

EDUCATIONAL COPYWRITING AND INTERPERSONAL COMMUNICATION IN ISLAMIC FAMILY LAW COUNSELING: A Digital Media-Based Qualitative Study

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Abstract

This study examines the role of educational copywriting integrated with interpersonal communication in enhancing Islamic family law literacy within digital media-based counseling, particularly through Instagram. The urgency of the research arises from the widening gap between formal legal language and public comprehension, which often leads to misinterpretation and poor decision-making in family matters such as domestic violence, alimony, financial management, and infidelity. Utilizing a descriptive qualitative method, the study draws on participatory observation, content analysis of Instagram educational posts, and triangulation of primary and secondary data supported by expert validation referencing classical Islamic legal texts and the Compilation of Islamic Law. Findings reveal that educational copywriting, through empathetic narratives, persuasive messages, simplified legal concepts, and relatable storytelling, significantly increases engagement, legal understanding, and emotional connection among followers. Interpersonal communication, manifested through dialogical interactions in comments, direct messages, and story-based Q&A, strengthens two-way knowledge transfer, social support, and the internalization of *maqasid syariah* values. The integration of both strategies not only enhances digital legal education but also fosters psychosocial empowerment, encourages help-seeking behaviors, and expands access to Islamic family law for younger and vulnerable groups.

Contribution: Educational copywriting, when combined with empathetic interpersonal communication, offers an effective, *maqasid*-oriented framework for strengthening Islamic family law literacy in digital communities.

Keywords: Educational Copywriting, Interpersonal Communication, Islamic Family Law, Social Media, *Maqasid Syariah*.

Abstrak

[Penelitian ini mengkaji peran penulisan konten pendidikan yang terintegrasi dengan komunikasi antarpersonal dalam meningkatkan literasi hukum keluarga Islam melalui

konseling berbasis media digital, khususnya melalui Instagram. Urgensi penelitian ini muncul akibat kesenjangan yang semakin lebar antara bahasa hukum formal dan pemahaman publik, yang seringkali menyebabkan kesalahpahaman dan pengambilan keputusan yang buruk dalam masalah keluarga seperti kekerasan dalam rumah tangga, nafkah, pengelolaan keuangan, dan perselingkuhan. Menggunakan metode kualitatif deskriptif, penelitian ini memanfaatkan observasi partisipatif, analisis konten posting edukatif di Instagram, dan triangulasi data primer dan sekunder yang didukung oleh validasi ahli dengan merujuk pada teks-teks hukum Islam klasik dan Kompilasi Hukum Islam. Temuan menunjukkan bahwa penulisan konten pendidikan, melalui narasi yang empati, pesan yang persuasif, konsep hukum yang disederhanakan, dan cerita yang relevan, secara signifikan meningkatkan keterlibatan, pemahaman hukum, dan koneksi emosional di antara pengikut. Komunikasi interpersonal, yang diwujudkan melalui interaksi dialogis di kolom komentar, pesan langsung, dan tanya jawab berbasis cerita, memperkuat transfer pengetahuan dua arah, dukungan sosial, dan internalisasi nilai-nilai *maqasid syariah*. Integrasi kedua strategi ini tidak hanya meningkatkan pendidikan hukum digital tetapi juga mendorong pemberdayaan psikososial, mendorong perilaku mencari bantuan, dan memperluas akses terhadap hukum keluarga Islam bagi kelompok muda dan rentan.

Kontribusi: Penulisan konten pendidikan, ketika digabungkan dengan komunikasi interpersonal yang empati, menawarkan kerangka kerja yang efektif dan berorientasi pada *maqasid* untuk memperkuat literasi hukum keluarga Islam di komunitas digital].

Kata Kunci: Copywriting Edukatif, Komunikasi Interpersonal, Hukum Keluarga Islam, Media Sosial, *Maqasid Syariah*.

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Introduction

Islamic family law education plays a central role in shaping the foundation of knowledge, understanding, and attitudes of the community towards rights and obligations based on Sharia law in the domestic sphere.¹ Indonesian society faces complex family issues, such as early marriage, divorce, inheritance, and child protection, which require intensive legal education and intervention so that Islamic values can be fully internalized.² The family, as the most primary basis of society, is responsible for character education and the preservation of norms.

¹ Deni Iriyadi, "Penyuluhan Hukum Keluarga Untuk Membangun Generasi Emas: Tinjauan Sosial, Hukum, Agama," *Abdimasku: Jurnal Pengabdian Masyarakat* 8, no. 2 (2025): 635, <https://doi.org/10.62411/ja.v8i2.2972>.

² Ahmad Yasir Sinulingga and Faisar Ananda, "Sejarah Dan Urgensi Hukum Keluarga Islam Dalam Transformasi Sistem Hukum Nasional," *Jurnal Review Pendidikan Dan Pengajaran* 7, no. 4 (2024): 15878–87.

Empirically, the lack of knowledge and practice of Islamic family law in society often leads to various conflicts.³ This phenomenon is exacerbated by the limited access of the community to legal materials that are communicative and easy to understand.⁴ Legal education materials that use a conventional approach tend to be uninteresting and difficult to accept, especially by the younger generation and people with low literacy levels.⁵ Therefore, strengthening Islamic family law education requires communication innovations that are able to touch the cognitive and affective domains of participants.

