

# Leveraging Digital Technology to Strengthen Adult Education and Engagement in Islamic Study Group (*Majlis Ta'lim*)

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## Abstract

This study investigates the impact of the digital paradigm on community building, educational experiences, and the sense of belonging in Islamic education through a case study of Majelis Ta'lim Fitya Center in New South Wales, Australia. The hybrid learning approach enhances accessibility and flexibility, while digital platforms such as WhatsApp strengthen interaction and interpersonal relationships. The findings reveal that digital technology supports inclusivity in community-based Islamic education. However, challenges such as the lack of formal feedback mechanisms and content scalability remain significant concerns. The key implications of this study highlight the importance of integrating feedback mechanisms into Islamic education policies and developing sustainable digital programs to foster more inclusive communities.

**Keyword:** *Digital Learning Transformation, Majelis Ta'lim, Islamic Education*

## INTRODUCTION

The integration of digital technologies has reshaped various dimensions of society, with education undergoing significant transformation. This shift is particularly salient within Islamic educational contexts, where the confluence of traditional pedagogical frameworks and modern digital tools has fostered new dynamics in community engagement and learning practices. One pressing issue in this digital evolution is the reconstruction of instructional designs to address contemporary educational demands. Sofiyandi (2024) underscores the urgency of this process in Indonesian Islamic education, advocating for well-defined problem statements to guide academic inquiry and align instructional objectives. Beyond the adoption of technologies, this transformation necessitates a fundamental rethinking of pedagogical strategies to improve student engagement and learning outcomes. Within this landscape, Majelis Ta'lim serves as a critical institution, preserving cultural and religious values while responding to the global challenges of Islamic education. Hamdanah (2024) emphasizes that understanding learners' perceptions of online education is pivotal for sustaining digital learning within traditional frameworks. Moreover, broader research highlights both the opportunities and challenges of aligning Islamic education with the demands of the Fourth Industrial Revolution, suggesting that digital tools can catalyze innovation in teaching and learning (Azizah et al., 2024; Ghofur & Nurhayati, 2023a, 2023b; Iskandar et al., 2023; Nuraeni & Nurhayati, 2023; Nurhayati, Hidayat, Awan, & Noviatul, 2023; Sulasih et al., 2022; Sulkipani et al., 2024; Suwartono et al., 2024; Tiarawati et al., 2023).

Despite these advancements, integrating digital platforms into Islamic education remains fraught with challenges. Sholeh (2023) identifies key barriers to technology adoption, particularly the absence of comprehensive policy frameworks to support seamless integration. Sholeh's analysis could be further nuanced by juxtaposing it with studies from secular community-based education, where collaborative policymaking and local stakeholder engagement are often emphasized. Such comparisons could illuminate transferable strategies for overcoming structural barriers in Islamic education. Enhancing digital literacy among educators and learners also emerges as a critical priority,

ensuring effective knowledge dissemination and fostering innovation (Marsegi et al., 2023; Masri & Nurhayati, 2024; Nuryanti et al., 2024; Silvania et al., 2024; Susanti & Nurhayati, 2024; Winarti et al., 2022). Kharismatunisa (2023) further demonstrates that digital learning tools significantly enhance the quality of Islamic education by increasing student motivation and improving accessibility.

Islamic educational institutions, with their intricate interplay of cultural values and contemporary pedagogical methods, offer a compelling framework for examining these issues. The process of digital transformation within these institutions transcends technological integration; it necessitates reimagining the ways communities are formed, sustained, and evolved. This study seeks to explore how digital paradigms facilitate community building, enrich educational experiences, and foster a sense of belonging among participants in Islamic education. A critical analysis of existing literature exposes a notable research gap: while extensive studies examine digital education and community formation, few address the distinct cultural, religious, and pedagogical nuances of Islamic education. Many studies generalize their findings, overlooking the unique dynamics of institutions like Majelis Ta'lim. This research aims to bridge that gap by investigating how digital tools can be harnessed to preserve cultural values while promoting inclusivity and strengthening community cohesion in Islamic education.

