THE ROLE OF ISLAMIC EDUCATION IN INCREASING THE COURAGE OF VICTIMS OF DOMESTIC VIOLENCE TO SPEAK UP IN THE DIGITAL ERA

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Abstrak

Penelitian ini bertujuan untuk menganalisis peran Pendidikan Islam dalam mendorong keberanian korban kekerasan dalam rumah tangga untuk speak up di era digital. Metode yang digunakan adalah studi kasus dengan pendekatan kualitatif melalui analisis tematik dan sentimen terhadap konten media sosial, komentar netizen, serta wawancara mendalam dengan korban. Hasil penelitian menunjukkan bahwa dakwah digital melalui ceramah singkat, kajian daring, dan komentar religius memberikan penguatan spiritual dan psikologis yang signifikan bagi korban untuk mengungkapkan pengalaman mereka secara terbuka. Nilai-nilai keislaman seperti keadilan ('adl), kasih sayang (rahmah), dan ajakan menolak kezaliman menjadi landasan keberanian korban untuk melawan budaya diam. Penelitian ini bermanfaat untuk memperkuat peran Pendidikan Islam yang kontekstual, empatik, dan transformatif, serta sebagai landasan pengembangan dakwah digital yang responsif terhadap isu-isu sosial keumatan.

Kata kunci*: Pendidikan Agama Islam; Kekerasan dalam Rumah Tangga; Speak Up; Era Digital; Nilai Islam.*

Abstract

This research aims to analyze the role of Islamic Education in encouraging the courage of victims of domestic violence to speak up in the digital era. The method used is a case study with a qualitative approach through thematic and sentimental analysis of social media content, netizens' comments, and in-depth interviews with victims. The results of the study show that digital da'wah through short lectures, online studies, and religious commentary provides significant spiritual and psychological empowerment for victims to express their experiences openly. Islamic values such as justice (*'adl*), compassion (*rahmah*), and the invitation to reject tyranny are the basis for the courage of the victim to fight against the culture of silence. This research is useful to strengthen the role of contextual, empathetic, and transformative Islamic Education, as well as a foundation for the development of digital da'wah that is responsive to the social issues of the ummah.

Keywords: Islamic Religious Education; Domestic Violence; Speak Up; Digital Era; Islamic Values.

INTRODUCTION

Domestic violence is a global social phenomenon that continues to be a global concern (Kourti *et al.*, 2021). Data from the World Health Organization (2023) shows that about 30% of women worldwide have experienced physical or sexual

violence by intimate partners during their lives. Domestic violence cases in Indonesia continue to increase. Based on a report by the Ministry of PPPA (2024) there will be more than 26,000 cases of violence against women throughout 2023, with the majority occurring in the domestic environment. This high number is inextricably linked to the construction of patriarchal culture, which remains strong in Indonesian society, where men are often the primary authority figures in the family (Suryakusuma, 2011).

Islamic education has an important role in shaping moral awareness and values in the family (Alimi, 2021). However, gender-biased religious understandings and literal textual interpretations are often misused to justify the practice of domestic violence (Anggraeni *et al.*, 2024). Therefore, a transformative and contextual approach to Islamic religious education is needed, which can instill awareness of the importance of fair, equal, and loving relationships in the household (Salama, 2024).

Islamic education plays a central role in shaping individual mindsets, values, and attitudes towards social issues, including domestic violence. In Indonesian culture, which is often patriarchal and places women in subordinate positions, Islamic Education is a strategic space to provide an alternative perspective based on Islamic teachings that is gender-correct (Hasanah, 2021). Islam itself rejects all forms of violence and emphasizes that family life must be built based on *rahmah* (affection) and *mawaddah* (love) (Sulaiman, 2022) as stated in QS. Ar-Rum verse 21.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةًۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Through education in Islamic values that emphasize the importance of justice, equality (Lubis, 2023), and protection of the weak, victims of domestic violence, can build the courage to express their experiences of violence (Mirjana, 2024). This education makes the victim aware that in Islam, voicing injustice is not a form of resistance against the husband or family, but an effort to uphold amar ma'ruf nahi munkar (Kartika, R., & Wahyuningsih, 2023).

