

Creative Da'wah: How Non-Formal Public Spaces Reshape Islamic Preaching for Gen Z Muslim Women

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Abstract. Contemporary Islamic preaching increasingly faces challenges in engaging Gen Z Muslim women, a cohort shaped by digital culture, visual aesthetics, dialogical communication, and a strong preference for informal social spaces. Conventional, one-way, and formal preaching models are often perceived as distant and insufficiently relatable. This study examines how Ngaji Santai di Kafe, organized by The Now Generation community in Bandung, reshapes Islamic preaching through creative da'wah practices while cultivating prophetic moral values among Gen Z Muslim women. Employing a case study design, qualitative data were collected through participatory observation, in-depth interviews, a focus group discussion, and documentation. Empirical findings were analyzed by integrating the theoretical frameworks of cultural da'wah, da'wah communication, and Imam al-Ghazali's moral education. The findings show that Ngaji Santai di Kafe represents a creative da'wah practice that reshapes Islamic preaching by integrating non-formal public spaces, aesthetic visual environments, dialogical interaction, storytelling, hadrah, and maulid recitation to foster emotional engagement. Theoretically, this study advances the concept of creative da'wah by proposing a five-dimensional model, namely adaptive-contextual, communicative dialogical, empathetic-humanistic, persuasive-reflective, and effective-rational. Practically, it offers insights for da'wah practitioners in designing relevant, humane, and culturally responsive da'wah models for Gen Z Muslim women. In conclusion, non-formal public spaces such as cafes function not merely as alternative venues for Islamic preaching but actively reshape da'wah practices into more contextual, dialogical, and empathetic approaches for engaging Gen Z Muslim women.

Keywords: *Creative da'wah, Gen Z Muslim women, Prophetic Morality.*

A. Introduction

The development of Islamic da'wah in the modern era demonstrates a significant transformation in patterns, approaches, and spaces of delivery. Da'wah activities are no longer confined to mosques or formal religious assemblies but have expanded into non-formal public spaces closely connected to everyday social life, such as cafes, creative communities, and digital environments. This shift reflects broader socio-cultural changes in contemporary society, particularly among Generation Z (Gen Z), who grow up in a digital ecosystem, are accustomed to visual interaction, dialogical communication, and participatory learning models (Wajdi et al., 2024). Consequently, da'wah today is required not only to convey religious teachings normatively but also to be packaged creatively, communicatively, and contextually without losing its Islamic substance (Salam et al., 2024). This development indicates that da'wah is evolving from a purely instructional activity into a socio-cultural engagement that considers psychological comfort, aesthetic experience, and emotional involvement (Uyuni et al., 2025).

The Qur'an itself emphasizes the importance of contextual communication in delivering divine messages. Allah states, "*And We did not send any messenger except in the language of his people so that he might make the message clear for them*" (Q.S. Ibrahim [14]: 4). This verse provides a theological foundation for contextual da'wah, implying that religious messages should be delivered in ways understandable and relatable to the audience's socio-cultural context. In contemporary settings, the "language" of Gen Z includes visual aesthetics, interactive dialogue, emotional engagement, and non-formal environments. Therefore, utilizing cafes and culturally familiar spaces can be seen as a practical manifestation of Qur'anic guidance in contextualizing da'wah.

Several studies indicate that Gen Z tends to be less responsive to rigid, one-way, and authoritarian preaching and more receptive to empathetic, dialogical, and psychologically safe approaches. This creates a gap between conventional da'wah models and the communication preferences of young Muslims (Fahma, 2025). This gap becomes more pronounced among Gen Z Muslim women, who often experience complex identity formation processes, emotional fluctuations, and social pressures. Issues related to body image, self-worth, digital exposure, and social comparison frequently affect their psychological and spiritual well-being (Hidayat & Bashori, 2025). As a result, religious learning spaces that are perceived as judgmental or overly formal may discourage participation. This condition highlights the urgency of developing da'wah methods that integrate cognitive understanding, emotional support, and psychological safety (Sidqi et al., 2025).

The focus on Gen Z Muslim women in this study is not incidental but rooted in sociological, psychological, and religious considerations. From a sociological perspective, Muslim women often act as moral agents within families and communities; strengthening their religious character potentially influences broader social environments (Romadhona et al., 2024). Psychologically, young women are in a critical stage of identity construction where spiritual guidance plays a crucial role. Religiously, Islamic tradition provides exemplary female figures, such as Sayyidah Fatimah az-Zahra, who represent moral resilience, devotion, and spiritual strength (Munawir et al., 2024). Therefore, focusing on Gen Z Muslim women aligns with both social reality and Islamic educational objectives.

