

PARTICIPATORY MODEL OF STUDENT DA'WAH COMMUNICATION THROUGH WALL MAGAZINE

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Abstract: *This study discusses a participatory model of student da'wah communication through wall magazines (mading) as an alternative to strengthening da'wah skills in the educational environment. The background of this study stems from the weak communication skills of students in da'wah, which tend to be monotonous and lack creativity, thus requiring participatory media that can encourage active involvement. The objectives of this study are to describe the forms of student participation in planning, producing, and evaluating mading dakwah, as well as to analyze its relevance to the theory of dakwah communication and participatory communication theory. This study uses a qualitative approach with a case study method, conducted at the PKBM PNF KBRI Kuala Lumpur. Data was obtained through observation, interviews, and documentation. The results of the study show that the process of communication of da'wah through wall magazines takes place participatively in five main stages, namely identification of message needs, joint planning, content production, distribution, and evaluation. This model combines elements of da'wah communication (da'i, mad'u, message, media, effect) with the principles of participatory communication (dialogical, inclusive, bottom-up, and empowering). Thus, this study concludes that wall magazines are effective as a participatory da'wah medium that empowers students as communicators and creators of da'wah messages.*

Keywords: *communication of religious teachings, participatory model, wall magazine, PKBM PNF KBRI Kuala Lumpur*

Abstrak: Penelitian ini membahas model partisipatif komunikasi dakwah siswa melalui media majalah dinding (mading) sebagai alternatif penguatan keterampilan dakwah di lingkungan pendidikan. Latar belakang penelitian berangkat dari lemahnya kemampuan komunikasi dakwah siswa yang cenderung monoton dan kurang kreatif, sehingga dibutuhkan media partisipatif yang dapat mendorong keterlibatan aktif. Tujuan penelitian adalah menjelaskan bentuk partisipasi siswa dalam merencanakan, memproduksi, dan mengevaluasi mading dakwah, serta menganalisis relevansinya dengan teori komunikasi dakwah dan *participatory communication theory*. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, yang dilaksanakan di PKBM PNF KBRI Kuala Lumpur. Data diperoleh melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa proses komunikasi dakwah melalui majalah dinding berlangsung secara partisipatif dalam lima tahap utama, yaitu identifikasi kebutuhan pesan, perencanaan bersama, produksi konten, distribusi, serta evaluasi. Model ini memadukan unsur komunikasi dakwah (*da'i, mad'u, pesan, media, efek*) dengan prinsip komunikasi partisipatif (*dialogis, inklusif, bottom-up, dan pemberdayaan*). Dengan demikian, penelitian ini menyimpulkan bahwa mading efektif sebagai media dakwah partisipatif yang memberdayakan siswa sebagai komunikator sekaligus kreator pesan dakwah.

Kata kunci: komunikasi dakwah, model partisipatif, majalah dinding, PKBM PNF KBRI Kuala Lumpur

A. Introduction

Dakwah communication is an important aspect of religious guidance, especially in the context of non-formal education. Effective dakwah messages should not only emphasize religious aspects, but also attract the interest and understanding of students.¹ Communication can be effective when the feedback provided by the recipient of the message matches the expectations of the sender.² In today's modern era, conventional da'wah strategies through lectures or regular recitations are often less appealing to the younger generation, who tend to be more responsive to visual and creative media. Therefore, the use of innovative media is very important to bridge the effective delivery of da'wah messages.³

Dakwah communication is basically the process of delivering Islamic messages from dai to mad'u with the aim of guiding, inviting, and fostering religious awareness.⁴ In the context of education, dakwah is not only the duty of teachers, but can also be carried out by students as part of the learning process and character building. Dawah messages are often delivered in a monotonous, uncreative manner that fails to engage students' active participation.⁵ This can lead to low enthusiasm among students in developing their dawah skills, both verbally and in writing.⁶

Conceptually, da'wah communication is a form of communication that is unique in terms of the source of the message and the purpose of its delivery.⁷ Dakwah is not only understood as preaching or sermons, but also includes conscious and planned invitations through speech, writing, and behavior, with the aim of fostering awareness and practice of Islamic values without coercion.⁸ In dakwah communication, the main objective is not

¹ Anis Marti, Ahmad Khairul Nuzuli, And Aan Firtanosa, "Peran Video Dakwah Di Youtube Dalam Meningkatkan Kesadaran Keagamaan Pada Remaja Di Era Digital," *Calathu: Jurnal Ilmu Komunikasi* 5, No. 2 (2023): 102–18.