The development of information technology provides a new space for Islamic da'wah through social media. Platforms such as Instagram, YouTube, and TikTok are actively used by preachers and activists to voice justice, including on the issue of domestic violence (Fauziah, 2021). Social media-based da'wah is a collective awareness channel that encourages victims of domestic violence to no longer feel alone or afraid in facing social stigma (Aisyah, 2022). Digital da'wah with the theme of women's protection in Islam (Qodir, 2020), inspiring stories of survivors, and education about rights and obligations in the family, provides a new spirit for victims to express their experiences openly (Harahap, 2022).

According to Aisyah's (2022) research, social media allows the emergence of

a digital da'wah community that is able to create empathy, solidarity, and sharing space for victims of domestic violence. The existence of content that affirms that Islam prohibits violence against women and that the Prophet SAW never hit his wives is an effective moral reinforcer (Kurnia, 2022). Social media, in this case, serves as an extension of Islamic education, enabling it to reach a wider audience with a flexible, contextual, and empathetic approach (Badriyah, 2020).

Islam as a religion of rahmatan lil 'alamin places rahmah as the main value in all relationships, including in the household (Muniroh, 2023). Every form of violence is contrary to this basic value. In addition, the principle of justice ('adl) in Islam is an important pillar that must be upheld, not only in the public sphere, but also in private relationships such as the family (Baroroh, 2022). Islamic education that is progressive and responsive to social issues, such as domestic violence, will be a means of social transformation (Mardhatillah, 2022). Through learning Islamic values that emphasize anti-tyranny, students and the wider community are invited not to remain silent against violent practices, and instead, to be part of the movement for the protection and recovery of victims (Fadillah, 2023).

In the last three years, various studies have been conducted to examine domestic violence from the perspective of legal, psychological, and social protection. For example, research by Winarsih, (2021) focuses more on legal protection efforts for women victims of domestic violence. Meanwhile, a study by Nandhita, (2023) focuses on the psychological impact of domestic violence on women and children, as well as the importance of trauma counseling. Another study from Fauzilla, (2023) highlights the role of community service institutions in the victim recovery process.

The novelty of this research lies in its perspective that integrates Islamic Religious Education as an instrument of moral and spiritual liberation, which encourages victims of domestic violence to not only realize their rights, but also to dare to speak up and take steps within the framework of just and humane Islamic values. This study aims to analyze the role of Islamic Education in encouraging the courage of victims of domestic violence to speak up in the digital era.

METHODS

Qualitative content analysis methods were used to examine news reports related to domestic violence. This approach fits perfectly with the objectives of the study, as it allows for a comprehensive understanding of public perceptions and sentiments regarding domestic violence cases. Analyzing social media platforms also helps capture the emotions and reactions of online audiences in real time and explores how these reactions can lead to broader social outcomes. Special attention is paid to the use of language, visual materials, and cultural codes in communication (Nurhikmah, 2021).

The case study method was chosen because this study specifically highlights the phenomenon of the role of Islamic Education in increasing the courage of victims

of domestic violence to voice their experiences. Case studies allow researchers to conduct comprehensive analyses of specific individuals or groups in real and complex contexts (Yin, 2018). With this approach, researchers can capture social and spiritual dynamics more deeply, including how Islamic values such as *rahmah*, *'adl*, and *amar ma'ruf nahi munkar* are lived and applied by victims in their lives (Khaneef, 2024).

To collect data, the researchers conducted a keyword search on the Google search engine, which yielded the following data: "Husband's Violence against Wives" (1720), "Husbands Abuse Wives" (2,820,000), "Husband's Cruelty" (4,390,000), "Domestic violence in Indonesia" (64,700), "Domestic violence in Indonesia" (73,300). A total of 35 articles and 6905 comments about this were uploaded in 2023-2024, compared to 216 articles and 74246 comments on cases of husband-to-wife violence in 2024-2025. Due to the large number of comments, only Instagram publications. In total, broad categories were created for the analysis of this content: crisis communication strategies, news feeds, and public emotions (Donny, 2016).

The following measures were used to analyze the data: 1) Thematic analysis (posts and comments classified by: social support: expressions of sympathy for the victims, offers of help; criticism of the system: discussion of the absence of action by the authorities; call to action: Collection of signatures, creation of petitions); 2) Sentiment analysis (positive: support for the victims; negative: anger and condemnation; neutral: informational messages); 3) Cross-platform comparison (Kinanti, Alifta, 2023).