One of the emerging responses to these conditions is the *Ngaji Santai di Kafe* program organized by the community The Now Generation in Bandung. This activity utilizes cafes as non-formal social spaces culturally close to Gen Z as places for gathering, discussion, and self-expression. The use of cafe spaces aims to reduce psychological distance between preacher and audience, enabling religious messages to be delivered in a relaxed and non-intimidating atmosphere (Triantoro & Indra, 2024). Observations show that participants sit in a non-hierarchical arrangement, interact directly with speakers, and experience an environment designed with visual aesthetics appealing to youth culture. Such spatial design contributes to emotional openness and communicative comfort (Kurniawan & Tamami, 2025).

Empirical observations show that the number of participants increased from around 20 people at the beginning of the program to more than 100 active participants in 2025. This growth indicates that the model addresses spiritual and emotional needs not fully accommodated in conventional religious forums (Ningsih & Surawan, 2025). The program is guided by Habib Segaf Baharun and Habib Ali Al-Kaff and focuses on instilling the moral values of the Prophet Muhammad through *sirah nabawiyah* (prophetic biography). Interviews with organizers reveal that the emphasis on prophetic morality is based on the belief that the Prophet's character serves as a comprehensive moral

framework adaptable to contemporary youth challenges (Fauzen & Najib, 2025). Another organizer stated that Gen Z Muslim women need a safe and warm religious environment to openly discuss issues of faith, identity, and emotional struggles (Mutaqin et al., 2024).

Theoretically, this activity can be explained through the integration of cultural da'wah theory and da'wah communication theory. Cultural da'wah emphasizes adapting media, language, and spaces to the audience's culture without compromising Islamic principles (Huda, 2024). Da'wah communication theory stresses persuasive, empathetic, and emotionally engaging delivery (Ramli & Tasruddin, 2024). Additionally, the moral cultivation process aligns with Imam al-Ghazali's concept of *ta'wīd* (habit formation) and *riyāḍah al-naḥs* (spiritual discipline), where morality is formed through repeated practice and experiential engagement rather than solely cognitive instruction. The repetition of prophetic narratives, emotional reflection, and collective spiritual experience support gradual moral internalization (Isbah & Sihono, 2025).

Although previous studies have examined cultural da'wah and youth religious communication, few have specifically explored the integration of these approaches in cafe-based non-formal settings while focusing on prophetic moral internalization among Gen Z Muslim women. Most studies treat youth da'wah from communication or sociological perspectives without analyzing moral cultivation processes grounded in Islamic thought (Mujamil et al., 2023). This gap forms the academic basis for the present study. Based on this background, this study formulates two main research questions. *First*, how is *Ngaji Santai di Kafe* implemented as a form of creative da'wah for Gen Z Muslim women? *Second*, how is creative da'wah implemented in instilling the moral values of the Prophet Muhammad among Gen Z Muslim women?

This research aims to analyze the implementation of creative da'wah in non-formal public spaces and examine the moral internalization process through *sirah nabawiyah* (prophetic biography). Theoretically, this study contributes to constructing the concept of creative da'wah with five characteristics, namely adaptive-contextual, communicative dialogical, empathetic-humanistic, persuasive-reflective, and effective-rational. Practically, the findings are expected to provide references for da'wah practitioners in designing humanistic and contextually relevant preaching programs for Gen Z Muslim women.

B. Method

This research used qualitative data to examine the implementation of *Ngaji Santai di Kafe* as a form of creative da'wah and to analyze how moral values of the Prophet Muhammad are instilled among Gen Z Muslim women. The study applied a case study design focusing on the community The Now Generation in Bandung. The case study approach was chosen because the phenomenon under investigation is socially constructed, context-bound, and involves complex interactions between space, communication patterns, and religious learning experiences. Understanding such a phenomenon requires in-depth exploration rather than measurement.

The research was conducted in several cafes in Bandung that regularly host the *Ngaji Santai di Kafe* program. The first observation took place on 21 September 2025 at Bonde Cafe, which marked the researcher's initial direct engagement with the field. Further observations were conducted at Layali Cafe and Hafaware House, as these venues represent the main locations where the program has been organized since late 2023. These cafes function not only as physical settings but also as socio-cultural environments that shape the atmosphere, interaction patterns, and reception of da'wah messages.