One effective strategy in strengthening Islamic family law education is the use of educational copywriting techniques that emphasize persuasive messages, inspirational narratives, and actual storytelling. Copywriting, as part of communication science, offers advantages in designing legal messages that are easier to digest, highly attractive, and capable of motivating people to internalize and apply the principles of family law in their daily lives.⁶ This technique can simplify rigid legal terms into material that is relevant to the wider community, strengthen absorption, and encourage behavioral and mindset changes.⁷

Interpersonal communication as a two-way process between communicators and communicants is key to transferring Islamic family law knowledge and values in the context of counseling. An egalitarian, friendly interpersonal communication pattern based on the values of deliberation, empathy, and compassion is the main basis for creating productive dialogue between presenters and participants.⁸ Copywriting techniques in interpersonal communication support the creation of a collaborative learning atmosphere, where participants actively ask questions, discuss, and receive direct feedback related to family law issues they face.⁹

The development of digital technology has expanded the scope of Islamic family law education through social media, webinars, and multimedia-based content. The integration of educational copywriting and digital interpersonal communication has been proven to increase the effectiveness of education and reach communities that were previously difficult

³ Moh Khoeron, “KUA Diminta Bimbing Masyarakat Pahami Urgensi Pencatatan Nikah” (Kemenag.go.id, 2025), <https://kemenag.go.id/nasional/kua-diminta-bimbing-masyarakat-pahami-urgensi-pencatatan-nikah-m01OR>.

⁴ Gina Rofahiyah, Ilham Setiawan, and Muhamad Padil, “Membangun Keluarga Harmonis Melalui Sosialisasi Hukum Keluarga Di Desa Bendungan Kabupaten Lebak Banten,” *Asabiyah: Jurnal Pengabdian Hukum* 1, no. 2 (2023): 92–99, <https://doi.org/10.32502/asabiyah.v1i2.325>.

⁵ Iriyadi, “Penyuluhan Hukum Keluarga Untuk Membangun Generasi Emas: Tinjauan Sosial, Hukum, Agama.”

⁶ Lingar muhammad valiant, “ANALISIS KONTEN MEDIA SOSIAL INSTAGRAM DALAM PENULISAN CAPTION DI AKUN @KOMNASANAK SKRIPSI” (Universitas Bina Sarana Informatika Jakarta, 2024).

⁷ Arfi Subarkah, “PENGARUH PERSEPSI SOCIAL MEDIA MARKETING DAN PERSEPSI TEKNIK COPYWRITING TERHADAP KEPUTUSAN PEMBELIAN LAYANAN KONSELING PT RILIV PSIKOLOGI INDONESIA (RILIV)” (UIN Walisongo Semarang, 2023).

⁸ Fadhlán, “Keterkaitan Islam Dan Komunikasi Interpersonal,” *Jurnal Peurawi* 2, no. 106–124 (2019), <http://jurnal.ar-raniry.ac.id/index.php/peurawi>.

⁹ Zalza Nabilla Putri Mulyadi, Lisnawati, and Muhammad Sirajuddin Khairani, “Optimalisasi Strategi Komunikasi Dalam Hubungan Interpersonal,” *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 16, no. 1 (2024): 180–93, <https://doi.org/10.30739/darussalam.v16i1.3314>.

to access using traditional methods. Family law education materials packaged in the form of microlearning, infographics, and video storytelling have proven to be more popular and contribute to an increased understanding of the law and the internalization of Islamic family values.¹⁰

Various studies show that the application of educational copywriting with effective interpersonal communication can increase participants' motivation to learn, build emotional bonds, and change the public's perspective on family law issues. An open interpersonal communication pattern and the delivery of material with a heartfelt narrative create more conducive learning conditions and build trust between the presenter and the audience. There is still a lack of research that combines educational copywriting with interpersonal communication in the context of Islamic family law counseling based on *maqasid syariah* through Instagram. This study will examine the extent to which educational copywriting techniques are effective in improving the understanding of Islamic family law among Indonesians.

In the future, innovative Islamic family law education designs will require collaboration between various fields of study, Islamic law, communication science, copywriting, and digital literacy, to build an inclusive and adaptive legal learning ecosystem. The synergy between educational copywriting techniques and interpersonal communication is a strategic step in increasing the reach, quality, and impact of Islamic family law education in Indonesian society.

Method

This article was reviewed using a descriptive qualitative approach, aiming to gain an in-depth understanding of the effectiveness of educational copywriting in Islamic family law counseling through interpersonal communication.¹¹ Primary data was collected through participatory observation of outreach practitioners, participants of various ages, and family law copywriters, both in face-to-face and digital activities. In addition, secondary data was obtained from scientific literature, journals, and relevant outreach documents to complement and strengthen the analysis.

Data collection was conducted using triangulation methods to ensure the validity of the results and using case studies to describe innovative practices of family law counseling based on educational copywriting. Data was collected through participatory observation conducted over a two-month period (June–July 2025), during which researchers followed the account's activities, recorded communication patterns, and observed how administrators responded to questions or complaints submitted by followers. This observation was

¹⁰ Unwanus Sidik, "Analisis Framing Robert N. Entman Tayangan Psikoedukasi Ketahanan Keluarga Pada Akun Instagram @BKKBN OFFICIAL" (UIN Profesor Kiai Haji Saifuddin Zuhri Purwokerto, 2024).