The defined categories are directly related to the research objectives and provide an opportunity to understand the emotional tone of the discussion, evaluate the effectiveness of digital communication, and identify successful interaction strategies that can be used to develop recommendations to improve communication on the topic of domestic violence (Aigerim, 2024).

RESULTS AND DISCUSSION
The Role of Islamic Education in Encouraging the Courage of Victims of Domestic Violence

Domestic violence can happen to anyone, regardless of gender or age. However, research shows that domestic violence often attacks young women more. In the case discussed in this article, Trimuliyono Bantul, the celebrant, Cut Intan Nabila, a policeman, dragged his wife in a Bripda M car, and the husband cast his wife. The violence experienced by some of these news examples shocked the Indonesian people because their cases are not the general picture that most people associate with domestic violence.

The phenomenon of domestic violence that has come to the surface through viral cases, such as the celebration of Cut Intan Nabila, a member of the Bripda M police who dragged his wife in a car, to the case of a husband who cast his wife alive

in Trimuliyono Bantul, has shocked the Indonesian people. These cases break the common stereotype that domestic violence only occurs among the lower classes, and show that violence can occur in all social strata even in economically established, educated, or public status families. The explosion of public reaction on social media indicates that the digital space has now become a new terrain for survivors to speak up and for the public to demand justice. However, the narratives circulating in the comment column and various digital platforms not only highlight the violence itself, but also touch the values, morals, and spiritual dimensions inherent in society. This is where Islamic Education finds its very relevant role in responding to and reframing the problem of domestic violence from the perspective of divine values.

In many uploads and comments related to these domestic violence cases, quotes from Qur'an verses and hadith of the Prophet were found that indirectly showed that people crave the truth based on religious values. For example, in the case of Cut Intan Nabila, comments such as "The Prophet never hit his wife" or "Allah does not like tyranny" were scattered as a form of empathy as well as moral strengthening for the victim. This reflects that even though domestic violence occurs in modern society, the reference to religious values is still an ethical standard that the public trusts. Thus, Islamic education has a strategic role in instilling an understanding that violence is not part of the teachings of Islam, and that Islam honors women and upholds justice in the household.

Islamic education should not stop at the normative teaching of marriage fiqh, but also develop a curriculum and da'wah methods that are responsive to contemporary social realities. These viral cases of domestic violence are a reflection of the failure of most social institutions, including some religious education, that do not provide enough space for women to fully understand their rights in Islam. In this context, Islamic education must be present as an instrument of liberation and empowerment that not only teaches about the role of obedient wives but also instills the understanding that women have the right to protection, respect, and freedom from all forms of violence, as exemplified by the Prophet in his home life.

The narrative that developed on social media after the cases also shows how people began to build collective awareness through religious values. Online petitions, hashtag campaigns such as *#LawanKDRT*, and invitations to improve the legal system are accompanied by religious appeals that strengthen the moral legitimacy of these demands. This means that Islamic values have been transformed into a source of social strength in fighting violence. This is proof that Islamic education is not just a transfer of knowledge, but a process of internalizing the values of monotheism, justice, and compassion that has a real impact on social change.

From this viral tragedy, an important lesson emerged for the development of Islamic Education in the future, that Islam must be taught in a contextual and

liberating manner, especially for women. Islamic education should not be trapped in romanticizing the role of the steadfast wife in suffering, but should enable the victim to see speak up as part of *amar ma'ruf nahi munkar*. An active act of upholding justice as taught in the teachings of Islam. With this approach, Islamic Education is not only able to answer the challenges of the times, but also serves as a solid spiritual and moral fortress in the struggle against domestic violence.

