

## Youtube Platform as an Innovation in Digital Learning in Efforts to Empower Islamic Families Based on The Values of The Qur'an

Nabil Latifa Mutiah Sukma<sup>1</sup>, Triono Ali Musthofa<sup>2</sup>, Rabi'atul'adawiyah<sup>3</sup>

<sup>1</sup> Universitas Muhammadiyah Surakarta

<sup>2</sup> Universitas Muhammadiyah Surakarta

<sup>3</sup> Islamic Science University of Malaysia

DOI:

<https://doi.org/10.23917/iseedu.v9i2.12014>

\*Correspondence: Nabil Latifa Mutiah Sukma

Email: [g000220016@student.ums.ac.id](mailto:g000220016@student.ums.ac.id)

Received: 29-09-2025

Accepted: 01-11-2025

Published: 29-11-2025



**Copyright:** © 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

**Abstract:** This study aims to examine the use of the YouTube platform as a digital learning innovation in an effort to empower Islamic families based on the values of the Qur'an and analyze the level of effectiveness and impact it has on Muslim families. This study uses a qualitative approach with a phenomenological design to understand the experiences and perceptions of audiences in accessing Islamic family education content through the YouTube platform. Data were obtained through semi-structured interviews and questionnaires with active YouTube audiences, and supported by literature studies and digital content analysis. The results of the study show that the YouTube platform functions not only as a da'wah medium, but also as a digital learning space that enables the process of internalizing the values of the Qur'an continuously in family life. The content is presented systematically, argumentatively and applicatively and there are YouTube features such as replays, playlists, comment columns and live streaming that encourage independent, flexible and participatory learning. The questionnaire findings show a very high level of acceptance of YouTube as a digital

learning innovation, with all respondents feeling the benefits and positive changes in family life. So that the YouTube platform contributes to strengthening religious understanding, awareness of the role of the family and the resilience of Muslim families who are able to contribute to realizing efforts to empower Islamic families based on the values of the Qur'an.

**Keywords:** YouTube, Digital Learning, Islamic Family

**Abstrak:** Penelitian ini bertujuan untuk mengkaji pemanfaatan platform YouTube sebagai inovasi pembelajaran digital dalam upaya pemberdayaan keluarga Islam berdasarkan nilai-nilai Al-Qur'an serta menganalisis tingkat efektivitas dan dampak yang ditimbulkannya terhadap keluarga Muslim. Penelitian ini menggunakan pendekatan kualitatif dengan desain fenomenologis untuk memahami pengalaman dan persepsi audiens dalam mengakses konten pendidikan keluarga Islam melalui platform YouTube. Data di peroleh melalui wawancara semi terstruktur dan kuesioner terhadap audiens aktif platform YouTube, serta di didukung studi literatur dan analisis konten digital. Hasil penelitian menunjukkan bahwa platform Youtube berfungsi tidak hanya sebagai media dakwah, tetapi juga sebagai ruang pembelajaran digital yang memungkinkan proses internalisasi nilai-nilai Al-Qur'an secara berkelanjutan dalam kehidupan keluarga. Konten disajikan secara sistematis, argumentatif dan aplikatif dan terdapat fitur-fitur YouTube seperti pemutaran ulang, playlits, kolom komentar dan live streaming mendorong pembelajaran mandiri, fleksibel dan partisipatif. Temuan kuesioner menunjukkan tingkat penerimaan yang sangat tinggi terhadap YouTube sebagai inovasi pembelajaran digital, dengan seluruh responden merasakan manfaat dan perubahan positif dalam kehidupan keluarga. sehingga platform YouTube berkontribusi dalam memperkuat pemahaman keagamaan, kesadaran peran keluarga serta ketahanan keluarga

*muslim yang mampu berkontribusi dalam mewujudkan upaya pemberdayaan keluarga Islami berbasis nilai-nilai AlQur'an.*

**Kata Kunci:** YouTube, Pembelajaran Digital, Keluarga Islam

## Introduction

The development of science and technology (IPTEK) in the era of the 4.0 industrial revolution has brought significant transformations in various aspects of human life, including communication patterns, access to information, and learning systems in the fields of education and religion. Today's digital technology no longer functions merely as a medium of information, but has become an integral part of social, cultural, and educational life. This condition has positioned the 21st century as the information age, where the production and distribution of knowledge takes place rapidly, massively, and across borders. The flow of digitalization has changed the way people access, understand, and practice religious values (Agustian & Salsabila, 2021).

In Indonesia, the intensity of digital media usage shows a continuously increasing trend. According to data published by the Ministry of Communication and Information Technology (Kominfo), as many as 191.4 million people or 68.9% of Indonesia's population actively use social media. This shows that social media has emerged as the most widely used public platform in Indonesia (Rofidah & Muhid, 2022). Various digital platforms such as Instagram, YouTube, TikTok, and other digital platforms are the most frequently accessed media by the public. Among these platforms, according to national survey data, YouTube is one of the digital platforms that is frequently accessed and used by Indonesians, especially Muslims.

In the context of Islamic preaching and education, current technological advances have opened up enormous opportunities for the wider and more inclusive dissemination of religious values. In this 21st century, education is changing and requires strong digital competencies as part of modern learning (Lupita Atika Rachma, 2025). Through digital platforms, Islamic studies can reach various segments of society without being bound by space and time. However, this development is also accompanied by various challenges. Empirical evidence shows that the current tendency of society in using digital media is still oriented towards personal interests and entertainment alone, without being balanced with adequate religious digital literacy, low content filtering capabilities, and a lack of understanding of authoritative sources of Islamic teachings, causing some people to be exposed to false and misleading religious information. This condition has become one of the social issues that has emerged alongside the massive use of digital media in the era of globalization and demands an informative, educational, and scientifically responsible digital learning strategy.

