

Transformation Of Islamic Da'wah Through Digital Content Training In Islamic Boarding Schools (Case Study at SMK YPC Cintawana, Tasikmalaya)

Kiki Zakiah

Universitas Islam Bandung

kikizakiahdarmawan@gmail.com

Askurifai Baksin

Universitas Islam Bandung

askuri.fai@gmail.com

Dian Widya Putri

Universitas Islam Bandung

dianwidyaputrisy@gmail.com

Naditha Rizky Hantoro

Universitas Muhammadiyah Bandung

naditharizky16@gmail.com

Abstract

The transformation of Islamic da'wah through digital technology is an urgent need in the modern era. This study analyzes digital content training at SMK YPC Cintawana in improving the skills of students in the production and distribution of digital da'wah. With a qualitative approach to case studies, the results of this study show that this training improves students' abilities in videography, graphic design, copywriting, and digital communication strategies. Social media, YouTube, and podcasts help expand the reach of da'wah interactively. However, challenges such as cultural adaptation of Islamic boarding schools, limited infrastructure, and lack of understanding of digital communication strategies are still obstacles. Therefore, it is necessary to strengthen the digital curriculum, increase access to technology through external cooperation, and establish a pesantren media center. This strategy is expected to be able to make pesantren a modern da'wah center that still maintains Islamic values in the digital era.

Keywords: *Digital Da'wah, Islamic Boarding School, Da'wah Transformation, Social Media, Content Training.*

Introduction

Pesantren is an Islamic educational institution that plays a role in shaping the character, spirituality, and science of students. So far, Islamic da'wah in Islamic boarding schools has mostly used conventional methods such as recitations, lectures, and halaqah. This method is effective in the pesantren environment, but it has limitations in reaching the wider community. The development of digital technology has changed the way of communication and the dissemination of information, including in Islamic da'wah. According to Zaid et al. (2022) The digital era has created a networked society where information spreads quickly through digital technology. In da'wah, this change requires the use of digital media as the main means of conveying Islamic messages (Hashmi et al., 2020). Social media, creative videos, and podcasts are becoming new means of conveying da'wah messages Muhaemin et al. (2017). The young generation who are active in the digital world is more likely to receive messages through this platform compared to traditional methods (Törnberg & Törnberg, 2016).

Islamic boarding schools need to adapt to technology through digital content training so that Islamic da'wah is more attractive and relevant to modern society. Digital transformation in the world of da'wah opens up great opportunities for Islamic boarding schools to not only maintain traditional methods, but also develop new approaches that are more effective and in accordance with the digital era (Machendrawaty et al., 2022). Technology is not just a tool, but a force that can expand the reach of Islamic da'wah to various levels of society (Chanifah et al., 2022). Digital content training for pesantren students is the main strategy in the transformation of Islamic da'wah in the digital era. Students who master video production techniques, graphic design, copywriting, and digital marketing strategies can convey Islamic teachings in a more modern and attractive way (Chanifah et al., 2022). By utilizing digital platforms such as social media, YouTube, podcasts, and websites, da'wah is no longer limited to oral lectures in the pesantren environment, but can reach a wider audience globally (Verolyna & Syaputri, 2021).

Digital transformation in da'wah also creates a more interactive communication pattern (Hamzah, 2017). Da'wah content that is packaged with attractive visuals, light language, and creative concepts is easier to accept by the millennial and Gen Z generations, who are used to digital media (Sukma Rahayu et al., 2023). Thus, da'wah not only functions as a means of conveying Islamic teachings, but also becomes part of the ever-growing digital ecosystem Uyuni (2023). Islamic boarding schools that are able to make maximum use of digital technology will be better prepared to face the changing times without losing their identity and Islamic values (Rustandi & Kusnawan, 2023). Through this approach, students not only

play the role of preachers in the traditional scope, but also as digital creators who bring Islamic messages to a wider level. Digital transformation in Islamic boarding school da'wah is a strategic step in answering modern challenges, ensuring that Islamic values remain alive, develop, and are able to adapt to global dynamics (Zakiah et al., 2024).

According to experts, digital transformation is a must for various sectors, including the field of Islamic education and da'wah (Rani, 2023). According to Guo & Xu (2021) Digital transformation is not just the adoption of technology, but also fundamental changes in the way individuals and organizations operate to remain relevant in the digital age. This is in line with the opinion Bughin et al. (2021) This emphasizes that organizations that are able to adopt digital technology well will be superior in facing the challenges of the times.

Moreover Butler-Adam (2018) The concept of the Fourth Industrial Revolution explains that digital transformation not only changes the way humans interact but also creates new models in various aspects of life, including education and da'wah. In this context, pesantren as Islamic educational institutions must be able to adapt to technological changes to remain relevant in conveying Islamic values to a generation that is more familiar with the digital world.

Vial (2019) It also emphasized that digital transformation is not only about technology, but rather a change in mindset and strategy in the face of an increasingly connected era. If educational institutions, including Islamic boarding schools, do not adopt digitalization, it will be difficult for them to reach the younger generation who are more active in cyberspace (Hasan, 2017). According to Leszczynski (2018) Today's digital generation is more responsive to information presented in visual and interactive form compared to conventional methods. Therefore, Islamic da'wah needs to adjust its approach to remain attractive and acceptable to modern society.

