

### INSPIRATIONAL WEBINAR: EDUCATIONAL DA'WAH, POSITIVE BRANDING, AND HEALTHY FAMILIES

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#### ABSTRACT

##### Background

Community empowerment through webinars has proven to be an effective solution for strengthening community resilience. At the Madinah Salam Foundation, various challenges in the areas of religious education, digital literacy, Islamic parenting, and social coordination highlight the need for a collaborative training-based approach.

##### Purpose

This initiative aimed to build capacity, strengthen community bonds, and create a sustainable ecosystem for religious education.

##### Implementation Method

The program was conducted over three consecutive evenings in the form of an online webinar using the Zoom platform. Each session included material presentations, interactive discussions, and participatory question-and-answer segments.

##### Result

The webinar was conducted over three days and covered three main topics establishment of Qur'anic Learning Centers (TPQ), Islamic personal branding, and toxic parenting patterns. Each session was facilitated by expert speakers and included interactive discussions and hands-on practices. Participants gained in-depth understanding regarding the legal aspects of establishing Qur'anic Learning Centers, designing Islamic content, and the psychological impact of toxic parenting. Active participation was observed through question-and-answer sessions, discussions, and summary assignments. The webinar encouraged critical reflection and enhanced participants' capacities in religious, digital, and family-related domains. The materials were also disseminated via YouTube to serve as a sustainable learning resource. This initiative demonstrates the effectiveness of online approaches in community empowerment.

##### Conclusion

The webinar successfully increased participants' knowledge on the establishment of Qur'anic Learning Centers, Islamic personal branding, and healthy parenting. The program fostered reflection, collaboration, and sustainable community empowerment.

##### Keywords

Webinar, Qur'anic Learning Center, Parenting, Toxic, Public Image



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## INTRODUCTION

Providing knowledge to the community is essential in enhancing resilience in the face of crises. Local knowledge has proven to be effective in disaster management, such as during the forest fires in Flatanger, Norway, where insights from local residents played a significant role in controlling the situation (Setten & Lein, 2019). Furthermore, climate change adaptation requires the active involvement of communities in the co-creation of knowledge to ensure that resulting solutions are inclusive and equitable (Ziervogel et al., 2022). Research strategies that directly involve communities help bridge the gap between academics and society, thereby fostering a stronger sense of ownership over research outcomes (Turin et al., 2025). Moreover, community involvement is also vital in supporting the education of children with special needs, where the participation of parents and educators in sharing experiences creates a transformative learning environment (Warner et al., 2015). These examples illustrate that knowledge dissemination is not merely about transmitting information, but rather a means of empowerment and social change.

Community empowerment programs have significant potential in developing community self-reliance. Through approaches that emphasize training, collaboration, and the reinforcement of local values, communities are able to solve problems participatively (Dushkova & Ivlieva, 2024). Community engagement in knowledge-sharing practices is also evident in communities of practice, which facilitate the exchange of ideas and joint solutions while strengthening social capital (Greer & Egan, 2019). In the health sector, student involvement in school-based health promotion programs has shown that actively delivered knowledge can promote healthy behavior among adolescents (van Dongen et al., 2021). Additionally, the use of technology to preserve Indigenous Knowledge enables communities to safeguard cultural identity and apply it to contemporary challenges (Kotut & McCrickard, 2021). These four studies affirm that the knowledge provided to communities must be contextual, inclusive, and position the community as key actors in development.

Webinars have emerged as one of the most effective methods for rapidly and broadly transferring knowledge to the public. In the context of professional development, webinars have been shown to enhance participant engagement, learning outcomes, and technological proficiency (Luke, 2024). For instance, teachers have found webinars to be a valuable tool for ongoing professional development and have recommended their integration into future blended learning models (Shal et al., 2025). During the COVID-19 pandemic, webinars were pivotal in disseminating up-to-date information and best practices among healthcare professionals (Barnadas et al., 2024). Webinars also strengthen virtual communities of practice, enabling interdisciplinary collaboration and peer learning. This is evident from the success of programs such as the ISPRS Student Consortium and IPC Global Webinar Series, which reached global audiences and fostered international professional networks (Reyes et al., 2020; Wilson et al., 2021).