These challenges are increasingly felt in Muslim families. The family is a basic social unit that plays a strategic role in instilling values of faith, morals, and character education. Islam places the family as the main foundation of civilization, with the aim of forming households based on the principles of Sakinah, Mawaddah, and Rahmah as explained in the Qur'an (QS. Ar-Rum: 21). However, social dynamics and the penetration of digital technology have given rise to various contemporary family issues, such as weak communication between husband and wife, a crisis of roles within the family, and the challenges of parenting in the digital age.

In fact, over the past two decades, there have been social changes in Indonesian families, indicating that families in Indonesia today face many problems and increasingly complex challenges. Data on divorce cases in Indonesia up to 2024 recorded 390,000 cases, with 251,125 caused by

domestic conflicts and 100,198 caused by economic factors, indicating that the divorce rate in Indonesia remains high, with domestic conflicts as the dominant cause. Not only are divorce rates high, but contemporary family issues are becoming increasingly complex, such as the challenges of parenting. Currently, many families do not have a strong parenting strategy based on Islamic law, so parenting is only reactive and unfocused. Muslim families today are also faced with a crisis of family roles and identity, where husbands and wives often do not understand their roles according to Islamic law. Husbands do not carry out their *qawwamah* function (fair and responsible leadership), while wives do not understand their role as *Madrasatul ula* (first educators) for their children.

Another problem arises in that not all families have sufficient knowledge to provide optimal religious guidance. Limited time, economic constraints, low religious digital literacy, and the fact that not all families have access to formal and continuous Islamic family guidance are obstacles in the process of family education based on the values of the Qur'an. Given the complexity of these issues, relevant learning innovations are needed. Mastery of digital skills is one of the important competencies that every individual must have in order to be able to actively participate in the global community. Digital literacy includes the ability to search for, evaluate, interpret, and use information appropriately, including social media and digital learning video sharing services such as YouTube, which are increasingly popular in learning innovation and contemporary Islamic preaching activities.

The use of the YouTube platform has become a strategic alternative for digital learning innovation in efforts to empower Muslim families. The YouTube platform is considered not only as a medium of information, but also as a learning space that enables the continuous internalization of Qur'anic values. Through systematic, argumentative, and applicable *da'wah* content and supporting features, YouTube has the potential to be an effective means of building Muslim families' understanding of Islamic teachings. However, in empowering families, it is not only about access to technology, but also the ability of families to choose content that is in line with Islamic values, as well as the ability to effectively internalize them in daily life practices (Dadang & Syarip, 2025).

Thus, this research is important because the use of YouTube by Indonesian Muslims has made it a new space that influences religious understanding and family development. However, academic studies that position YouTube as a digital learning innovation in efforts to empower Muslim families are still limited. Therefore, this study aims to examine how YouTube as a digital learning medium contributes to strengthening the resilience and empowerment of Muslim families based on the values of the Qur'an and to analyze its effectiveness and impact.

## Methodology

This study uses a qualitative research method in the form of data description with a phenomenological design approach. Qualitative research allows researchers to explore social realities based on participants' perspectives through interaction, reflection, and life experiences. The phenomenological design is used to reveal the essence of meaning from participants' experiences in the context of utilizing digital media as a means of Islamic family education (Craswell, 2021; Miles, Huberman & Saldana, 2020). This study aims to explore in depth the experiences, perceptions, and meanings of individuals in utilizing the YouTube platform as a digital learning innovation as an effort to empower Islamic families based on the values of the Qur'an.

The research data was collected in depth, contextually, and interpretively from two sources, namely primary data sources and secondary data sources. Primary data sources were obtained directly from informants selected using purposive sampling, which is the selection of informants based on specific criteria relevant to the research objectives. The main informants were selected because they met the criteria of being active users of the YouTube platform as a digital learning medium, specifically as viewers of YouTube content with the theme of Islamic family education, and had different backgrounds. The three main interview informants were Mrs. SA (42 years old), a housewife from Sukoharjo; AR (21 years old), an open university student; and AT (21 years old), an Islamic college student. The selection of informants was based on two different social conditions, namely the perspective of individuals who were already married and individuals who were in the preparatory phase of married life.

In addition to the main informants, this study also involved general respondents through questionnaires filled out by members of the public who met the respondent criteria. Although the number of participants was relatively limited, the informants were considered capable of representing the experiences of a wider audience due to their active involvement and consistency in accessing Islamic family education content on the YouTube platform. Data collection was conducted using a semi-structured concept. This was chosen because it gave researchers the flexibility to explore information in depth while maintaining the focus of the research through a set of prepared questions. The data was obtained from respondents who were able to reflect on and articulate their experiences independently, resulting in a deep and contextual understanding of the phenomenon being studied (Saldana, 2021, pp. 1522; Sugiyono, 2022, pp. 9-17)

Meanwhile, secondary data was obtained from various relevant literature and documents to support, strengthen, and enrich the analysis of primary data. Secondary data sources included scientific books, national journal articles, digital materials, documents related to digital learning, studies of Muslim families, and studies based on the values of the Qur'an. In addition, secondary research data was obtained by reviewing the content of several YouTube channels of well-known scholars in Indonesia who are also experts on Islamic family education, particularly the YouTube channel "Adi Hidayat Official," which contains Islamic family education material that is often accessed by informants and respondents to gain a deeper understanding of the context of the material.

Data analysis was conducted thematically through several stages, namely data reduction, data presentation, and conclusion drawing. Data from interviews and questionnaires were used to identify the main themes related to the experiences, perceptions, and impacts of using YouTube as a digital learning medium for Islamic families. Data triangulation was carried out by comparing the results of interviews, questionnaires, and secondary data to increase the validity and credibility of the research findings.