This research was conducted at SMK YPC Cintawana, Singaparna District, Tasikmalaya City, which is under the auspices of the Cintawana Islamic Boarding School. As a pesantren-based school, SMK YPC Cintawana not only focuses on vocational education, but also shapes the Islamic character of its students. However, conventional da'wah methods, such as recitation and lectures, have limitations in reaching a wider audience. Therefore, the problems raised in this study include how the process of Islamic da'wah transformation takes place through digital content training in the pesantren environment, the extent to which the training is able to empower students as creators of digital da'wah, and what challenges are faced in implementing this approach in a sustainable manner in Islamic educational institutions. This study specifically examines the implementation of digital content training programs at SMK YPC Cintawana, which is under the auspices of the Cintawana Islamic

Boarding School, Tasikmalaya City.

The problem raised in this study is how the process of Islamic da'wah transformation can be carried out through digital content training in the pesantren environment. This study aims to describe and analyze the process of Islamic da'wah transformation carried out through digital content training for students at SMK YPC Cintawana. The main objective of this study is to understand how the training is integrated into the pesantren education system and how it results in forming students who are able to produce and distribute da'wah content creatively on digital platforms. In addition, this research also aims to identify challenges in the implementation of training as well as formulate strategies that can strengthen the role of Islamic boarding schools in adapting Islamic da'wah to the communication needs of the digital generation. Through this research, it is hoped that there will be a contribution to the development of a digital-based da'wah model in the pesantren environment systematically and contextually.

The study of digital da'wah has grown in recent years, but most of the research focuses more on aspects of the use of social media by individuals, regardless of how Islamic educational institutions can adapt digital technology in their da'wah strategies. Research Aslamiyah & Ilmiyah (2024) Discussing the role of social media in da'wah activities, highlighting how platforms such as Facebook, Instagram, YouTube, and TikTok are the main tools in spreading da'wah messages widely, quickly, and interactively. However, this study emphasizes the aspect of social media use in individual da'wah rather than systematic implementation in Islamic educational institutions such as Islamic boarding schools. Other relevant research conducted by Alamin & Missouri (2023) Examines the use of social media as a means of supporting Islamic religious learning. The study highlights how social media can increase student engagement and facilitate interaction between educators and learners in Islamic religious education. However, this study focuses more on the use of social media in the context of religious education in general and does not specifically examine digital da'wah strategies in Islamic boarding schools. In addition, the research by Anas et al. (2024) Revealed that social media has great potential in supporting da'wah and Islamic education for the millennial generation.

This research fills the gap of previous studies by developing an approach based on Islamic educational institutions in the transformation of digital da'wah. The focus is not only on the use of digital media, but also on continuous training for students to have technical skills in the production of professional and relevant da'wah content. The uniqueness of this research lies in the integration of digital technology in the pesantren's da'wah system, which is still rarely applied in the formal Islamic education curriculum. The skills training-based approach allows students not only to

understand the concept of digital da'wah but also to be able to create creative and innovative content.

The uniqueness of this research lies in the emphasis on strengthening the capacity of students in the production and distribution of digital da'wah content. This research not only highlights the use of technology but also the overall transformation in da'wah approaches that are relevant to today's digital dynamics. The concept of digital transformation in this study refers to the view that. Guo & Xu (2021) and Vial (2019) This states that digital transformation is not only about technology adoption but also involves changing the paradigm and strategy of institutions in their operations. This means that strengthening students' digital literacy is an important part of the sustainable development of da'wah. Butler-Adam (2018), within the framework of the Fourth Industrial Revolution, also emphasizes the importance of the readiness of educational institutions in responding to technological changes that affect all aspects of life, including Conveying religious values.

The urgency of this research is based on changes in information consumption patterns in the digital era, which require pesantren to adapt so that da'wah remains relevant. The lack of digital content production skills among students is the main challenge. Therefore, this study analyzes how digital content training equips students with modern and strategic da'wah production and distribution skills. With this training, students are expected to be able to package da'wah in an attractive and interactive digital format, in accordance with the communication style of the millennial generation and Gen Z. This research contributes to the development of learning methods in Islamic boarding schools to be more adaptive to digital technology without eliminating Islamic values.

Methods

This research uses a qualitative method, as expressed by Creswell (2018). Qualitative research aims to understand phenomena in depth through the exploration of meaning, processes, and the social context that surrounds them. The approach used in this study is a case study because this research focuses on a specific phenomenon, namely the transformation of Islamic da'wah through digital content training at SMK YPC Cintawana. The case study approach allows for a more in-depth analysis of the training process, implementation, and impact of the use of digital technology in student da'wah. This study also provides a first-hand overview of how pesantren, as Islamic educational institutions, adopt and integrate digital strategies in their da'wah.

Data collection was carried out through three main techniques, namely in-depth interviews, participatory observations, and documentation. Interviews were conducted with various key informants,

including students participating in the training, digital training supervisors, and pesantren managers. Observations were carried out directly during the training activities to see the interaction process, the method of delivering material, and student participation. In addition, documentation in the form of photos of activities, videos made by students, training modules, and school and pesantren policies that support digital da'wah programs were also analyzed as supporting data sources.

The selection of research subjects was carried out purposively, namely by selecting informants who were considered the most relevant and actively involved in digital content training programs. The sample consisted of around 10-15 students who participated in the training, two supervisors, and two school/pesantren managers. Selection criteria include participation in training, involvement in the production of da'wah content, and role in the development of digital da'wah programs.