Data collection was carried out through participatory observation, in-depth interviews, focus group discussion (FGD), and documentation. Participatory observation was conducted by attending the sessions from preparation to closing, allowing the researcher to directly experience the atmosphere and interaction dynamics. The observation focused on spatial arrangement, such as the presence of a small stage for speakers, the seating arrangement of participants, visual aesthetics including banners and decorations, and the absence of rigid formal structures. Attention was also given to the use of cultural elements such as *hadrah* performances, *maulid* recitation, and collective *shalawat*, as well as participants' emotional responses during storytelling and reflective sessions. Field notes were written after each observation and supported by photographic documentation.

In-depth interviews were conducted using a semi-structured format to allow flexibility while maintaining relevance to the research focus. A total of sixteen informants were involved, consisting of two organizing committee members, two influencers participating in the events, one main speaker, and ten Gen Z Muslim women participants who regularly attend the program. Interviews lasted approximately 10 to 15 minutes and were recorded with informed consent for ethical clearance. Questions explored participants' perceptions of the cafe-based da'wah model, their experiences with the communication style, the emotional atmosphere of the sessions, and the moral influence they perceived.

An FGD was conducted on 19 November 2025 at Layali Cafe with both organizers and participants. The discussion lasted approximately forty-five minutes and was moderated by the researcher. The FGD aimed to obtain collective reflections regarding the effectiveness of the program, the sense of comfort and safety experienced by participants, and how moral values were understood and internalized. The session was audio-recorded and later transcribed for analysis. Documentation complemented these techniques by providing visual and textual evidence of the program. This included event posters, session schedules, participant materials such as journaling sheets and stationery packages, photographs of the events, and related social media content.

Data analysis followed the interactive model of Miles and Huberman, involving data reduction, data display, and conclusion drawing with continuous verification. Data reduction was conducted by selecting information relevant to creative da'wah practices, communication approaches, and moral cultivation processes. The reduced data were then organized into thematic categories for clearer interpretation. Finally, conclusions were drawn by identifying patterns and linking them with theories of cultural da'wah, da'wah communication, and Imam al-Ghazali's concept of moral education, particularly *ta'wīd* and *riyāḍah al-naḥs*. Triangulation was applied by comparing observation findings, interview data, FGD discussions, and documentation to ensure validity and credibility of the results.

C. Result and Discussion

This section presents the findings of the research conducted on the implementation of *Ngaji Santai di Kafe* by The Now Generation community and analyzes how this activity functions as a form of creative da'wah in instilling the moral values of Prophet Muhammad among Gen Z Muslim women.

Initial Findings

1. Implementation of *Ngaji Santai di Kafe* as Creative Da'wah

The findings indicate that *Ngaji Santai di Kafe* represents a shift from conventional da'wah models toward a culturally adaptive approach that aligns with the social environment of Gen Z. The selection of cafes as the primary location is not merely logistical but symbolic. Cafes, within youth culture, function as spaces of socialization, dialogue, self-expression, and emotional release. By placing religious learning within this environment, da'wah becomes integrated into everyday life rather than separated as a formal obligation.

Observation shows that the physical arrangement of the venue supports communicative equality. Participants are seated in a non-hierarchical layout, and although speakers stand on a slightly elevated platform for visibility, the spatial distance between preacher and audience remains minimal. This arrangement contributes to reducing psychological barriers often found in mosque-based or formal lecture settings. Participants reported feeling more relaxed and less pressured, which increases attentiveness and openness during religious discussions. The visual aesthetics of the venue also play a role in shaping engagement. Decorative elements, banners, soft lighting, and organized seating create an atmosphere perceived as warm and welcoming. While these aspects may appear peripheral, they function as communication tools that make the environment emotionally safe. In this context, aesthetics act as part of the da'wah strategy, making religious engagement compatible with the sensory preferences of Gen Z.