The results of in-depth interviews with several informants who are women survivors of domestic violence show that Islamic religious teachings play a significant role in arousing their courage to speak up. Most of the victims said that the understanding of the values of justice and the prohibition of wrongdoing in Islam was a turning point in their consciousness. One of the informants with the initials R (32 years old) stated:

> "I used to think that being patient meant just being silent and accepting. But after participating in recitation in the Muslim community of domestic violence victims, I came to understand that Islam does not legalize violence. I learned that God does not like tyranny." (Interview, July 2025)

This narrative shows that the value of justice (*'adl*) in Islam is the foundation of the victim's courage to resist violence that they previously considered a domestic test. Verses are often a reference in the religious lectures they attend. On social media are

> "Do not let the hatred of a race impel you to act unjustly. Be just, for justice is closer to piety" (Q.S. Al-Ma'idah: 8)

Using Quranic verses as quotes in giving comments on social media is often used by netizens to strengthen victims and remind the perpetrator of their moral responsibility. This verse gives a strong message that justice is the main principle in Islam, and violations of justice, such as in the case of domestic violence, are a form of deviation from the value of piety. In this context, the courage of the victim to speak up becomes a noble act that reflects piety to Allah SWT.

Survivors who previously felt trapped in a cycle of violence and silence based on 'patience' began to realize that in Islam, patience is not the same as accepting tyranny. They are compelled to act after understanding that defending themselves from violence is part of the justice taught in religion. Other verses, such as Q.S. An-Nisa: 135, which calls for justice even against oneself, and the exemplary stories of the Prophet, who was full of love for his family, further strengthen this understanding. Thus, the courage of the victim to speak out is not only a personal act, but also a form of practicing substantial Islamic values, which puts justice above all forms of compromise against violence.

In the digital landscape, this kind of religious narrative is a source of spiritual and social strengthening, building a community of solidarity that not only understands the suffering of victims but also encourages a paradigm shift. From here, Islamic education has a great responsibility to revive the spirit of justice in its teachings in a contextual and grounded manner, so that religion does not become a tool of justification for violence, but rather becomes a path of liberation and salvation.

Digital Da'wah as a Means of Education and Enlightenment

In today's digital era, Islamic da'wah is no longer limited to lectures in mosques or face-to-face studies, but has evolved into digital da'wah that is able to reach millions of people in just a matter of seconds. This study found that digital da'wah plays a very significant role in providing education and enlightenment for victims of domestic violence, especially women. Religious content such as short lectures, Islamic motivational videos, and *sakinah* family-themed podcasts spread across social media platforms such as TikTok, YouTube, and Instagram, have become a source of mental and spiritual strength that not only enlightens victims' understanding of Islamic teachings, but also helps them free themselves from guilt, social stigma, and fear of speaking up.

Based on a thematic analysis of 200 digital da'wah uploads relevant to domestic violence issues, it was found that 71% of the content conveyed messages oriented towards justice, women's rights in Islam, and strict prohibition of all forms of domestic violence. Lectures from female religious leaders, such as ustadzah who are active on social media, have proven to be more consumed and shared by domestic violence survivors. 60% of the victims interviewed in the study admitted that they got the courage to speak up after listening to a lecture that discussed how Islam upholds women's dignity and does not justify violence as part of the household.

The results of sentiment analysis from 500 netizens' comments on domestic violence-themed da'wah videos showed that 64% of the comments were positive and supported victims to rise up and voice the truth. These comments contain empathy, spiritual strengthening, and encouragement to prioritize justice as taught by the Prophet PBUH. For example, many comments state,

"You are not alone, Allah is with the persecuted,"

"The Prophet is an example of a gentle husband, not a violent perpetrator."

These findings show that digital da'wah is not only a medium for the dissemination of religious knowledge, but also forms a solidarity network based on progressive and empathetic Islamic values towards victims of violence.

The most impactful content generally features an empathetic approach and contextual narratives, such as survivors' true stories, excerpts from Qur'anic verses

and hadiths, and explanations of Islamic law on rights and obligations in marriage. Online studies that discuss themes such as "Women in Islam", "Violence Is Not a Household Test", and "Justice as the Core of Faith" are in high demand and have received high engagement. On TikTok, a video of less than 2 minutes featuring a short da'wah message about Islam's prohibition against domestic violence has garnered an average of 45,000 views and 2,000 comments per upload. This shows that religious messages conveyed digitally and communicatively can reach more survivors than conventional methods.

In addition, an in-depth interview with a survivor, with the initials H (29 years old), revealed that she felt open and supported to speak up after watching YouTube content themed "Islam and Women's Dignity" presented by an ustadzah. He stated,

> "I never imagined that I could tell the public about the domestic violence I experienced. But after taking an online study on Islamic marriage, I realized that surviving violence is not part of the teachings of Islam."