² Kapsan Usman Utomo Nasution, "Dakwah Adaptif: Menyiasati Tantangan Komunikasi Islam Di Lingkungan Pendidikan Multikultural," *Edu Global: Jurnal Pendidikan Islam* 4, No. 2 (2023): 65–85. Nasution, Dora Maryanti, "Model Pengem

³ Bangan Dakwah L

⁴ Dk Dalam Mensyiarkan Nilai Nilai Keagamaan Pada Siswa (Studi Kasus Yayasan Al-Khairiyah Desa Batu Gajah Kabupaten Muratara)" (IAIN Curup, 2019). Maryanti, Alisia Zahro'tul Baroroh Et Al., "P

⁵ Kapsan Usman Utomo Nasution, "Dakwah Adaptif: Menyiasati Tantangan Komunikasi Islam Di Lingkungan Pendidikan Multikultural," *Edu Global: Jurnal Pendidikan Islam* 4, No. 2 (2023): 65–85.

⁶ Nasution.

⁷ Kamaruzzaman, "Epistimologi Kajian Dakwah Dan Ilmu Komunikasi," *Liwa'ul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam* 12, no. 1 (2022): 72–90.

⁸ Moh. Ali Azizi, *Ilmu Dakwah* (Jakarta: Kencana Prenada Media Group, 2012).

merely to convey information, but to invite and inspire changes in attitudes and behavior in line with Islamic teachings.⁹

With its distinctive form of communication, dakwah is not merely the delivery of information because its purpose is to invite, guide, and change the attitudes and behavior of mad'u in a planned manner.¹⁰ The elements of da'wah communication include the da'i as the messenger, the mad'u as the recipient of the message, the da'wah message sourced from Islamic values, the media as a means of conveying the message, and the effect in the form of changes in knowledge, attitudes, and behavior.¹¹ In the context of education, da'wah media plays an important role as a link between Islamic messages and student learning experiences.¹²

One of the simplest and most easily digestible forms of communication for elementary school students is the wall magazine.¹³ It is called a wall magazine because its appearance and content are similar to those of a regular magazine, while its publication is displayed on a wall.¹⁴ The distinctive feature of a magazine is its presentation, which contains writing, pictures, or various other forms of work such as paintings, illustrations, puzzles, caricatures, or a combination of these elements.¹⁵ The works displayed on the wall magazine can be used as reading material by other students, so that they can gain knowledge and inspiration to hone their thinking skills and develop their talents and interests.¹⁶

The origins of wall magazines, as well as journalism, can be traced through various historical literature that often refers to the *Acta Diurna* in Ancient Rome, particularly during the reign of Emperor Julius (100-44 BC). *Acta Diurna* was a bulletin board that functioned similarly to today's wall magazines or information boards, and is believed to be the earliest form of

⁹ Ynato Yanto, Syafiqurrahman Syafiqurrahman, and Dadan Sunandar, "Komunikasi Dakwah Dalam Pembentukan Karakter Remaja," *El-Fatih: Jurnal Dakwah Dan Penyuluhan Islam* 2, no. 2 (2023): 63–70.

¹⁰ Muqsi Muqsi, "Hubungan Dakwah Dan Komunikasi," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 1, no. 1 (2018).

¹¹ Azzam Nabil Hibrizi, "Unsur-Unsur Komunikasi Dalam Dakwah Rasulullah SAW Dan Implementasi Strategi Dakwah Rasulullah Di Era Digital," *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 5, no. 2 (2024): 116–26.

¹² Fathur Rozi, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Ekstrakurikuler Keagamaan Untuk Menumbuhkan Karakter Islami Di SMK Negeri 51 Jakarta" (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2019).