The digital content training process lasted for two months, with a frequency of 1–2 training sessions per week. The training materials include basic techniques of video production, graphic design, copywriting, and content distribution strategies on social media. The researcher recorded the dynamics of the training, the participants' responses, and the final result in the form of the da'wah content produced.

Data were analyzed using thematic analysis techniques to identify relevant patterns and categories from interview and observation data. After that, sources and methods were triangulated to ensure the validity of the data, namely by comparing information from interviews, observations, and documents. Validation of findings was also carried out through member checking with several informants to confirm the suitability of the researchers' interpretation with their experiences. In order to make it easier for readers to understand the flow of the methodology used, the researcher presents the following research flow diagram as a systematic visualization of the research process.

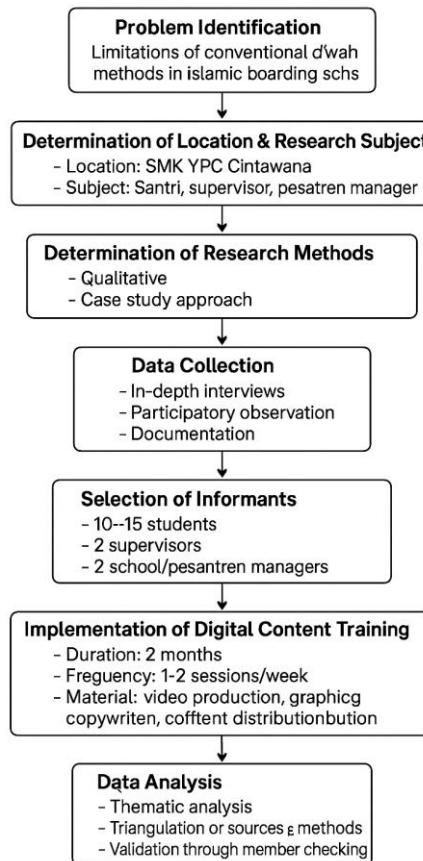


Figure 1. Research Flow Diagram

Research ethics are maintained by asking for informed consent from informants, maintaining identity confidentiality, and not disseminating sensitive data without permission. This research also upholds the principles of honesty, openness, and objectivity in data collection and reporting. With the design of this research, it is hoped that a complete understanding of how digital content training can be part of the transformation of Islamic da'wah in the pesantren environment in a contextual and sustainable manner.

Results and Discussion

Improving the Skills of Students in the Production of Islamic Da'wah Digital Content

This research involves students of SMK YPC Cintawana who participate in digital content training, supervisors, and school and pesantren managers who play a role in supervising and supporting the implementation of digital da'wah. This training is designed to provide students with a deep understanding of digital content production

techniques that can be used as an Islamic da'wah medium. Students are not only taught the technical aspects of content production, but also how to compile da'wah messages that are in accordance with Islamic teachings and attractive to digital audiences. According to Primajati et al. (2024), Digital literacy for students is an important aspect in balancing the values of Islamic boarding schools with modern technology. Islamic boarding schools need to facilitate digital literacy training that includes healthy internet use, information verification, and social media ethics so that students can spread da'wah in a creative and inspiring way (Primajati et al., 2024)

Supervisors and pesantren managers play an important role in directing students so that the content produced has educational value, is informative, and maintains Islamic ethics in its delivery (Aprida et al., 2024). The role of teachers and supervisors is vital in shaping the character of students, including in the use of digital media for the sake of da'wah. (Ramadhani, 2025). Teachers are responsible for providing direction, being role models in daily behavior, and holding activities that support the development of students' character and skills (Kunter et al., 2013).

With the increase in students' digital skills, they not only play the role of recipients of information but also as creators and spreaders of creative and innovative Islamic da'wah messages. The provision of these skills allows students to adjust their da'wah methods to be more relevant to digital trends without losing the essence of Islamic teachings. Da'wah transformation through digital content can be an effective strategy in answering the challenges of the times (Mannerfelt, 2022). Thus, pesantren is not only a center for religious education, but also a center for innovation in the spread of digital-based da'wah. Digital content training at SMK YPC Cintawana has succeeded in improving students' technical skills in the fields of video production, graphic design, copywriting, and social media management. Before the training, most students only used social media for personal consumption without understanding the process of producing da'wah content. After the training, students were able to make Islamic education videos, da'wah infographics, and podcasts with the theme of Islamic values. Based on the results of observations, it was recorded that as many as 18 da'wah videos, 32 graphic designs, and six podcast episodes were successfully produced in two months. One of the students stated, "*I used to be just a spectator; now I can make my own da'wah videos and share them via YouTube and Instagram.*"

The success of the training was also marked by the creation of a company profile video for the Cintawana Islamic Boarding School and SMK YPC Cintawana, which was produced by students with good visual and narrative standards. In the process, students began to understand basic shooting techniques, lighting, cinematography, and video editing using

applications such as CapCut and Adobe Premiere. In graphic design, students use Canva and Adobe Photoshop to create visual da'wah materials that are published through Islamic boarding school social media.