Despite their many advantages, the success of webinars heavily depends on tailoring content to the diverse needs of participants. Factors such as professional roles, geographic locations, and socio-economic conditions must be considered when developing materials (Morris et al., 2024). To ensure effectiveness, continuous evaluation through feedback mechanisms—such as satisfaction surveys, focus group discussions, and registration forms—is essential, as implemented in the PHL webinar series (Barnadas et al., 2024). Another example of long-term knowledge transfer can be seen in the Soil Network of Knowledge (SNoK), which conducted webinars over a three-year period for soil science professionals, demonstrating the long-term potential of this format (Jenkins et al., 2019). With the right approach, webinars can serve not only as educational platforms but also as tools for empowerment and sustainable capacity building.

Based on observations at the Madinah Salam Foundation in Cipayung, Jakarta, four primary

challenges were identified in realizing integrated community empowerment. First, in terms of religious education institutions, the community faces difficulties in legally and systematically establishing Qur'anic Learning Centers (TPQ), due to a lack of clear guidelines and awareness. Second, regarding digital marketing, low technological literacy has hindered effective promotion of TPQs, with limited use of social media and educational content. Third, in family development, many parents lack understanding of positive Islamic parenting and are unaware of the importance of synergy between the home and TPQ. Fourth, the integration of programs faces challenges due to weak coordination among community elements, preventing the formation of a cohesive religious education ecosystem. These four aspects are interrelated and require a collaborative approach to ensure effective and sustainable community empowerment.

## IMPLEMENTATION METHOD

The community service program was conducted in the form of a three-day webinar series, held consecutively from 04 to 06 August 2025. All sessions were delivered online via the Zoom platform and took place in the evening from 8:00 to 9:30 PM Western Indonesian Time (WIB). The evening schedule was selected based on the consideration that most community members are occupied with work and daily activities during the day, making the evening a more conducive time for participation. Each webinar session consisted of a presentation, an interactive discussion, and a question-and-answer segment. These components were designed to foster a relaxed yet productive learning atmosphere.

Table 1. List of Speakers and Webinar Schedule

Date	Speaker	Webinar Theme	Moderator
04 August 2025	Sika Khumairah	Simple Steps to Establish a Qur'anic Learning Center: From Intention to Implementation	Putri Farahani Wibowo
05 August 2025	Sri Ayu Dg Pabarang	Building an Islamic Personal Brand	Khusnul Halimah Pratiwi
06 August 2025	Laela Rizki Farida	Toxic Parents: Fostering Positive Parenting in the Family	Siti Nurul Hajar

## RESULTS AND DISCUSSION

The webinar sessions were conducted in two main segments: material presentation and an interactive question-and-answer session. Each session began with a presentation delivered by an expert in the respective field. For example, during the webinar on the *Mechanism for Establishing Qur'anic Learning Centers (TPQ)*, the speaker provided a detailed explanation of the steps required to establish an effective TPQ in accordance with Islamic principles.

### Session 1: The Process of Establishing a Qur'anic Learning Center (TPQ)

Qur'anic Learning Centers (*Taman Pendidikan Al-Qur'an*, TPQ) play a strategic role in increasing Qur'anic literacy among children, especially in response to the rise in Qur'anic illiteracy in Indonesia, which reached 11% between 2015 and 2018 (Supriadi et al., 2022). Methods such as *LITERAT* have shown positive outcomes in improving students' reading abilities. Early childhood learning is further enhanced through interactive approaches, including the use of Augmented Reality (AR) to introduce *huruf hijaiyah* and *tajwid*, which not only increase learning interest but also reduce children's dependence on mobile games (Al-Khowarizmi et al., 2021). Additionally, digital applications like *TheHafiz* offer memorization assessments and access to *murattal* recitations to support both individual and group learning (Aditia et al., 2024). However, the success of TPQ programs greatly depends on the competence of the instructors. Therefore, strengthening teacher capacity and integrating Qur'anic education with modern educational

approaches are crucial (Amalia et al., 2024).



