



## Educative Communication Style of @dailyhaid in Women's Fiqh Literacy Among Generation Z

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### ABSTRACT

The increasing use of social media has transformed Islamic communication, particularly in delivering women's fiqh education to Generation Z. This study aims to analyze the educative communication style employed by the Instagram account @dailyhaid in promoting women's fiqh literacy among Generation Z. Using a qualitative case study with a digital ethnography approach, data were collected through virtual observations of Instagram content, audience interactions, and in-depth interviews with the account founder and eight Generation Z followers. The findings reveal that @dailyhaid applies an educative communication style characterized by empathetic, assertive, and non-judgmental communication. Religious messages are presented through simple language, visual infographics, and interactive features that encourage audience participation and create a psychologically safe learning environment. These communication practices improve followers' understanding of women's fiqh, increase emotional comfort when discussing sensitive religious issues, and strengthen confidence in applying Islamic teachings in everyday life. This study contributes to Islamic communication studies by proposing empathetic assertive digital da'wah as a communication model for discussing sensitive women's fiqh issues through digital media, highlighting the importance of combining clear religious guidance with empathy and participatory communication to enhance religious literacy among Generation Z.

**Keywords:** digital da'wah, Generation Z, Instagram, Islamic communication, women's fiqh literacy

### INTRODUCTION

The rapid expansion of digital media has fundamentally transformed the landscape of Islamic communication and da'wah in contemporary society. Social media platforms are no longer used solely for entertainment and interpersonal interaction but have evolved into influential channels for disseminating religious knowledge, facilitating religious discussions, and constructing online faith-based communities. Among these platforms, Instagram has become one of the most influential digital spaces for Generation Z because of its visual orientation, interactive features, and high accessibility. As digital natives, Generation Z increasingly prefers concise, visually engaging, and emotionally meaningful religious content rather than conventional face-to-face learning models (Hastini & others, 2020). This transformation has encouraged Islamic communicators to redesign their communication strategies to remain relevant within rapidly evolving digital environments.

Within the context of Islamic communication, the emergence of digital da'wah has created both opportunities and challenges, particularly in communicating sensitive issues

related to women's fiqh. Topics such as menstruation, ritual purity (thaharah), istihadhah, and women's reproductive obligations are frequently perceived as private, sensitive, or even taboo in many Muslim communities. Consequently, young Muslim women often experience difficulties in accessing reliable religious guidance through conventional learning environments because they hesitate to ask questions about highly personal issues. This condition creates a communication gap between religious authorities and young audiences, especially Generation Z, whose religious learning increasingly depends on digital media (Syafri, 2020). Therefore, digital platforms capable of providing accessible, respectful, and psychologically supportive religious communication have become increasingly important in strengthening women's religious literacy.

The Instagram account @dailyhaid represents a contemporary example of digital da'wah specifically designed to address women's fiqh education. Unlike conventional religious preaching that often relies on formal and authoritative communication, @dailyhaid adopts an educative, empathetic, and interactive communication approach. Religious messages are delivered through simple language, infographic-based educational content, audience participation, and question-and-answer sessions that encourage followers to discuss sensitive religious issues without fear of judgment. Such communication practices illustrate a broader transformation of digital da'wah from one-way religious instruction toward participatory and audience-centered communication. This shift indicates that communication style has become an essential factor in determining the effectiveness of religious message delivery within digital environments.

The growing importance of digital da'wah has attracted considerable scholarly attention. Previous studies have shown that social media expands opportunities for disseminating Islamic teachings and engaging young audiences through flexible and accessible communication (Aini, 2023; Lestari, 2020). Other studies have demonstrated that Instagram-based religious communication contributes to increasing religious awareness and understanding among Generation Z users (Arista & others, 2025), while Samsudin & Putri (Samsudin & Putri, 2023) Emphasize the importance of ethical and adaptive communication strategies in maintaining the effectiveness of contemporary digital da'wah. Collectively, these studies confirm that digital platforms have become important instruments for religious education and engagement.

At the international level, discussions concerning digital religion have increasingly focused on how digital platforms reshape religious authority, participation, and learning. Campbell (Campbell, 2020) argues that digital religion has transformed religious authority from hierarchical institutional structures toward more decentralized and participatory forms of communication. Similarly, studies on Muslim women's online religious literacy suggest that digital platforms create alternative learning spaces where women can access religious knowledge more independently while simultaneously negotiating social and cultural norms surrounding sensitive religious issues. Furthermore, research on youth religious engagement demonstrates that Generation Z increasingly seeks religious communication characterized by emotional validation, accessibility, and interpersonal connection rather than exclusively doctrinal instruction (Hofer & Hargittai, 2021). These developments indicate that effective digital religious communication requires not only accurate religious content but also communication strategies capable of fostering trust, emotional comfort, and active audience participation.

Despite these developments, several important research gaps remain. Existing studies primarily examine digital da'wah from the perspectives of media utilization, technological adaptation, audience reception, or communication effectiveness. Comparatively little

attention has been devoted to understanding how communication styles are deliberately constructed to facilitate discussions of psychologically sensitive religious topics such as women's fiqh. In particular, previous research has rarely explained how assertive communication, empathy, psychological safety, and participatory interaction operate simultaneously within digital religious communication to encourage religious literacy among young Muslim women. Consequently, the communication processes underlying successful digital da'wah remain insufficiently theorized.

To address this gap, the present study employs the communication style framework proposed by Kreitner & Kinicki (Kreitner & Kinicki, 2014) as its primary theoretical foundation for examining how religious communicators construct audience-centered communication within digital environments. The framework provides an appropriate analytical lens for investigating how assertive communication is implemented and how it interacts with empathy, participation, and educational communication strategies in facilitating women's fiqh literacy. By integrating communication style theory with contemporary discussions on digital religion and participatory communication, this study offers a broader understanding of communication practices within digital Islamic learning environments.

