

Implementation of Ramadan Safari as a Means of Learning Islamic Preaching

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Abstract:

This study aims to analyze the implementation of the Ramadan Safari program as a means of Islamic da'wah learning at SMK Plus Al Mutamakkin. The research employs a qualitative descriptive approach to explore how Ramadan Safari activities are planned, implemented, and evaluated as part of the da'wah learning process. Data were collected through observation, in-depth interviews, and documentation involving school principals, Islamic education teachers, organizing committees, and students participating in the program. The findings indicate that the Ramadan Safari program functions not only as an annual religious activity but also as a contextual and experiential learning medium for Islamic da'wah. Through direct involvement in da'wah activities within the community, students gain meaningful learning experiences that enhance their understanding of Islamic teachings, internalize religious and moral values, and develop practical da'wah skills, particularly in communication and social interaction. However, the study also reveals that the planning and evaluation of da'wah learning through the Ramadan Safari program have not been systematically structured with measurable learning indicators. Despite these limitations, the program demonstrates significant potential as an effective model of contextual Islamic da'wah learning in vocational secondary education. Therefore, strengthening systematic planning and evaluation is recommended to optimize the role of the Ramadan Safari program as a sustainable Islamic da'wah learning strategy. This study contributes theoretically by enriching the concept of contextual and experiential Islamic da'wah learning, and practically offers a model for integrating community-based religious activities into structured educational programs.

Keyword: *Ramadan Safari, Islamic Da'wah Learning, Experiential Learning, Islamic Education, Vocational School*

INTRODUCTION

The month of Ramadan represents a strategic momentum for strengthening Islamic learning, particularly within the context of Islamic da'wah aimed at

developing students' knowledge, attitudes, and religious practices (Fatmawati, 2025; Wirawati et al., 2025). During this period, the religious atmosphere within society increases significantly, creating substantial opportunities for Islamic educational institutions to develop contextual and meaningful learning experiences. Islamic da'wah is not merely understood as the transmission of religious teachings, but also as a learning process that integrates the internalization of faith (aqidah), worship (ibadah), and moral values (akhlaq). In the context of vocational secondary education, Islamic da'wah learning presents unique challenges due to the heterogeneous characteristics of students and their strong orientation toward vocational skills (Basir et al., 2024; Mamlu'ah et al., 2025). Therefore, an applicative da'wah learning approach that is closely connected to students' real-life experiences is required. Practice-based religious activities serve as a relevant alternative to address these needs (Captari et al., 2022; Giusti et al., 2022). One activity with significant potential to be developed as a medium for Islamic da'wah learning is the Ramadan Safari program. With an appropriate approach, the Ramadan Safari can become an effective and sustainable learning platform.

The Ramadan Safari is a religious program systematically a planned manner by actively involving students in various da'wah and socio-religious activities throughout the holy month of Ramadan (Nubowo, 2022). These activities generally include the delivery of religious sermons, guidance in worship practices, moral development, and direct interaction with the community. In an educational context, the Ramadan Safari holds considerable potential as a medium for Islamic da'wah learning that emphasizes experiential learning (Kistoro et al., 2023; Makmur et al., 2025a; Safitri et al., 2025). Through active participation in these activities, students not only acquire theoretical Islamic knowledge but also learn to apply Islamic values in real-life situations (Suprayitno, 2025). This aligns with the objectives of Islamic education, which emphasize a balance between cognitive, affective, and psychomotor aspects. At SMK Plus Al Mutamakkin, the Ramadan

Safari has become one of the flagship programs routinely implemented every year. This program is expected to serve as an effective medium for da'wah learning for students. Therefore, the Ramadan Safari needs to be examined more deeply as part of the Islamic da'wah learning process.