## Results And Discussion

### 1. The Urgency of Marriage and Family as the Foundation for Empowering Islamic Families through the YouTube Platform

In Islam, marriage and family have a very fundamental position as part of obedience to Allah and a means of perfecting religion. Marriage is not merely a social institution, but a form of worship that carries spiritual responsibility. This is emphasized in a hadith, in which the Prophet

Muhammad (peace be upon him) said, *"When a servant marries, he has perfected half of his religion. So devote yourself to Allah for the other half."* This hadith emphasizes that marriage is not only social in nature, but also has a dimension of worship and great spiritual responsibility.

The Qur'an explicitly explains the purpose of marriage in Surah Ar-Rum: 21. *"Among His signs is that He created for you mates from among yourselves, that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in such things there are signs for people who think."* (Rum: 21). This verse states that Allah created life partners so that humans may find tranquility (Sakinah) and be blessed with love (Mawaddah) and compassion (Rahmah). This verse shows that the purpose of marriage is to realize a family of sakinah, mawaddah, and rahmah.

In exegetical studies, Sakinah is interpreted as inner peace felt reciprocally by husband and wife (Fakhruddin ar-Razi), mawaddah as an expression of love manifested through concrete actions, and Rahmah as deep affection between spouses (Al-Qurthubi). These Qur'anic values emphasize that the ideal Islamic family is not formed automatically, but requires a process of education, guidance, and continuous internalization of Islamic values.

Islamic families play a strategic role as the main foundation of civilization in shaping character, instilling morals, manners, and Islamic moral values. Given the enormous responsibility of families in Islam, the empowerment of Islamic families is greatly needed, especially amid the complexity of contemporary family issues and challenges. Such empowerment efforts require learning tools that can convey the urgent values of the Islamic family in a systematic and contextual manner.

## 2. The Complexity of Contemporary Muslim Family Issues

Technological developments, social changes, and modern lifestyles have had a significant impact on the structure and dynamics of Muslim families. Families, which have the urgent need to be the center of education, moral guidance, and character building, now face new challenges with the emergence of increasingly complex issues. According to the book *Family Life Education in the Digital Era*, the main challenges facing modern families lie not only in economic challenges, but also in limited communication, the ability to resolve conflicts, and low religious values in family life. This is relevant to the phenomenon occurring in 2024, which shows the weak foundation of families in facing the dynamics of daily life (Arifin & Wulandari, 2022).

**Table 1.** The Complexity of Contemporary Muslim Family Issues

No	Type of Family Issue	Key Data/Facts	Impact on the Family
1.	High rate divorce	446,359 divorce cases throughout 2024 (Supreme Court Religious Court & Ministry of Religious Affairs)	Family disharmony, increase in single-parent families, psychological instability in children
2.	Persistent domestic conflicts	The main causes of divorce are recurring conflicts, poor communication, and emotional instability	Increasing violence, domestic damaged husband-wife relationships



3. Low premarital religious literacy	Many couples marry without a proper Islamic law regarding the family	Unpreparedness of out Islamic family roles
4. The challenges of parenting in the digital age	Children are exposed to social media, digital entertainment, and internet content without Islamic values	Gadget addiction, weak faith, aggressive behavior
5. Parenting is not consistent	Lack of Islamic parenting strategies based on the Qur'an	Reactive and unsystematic child education
6. Crisis of husband and wife roles	Husbands do not optimally perform their Qawwamah function, wives do not yet understand their role as madrasatul ula	Loss of role balance and family harmony
7. Shift in cultural values and lifestyle	The influence of individualism and work demands	The fading of Islamic values in the household

Based on national data and thematic analysis of contemporary Muslim family issues, it appears that high divorce rates remain a dominant problem in family life in Indonesia. Throughout 2024, there were 446,369 divorce cases, most of which were caused by ongoing domestic conflicts, poor communication, and the couple's unpreparedness to undergo a Sharia marriage.

According to the book *Family Life Education in the Digital Era*, the main challenges facing modern families lie not only in economic challenges, but also in limited communication skills, conflict resolution abilities, and the strengthening of religious values in family life. The book emphasizes that without strong family education support, divorce rates will continue to rise in line with the complexity of social change and the pressures of the digital age. This is relevant to the phenomenon that occurred in 2024, which showed the weak foundation of families in facing the dynamics of daily life (Arifin & Wulandari, 2022).

Apart from divorce, the challenges of parenting in the digital era have become a serious issue. Children live in an environment that is very close to social media and digital content that is not always in line with Islamic values. The lack of Islamic parenting strategies has resulted in reactive, unfocused parenting that has an impact on the quality of children's lives. Another equally important issue is the crisis of family roles and identity, where husbands and wives do not fully understand their respective roles according to Islamic law. This imbalance of roles is caused by shifts in cultural values, economic demands, and individualistic lifestyles, which weaken family harmony, affection, and responsibility.

Overall, this data shows that the complexity of Muslim family issues is increasing, requiring an adaptive educational model based on Qur'anic values and practical solutions from the Qur'an.

This situation makes Muslim families increasingly in need of practical solutions from a Qur'anic perspective. This is where the urgency of digital learning innovation through the YouTube platform is greatly needed, as this medium is considered capable of providing contextual, easily accessible, and relevant learning solutions to the problems faced by modern families, serving as an alternative reference that can strengthen the resilience of Muslim families amid contemporary challenges.

### 3. The YouTube Platform and Accessibility for Muslim Families

YouTube was founded in February 2005 by three former PayPal employees, Chad Hurley, Steve Chen, and Jawed Karim. In its development, YouTube has become one of the largest digital video sharing platforms in the world, allowing users to upload, watch, and distribute various types of audiovisual content globally.