Accordingly, this study aims to analyze how the educative communication style employed by the Instagram account @dailyhaid contributes to enhancing women's fiqh literacy among Generation Z audiences. More importantly, this research contributes to Islamic communication studies by conceptualizing empathetic assertive digital da'wah as a communication model for discussing sensitive women's fiqh issues within digital environments. The proposed concept explains how assertive religious explanation, empathetic interaction, psychological safety, participatory communication, and accessible educational strategies operate as complementary dimensions in strengthening women's religious literacy. By offering this conceptual framework, the study extends existing discussions on digital Islamic communication beyond media utilization toward a more comprehensive understanding of communication style as the principal mechanism shaping effective digital religious learning among Generation Z.

## METHODS

This study employed a qualitative descriptive approach using a case study design to examine the educative communication style implemented by the founder of the Instagram account @dailyhaid in promoting women's fiqh literacy among Generation Z. A qualitative approach was selected because the study aimed to explore communication practices, interpret symbolic meanings embedded in digital content, and understand audience responses within the context of digital da'wah. The case study design enabled the researcher to investigate the phenomenon comprehensively within its real digital environment, particularly the interactional dynamics between religious communicators and audiences on Instagram. Qualitative methods are considered appropriate for analyzing communication behavior, audience interpretation, and social interaction in online religious spaces (Creswell, 2016).

This research also adopted a digital ethnographic perspective to observe communication activities occurring in virtual environments. Digital ethnography allows researchers to understand online interaction patterns, audience engagement, and the construction of meaning in social media-based communication practices (Hine, 2015). In this study, Instagram was positioned not merely as a social networking platform but as a

contemporary digital da'wah ecosystem where religious knowledge is negotiated, interpreted, and disseminated interactively among young Muslim audiences.

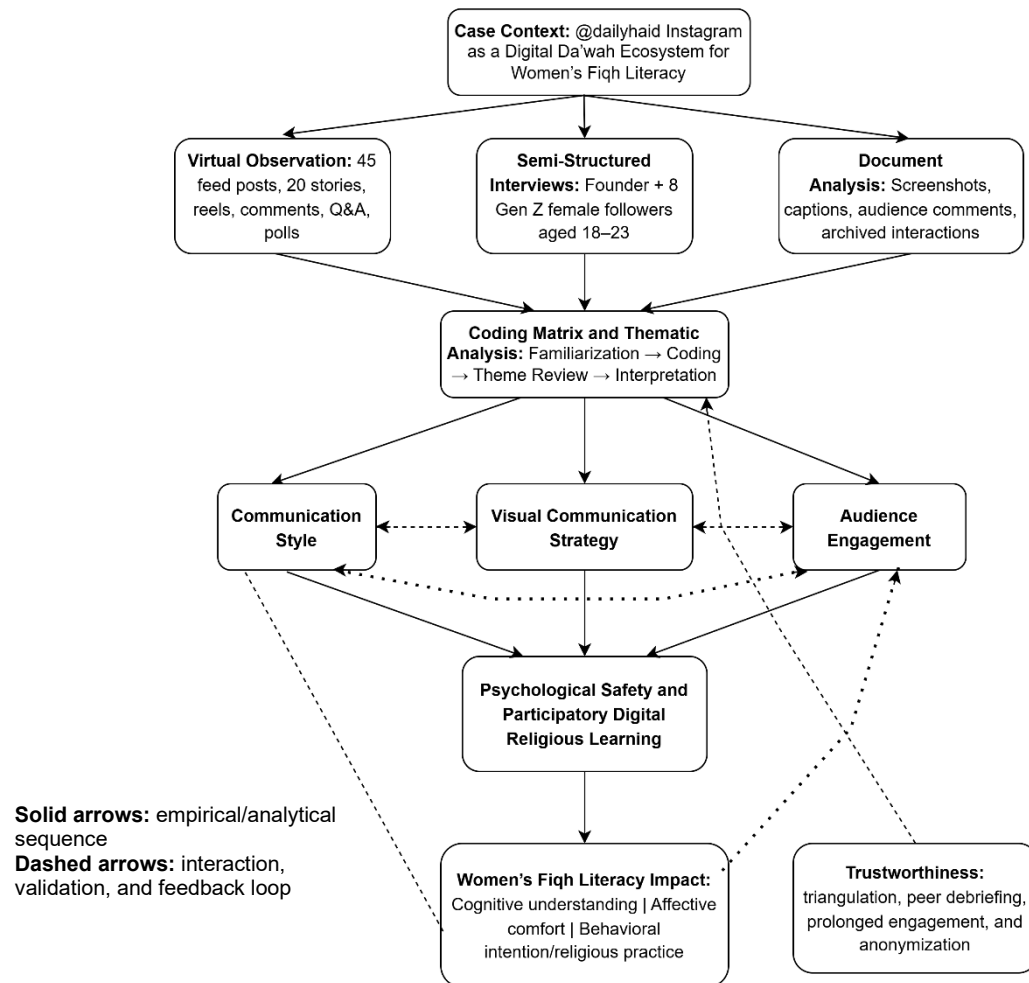


Figure 1. Research Flow Diagram

## Participants and Procedure

The participants of this study consisted of one primary informant and eight supporting informants. The primary informant was Ning Amiroh Alauddin as the founder and main communicator of the Instagram account @dailyhaid. Supporting informants consisted of eight female followers categorized as Generation Z audiences aged between 18–23 years who actively followed and interacted with the account for at least six months. Informants were selected using purposive sampling techniques based on several criteria: (1) actively following the @dailyhaid account, (2) frequently accessing fiqh-related content on Instagram, and (3) having experience interacting with the account through comments, direct messages, or question-and-answer sessions.