Although the Ramadan Safari has been implemented at SMK Plus Al Mutamakkin as an annual religious program, its implementation still faces several challenges within the context of Islamic da'wah learning. In practice, the Ramadan Safari tends to be perceived more as a routine school agenda rather than a structured learning process. The learning objectives of da'wah have not yet been systematically formulated and integrated into the Islamic education curriculum at the school. In addition, student involvement in da'wah activities varies and has not yet reached an optimal level. Evaluation of the learning outcomes obtained through the Ramadan Safari is also still limited, both in terms of improving religious understanding and developing students' da'wah skills. As a result, the potential of the Ramadan Safari as a medium for Islamic da'wah learning has not been fully utilized. The lack of documentation and learning reflection also becomes an obstacle to program development. Therefore, a comprehensive study is needed regarding the implementation of the Ramadan Safari at SMK Plus Al Mutamakkin.

Research conducted by Makmur M et al. shows that a humanistic and contextual da'wah strategy in the Ramadan Safari program is effective in increasing the capacity of da'is, particularly in building communication that is adaptive and relevant to the needs of rural communities(Makmur et al., 2025b). Research conducted by Tumanggor I et al. shows that Ramadan Da'wah Safari activities contribute significantly to increasing public motivation, especially students, to study the Qur'an more actively and continuously(Tumanggor et al., 2023). Research conducted by Hartati CD et al. shows that the Ramadan momentum plays an important role in strengthening social cohesion through local wisdom values that are able to build harmony and solidarity in multicultural

societies(Hartati et al., 2025). Research conducted by Taisir M et al. shows that the integration of khidmah and tarbiyah through the service-learning model is effective in developing holistic learning, by combining the strengthening of spiritual values and real community service experiences(Taisir et al., 2025).

Studies on Islamic da'wah learning in educational institutions have generally focused more on classroom-based learning through lecture methods, discussions, and the use of instructional media. Meanwhile, research examining field-based religious activities, such as the Ramadan Safari, remains relatively limited, particularly at the vocational secondary school level. Previous studies tend to position the Ramadan Safari merely as an extracurricular activity or a socio-religious program. However, the Ramadan Safari has great potential to be developed as a contextual and applicative model of Islamic da'wah learning. Furthermore, there is still a lack of research that specifically examines the implementation of the Ramadan Safari with a research locus at SMK Plus Al Mutamakkin. This research gap indicates the need for an in-depth study of how the planning, implementation, and evaluation of the Ramadan Safari are conducted within the context of Islamic da'wah learning. The novelty of this study lies in its effort to position the Ramadan Safari as an integral part of the da'wah learning process in vocational high schools. his study also offers a conceptual contribution by framing Ramadan Safari as a structured experiential learning model with integrated planning and evaluation dimensions in Islamic da'wah education. Thus, this research is expected to enrich the body of knowledge in Islamic education research based on field-based practices.

Based on the above background, this study aims to analyze the implementation of the Ramadan Safari as a medium for Islamic da'wah learning at SMK Plus Al Mutamakkin. Specifically, this study seeks to describe the planning of Ramadan Safari activities, including learning objectives, da'wah materials, and the methods employed. In addition, this research aims to examine the implementation process of the Ramadan Safari in actively involving students in

Islamic da'wah activities. This study is expected to identify the forms of da'wah learning experienced by students during the Ramadan Safari activities. Furthermore, this research aims to evaluate the outcomes of Islamic da'wah learning achieved by students, encompassing aspects of knowledge, attitudes, and skills. The study also seeks to identify supporting and inhibiting factors in the implementation of the Ramadan Safari at SMK Plus Al Mutamakkin. By achieving these objectives, this research is expected to provide strategic recommendations for the development of more effective Islamic da'wah learning. The findings of this study are expected to serve as a reference for schools and future researchers in developing da'wah learning models based on religious activities.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive research design, as it aims to gain an in-depth understanding of the implementation of the Ramadan Safari as a medium for Islamic da'wah learning at SMK Plus Al Mutamakkin. The qualitative approach was chosen because this study focuses on processes, meanings, and the experiences of research participants within their natural context (Darmalaksana, 2020). Through this approach, the researcher seeks to explore the empirical realities related to the planning, implementation, and evaluation of Ramadan Safari activities as part of Islamic da'wah learning. The research was conducted at SMK Plus Al Mutamakkin, which was selected as the research site due to its routine annual implementation of the Ramadan Safari program. The study was carried out during the Ramadan month of the current academic year, allowing the researcher to directly observe the entire series of Ramadan Safari activities. This research involved various stakeholders directly related to the implementation of the program, including educators and students. Therefore, the data obtained are expected to comprehensively describe the implementation of the Ramadan Safari. This approach enables the researcher to capture the dynamics of Islamic da'wah learning as they occur in the field.