¹¹ Nilhakim Nilhakim, "PENELITIAN HUKUM KELUARGA ISLAM DALAM KAJIAN EMPIRIS," *Lunggi Journal* 1, no. 3 SE-Articles (August 27, 2023): 418–29, <https://journal.iaisambas.ac.id/index.php/lunggi/article/view/2317>.

combined with document analysis of captions, visuals, and educational materials published by the account. Each piece of content was systematically analyzed using content analysis techniques to identify copywriting styles (e.g., empathetic narratives, calls to action, analogies, and simplification of legal concepts), family law themes (alimony, domestic violence, infidelity, family financial management), and the integration of *maqasid al-shariah* principles, which include *hifz al-nafs*, *hifz al-nasl*, *hifz al-mal*, *hifz al-aql*, and *hifz al-din*. The validity of legal information is reinforced through expert validation by referring to classical books such as *al-Muwafaqat* by al-Shatibi and *maqasid al-shariah* by Ibn Ashur, as well as legal documents such as the Compilation of Islamic Law (KHI).

Systematic data analysis was carried out through the steps of reduction, data presentation, and conclusion drawing following the Miles and Huberman model and involved content analysis of copywriting products circulating in various media.¹² The process of validating the results was carried out through member checking and maintaining research ethics through informed consent and protection of respondent data. Through this method, the study is expected to produce substantive insights into the power of educational copywriting and interpersonal communication in shaping the understanding and motivation of the community to implement Islamic family law in a participatory and contextual manner.

Results and Discussion

The Effectiveness of Educational Copywriting in Islamic Family Law Counseling

The effectiveness of educational copywriting in Islamic family law counseling is very significant in strengthening knowledge transfer, building legal literacy motivation, and fostering a proactive attitude among the community.¹³ Educational copywriting, in the context of Islamic counseling, not only highlights informative aspects but also emphasizes persuasive and narrative aspects that are relevant to the daily lives of participants. Islamic family law content packaged in an educational copywriting style tends to bridge the gap in understanding between resource persons/educators and participants.¹⁴ The language used is not rigid formal legal language, but is packaged narratively, using real case examples, simple analogies, persuasive headlines, and clear calls to action.¹⁵ This makes legal messages feel relatable and easy to adopt by people from various educational backgrounds and ages. For example, topics such as domestic violence or infidelity, which are often sensitive and taboo,

¹² Salsabila Salma Nindia S and Ratih Hasanah Sudradjat, "Pembuatan Copywriting Edukatif Dan Kreatif Untuk Meningkatkan Engagement Di Sosial Media Instagram Agavi Institute," *E-Proceeding of Management* 12, no. 3 (2025): 2029–37.

¹³ Rahmani Alinsa Pitri, "Strategi Komunikasi Penyuluh Agama Dalam Membangun Keluarga Sakinah Pada Program Bengkel Sakinah Di Kua Kec. Ciputat" (UIN Syarif Hidayatullah Jakarta, 2023).

¹⁴ Ummi Fadliyati Kaamilah and Siti Djazimah, "Konten Instagram Sebagai Media Edukasi Pernikahan Bagi Istri Dan Pengaruhnya Perspektif Maqasid Shari'Ah," *Familia: Jurnal Hukum Keluarga* 5, no. 2 (2024): 92–117, <https://doi.org/10.24239/familia.v5i2.235>.

¹⁵ HAERUL LATIPAH, "STRATEGI KOMUNIKASI PENYULUH AGAMA ISLAM DALAM MEMBENTUK KELUARGA SAKINAH" (UNIVERSITAS ISLAM NEGERI PROF KH. SAIFUDIN ZUHRI PURWOKERTO, 2024), [https://repository.uinsaizu.ac.id/25370/1/tesis_haerul_\(1\)_merged.pdf](https://repository.uinsaizu.ac.id/25370/1/tesis_haerul_(1)_merged.pdf).

can be packaged in a more humanistic way to motivate victims to speak up and seek solutions in accordance with Islamic law.¹⁶

Another advantage of educational copywriting is its ability to attract active audience participation in every counseling session, both offline and online. Every narrative or caption that is open invites participants and followers to discuss, share experiences (testimonials), and provide advice based on personal experiences. The communication process is no longer one-way, but has changed into a two-way dialogue that builds solidarity and advocacy networks between individuals facing similar problems. In digital environments like Instagram, the comment and direct message features are optimally used in a manner as spaces for Q&A, light consultations, and even family law education campaigns based on real experiences.¹⁷

Psychosocial effects were also found to be significant, where educational copywriting played a role in building empathy and courage in individuals to face household challenges and seek legal and sharia solutions. Observations show an increased awareness of the importance of the rights of wives and children, legal protection, and formal procedures such as reporting domestic violence, alimony protection, and divorce procedures. Education through copywriting presents the transfer of *maqasid al-shariah* values in a practical way: protection of religion, soul, mind, offspring, and property.¹⁸

Interaction among participants, both those who actively ask questions and those who only read, empirically increases collective knowledge and accelerates behavioral change within families. Counselors who master educational copywriting techniques are able to balance instructional aspects (legal information) and inspirational aspects (motivation, solutions, hope), so that the counseling program is not intimidating or patronizing, but rather empowering.¹⁹ Educational copywriting strategies also increase the reach of Islamic family law counseling to groups that have been difficult to reach with conventional counseling, such as the younger generation, urban groups with limited time, or cross-regional online communities. With the optimization of social and digital media, Islamic family law material is no longer the preserve of a limited religious group, but has spread more widely to Indonesian society in general.

Research on family education Instagram accounts, such as @wanita.cl, shows high audience response and participation in content based on real experiences in Islamic families (see Table 1). Each piece of content is designed with an educational copywriting style, complemented by storytelling that is relevant to current issues—domestic violence, alimony,

¹⁶ Fadliyati Kaamilah and Djazimah, “Konten Instagram Sebagai Media Edukasi Pernikahan Bagi Istri Dan Pengaruhnya Perspektif Maqasid Shari’Ah.”