Data collection was conducted from January to March 2025 through virtual observation and semi-structured interviews. The researcher systematically observed approximately 45 Instagram feed posts, 20 Instagram Stories, several reels, and audience interactions within the comment sections. The observation focused on communication patterns, visual strategies, language style, audience engagement, and forms of religious message delivery. Meanwhile, in-depth interviews were conducted online through WhatsApp calls and direct messaging to explore participants' perceptions regarding the

communication style and educational impact of the account. Each interview lasted approximately 30–60 minutes and was transcribed for analytical purposes.

### Data Collection Techniques

This study employed three primary data collection techniques: virtual observation, in-depth interviews, and document analysis. Virtual observation was conducted by monitoring communication activities on the @dailyhaid Instagram account, including captions, visual content, stories, reels, comments, and interactive features such as polls and Q&A sessions. Observation enabled the researcher to identify recurring communication patterns and audience responses within the digital environment.

Semi-structured interviews were conducted to obtain deeper insights into audience experiences and perceptions regarding the communication approach used by the account. Interview guidelines were designed flexibly to allow participants to elaborate on their experiences while maintaining relevance to the research objectives. The interviews explored themes such as communication clarity, emotional comfort, understanding of women's fiqh, and perceived relevance of the content to everyday life.

In addition, document analysis was used to examine supporting materials such as screenshots of Instagram posts, captions, audience comments, and archived digital interactions. These documents functioned as empirical evidence supporting observational and interview findings. The combination of multiple techniques strengthened the credibility and richness of the data through methodological triangulation (Lincoln & Guba, 1985)

### Data Analysis

Data analysis in this study followed thematic analysis procedures proposed by Braun & Clarke (Braun & Clarke, 2006). The analysis process consisted of six stages: data familiarization, initial coding, theme categorization, theme review, theme definition, and interpretation. Interview transcripts, observation notes, and digital documents were first read repeatedly to identify recurring communication patterns and audience responses.

The coding process was guided by the communication style categories proposed by Kreitner & Kinicki (Kreitner & Kinicki, 2014). Several coding categories were developed, including assertive communication, supportive communication, audience engagement, visual communication strategy, empathetic language, and non-judgmental interaction. The researcher manually categorized and interpreted the data to identify dominant themes emerging from the communication practices of the @dailyhaid account.

To strengthen analytical transparency, the researcher also developed a coding matrix that linked communication indicators with empirical findings from interviews and observations. The analysis particularly emphasized how the account constructed an educative and emotionally supportive communication environment in discussing sensitive women's fiqh issues within digital spaces.

**Table 1. Coding Categories and Analytical Indicators**

| Coding Category               | Indicators                                                             |
|-------------------------------|------------------------------------------------------------------------|
| Assertive Communication       | Clear explanation, direct information delivery, confident tone         |
| Supportive Communication      | Empathetic language, emotional sensitivity, non-judgmental interaction |
| Visual Communication Strategy | Infographics, color consistency, aesthetic design                      |
| Audience Engagement           | Q&A sessions, comments, interactive stories                            |
| Religious Literacy Impact     | Cognitive understanding, emotional response, and behavioral intention  |



### **Ethical Considerations**

This study considered ethical principles throughout the research process. All participants voluntarily agreed to participate after receiving explanations regarding the objectives and procedures of the study. Informants' identities were anonymized using codes such as P1, P2, and P3 to maintain confidentiality and privacy. Digital data obtained from interviews and observations were securely stored and used solely for academic purposes.

Since the research involved online interaction and publicly accessible social media content, the researcher remained attentive to ethical boundaries in digital observation. Screenshots and audience comments included in the analysis were selected carefully to avoid exposing personal identities without consent.

### **Reliability and Validity**

To ensure research credibility and trustworthiness, this study employed triangulation techniques involving multiple data sources and collection methods, including observation, interviews, and document analysis (Morgan, 2024). Data consistency was examined by comparing findings across different informants and communication contexts. In addition, peer debriefing was conducted through discussions with academic supervisors to minimize interpretative bias and strengthen analytical validity.

The use of prolonged engagement in virtual observation over three months also contributed to a deeper contextual understanding of communication practices within the @dailyhaid digital environment. This approach enhanced the reliability of the findings and ensured that interpretations were grounded in recurring empirical patterns rather than isolated observations.

## **RESULTS AND DISCUSSION**

This section presents and analyzes the study's main findings on the educative communication style employed by the @dailyhaid Instagram account to promote women's fiqh literacy among Generation Z. The findings are derived from systematic virtual observations and in-depth interviews and are presented in a structured, analytical manner. Rather than merely displaying data, this section focuses on interpreting the meaning of the findings and examining how specific communication strategies contribute to audience understanding and engagement.

### **1. Results Presentation**

The findings of this study are derived from virtual observations of the Instagram account @dailyhaid conducted over three months, analysis of digital content, and in-depth interviews with the founder and eight Generation Z followers. The results indicate that the communication practices implemented by @dailyhaid are characterized by an educative, empathetic, and non-judgmental communication style that significantly influences audience understanding and emotional engagement regarding women's fiqh issues. The findings are organized into several thematic categories, including the founder's communication philosophy, forms of da'wah messages, audience perceptions, cognitive impacts, affective impacts, and behavioral responses.

#### **1.1 Educative and Non-Judgmental Communication Philosophy**

One of the central findings of this study is that the founder of @dailyhaid intentionally constructs a communication approach that prioritizes emotional comfort and psychological safety for audiences discussing sensitive religious topics. The founder explained that many young Muslim women often feel ashamed, confused, or afraid of being judged when asking

questions related to menstruation, ritual purity, and reproductive fiqh. Therefore, the communication style adopted by the account emphasizes empathy, openness, and supportive interaction rather than rigid religious authority.