The research subjects in this study included the school principal, Islamic

Religious Education teachers, members of the Ramadan Safari organizing committee, and students who were directly involved in the activities. The selection of research subjects was conducted through purposive sampling by considering the level of involvement and roles of each subject in the implementation of the Ramadan Safari. The data collection techniques used in this study consisted of observation, in-depth interviews, and documentation. Observation was conducted to directly examine the process of implementing the Ramadan Safari as a medium for Islamic da'wah learning, starting from the preparation stage to the field implementation. In-depth interviews were employed to explore the perspectives, experiences, and understandings of the research subjects regarding the objectives, processes, and learning outcomes of Islamic da'wah learning. Documentation was used to complement the research data by collecting official school documents, such as work programs, activity schedules, implementation reports, and photographs of activities (Kusumastuti & Khoiron, 2019). The primary research instrument in this qualitative study was the researcher, who acted as both the data collector and data analyst. To support the data collection process, the researcher utilized observation guidelines, interview guidelines, and documentation sheets that were systematically developed.

The data obtained in this study were analyzed using qualitative data analysis techniques, which include data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting, focusing, and simplifying data that were relevant to the research focus, namely the implementation of the Ramadan Safari as a medium for Islamic da'wah learning. Data display was presented in the form of systematic narrative descriptions to facilitate understanding of the research findings. Conclusions were drawn gradually and continuously by considering the consistency of data obtained from various sources (Nurfajriani et al., 2024). To ensure data trustworthiness, this study employed triangulation techniques, including source triangulation and technique triangulation. Source triangulation was conducted by comparing data obtained

from the school principal, teachers, and students. Meanwhile, technique triangulation was carried out by comparing data derived from observations, interviews, and documentation. Through the application of these data analysis and trustworthiness techniques, the findings of this study are expected to demonstrate a high level of credibility and reliability.

RESULTS AND DISCUSSION

Result

1. Planning of the Ramadan Safari as a Medium for Islamic Da'wah Learning at SMK Plus Al Mutamakkin

The planning of the Ramadan Safari activities at SMK Plus Al Mutamakkin is carried out through coordination between the school principal, Islamic Religious Education teachers, and a specially appointed organizing committee. This planning process begins with the formulation of activity objectives that are not solely oriented toward the performance of religious rituals, but also toward Islamic da'wah learning for students. The learning objectives of da'wah are generally formulated to include the enhancement of Islamic understanding, the development of religious attitudes, and the improvement of students' da'wah skills. At this stage, the school seeks to align the Ramadan Safari activities with the school's vision and mission, which are based on Islamic values. This planning serves as the initial foundation for implementing the Ramadan Safari as a medium for Islamic da'wah learning.

Furthermore, the planning of the Ramadan Safari also includes the determination of da'wah materials to be delivered to the community. The da'wah materials are prepared by Islamic Religious Education teachers by considering students' levels of understanding and the needs of the target community. The planned materials encompass aqidah, ibadah, akhlaq, and other Islamic themes relevant to everyday life. The preparation of these materials aims to ensure that students do not merely deliver textual sermons, but are also able to relate Islamic teachings to the social realities of the community. Thus, the Ramadan Safari is designed as a contextual and

applicative medium for da'wah learning. This material planning constitutes an important aspect in supporting the achievement of Islamic da'wah learning objectives.