The results of the study show that digital content training has a significant impact on improving the skills of students in the production and distribution of Islamic da'wah. Before the training, the majority of students were only passive consumers of digital media without understanding the content production process, so their da'wah was still limited to conventional methods such as direct lectures or studies in the pesantren environment. With the development of technology and changes in people's communication patterns, digital transformation in da'wah is an urgent need so that Islamic teachings remain effective in the midst of global information flows (Mg, 2018). After participating in the training, students experienced an increase in technical and strategic skills in da'wah through digital media. They not only understand content production techniques but are also able to devise systematic communication strategies to reach a wider audience.

This understanding includes selecting relevant da'wah themes, developing a strong narrative, and determining the right distribution platform. Through interesting storytelling techniques, students can convey Islamic messages persuasively, build emotional engagement with the audience, and make da'wah more interactive and effective in the digital era. Effective communication messages must be able to be adjusted to the characteristics of the audience so that they are easier to understand and accept, so that, in the context of digital da'wah, students are required to adjust their communication style to the preferences of social media users (Williamson, 2011).

Improving the skills of students in optimizing visual and audio elements also has a great influence on the effectiveness of digital da'wah. They began to understand how to utilize color combinations, layouts, sound effects, and visual transitions in da'wah videos and designs to attract more attention from the audience. This is in line with the concept of Multimodality put forward by Faigley et al. (2002), which explains that good visual communication can improve the understanding and appeal of the message being conveyed. By utilizing social media such as YouTube, Instagram, TikTok, and streaming podcasts, students can adapt their da'wah methods to modern communication trends that are more interactive and easily accessible to the wider community. They also learn how to optimize social media algorithms so that the content they create can appear on users' homepages and get more interactions.

Improving digital content production skills encourages students to think more innovatively in preaching. They not only understand the delivery of religious messages but also develop da'wah strategies that are

interactive and relevant to digital audiences. This training allows them to explore different forms of digital communication, such as educational videos, Islamic graphic design, and Islamic podcasts that are more relaxed and accessible to the younger generation. This transformation not only improves students' technological skills but also strengthens their role as adaptive da'wah agents in the digital era.

Changes in the Communication Pattern of Da'wah Students

Digital transformation encourages students to change their approach to da'wah from oral methods to visual and interactive. Previously, da'wah was delivered face-to-face through lectures; now it is delivered through videos, podcasts, and infographic content tailored to the communication style of the younger generation. This training introduced students to storytelling techniques, the use of social media algorithms, and content upload time strategies to reach a wider audience. One of the students said, *"Now I am more confident in conveying the message of da'wah through video because more people are watching and giving positive comments."*

After receiving the training, the students experienced significant development in technical skills, such as video editing, graphic design, social media management, and da'wah narrative writing. They began to understand the basic concepts of copywriting, storytelling, and the use of visual elements in attracting the audience's attention. This skill allows students to convey Islamic teachings in a more interesting, systematic, and relevant way to modern digital communication trends. This is in line with the opinion of Jenkins (2004) in Convergence Culture, which states that digital media allows collaboration and creativity in conveying messages more effectively, including in the realm of da'wah.

In the process, students began to understand basic cinematography techniques, such as stable shooting, proper lighting, and interesting video editing. This skill is not only useful for the purpose of pesantren documentation but also becomes the main capital in making da'wah videos that are more professional and easily accepted by a wide audience. According to Naseri et al. (2021) The production of attractive digital content must prioritize visual quality and ease of access in order to attract the attention of a wider audience, especially in the context of da'wah that competes with various other content in the digital world.

In addition to video production, students are also equipped with skills in graphic design to support the spread of da'wah through social media. They learn to use design applications such as Canva and Adobe Photoshop to create da'wah infographics, hadith quotes, and Islamic educational materials that can be shared through Instagram, Facebook, and TikTok. With this skill, students can present da'wah in a more visual and informative form, making it more attractive to the younger generation

who are more familiar with visual-based communication. This is in line with the opinion of Faigley et al. (2002), which states that effective visual communication can increase the absorption of messages conveyed to the audience, including in the context of da'wah.

After participating in the training, students began to use social media as an effective da'wah platform. Previously, they only used it for personal consumption without understanding its potential in spreading the teachings of Islam. However, with a new understanding, they began to see Instagram, TikTok, YouTube, and Facebook as global da'wah spaces. Santri is now implementing digital marketing strategies, utilizing social media algorithms, determining optimal upload times, and optimizing interactive features to increase audience engagement in Islamic discussions. According to Liu et al. (2021), the use of the right digital strategy can improve audience engagement and message delivery effectiveness. In addition to that, according to Aslamiyah & Ilmiyah (2024), [Click or tap here to enter text](#). Social media has great potential to reach a wide audience in conveying Islamic messages.

In addition to videos and graphic design, students have also begun to be active in making da'wah podcasts as a form of media diversification in conveying Islamic messages. In this training, students were not only introduced to the concept of podcasts but also taught how to make podcasts that can be uploaded to various digital platforms, such as YouTube and Instagram. Students learned about good audio recording techniques, script drafting, and interesting interview techniques for podcasts. This podcast is used as a means of delivering Islamic studies, religious discussions, and discussions of social issues from an Islamic perspective. According to Brinson & Lemon (2022), the podcast format has the advantage of building an emotional attachment between the message conveyor and the audience because of its more personal and in-depth nature.