¹⁷ Eka Mustika Yanti et al., “Indonesian Journal of Community Dedication,” *Indonesian Journal of Community Dedication* 5, no. October (2023): 69–78.

¹⁸ Fadliyati Kaamilah and Djazimah, “Konten Instagram Sebagai Media Edukasi Pernikahan Bagi Istri Dan Pengaruhnya Perspektif Maqasid Shari’Ah.”

¹⁹ Pitri, “Strategi Komunikasi Penyuluh Agama Dalam Membangun Keluarga Sakinah Pada Program Bengkel Sakinah Di Kua Kec. Ciputat.”

financial management, and infidelity. Copywriting with catchy headlines, dialogic narratives, and empathetic messages makes rigid family law topics easy for audiences of all ages to accept and understand.

Table 1
Engagement Data for Islamic Family Law

No.	What Instagram Account Profile: Marriage Education (@wanita.cl)	Value
1.	Number of Posts	3,059
2.	Number of Followers	99,700
3.	Likes/Posts	200–2000
4.	Comments/Posts	150–1,586
5.	Main content	Domestic violence, spousal support, financial management, infidelity

Source: Content on Instagram (@wanita.cl (10/03/25)).

The application of educational copywriting has proven effective, as evidenced by the increased interaction in the comment section and the number of participants who reported being helped by the solutions provided in the captions and discussions. Hundreds of comments and various suggestions from followers indicate the occurrence of productive, solution-oriented two-way psychosocial communication. The educational narratives applied by the admin and followers who provide testimonials, suggestions, and motivation are able to build a supportive and practical atmosphere for discussions on family law.

Field research results on the @wanita.cl account show that the use of educational copywriting encourages the creation of harmonious families, reduces divorce rates, and fosters a tradition of deliberation and consensus in resolving household issues. Participants who were initially reluctant to speak up eventually actively consulted, passive participants began to spread educational messages to their social circles, and knowledge of family law became more widespread at the grassroots level.

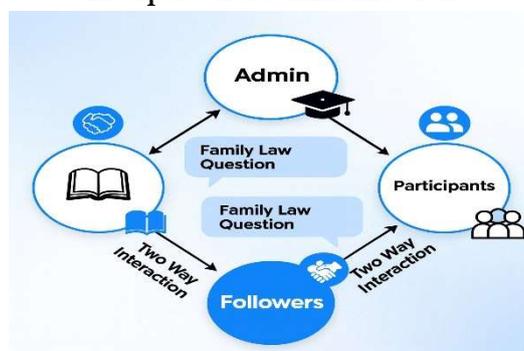
With the above findings, it can be said that the effectiveness of educational copywriting in Islamic family law counseling lies in its ability to build cross-generational communication, provide contextual legal literacy, and foster social solidarity and community participation in creating harmonious families in accordance with Islamic principles. The effectiveness of educational copywriting in Islamic family law counseling is realized through the process of delivering legal messages that are not only informative but also persuasive, empathetic, and accessible to various groups. Educational copywriting is able to elaborate complex legal content into down-to-earth, relatable, and motivational narratives, so that the audience feels emotionally connected to each issue raised.²⁰

²⁰ LATIPAH, “STRATEGI KOMUNIKASI PENYULUH AGAMA ISLAM DALAM MEMBENTUK KELUARGA SAKINAH.”

Interpersonal Communication in the Transfer of Family Law Knowledge

The interpersonal communication model is very prominent in the discussion and question-and-answer patterns on Islamic family educational social media. Each issue raised is packaged as a personal "confession," providing space for other participants to share their experiences and solutions. The dialogical relationship, both between the admin (copywriter) and participants as well as among followers, accelerates the process of transferring family law knowledge based on the principles of deliberation and empathy. The open dialogue pattern based on real stories makes it easier for participants to reflect on personal problems and find solutions in accordance with Islamic law.

Figure 1
Interpersonal communication



Source: taken from secondary data from previous research and then generated with perplexity.ai.²¹

Figure 1 represents a two-way communication pattern in family law education communities on Instagram, particularly accounts such as @wanita.cl. Based on research and references, two-way communication through social media such as Instagram allows community members—in this case, administrators, participants, and followers—to connect, share, and discuss family law issues actively and participatively.²² In the diagram, the admin acts as a facilitator who provides family law materials or questions, while participants and followers can respond, share experiences, and ask questions or discuss further. This two-way interaction strengthens social bonds within the community, increases trust, and enriches members' knowledge because learning is reciprocal, not one-way. Instagram features such as comments, stories, DMs, and polls play a major role in encouraging this engagement.²³

Previous research has stated that this participatory communication model is capable of building solidarity, providing social support, and supporting the family law literacy needed

²¹ Fadliyati Kaamilah and Djazimah, “Konten Instagram Sebagai Media Edukasi Pernikahan Bagi Istri Dan Pengaruhnya Perspektif Maqāṣid Shari’Ah.”

²² Diyanto Diyanto, Tri Yatno, and Urip Widodo, “Peran Dan Dampak Media Sosial Instagram Bagi Komunitas Ruang Edit” 5, no. 6 (2024): 729–38, <https://doi.org/10.38035/jemsi.v5i6>.