The planning of da'wah methods is also an integral part of the Ramadan Safari activities at SMK Plus Al Mutamakkin. The planned methods are not limited to lectures but also include dialogue, question-and-answer sessions, and worship guidance. Students are directed to actively participate in da'wah activities according to their respective abilities and interests. Teachers act as mentors who provide guidance and exemplify effective da'wah practices. These methods are selected to provide students with direct learning experiences in conveying Islamic messages. Through varied methodological planning, the Ramadan Safari is expected to function as an effective and engaging medium for Islamic da'wah learning.

In addition, the planning of the Ramadan Safari includes the selection of locations and target audiences for da'wah activities. The locations are determined by considering accessibility and the religious needs of the local community. The targets include mosques, prayer rooms (mushalla), and community environments that require religious guidance. Students are directly involved in field activities to enable real interaction with the community. This is intended to foster students' self-confidence and social awareness in conducting da'wah. The planning of locations and targets further reinforces the position of the Ramadan Safari as an experiential-based medium for Islamic da'wah learning.

Overall, the planning of the Ramadan Safari at SMK Plus Al Mutamakkin demonstrates an effort to position the activity as a medium for Islamic da'wah learning. However, the planning of da'wah learning remains general and has not yet been fully articulated in systematic instructional documents. The objectives, materials, and methods of da'wah have not been

formulated into measurable learning indicators. This indicates that the planning of the Ramadan Safari still requires further development to be more fully integrated into the school's learning system. Nevertheless, the existing planning serves as an important foundation for the implementation of Islamic da'wah learning through the Ramadan Safari.

2. Implementation of the Ramadan Safari as a Process of Islamic Da'wah Learning

The implementation of the Ramadan Safari at SMK Plus Al Mutamakkin takes place throughout the month of Ramadan by actively involving students in various da'wah and religious activities. Students serve as da'wah practitioners, acting as preachers, Qur'an reciters, and facilitators of worship activities within the community. These activities are conducted in groups under the supervision of Islamic Religious Education teachers. The implementation of the Ramadan Safari occurs within a conducive religious atmosphere that supports the Islamic da'wah learning process. Through such direct involvement, students gain meaningful and contextual learning experiences. This was conveyed by the Principal of SMK Plus Al Mutamakkin in an interview:

"Our Ramadan Safari program is designed not only as an annual routine activity, but also as a means of learning da'wah that provides direct experience to students so that they are able to implement religious knowledge while also shaping a religious character within the community."

During the implementation process, students not only deliver da'wah materials but also learn to interact with the community in a polite and communicative manner. They are required to adjust their language and da'wah delivery to suit the characteristics of the audience. This process trains students' communication skills and empathy in conducting da'wah. Teachers act as facilitators by providing guidance before and after the da'wah activities. This indicates that the implementation of the Ramadan Safari is oriented not only

toward outcomes but also toward the learning processes experienced by students. Thus, the Ramadan Safari functions as a holistic medium for Islamic da'wah learning.



Figure 1 Ramadan Safari

The implementation of the Ramadan Safari also reflects the learning of Islamic moral and social values. Students learn responsibility, discipline, and cooperation through their involvement in da'wah activities. Interaction with the community provides real experiences regarding the importance of humility and social concern in da'wah. These values are not merely taught theoretically but are practiced directly by students. This aligns with the objectives of Islamic da'wah learning, which emphasize character development. The Ramadan Safari serves as a medium for the internalization of Islamic values in a tangible manner.

However, the implementation of the Ramadan Safari at SMK Plus Al Mutamakkin also encounters several challenges. Not all students possess the same level of confidence and readiness to conduct da'wah in front of the community. These differences in ability require intensive mentoring from teachers to ensure optimal student participation. Time constraints and technical readiness also pose challenges in implementing the activities. Nevertheless, these challenges become part of the Islamic da'wah learning process that helps shape students' mental resilience and skills. With appropriate guidance, students are able to gradually overcome these

challenges.

