

## COLLABORATION OF RELIGIOUS E-LEARNING DA'WAH: STRATEGIES FOR IMPLEMENTING MENTAL REVOLUTION IN THE DIGITAL ERA

Siti Muliya Septiani Turaedi, Sholahuddin Al-Ayubi,  
Dani Abdu Latief, Tasya Salsabila, Aliya Afifa Azra  
Daulay

UIN Sultan Maulana Hasanuddin Banten

Email: [231320126.sitimuliya@uinbanten.ac.id](mailto:231320126.sitimuliya@uinbanten.ac.id)

### Abstract

The rapid digital transformation has affected almost all aspects of human life, including in the fields of education and the formation of the nation's character. One of the challenges faced is how to combine e-learning technology with religious values to support the mental revolution program that has been announced by the government. This research aims to explore the collaboration between conventional and digital religious learning as an innovative strategy in shaping the character of society in the technological era. Using a descriptive qualitative approach through exploratory case studies, this study analyzes the implementation of e-learning-based religious collaboration that integrates religious values in the digital learning process. The results of the study show that digital da'wah and technology-based religious content have great potential in forming a more tolerant, integrity, and moral society. This learning model not only increases religious understanding, but also becomes a strategic instrument in supporting the mental revolution agenda in an inclusive and adaptive manner to the times. By utilizing social media, e-learning platforms, and creative approaches in conveying moral and spiritual messages, religious-based e-learning can be a transformative force in character education in the digital era.

Keywords: E-Learning, Religious Values, Mental Revolution, Digital Da'wah.

### Abstrak

Transformasi digital yang pesat telah memengaruhi hampir seluruh aspek kehidupan manusia, termasuk di bidang pendidikan dan pembentukan karakter bangsa. Salah satu tantangan yang dihadapi adalah bagaimana memadukan teknologi e-learning dengan nilai-nilai keagamaan untuk mendukung program revolusi mental yang telah dicanangkan pemerintah. Penelitian ini bertujuan untuk mengeksplorasi kolaborasi antara pembelajaran agama konvensional dan digital sebagai strategi inovatif dalam membentuk karakter masyarakat di era teknologi. Dengan menggunakan pendekatan kualitatif deskriptif melalui studi kasus eksploratif, penelitian ini menganalisis implementasi kolaborasi keagamaan berbasis e-learning yang mengintegrasikan nilai-nilai keagamaan dalam proses pembelajaran digital. Hasil penelitian menunjukkan bahwa dakwah digital dan konten keagamaan berbasis teknologi memiliki potensi besar dalam membentuk masyarakat yang lebih toleran, berintegritas, dan bermoral. Model pembelajaran ini tidak hanya meningkatkan pemahaman keagamaan, tetapi juga menjadi instrumen strategis dalam mendukung agenda revolusi mental secara inklusif dan adaptif terhadap perkembangan zaman. Dengan memanfaatkan media sosial, platform e-learning, dan pendekatan kreatif dalam menyampaikan pesan moral dan spiritual, e-learning berbasis keagamaan dapat menjadi kekuatan transformatif dalam pendidikan karakter di era digital.

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Kata Kunci: Pembelajaran Elektronik, Nilai-Nilai Keagamaan, Revolusi Mental, Dakwah Digital.

## PENDAHULUAN

The rapid development of digital technology in the contemporary era has had a significant impact on various dimensions of human life, including in the realm of spreading da'wah as well as the process of religious learning and the formation of the nation's character (Bassam & Alshorman, 2018; Moore et al., 2011). On the other hand, the Indonesian government since 2014 has announced a mental revolution program as a strategic effort to form Indonesian people with integrity (Coordinating Ministry for Human Development and Culture, 2016). These values are in line with religious teachings that have long been the foundation of social life in Indonesia. (Azra A. , 2000)

A mental revolution can be carried out with the positive use of technology. Looking at the current conditions, they are more dependent on Digital Platforms. In addition, many things are solved very easily and quickly through Smartphone, such as not understanding a foreign language can be easily accessed through online translators such as Google Translate (Sholekhah, 2019). The digital era has had a significant impact on all aspects of human life, making everything digital because of technological developments.