¹³ Dora Maryanti, "Model Pengembangan Dakwah Ldk Dalam Mensyiarkan Nilai Nilai Keagamaan Pada Siswa (Studi Kasus Yayasan Al-Khairiyah Desa Batu Gajah Kabupaten Muratara)" (IAIN Curup, 2019).

¹⁴ Maryanti.

¹⁵ Alisia Zahro'tul Baroroh Et Al., "Pengaruh Mading Kelas Terhadap Peningkatan Budaya Literasi Pada Siswa Di MI/SD," *Seminar Nasional PGMI 2021*, No. 1 (2021): 763–74, [Http://proceeding.iainpekalongan.ac.id/index.php/semair%0apengaruh](http://proceeding.iainpekalongan.ac.id/index.php/semair%0apengaruh).

¹⁶ Fitta Ummaya Santi and Detik Oktariana, "Peningkatan Gerakan Literasi Sekolah Melalui Pelatihan Pembuatan Mading Di SD Muhammadiyah Sambeng," *Abdimasku : Jurnal Pengabdian Masyarakat* 7, no. 1 (2024): 271, <https://doi.org/10.62411/ja.v7i1.1852>.

journalism, the precursor to the press, mass media, and the world's first daily newspaper.¹⁷

Although students today are more exposed to digital media, traditional communication media such as wall magazines still play an important role as a means of literacy, education, and relevant religious communication. The presence of wall magazines can provide a balance between digital exposure and visual literacy activities that are direct, creative, and support social interaction in the school environment.¹⁸ Thus, wall magazines have their own advantages because they are able to present Islamic messages in a simple, attractive, and easy-to-understand visual form.¹⁹

Wall magazines have advantages in terms of interactivity and high visual appeal, which can increase students' interest in reading and their understanding of religious messages. And by presenting religious material using media that is friendly to the younger generation, it tends to be effective if the message is packaged visually and narratively in accordance with their language style. This emphasizes the importance of media selection and message adaptation to the character of the audience.²⁰ In addition, the creation of wall magazines also encourages active student participation, both in content development and visual design, making the da'wah learning process more collaborative and creative.²¹

This study is also based on participatory communication theory, which emphasizes a dialogical, inclusive, bottom-up, and empowerment-based communication process.²² This approach views communication participants as active subjects who are involved from the planning and implementation stages to the evaluation of communication. In the context of education and da'wah, the participatory approach provides space for students to play an active role in conveying religious messages in accordance with their experiences and needs.

¹⁷ Winda Kustiawan et al., "SEJARAH PERKEMBANGAN JURNALISTIK," *Inspirasi Edukatif: Jurnal Pembelajaran Aktif* 6, no. 1 (2025).

¹⁸ Sofie Dewayani, *Menghidupkan Literasi Di Ruang Kelas* (PT Kanisius, 2017).

¹⁹ Dewayani.

²⁰ Lisa Seri Wahyuni, "Pesan-Pesan Dakwah Akun Instagram@ Sahabat_Islami Dalam Meningkatkan Kesadaran Keagamaan:(Studi Pada Mahasiswa Komunikasi Dan Penyiaran Islam (KPI) Fakultas Dakwah Dan Komunikasi UIN Ar-Raniry)," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 2, no. 2 (2019): 56–72.

²¹ Ukas Alif Fuadi and Ika Hesti Agustin, "Pelatihan Membuat Majalah Dinding Untuk Meningkatkan Budaya Literasi Siswa SMP Sultan Agung Puger," *Dedication: Jurnal Pengabdian Masyarakat* 7, no. 2 (2023): 177–84.

²² Ady Hafriady et al., "Partisipasi Masyarakat Dalam Program Betel Leaf Empowerment Hub (The Betels) Pt Pertamina Patra Niaga Shafthi," *Responsive: Jurnal Pemikiran Dan Penelitian Administrasi, Sosial, Humaniora Dan Kebijakan Publik* 8, no. 2 (2025): 414–28.

The integration of da'wah communication theory and participatory communication theory forms the conceptual basis for understanding students' da'wah communication practices through wall magazines. Through this integration, students are not only positioned as mad'u, but also as da'i who are actively involved in collaboratively planning, producing, and evaluating da'wah messages.

