposit system prevented procrastination by providing a moral

incentive to value the collaborative learning process (Maghfiroh, 2025). This shows that the value of discipline has shifted from external coercion to internal awareness.

## 2. Empathy and Solidarity

Empathy and solidarity are prominent Islamic values evident in the communication and social interaction patterns of the Ruang Edit Community. Observational data show that the WhatsApp group serves as a supportive space for dialogue, where members remind one another, offer appreciation, and share challenges. When there are payment delays or reduced participation, the community's response tends to be empathetic and non-judgmental. An empathetic approach is key to ensuring the message of da'wah is more deeply understood. Miftahuddin emphasized that da'wah aims not only to convey Islamic teachings but also to build humanistic and dialogical social relations (Miftahuddin, 2025). Empathy allows the values of da'wah to be presented as a calming social experience rather than as moral pressure that fosters resistance. Interviews with informants revealed that the administrators' and other members' supportive attitudes made them feel psychologically secure. One informant stated that he felt no fear of being left behind because the community always had support and understanding (Malik, 2026). This aligns with the view that social support strengthens the acceptance of values because individuals feel valued and involved in social processes (Ibda, 2023). Thus, empathy and solidarity become missionary values that strengthen community cohesion.

## 3. Sincerity

Sincerity is a da'wah value closely related to the shift in members' motivation for action, from normative compliance to intrinsic awareness. Field data shows that Ruang Edit members do not interpret involvement in da'wah and social activities as a formal obligation, but rather as an inner need and an expression of togetherness. This is evident in the way members voluntarily participate without sanctions or institutional pressure. Sincerity here refers to the stage at which values have been personally adopted and have become the basis for individual decision-making. The value of sincerity is internalized when individuals act on their own beliefs, as those values are considered true and meaningful. Interview results indicate that Ruang Edit members participate in da'wah activities not out of fear of breaking rules or seeking social recognition, but out of a sense of comfort and a personal desire to contribute. One informant said that he felt less burdened by participating in community activities because there were no judgmental moral demands (Malik, 2026). This finding suggests that da'wah in Ruang Edit has succeeded in cultivating sincerity as a personal awareness, rather than mere symbolic obedience.

#### 4. Social Concern

Social concern is one of the most prominent da'wah values in the internalization process in the Ruang Edit Community. Data show that members' participation in social da'wah activities, such as the Ramadhan Festival, Mushaf Distribution, Orphanage Donations, and Joint Qurbani, is voluntary and not driven by rigid structural instructions. This involvement often stems from members' collective initiatives, indicating that social concern has gone beyond the stages of introduction and transaction, leading to the transinternalization of values. This condition indicates that the value of caring has shifted from the external realm to the individual's internal awareness. Wafa and Majid (2024) explain that values are deeply internalized when individuals act not out of social pressure or rule compliance, but because these values have become integrated into their personality structure. In the Ruang Edit context, social concern is no longer understood as a community agenda, but as a personal moral expression born of shared awareness. Interview results corroborate these findings. Several informants stated that their involvement in Ruang Edit's social activities felt natural and unforced. One informant revealed that he donated and participated in Ramadan activities not because he felt obligated, but because he felt compelled to participate in the community's good deeds (Maghfiroh, 2025).

This statement shows that social concern has been transformed into a living, sustainable da'wah value in members' daily practices. At this stage, Ruang Edit is no longer simply understood as a learning community for editing, but rather as a space for character and spiritual development for young people. Da'wah (preaching) does not exist as a separate agenda but is embedded in the community's identity and in how members interpret creative, social, and religious activities.