²³ Yuni Fitriani, “Analisis Pemanfaatan Berbagai Media Sosial Sebagai Sarana Penyebaran Informasi Bagi Masyarakat,” *Paradigma - Jurnal Komputer Dan Informatika* 19, no. 2 (2017): 152.

by community members.²⁴ In other words, the two-way interaction depicted in the image is the key to the effectiveness of digital-based family law education, allowing participants to support each other and be open in sharing real experiences.²⁵

Thematic Results: Domestic Violence, Alimony, Finance, and Infidelity

Content analysis of hundreds of Instagram posts from @wanita.cl highlights four major themes: domestic violence, alimony, financial management, and infidelity. Each theme is addressed using copywriting techniques that emphasize urgency, empathy, and direct education. Below is an overview of the latest data on themes and engagement for family law education content from the @wanita.cl account in 2025, based on this year's Instagram engagement trends and benchmarks:

Table 2.
Average Engagement Data

No.	Theme	Average Comments	Average Engagement	Form of Engagement
1.	Domestic Violence	88	110	Testimonials, advice, legal solutions, reflections, case polls
2.	Alimony	90	93	Discussions on rights, motivation, educational sharing, Islamic finance tips
3.	Finance	65	102	Family budgeting tips, consultations, experience sharing
4.	Infidelity	145	190	Reflection stories, testimonials, healing support, legal discussions

Source: Content on Instagram (@wanita.cl (10/03/25)).

Accounts with a niche in family law education in 2025 will on average receive higher engagement on the themes of infidelity and domestic violence, mainly because the content is based on real experiences, testimonials, and legal advice that is directly applicable to female Indonesian followers. The most common forms of engagement are comments, testimonials, and requests for legal solutions, in addition to polls/quizzes and interactive Q&A features on Instagram Stories to increase the engagement rate. The 2025 trend shows that carousel posts containing educational content and video testimonials (Reels) are the most preferred formats, with save rates also increasing in the legal and family education category. The engagement rate on small to medium niche accounts such as @wanita.cl remains above the national Instagram average (around 0.6%), often reaching 2–4% per post depending on the theme.²⁶

The above figures are estimates based on Indonesia's 2025 engagement rate trends and follower behavior on women's education accounts, as specific data from @wanita.cl is not yet publicly available. The average engagement is obtained from the total interactions

²⁴ Fadliyati Kaamilah and Djazimah, “Konten Instagram Sebagai Media Edukasi Pernikahan Bagi Istri Dan Pengaruhnya Perspektif Maqāṣid Shari’Ah.”

²⁵ Fitriani, “Analisis Pemanfaatan Berbagai Media Sosial Sebagai Sarana Penyebaran Informasi Bagi Masyarakat.”

²⁶ Georgia Mee, “What Is a Good Engagement Rate on Instagram? Blogpost,” *Scrunch*, n.d., <https://blog.scrunch.com/what-is-a-good-engagement-rate-on-instagram>.

(likes, comments, shares, saves, polls) divided by the number of followers, following the current engagement rate formula. For further analysis, you can use the engagement calculator from SocialInsider or Modash with the username @wanita.cl to get real-time figures according to the month of analysis.²⁷ The @wanita.cl Instagram account in 2025 shows consistently high engagement performance, in line with the trend of family law education accounts in Indonesia. One of the main indicators of this account's success is the engagement rate per post, which ranges from 2 to 4 percent. This figure shows that each piece of content shared is able to generate active interaction from the audience, well above the national average for similar niches.

Each post receives an average of 90 to 145 comments. The most comments are usually found on content related to infidelity and domestic violence, where followers often share real stories, ask for legal solutions, and discuss their own experiences. Content themed around family finances and alimony also contributes to a fairly high number of comments, although slightly below the two main themes mentioned above. The total engagement per post, which is a combination of likes, comments, shares, saves, and participation in polls and Q&A, shows a figure between 93 and 190 interactions. The most popular form of engagement is comments in the form of testimonials and reflections on experiences, followed by requests for advice, financial tips, and discussions on family rights. The educational carousel post format and testimonial videos (Reels) proved to be the most effective in encouraging the audience to actively engage.

The Impact of Educational Copywriting and Interpersonal Communication

Educational copywriting and interpersonal communication currently play a vital role in building education-based digital communities, especially on Instagram accounts that focus on family law, such as @wanita.cl. These two elements not only support the effective delivery of information, but also shape a strong culture of interaction and solidarity among all members of the online community. In the following lengthy article, we will explain in detail how the impact of these two strategies shapes the quality of family law education in the virtual world, as well as the resulting social changes.

In the digital age, the rise of social media has transformed the concept of education and information dissemination into something more dynamic, interactive, and inclusive. Educational copywriting is a writing technique deliberately designed to convey educational messages in an interesting, communicative way that encourages the audience to take action. Educational copywriting is not just about creating interesting captions, but also building narratives that are empathetic, easy to understand, and relevant to the needs of followers. The main goal of this type of copywriting is to ensure that important messages, such as family law issues, are effectively received and have a real impact on the lives of the audience.²⁸

²⁷ “Free Instagram Engagement Rate Calculator by Modash,” n.d., <https://www.modash.io/engagement-rate-calculator?influencer=%40therock>.

²⁸ Najwa Aurelia and Wahyu Budi Priatna, “Eksplorasi Bahasa Dan Gaya Copywriting Instagram Dalam Pembentukan Identitas Merek Institusi Pendidikan (Studi Kasus Akun” 4, no. 3 (2025): 563–68.