Figure 1. Vanues of Ngaji Santai di Kafe Program

2. Cultural Elements in the Da'wah Process

The study found that cultural adaptation is not only in spatial choice but also in program design. The inclusion of *hadrah*, *shalawat*, and *maulid* recitation serves as an emotional gateway before the main lecture. These elements help participants develop spiritual affection (*mahabbah*) toward the Prophet, which prepares them emotionally to receive moral teachings. This emotional conditioning aligns with the psychological characteristics of young audiences who respond more strongly to affective engagement than abstract instruction. The use of storytelling based on *sirah nabawiyyah* also reflects cultural adaptation. Rather than delivering normative legal instruction, speakers narrate episodes from the Prophet's life, linking them with contemporary issues faced by Gen Z Muslim women, such as self-worth, emotional resilience, friendship dynamics, and spiritual doubts. This method transforms historical narratives into reflective mirrors of present experience, allowing participants to internalize moral lessons more deeply.

The presence of influencers further strengthens cultural relevance. Influencers function as peer figures who bridge religious discourse with youth culture. Their involvement reduces perceptions of religious distance and demonstrates that Islamic values can coexist with contemporary lifestyles. This model reflects cultural da'wah principles where message delivery adapts to audience culture without altering religious substance.



Figure 2. Influencer Engagement

3. Communication Patterns in Ngaji Santai di Kafe

The communication model observed in this program is dialogical and participatory. Sessions include open discussions, reflective questions, and sharing circles where participants express personal experiences. This interaction contrasts with one-way preaching models and supports emotional processing of religious messages. Language use is also adjusted to the audience. Speakers employ everyday expressions while maintaining religious depth. This approach reduces cognitive distance

and supports comprehension. Participants stated that they felt “invited to talk” rather than “lectured,” indicating that the communication style fosters psychological safety. Empathy is a dominant communication characteristic. Speakers acknowledge emotional struggles without judgment, creating an atmosphere of acceptance. This aligns with da’wah communication theory, which emphasizes persuasive and empathetic engagement rather than authoritative instruction.

4. Moral Value Internalization through *Sirah Nabawiyyah*

The central finding of this study concerns the internalization of moral values. The moral themes most frequently discussed include patience (*ṣabr*), trust in God (*tawakkal*), sincerity (*ikhlaṣ*), acceptance (*riḍā*), forgiveness (*‘afw*), trustworthiness (*amānah*), and love for the Prophet (*mahabbah*). These values are not presented abstractly but embedded within prophetic stories. After storytelling, participants are invited to reflect through journaling and discussion. This reflective stage connects moral narratives with personal experiences, enabling emotional assimilation.

This process aligns closely with Imam al-Ghazali’s concept of *ta’wīd*, where repeated exposure and practice gradually form character. The findings show that moral education here emphasizes habituation rather than strict spiritual discipline (*riyāḍah al-naḥs*). Participants experience repeated moral reminders through monthly sessions, emotional engagement, and collective reflection, which slowly shapes moral awareness.

5. Characteristics of Creative Da’wah

From the integration of spatial design, communication patterns, cultural adaptation, and moral processes, the study identifies five characteristics of creative da’wah. *First*, adaptive-contextual. Da’wah adjusts to youth culture and non-formal spaces. *Second*, communicative-dialogical. Interaction replaces monologic preaching. *Third*, empathetic-humanistic. Emotional struggles are acknowledged without judgment. *Fourth*, persuasive-reflective. Moral persuasion occurs through reflection, not coercion. *Fifth*, effective-rational. Participants report better understanding and emotional resonance. These characteristics emerge from empirical patterns rather than theoretical assumption, demonstrating how Islamic moral education can be operationalized in modern contexts.

The findings confirm that creative da’wah is not merely innovation in form but integration between cultural adaptation, communication strategy, and moral pedagogy. By combining non-formal spaces, emotional engagement, dialogical interaction, and prophetic narratives, *Ngaji Santai di Kafe* represents a contextualized da’wah model aligned with both contemporary youth culture and Islamic educational philosophy. This model bridges the gap between traditional moral teachings and modern social realities. It also demonstrates that moral internalization among youth is more effective when supported by emotional experience, social belonging, and repetitive engagement.

These findings reveal that *Ngaji Santai di Kafe* emerges as a form of da’wah practice that responds directly to the socio-cultural condition of Gen Z Muslim women. Before entering deeper analysis, several early patterns were consistently identified through observation, interviews, and FGD sessions. *First*, the activity attracts participants not primarily because of the religious obligation aspect, but because of the atmosphere. Most interviewees stated that they initially came due to curiosity about the setting and the relaxed environment. The cafe space reduced anxiety often associated with formal religious gatherings. This indicates that environment functions as an entry point into religious engagement.