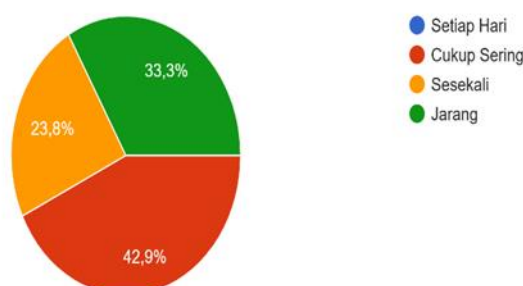


**Figure 1.** Graph of YouTube users in Indonesia in 2024

This data shows that the YouTube platform is frequently accessed by Indonesians, who use it for entertainment, education, and digital learning. The high level of accessibility and user engagement on YouTube gives it strategic potential as a means of empowering Muslim families. According to the book *Digital Media: An Introduction* (Jonwe & Silver, 2022), sites such as YouTube have transformed the way people access and interact with visual content, making it an important component of 21st-century digital learning. This is evidenced by the results of a questionnaire distributed by researchers to the general public in Indonesia, as follows:

Seberapa sering Anda menonton konten keislaman di YouTube?

21 jawaban



**Figure 2.** Diagram of YouTube Platform Access Percentage by the Public

Based on the questionnaire results, the data in the pie chart shows the frequency of public access to Islamic content on the YouTube platform. The research findings show that the majority of respondents actively access Islamic content, either regularly or periodically, with a majority of 42.9% of the public watching Islamic content on YouTube quite often, which is the highest percentage. This shows that YouTube has become an alternative medium for Islamic learning that is consistently used by the public.

Furthermore, 33.3% of respondents admitted that they rarely accessed Islamic content, indicating that, although YouTube is easily accessible, the intensity of its use as a medium for religious learning is still influenced by individual needs and awareness. Meanwhile, 23.8% of respondents stated that they occasionally watch Islamic content on YouTube. This group shows a situational consumption pattern usually influenced by specific needs, such as searching for solutions to family problems, spiritual strengthening, or certain religious moments.

Overall, this data confirms that the level of accessibility and user engagement with Islamic content on YouTube is quite high, especially in the "quite often" category. Analytically, the high accessibility of YouTube indicates that the characteristics of the YouTube platform are in line with the needs of modern Muslim families, especially in terms of obtaining flexible and easily accessible religious education. In the context of Islamic family education, this accessibility is a key factor because most families face limitations in terms of time, finances, and access to conventional religious gatherings. These findings reinforce the argument that YouTube has strategic potential as a digital learning innovation in Islamic education.

#### 4. Forms of Utilizing YouTube as a Medium for Digital Learning Innovation

The development of digital technology has changed the way people acquire knowledge, including in the context of Islamic family education. This transformation is particularly relevant when linked to the increasing problems faced by contemporary Muslim families, such as high divorce rates, emotional conflicts, and weak religious education in Muslim families, which are important contexts for the emergence of digital learning.

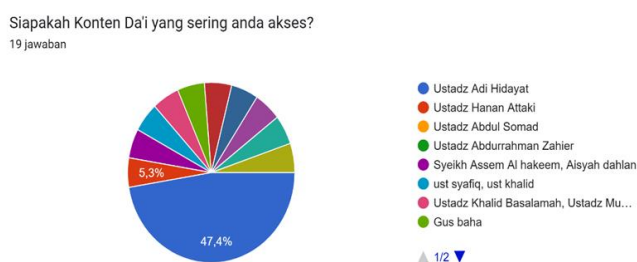
Based on the latest study in digital education literature as described in the book *Digital Learning Media*, the YouTube platform has now developed into a significant digital learning innovation. (Tiwow et al., 2025) emphasizes that digital technology does not merely serve as a means of entertainment, but also as an attractive, interactive, and relevant learning medium for various modern educational contexts, including non-formal education such as education and religious understanding in the theme of family education based on the values of the Qur'an and Sunnah. This platform can be understood as a very broad and diverse digital video database, where user interaction through comments, likes, and sharing encourages the exchange of information and the formation of social meaning in the digital space (Kaplan & Haenlin, 2020, pp. 61-63; Nasrullah, 2022, pp. 145-148).

One of the things that makes YouTube relevant and capable of becoming a digital learning innovation is the emergence of various YouTube channels managed by trusted scholars and preachers, such as Adi Hidayat Official, Ustaz Abdul Somad Official, Ustadz Riza Syafiq Basalamah, and other preachers, with the ability to provide a variety of religious educational



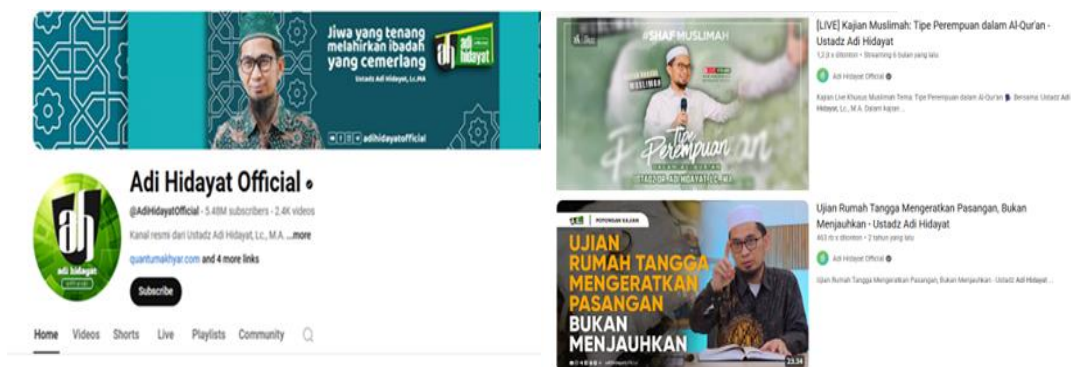
content, especially Islamic family education. This can be seen in these channels, which provide a variety of family education content that directly responds to contemporary family issues and regularly discusses important themes in the family, such as Islamic family parenting, husband-wife communication etiquette, and child education according to the guidance of the Qur'an. The material not only explains theoretical concepts but also offers practical solutions that viewers can apply in their daily lives.