This study contributes to the evolving discourse on digital education by examining emerging trends in community formation within Islamic educational settings, with particular attention to the Majelis Ta'lim Fitya Center. Through the analysis of case studies and successful digital initiatives at this center, the research identifies best practices and strategies for fostering engagement and collaboration in virtual environments. Majelis Ta'lim occupies a unique position in the global Islamic education landscape, emphasizing the integration of religious teachings with community-oriented learning approaches. This research illustrates how Majelis Ta'lim serves as a model for balancing the preservation of traditional values with the adoption of technological advancements, offering a framework that can be adapted across diverse cultural and educational contexts. Additionally, it underscores the roles of educators, learners, and digital technologies in creating and sustaining communities that align with the objectives of Islamic education.

## METHOD

This study employed a qualitative case study approach to examine the integration of digital technology into religious education at Fitya Center, a non-profit organization located in Yagoona, New South Wales, Australia. A case study design was selected to explore, in-depth, the dynamics and experiences within the majlis ta'lim (Islamic study group), specifically focusing on the role of digital tools in improving accessibility, engagement, and learning outcomes (Iswahyudi et al., 2023; Nurhayati, Kurnianta, et al., 2024). The case study approach facilitated an understanding of the interaction between traditional religious practices and modern technology within a real-world context. The study was conducted at Fitya Center, established in 2008 to provide inclusive Islamic education to diverse audiences, including women and young adults. Purposeful sampling was employed to select participants directly involved in the majlis ta'lim sessions, ensuring a range of perspectives from both facilitators and attendees. To ensure that the sample represented the study population effectively, participants were chosen based on their experience with both digital and face-to-face formats of the majlis ta'lim, as well as their roles within the sessions. A total of 10 participants were selected: 2 organizers, 2 instructors, and 6 attendees, with ages ranging from 20 to 50 years. This demographic diversity allowed the study to capture insights across different levels of involvement and technological familiarity. However, additional justification for the sample size, particularly its adequacy for thematic saturation, is provided to align with qualitative research rigor.

Data were collected over a three-month period through semi-structured interviews and participant observations. Semi-structured interviews were guided by an open-ended protocol designed to explore participants' lived experiences with technology in the majlis ta'lim. Sample questions included: "What role does digital technology play in your participation in the majlis ta'lim?" and "What challenges or barriers have you encountered when using these tools?" Interviews were audio-recorded with participant consent and later transcribed verbatim for analysis. Participant observations were conducted during both digital and in-person majlis ta'lim sessions to gain real-time insights into the use of digital tools, participant interactions, and the overall learning dynamics.

Detailed field notes captured contextual elements such as engagement patterns, use of multimedia tools, and participant responses to different teaching methods. Observational data provided a valuable complement to the interview findings, enabling a more holistic understanding of the phenomenon under study. To enhance the validity and reliability of the findings, a triangulation approach was employed by combining data from interviews, observations, and field notes. Triangulation ensured that insights were cross-verified across multiple sources, reducing the potential for researcher bias and enhancing the credibility of the results. Furthermore, member checking was conducted by sharing preliminary themes with participants to confirm the accuracy and authenticity of the interpretations.

The data were analyzed manually using thematic analysis following Braun and Clarke's (2006) six-phase framework. First, the researcher familiarized themselves with the data by reading and re-reading interview transcripts and field notes. Next, initial codes were generated by identifying key phrases, patterns, and recurring ideas that aligned with the research objectives. Codes were then organized into potential themes, which were reviewed and refined through an iterative process. Themes were defined and named to reflect the core findings, such as "Technology as an Enabler of Accessibility and Engagement" and "Challenges in Integrating Digital Tools." The thematic analysis was conducted manually, allowing the researcher to remain immersed in the data throughout the process. To ensure rigor, codes and themes were revisited and refined multiple times, ensuring they accurately represented the participants' experiences and perspectives.