Figure 1. Webinar on TPQ Establishment

The establishment of a TPQ is a strategic step toward nurturing a Qur'anic generation characterized by intelligence and noble character. The initial phase begins with a sincere intention (*niyyah*) for the sake of Allah, followed by clear goal setting, which includes learning to read the Qur'an, understanding Islamic creed (*aqidah*), daily prayers, and basic acts of worship. A strategic location should be selected such as a private residence, prayer room (*musholla*), or mosque – that is accessible and comfortable for children. A working team must then be formed, consisting at minimum of teaching staff and administrative personnel. The curriculum is developed in three progressive levels:

- Basic level: *Iqra'*, ethics (*akhlaq*)
- Intermediate level: *Tajwid*, prayers (*du'a*), and ritual worship (*salat*)
- Advanced level: Qur'anic memorization (*tahfidz*), worship practices, and prophetic stories

Activity schedules are tailored to children's availability, such as weekday afternoons and weekend mornings. Basic learning resources, including *Iqra'* books, whiteboards, and writing tools, should be prepared to support effective instruction. The next step is student recruitment, which can be carried out through verbal invitations to local residents and promotional tools such as banners and social media. The TPQ should be given a name that is attractive and easy to remember, enhancing its public recognition. Financial planning must include teacher honorariums, learning materials, utilities, and certificates. The funding structure may draw from student fees, donations, or cross-subsidization. In some cases, TPQs may operate free of charge with support from Corporate Social Responsibility (CSR) programs or philanthropic organizations.

A crucial phase is legal registration, starting with the establishment of a legal entity (foundation) through a notary, followed by applying for an operational permit from the Ministry of Religious Affairs. This process includes preparing documents such as the management decree (*SK*), curriculum, domicile certificate, and institution profile, enabling the TPQ to be officially registered and to obtain an Educational Statistics Number (*Nomor Statistik Pendidikan, NSP*). To ensure long-term sustainability, appropriate branding and promotion strategies must be implemented. Visual identity elements such as logos, banners, and social media engagement can increase visibility and community trust. Additionally, a systematic organizational structure is essential for effective operations, typically including:

- Core management (chairperson, secretary, treasurer)
- Teaching staff (coordinator and instructors)
- Administrative personnel (attendance and documentation)

Volunteers may also be involved to assist with technical tasks and promotion. With strong

management and coordination, the TPQ can serve as a religious education institution that not only imparts knowledge but also holistically shapes children's character. A TPQ that is established with planning, legal compliance, and professionalism will have a greater impact in fostering a religious, independent, and competitive society in the modern era.

### Session 2: Branding Image

The webinar titled “*Building Islamic Personal Branding through Canva Design*” was designed as an educational program integrating both theoretical and practical approaches to developing a personal image that aligns with Islamic values. This activity was carried out using an interactive and applicative learning strategy, comprising three main stages: material presentation, discussion session, and hands-on practice using the Canva application.

The speaker delivered material on the concept of Islamic personal branding, design principles aligned with *shari'ah*, and the importance of visual elements in shaping public perception. Participants were then given space to engage in discussion, share challenges, and explore solutions related to Islamic branding in the digital era. The session concluded with a practical exercise in which participants created Islamic-themed logos or flyers, allowing them to directly apply the theories presented while honing their technical skills in producing visual content that is positive, professional, and conveys a message of *da'wah*.

The concept of Islamic personal branding differs from conventional branding approaches in that it does not merely emphasize visual aesthetics or personal achievement, but is grounded in spiritual and moral values. According to Haroen (in Firmansyah et al., 2017), a personal brand is a perception that is formed and maintained in the minds of others. Meanwhile, Parengkuan and Tumewu (also in Firmansyah et al., 2017) define personal branding as an impression built through an individual's values, skills, and behavior. Islamic personal branding, as described by Firmansyah (2018), emphasizes ethics, honesty, and integrity, and reflects the principles of Islamic law (*shari'ah*). This view is reinforced by Anshori (2020), who asserts that identity in Islam must be characterized by integrity, sincerity, and benefit to others—qualities exemplified by the Prophet Muhammad ﷺ, who was known as *Al-Amin* (the trustworthy). Therefore, Islamic personal branding is a reflection of a well-preserved character that holds spiritual value.