According to a survey conducted by researchers on the frequency of accessing YouTube content presented through channels of scholars or preachers who are trusted for their religious understanding, it shows that people today admit to frequently accessing Islamic educational content on YouTube. This data is reinforced by the results of a questionnaire distributed to respondents, which is presented in the form of a pie chart.



**Figure 3.** Preferences for Da'i Content Frequently Accessed on the YouTube

Based on the pie chart above, it can be seen that Ustaz Adi Hidayat is the most accessed preacher by YouTube users, with 57.4%. Ustaz Adi Hidayat is a well-known Indonesian cleric who was born on September 11, 1984, in Pandeglang, Banten. He launched the YouTube channel "Adi Hidayat Official." In addition to actively writing in Arabic and Indonesian, Ustaz Adi Hidayat is also a frequent public speaker and presents Islamic preaching content through his YouTube channel, which has 5.48 million subscribers and presents 2,400 video lectures on various Islamic preaching topics related to life, including worship, creed, jurisprudence, and ethics based on the values of the Quran and Sunnah.



**Figure 4.** Adi Hidayat Official YouTube Channel Display and Example of Islamic Family Education Study Content

This dominance shows that the lecture content presented by Ustaz Adi Hidayat through his YouTube channel is considered relevant, easy to understand, and provides a deep understanding of religious education, various religious education themes, such as Islamic family education, moral guidance, and the formation of a *sakinah* family based on the values of the Qur'an and Sunnah. This shows how YouTube can be an effective digital learning innovation for families in spreading Islamic knowledge based on strong arguments. These findings are reinforced by the researcher's data on the YouTube channel "Adi Hidayat Official" as follows:



**Figure 5.** YouTube content format on the "Adi Hidayat Official" channel

Based on the researcher's empirical research on the YouTube channel "Adi Hidayat Official," it shows that Ustaz Adi Hidayat consistently presents lecture content on various issues in the fields of fiqh, morals, and *aqidah*. In the context of family, Ustaz Adi Hidayat is considered to provide guidance, in-depth education, and relate it to the foundations of the Qur'an and Sunnah. This is reinforced by based on data from interviews between researchers and informants, showing that informants feel a sense of satisfaction due to the flexible learning model, easy-to-understand explanations, and clear arguments. Respondents shared their experiences that through digital learning on the YouTube platform, they not only understand the values conveyed as theory but also apply them in real life within their families.

Not only Ustaz Adi Hidayat, but there are also other preachers such as Ustaz Hanan Attaki, who has a percentage of 5.3%. The lecture content delivered is generally light, inspiring, and close to the reality of young people, so that it can be an option for respondents who are about to embark on married life to understand family dynamics from a more contextual perspective. Meanwhile, other preachers such as Ustaz Abdul Somad, Ustaz Abdurrahman Zahier, and others show that the YouTube platform functions as an innovative learning space that allows everyone to choose the style of lecture and approach to preaching that suits their individual needs. This interactive approach, imbued with Islamic values, is essential so that families are not merely digital consumers but also active participants in learning and applying the values of the Quran in daily life (Badaruddin, 2025).

## 5. The Relevance of YouTube as a Digital Learning Innovation in Addressing the Problems of Muslim Families

The relevance of YouTube as a learning innovation can be seen from its suitability to the needs of modern families who demand fast, flexible, and easily accessible information. This can be seen from its ability to integrate the values of the Qur'an into content that is easy to understand and apply. In the form of lectures, interpretive studies, parenting, and question-and-answer sessions on YouTube channels run by renowned religious scholars who are experts in their fields. Recent research has found that the use of educational videos can improve people's understanding of complex material, including global issues and religious values, which were previously difficult to convey through conventional methods (Natsir et al., 2025).

Not only through content presented with various themes of Islamic family education that is considered to be an innovation in digital-based learning, but YouTube's relevance is also strengthened because this platform provides open access to learning for all levels of society. Recent research has found that the use of educational videos can improve students' understanding of complex material, including global issues and religious values, which were previously difficult to convey through conventional methods. Nasir et al. (2025) This can be proven through the following table data on the relevance of YouTube as a digital learning medium:

**Table 2.** Relevance of YouTube as a digital learning medium

Indicator	Description
Accessibility	Can be accessed anytime and anywhere
Flexibility	Supports independent and continuous learning
Variety of Content	Lectures, Quranic Exegesis Studies, Islamic Parenting, Live Streaming
Interaction	Comment sections and Q&A sessions
Digital compatibility	Meeting the needs of modern families
Educational Potential	Digital-based non-formal learning

Based on the data in the table, it can be seen that the YouTube platform has characteristics that support its role as a digital learning innovation, especially in the context of empowering Islamic families. In terms of accessibility, YouTube can be accessed anytime and anywhere without space and time limitations. This condition is highly relevant to the needs of modern families who have limited time, economic resources, or opportunities to attend face-to-face religious gatherings or education, as they can easily access family religious education anytime and anywhere.

Furthermore, in terms of flexibility, the YouTube platform supports independent

learning patterns with features such as replay, download, playlists, live streaming, and comment columns that allow viewers to deepen their learning while interacting with other users facing similar issues. This active involvement can create a space for meaningful discussion in

building understanding and social support among Muslim families. YouTube's relevance can also be seen in its ability to integrate the values of the Qur'an into content that is easy to understand and apply.