Here, the researcher focuses on the participatory model of student da'wah communication through wall magazines at PKBM PNF KBRI Kuala Lumpur Malaysia. As an educational institution, PKBM PNF faces challenges in strengthening the character and religious identity of students, especially students who are predominantly Muslim and need to hone their da'wah communication skills. This is in accordance with Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education. Article 2 states that 1) Religious education serves to shape Indonesian citizens who are faithful and devoted to God Almighty and have noble character, 2) Religious education aims to develop students' abilities to understand, appreciate, and practice religious values that harmonize their mastery of science, technology, and the arts.²³

At the PKBM PNF KBRI Kuala Lumpur, students are involved in every stage of producing the dakwah wall magazine, from planning the theme to publication. This phenomenon is interesting to study because it demonstrates adaptive, participatory, and contextual dakwah communication practices in a non-formal educational environment.

With students participating in da'wah communication through wall magazines, it is hoped that we can understand how creative media can be an effective means of shaping religious awareness and improving students' da'wah communication skills.²⁴ In addition, this study can also be a reference for other similar educational institutions in developing student participation in da'wah communication based on creative media that is in line with the characteristics of the younger generation.

A number of previous studies have discussed media and da'wah strategies in educational and community settings. Hasan's study discussed participatory da'wah communication strategies in the FSRMM Riau community and found that the active involvement of community members was able to increase the effectiveness of religious message delivery.

²³ UUD RI, "Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007" (2007).

²⁴ dan Dahirin. Iqbal, Ahmad, Bayu Cahyadi Mulya, Melly Suryani, Lia Hariani, Akmal Ramdhan, Rusmin Rusmin, Robiatun Shofiah, Deni Putra, M. Rizki Hidayatullah, "Pengelolaan Media Sosial Sebagai Sarana Edukasi Dan Dakwah Bagi Siswa Di SMA Muhammadiyah 2 Tanjung Enim," *Jurnal Visionary: Penelitian Dan Pengembangan Di Bidang Administrasi Pendidikan* 11, no. 2 (2023): 176–84.

However, this study focused on adult communities, not students as in this study.²⁵

Meanwhile, Yanto and Sunandar reviewed the importance of da'wah communication in shaping the character of adolescents through interpersonal approaches and spiritual activities. These findings indicate that da'wah is effective if it is guiding and involves the emotions and experiences of the participants.²⁶ In the context of the media used, namely Mading, Risdayah, Wibawa, and Sumadiria explain that wall magazines play an important role as a medium of communication for students in Islamic boarding schools because they contain participatory values and a lively culture of da'wah.²⁷ However, the study highlights the functional aspects of wall magazines without examining the process of student participation in the planning and production of da'wah messages.

Furthermore, Belina, Ifnaldi, and Misriani also researched the empowerment of Mading in pantun writing skills to improve the literacy of elementary school students.²⁸ Similarly, Fuadi et al. showed that Mading training can foster a culture of literacy among junior high school students.²⁹ Both emphasized the potential of Mading as a creative learning tool, but did not relate it to the context of da'wah or religious communication. On the other hand, the research by Iqbal et al. discusses the use of social media as a means of preaching for high school students, which shows a tendency for modern preaching to move into the digital realm. However, digital media often reduces face-to-face interaction and the value of togetherness, which are important in religious character education.³⁰

From the various studies above, it appears that research on participatory da'wah communication has been conducted, as has the use of wall magazines in an educational context. However, there has not been

²⁵ Iqbal, Ahmad, Bayu Cahyadi Mulya, Melly Suryani, Lia Hariani, Akmal Ramdhan, Rusmin Rusmin, Robiatun Shofiah, Deni Putra, M. Rizki Hidayatullah.

²⁶ Yanto, Syafiqurrahman, and Sunandar, "Komunikasi Dakwah Dalam Pembentukan Karakter Remaja."

²⁷ dan Haris Sumadiria Risdayah, Enok, Darajat Wibawa, "Majalah Dinding Sebagai Media Komunikasi Santri Di Indonesia," *Tamkin: Jurnal Pengembangan Masyarakat Islam* 10 (2024): 105–20.