The Dynamics of Regeneration and the Formation of a Digital Da'wah Community

The success of this training is also supported by the active role of supervisors and pesantren managers in providing direction and supervision of the content produced by students. Teachers not only function as facilitators in training, but also as supervisors in ensuring that the messages conveyed through digital content remain in accordance with Islamic teachings (Mulyadi, 2018). This supervision is important considering that in the digital era, broad freedom of expression also brings challenges in maintaining da'wah content based on Islamic ethics and not violating sharia principles (Muzakki, 2018). Therefore, guidance from teachers and pesantren managers plays a role in ensuring that the transformation of digital da'wah continues to run in the correct Islamic corridor.

The role of teachers in the learning process of students is also in line with the theory of Zone of Proximal Development (ZPD) put forward by Vygotsky, where, in this theory, learning will be more effective if there is guidance from individuals who are more experienced in a certain field (Xue, 2023). Research shows that teachers and ustaz not only function as technical facilitators, but also as companions who guide students in understanding da'wah ethics, compiling appropriate Islamic narratives, and choosing the right media for digital da'wah delivery. Students who previously only consumed media, through the direction of teachers, began to be able to produce their own da'wah content in a more systematic and responsible manner. The role of teachers in providing feedback, correcting content, and encouraging students during the production process serves as scaffolding, a temporary support that reinforces the learning process. With this approach, students not only develop technical skills but also understand the context of Islam in digital media more completely, reflecting the essence of ZPD, which emphasizes the importance of mentoring in encouraging the potential of individuals to reach the stage of independence in real practice.

Students are in the zone of proximal development, where they have the potential to develop further in the digital field, but need direction and guidance to achieve a deeper understanding and correct practice (Xue, 2023). So that teachers play the role of scaffolding, or supporters who guide students in understanding and applying digital technology for more effective Islamic da'wah (Ren et al., 2024).

In addition, students who have participated in this training have also contributed to the development of digital content production groups at Islamic boarding schools by recruiting seven new members, so that the number of group members has increased to 14 people. This regeneration ensures that the skills that have been acquired can be passed on to the next generation of students, so that the digital da'wah program in the pesantren continues. Seven senior members from class XII who will graduate act as mentors for new members, ensuring that the program has long-term sustainability. This regeneration model is in line with the concept of Communities of Practice by Lave & Wenger, which emphasizes the importance of community-based learning in maintaining the sustainability of a skill (Cousin & Deepwell, 2005). The senior students who have participated in the training act as core members who transfer knowledge to new members through hands-on practice, mentoring, and collaboration. This strengthens the digital da'wah community as a living and thriving entity based on interaction and collective participation, not just individual activities.

In this theory, learning is understood not only as an individual process but as active participation in social practices carried out together

by a group of people who share the same goals and concerns. So it can be seen that the digital da'wah community in Islamic boarding schools develops through the process of sharing experiences, shared practices, and real involvement in content production. New students learn through direct interaction with senior students, experiencing improved skills through guidance and involvement in real activities. This process reflects legitimate peripheral participation, which is when new members start from small roles and gradually take on larger roles as understanding and experience increase. Thus, the digital da'wah program, which was initially based on technical training, has developed into an independent and sustainable learning community, which allows students to continue to develop their capacity and maintain the sustainability of the da'wah program in the digital era.

This training also encourages the formation of a creative community of digital da'wah in Islamic boarding schools, where students who are more proficient help their friends in content production. This approach not only improves technical skills but also builds cooperation, solidarity, and a spirit of collaboration in spreading Islamic da'wah. Experienced students provide additional training, share social media strategies, and support each other to improve the quality of digital da'wah. With developed skills, students are not only recipients of information but also creators and spreaders of creative and innovative Islamic da'wah. Individuals involved in digital media not only consume information but also contribute to the production and dissemination of content (Schrade, 2011). Santri has transformed from just a media consumer to a producer of da'wah content that is able to present Islamic messages in a more attractive format and in accordance with digital communication trends.

Through digital content training, students at SMK YPC Cintawana have experienced a significant increase in skills in the production and distribution of digital-based Islamic da'wah. Santri, who was previously only a consumer of digital media, has now been able to play the role of a creator of da'wah content that can convey Islamic messages in a more attractive and relevant way for modern society. The transformation of Islamic da'wah through digital content training has provided great opportunities for students to convey Islamic messages in a more effective way and in accordance with the times (Uyuni, 2023). Thus, students are able to adjust their da'wah methods to be more relevant to digital trends without losing the essence of Islamic teachings. In the digital era, changes in communication patterns demand a more flexible and innovative approach to da'wah (Fauzi & Muktarrudin, 2023).

Students who have understood digital content production techniques can package da'wah visually, interactively, and easily accessible through various platforms such as social media, video streaming, and

podcasts, so that they are more accepted by the younger generation. This digital da'wah transformation is not just an alternative, but an effective strategy in answering the challenges of the times (Zainuddin & Amiruddin, 2019). Pesantren also plays a role not only as a center for religious education, but also as a creative laboratory in technology-based da'wah. Mastery of digital technology for students is not just an additional skill, but part of an effort to strengthen Islamic da'wah so that it remains relevant and competitive in the digital era (Zakiah et al., 2024). With the increase in digital content production skills, pesantren have the potential to become modern da'wah centers that are effective, innovative, and adaptive to globalization. This change marks an important shift from one-way da'wah to a more interactive, participatory, and customer-oriented form of communication for today's digital audience.