In terms of content variety, YouTube provides a wide range of materials, such as lectures, tafsir studies, Islamic parenting, and interactive live streaming studies that raise various Islamic education themes. The diversity of content forms and themes shows that YouTube is able to comprehensively accommodate the educational needs of Islamic families, ranging from aspects of faith, worship, and morals to child rearing based on the values of the Qur'an and Sunnah. The aspect of interaction is also a major strength of YouTube as a digital learning medium. The comment section and question and answer sessions enable two-way communication between viewers and preachers, as well as between viewers themselves. This interaction not only enhances understanding of the material, but also encourages reflection and discussion that strengthens the internalization of Islamic values in family life.

In terms of suitability for the digital age and educational potential, YouTube is able to meet the needs of modern Muslim families who demand information that is fast, practical, and easy to understand. The presentation of Islamic content in audiovisual format makes the material more contextual and applicable, so that it is easier to apply in everyday life and has a wide and sustainable reach. This platform not only conveys religious understanding but also contributes to the empowerment of Muslim families through increased awareness, understanding of family roles, and the strengthening of the values of *sakinah*, *mawaddah*, and *rahmah*.

Overall, the data in the tables and diagrams reinforce that the YouTube platform has strong relevance as a digital learning innovation that not only provides easy access to religious knowledge but also helps empower Muslim families through materials presented based on the Qur'an and Sunnah, making YouTube an important part of the religious life of modern society, capable of addressing various issues faced by Muslim families while also serving as an effective medium for supporting family education, improving Islamic literacy, and forming higher-quality families according to the principles of the Qur'an.

#### 6. Qualitative Audience Engagement with Islamic Family Education Da'wah Content on the YouTube Platform

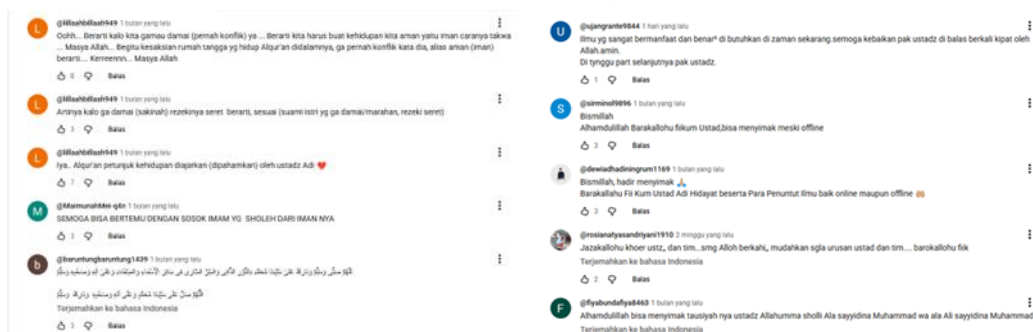
The qualitative engagement of viewers in Islamic family da'wah content uploaded to the YouTube platform by various scholars or religious experts shows a process of internalization of values and behavioral transformation influenced by digital interaction. Based on research data, the following is the audience engagement with Islamic family education da'wah content on the YouTube platform:

**Table 3.** Audience Engagement with Islamic Family Education Da'wah Content on the YouTube Platform

Aspects Analyzed	Interview Data Findings	Forms of Audience Activity	Analytical Meaning
Replay Feature	The replay feature is used to understand	Repeating or replaying Islamic	YouTube supports independent and

	material that is not yet clear	family content	education	continuous learning according to individual needs
Types of content that are replayed	Islamic parenting, child education, and manners family and morals	Repeating content in a planned manner		Content is practical and relevant to real family problems
Live Streaming Feature	Participants feel more engaged when attending live sessions	Conducting realtime Q&A sessions with religious scholars		Enhancing emotional engagement
Comment Section Interaction	Viewers discuss with the preacher or fellow viewers	Ask questions, share experiences, and provide solutions to each other		Establishing two way communication, a learning community based on Islamic values

Based on this data, it can be analyzed that when viewers share their personal experiences through questions or problems they are experiencing, which are conveyed to scholars through comment columns or live streaming, it proves that the community uses the YouTube platform as a safe space to express family issues and seek solutions to the problems they face. This sharing activity not only demonstrates an emotional connection with the material, but also confirms that viewers perceive digital preaching as part of effective learning innovation. This type of interaction shows that digital preaching is not top-down, but rather forms a two-way relationship between the preacher and the virtual congregation.



**Figure 6.** Audience Communication Data In The Comments Column

Audience questions about Sharia solutions also indicate a deep need for relevant and practical religious guidance. The community not only understands theological concepts but also hopes to obtain practical guidance on Islamic family education in order to create families that are in accordance with Islamic law. In the comment section feature, a peer learning process is created,

which is a process where fellow viewers share their experiences, both those who are already married and those who are preparing to marry, and share education with viewers who are about to marry and are in the process of preparing and qualifying to build a Sakinah mawadah warrahmah family in accordance with Islamic law. This pattern shows that the YouTube platform forms a "digital learning community" that can serve as a means of empowering Islamic families.

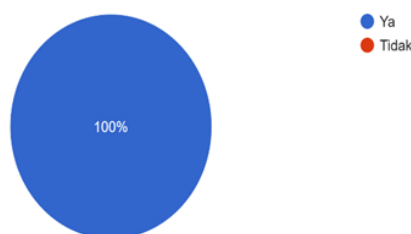
Informants said that they often rewatch Islamic family education content on YouTube, which shows that YouTube can be an innovative digital learning platform based on deep learning. The replay feature gives families the chance to learn independently based on their needs, which ultimately improves how well they internalize Quranic values in their family life. Informants testified that learning through the YouTube platform, especially for married couples seeking to build families in accordance with Islamic law, provided them with the experience that the theory (cognitive domain) related to the material presented through the YouTube platform could be directly applied (affective domain) in the real world. This proved to be effective in solving existing problems and building families in accordance with Islamic law.