²⁸ dan Agita Misriani Belina, Linda, Ifnaldi, "Pemberdayaan Mading Dalam Keterampilan Menulis Pantun Untuk Mewujudkan Literasi Berbasis Kearifan Lokal Di SDN 18 Rejang Lebong" (2023).

²⁹ Ukas Alif Fuadi, Marsidi Marsidi, And Ika Hesti Agustin, "Pelatihan Membuat Majalah Dinding Untuk Meningkatkan Budaya Literasi Siswa SMP Sultan Agung Puger," *Dedication: Jurnal Pengabdian Masyarakat* 7, No. 2 (2023): 177–84, <https://doi.org/10.14421/Welfare.2020.091-03>.

³⁰ Iqbal, Ahmad, Bayu Cahyadi Mulya, Melly Suryani, Lia Hariani, Akmal Ramdhan, Rusmin Rusmin, Robiatun Shofiah, Deni Putra, M. Rizki Hidayatullah, "Pengelolaan Media Sosial Sebagai Sarana Edukasi Dan Dakwah Bagi Siswa Di SMA Muhammadiyah 2 Tanjung Enim."

much research that specifically examines the participatory model of da'wah communication carried out by students through wall magazines in non-formal educational environments, especially in institutions such as PKBM PNF KBRI Kuala Lumpur, which has a unique character as a school for Indonesian children abroad. Therefore, this study discusses in depth how the participatory model of student da'wah communication through wall magazines is applied and contributes to strengthening da'wah skills and religious character building of students in non-formal Islamic education environments.

The relevance of this research can be understood through two main theoretical frameworks, namely the theory of da'wah communication and participatory communication theory. The theory of da'wah communication emphasizes the importance of the process of conveying Islamic messages through the elements of communicator, message, media, and communicant³¹. Meanwhile, participatory communication theory emphasizes a dialogical, collaborative, and participatory approach in the communication process. The integration of these two theories enables the formation of a da'wah communication model that opens space for students to become active subjects in planning, implementing, and evaluating the da'wah process through the medium of wall magazines.

B. Research Methods

The research used a case study with a qualitative approach. According to Nasution, a case study is a type of research that examines various aspects of a social environment, including the human environment within it. This type of research can be conducted on individuals, families (groups of people), and communities.³²

The researcher conducted intensive observations of the object to understand the case.³³ Observing the process of planning, creating, and publishing the wall magazine. In addition to observation, the researcher also conducted semi-structured interviews to gain a deeper understanding of a number of students and administrators, as well as documenting the process. These were the techniques used to collect the data needed for this study.

³¹Hibrizi, "Unsur-Unsur Komunikasi Dalam Dakwah Rasulullah SAW Dan Implementasi Strategi Dakwah Rasulullah Di Era Digital."

³² S. Nasution, *Metode Research : (Penelitian Ilmiah)* (Jakarta: Bumi Aksara, 2002).

³³ Idan Ramdani, "Intervensi Pekerja Sosial Generalis Terhadap Klien Anak: Pekerja Sosial Perlindungan Anak Kementerian Sosial RI Di DI Yogyakarta," *WELFARE: Jurnal Ilmu Kesejahteraan Sosial* 9, no. 1 (2020), <https://doi.org/10.14421/welfare.2020.091-03>.

The research was conducted at the Indonesian Embassy's Non-Formal Education Community Learning Center (PKBM PNF) in Kuala Lumpur, Malaysia, which is a non-formal educational institution under the auspices of the Indonesian Embassy. It provides education to Indonesian children who cannot access formal education in Malaysia, especially children of Indonesian migrant workers (TKI) who are constrained by identity documents that still state their status as Indonesian citizens, making access difficult. This institution has been registered as an official educational institution with National School Number (NPSN): P9959640.³⁴ More precisely, this research took place at the Muhammadiyah Guidance Center (SBM) Kepong, Kuala Lumpur.

The subjects of this research were students involved in the production of a wall magazine as a medium of communication for da'wah at SBM Kepong under the auspices of PKBM PNF KBRI Kuala Lumpur, Malaysia.