This communication philosophy is reflected in the founder's statement:

*"I want followers to feel accompanied, not judged. Many women are actually willing to learn fiqh, but they are often afraid of asking because the topic is considered embarrassing."* (Founder Informant)

The statement demonstrates that the communication process within @dailyhaid is not solely focused on delivering religious information but also on reducing psychological barriers that prevent audiences from accessing religious knowledge. This finding indicates that emotional sensitivity becomes an important component of digital Islamic communication, particularly when discussing women's religious experiences.

**Table 2. Characteristics of Educative Communication Style in @dailyhaid**

| Communication Aspect     | Empirical Findings                                  |
|--------------------------|-----------------------------------------------------|
| Language Style           | Uses simple, conversational, and relatable language |
| Communication Tone       | Supportive, empathetic, and non-judgmental          |
| Message Structure        | Concise explanations supported by examples          |
| Visual Strategy          | Infographics, illustrations, and aesthetic layouts  |
| Audience Interaction     | Q&A sessions, polls, comments, and direct messages  |
| Religious Delivery Style | Educational rather than doctrinal or coercive       |

Table 2 shows that the communication style implemented by @dailyhaid combines educational clarity with emotional sensitivity. Observational findings reveal that captions frequently use everyday language and avoid excessively formal religious terminology. In addition, visual elements such as pastel-colored infographics, simplified diagrams, and short explanatory slides are used to increase accessibility and audience engagement.

The account also actively utilizes interactive Instagram features, including question boxes, polls, and audience submissions. These interactions create a participatory communication environment where followers feel involved rather than merely becoming passive recipients of information.

**1.2 Forms of Digital Da'wah Messages**



**Figure 2. Examples of Women's Fiqh Literacy Content Published by @dailyhaid**

The findings reveal that the da'wah messages delivered through @dailyhaid are presented in multiple forms, including informative, educational, interactive, and contextual communication. Informative content primarily focuses on explaining women's fiqh concepts such as menstruation, istihadhah, ritual purity, and prayer regulations. Educational content provides practical guidance and step-by-step explanations to help audiences apply religious teachings in daily life.

Interactive content emerges from audience-driven discussions, particularly on Instagram Stories and in Q&A sessions. This interactive format enables followers to submit anonymous questions regarding personal religious concerns. Meanwhile, contextual communication is reflected in the account's ability to relate fiqh discussions to everyday experiences faced by young Muslim women

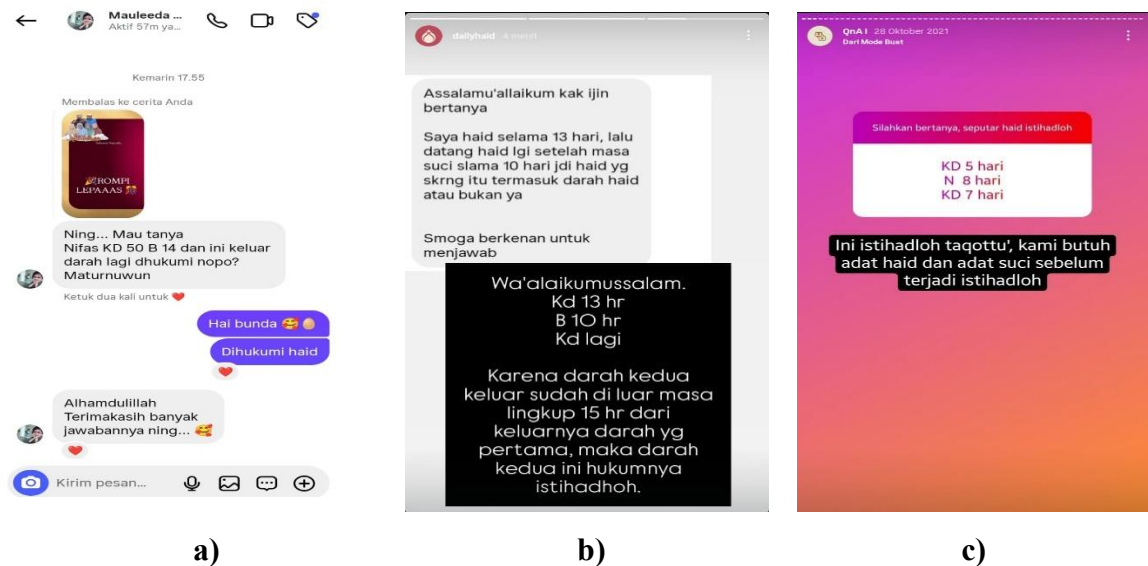
**Table 3. Forms of Da'wah Messages in @dailyhaid Content**

| Message Form | Characteristics                       | Examples                                 |
|--------------|---------------------------------------|------------------------------------------|
| Informative  | Explanation of fiqh concepts          | Menstruation laws and purification rules |
| Educational  | Practical religious guidance          | Step-by-step thaharah explanations       |
| Interactive  | Audience participation                | Q&A sessions and polls                   |
| Contextual   | Relating religion to daily experience | Discussion of women's emotional concerns |

Observational findings indicate that educational and contextual content receives higher audience engagement compared to purely doctrinal explanations. Posts discussing practical issues related to women's experiences generated more comments, audience interaction, and repost activity. This suggests that audiences are more responsive to communication approaches that acknowledge their emotional and social realities.

**1.3 Audience Perceptions Toward the Communication Style**

The findings demonstrate that Generation Z audiences perceive the communication style of @dailyhaid as accessible, emotionally supportive, and psychologically safe. Most informants stated that they initially followed the account because the content felt "light," "easy to understand," and "different from formal religious lectures."



**Figure 3. Interactive Features Used by @dailyhaid**

(a) Direct message consultation between a follower and the @dailyhaid administrator regarding women's fiqh issues, demonstrating personalized and responsive religious communication.