Overall, the qualitative involvement of viewers shows that the YouTube platform is not only a source of information, but also a dialogical medium that encourages people to reflect on themselves, discuss, and make real changes in the context of the family in realizing an Islamic family, because the interactions that are formed are able to foster spiritual awareness, strengthen religious understanding, and move family behavior towards the values of sakinah, mawaddah, and rahmah.

## 7. Effectiveness and Impact of YouTube as an Islamic Family Empowerment Initiative

The YouTube platform is considered to play a role as an innovation in Islamic family learning because it is able to provide religious learning that is adaptive to the times and in line with the needs of contemporary Muslim families through its characteristics of being easily accessible, flexible, and unlimited by space or time.

Apakah konten YouTube dengan tema pendidikan keluarga mampu memberikan perubahan signifikan dan manfaat yang berpengaruh dalam hidup anda?  
21 jawaban



**Figure 7.** Diagram of the influence of the YouTube platform as a digital learning medium in efforts to empower Islamic families.

Based on questionnaire data, it was found that 100% of all respondents unanimously felt that there were positive changes and tangible benefits from the use of YouTube content on the theme of family education. This indicates that family education content on the YouTube platform is perceived as highly relevant, necessary, and effective in addressing the Islamic family issues faced



by society today. Based on the integration of questionnaire data, interviews, and content observation, the effectiveness of YouTube as a digital learning innovation can be summarized as follows:

**Table 4.** Indicators of YouTube's Effectiveness in Empowering Islamic Families

Indicator	Findings
Accessibility	Very High
Time Flexibility	High
Content Relevance	Highly Relevant
Internalization of Qur'anic Values	Proven
Impact of Family Practices	Significant

**Table 5.** Indicators of YouTube's Effectiveness in Empowering Islamic Families

Aspects of Effectiveness	Qualitative Data Findings	Impact on Islamic Families
Cognitive Diversity	The community understands the concepts of Islamic family education, manners, family ethics, and child rearing	Increased religious knowledge and awareness
Affective Domain	The community applies the material in their household life	Changes in family attitudes and behavior in accordance with Islamic law
Psychomotor Domain	Practice of Islamic communication and child rearing based on Sharia	The formation of Islamic family habits
Internalization of Qur'anic values	The values of sakinah, mawaddah, and rahmah can be understood and practiced	Enhanced family harmony and resilience
Independent learning	Families learn without dependence on formal institutions	Sustainable empowerment of family
Family Problem Solving	YouTube content helps resolve family conflicts or issues	YouTube content does not stop at theory, but is problem solving in nature

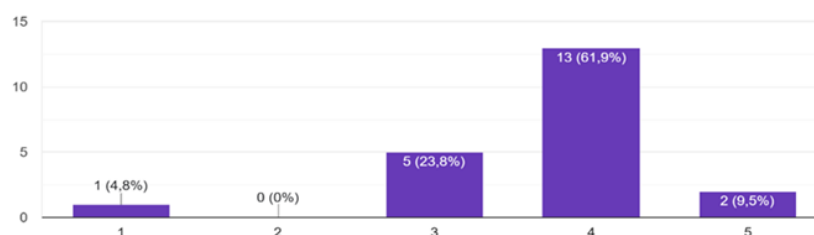
Interactive engagement	Viewers and speakers can easily interact with each other	YouTube provides participatory learning
------------------------	--	---

This qualitative data reinforces that the YouTube platform is not merely a medium for preaching, but rather an instrument for empowering Islamic families that is capable of connecting the values of the Qur'an with the practical realities of family life. This platform enables families to obtain in-depth Islamic education and instruction based on the values of the Qur'an without having to rely on conventional learning forums.

More than just a medium for conveying information, the book *"The Social Media Handbook"* states that YouTube is not just a video repository, but has become a collaborative space for users to create, expand, and transfer knowledge in a participatory manner. With various interactive features such as comments, playlists, and algorithmic recommendations, YouTube provides a flexible and personalized learning experience tailored to the needs of today's users (Kumar & Singh, 2023).

Viewers not only gain new knowledge, but also experience increased awareness in carrying out their family roles in accordance with the values of the Qur'an. In addition, YouTube is also considered to be learning content with good audio-visual quality, clear images, clear sound, and audio that is in sync with the visuals displayed, thereby increasing its appeal to the public. This proves that the YouTube platform is capable of facilitating the process of transformation from simply understanding Islamic teachings to their practical application in life, as evidenced by the questionnaire results, which state that:

Berikan skala Linier Platform YouTube mampu dijadikan inovasi pembelajaran digital dalam upaya pemberdayaan keluarga Islami?  
21 jawaban



**Figure 8.** Linear scale of the public's perception of YouTube as a digital learning innovation

Based on the bar chart, it is stated that the majority of respondents are on a scale of 4 and 5, namely 15 respondents (71.4%), which shows that most respondents agree to strongly agree that the YouTube platform can be used as a digital learning innovation in empowering Islamic families. This satisfaction occurs due to several main factors, such as learning flexibility, systematic and easy-to-understand material delivery, and clear involvement of arguments.

This finding is in line with research that digital learning through social media and videos has a positive impact on the understanding of religious concepts (Munir, 2021), so that YouTube can be understood as a digital learning innovation that contributes directly to efforts to empower

Islamic families. This platform not only expands access to religious education but also strengthens family resilience through the internalization of the values of *sakinnah*, *mawaddah*, and *rahmah*. The role of the YouTube platform is important amid the challenges and issues facing Muslim families today, as it is able to bridge Islamic teachings with daily and sustainable practices.

