



## REBRANDING MADRASAH THROUGH EDUCATIVE DA'WAH COMMUNICATION: CHALLENGING SECULAR EDUCATIONAL HEGEMONY IN ISLAMIC EDUCATION DISCOURSE

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### ABSTRACT

*This study aims to analyze the role of educational da'wah communication in developing the image of madrasas from an Islamic Religious Education perspective. The study focuses on how communication based on Islamic values can shape public perception and strengthen the institutional identity of madrasas. This study uses a qualitative approach with library research, examining various scientific literature sources, including books, journal articles, and other relevant documents related to da'wah communication, Islamic education, and the image management of educational institutions. The results show that educational da'wah communication plays a strategic role as a medium for internalizing Islamic values, such as honesty (ṣidq), trustworthiness (amanah), transparency (tabligh), and intelligence (faṭānah), which contribute significantly to building a positive and sustainable madrasah image. Madrasah image is shaped not only by academic quality but also by the consistency between idealized values and actual practices in institutional life. Furthermore, an effective communication strategy requires systematic planning, appropriate media selection, and the packaging of educational and valuable messages. The use of digital media is also a crucial factor in expanding communication reach, while still maintaining ethical communication practices from an Islamic perspective. This study concludes that educational da'wah communication is a relevant and effective approach to developing the image of madrasas, while also serving as an instrument of social transformation in shaping a religious and character-based society. The implications of this research emphasize the importance of integrating Islamic values, communication strategies, and institutional practices in strengthening the existence of madrasas amidst the dynamics of modern education.*

**Keywords:** Educational Da'wah Communication, Madrasah Image, Islamic Religious Education, Islamic Values, Social Transformation

## INTRODUCTION

Madrasah, as Islamic educational institutions, play a strategic role in shaping a generation that excels not only intellectually but also possesses spiritual depth and moral maturity. From the perspective of Islamic Religious Education (PAI), education is understood as an integral process that combines the transfer of knowledge with the internalization of values, oriented toward the formation of a perfect human being (Al-Attas, 1980). Therefore, the existence of a madrasah is not only measured by academic achievement alone, but also by its success in instilling Islamic values, reflected in the behavior of students and their contribution to social life. In the context of the development of modern society characterized by globalization and digitalization, educational institutions, including madrasahs, are faced with increasingly complex challenges in building and maintaining a positive image in the public eye. The image of educational institutions is no longer formed naturally, but rather is the result of social construction influenced by various factors, including the quality of educational services, institutional reputation, and the effectiveness of communication (Kotler & Keller, 2016). In this case, communication is a key element that functions as a bridge between educational institutions and the public in shaping perceptions, trust, and social legitimacy.

In modern management studies, the image of an institution is often associated with the concept of brand image, which reflects public perception of the identity and quality of an organization (Aaker, 2012). However, from the perspective of Islamic Religious Education, the image of a madrasah has broader and deeper dimensions, because it includes not only rational and functional aspects, but also spiritual and moral dimensions that are characteristic of Islamic educational institutions. (Al Ayyubi et al., 2026). The image of the madrasah in this case is a reflection of the Islamic values that are internalized in all institutional activities, both in the learning process and in social interactions that occur in the madrasah environment. Along with the development of information technology, communication patterns in educational institutions have undergone significant transformation. Digital media, particularly social media, has become a primary means of conveying information to the public quickly and widely (Hidayat et al., 2024). In this context, madrasahs are required to strategically manage communication to build a positive and sustainable image. However, the use of digital media also presents its own challenges, particularly related to communication ethics and the dissemination of information, which cannot always be fully controlled.

In the perspective of Islamic Religious Education, communication is not only understood as a process of conveying messages, but also as part of da'wah activities which have dimensions of values and spirituality. Communication in Islam must be

carried out with the principles of hikmah (wisdom), mau'izah ḥasanah (good advice), and mujjadi bi al-latī hiya aḥsan (polite dialogue). These principles show that communication in Islam not only emphasizes the effectiveness of the message, but also the ethics and values contained in it. Therefore, communication carried out by madrasas must reflect Islamic values which are the basis for every educational activity. The educational da'wah communication approach is relevant in the context of developing the image of madrasas because it integrates the function of communication as a means of conveying information with the function of da'wah as a means of internalizing values. Educational da'wah communication aims not only to convey information about madrasah activities and achievements but also to instill Islamic values in the wider community. In this case, communication becomes a medium for value transformation that contributes to the formation of collective community awareness of the importance of values-based education. (Al Ayyubi et al., 2024).