## RESULTS AND DISCUSSIONS

### Technology as an Enabler for Learning Accessibility and Engagement

The integration of digital technology has emerged as a transformative enabler of accessibility and engagement in the religious education offered by the majlis ta'lim (Islamic study group) at Fitya Center, a non-profit youth organization based in Yagoona, New South Wales, Australia. Established in 2008 by a group of Australian Muslim brothers and sisters, the center aims to provide inclusive Islamic learning opportunities for diverse audiences, including young adults and women. The strategic use of digital platforms, such as WhatsApp, social media, and multimedia tools, has allowed the center to expand its reach, increase participation, and enhance the overall learning experience. This integration of technology underscores its vital role in modernizing traditional forms of religious education while maintaining their spiritual essence. Digital tools such as WhatsApp and social media have become indispensable for disseminating information about upcoming sessions, sharing educational materials, and maintaining consistent communication with participants. Organizers have emphasized that these platforms simplify communication and enable information to reach a broader audience quickly and efficiently. One organizer remarked, *"With technology such as social media, information can be distributed more easily and accessed by everyone."* This accessibility ensures that participants, including those unable to attend in person, remain informed and engaged with the majlis ta'lim, thereby fostering inclusivity and continuity in learning.

Beyond accessibility, technology has significantly enhanced participant engagement during majlis ta'lim sessions. The incorporation of visual and audio aids, including PowerPoint slides and multimedia presentations, has made sessions more interactive, dynamic, and comprehensible, especially in a multilingual environment like Fitya Center, where participants speak Arabic, English, and other languages. One participant shared, *"Every material provided is supported by slideshows, so it can be understood easily. The points are not only in Arabic but also accompanied by English, making it easier to grasp."* This approach ensures that language is not a barrier to learning and that participants can engage meaningfully with the content. The use of multimedia technology has also fostered a sense of enthusiasm and motivation among learners. Participants consistently highlighted how visuals and audio components improved their focus and comprehension. One attendee explained, *"I feel more excited because of the visuals and audio presented, which keep the sessions engaging."* Moreover, the ability to revisit materials outside of the sessions, such as reviewing files shared digitally, has empowered participants to engage in self-directed learning. Another participant noted, *"With the technology used, like the files provided, the materials can be reviewed and understood independently."* This feature underscores the role of technology in reinforcing learning beyond the formal setting of the majlis ta'lim. Importantly, the use of technology has directly contributed to higher levels of attendance

and participation. Organizers observed that sessions incorporating digital tools consistently drew more participants compared to those that relied exclusively on traditional teaching methods. As one organizer explained, *"Whenever the sessions use technology, the number of participants increases."* This highlights the appeal of technology in creating an inclusive and engaging environment, particularly for younger participants who may find digital formats more accessible and aligned with their preferences. The strategic use of technology at Fitya Center's majlis ta'lim has profoundly enhanced accessibility, engagement, and learning outcomes. By leveraging social media, multimedia tools, and digital communication platforms, the center has successfully modernized its approach to religious education while preserving its core spiritual objectives. The ability of technology to foster inclusivity, self-directed learning, and increased participation illustrates its transformative potential in advancing religious education within dynamic and diverse Muslim communities such as those at Fitya Center. This case exemplifies how the thoughtful integration of technology can address the evolving needs of learners while maintaining the integrity of traditional religious practices.