## CONCLUSION

Based on the results of the study, it can be concluded that the YouTube platform plays a significant role as a digital learning innovation in empowering Islamic families based on Qur'anic values through family education content that is presented in a systematic, argumentative, and applicable manner and supported by the replay, playlist, comment column, and live streaming features on the YouTube platform. The case study focuses on the "Adi Hidayat Official" channel, which shows that YouTube not only functions as a video sharing medium but also as a non-formal learning space that supports the process of understanding and internalizing Qur'anic values in family life. The experiences of informants show that the use of YouTube can contribute to improving digital religious literacy, awareness of the roles of husbands and wives, and individual readiness to build and manage family life in accordance with Islamic guidance. Digital learning presented through YouTube allows Muslim families to access Islamic material in a flexible, contextual, and sustainable manner, thereby serving as a means of conventional family guidance. Thus, the YouTube platform can be viewed as a relevant and adaptive digital learning medium in responding to the challenges of contemporary Muslim families. This study recommends the wise and targeted use of digital platforms as part of the Islamic family development strategy and opens up opportunities for further research related to the effectiveness and development of other digital-based Islamic family learning models.

## REFERENCES

- Adi Hidayat. (2024, December 31). Adi Hidayat. Indonesian Wikipedia. [https://id.wikipedia.org/wiki/Adi\\_Hidayat](https://id.wikipedia.org/wiki/Adi_Hidayat)
- Adi Hidayat. (2024, September 11). Building an Islamic Family | Ustadz Adi Hidayat Lc.Ma. YouTube. <https://www.youtube.com/watch?v=Hmsk1C0MoUc>
- Arifin, M., & Wulandari, N. (2022). *Family Life Education in the Digital Era*. Jakarta: Pustaka Edukasi.
- Religious Court Agency of the Supreme Court & Ministry of Religious Affairs of the Republic of Indonesia. (2024). *Report on Divorce and Domestic Conflict Data in Indonesia in 2024*.
- Badaruddin, A. (2025). *Learning Design for Islamic Religious Education and Ethics in the Digital Era*.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA
- Dadang, D., & Syarip, H. (2025). *Development of Islamic education learning media in the digital era: Challenges, strategies, and solutions*. Goresan Pena.
- Digital 2025: Indonesia — Social Media Statistics (2025). The Global Statistics.
- Febriana. (2024). *YouTube as a medium for preaching on Adi Hidayat's official account*. Thesis, Da'wah Management Study Program, Faculty of Ushuluddin, Adab and Da'wah, IAIN Parepare

- Gumilang, N. A. (2024, December 31). Literature study is: Definition, function, process, and types. Gramedia Literacy. <https://www.gramedia.com/literasi/studi-pustaka/>
- Ibnu Kasir, & Awali, S. (2024). The Role of Digital Da'wah in Spreading the Message of Islam in the Modern Era. *An-Nasyr Journal: Da'wah Journal in Ink*, 11(1), 59–68.
- Indriani, R., & Yemmardotillah, M. (2021). Digital literacy for millennial families in educating children in the digital age. *Sustainable Education: Journal of Science and Research*, 2(2), 1–13
- Jones, N., & Silver, T. (2021). *Digital Media: An Introduction*. Oxford University Press.
- Kaplan, A. M., & Haenlein, M. (2020). Users of the world, unite! The challenges and opportunities of social media (Updated ed., pp. 61–63). Business Horizons Press.
- Krisnawati, N., Farradhillah, S. Q. A., Mariyam, S., Febrianti, I., Setianingsih, D., Iskandar, S., Wulan, N. S. (2023). Digital literacy in 21st century learning in elementary schools. *ENGGANG: Journal of Education, Language, Literature, Arts, and Culture*, 4(1), 485–497
- Kumar, R., & Singh, P. (2023). *The Social Media Handbook: Practices and Perspectives*. Routledge.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). Thousand Oaks, CA
- Munir, M. (2021). *Digital Da'wah: The Transformation of Islamic Da'wah in the New Media Era*. Jakarta: Kencana.
- Nasrullah, R. (2022). *Social media: Perspectives on communication, culture, and sociotechnology* (Revised edition, pp. 145–148). Simbiosis Rekatama Media
- Nasution, S. (2022). *Islamic education in the family: Theory, strategy, and practice*. Bandung: Remaja Rosdakarya.
- Nasir, T. M., Yudiyanto, M., Ruswandi, U., Sabarudin, M., & Sugiana, Y. (2025). Using Learning Videos to Improve Understanding of Global Issues in Islamic Education. *Journal of Education and Teaching*, 58(2), 428–436.
- Rachma, L. A. (2025). The concept of digital literacy in the Merdeka Belajar curriculum in an era of disruption in elementary schools: A review of the book "Digital Literacy in the World of Education in the 21st Century". *EL-Hadhary: Multidisciplinary Education Research Journal*, 3(02), 96–115
- Rohmiati, E. (2025). The Use of Digital Media in Learning Islamic Religious Education: Opportunities and Challenges. 35 *Urwatul Wutsqo* – Vol. 14 No. 1 March 2025
- Rofidah, L., & Muhid, A. (2022). Media and Hybrid Religious Identity in the Digital Age. *Journal of Da'wah and Communication*, 7(1), 81
- Saldaña, J. (2021). *Qualitative research: Analyzing life*. Thousand Oaks, CA: SAGE Publications. (pp.15-22)
- Sugiyono. (2022). *Qualitative research methods: For exploratory, interpretive, and constructive research*. Bandung: Alfabeta. (pp.9-17)
- Tiwow, G. M., Manullang, D. R., Sahat Renol HS, A. L. Siahaan, & F. P. Komalasari. (2025). *Digital Learning Media* (pp. 1–123). PT Sonpedia Publishing Indonesia. ISBN 978623-514-586-0.