- (b) Instagram Story consultation providing educational responses to followers' questions about menstruation and istihadhah through temporary story content.
- (c) The question box feature is used to collect followers' questions anonymously, encouraging active audience participation and facilitating interactive discussions on women's fiqh.

Figure 3 illustrates several interactive communication features employed by @dailyhaid to facilitate audience participation. Followers are able to submit personal questions through direct messages, story-based consultations, and question boxes, allowing sensitive women's fiqh issues to be discussed in a private and psychologically supportive environment. These interactive features reinforce the account's educative and non-judgmental communication style by encouraging two-way communication between the administrator and followers.

One audience informant explained:

*"The explanations feel more personal and easier to follow compared to religious lectures on YouTube. The language is simple, so I don't feel intimidated."* (Informant P2)

Another informant stated:

*"I like this account because it explains women's fiqh without making us feel guilty or embarrassed."* (Informant P4)

These findings indicate that audiences value communication approaches that prioritize emotional comfort alongside informational clarity. The use of non-judgmental language allows followers to engage more openly with religious topics that are often considered sensitive.

Several informants also mentioned that the communication style reduced their fear of asking religious questions. One participant explained:

*"Before following @dailyhaid, I was hesitant to ask questions about menstruation because I was afraid of being judged for not understanding basic fiqh."* (Informant P6)

This finding demonstrates that emotionally supportive communication contributes to creating a safer learning environment for audiences accessing religious information online.

#### **1.4 Cognitive Impact on Women's Fiqh Literacy**

At the cognitive level, the findings reveal that the communication practices of @dailyhaid significantly improve audience understanding of women's fiqh concepts. Informants reported that visual explanations and concise language helped them distinguish between previously confusing concepts, particularly regarding menstruation, istihadhah, and ritual purity.

One participant stated:

*"I learned how to distinguish between haid and istihadhah through the infographic posts. Previously, I was often confused about prayer obligations."* (Informant P5)

Another audience member explained:

*"The explanations are short but very clear. I can immediately understand because the examples are related to everyday situations."* (Informant P1)

The findings indicate that simplified communication and visual representation function as important educational tools within digital religious communication. Audiences not only receive information but are also able to interpret and apply the knowledge more effectively.

#### **1.5 Affective and Emotional Impact**

In addition to cognitive impacts, the findings reveal strong affective responses among followers. Informants frequently described feelings of comfort, relief, confidence, and emotional reassurance when accessing the content. The communication style was perceived

as emotionally supportive because it avoided harsh judgments and acknowledged the emotional experiences of women in learning religious obligations.

One participant stated:

*"I feel more comfortable learning fiqh here because the explanations are calm and not scary."* (Informant P3)

Similarly, another informant explained:

*"The content makes me feel that learning religion does not always have to be rigid and intimidating."* (Informant P7)

These findings suggest that emotional engagement plays an important role in enhancing audience participation in digital religious learning. The emotionally supportive environment encourages audiences to interact more actively and confidently.

### **1.6 Behavioral and Conative Impact**

At the behavioral level, the findings indicate that followers experience increased motivation to practice religious teachings correctly after accessing the content. Several informants reported becoming more careful regarding ritual purity, prayer obligations, and menstrual regulations after understanding the explanations provided by the account.

One audience member explained:

*"After understanding the explanations from @dailyhaid, I became more confident in determining when I should pray and when I should not."* (Informant P8)

Another participant stated:

*"Now I often recheck religious information before following myths or assumptions from social media."* (Informant P2)

These findings indicate that the communication style of @dailyhaid not only influences knowledge acquisition but also contributes to behavioral awareness and religious decision-making among Generation Z audiences.

## **2. Discussion**

### **2.1 Digital Da'wah as a Participatory Religious Learning Space**

The findings of this study show that @dailyhaid does not merely function as an Instagram account that distributes women's fiqh information. It operates as a participatory religious learning space where religious knowledge is explained, negotiated, questioned, and personalized through digital interaction. This interpretation is supported by the empirical data showing that the account uses not only feed posts and reels but also Instagram Stories, comments, Q&A sessions, polls, direct messages, and question boxes to facilitate religious discussion. The study observed 45 feed posts, 20 Instagram Stories, several reels, and audience interactions, indicating that @dailyhaid's da'wah practice is constructed through repeated interaction rather than one-way message delivery.

This finding strengthens the argument that digital religion has changed the way religious authority and religious learning are practiced in contemporary society. Campbell and Tsuria (2021) explain that digital media have become important spaces for religious practice, identity formation, and religious engagement, while Andok (2024) argues that digital religion often moves religious communication from hierarchical structures toward networked and participatory forms. In the case of @dailyhaid, Instagram is not simply a technological platform; it becomes a communicative environment where followers can ask questions, express uncertainty, and receive practical religious guidance. This suggests that digital da'wah for Generation Z works most effectively when it is not limited to preaching but also enables dialogue and relational trust.

The data also show that @dailyhaid's religious authority is not built only through formal religious status but through communicative credibility. The account gains audience trust because its explanations are perceived as simple, personal, non-intimidating, and responsive. Informant P2 stated that the explanations felt "more personal and easier to follow" than religious lectures on YouTube, while P4 emphasized that the account explains women's fiqh without making followers feel guilty or embarrassed. These responses indicate that religious authority in digital spaces is increasingly shaped by accessibility, emotional tone, and perceived closeness between communicator and audience. This finding is consistent with current discussions on digital religious authority, which emphasize that credibility in online religious spaces is often negotiated through interaction, affect, and audience trust rather than institutional hierarchy alone.

## **2.2 From Assertive Communication to Empathetic Assertive Communication**

The communication style of @dailyhaid reflects several elements of assertive communication, especially clarity, directness, confidence, and respect for the audience. The coding categories used in this study include assertive communication, supportive communication, visual communication strategy, audience engagement, and religious literacy impact. These categories show that the analysis was not limited to content description but examined how communication style works as a mechanism of religious literacy.