Challenges and Strategies in the Implementation of Digital Da'wah in Islamic Boarding Schools

The implementation of digital da'wah in Islamic boarding schools faces the main challenge in cultural adaptation to technology. The tradition of da'wah of Islamic boarding schools that focus on oral lectures and face-to-face recitation needs to be transformed to be shorter, more visual, and more accessible through social media (Zakiah et al., 2024). This change in communication patterns requires pesantren to adapt da'wah methods to the needs of digital audiences (Sahlan et al., 2022). According to Khotimah et al. (2024), the transformation of da'wah through social media has changed the dynamics of the spread of Islamic teachings, allowing for a wider reach but also presenting challenges in managing ideologies and social interactions.

At SMK YPC Cintawana, this challenge is one of the aspects that must be overcome in the implementation of digital da'wah in the pesantren environment. As an educational institution under the auspices of the Islamic boarding school, SMK YPC Cintawana has a learning system that is integrated with Islamic values. However, in the implementation of digital-based da'wah, there is still a gap between traditional da'wah methods and the demands of the digital era (Risdayah, 2020). Many students are familiar with the direct lecture method, but do not yet have the skills to package da'wah in the form of digital content in accordance with modern communication trends. Therefore, SMK YPC Cintawana has begun to implement digital content training for students as a strategic step to answer this challenge.

In addition to cultural challenges, the lack of digital infrastructure in the pesantren environment is also an obstacle in the implementation of digital-based da'wah. Not all pesantren have stable internet access, adequate technological devices, and competent human resources in the

field of digital content production. Some Islamic boarding schools are still limited in the use of simple devices such as mobile phones, without being supported by more professional equipment such as cameras, microphones, or editing devices. This leads to limitations in the production of quality content. According to Díaz (2021) Limited access to technology in faith-based educational institutions is the main challenge in the adoption of digital da'wah, so there needs to be support from both internal and external parties.

SMK YPC Cintawana strives to integrate technology in learning, but still faces digital infrastructure constraints, such as limited advanced devices and unstable internet connections. Students can only use simple tools in the production of da'wah content, which limits the quality of distribution through social media. To overcome these challenges, the school collaborates with institutions such as UNISBA, the Islamic creative community, and the digital media industry to obtain training support and equipment procurement. The digital content training program at SMK YPC Cintawana equips students with technical skills despite their limitations. Efforts to improve internet access and equipment continue to be carried out so that digital da'wah is more professional. With this step, SMK YPC Cintawana seeks to be an example of the adaptation of Islamic boarding schools to digital technology in da'wah, as well as encourage sustainable support so that Islamic messages can reach the younger generation more widely and effectively.

Another challenge is the lack of understanding of effective digital communication strategies in da'wah. Many students have a strong understanding of religion, but have not fully understood how to convey da'wah messages in a method that is in accordance with the characteristics of digital media users. Digital da'wah is not just about delivering lectures in video format, but also requires an understanding of audience engagement, optimization of social media algorithms, and interesting storytelling techniques. In research by Rohman et al. (2024)Explained that the da'wah model through digital platforms such as YouTube requires a mature strategy in content production in order to attract a wider audience.

According to Oba & Berger (2023) Effective communication must be able to adapt to the medium used and understand the information consumption patterns of the targeted audience. Without this understanding, the resulting da'wah content may be less attractive or not able to reach the audience well. Therefore, the digital da'wah strategy in Islamic boarding schools must include training that not only focuses on production techniques but also on an understanding of the dynamics of communication in the digital world. Students at SMK YPC Cintawana still face difficulties in packaging da'wah messages creatively and interestingly, even though they have received basic training in digital content production.

Their understanding of digital communication strategies still needs to be improved so that the content is not only informative but also engaging, so that the content they create is not only informative but also able to attract the attention of audiences on various digital platforms.

In addition, students are also still experiencing challenges in adapting their communication style to the needs of digital audiences. Many of them are used to the traditional one-way model of da'wah, while digital da'wah demands more interactive communication. This causes the content produced to sometimes not get a good response from the audience because there is no closeness in the delivery of the message. Therefore, the training at SMK YPC Cintawana not only focuses on content production but also begins to emphasize digital communication strategies, including how to understand the digital media consumption patterns of the younger generation, more effective speaking techniques, and more relevant interaction methods in digital da'wah.

With this approach, students are expected to be able to develop their skills in delivering digital da'wah that is more relevant, interactive, and in accordance with the needs of the audience in the digital era. This transformation will also help the pesantren in maintaining its role as an Islamic da'wah center that is adaptive to the times, without abandoning Islamic values, which are the main foundation in the spread of da'wah. To overcome challenges in the implementation of digital da'wah, Islamic boarding schools need to develop a more systematic and sustainable digital-based da'wah model. One strategy that can be applied is the creation of a digital media center in the pesantren that functions as a creative laboratory for students to learn, produce, and manage da'wah content professionally.

In addition to the development of digital media centers, collaboration with external parties, such as universities, modern da'wah institutions, and Islamic creative communities, is also an important strategy. This collaboration can help Islamic boarding schools gain access to quality training, better technology infrastructure, and broader insights into digital da'wah management. Some Islamic boarding schools have begun to work with Islamic broadcasting and media institutions to increase their content production capacity, so that the da'wah content produced is not only educational but also competitive in the digital era. According to Vickers et al. (2015) Digital media opens up opportunities for wider collaboration in the dissemination of information, so faith-based educational institutions also need to take advantage of this collaboration to strengthen their da'wah reach.