The effectiveness of educational da'wah communication is greatly influenced by the consistency between the message delivered and the institution's practices. From an Islamic perspective, this consistency is related to the values of ṣidq (honesty) and *amanah* (trustworthiness), which are the primary foundations for building trust (Belch & Belch, 2016). Public trust in madrasas is built not only through persuasive communication but also through concrete practices that reflect Islamic values. Therefore, the image of a madrasa cannot be built instantly, but rather through a continuous process based on value integrity. Furthermore, it is important to understand that madrasas have a social role that extends beyond formal education, but also serves as agents of social change. Through effective communication, madrasas can disseminate moderate, inclusive, and contemporary Islamic values (Abdullah, 2020). In this context, educational da'wah communication serves not only to build the institution's image but also as a means of contributing to the development of a civilized society.

However, the reality on the ground shows that many madrasas have not yet optimized the role of communication in building the institution's image. Communication is often understood narrowly as an incidental administrative or promotional activity, thus failing to significantly impact public perception. This indicates a gap between the ideal concept of communication from an Islamic Religious Education perspective and actual practice. Therefore, a more in-depth study is needed on how educational da'wah communication can be implemented effectively in the madrasah context. Based on the above description, this study aims to conceptually examine the development of madrasah image through educational da'wah communication from the perspective of Islamic Religious Education. This

study is expected to provide theoretical contributions to the development of Islamic educational communication science and serve as a basis for developing more effective, adaptive, and values-based madrasah communication strategies. Thus, madrasahs are not only able to build a positive image in the eyes of the community but also strengthen their role as Islamic educational institutions that contribute to building a civilization based on Islamic values.

## **METHOD**

This study uses a qualitative approach with a systematic literature review that aims to identify, examine, and synthesize various scientific sources relevant to the development of the image of madrasahs through educational da'wah communication from an Islamic Religious Education (PAI) perspective. This approach was chosen because it is able to provide a comprehensive and in-depth understanding of the phenomenon being studied through a conceptual analysis of the results of previous research that has been published in reputable scientific journals (Snyder, 2019). The systematic literature review in this study serves not only as a tool to summarize previous research findings but also as a means to build a comprehensive conceptual framework regarding the relationship between educational da'wah communication and madrasah image. In this context, the study seeks to integrate modern communication theory with Islamic da'wah principles, thus producing a holistic perspective relevant to the context of Islamic Religious Education (Creswell & Creswell, 2017).