Some previous research findings reveal that the use of digital media in religious learning activities can increase the effectiveness of internalizing moral and ethical values, especially for the younger generation. The online collaboration-based learning model that emphasizes interactivity, active involvement of participants, and open exchange of ideas has been proven to strengthen the understanding of spiritual values in the context of an ever-evolving global life. This approach not only makes religious materials more interesting and accessible, but also encourages the formation of critical awareness among students to examine religious values in a reflective and contextual manner (Maulida & Ratnasari, 2024).

On the other hand, empirical evidence suggests that the implementation of the platform E-learning In collaboration-based da'wah makes a positive contribution to the formation of the religious character of the participants (Zain & Mustain, 2024). This is obtained through the integration of religious materials with various creative delivery methods, such as virtual discussions, interactive dialogue forums, and the use of diverse audio-visual media. All of these instruments are

synergistically able to increase learning motivation and comprehensive understanding of religious teachings, as well as form religious attitudes that are applicable in daily life (Zain & Mustain, 2024).

Within the framework of the Mental Revolution, the application of E-Learning Religious Collaboration In the digital space, it acts as a means of transforming people's values, culture, and mindset towards a more positive direction. The findings of the latest research confirm that the mental revolution in the era of information technology demands the strengthening of value-based approaches that are systematically instilled through digital media. This approach is needed to form a mindset, behavior, and attitude of a society that is not only religious and nationalist, but also productive and competitive in the midst of the rapid flow of global information (Julhamdani et al., 2024). This effort is very relevant in order to anticipate the potential for moral degradation due to the rampant negative content that is widespread in the digital space.

Thus, the synergy between collaboration-based digital da'wah and the fundamental values of the mental revolution is a strategic and urgent need in building a generation that is not only skilled in mastering technology, but also has moral integrity and noble morals (Ali, 2017). Going forward, the model *Preaching E-Learning Religion Collaboration* can be used as the main framework in the process of spreading transformative religious messages in today's digital society.

The novelty of this study lies in its interdisciplinary approach that integrates the concepts of religious collaboration, learning technology, and mental revolution in one implementive strategic framework. This study offers a conceptual and practical model that can be used as a reference for the development of educational technology in building the nation's character through a digital approach based on spiritual values.

Looking at the above background, the author gets a problem formulation, namely, how does e-learning-based religious learning collaboration affect the achievement of the goal of mental revolution in the digital era? Therefore, the author's goal in this study is to explore collaboration between non-digital and digital religious learning, as well as the implementation strategy of preaching religious collaboration e-learning as an innovative approach in realizing a mental revolution in the technological era

## METODE

This study uses a descriptive qualitative approach with an exploratory case study method, in order to explore the implementation of e-learning collaboration based on religious values in the context of the mental revolution in the technological era and primary data sources that examine the analysis of Qur'anic verses QS. An-Nahl [16]: 125. The author also uses secondary data including scientific journal sources that speak related to digital da'wah. Data collection techniques are carried out through the participatory observation stage, by directly observing the digital space on social media, such as disseminating scientific studies, especially in religious science through content. This can identify interaction patterns and the use of technology by users. This approach was chosen to capture the phenomenon contextually, especially regarding the interaction between religious values, strategies to fill the digital space with full benefits, and policies to transform the nation's character. The selection of subjects was carried out purposively, including students or students who are active users of digital platforms and religious leaders such as ustadz Hanan Attaki who actively collaborate their da'wah from offline to online.

## HASIL DAN PEMBAHASAN

Based on the results of the vision of social media in today's era, there are still many people who do not understand the use of digital well, for example the spread of hoax news and uploading explicit content that is not suitable for minors. However, not a few also create da'wah or educational content on social media which is disseminated through various applications, such as Tik Tok, Youtube, and Instagram. For this reason, religious learning collaboration from the real world to the virtual world is a strategic way to make humans more positive and creative in using the sophistication of smartphone technology.

### 1. The Study of Mental Revolution

Mental revolution comes from two syllables, namely "revolution" and "mental". Revolution is interpreted as a change in the constitution, such as government or social conditions, also defined as a fundamental change in a field. While mental means mind, character, but not related to energy or physical. It shows a way of life that consists of how to think, how to look at problems, believe or believe something, and how to act (Sarmadan Hasdiansyah, Muthoharoh, Helmalia, Irdawati Saputri, 2022).