In terms of internal regulations, pesantren also needs to establish ethical guidelines in digital da'wah, so that the content produced remains in accordance with Islamic values and does not deviate from the teachings

of the pesantren. Some of the challenges that often arise in digital da'wah are the spread of hoaxes, religious provocations, and content that is not in accordance with Islamic principles. Therefore, pesantren need to provide students with a deep understanding of the ethics of digital media, such as the importance of verifying information, maintaining manners in discussions, and delivering da'wah in polite language and not offending other parties. As expressed by Tsvetkova et al. (2021) Digital literacy for students must include aspects of responsible social media use, information verification, and awareness of the impact caused by the digital content produced. The following are the main challenges in the implementation of digital da'wah in Islamic boarding schools and strategies that can be applied to overcome them. To make it easier to understand, challenges and strategies are presented in the form of a table as follows:

Table 1. Challenges and Strategies for the Implementation of Digital Da'wah in Islamic Boarding Schools

Challenge	Implementation Strategy
Adaptation of pesantren culture to digital technology	Integrating digital training in the pesantren curriculum and building awareness of the importance of digital da'wah
Lack of digital infrastructure in Islamic boarding schools	Increasing access to technology through cooperation with external institutions and the procurement of media facilities in Islamic boarding schools
Lack of understanding of digital communication strategies in da'wah	Providing digital communication training to students to understand how to effectively convey da'wah on social media
Limited human resources in digital content production	Building a pesantren media center and encouraging student regeneration to ensure the sustainability of da'wah content production
Lack of regulations and ethical guidelines in digital da'wah	Establish guidelines and regulations for digital da'wah to ensure that the content produced is in accordance with Islamic principles

Source: Processed Researcher, 2024.

Overall, although there are challenges in the implementation of digital da'wah in Islamic boarding schools, various strategies can be applied to overcome these obstacles. Improving digital infrastructure, more comprehensive training, establishing pesantren media centers, and collaboration with external parties are key steps in strengthening digital-based da'wah transformation. With the implementation of this strategy,

pesantren are not only able to answer the challenges of the digital era, but can also become a modern da'wah center that is relevant to the needs of the times, while still maintaining Islamic values in the delivery of da'wah.

To gain a more structured understanding of the changes that occurred during training, researchers compiled a comparison between the conditions before and after the training of digital content. This comparison covers various important aspects of student da'wah, such as digital literacy, content production skills, communication strategies, and audience engagement. The preparation of this data aims to show the overall transformation of the role of students in responding to da'wah challenges in the digital era. Details of these changes are presented in Table 2 below.

Table 2. Challenges and Strategies for the Implementation of Digital Da'wah in Islamic Boarding Schools

Variable	Before Training	After Training
Digital Literacy	Low awareness of digital media ethics and information verification	Increased awareness of the ethical use of media
Content Production Skills	No experience creating videos, designs, or podcasts	Capable of creating videos, posters, and podcasts independently
Da'wah Communication Strategy	Unstructured message delivery; Oral only	Using structured storytelling and copywriting techniques
Format Dakwah	Live lectures and face-to-face studies	Use multimedia formats: videos, infographics, and podcasts
Platform Utilization	Only use WhatsApp or YouTube on a limited basis	Using Instagram, YouTube, TikTok, and podcast platforms
Audience Engagement	Passive consumption, low participation	Increased feedback, wider reach, and more active interaction
Da'wah Community Development	There has not been a digital da'wah team or collaboration between students.	Forming a digital da'wah community led and managed by students

Source: Processed Researcher, 2024.

This process creates a learning ecosystem that is dynamic and sustainability-oriented, not just short-term outcomes. However, this study

has a number of limitations that need to be considered. First, the duration of the training, which lasts only two months, limits the development of advanced skills and the long-term evaluation of training outcomes. Second, the success of the program is highly dependent on the support of external resources, such as external trainers and the assistance of production equipment from partner institutions. This dependence poses sustainability challenges if external resources are not available in the future. Third, the limited digital infrastructure in the pesantren environment, such as unstable internet connections and the lack of professional multimedia devices, is also an obstacle to the optimal production and distribution of digital da'wah content. Future research can examine the long-term effectiveness of this training, including how the skills students gain are used after they graduate from the pesantren. In addition, follow-up studies can also explore collaboration models between Islamic boarding schools or between Islamic boarding schools and external institutions (such as universities or Islamic media) in strengthening the digital da'wah ecosystem.

Conclusion

This research proves that digital content training in the pesantren environment, especially at SMK YPC Cintawana, can be a strategic step in developing a more modern and relevant Islamic da'wah. The students who took part in this training managed to master the skills of video production, graphic design, da'wah script writing, and social media management. With this provision, they are able to produce da'wah content that is not only interesting but also easily accepted by the public, especially the younger generation who are active in the digital world. This da'wah transformation has opened up new access for Islamic boarding schools to convey Islamic teachings more broadly and interactively. Students are no longer limited to traditional lectures in the internal environment of the pesantren, but can deliver da'wah through digital platforms such as YouTube, Instagram, and podcasts. This ability allows Islamic da'wah to reach a more diverse audience and spread across various places. This strengthens the role of pesantren in answering the challenges of the times and increasing its contribution in shaping a religious and technologically literate society. However, the implementation of digital da'wah in Islamic boarding schools also faces a number of challenges. Some of them are the limitations of digital infrastructure, the lack of adequate production equipment, the lack of advanced training, and the limited understanding of students in digital communication strategies. In addition, cultural adaptation to a more visual and interactive da'wah approach also requires time and assistance. The role of teachers and managers is very important in guiding students to maintain the substance and ethics of Islam in every

content produced. As a sustainability step, this study recommends the integration of digital content curriculum into the pesantren education system, the improvement of production facilities through collaboration with external parties, and the establishment of pesantren media centers managed by students. In addition, it is necessary to design digital da'wah ethics guidelines so that every content produced remains in accordance with Islamic values. With this strategy, pesantren can strengthen their role as a da'wah center that is not only relevant but also innovative and able to answer the needs of da'wah communication in the digital era.