Troussas framework is useful for understanding assertive communication as a style that allows communicators to deliver messages clearly while respecting communication partners (Troussas et al., 2025). In @dailyhaid's case, assertiveness appears in concise explanations, direct religious guidance, and the use of clear examples. However, the findings indicate that assertiveness alone is not enough when the subject matter involves women's bodily experiences, menstruation, istihadhah, ritual purity, and prayer obligations. These topics are not only doctrinal; they are also intimate, emotional, and culturally sensitive. The founder's statement makes this clear: "I want followers to feel accompanied, not judged." This statement shows that the account deliberately avoids a blaming or intimidating tone because many women are willing to learn but are afraid to ask about topics considered embarrassing.

Therefore, this study argues that assertive communication needs to be extended into empathetic assertive communication in the context of sensitive digital da'wah. Assertiveness ensures that religious messages remain clear and doctrinally guided, while empathy reduces shame, anxiety, and fear of judgment. The combination of both dimensions explains why followers are willing to engage with @dailyhaid even when the topics are personal. In this sense, the study contributes to communication style theory by showing that in digital religious communication, especially gender-sensitive Islamic education, clarity must be accompanied by emotional validation (Suswati, 2026).

## **2.3 Psychological Safety as a Condition for Women's Fiqh Literacy**

One of the most important findings of this study is that women's fiqh literacy develops more effectively when followers experience a sense of psychological safety in digital religious learning. In this study, psychological safety refers to the audience's feeling of being able to ask questions, express confusion, and seek clarification about sensitive religious issues without fear of humiliation, blame, or social judgment. Recent studies on online learning confirm that psychological safety and psychological security are closely related to students' satisfaction, interaction, engagement, and willingness to express ideas in digital learning environments. Research on online education shows that psychological safety

positively influences students' satisfaction and learner interaction, while psychological security is associated with academic engagement in e-learning contexts (Hollister et al., 2022).

In the context of @dailyhaid, psychological safety is visible in the way followers describe their learning experience. P6 stated that before following @dailyhaid, she hesitated to ask questions about menstruation because she was afraid of being judged for not understanding basic fiqh. P3 explained that she felt more comfortable learning fiqh because the explanations were calm and not frightening, while P7 stated that the content made her feel that learning religion does not always have to be rigid or intimidating. These responses indicate that the main barrier to women's fiqh literacy is not simply the absence of information, but the emotional difficulty of discussing topics that are considered private, embarrassing, or socially sensitive (Atuahene et al., 2024).

This finding is significant because many young Muslim women may already have access to abundant religious content online, yet access alone does not guarantee meaningful learning. Studies on online learning engagement show that learners can feel more willing to ask and answer questions in online environments when the learning setting is perceived as supportive and less intimidating. In the case of @dailyhaid, followers do not participate merely because Instagram provides technical features such as comments, stories, question boxes, and direct messages. They participate because the communication style of the account makes them feel safe, respected, and accompanied. Thus, psychological safety functions as a bridge between access to religious information and active participation in women's fiqh learning (Tatiana et al., 2022).

The findings also suggest that psychological safety in digital da'wah is constructed through the interaction between platform features and communication style. Figure 3 shows that @dailyhaid uses direct message consultations, Instagram Story consultations, and anonymous question boxes to facilitate personal religious questions more privately and responsively. These interactive features allow followers to discuss menstruation, istihadhah, thaharah, and prayer obligations without exposing their identity publicly. However, the features alone are not sufficient. Their effectiveness depends on the account's supportive tone, simple language, and non-judgmental response. Recent research on digital Islamic practices also shows that social media has become an important space for Islamic expression, discussion, and religious engagement, including through Instagram. In this sense, @dailyhaid demonstrates that psychological safety is not only an individual feeling but a communicative condition produced by the combination of privacy, empathy, responsiveness, and accessible religious explanation (Wahid, 2024).

Therefore, psychological safety should be understood as a central mechanism in women's fiqh literacy, not merely as an emotional side effect of digital da'wah. When followers feel safe, they are more willing to ask questions, revisit misunderstood fiqh concepts, and participate in religious learning. When they feel judged, even accurate religious information may fail to produce understanding or behavioral confidence. This study therefore extends recent discussions on online learning and digital Islamic communication by showing that psychological safety is especially important for gender-sensitive religious education. In the case of @dailyhaid, religious literacy emerges not only from the availability of Islamic content but from the account's ability to transform Instagram into a supportive, private, and participatory religious learning space for young Muslim women.

## **2.4 Platform Affordances and the Social Construction of Participation**

The interactive features used by @dailyhaid demonstrate that audience participation is shaped by both platform affordances and communication climate. Figure 3 shows the use of direct message consultation, Instagram Story consultation, and question box features. These features enable followers to submit personal questions, including sensitive women's fiqh issues, in a more private and psychologically supportive manner. The question box is particularly important because it allows anonymous participation, reducing the risk of embarrassment when discussing menstruation, istihadhah, or ritual purity.

Treem and Leonardi (2013) explain that social media affordances such as visibility, persistence, editability, and association shape communication practices. In this study, however, the affordances of Instagram do not automatically produce meaningful religious participation. The platform provides technical possibilities, but participation becomes meaningful only when those possibilities are supported by a non-judgmental and responsive communication style. Followers do not ask questions merely because Instagram has a question box; they ask because the account has created trust.

This finding refines the understanding of participatory communication in digital da'wah. Participation is not simply a matter of clicking, commenting, or sending messages. It is a relational process shaped by whether audiences perceive the communicator as safe, credible, respectful, and responsive. This explains why @dailyhaid's audience engagement is closely connected to emotional tone. The data show that followers value simple language, supportive tone, Q&A sessions, polls, comments, and direct messages as part of the account's educative communication style. Thus, audience participation should be understood as a communication achievement, not only as a platform feature.