C. Results And Discussion

Research Results

The results of the study on student da'wah communication at PKBM PNF in the process of creating a wall magazine using a participatory model were found to be more effective than an instructional or one-way approach. With this participatory model, students are not only recipients of da'wah messages, but also planners, implementers, and evaluators of the da'wah messages conveyed. In practice, this empowers students, in line with the principles of participatory communication theory.

The participatory model was chosen because it provides PKBM PNF students with the freedom of expression in accordance with the principle of inclusiveness, thereby preventing discrimination as all parties have the right to voice their opinions. The religious messages displayed on the wall magazine are not only in the form of formal texts, but also packaged in creative works such as Islamic stories, Islamic poetry, and other Islamic writings that use simple language. The involvement of students in selecting the content to be conveyed makes the religious messages more in line with the communication style of their generation, thus becoming more creative, interactive, and participatory.

³⁴ Sekolah Indonesia Kuala Lumpur, "Pusat Kegiatan Belajar Masyarakat (PKBM) KBRI," 2018, <https://sekolahindonesia.edu.my/web2/pkbm-kbri/#>.

The active participation or involvement of students in determining themes and selecting relevant Islamic material fosters a sense of ownership of the messages conveyed. When students help determine themes, compile manuscripts, and post their work on the wall magazine, they feel a sense of responsibility to maintain the quality of the messages displayed. This differs from the conventional approach, which tends to treat students as passive communicators.

This participatory model has also been proven to strengthen solidarity among students. The process of producing a da'wah wall magazine, which involves teamwork, division of tasks, and group discussions, becomes a means of internalizing Islamic values. This creates solidarity among students to be able to produce a wall magazine that is made according to plan. Thus, messages created by students for students are easier to understand, accept, and feel relevant to the ma'u, namely the school community, which includes peers, teachers, and other school members. Therefore, dakwah communication is no longer top-down, but dialogical, inclusive, bottom-up, and empowers students.

Through this wall magazine, students not only learn to convey da'wah messages, but also hone their critical thinking and creative skills, as well as their broader da'wah communication skills. The use of a participatory model in dakwah communication through wall magazines has proven to be relevant, applicable, and has a positive impact on improving the quality of students' dakwah skills. This fosters a sense of responsibility, independence, and sensitivity to the needs of the mad'u. Thus, the results of this study show that wall magazines not only function as a medium of information but also as a participatory tool that can be applied in educational settings.

Thus, the results of this study not only enrich the discussion of participatory da'wah communication theory, but also present a practical model that can be applied in non-formal Islamic educational institutions with similar social conditions.

PARTICIPATORY MODEL OF STUDENT DA'WAH COMMUNICATION THROUGH WALL MAGAZINE

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Discussion

Participatory Da'wah Communication

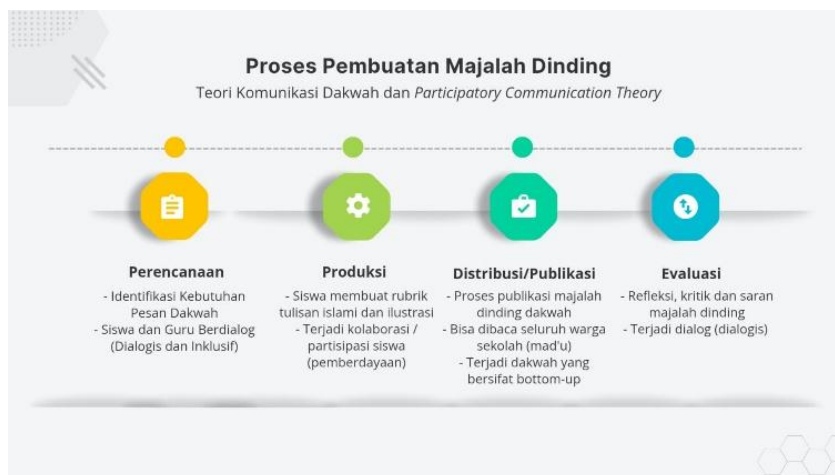


Figure 1: The Process of Creating a Wall Magazine

The results of the study show that the elements of da'wah communication can be applied in practice in the process of creating a wall magazine. Based on the principle of participatory communication, student involvement in the creation of a dakwah wall magazine reflects a dialogical, inclusive, bottom-up communication process and empowerment.³⁵

In this context, Da'i is not only a teacher but also a student who acts as a messenger through writing, illustrations, and creative designs so that in this process there is a dialogue or two-way communication between students and teachers. In determining the theme, for example, students discuss to choose Islamic issues or moral values that are most relevant to their lives at school. Meanwhile, at the evaluation stage, they return to dialogue to assess the strengths and weaknesses of the published wall magazine so that they can make improvements in the next edition.