Second, participants experience emotional comfort during the sessions. Gen Z Muslim women who were interviewed described the forum as a *safe space* where they could discuss personal struggles without fear of being judged. This emotional security is rarely reported in traditional settings. This suggests that the psychological climate plays a critical role in religious receptivity. *Third*, religious content is received more through emotional resonance than doctrinal instruction. When *hadrah*, *maulid* recitation, and *shalawat* sessions precede the lecture, participants show increased emotional involvement. Several participants reported feeling spiritually moved before fully understanding the material intellectually. This pattern shows that affective engagement precedes cognitive absorption.

Fourth, the method of storytelling significantly shapes comprehension. Participants indicated that stories from *sirah nabawiyyah* felt *relatable* because they were connected to modern experiences. This suggests that narrative structure bridges historical religious figures with contemporary identity struggles. *Fifth*, repetition is a key mechanism observed from the beginning. Even though meetings occur only once a month, similar moral themes reappear continuously. This repetition aligns with the principle of habituation rather than instant transformation. Early observations already show

participants beginning to use moral vocabulary such as patience, acceptance, and sincerity when describing their own life experiences.

Sixth, social belonging becomes a reinforcing factor. Participants did not only attend to learn but to meet peers with similar spiritual interests. The sense of community creates continuity in attendance and supports moral reinforcement outside formal teaching time. *Seventh*, the da'wah model does not rely on authority hierarchy but on relational closeness. Influencers and speakers interact informally with participants before and after sessions. This blurs the boundary between *teacher* and *peer*, making religious guidance feel less distant. *Eighth*, internalization appears gradual rather than immediate. No participants claimed instant change, but many described shifts in perspective. This indicates that the process functions as long-term character cultivation rather than short-term motivation.

Overall, the initial findings suggest that the success of *Ngaji Santai di Kafe* lies not in the novelty of the location alone, but in the integration of atmosphere, emotional conditioning, narrative communication, and repeated moral exposure. These early patterns laid the foundation for identifying the characteristics of creative da'wah discussed in the next analytical section.

Analysis and Discussion

This study indicates that *Ngaji Santai di Kafe* represents a transformation of da'wah practice that goes beyond a mere change of venue. It reflects a shift in the paradigm of religious communication, where da'wah is not only delivered as doctrinal instruction but as a contextual, experiential, and relational process. This shift aligns with the socio-cultural dynamics of Gen Z Muslim women, who grow within digital, visual, and dialogical cultures.

The first analytical dimension relates to spatial transformation. The use of cafes as non-formal religious spaces challenges the conventional association of da'wah with mosques or formal institutions. In this setting, the cafe functions as a socio-cultural symbol of youth life, creativity, and informal interaction. Participants perceive the cafe as a neutral, non-judgmental environment, which reduces psychological pressure often associated with formal religious spaces. Observational data show that the arrangement of space plays a communicative role. Although a small stage is provided for visibility, the physical distance between preacher and participants remains minimal. This setup reduces hierarchical impressions and creates a relational atmosphere. Such an environment encourages openness, participation, and emotional safety among Muslimah participants.

This spatial adaptation reflects the principle of cultural da'wah, where the preacher adjusts the medium and environment according to the audience's culture without altering Islamic values. Cultural symbols such as aesthetic decorations, soft lighting, and visually appealing backdrops resonate strongly with Gen Z's preference for visual engagement. These elements make the religious space feel familiar rather than intimidating. The cafe setting also embodies the Qur'anic principle in Q.S. Ibrahim (14):4, which emphasizes delivering messages in forms understandable to the audience. Here, "language" includes spatial and cultural expressions. Thus, the cafe operates as a cultural language translating Islamic values into socially relatable experiences.

The second dimension concerns communication patterns. Findings reveal that communication during the sessions is predominantly dialogical rather than monological. Participants reported that they felt *invited to talk* instead of being lectured. This perception indicates that the preacher positions herself as a facilitator rather than an authority figure. Storytelling from *sirah nabawiyah* is the main communication strategy. Prophetic stories are presented as narratives that mirror participants' daily struggles. This method humanizes moral teachings and allows values to emerge naturally through reflection. Instead of prescribing rules, the preacher encourages self-awareness.