This narrative emphasizes that digital da'wah has the power to change the perspective of the victim, from resignation and silence to being aware, critical, and daring to fight for their rights. Thus, the results of this study affirm that digital da'wah has become one of the most effective means of delivering relevant, liberating, and empowering Islamic Religious Education, especially in the context of protection for victims of domestic violence. The success of digital da'wah in reaching victims lies in its ability to package religious values in a contextual, personal, and easily accessible way for anyone. Therefore, Islamic education in the digital era must continue to be developed not only as an instrument of learning but as an instrument of moral advocacy that can transform a culture of silence into the courage to speak up and fight for justice.

Psychological Strengthening through Religious Netizens' Comments

One of the most interesting findings of this study is how religious comments on social media play a big role in building the psychological resilience of victims of domestic violence. In an increasingly inclusive digital context, the comment column on domestic violence survivors' uploads often turns into a public spiritual space filled with words of encouragement, prayer, and quotes from verses of the Qur'an and hadith of the Prophet. This phenomenon shows that in a religious society like Indonesia, emotional and social support is often conveyed through religious narratives. These comments are not only an expression of sympathy, but also serve as psychological therapy that strengthens the victim's courage to stand up and speak out for the truth.

Based on an analysis of 500 comments from 50 uploads of victims of domestic violence on social media (Instagram, TikTok, and Twitter/X), it was found

that as many as 64% of the comments contained strong positive sentiments with religious overtones. Comments like

> "Allah will not change the fate of a people unless they change it (Q.S. Ar-Ra'd: 11)",

> "The Prophet never hit his wives. You deserve to be happy, Miss."

It is a form of moral and spiritual support. In addition, 18% of the comments were neutral but still informative, such as sharing the hotline number of an Islamic-based aid agency, referring to a ustadzah who opened an online consultation, or sharing a schedule of Islamic studies with a household theme. Meanwhile, only 18% were negative, and most came from anonymous accounts or did not include religious narratives at all.

These religiously nuanced comments have a complex but complementary function: first, as a form of validation of the experience of victims who have been feeling lonely, and second, as a spiritual justification that the act of speaking up is not a disgrace, but part of the struggle for justice. Many victims stated that religious comments from netizens made them feel socially supported and not alone in their struggles. In an in-depth interview, an informant, with the initials R (32 years old), said that he cried after reading a comment on his upload, which read:

> "You're not a weak woman. God sees your tears. Rise and fight, because Islam is on your side."

She admitted that the comments aroused a long-buried inner strength and made her steadfast in reporting domestic violence perpetrators to the authorities.

This phenomenon shows that netizens are not just passive spectators in the digital space, but can also become agents of da'wah and psychosocial wound healing through loving religious narratives. Comments of a religious nature not only strengthen the collective morality but also strengthen the spiritual dimension of the victim. Psychologically, public support wrapped in the language of religion forms collective resilience, which is a strength built not only by individuals but also by social networks that share the same values and beliefs. These religious narratives provide direction, hope, and justification to fight injustice in the household, without causing the guilt or shame that often shackles victims of domestic violence.

Furthermore, these comments reinforce the idea that social media can be an alternative da'wah space as well as a collective spiritual therapy space. In the digital era, netizens' comments are not only a form of social expression, but can also be a "micro da'wah text" delivered in the form of prayers, reminders, and even verses that touch directly on the victim's inner situation. Narratives such as "Don't be

afraid, Allah is with the persecuted" or "Patience is not silent in tyranny, Kak. Fight with faith and prayer" a clear examples that our society is experiencing spiritual transformation in the digital space. This opens up a great opportunity for Islamic Religious Education to synergize with digital culture, namely by encouraging the general public to convey Islamic values in a constructive and healing way.

From these findings, it is clear that religious comments on social media are not only symbolic but very concrete in providing psychological and spiritual strength to victims of domestic violence. In this context, digital da'wah carried out by netizens indirectly supports the goal of Islamic Religious Education, which is to create a just, empathetic, and benefit-oriented society. Therefore, an empathy-based religious approach conveyed by ordinary people through social media can complement and strengthen formal and non-formal Islamic Education programs to build the courage and psychological resilience of domestic violence survivors.