In the beginning, the word revolution did not have the same meaning as it does now. Renovation or restoration is the most common word used to describe a major change in perspective in the 13th century. Since the impeachment of the King of England in 1688, the term revolution has been used to denote rapid and fundamental socio-political changes (Aziz & Widigdo, 2020).

The term mental revolution is actually not a new term. This term was first coined by the first President of the Republic of Indonesia, namely IR. Soekarno in his state of the nation speech on August 17, 1957. In his speech, President Soekarno mentioned that "Mental Revolution is a movement to galvanize Indonesian people to become new human beings with white hearts, steely wills, eagle eagle spirits, with a burning fire" (Mukhlis, 2022).

During the New Order government, the mental revolution movement dimmed until the reign of President Susilo Bambang Yudhoyono. President Joko Widodo announced the mental revolution movement in Presidential Decree Number 2 of 2015 concerning the 2015-2019 Medium-Term Development Plan (Yatim, 2015)(Coordinating Ministry for PMK, 2017). Mental revolution in Village Governance (2019) said, the mental revolution movement has three goals. They are to change the way people see, think, and behave, as well as the way they act and work; increase awareness and foster an optimistic attitude; and realizing a sovereign, independent, and personality Indonesia.

Islam is a universal and comprehensive religion, it brings goodness to all creatures and becomes a legal guide in solving the problems faced by humans. The population of Indonesian people who tend to be Muslim, should be able to refer to the verses of the Qur'an and understand the meaning of His verses regarding the mental revolution. As the verse fragment in QS. Ar-Rad: 11 Allah said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

"Indeed, Allah does not change the condition of a people until they change what is in them. When Allah wills evil against a people, no one can resist it, and there is no protector for them except Him."

The Imam in his commentary explained, (Asy-Syauqani, 2008) إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ (Indeed, Allah does not change the condition of a people) The point is, Allah will not change a person's fate or condition. حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ (so that they change the situation that exists in themselves) that is, until they obey God. The meaning is, no one can take the blessings that have been bestowed on a people until they themselves change the goodness and righteous deeds that are in them.

This verse contains a very basic principle of social change in Islam, namely that external changes, both progress and decline in a society, are rooted in internal changes in the individual or group itself. The mental revolution, which is echoed as a movement to change the character and way of thinking of the Indonesian people in the technological era, is not only about the ability to use technology, but also how to form the character of a society with integrity, productivity, and morality in the midst of a heavy flow of information.

## 2. Preaching E-Learning Religious Collaboration: Solutions to the Mental Revolution in the Age of Technology

In the dictionary Oxford English Dictionary term **preaching** in English it literally means preaching or delivering a sermon to the listener. In religious tradition, Preaching It is seen as one of the main activities in spreading religious teachings and values to the people. In the context of Islam, this activity is known as **da'wah**, which is an effort to invite or call on humans to understand, practice, and spread religious teachings, especially related to the values of goodness, monotheism, and noble morals (Turhamun, Basit, and Riswan 2023).

According to Rosenberg (2001), *e-learning* is the use of internet technology to deliver a series of solutions that improve knowledge and skills. In the context of religious learning, it refers to the use of digital media (such as videos, interactive modules, discussion forums) to convey religious teachings. According to Halafoff et al. (2019), *religious collaboration* in the context of education refers to cross-religious or interdenominational efforts to work together to build understanding between religions and create social harmony. The combination of the two concepts above can be understood that *religious collaboration e-learning* can be defined as a religious learning model based on information technology.

One of the ways of mental revolution in the technological era is to use technological sophistication with thinking intelligence (Mashfufah et al., 2025). Efforts in implementing E-Learning Religious Collaboration can be practiced with da'wah and book studies which are not only held offline, but also held online, for example doing Live streaming on Instagram, Tiktok, and Youtube. So, the spectacle or news on social media can be positive.