The use of digital tools such as WhatsApp, PowerPoint presentations, and social media platforms at Fitya Center significantly improves accessibility and engagement among participants. This finding is supported by studies emphasized that digital platforms enable religious communities to transcend geographical limitations and enhance the reach of religious education (Azizah et al., 2024; Juita et al., 2023; Nurhayati, Hidayat, Awan, Zahra, et al., 2023; Suharyat et al., 2022). Furthermore, participants at Fitya Center noted that visual aids such as PowerPoint slides and bilingual presentations make the content more comprehensible, echoing the research conclusions that identified audio-visual tools as critical to improving understanding in adult education (Ghofur & Nurhayati, 2023a; Nurhayati, Tersta, et al., 2024). The positive reception of technology integration by adult learners at Fitya Center reflects broader trends in adult education. Adult educators who effectively adopt technology create dynamic and engaging learning experiences (Hayati & Sumiati, 2024; Nurhayati, 2024; Nurhayati, Hermawan, et al., 2024; Rahmat et al., 2024). The role of professional development in enhancing digital literacy for adult educators is also underscored by Winarti et al. (2022) who noted that structured training is essential for successful technology integration. At Fitya Center, however, the absence of formal training has not posed significant challenges, as most organizers and participants are already adept at using the required tools. The findings from Fitya Center demonstrate how digital technology can transform religious education by improving accessibility, engagement, and participant satisfaction. Aligning these practices with existing research highlights the importance of critical engagement, resource provision, and professional development to maximize the benefits of technology.

### **Integration of Traditional and Digital Methods in Adult-Centered Religious Education at Fitya Center**

The integration of traditional face-to-face and digital methods in the religious education programs at the Majlis Ta'lim in Fitya Center demonstrates a strategic effort to enhance accessibility and engagement while preserving the core values of interpersonal learning. Digital tools such as WhatsApp, PowerPoint slides, and social media platforms have been effectively incorporated into the majlis ta'lim to expand its reach and flexibility. However, both participants and organizers emphasize the irreplaceable value of in-person gatherings for fostering meaningful connections, addressing complex questions, and creating a supportive learning environment. This balanced approach highlights the Fitya Center's commitment to bridging modern technology with the traditional essence of religious education. The adoption of digital tools has played a crucial role in making majlis ta'lim sessions more accessible to a wider audience. As one organizer explained, *"Face-to-face meetings are important for maintaining social relationships, but digital platforms are very helpful in situations like bad weather."* This adaptability allows participants to remain engaged in religious learning regardless of external circumstances. Furthermore, digital methods provide flexibility for learners who cannot always attend in person. Another organizer remarked, *"The combination of traditional and digital methods makes the materials more flexible and accessible anytime,"* emphasizing how digital tools enable participants to revisit and reflect on materials outside the confines of scheduled sessions. While digital platforms offer convenience and accessibility, participants expressed concerns about relying exclusively on such methods. Many participants felt

that face-to-face sessions provided greater clarity and deeper engagement with religious teachings. One participant noted, "If sessions are digital only, there can be misunderstandings, and the delivery of the material might lack depth." This concern highlights the limitations of digital platforms in effectively communicating the nuanced aspects of religious knowledge. Similarly, another participant shared, "Offline sessions are more effective for direct discussions," underscoring the value of real-time, in-person interactions for exploring complex topics and asking detailed questions.

The hybrid approach employed at the Fitya Center also acknowledges the critical role of personal connections in religious education. Although digital sessions are praised for their practicality, they lack the relational warmth and communal spirit of in-person gatherings. As one participant observed, "Digital methods are practical, but I feel closer to the other participants when we meet face-to-face." This sentiment reflects the importance of physical gatherings in fostering a sense of belonging and mutual support among learners. Such connections enrich the overall learning experience, creating a space where spiritual and social growth occur simultaneously. Moreover, the hybrid model is particularly beneficial for participants with busy schedules, as it provides them with opportunities to engage in religious learning without entirely foregoing face-to-face interactions. One participant stated, "The collaboration between face-to-face and digital methods allows for flexibility, especially for those with demanding schedules." This flexibility ensures that participants can balance their personal commitments with their religious education, making the majlis ta'lim more inclusive and accommodating to diverse needs. The integration of traditional and digital methods at the Fitya Center represents a thoughtful and pragmatic approach to modern religious education. Digital tools enhance accessibility, flexibility, and engagement, while face-to-face sessions preserve the depth, clarity, and relational aspects that are central to Islamic learning. By adopting this hybrid model, the Fitya Center ensures that the majlis ta'lim remains relevant and effective in addressing the challenges of contemporary life, all while maintaining its foundational values of community and spiritual enrichment. This balanced approach serves as a model for other institutions seeking to integrate technology into their religious education programs without compromising the integrity of traditional learning.