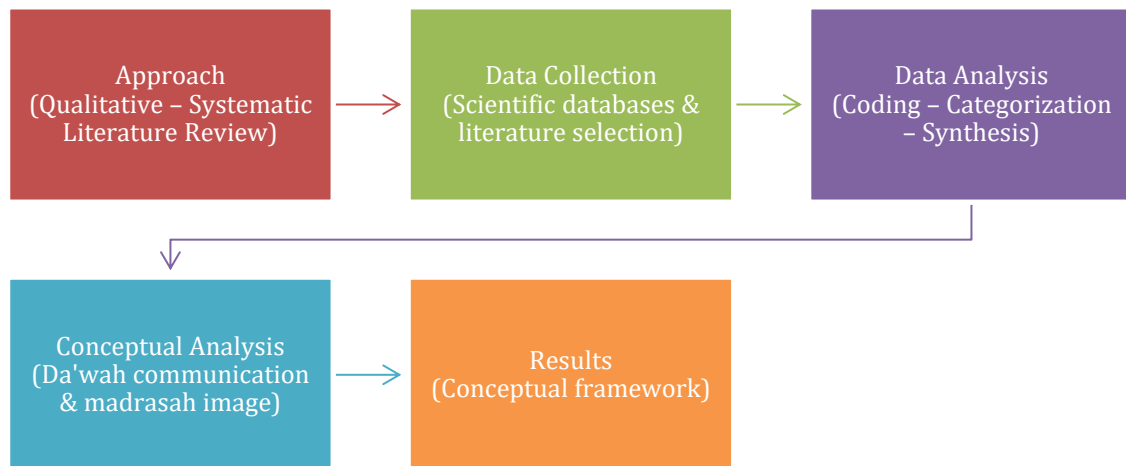
The data sources in this study come from various academic literature obtained through trusted scientific databases, such as Scopus, Web of Science, DOAJ, Google Scholar, and national portals such as SINTA. The selection of literature sources was carried out selectively, considering quality, relevance, and scientific contribution to the research topic. The literature used includes journal articles, academic books, conference proceedings, and other scientific documents with high credibility in the fields of Islamic educational communication and educational management (Zed, 2008). The inclusion criteria in literature selection include several aspects, namely: (1) publications that discuss educational communication, da'wah communication, or the image of educational institutions; (2) have relevance to the context of Islamic education or madrasahs; (3) published between 2015 and 2024 to ensure the freshness of the data; and (4) use a clear and academically accountable research methodology. Meanwhile, exclusion criteria include literature that lacks methodological clarity, is irrelevant to the research focus, or comes from sources that are not academically verified (Pearson, 2014).

The data collection process was carried out through several systematic stages. The first stage was literature identification through a search for relevant *keywords*, such as "Islamic educational communication," "dakwah communication," "madrasah image," and "educational branding in Islamic schools." The second stage was screening *the* search results based on the title and abstract to ensure their relevance to the research topic. The third stage was eligibility evaluation *by* thoroughly reading the contents of the articles to assess quality and relevance. The final stage was the inclusion of literature that met all criteria for further analysis (Moher et al., 2015). In the data analysis process, this study used a qualitative thematic analysis technique that aims to identify key patterns in the literature reviewed. The analysis was carried out through several steps, namely: (1) data coding, (2) grouping themes (categorizing), and (3) thematic synthesis. Through this process, various concepts and diverse research findings can be integrated into a systematic and coherent framework of thought (Braun & Clarke, 2006).

This study also uses a conceptual analysis approach *to* deeply examine the concept of educational da'wah communication and the image of madrasahs from the perspective of Islamic Religious Education. This analysis is conducted by examining the definitions, characteristics, and relationships between concepts found in the literature. Thus, the research is not only descriptive but also analytical and interpretive in developing a deeper theoretical understanding (Rodgers, 1989). To maintain the validity and reliability of the research, several strategic steps were taken, including triangulation of data sources, which involves comparing various literature sources to ensure the consistency of the findings. Furthermore, a critical evaluation of each source was conducted, including an analysis of the research methods, study context, and scientific contributions. This approach is crucial to ensuring that the research results have a high level of credibility and are academically accountable (Erlandson, 1993).

From the perspective of Islamic Religious Education, the methodological approach in this research also considers the normative dimension derived from Islamic values. Therefore, the analysis conducted not only focuses on empirical aspects but also considers ethical principles and values embodied in Islamic teachings, such as honesty (*ṣidq*), trustworthiness, and responsibility. This approach provides a unique feature of the research, as it integrates scientific aspects with spiritual values (Huringiin, 2022). Furthermore, this research adopts an interdisciplinary approach by combining perspectives from communication science, educational management, and Islamic studies. This approach allows for a more comprehensive understanding of the phenomenon under study, as it considers various interrelated aspects. In this context, communication is understood not only

as a technical process but also as a social and cultural phenomenon with broad implications for shaping the image of educational institutions (Littlejohn & Foss, 2010).