The development of information technology has brought major changes in the way humans communicate, including in da'wah activities. Digital da'wah is an effort to convey Islamic values through digital media such as social media, websites, podcasts, and video streaming. This is part of the adaptation of da'wah to the times, as well as a form of actualization of Islamic values that are able to answer the challenges and needs of the people in the digital era. Digital da'wah is not only about methods, but also about forming a new awareness of Muslims to be more active, open, and creative in conveying messages of goodness (Ibn Kasir & Syahrol Awali, 2024).

Digital da'wah is an important part of the mental revolution because it is able to change the way people think, behave, and act in their daily lives (Rumata et al., 2021). In this context, digital da'wah is present as a means to strengthen spiritual and moral values through a more attractive and accessible way for the wider community, especially the younger generation who live in a digital culture.

The presence of digital da'wah expands the reach of da'wah messages that were once limited to



mosque pulpits, taklim assemblies, or print media. Now, with a single click, Islamic messages can be accessed by millions of people across ages and geographical regions (Zaman et al., 2023). This is in line with the spirit of the mental revolution that encourages efficiency, openness, and inclusivity (Elvis, 2023). In addition, digital da'wah also encourages the preachers to continue to develop their capacity, not only in religious science, but also in mastery of technology and effective digital communication (Karim, 2016).

Finally, digital da'wah is not only about the use of media, but also part of the process of forming the nation's character in the digital era. By combining Islamic values, national spirit, and technological advancement, digital da'wah has great potential to be the driving force of the mental revolution in society (Romadhoni et al., 2021). He is able to present religion as a solution to various social, moral, and cultural problems faced by this nation in the midst of the rapid flow of globalization and digital transformation (Imandudin Effendi et al., 2019)

The application of da'wah transformation in the digital era is in line with QS. An-Nahl: 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path, and He knows best who is guided."

In the tafsir Allah Ta'ala said while commanding His Messenger, to call mankind with wisdom. Ibn Jarir said that what has been revealed to him is in the form of the Qur'an and As-Sunnah as well as good lessons, in which there are prohibitions and various events mentioned so that they are aware of the punishment of Allah Ta'ala. (Katsir, 1994)

His words <sup>١٢٥</sup>أَحْسَنُ هِيَ "And refute them in a better way," that is, whoever needs dialogue and exchange of ideas, let it be done in a good way, gentleness, and good speech. This is an approach in preaching and reflects that Islam is civilized.

Related to the discussion above, QS. An-Nal:125 is a reference for da'wah in the digital era. Da'wah content must be filled with gentle and inspiring words, not propopulation, as well as fun concepts. By creating a unique trend, it can attract the attention of the audience and motivate the Indonesian people to become a better person. Through da'wah collaboration based on digital platforms, the delivery of moral messages and spiritual values becomes more effective, dynamic, and adaptive to changes in the characteristics of modern society that is familiar with information technology.

## KESIMPULAN

The rapid development of digital transformation has had a significant impact on various sectors of human life, including the world of education and the process of forming the nation's character. One concrete form of this change is adoption E-learning as a means of learning that is

more responsive, flexible, and supported by advances in information technology. On the other hand, the mental revolution program initiated by the Indonesian government aims to create human resources with integrity, global competitiveness, and noble character, which are in line with religious values that have long been an integral part of the culture of Indonesian society.

Through the integration of traditional da'wah methods and digital platforms in the form of collaborative religious e-learning, the acceleration of the mental revolution in the era of information technology can be carried out more systematically and strategically. This model not only serves to meet the needs of religious education based on spiritual values in the digital realm, but also serves as a solution to problems that arise due to the rapid flow of free information on social media, such as the spread of hoaxes and inappropriate content. The implementation of digital da'wah that prioritizes creativity, inspiration, and wisdom as recommended in QS. An-Nahl: 125, has great potential to create a positive, constructive and attractive space for the younger generation.

The findings in this study show that the combination of religious e-learning preaching plays a significant role as an instrument of mental transformation in order to strengthen the nation's character in the digital era. The collaboration not only encourages innovation in Islamic educational technology, but also expands the reach of da'wah to a wider and more effective virtual space. Thus, preaching collaborative religious e-learning can be seen as an innovative approach that is able to transform Islamic values in a relevant and contextual way in the midst of changing times, while strengthening the implementation of the mental revolution in Indonesia.

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