The main characteristic of successful educational copywriting is its ability to grab attention from the start. Unique opening sentences, surprising facts, real-life quotes, or reflective questions serve to pique the audience's curiosity. After that, the content is delivered in a communicative manner, avoiding complicated legal terms, while still maintaining the validity of the information. The closing caption often provokes further discussion, either with open questions, invitations to share experiences, or invitations to ask questions related to the issue being discussed. Such educational copywriting has been empirically proven to encourage follower engagement in the comments section, enrich discussions, and generate collective solutions.²⁹

The choice of language is key to successful copywriting in the family law education community. The language used must be persuasive but still educational, so as not to come across as patronizing. The use of analogies that are familiar to everyday life is also very helpful, as it makes family law issues more relevant and easier to understand. For example, explanations about child custody or the family mediation process are packaged in narratives that directly relate to the daily experiences of followers. This makes them feel more involved and encourages them to actively interact and share their own stories.

Two-way interaction, or interpersonal communication, is an integral aspect of successful educational copywriting. Interpersonal communication on educational social media, especially regarding family law, does not only occur between administrators and followers, but also among community members themselves. This form of communication gives rise to productive dialogues, where followers can ask questions, share complaints, and even provide feedback to administrators or other participants. Recent studies show that a strong atmosphere of social support can encourage community members to have the confidence to share personal experiences that they may have previously kept hidden due to social stigma or embarrassment.³⁰

Interactive features available on Instagram, such as comment sections, polls, Q&A, Direct Messages, and live sessions, further increase the chances of effective interpersonal communication. Admins can respond to followers' questions directly, correct common misconceptions in society, and provide practical legal solutions. Followers can also ask questions directly or respond to each other's experiences, thereby building a culture of solidarity and collaborative problem-solving. Ultimately, social media is no longer just a place to share information, but an adaptive and participatory learning space.³¹

The impact of strong educational copywriting combined with interpersonal communication is extensive, both for individuals and communities as a digital ecosystem.

²⁹ S and Sudradjat, "Pembuatan Copywriting Edukatif Dan Kreatif Untuk Meningkatkan Engagement Di Sosial Media Instagram Agavi Institute."

³⁰ M. Padeli Wibowo et al., "Komunikasi Interpersonal Sebagai Kunci Kesuksesan Dalam Proses Belajar Mengajar," *Jurnal Nakula : Pusat Ilmu Pendidikan, Bahasa, Dan Ilmu Sosial* 3, no. 1 (2025): 182–90.

³¹ Diana Aprilia Gultom and Annisa Wahyuni Arsyad, "Strategi Pengelolaan Instagram Oleh Unit Humas Unmul Sebagai Media Komunikasi Untuk Mempertahankan Brand Relationship" 2024, no. 4 (2024): 311–23.

One of the main benefits is increased legal literacy among social media users. Followers who previously did not understand their legal rights within the family, ranging from women's rights, children's rights, divorce procedures, to protection from domestic violence, are now more knowledgeable and courageous in taking action to overcome the problems they face. This has a direct impact on improving the quality of family decision-making and upholding the value of justice in domestic relationships.³²

Furthermore, educational copywriting and interpersonal communication can foster strong social support within online communities. Followers find a safe space to share their concerns, receive validation and empathy, and obtain practical legal solutions from their community and administrators. This culture of mutual assistance and learning is particularly beneficial for those who often feel isolated or hesitant to make decisions due to a lack of support from their immediate environment. With open two-way communication, each member has the opportunity to grow, broaden their horizons, and build productive social networks.³³

The active involvement of followers is evident in various activities, from answering reflective questions in captions, sharing personal experiences, suggesting solutions, to disseminating educational content to other networks. This is evident in the increase in comments, likes, and shares on posts with strong educational copywriting. In the long term, this kind of interaction also shapes the social behavior of community members to be more open, critical, and responsible in dealing with family legal issues.

Social transformation is also an important outcome of educational copywriting and effective interpersonal communication. Many followers who were initially passive observers have become individuals who actively seek, share, and apply legal solutions in real life. Through online education-based communities such as @wanita.cl, women, single parents, victims of violence, and young people gain new understanding and the courage to fight for their rights legally and wisely. Thus, the role of social media has transformed from a mere information platform to a catalyst for social change within the family and wider community.³⁴

Amidst these various benefits, the application of educational copywriting and interpersonal communication still faces significant challenges. The extremely high competition for content on Instagram demands innovation in language style, visuals, and presentation formats in order to continue to attract audience attention. Differences in character, social background, and follower needs are factors that must be considered so that educational messages remain inclusive and applicable to various user groups. In addition,

³² S and Sudradjat, "Pembuatan Copywriting Edukatif Dan Kreatif Untuk Meningkatkan Engagement Di Sosial Media Instagram Agavi Institute."

³³ Ipin Taju Aripin and Dede Aji Mardani, "Islam, Etika Dan Ekologi: Telaah Ayat-Ayat Quran Kewajiban Memelihara Lingkungan," no. July (2024).

³⁴ Hilwa Faza Nabila Bidawi Faza et al., "Peran Komunikasi Interpersonal Dalam Meningkatkan Kinerja Organisasi Mahasiswa," *HORIZON: Indonesian Journal of Multidisciplinary* 3, no. 1 (2025): 32–37, <https://doi.org/10.54373/hijm.v3i1.2340>.

changes in Instagram's algorithm also affect the organic reach and level of interaction between followers and educational content.