## DISCUSSION

The process of internalizing da'wah in the Ruang Edit Community occurs through three main stages: value transformation, value transaction, and value trans—internalization. In the value transformation stage, da'wah serves as an initial introduction to Islamic values, contextually framed through the community's narrative, founding vision, and ethos of collaborative learning. Values are not yet instilled as moral demands, but rather as initial knowledge and awareness relevant to members' lived experiences. This approach makes da'wah values more easily accepted because they are not distant from the realities of young people in digital creative spaces. Ruang Edit's founder's personal narrative of experiencing discomfort in a previous community serves as an effective value—framing mechanism. This story not only provides the background for the community's founding but also guides members in understanding the importance of adaptive, empathetic, and facilitative values. From a da'wah communication perspective, conveying values through subjective experience has strong persuasive power because it positions values as solutions to real social problems rather than as abstract normative doctrines. The narrative

persuasion approach is also evident in the use of symbols and non-verbal messages, such as the quote "Work until you find someone who enjoys your work." This message instills the values of patience, steadfastness, and sincerity in the creative process without using explicit religious language. Islamic values are implicitly presented through a creative culture familiar to members' daily lives, so that preaching is not perceived as a threat to identity but rather as part of the self-development process.

The ODOS (One Day One Story) program strengthens the value transformation stage through personal and emotionally relevant reflective messages. ODOS content is perceived by members as a reminder and companion for daily reflection, rather than as formal da'wah material. Contemporary visualizations and light-hearted narratives make da'wah messages more accessible and easier to accept, even to share. This process demonstrates that da'wah works through implicit persuasion, in which values are perceived affectively before being cognitively processed. The value transaction stage occurs when the values of da'wah begin to be negotiated through social interactions and the active participation of members. The community's rules and systems, such as mandatory submissions and group activities, serve as a habituation mechanism that encourages the internalization of discipline and responsibility. Values are not taught through lectures but experienced directly through repeated social practices. Supportive interactions in WhatsApp groups demonstrate that rules are perceived as a means of mutual reinforcement rather than punishment, making the values more easily accepted and understood. Internalization of values is evident when the values of da'wah have become integrated into the members' consciousness and behavior. Discipline and trust shift from external coercion to internal awareness, empathy, and solidarity, and sincerity is reflected in voluntary participation without moral pressure. Social concern becomes the most prominent value, evident in members' involvement in social activities that arise from collective initiative rather than structural instructions.

## CONCLUSION

This research shows that da'wah in the Ruang Edit Community occurs as a gradual, contextual process of value internalization, beginning with transformation, transactions, and transinternalization. In the initial stages, Islamic values are introduced through personal narratives, creative symbols, and reflective messages that resonate with the young people's lived experiences. This approach ensures that da'wah is not perceived as normative doctrine, but rather as an offering of meaning relevant to the psychological and social realities of community members. The value transaction stage demonstrates that da'wah is most effective when values are negotiated through social interaction and collective participation. The rules system, group communication dynamics, and voluntary da'wah programs create a space for dialogue that allows members to interpret values personally without moral pressure. Values such as discipline,

responsibility, and empathy are not imposed structurally but develop through supportive, repeated social experiences. At the transinternalization stage, da'wah values have become integrated into members' daily awareness and practices, reflected in their voluntary displays of trustworthiness, solidarity, sincerity, and social concern. These findings confirm that da'wah in digital creative spaces can serve as a sustainable process for character and spirituality formation when Islamic values are presented contextually, dialogically, and integrated into the audience's cultural life. This research contributes by demonstrating how digital creative communities, such as Ruang Edit, can serve as arenas for internalizing da'wah values through natural practices of editing, collaboration, and everyday interactions, thereby offering a new perspective on community-based da'wah and digital culture. Furthermore, this research enriches the theory of value internalization by demonstrating that digital creative communities can serve as alternative arenas for contextual, dialogical, and experiential Islamic communication practices, in which religious values are constructed collectively through everyday interaction and collaborative creativity. However, this research is limited by its data coverage, which focuses only on one community and relies on a limited number of observations and interviews. Therefore, the findings cannot be generalized to other digital creative communities that may have different interaction patterns, cultures, and forms of value internalization.

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