**Figure 1.** Research Design Flowchart

The results of this analysis process are then compiled into a systematic academic narrative in accordance with the structure of scientific writing. This narrative not only presents the research findings but also provides an in-depth interpretation and synthesis of the various concepts studied. Therefore, this research is expected to make a significant contribution to the development of Islamic educational communication science and serve as a reference for further research. Overall, the research methods used in this study are designed to produce a comprehensive, systematic, and values-based analysis. A systematic literature review approach allows researchers to integrate various relevant research findings, while thematic and conceptual analyses provide in-depth understanding of the relationship between educational da'wah communication and the development of madrasah image. Thus, this study not only provides an overview of the phenomenon under study but also offers a conceptual framework that can be used as a basis for developing more effective madrasah communication strategies based on Islamic values.

## RESULTS AND DISCUSSION

### Conceptualization of Educational Da'wah Communication from the Perspective of Islamic Religious Education

The results of the literature review indicate that communication from the perspective of Islamic Religious Education has different characteristics compared to communication in the secular paradigm. In the context of Islamic Religious

Education, communication is not only understood as the process of conveying messages between individuals or institutions, but also as an integral part of da'wah activities that have theological, ethical, and pedagogical dimensions (Littlejohn & Foss, 2010). Thus, educational da'wah communication is a form of communication that aims not only to convey information but also to internalize Islamic values in the lives of individuals and society. Epistemologically, educational da'wah communication is rooted in Islamic teachings, which emphasize the importance of conveying messages wisely (*ḥikmah*), persuasively (*mau'izah ḥasanah*), and dialogically (*mujādalah bi al-latī hiya aḥsan*). These principles demonstrate that communication in Islam is oriented not only toward the effectiveness of message delivery but also toward the moral and ethical quality contained within it. Therefore, communication conducted by madrasas must reflect these values in all their activities.

In an institutional context, educational da'wah communication can be understood as a communication strategy that integrates educational goals and da'wah missions. This means that every form of communication carried out by madrasas, whether through direct interaction or digital media, must be oriented towards character building and religious awareness (Abdullah, 2017). Thus, communication is not only a tool for building the institution's image, but also a means to disseminate Islamic values widely. Educational da'wah communication also has a transformational dimension that functions to change individual mindsets, attitudes, and behaviors towards better values. In this context, communication is not only informative, but also persuasive and educative. This is in line with the goals of Islamic education, which emphasize not only cognitive aspects but also affective and psychomotor aspects (Al-Attas, 1980).

### **Madrasah Image as a Value-Based Social Construction**

The image of a madrasah is a social construct formed through interactions between educational institutions and the community. From a modern management perspective, image is often associated with public perception of an organization's quality and reputation (Aaker, 2012). However, from an Islamic Religious Education perspective, the image of a madrasah has a more complex dimension, encompassing spiritual and moral aspects that cannot be measured quantitatively. The study results show that the image of a madrasah is influenced not only by academic quality but also by the consistency of the values implemented in institutional life. Madrasahs that demonstrate integrity in implementing Islamic values will more easily gain the trust of the community (Kotler & Keller, 2016). This trust serves as a crucial social capital in building a strong and sustainable institutional image.

In this context, the image of a madrasah can be understood as a representation of the values embraced and practiced by the institution. A positive image cannot be built solely through symbolic communication strategies but must be supported by concrete practices that reflect Islamic values. This demonstrates that the image of a madrasah is the result of a long and ongoing process involving various aspects, including educational quality, organizational culture, and social interactions.

### **Integration of Islamic Values in Madrasah Communication Strategy**

The integration of Islamic values into madrasah communication is a crucial aspect in building an authentic and sustainable institutional image. The analysis shows that values such as *ṣidq* (honesty), *amanah* (trust), and *rahmah* (compassion) play a crucial role in shaping public perception of madrasahs (Belch & Belch, 2016). Honesty in communication reflects an institution's transparency and accountability in conveying information to the public. *Amanah* (trustworthiness) relates to an institution's ability to maintain the trust placed in it by the public, while *rahmah* (mercy) reflects social concern and empathy for the surrounding environment. These three values are the primary foundation for building effective and meaningful communication. Integrating Islamic values into communication can also improve the quality of relations between madrasahs and the community. Value based communication will create more harmonious and trusting relationships, thereby strengthening the madrasah's position as an educational institution with moral and spiritual legitimacy.