Overall, the implementation of the Ramadan Safari at SMK Plus Al Mutamakkin demonstrates that the activity functions as an active and participatory Islamic da'wah learning process. Students are not merely objects of learning but active subjects directly involved in da'wah practices. The field experiences gained by students contribute significantly to the enhancement of their understanding and da'wah skills. The implementation of the Ramadan Safari proves that Islamic da'wah learning can be conducted in a contextual and applicative manner. Thus, the Ramadan Safari serves as a da'wah learning model that is relevant to the characteristics of vocational high school students.

3. Evaluation and Impact of the Ramadan Safari on Islamic Da'wah Learning

The evaluation of the Ramadan Safari activities at SMK Plus Al Mutamakkin is conducted in a simple manner through reflection and discussion between teachers and students after the activities are completed. This evaluation aims to determine the extent to which the Ramadan Safari activities impact Islamic da'wah learning. Teachers provide feedback on students' performance, delivery of materials, and attitudes during da'wah activities. Students are also given opportunities to share their experiences and impressions during their participation in the Ramadan Safari. This evaluation process serves as an important medium for learning reflection for students. As stated by an Islamic Religious Education teacher in an interview:

“We usually conduct evaluations through discussions and reflections after the Ramadan Safari activities, so we can understand students' abilities in delivering da'wah and their interaction with the community.”

The evaluation results indicate that the Ramadan Safari has a positive impact on enhancing students' religious understanding. Students develop a deeper comprehension of the da'wah materials they deliver due to the preparation required prior to field implementation. The preparation and practical da'wah processes help students deepen their understanding of

Islamic teachings. In addition, students demonstrate increased awareness of worship practices and religious attitudes. This suggests that the Ramadan Safari contributes to the cognitive and affective aspects of Islamic da'wah learning. These impacts are directly experienced by students in their daily lives.

The Ramadan Safari also contributes to the improvement of students' da'wah skills, particularly in communication and public speaking. Students become more confident in delivering Islamic messages in front of the community. Direct da'wah experiences train students to organize materials, manage emotions, and interact effectively with audiences. These skills are essential for the development of students' da'wah competencies. Thus, the Ramadan Safari functions as an effective medium for Islamic da'wah learning in the psychomotor domain. As expressed by a teacher:

“After joining the Ramadan Safari, students are more confident and better prepared when speaking in front of the public in delivering religious messages.”

Despite its positive impacts, the evaluation also reveals certain limitations in the implementation of the Ramadan Safari as a medium for Islamic da'wah learning. The learning evaluation has not been conducted systematically nor well documented. Indicators of da'wah learning success have not been clearly formulated, making it difficult to objectively measure learning outcomes. This highlights the need for the development of a more structured evaluation system. With a more systematic evaluation, the impact of Islamic da'wah learning through the Ramadan Safari can be measured more accurately.

In conclusion, the Ramadan Safari at SMK Plus Al Mutamakkin has a significant impact on Islamic da'wah learning. The activity enhances students' understanding, attitudes, and da'wah skills through direct learning experiences within the community. Although limitations remain in the

evaluation aspect, the Ramadan Safari has proven to have substantial potential as a medium for Islamic da'wah learning. Therefore, this activity should be continuously developed and refined to maximize its benefits. The findings of this study affirm that the Ramadan Safari constitutes a relevant and applicative model of Islamic da'wah learning in the vocational high school context.

Discussion

The discussion of the research findings indicates that the Ramadan Safari at SMK Plus Al Mutamakkin can be understood as a form of Islamic da'wah learning that aligns with the theory of contextual Islamic education. From the perspective of Islamic education, learning does not take place solely within the classroom, but also through real-life experiences that enable students to directly internalize Islamic values. This is consistent with the views of Islamic education scholars who emphasize the integration of knowledge ('ilm), practice ('amal), and morality (akhlaq) in the learning process. The Ramadan Safari provides opportunities for students not only to understand the concept of da'wah theoretically but also to practice it within the community. Thus, this activity reflects an experiential learning approach that positions experience as a primary source of learning. The findings of this study reinforce the notion that Islamic da'wah learning becomes more meaningful when conducted in a contextual and applicative manner. Therefore, the Ramadan Safari can be positioned as a relevant medium for Islamic da'wah learning in response to the demands of modern Islamic education.