Through this dialogue, the wall magazine not only serves as a medium for preaching, but also as a means of participatory learning that fosters democratic attitudes, openness, and collective responsibility among students. This practice is also in line with the principle of participatory communication, which is inclusive, giving students the freedom to express

³⁵ Bernardus Herdian Nugroho, "Strategi Komunikasi Transformatif Untuk Pencegahan Pernikahan Usia Dini Di Wilayah Pedesaan Lombok Utara," *Journal Central Publisher* 2, No. 7 (2024): 2248–61.

themselves without discrimination.³⁶ Here, all students have the same opportunity to contribute to da'wah and have the opportunity to express their opinions, ideas, and constructive criticism. Not only that, discussions also train students in the skills of empathetic listening, respecting differences of opinion, and finding the best solutions together.³⁷

The role of students as dai makes da'wah more contextual and closer to the daily lives of their peers. While students usually only play the role of mad'u, here they have the opportunity to become da'i, which means that the da'wah process is not only through a top-down approach, but da'wah can also be delivered by students and school members, including teachers, as recipients of the da'wah message (bottom-up), in accordance with the principle of participatory communication.³⁸ This approach demonstrates the independence, sense of ownership, and responsibility of students in compiling and delivering da'wah messages, making the process more participatory, creative, and tailored to their needs.

In this participatory model of creating a wall magazine as a medium for da'wah, the students of SBM Kepong are empowered, so that it will continue to the next generation. This model is able to improve students' communication skills, as they are continuously trained in composing messages, writing articles, discussing, and conveying their ideas to their peers.

In this da'wah communication, the role of honey is played by the school community, including other students and teachers who read the wall magazine. The existence of honey makes da'wah communication more widespread, because the da'wah message is not only addressed to one individual, but to the entire school community. In other words, mad'u in this context acts as a recipient of messages with diverse backgrounds, ranging from levels of understanding, experience, to the need for Islamic values.³⁹

The dakwah messages conveyed through the wall magazine are not only in the form of invitations to worship, but also the delivery of good moral teachings, motivation, and Islamic role models. The message is

³⁶ Tri Harnowo and Alavi Ali, "PENDEKATAN KEADILAN INTEGRATIF DALAM MEMBANGUN INSTITUSI PUBLIK YANG LEGITIM," *Jurnal Hukum & Pembangunan* 51, no. 3 (2021): 720–42.

³⁷ Rani Nuraeni et al., "The Influence of Collaborative Methods in English Language Learning on Student Empathy and Tolerance: Pengaruh Metode Kolaboratif Pembelajaran Bahasa Inggris Pada Empati Dan Toleransi Mahasiswa," *Jurnal MENTARI: Manajemen, Pendidikan Dan Teknologi Informasi* 4, no. 1 (2025): 1–10.

³⁸ Ismi Zahria, "Komunikasi Partisipatif Kepala Sekolah Dalam Mengembangkan Kolaborasi Dengan Komunitas Dan Stakeholder," *Communicator: Journal of Communication* 1, no. 1 (2024).

³⁹ Nurunnisa Mutmainna, S Sos, and M Sos, "Buku Ajar Strategi Dakwah," *Ruang Karya Bersama*, 2024.

packaged in a style of language and visuals that are appropriate for the characteristics of elementary school students, making it easier to understand and accept.⁴⁰ Thus, wall magazines are not just a medium of information, but also a means of character building that instills Islamic values from an early age.⁴¹

Wall magazines function as an effective visual means of communication for da'wah, combining text, images, and design to reinforce the message.⁴² Text is the main element that conveys the essence of Islamic teachings, supplemented by quotations from the Qur'an and hadith. Illustrations are used to clarify the meaning of the text, provide visual appeal, and help readers, especially students, to understand the message more easily.