To support the implementation of Islamic personal branding in the digital realm, webinar participants were equipped with various practical strategies for online promotion. These strategies included optimizing social media platforms with Islamic visual themes, creating profiles that reflect spiritual motivation, and producing educational content such as design tips and inspirational quotes. Additionally, participants were encouraged to engage in two-way communication with their audience through active interaction on digital platforms, and to join Islamic design communities to expand their network and collaborative opportunities. The use of portfolio websites or digital marketplaces was also introduced as a method to enhance professional credibility. These strategies aim not only to build a strong personal image but also to position personal branding as an impactful medium for visual *da'wah*, consistent with Islamic values that are inclusive, inspirational, and beneficial in the digital age.

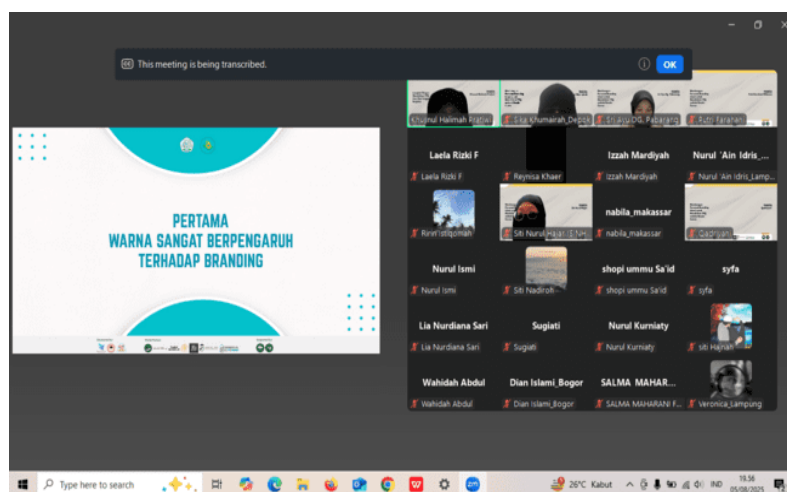


Figure 3.2. Islamic Personal Branding Workshop

### Session 3: Toxic Parenting

The webinar titled "*Toxic Parents*" provided an in-depth discussion on parenting patterns that negatively affect a child's development. Toxic parenting is defined as a consistent pattern of behavior that undermines a child's self-esteem, mental well-being, and emotional stability—not merely occasional harsh discipline (Yonas, 2024). Characteristics of toxic parenting include the use of harsh language, comparing children to others, exerting pressure without empathy, and neglecting the child's emotional needs (Journal of Primary Education, 2022). Through this webinar, participants were introduced to the importance of positive parenting practices that support the child's holistic growth—emotionally, socially, and spiritually.

Toxic parenting can have long-term psychological impacts on children. Children who are frequently criticized or belittled tend to suffer from low self-esteem and may carry psychological wounds into adulthood (Jurnal P3K, 2023). This parenting style may also foster extreme character traits, such as excessive compliance, people-pleasing tendencies, or rebellious behavior. Moreover, it increases the risk of mental health disorders such as depression and anxiety. The root causes of toxic parenting often stem from unresolved childhood trauma, poor communication, and socio-economic stress (Harahap, 2025). These dysfunctional patterns are frequently passed down across generations due to a lack of emotional reflection and parental education. Awareness of these root causes is essential for parents to begin introspecting and cultivating healthier, more constructive interactions with their children.

Dealing with toxic parents presents a unique challenge for children. On the one hand, they strive to honor their parents, but on the other, they must safeguard their mental health. Therefore, children must adopt wise strategies to avoid being trapped in a cycle of emotional harm. Recommended strategies include establishing healthy boundaries, avoiding the urge to constantly please their parents, and steering conversations toward more positive directions (Bella, 2023). Children are also encouraged to engage in healthy activities outside the home, allocate time for self-care, and be cautious when sharing personal matters. The focus should not be on changing the parents, but rather on managing the child's own responses in a healthy manner. Additionally, support from teachers, close friends, or counselors is vital so that children do not feel alone in navigating complex and high-pressure family dynamics.