Interactive discussions further strengthen this dialogical approach. Question-and-answer sessions enable participants to express doubts, emotional challenges, and personal experiences. This interaction creates a sense of inclusion and validates participants' feelings, which is crucial for Gen Z Muslim women navigating identity issues. Language use also reflects communicative adaptation. The preacher employs everyday expressions instead of rigid religious terminology. This linguistic simplicity increases accessibility and reduces cognitive barriers. Communication becomes persuasive and humanistic, not authoritarian. The presence of *hadrah* and *maulid* performances before the session adds an affective dimension to communication. Collective recitation of *shalawat* builds emotional warmth and spiritual readiness. Emotional involvement enhances receptivity to moral messages, as supported by communication theory emphasizing affective engagement.

From a moral cultivation perspective, the program aligns with Imam al-Ghazali's concept of *ta'wīd*. Moral values such as patience, sincerity, trust in God, forgiveness, and love are repeatedly introduced through narratives and reflections. Repetition fosters familiarity and gradual internalization. Participants engage in journaling and reflection activities that connect prophetic examples with personal experiences. This practice illustrates how cognitive understanding is linked with emotional awareness. Moral values become personally meaningful rather than abstract doctrines.

However, structured *riyāḍah al-naḥs* is less evident. While emotional and reflective processes are strong, systematic spiritual discipline appears minimal. The program emphasizes experiential habituation more than formal spiritual training. Despite this limitation, habituation remains effective for Gen Z learners who prefer experiential engagement. Emotional connection to prophetic stories serves as an entry point to moral transformation.

Thus, the integration of cultural adaptation, dialogical communication, and moral habituation leads to the formulation of five characteristics of creative da'wah. These are adaptive-contextual, communicative-dialogical, empathetic-humanistic, persuasive-reflective, and effective-rational. Adaptive-contextual is reflected in the use of youth cultural spaces and symbols. Communicative-dialogical emerges from interactive and narrative-based communication. Empathetic-humanistic appears in the safe, non-judgmental atmosphere. Persuasive-reflective is seen in emotional engagement and personal reflection. Effective-rational is shown by participants' reported understanding and behavioral intentions influenced by the sessions. These characteristics operate synergistically. Cultural space provides the environment, communication shapes interaction, and habituation ensures value continuity. Together they form a holistic da'wah model.

This model bridges traditional Islamic values with contemporary youth culture. It demonstrates that da'wah can remain doctrinally authentic while being communicatively innovative. In conclusion, *Ngaji Santai di Kafe* exemplifies creative da'wah as an integrative practice combining environment, communication, and moral continuity. It shows that effective da'wah for Gen Z Muslim women requires cultural sensitivity, relational communication, and gradual moral habituation.

D. Conclusion

The implementation of *Ngaji Santai di Kafe* organized by The Now Generation community demonstrates a contextual model of creative da'wah that adapts to the socio-cultural characteristics of Gen Z Muslim women. The use of cafes as non-formal public spaces, dialogical interaction, aesthetic visual settings, and emotionally engaging religious expressions such as *hadrah* and *maulid* recitations create a relaxed and psychologically safe environment. This setting reduces the hierarchical distance between preacher and audience, allowing religious messages to be received in a more participatory and meaningful way.

The implementation of creative da'wah in this activity shows that the cultivation of the Prophet Muhammad's moral values occurs gradually through experiential processes. The dominant mechanism found is *ta'wīd* (habit formation), where participants are repeatedly exposed to prophetic stories, reflective discussions, and emotional spiritual experiences. Moral values such as patience, trust in God, sincerity, forgiveness, responsibility, and love for the Prophet are internalized not only cognitively but also affectively. However, structured *riyāḍah al-naḥs* practices were not systematically implemented, indicating that moral development in this program relies more on experiential habituation.

Theoretically, this study contributes to the development of the concept of creative da'wah characterized by five interrelated dimensions, namely adaptive-contextual, communicative-dialogical, empathetic-humanistic, persuasive-reflective, and effective-rational. These dimensions emerge from the integration of cultural da'wah theory, da'wah communication theory, and Imam al-Ghazali's framework of moral education. Practically, the findings suggest that da'wah programs targeting Gen Z Muslim women should emphasize emotional safety, contextual relevance, participatory communication, and experiential learning. This model offers an alternative approach for contemporary da'wah that remains faithful to Islamic teachings while being culturally and socially responsive. Further studies can explore the similar initiatives in different cities or communities, and examine the long-term impact of creative da'wah models on moral behavior and religious commitment among youth.

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