The findings reveal that the Fitya Center places a significant emphasis on tailoring religious education to meet the unique needs of adult learners. Recognizing that the majority of participants are women aged 20 to 40, the content and delivery methods are intentionally designed to be relevant, practical, and interactive. This approach ensures that participants remain engaged and derive tangible benefits that align with their daily lives and spiritual growth. Topics are carefully curated to address specific issues that resonate with adult participants, such as the proper performance of Islamic rituals, personal hygiene after menstruation, and guidelines for modest dressing according to Islamic teachings. As one of the majlis ta'lim organizers explained, "The topics and lessons provided are tailored to the average participant, who is an adult woman, so every topic delivered relates to Islamic practices for adults." This intentional design underscores the center's commitment to providing education that not only enriches participants' religious knowledge but also equips them to apply these teachings in their everyday lives. Another organizer highlighted, "Our focus is on solving problems that are relevant to women, like teaching proper prayer techniques, cleanliness after menstruation, and Islamic rules for dressing." These responses illustrate the pragmatic and gender-sensitive approach adopted at Fitya Center to ensure the educational content aligns with the lived experiences of its participants. The delivery methods further enhance the learning experience by fostering active engagement. Participants are encouraged to contribute to the learning process through interactive discussions and Q&A sessions. After each session, time is allocated for participants to ask questions and share their own experiences, creating a dynamic and participatory learning environment. One participant noted, "After each session, we are given the opportunity to ask questions and share experiences, which makes the learning process more engaging and memorable." This interactive format not only facilitates a deeper understanding of the material but also strengthens the sense of community among participants.

The Fitya Center also incorporates democratic practices in its educational approach, allowing participants to contribute to the selection of topics. Through voting mechanisms, participants have a voice in determining the focus of future sessions, ensuring that the curriculum remains aligned with



their needs and interests. As one participant stated, "We feel involved in deciding what we want to learn because there's a voting session to select the topics." This participatory approach fosters a sense of ownership among participants, motivating them to engage more actively with the learning process. Beyond the structured sessions, the majlis ta'lim encourages independent learning among participants by providing access to supplementary materials. Handouts, digital files, and recorded sessions enable participants to revisit the content at their own pace, reinforcing their understanding and fostering self-directed learning. One participant remarked, "The learning becomes more independent because the materials we receive can be reviewed again, and this helps us understand them better." This provision ensures that the impact of the majlis ta'lim extends beyond the classroom, allowing participants to continue their spiritual education independently. The relevance of the educational content is another significant factor contributing to its success. Participants consistently highlighted the practical applicability of the material in their daily lives. One individual reflected, "I feel that the topics are very relevant to my daily needs, and they help me address real-life challenges as a Muslim woman." This alignment between the curriculum and participants' lived realities enhances the perceived value of the sessions, motivating consistent participation and engagement. The Fitya Center exemplifies best practices in adult-centered religious education by prioritizing relevance, interactivity, and participant involvement. The focus on practical, gender-sensitive topics and the integration of interactive methods have created a learning environment that resonates deeply with adult participants. By empowering participants to influence the curriculum and encouraging self-directed learning, the majlis ta'lim at Fitya Center ensures that religious education is not only accessible but also impactful in the lives of its participants.