Meanwhile, design plays a role in creating an attractive and communicative appearance so that readers are encouraged to pause for a moment, read, and then reflect on the messages in the wall magazine. The combination of these three elements makes the wall magazine not only a medium for conveying Islamic information, but also an interactive and enjoyable learning tool.⁴³ This shows that wall magazines are capable of providing a more lively, creative, and reader-friendly communication experience in a school environment.

The effects or impacts of da'wah communication through wall magazines can be seen in increased religious awareness, students' communication skills, and the creation of a collaborative da'wah culture in the school environment. Thus, all elements of da'wah communication can be carried out in a structured manner through wall magazines, from message composition and media selection to reception by the audience.

The role of students as the main subjects strengthens the effectiveness of delivering da'wah messages to their peers and other school members, because messages that come from fellow students are more easily accepted, understood, and emulated. The long-term impact is the creation

⁴⁰ Naya Hasna Farida, "ANALISIS PENGGUNAAN MEDIA BELAJAR INFOGRAFIS DALAM MENINGKATKAN KEMAMPUAN KOMUNIKASI VISUAL SISWA," *Jurnal Multidisiplin Ilmu* 1, no. 1 (2025).

⁴¹ Titin Nurjanah, "Peran Pembina Rohis (Rohani Islam) Dalam Pembinaan Nilai-Nilai Karakter Religius Peserta Didik Di SMAN 1 Rawa Pitu" (IAIN Metro, 2024).

⁴² Afrizal Zulkarnain, "Penggunaan Desain Grafis Pada Majalah Hidayatullah Sebagai Media Dakwah Dalam Menarik Minat Baca Mad'u Di Bandar Lampung" (UIN Raden Intan Lampung, 2018).

⁴³ Nurhidayani Siregar, "Pengembangan Media Pembelajaran Fiqih Berbasis Keterampilan Literasi Model Majalah Untuk Meningkatkan Hasil Belajar Siswa Madrasah Ibtidaiyah Kecamatan Padangsidempuan Selatan" (UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, 2024).

of a religious and communicative school environment that is accustomed to making da'wah a part of daily activities.

Thus, participatory communication theory is proven to be relevant in explaining the participatory dakwah process in schools.⁴⁴ This theory emphasizes the importance of active involvement, collaboration, and empowerment of students as subjects of communication, not merely as recipients of messages (bottom up). From the beginning to the end of the process, students are given the freedom to express their opinions without any discrimination, in accordance with the principles of inclusiveness and dialogue.

This makes da'wah through wall magazines more meaningful, sustainable, and has a direct impact on the character development of students and the religious atmosphere in schools. In addition, wall magazines create a space for collective participation, where students can act as writers, observers, and recipients of messages. This participatory process means that da'wah is no longer seen as a one-way activity, but as a collaborative activity involving the entire school community.

D. Conclusion

Communication of Islamic teachings using a participatory model is more effective than an instructional approach. The participatory model makes students not only recipients of messages, but also conveyors of Islamic teachings. Through active participation, students gain freedom of expression so that Islamic messages are packaged more creatively, interactively, and in accordance with their generation's communication style. This involvement fosters a sense of ownership, responsibility, independence, and solidarity in conveying Islamic messages that are relevant to everyday life.

Thus, wall magazines function not only as a medium of information, but also as a means of participatory da'wah and Islamic character building. This participatory model is in line with the principles of participatory communication theory, which emphasizes involvement, collaboration, and empowerment of individuals as subjects of communication. As a result, da'wah becomes more meaningful, sustainable, and has a real impact on the development of communication skills and the formation of students' religious character.

⁴⁴ M. Hafidz Hasan, "Strategi Komunikasi Dakwah Partisipatif Pada Komunitas FSRMM Riau Pada Generasi Muda Masyarakat Pekanbaru Riau," 2018.

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**PARTICIPATORY MODEL OF STUDENT DA'WAH COMMUNICATION THROUGH
WALL MAGAZINE**

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