To anticipate these challenges, community managers must diligently analyze data insights, utilize feedback from followers, and design communication strategies that are adaptive to developments in social media trends. Innovations include combining short educational videos, tip carousels, and live webinar sessions to answer followers' questions in real-time. These efforts have proven to maintain and increase engagement while strengthening the community's image as a trusted and responsive family law education institution. Best practices can be found on the Instagram account @wanita.cl, which consistently prioritizes empathetic educational copywriting and two-way interpersonal communication. Each piece of content is packaged with real stories, invitations to discussion, and legal tips and solutions that can be directly applied. Followers feel valued, listened to, and supported, so they don't hesitate to share their experiences, ask questions, or recommend the community to their relatives. This is the key to why engagement in this community remains high, solid, and has a broad impact among Indonesian female audiences.

Educational copywriting and interpersonal communication are two main pillars in building the quality, engagement, and effectiveness of family law education communities on social media. The integration of these two not only strengthens legal literacy but also strengthens solidarity, active participation, and provides a real boost for social transformation in the digital age. With consistency, innovation, and empathy, online communities like @wanita.cl can continue to be agents of change that empower, guide, and protect their members from various legal challenges faced in daily family life.

Critical Analysis: *Maqasid Syariah* in Digital Education on Islamic Family Law

The results of this study confirm that educational copywriting content based on Islamic family law is able to affirm the principles of *maqasid syariah*, such as the protection of religion, life, reason, lineage, and property in all main content. Digital narrative-based legal education has succeeded in expanding access to family law education for vulnerable groups and younger generations who are more familiar with social media.³⁵ On the other hand, there is a risk of misinformation if the narrative is not based on valid legal sources; therefore, educational copywriting must be supported by expert moderation and collaboration between and legal practitioners as well as official institutions to ensure that knowledge transfer remains accurate and ethical.

Table 3
Summary of the Effectiveness of Educational Copywriting in Islamic Family Law Education

No.	Aspect Results	Key Findings
1.	Content engagement	Hundreds of comments and thousands of likes/posts on family law
2.	Audience engagement	Active dialogue between admins, followers, and sources

³⁵ Fadliyati Kaamilah and Djazimah, "Konten Instagram Sebagai Media Edukasi Pernikahan Bagi Istri Dan Pengaruhnya Perspektif Maqasid Shari'ah."

No.	Aspect Results	Key Findings
3.	Knowledge transfer	Quick, based on real-life experiences, and grounded in Islamic family law
4.	Psychosocial impact	Increases empathy, courage, and solidarity, reduces stigma
5.	Challenges	Potential for misinformation, need for education of copywriters and expert moderators
6.	Values of Sharia objectives	Implemented across all content themes; protection of religion, soul, and intellect

Source: Secondary data analysis.

Interpersonal communication between administrators, participants, and followers forms two-way communication that gives rise to knowledge transfer, empathy, solidarity, and problem solving based on Islamic family law. Empirical data and in-depth analysis prove that educational copywriting combined with interpersonal communication models, both digitally and face-to-face, plays an important role in strengthening Islamic family law education. The effectiveness of copywriting lies in its ability to convey educational messages in an attractive, interactive, and relatable form, while the interpersonal aspect reinforces the internalization of values, the transfer of experiences between individuals, and the strengthening of social networks and solidarity based on Islamic law.

The transformation of digitalization has changed the paradigm of disseminating Islamic family law education, where educational copywriting has become an important instrument in implementing the principles of *maqasid syariah*, through social media. The concept of *maqasid syariah*, which consists of five main principles of protection, namely religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*), has found new relevance in the context of modern digital education.³⁶

The implementation of *maqasid syariah* in educational copywriting on Islamic family law has shown significant success in expanding access to education for vulnerable groups and young people who are familiar with social media. The Instagram platform, particularly accounts such as @wanita.cl, has proven its effectiveness in conveying the values of a *sakinah* family through digital narratives that are easy to understand and relevant to everyday life. Educational copywriting based on the principles of *maqasid syariah* has succeeded in integrating family law learning with a humanistic and empathetic approach, thereby creating a conducive space for Muslim women to share experiences and seek syariah-based solutions.

Religious protection (*hifz al-din*) is implemented through educational content that strengthens commitment to the institution of marriage as an integral part of Islamic teachings. Copywriting that emphasizes the importance of preserving marriage, such as in cases of infidelity, provides alternative solutions that are in line with Sharia values rather than directly advocating divorce. This approach helps maintain the existence of religion in the

³⁶ Jauhari Jauhari, "Penerapan Prinsip Maqashid Syariah Dalam Perundang-Undangan Di Indonesia," *Karimiyah* 4, no. 1 (2024): 1–14, <https://doi.org/10.59623/karimiyah.v4i1.49>.

dimension of *munakahat* by providing lessons on Islamic solutions to domestic conflicts.³⁷ The aspect of protecting life (*hifz al-nafs*) is manifested in educational content about domestic violence (KDRT), which provides a comprehensive understanding of women's rights in Islam. Educational copywriting plays a crucial role in educating followers about the forms of DV, reporting procedures, and available legal protection mechanisms. By using sensitive yet informative narratives, the @wanita.cl account has succeeded in creating awareness about the importance of protecting the soul from all forms of violence, in line with the principle of "*al-dharrar yuzal*" (harm must be eliminated).