From the planning perspective, the findings reveal that the Ramadan Safari at SMK Plus Al Mutamakkin has been designed with da'wah and learning objectives, although it has not yet been fully systematic. This finding is consistent with learning planning theory, which asserts that effective learning requires clear formulation of objectives, materials, methods, and evaluation. According to instructional design theory, learning objectives should be formulated into measurable indicators so that both the learning process and outcomes can be evaluated objectively. Previous studies on Islamic da'wah learning also indicate

that many religious activities in schools have not been designed as an integral part of the learning system. As a result, da'wah activities often remain incidental and less effective in achieving educational goals. The findings of this study confirm this condition while simultaneously highlighting opportunities for further development of Ramadan Safari planning to make it more structured. Thus, the Ramadan Safari has significant potential to be developed as a systematic model of Islamic da'wah learning.

The implementation of the Ramadan Safari as a process of Islamic da'wah learning at SMK Plus Al Mutamakkin demonstrates alignment with active and participatory learning theory. In active learning theory, students are positioned as subjects of learning who are directly involved in the learning process. The research findings show that students are actively engaged in da'wah activities, ranging from material preparation to the delivery of religious messages to the community. This is consistent with previous research indicating that active student involvement in religious activities enhances Islamic understanding and skills. Furthermore, this approach supports the development of twenty-first-century skills, such as communication, collaboration, and self-confidence. The Ramadan Safari functions as a learning medium that not only transfers knowledge but also develops students' social and spiritual competencies. Thus, the implementation of the Ramadan Safari reflects a holistic practice of Islamic da'wah learning.

In terms of values and character, the findings demonstrate that the Ramadan Safari contributes significantly to the formation of students' moral character and religious attitudes. This finding aligns with the theory of value internalization in Islamic education, which emphasizes the importance of role modeling and habituation in character development. Through direct interaction with the community, students learn to practice Islamic values such as responsibility, empathy, and social awareness. Previous studies on religious character education also show that field-based religious activities are more effective in shaping attitudes than purely theoretical learning. The Ramadan Safari

provides real-life experiences that enable students to reflect upon Islamic values in their daily lives. This indicates that Islamic da'wah learning affects not only the cognitive domain but also the affective and moral domains. Consequently, the Ramadan Safari serves as a strategic medium for Islamic character education.

The evaluation of Islamic da'wah learning through the Ramadan Safari at SMK Plus Al Mutamakkin indicates positive impacts, although limitations remain in the evaluation system. In learning evaluation theory, evaluation should be conducted continuously and based on clear indicators to measure the achievement of learning objectives. The findings show that the evaluation of the Ramadan Safari remains reflective in nature and has not been systematically documented. This result is consistent with previous studies stating that evaluations of religious activities in schools are often informal. As a consequence, learning outcomes are difficult to measure objectively and sustainably. Nevertheless, reflections conducted by teachers and students still contribute positively to improving the quality of the Ramadan Safari implementation. Therefore, the development of a more structured evaluation system is necessary so that Islamic da'wah learning through the Ramadan Safari can be assessed comprehensively.

Overall, the discussion of the research findings demonstrates that the Ramadan Safari at SMK Plus Al Mutamakkin has strong relevance to Islamic da'wah learning theory and previous research findings. The Ramadan Safari has been shown to function as a contextual, participatory, and character-oriented medium for Islamic da'wah learning. Although limitations remain in planning and evaluation aspects, this activity has considerable potential to be developed as a model of Islamic da'wah learning in vocational secondary schools. The findings reinforce the view that Islamic da'wah learning becomes more effective when conducted through real activities that actively involve students. Thus, the Ramadan Safari can serve as an innovative and applicative alternative model of Islamic da'wah learning. The results of this discussion are expected to provide a foundation for the development of both theory and practice of Islamic da'wah

learning in educational institutions.