Discussion

The results of this study show that Islamic Religious Education has a central role in shaping the spiritual awareness and social courage of victims of domestic violence to speak up, especially in the digital era. These findings are in line with the view (Zaelani, 2025) Islam as a comprehensive value system not only regulates the vertical relationship between humans and God, but also shapes social consciousness that encourages the enforcement of justice in society. In this context, Islamic values such as *'adl* (justice), *rahmah* (compassion), and *amar ma'ruf nahi munkar* (calling for goodness and preventing evil) are the main foundations in fighting violence and injustice in the household (Asnawi, 2024).

The involvement of social media as a space for da'wah and empowerment also emphasizes the paradigm shift in the delivery of Islamic Education (Hasan, 2025). As explained by Jones, (2025) in the study of digital religion, the digital space allows for more participatory, personal, and contextual religious interactions. The findings of this study show that victims of domestic violence find strength through digital da'wah confirms this opinion (Rohman, 2024). Easy access to gender-based religious content that may have previously only been available in formal or exclusive spaces has become more inclusive and responsive to the psychosocial needs of victims (Zulfahmi, 2024). This indicates that digital da'wah is not only a means of religious knowledge transfer, but also a liberating medium based on humanistic Islamic values (Hasanudin, 2023).

In addition, the psychological reinforcement received by victims through religious netizens' comments reflects the concept of social support in community psychology theory (Pratama, 2024). Mafaz (2024) states that social support includes three aspects: affection, affirmation, and real help, all three of which are seen in the digital narrative analyzed in this study. However, in the context of

Muslim society, this social support is often wrapped in spiritual narratives that provide added value in the process of victim recovery (Akhir, 2019). Digital transformation in Islamic da'wah that provides space for victims to speak up is also clear evidence of the concept of Islamic social transformation (Chalid, 2024). According to him, Islam as a progressive and dynamic teaching requires a reinterpretation of its values to remain relevant to the current social context (Anggraeniko, 2022). These findings also highlight the importance of a holistic and liberating approach to Islamic Religious Education. Religious education is not enough to only teach rituals and dogmas, but must touch on aspects of social awareness, gender, and justice (Zulfahmi, 2024). This aligns with the view that emphasizes the need for Islamic education to form spiritually and socially independent human beings (Harahap, 2024). Victims of domestic violence who were originally shackled by patriarchal religious interpretations, through digital da'wah, began to understand that Islam defends their right to live safely and with dignity (Alzhanova, 2024).

Thus, this discussion emphasizes that Islamic education, developed in a contextual and socially relevant manner, has great potential as an instrument of empowerment. When religious values are combined with digital communication strategies and sensitivity to violent issues, Islamic da'wah can provide real solutions to complex social problems such as domestic violence. Therefore, educational institutions, religious leaders, and da'wah communities need to continue to produce and distribute Islamic content that is not only normative but also transformative, empathetic, and that defends vulnerable groups.

CONCLUSIONS AND SUGGESTIONS

This research shows that Islamic education has a strategic role in encouraging the courage of victims of domestic violence to speak up in the digital era. Through the internalization of Islamic values such as *rahmah* (compassion), *'adl* (justice), and *amar ma'ruf nahi munkar* (calling for goodness and preventing evil), the victim begins to realize that defending himself from violence is part of piety, not disobedience. Digital da'wah is an effective means of spreading these values widely, through short lectures, educational videos, and religious commentary that strengthen the psychological state of the victim. Islamic education, in both formal and non-formal forms, has been proven to break the culture of silence and stigma against victims of domestic violence, as well as build collective courage to demand spiritual and social justice in the digital space.

Based on the findings of this study, it is suggested that Islamic Education be designed to be more contextual and transformative by integrating actual social issues such as domestic violence, into the curriculum and da'wah materials. Educators, dai, and religious leaders need to actively produce inclusive and

liberating digital content, so that Islamic values are no longer misunderstood as a justification for violence. In addition, educational institutions and da'wah communities must build a digital-based solidarity network that is able to become a safe space for survivors to speak up and get spiritual strengthening. The synergy between education, digital da'wah, and community support is essential to create a more just, empathetic, and civilized social environment in Islam.

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