The findings from the Fitya Center underscore the effectiveness of an adult-centered approach in religious education, aligning well with the principles of adult learning theory (Nurhayati, 2015; Nurhayati, Tersta, et al., 2024; Safuri et al., 2022; Somantri et al., 2024)s. The emphasis on tailoring content to address practical, real-world issues and incorporating interactive and participatory methods reflects core aspects of andragogy, which prioritizes learners' needs, relevance, and experiential learning. These findings affirm the value of contextualizing religious education for adults, particularly within the framework of Islamic practices. One key insight from the study is the relevance of the educational content to participants' lived experiences, as evidenced by the focus on topics such as proper prayer techniques, personal hygiene after menstruation, and Islamic dress codes. These findings are consistent with earlier research on religious education, which highlights the importance of contextualized and practical curricula for adult learners (Kristiyanti & Nurhayati, 2024; Noor & Nurhayati, 2023; Nurhayati et al., 2021; Nurhayati & Novianti, 2024). Nurhayati et al. (2024) emphasizes that adult learners are motivated by content that directly addresses their immediate needs and circumstances, a principle demonstrated by the Fitya Center's approach. Similarly, Parhan et al. (2024) found that adult participants in Islamic education programs value lessons that integrate religious principles with daily life challenges, reinforcing the relevance of Fitya Center's curriculum. Another critical element of the findings is the integration of interactive learning formats, such as Q&A sessions and discussions, which encourage active engagement among participants. This aligns with research which asserted that adult learners thrive in environments that allow them to share their experiences and actively participate in the learning process (Anugrahwanto & Nurhayati, 2020; Nurhayati, 2018; Sarah & Nurhayati, 2024). At the Fitya Center, the inclusion of interactive components not only enhances comprehension but also fosters a sense of community among participants, a factor that has been linked to improved learning outcomes in other religious education contexts (Devi Melani, 2023). The participatory curriculum development process at Fitya Center, where participants vote on topics for future sessions, reflects a learner-centered approach that empowers adults to take ownership of their learning (Darmawan et al., 2024; Masri & Nurhayati, 2024; Nurhayati, Fitri, et al., 2024). Previous studies have shown that adult learners are more likely to engage and persist in educational programs when they perceive a degree of autonomy and influence over the content (Nurhayati, Tersta, et al., 2024). This strategy not only aligns with andragogical principles but also resonates with research findings demonstrated that participatory approaches in Islamic education lead to greater satisfaction and motivation among learners (Ciptaningsih & Rofiq, 2022). Moreover, the findings highlight the use of supplementary materials, such as digital files and recorded sessions, to support independent learning. This strategy is consistent

with emerging trends in adult education, which emphasize blended learning and the importance of providing flexible resources that learners can access at their own convenience (Nurhayati, 2021; Tiarawati et al., 2023). By facilitating self-directed learning, the Fitya Center reflects the recommendations of researchers like Chakraborty (2024), who argue that self-directed learning resources are essential for adult learners to reinforce their understanding and integrate learning into their personal and spiritual growth.

However, while the findings highlight significant successes, they also reveal certain gaps. For example, the absence of formal feedback mechanisms from participants limits the ability of the program to systematically evaluate its impact and identify areas for improvement. Studies emphasize the importance of continuous assessment and feedback in adult education programs to ensure quality and responsiveness (Bin Mubayrik, 2020; Musa et al., 2024; Suharyat et al., 2022). Incorporating formal evaluation tools, such as surveys or reflective journals, could enhance the program's capacity to adapt to participants' evolving needs. Additionally, while the study at Fitya Center demonstrates strong alignment with andragogical principles, it raises questions about scalability. The reliance on face-to-face interactions and personalized content may pose challenges in expanding the program to larger, more diverse audiences. This challenge is echoed in research that scaling adult education programs often requires careful planning to maintain quality and relevance across different contexts (Shi, 2017; Subakti et al., 2022; Zebua et al., 2023). The findings from the Fitya Center contribute to a growing body of literature on adult-centered religious education by providing valuable insights into effective practices. The emphasis on relevance, interaction, and participant involvement aligns closely with andragogical principles and previous research on adult education. However, there are opportunities to strengthen the program further through formal feedback mechanisms and consideration of scalability. By addressing these gaps, the Fitya Center could serve as a model for religious education programs seeking to engage adult learners effectively.