## **2.5 Visual Communication as Pedagogical and Affective Strategy**

The findings also show that visual communication plays an important role in women's fiqh literacy. @dailyhaid uses infographics, illustrations, aesthetic layouts, simplified diagrams, and short explanatory slides. These visual forms help translate complex Islamic legal concepts into accessible learning materials. Table 2 identifies visual strategy as one of the key aspects of the account's educative communication style, while Figure 2 provides examples of women's fiqh literacy content published by @dailyhaid.

This finding can be connected to Mayer's multimedia learning theory, which argues that learning is strengthened when verbal and visual information is combined effectively. Mayer and Fiorella (2021) explain that multimedia learning supports cognitive processing by helping learners select, organize, and integrate information. In @dailyhaid's case, visual communication helps followers understand conceptual distinctions that are often difficult in women's fiqh, such as the difference between haid and istihadhah or the conditions of thaharah and prayer obligations. P5 explicitly stated that she learned to distinguish between haid and istihadhah through infographic posts, while P1 emphasized that the explanations were short, clear, and related to everyday situations.

However, the study also suggests that visual communication in digital da'wah is not only pedagogical but also affective. Infographics, soft visual design, and simple explanations make sensitive religious topics feel less intimidating. This is important because the problem faced by followers is not only conceptual confusion but also emotional discomfort. Visual clarity reduces cognitive burden, while empathetic presentation reduces emotional distance. Therefore, visual communication should not be treated as decorative packaging. It is part of the literacy mechanism that makes women's fiqh more understandable, approachable, and emotionally acceptable for Generation Z audiences.



## **2.6 Cognitive, Affective, and Behavioral Effects of Digital Fiqh Literacy**

The data show that @dailyhaid's communication style produces multidimensional effects: cognitive, affective, and behavioral. At the cognitive level, followers gain clearer understanding of women's fiqh concepts. P5 reported that infographic posts helped her distinguish between haid and istihadhah, while P1 emphasized that short and contextual explanations made the content easier to understand. These findings indicate that religious literacy is not achieved simply by presenting Islamic legal rulings, but by translating those rulings into forms that are cognitively accessible to the audience.

At the affective level, followers experience comfort, relief, and confidence. P3 stated that the explanations felt calm and not frightening, while P7 said that the content made her feel that learning religion did not have to be rigid or intimidating. These responses suggest that affective experience is not secondary in religious learning. For sensitive topics such as women's fiqh, emotional comfort becomes a condition that allows the audience to continue learning. If the audience feels ashamed or judged, even accurate religious content may fail to produce meaningful understanding.

At the behavioral level, the findings indicate changes in religious decision-making and everyday practice. P8 stated that after understanding @dailyhaid's explanation, she became more confident in determining when she should pray and when she should not. P2 also reported becoming more careful in rechecking religious information before following myths or assumptions from social media. These findings show that digital da'wah can influence not only knowledge acquisition but also practical religious judgment and critical verification behavior. This is particularly important in the current digital environment, where religious information circulates rapidly and not all content is accurate or contextually appropriate.

The relationship among cognitive, affective, and behavioral dimensions should not be understood as separate. The findings suggest a sequential and mutually reinforcing process. Cognitive clarity increases emotional confidence (Guamanga et al., 2025). Emotional confidence encourages further participation. Participation then supports more careful religious practice. This process shows that women's fiqh literacy is not merely a cognitive outcome. It is a communicative process in which knowledge, emotion, and practice develop together.

## **2.7 Theoretical Contribution: Empathetic Assertive Digital Da'wah**

Based on the findings, this study proposes empathetic assertive digital da'wah as its main conceptual contribution. This concept refers to a model of digital Islamic communication that integrates doctrinal clarity, empathetic interaction, psychological safety, participatory communication, and visual accessibility in discussing sensitive religious topics. Unlike conventional digital da'wah models that often emphasize message dissemination, this model explains how religious literacy is produced through interaction between communicator, content, platform, and audience experience.

The model consists of four interrelated dimensions. The first is assertive religious communication, marked by clear explanation, direct information delivery, confident tone, and doctrinal accuracy. The second is empathetic communication, reflected in supportive language, emotional sensitivity, and non-judgmental response. The third is participatory communication, facilitated through Q&A sessions, comments, direct messages, interactive stories, polls, and question boxes. The fourth is accessible educational communication, shown through infographics, contextual examples, simplified language, and aesthetic visual presentation. These dimensions are grounded in the coding categories and empirical indicators used in the study.

The contribution of this concept lies in its shift from “media use” to “communication mechanism.” Many digital da’wah studies have demonstrated that social media can disseminate Islamic messages and attract young audiences. This study goes further by explaining why followers are willing to engage with sensitive religious issues. The answer is not simply because @dailyhaid uses Instagram, but because its communication style creates safety, trust, clarity, and participation. Thus, communication style becomes the central mechanism through which digital religious literacy is developed (Larsson & Willander, 2025).

## **2.8 Global Relevance and Implications for Islamic Communication Studies**

Although this study focuses on @dailyhaid in the Indonesian Muslim context, its conceptual contribution has broader relevance for Islamic communication studies and digital religion scholarship. Across Muslim societies, young women often negotiate religious knowledge, bodily experiences, and cultural expectations in complex ways. Topics such as menstruation, ritual purity, and women’s religious obligations are not only legal issues but also social and emotional issues. Recent scholarship on digital Islam shows that digital technologies have become increasingly integrated into Islamic practice, especially through social media and mobile applications for religious education, engagement, and identity expression. Wahid (2026) also notes that since 2021, Instagram has become an important space for Islamic identity expression and discussion, including the growing visibility of women in digital Islam.