The first step in correcting toxic parenting begins with parental self-awareness of past mistakes. Parents are encouraged to seek professional help through counseling, engage in warm communication with their children, and continuously learn parenting practices that are relevant to current developmental needs. The webinar was attended by approximately 50 participants,

including parents of students from Yayasan Madinah Salam and members of the general public. Participants not only attended the session but also created written summaries as a form of reflection. Furthermore, they received *e-parenting* materials as a practical guide. The session was recorded and uploaded to YouTube to facilitate continued learning. Although no formal evaluation was conducted, the participants' enthusiasm during discussions and quizzes indicated that the webinar successfully raised awareness about the importance of adopting positive parenting practices in the family (Oktariani, 2021).



Figure 2.5. Toxic Parents Webinar

Toxic parenting can trigger *toxic stress* a condition in which a child's stress response system is persistently activated without adequate social support. This disrupts the development of physiological systems and has long-term negative effects on both physical and mental health (Condon et al., 2024). Children exposed to neglect, domestic violence, and housing insecurity are at higher risk of experiencing toxic stress (Chang, 2025). Additionally, coercive and hostile parenting behaviors are significantly linked to the development of externalizing behavioral problems in children (Condon et al., 2019). Furthermore, psychopathology in parents is strongly associated with increased levels of depression and anxiety in adolescents (Qiu et al., 2022). However, the presence of a nurturing and compassionate caregiver can serve as a critical buffer against the physiological impacts of toxic stress (Condon et al., 2018).

## CONCLUSION

The implementation of this community service program, conducted through a series of educational activities, was carried out successfully and in accordance with the planned objectives. The program focused on three main areas: education on the establishment mechanism of Qur'anic Learning Centers (*Taman Pendidikan Al-Qur'an* or TPQ), training in Islamic personal branding in the digital era, and a webinar on positive parenting within the family. The session on TPQ establishment provided a systematic theoretical framework covering legal aspects, curriculum development, and institutional management. This was especially helpful for community members in designing religious educational institutions that are both legitimate and sustainable. The Islamic personal branding training significantly enhanced young people's abilities to build professional self- and institutional images in accordance with Islamic values, utilizing digital design tools and online communication strategies.

Meanwhile, the Islamic parenting webinar offered valuable insights into the dangers of toxic parenting and emphasized the importance of fostering healthy family communication to support children's emotional and spiritual development. Despite being conducted online, participant enthusiasm remained high, and the materials were well-received. The outcomes of the program indicated a measurable improvement in participants' knowledge, awareness, and practical skills across all three focus areas. While certain limitations existed due to the absence of field-based practice, the participatory approach was maintained effectively throughout the virtual implementation. Thus, this program not only made a tangible contribution to community empowerment but also served as a meaningful learning experience for the organizers in applying their academic knowledge directly within a real social context.

## ACKNOWLEDGMENT

We extend our deepest gratitude to all parties who contributed to the success of this community service program. Thanks to your support and the active participation of attendees, the activities ran smoothly and produced tangible outcomes, including increased knowledge, practical skills, and awareness in the areas of religious education, Islamic personal branding, and positive parenting. Although conducted online, the enthusiasm of participants proved that this approach was both effective and relevant. We hope this spirit of collaboration and empowerment will continue to grow and bring lasting benefits to the wider community and future generations.

## AUTHOR CONTRIBUTION

- Author 1 : Moderated the Islamic personal branding webinar, edited educational materials, and coordinated registration and documentation to ensure smooth and high-quality program implementation.
- Author 2 : Served as the toxic parenting webinar speaker, developed family psychology materials, and prepared the final report reflecting the community service program outcomes.
- Author 3 : Moderated the TPQ establishment webinar, designed digital promotional materials, and managed Zoom technical aspects to ensure effective and smooth webinar execution.
- Author 4 : Acted as the TPQ establishment webinar speaker, created practical guides, and enhanced community engagement through effective communication and outreach strategies.
- Author 5 : Moderated the positive parenting webinar, managed participant feedback surveys, and summarized discussion results for program evaluation and improvement.
- Author 6 : Delivered Islamic personal branding content, facilitated Canva design practice, and provided Islamic-themed materials supporting participants' self-image development.
- Author 7 : Handled participant documentation, prepared and distributed electronic certificates, and assisted in data evaluation and analysis for the program implementation report.

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