Protection of reason (*hifz al-aql*) is manifested through educational content that encourages decision-making based on careful consideration rather than emotion. Copywriting that emphasizes the importance of critical thinking before making major decisions in household life, such as in cases of divorce or family conflict management, helps followers develop their analytical skills. Interpersonal communication strategies developed through comment columns also facilitate the exchange of perspectives that enrich understanding and broaden insight.³⁸ The dimension of protecting offspring (*hifz al-nasl*) is reflected in various content that discusses the importance of family stability for the welfare of children. Educational copywriting often uses narratives that emphasize the impact of parental decisions on children's futures, such as in cases of alimony settlements or domestic conflicts. This approach helps followers understand their responsibilities not only as spouses but also as parents who must ensure the continuity of the next generation in a healthy and Islamic environment.³⁹

The protection of wealth (*hifz al-mal*) is implemented through education on household financial management based on sharia principles. Content on family financial management, tips on saving, and the division of financial responsibilities between husband and wife is presented with practical and applicable copywriting. This approach helps followers understand the concept of family economics in Islam while providing concrete solutions to everyday financial problems. Interpersonal communication in the context of digital education on Islamic family law plays a vital role in the internalization of *maqasid syariah* values. Two-way interaction between administrators, active participants, and followers creates a dynamic learning ecosystem where each community member can contribute to problem-solving based on a sharia perspective. This communication model enables knowledge transfer that is not only vertical (from admin to followers) but also horizontal

³⁷ Achmad Syawal Nurhidayatullah and Oman SW Fathurohman, "Maqashid Syariah Sebagai Kerangka Kerja Untuk Inovasi Produk Keuangan Non Bank Dalam Era Digital," *Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 9, no. 5 (2022): 3635–53, <https://doi.org/10.30651/jms.v9i5.24835>.

³⁸ Ahmad Zayadi, "Implementasi Maqashid Syariah Dalam Pembangunan Berkelanjutan," *Repositori UIN Alauddin*, 2022.

³⁹ Nur Rofiq et al., "HUKUM KELUARGA ISLAM: Perspektif Maqāshid Asy-Syariah Terhadap Dasar Wajib Patuh Pada Undang-Undang Perkawinan Dan Kompilasi Hukum Islam," *Wabana Islamika: Jurnal Studi Keislaman* 9, no. 2 (2023): 173–93, <https://doi.org/10.61136/cbgbze13>.

(between followers), enriching perspectives and deepening understanding of the implementation of Islamic family law in daily life.

Engagement analysis shows that content with educational copywriting that integrates the principles of *maqasid syariah* generates more meaningful interactions. Empirical data shows that posts on the themes of domestic violence, alimony, financial management, and infidelity generate hundreds of comments and thousands of likes, indicating the high relevance of such content to followers' needs. This high level of engagement reflects the success of educational copywriting in creating a productive and educational discussion space.

The main challenge in implementing *maqasid syariah* through digital educational copywriting is the risk of misinformation if the narrative is not based on valid legal sources. Therefore, educational copywriting must be supported by expert moderation and collaboration with legal practitioners and official institutions to ensure that knowledge transfer remains accurate and ethical. The need for content verification and validation from competent authorities is crucial to maintaining the credibility and effectiveness of digital education.

The psychosocial impact of educational copywriting that integrates *maqasid syariah* is evident in increased empathy, courage, and solidarity among community members. Followers report an increase in their ability to manage domestic conflicts, a better understanding of rights and obligations in marriage, and a decrease in stigma towards family problems. This transformation shows that Sharia-based digital education not only provides theoretical knowledge but also empowers followers to take positive action in their lives. The effectiveness of educational copywriting in implementing Sharia objectives is also evident in its ability to simplify complex Islamic legal concepts into easy-to-understand narratives without reducing their religious substance. The use of everyday analogies, storytelling based on real experiences, and accessible language helps bridge the gap between academic knowledge of Islamic law and its practical application in family life.

The *maqasid syariah* in educational copywriting on Islamic family law through social media has proven its effectiveness in creating positive social transformation. This approach has succeeded in expanding access to family law education, strengthening Muslim community solidarity, and empowering individuals to make better decisions based on Islamic values. This success demonstrates the great potential of digital media as an effective means of da'wah and education when managed with the right principles and support from competent experts.

Conclusion

This study demonstrates that educational copywriting, when combined with empathetic interpersonal communication, plays a significant role in enhancing Islamic family law literacy within digital communities. The use of narrative-based writing, real-life experiences, simple analogies, and explicit calls to action effectively simplifies complex legal concepts and makes them more accessible to users from diverse educational and social

backgrounds. Observations of the @wanita.cl Instagram account reveal that two-way interactions between administrators and followers create a dialogical space in which legal clarification, meaning negotiation, and the internalization of Islamic legal values occur continuously. The humanistic tone and emotional resonance embedded in educational copywriting foster a participatory learning environment that surpasses the didactic nature of traditional legal counseling.

The study further finds that the integration of *maqasid syariah* principles, particularly the protection of life, intellect, lineage, and property within digital content strengthens the connection between Islamic legal norms and the lived experiences of users. Copywriting that highlights the ethical and purposive dimensions of Islamic law not only informs but also empowers individuals to seek lawful and wise solutions to issues such as domestic violence, alimony disputes, and marital conflict. By providing a safe and supportive space for sharing experiences and gaining social support, educational copywriting contributes to the development of digital communities that are legally aware, emotionally resilient, and oriented toward *maslahat* (public benefit).

Despite these benefits, the study identifies important challenges, especially the risk of misinformation when legal content is not accompanied by expert moderation and rigorous source validation. The exclusive focus on a single Instagram account also limits the generalizability of the findings. Future research should involve multiple digital platforms, integrate in-depth interviews with users, and examine behavioral changes resulting from exposure to educational copywriting. Overall, this study affirms that digital communication innovations, particularly educational copywriting, offer a promising and effective strategy for broadening public access to Islamic family law, strengthening legal literacy, and cultivating a responsive, adaptive, and *maqasid*-oriented legal culture in contemporary Muslim societies.

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