The findings contribute to international discussions on digital religion, Muslim women’s online religious learning, platformed religious authority, and youth religious engagement. Recent work on Muslim women’s informal religious education on Instagram shows that religious learning in digital spaces is shaped not only through verbal religious messages but also through visual representations, everyday narratives, user interaction, and emotional support. This is relevant to the @dailyhaid case because women’s fiqh literacy is constructed not only through doctrinal explanation but also through infographics, question boxes, direct messages, and emotionally supportive interaction. In this sense, @dailyhaid supports the broader argument that Instagram can function as a flexible, participatory, and community-based religious learning environment for Muslim women (Larsson & Willander, 2025).

The case of @dailyhaid also contributes to debates on religious authority in digital spaces. Recent studies show that Muslim religious influencers and online religious figures increasingly gain authority through accessibility, visual presentation, informality, and audience responsiveness rather than through institutional hierarchy alone. Febrian (2024), for instance, argues that religious influencers on Instagram construct authority through visual means and friendly, informal appearances, while Zaid et al. (2022) show that Muslim social media influencers participate in reshaping religious authority and Islamic practices among younger audiences. The @dailyhaid case supports this broader trend but adds a gender-sensitive perspective: digital religious authority becomes more meaningful when it responds to the emotional and cultural barriers surrounding women’s religious experiences.

Practically, the findings suggest that Islamic communicators, educators, and digital content creators should move beyond one-way preaching. Digital da’wah for Generation Z should combine theological accuracy with empathetic language, visual clarity, and meaningful interaction. This approach is especially relevant for sensitive topics such as women’s fiqh, reproductive-related religious obligations, family issues, mental health, and personal religious dilemmas. Recent scoping work on Muslims and social media also

indicates that the study of Islam, Muslims, and Islamic online environments is expanding across disciplines, but much existing research remains focused on describing social media use rather than explaining the communicative mechanisms that make religious engagement meaningful. The present study addresses this gap by showing that safety, trust, clarity, and participation are central mechanisms in digital women's fiqh literacy (Larasati & Fernando, 2025).

Overall, this study demonstrates that effective digital da'wah cannot be reduced to the act of publishing Islamic content on social media. It is a relational and pedagogical process in which religious knowledge, visual design, emotional support, audience participation, and psychological safety work together. The concept of empathetic assertive digital da'wah captures this process and offers a more systematic way to understand how communication style shapes women's fiqh literacy among Generation Z. By linking women's fiqh literacy with recent debates on digital Islam, Muslim women's online learning, religious influencers, and social media-based authority, this study offers a conceptual framework that is locally grounded but internationally relevant.

## CONCLUSION

This study demonstrates that the educative communication style employed by the Instagram account @dailyhaid plays a significant role in enhancing women's fiqh literacy among Generation Z by combining clear religious explanations with empathetic, participatory, and psychologically supportive communication. Rather than functioning merely as a platform for disseminating Islamic knowledge, @dailyhaid creates a digital religious learning environment in which followers feel comfortable discussing sensitive issues related to menstruation, ritual purity (thaharah), and istihadhah without fear of embarrassment or social judgment. The findings reveal that communication effectiveness is shaped not only by the accuracy of religious content but also by the communicator's ability to establish emotional trust, accessibility, and interactive engagement. These communication practices generate multidimensional outcomes, including improved cognitive understanding, emotional reassurance, and greater confidence in practicing Islamic religious obligations correctly.

Theoretically, this study extends Kreitner and Kinicki's communication style framework by demonstrating that assertive communication alone is insufficient to explain effective digital religious communication in sensitive contexts. The findings indicate that empathy functions as an essential complementary dimension that reduces psychological barriers and strengthens audience participation in religious learning. Based on this interpretation, the study proposes the concept of empathetic assertive digital da'wah, defined as a digital Islamic communication model that integrates four interrelated dimensions: (1) assertive religious communication, characterized by clarity, confidence, and doctrinal accuracy; (2) empathetic communication, reflected in emotional validation, supportive language, and non-judgmental interaction; (3) participatory communication, facilitated through interactive digital features that encourage dialogue and audience involvement; and (4) accessible educational communication, implemented through simple language, contextual examples, and infographic-based visual presentation. This conceptual model constitutes the primary theoretical contribution of the study to the development of Islamic communication scholarship within contemporary digital environments.

Practically, the findings suggest that contemporary digital da'wah practitioners should move beyond conventional one-way information delivery by adopting communication

approaches that combine theological accuracy with emotional sensitivity and meaningful audience interaction. Such an approach is particularly relevant for discussing sensitive religious issues requiring psychological safety alongside doctrinal guidance. Nevertheless, this study is limited to a single Instagram account and focuses exclusively on Generation Z followers. Future studies are therefore encouraged to examine the applicability of the empathetic assertive digital da'wah model across different digital platforms, diverse audience groups, and broader religious communication contexts to validate and further develop the proposed conceptual framework.

### **Declaration of AI and AI-Assisted Technologies in the Writing Process**

During the preparation of this work, the author used ChatGPT to refine the language and improve the manuscript's grammatical accuracy. After using this tool, the author reviewed and edited the content as needed and takes full responsibility for the integrity, accuracy, and originality of the publication's final version.

### **CRedit Authorship Contribution Statement**

- a. Nabilatus Sholihah: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing (Original Draft).
- b. Muhammad As'ad: Supervision, Validation, Writing (Review & Editing).

### **Declaration of Competing Interest**

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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### **Data Availability Statement**

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Interested parties may contact Nabilatus Sholihah at [nabilatussholihah69@gmail.com](mailto:nabilatussholihah69@gmail.com) for further information regarding the data used in this research.

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The authors confirm that this study adheres to ethical research standards and was conducted with the formal permission of the Faculty of Islamic Studies, Universitas Hasyim Asy'ari, and @dailyhaid. All participants provided informed consent, and no identifying information was used to ensure the privacy and safety of the individuals involved.

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