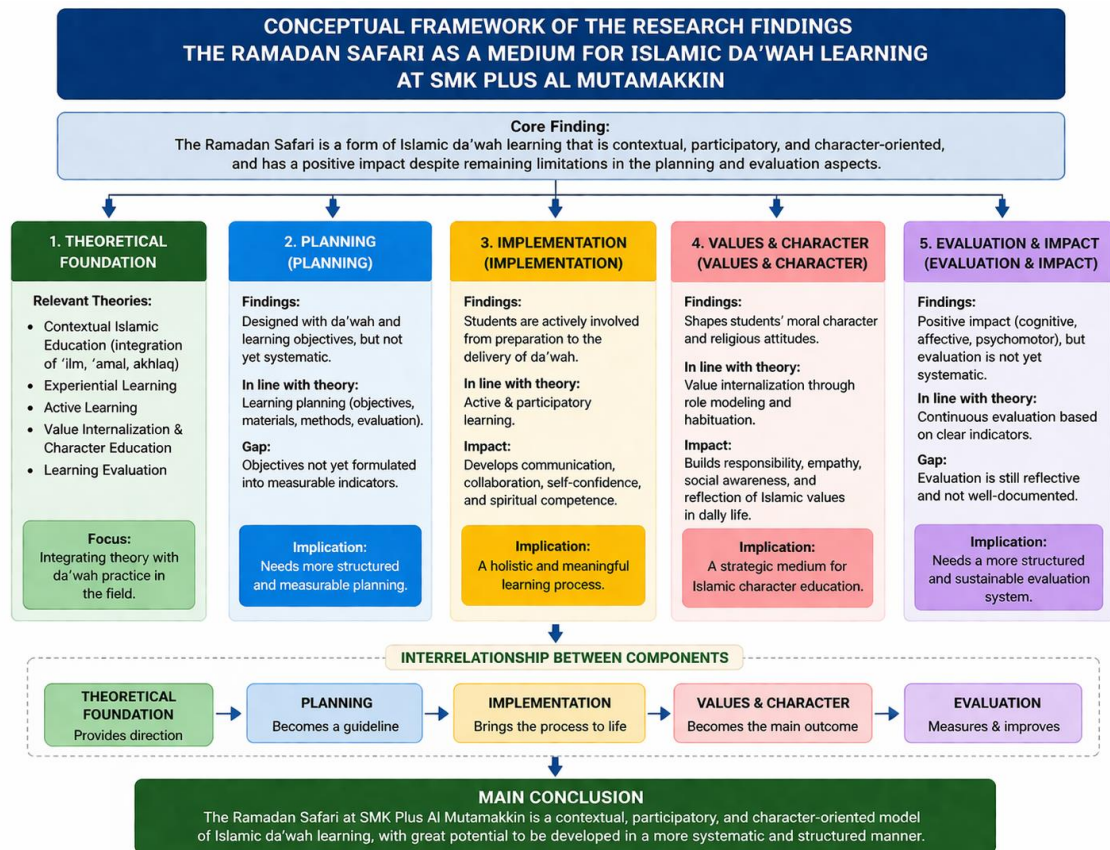


Figure 2 Framework Ramadan Safari

CONCLUSION

The implementation of the Ramadan Safari at SMK Plus Al Mutamakkin plays a significant role as a contextual and applicative medium for Islamic da'wah learning. The Ramadan Safari functions not merely as a routine religious activity, but as a learning process that actively engages students in the planning, implementation, and reflection of Islamic da'wah within community settings. Through this program, students gain meaningful learning experiences that enhance their understanding of Islamic teachings, facilitate the internalization of moral values, and develop da'wah-related competencies, particularly in communication and social interaction skills. Although the planning and evaluation of da'wah learning through the Ramadan Safari have not yet been fully systematic or measurable, the program demonstrates positive impacts on

students' cognitive, affective, and psychomotor domains. Accordingly, the Ramadan Safari exhibits substantial potential to be further developed as an integrated model of Islamic da'wah learning within vocational secondary education. Strengthening instructional planning and evaluation mechanisms is expected to optimize the role of the Ramadan Safari as an effective and sustainable medium for Islamic da'wah learning.

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