### **The Role of Digital Media in Educational Islamic Communication**

The development of information technology has brought significant changes to the communication patterns of educational institutions. Digital media, particularly social media, has become a primary means of conveying information to the public quickly and widely (Hidayat et al., 2024). In this context, madrasahs have a significant opportunity to utilize digital media as a means of educational da'wah communication. The study results indicate that the use of digital media can increase the effectiveness of madrasah communication in reaching the community (Ayyubi et al., 2025). However, the use of digital media must also consider ethical aspects of Islamic communication, such as honesty, responsibility, and respect for human values. From the perspective of Islamic Religious Education, digital media serves not only as a communication tool but also as a means of da'wah (preaching), possessing significant potential for disseminating Islamic values. Therefore, madrasahs need to develop digital communication strategies that are not only technically effective but also oriented toward Islamic values.

### **Communicator Credibility and Its Influence on Madrasah Image**

The credibility of the communicator is a crucial factor in determining the effectiveness of educational da'wah communication. In the madrasah context, communicators are not limited to the institution's leadership but also include all elements involved in the educational process (Creswell & Creswell, 2017; Takona, 2024). From an Islamic perspective, a communicator's credibility is closely linked to the concept of exemplary behavior (*uswah ḥasanah*). Communicators who demonstrate moral integrity and consistency between words and actions are more likely to gain public trust (Nurhikmah, 2024). Conversely, a discrepancy between message and practice can diminish credibility and weaken the institution's image.

#### F. Social Transformation through Madrasah Communication

Educational da'wah communication has great potential to drive social transformation. Madrasahs, as Islamic educational institutions, can act as agents of change, disseminating moderate and inclusive Islamic values to society (Abdullah, 2020). Through effective communication, madrasahs can build collective community awareness of the importance of values-based and moral education (Tamphu et al., 2024). This demonstrates that communication serves not only as a means of conveying messages but also as a means of community empowerment.

#### **Challenges and Strategies for Developing Madrasah Communication**

The study results also show that madrasahs face various challenges in developing effective communication, including limited resources, lack of understanding of communication strategies, and low utilization of digital technology. To address these challenges, a comprehensive strategy is needed, including enhancing human resource capacity, developing an integrated communications system, and optimally utilizing digital technology. This way, madrasahs can build communication that is not only effective but also sustainable. Based on the study results, a conceptual model for values based educational *da'wah* communication can be developed, encompassing three main components: Islamic values, communication strategies, and institutional practices. These three components interact to shape a strong and sustainable madrasah image. This model demonstrates that the success of madrasah communication is determined not only by technical aspects but also by the integration of values that underpin every communication activity. Thus, educational da'wah communication can be an effective approach to building the image of madrasahs from an Islamic Religious Education perspective.

## CONCLUSION

Educational da'wah communication has a strategic role in shaping the image of madrasas from an Islamic Religious Education perspective. It is not merely a process of delivering information, but a transformative effort that integrates Islamic values into educational practices and social life. Through this communication, values are internalized to build religious awareness, character, and identity among students and the wider community. The image of a madrasah itself is not only determined by academic achievement, but by the consistency between values and their implementation in institutional practices.

A strong madrasah image is formed through the application of core Islamic values such as honesty (*ṣidq*), trustworthiness (*amanah*), transparency (*tabligh*), and intelligence (*faṭānah*) in communication practices. Effective educational da'wah communication requires careful planning, including understanding the audience, choosing appropriate media, and delivering meaningful messages. In the digital era, technology provides both opportunities and challenges, requiring madrasas to balance technological utilization with Islamic ethical principles. In addition, the credibility of communicators demonstrated through moral integrity and exemplary behavior is essential in building public trust and strengthening institutional image.

Educational da'wah communication also has broader implications, positioning madrasas as agents of social transformation that foster a religious, moral, and knowledgeable society. However, its development still faces challenges such as limited human resources, low communication literacy, and suboptimal use of technology. Therefore, strengthening institutional capacity, innovation, and integrated communication systems is necessary. Overall, this study highlights the importance of a values-based communication model as both a theoretical framework and practical strategy to build a strong, adaptive, and sustainable madrasah image in the face of global and social changes.

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