This study challenges traditional paradigms of Islamic education by illustrating how hybrid models can modernize instruction while maintaining its spiritual and communal foundations. Historically, Islamic education has relied on in-person instruction, emphasizing interpersonal mentorship and direct engagement (Ayyad, 2022). While these aspects remain critical, the findings demonstrate that digital technology can complement traditional methods by enhancing flexibility, accessibility, and inclusivity. For example, multimedia tools and social media platforms transcend geographical and logistical barriers, allowing for broader participation and empowering marginalized groups, such as women and younger learners, who often face constraints in accessing traditional education (Tiarawati et al., 2023). The study further contributes to the discourse on adult-centered religious education by underscoring the effectiveness of participatory and interactive approaches. The inclusion of gender-sensitive, practical content aligns with andragogical principles, addressing the lived realities of adult learners while ensuring relevance and engagement (Nurhayati, 2024). These findings highlight the adaptability of Islamic education to contemporary societal challenges, offering a replicable framework for religious and community-based educational initiatives. By integrating traditional pedagogical values with modern digital tools, the hybrid model employed at Fitya Center redefines the boundaries of Islamic education. It demonstrates the enduring relevance of religious education in addressing the diverse needs of learners within an increasingly complex and interconnected global landscape.

## CONCLUSION

The majlis ta'lim sessions at Fitya Center illustrate the transformative potential of digital technology in reshaping religious education while safeguarding its spiritual integrity. Digital platforms, including WhatsApp, social media, and multimedia tools, have demonstrably enhanced accessibility, participant engagement, and overall satisfaction. The hybrid educational approach—integrating face-to-face interactions with digital learning modalities—ensures inclusivity and flexibility while preserving the interpersonal dynamics foundational to community-based education. This study's key contribution lies in showcasing how gender-sensitive, participatory, and interactive strategies effectively address the nuanced needs of adult learners. However, the absence of formal feedback mechanisms and scalability challenges necessitate targeted interventions for long-term sustainability. Practical recommendations include implementing structured feedback systems, such as surveys and

focus groups, to refine program delivery. Additionally, developing scalable online platforms, providing optional digital literacy training, and integrating advanced technologies like AI-driven language translation and interactive tools could enhance inclusivity and broaden the program's reach to multilingual and diverse audiences. Theoretically, this research underscores the importance of aligning educational practices with adult learning principles, particularly andragogy's emphasis on relevance, learner autonomy, and experiential engagement. The findings highlight the adaptability of hybrid educational models as a framework for various cultural and religious contexts, offering valuable insights for Islamic and broader community-based education initiatives. Notable limitations of this study include its focus on a single institution, potentially limiting generalizability. Future research should address these constraints by examining the long-term effectiveness and sustainability of hybrid education models across diverse cultural and religious settings. Additionally, exploring the integration of advanced technologies for personalized learning and conducting comparative studies across different community contexts could yield further insights into replicable best practices for inclusive religious education. By integrating traditional pedagogies with contemporary digital innovations, this study contributes to the broader discourse on the modernization of religious education. It offers a replicable and adaptable framework for designing impactful, inclusive, and scalable educational programs that address the evolving needs of learners in a rapidly changing global context.

## ACKNOWLEDGEMENT

We extend our deepest gratitude to the Fitya Center for their invaluable contribution to this research. Their support and collaboration have been instrumental in the successful completion of this study. We are particularly grateful for the resources, insights, and guidance provided by the dedicated team at the Fitya Center New South Wales, Australia, which have significantly enriched the quality and scope of our work. This research would not have been possible without their unwavering commitment to advancing educational innovation and community development within Islamic educational contexts.

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