Reference

Alamin, Z., & Missouri, R. (2023). PENGGUNAAN MEDIA SOSIAL SEBAGAI SARANA PENDUKUNG PEMBELAJARAN AGAMA ISLAM DI ERA DIGITAL. *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 7(1), 84–91. <https://doi.org/10.52266/tadjid.v7i1.1327>

Anas, A., Yusra, Y., & Amin, M. S. (2024). Penggunaan Media Sosial sebagai Sarana Dakwah dan Pendidikan Agama Islam bagi Generasi Milenial. *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIIIES 5.0) Pascasarjana Universitas Islam Negeri Datokarama Palu 2024*, 1, 396–399. <https://jurnal.uindatokarama.ac.id/index.php/kiiies50/issue/archieve>

Aprida, O., Warsah, I., Nurjannah, N., Fajariah, F., Rahayu, P. T. I., Herawati, H., Rahmawati, T., & Saputri, E. (2024). PERAN ETIKA PROFESIONAL DALAM MEMBENTUK KUALITAS MANAJEMEN PENDIDIKAN PONDOK PESANTREN DARUL MA'ARIF KABUPATEN REJANG LEBONG. *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan*, 5(1), 349–363. <https://doi.org/10.55681/nusra.v5i1.2149>

Aslamiyah, E. S., & Ilmiyah, M. Z. (2024). PERAN MEDIA SOSIAL DALAM AKTIVITAS DAKWAH. *Al-Maqro\': Jurnal Komunikasi Dan Penyiangan Islam*, 05(2), 122–129.

Brinson, N., & Lemon, L. (2022). Investigating the effects of host trust, credibility, and authenticity in podcast advertising. *Journal of Marketing Communications*, 29, 558–576. <https://doi.org/10.1080/13527266.2022.2054017>

Bughin, J., Kretschmer, T., & Van Zeebroeck, N. (2021). Digital Technology Adoption Drives Strategic Renewal for Successful Digital Transformation. *IEEE Engineering Management Review*, 49, 103–108. <https://doi.org/10.1109/emr.2021.3098663>

Butler-Adam, J. (2018). The Fourth Industrial Revolution and education.

South African Journal of Science, 114(5–6).
<https://doi.org/https://doi.org/10.17159/sajs.2018/a0271>

Chanifah, N., Fathoni, K., Mustapa, A., & Rohmah, S. (2022). DIGITAL DA'WAH FOR SANTRI AS A REVITALIZATION IN SOCIAL 5.0. *Wisesa: Jurnal Pengabdian Masyarakat*, 1. <https://doi.org/https://doi.org/10.21776/ub.wisesa.2022.01.2.1>

Cousin, G., & Deepwell, F. (2005). Designs for network learning: a communities of practice perspective. *Studies in Higher Education*, 30, 57–66. <https://doi.org/10.1080/0307507052000307795>

Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches*. Los Angeles: Sage.

Díaz, I. (2021). Considering the Efficacy of Digital Technology as a Means of Evangelization in Christian Religious Education. *Religious Education*, 116, 3–15. <https://doi.org/10.1080/00344087.2021.1872001>

Faigley, L., Kress, G., & Leeuwen, T. (2002). Multimodal Discourse: The Modes and Media of Contemporary Communication. *College Composition and Communication*, 54, 318. <https://doi.org/10.2307/1512155>

Fauzi, A., & Muktarrudin. (2023). Dampak Menonton Video Dakwah di Media Sosial Tik Tok terhadap Pengalaman Agama Remaja Masjid Desa Medan Krio. *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial*, 7(2), 575–583. <https://doi.org/https://doi.org/10.22219/satwika.v7i2.29398>

Guo, L., & Xu, L. (2021). The effects of digital transformation on firm performance: evidence from China's manufacturing sector. *Sustainability (Switzerland)*, 13(22). <https://doi.org/10.3390/su132212844>

Hamzah, A. (2017). *Dakwah di Era Digital: Tantangan dan Peluang*. Penerbit Islam Terbaru.

Hasan, H. (2017). *Literasi Digital dalam Pendidikan*. Yogyakarta: Penerbit Andi.

Hashmi, U., Rashid, R., & Ahmad, M. K. (2020). The representation of Islam within social media: a systematic review. *Information, Communication & Society*, 24, 1962–1981. <https://doi.org/10.1080/1369118X.2020.1847165>

Jenkins, H. (2004). The Cultural Logic of Media Convergence. *International Journal of Cultural Studies*, 7, 33–43. <https://doi.org/10.1177/1367877904040603>

Khotimah, N., Supena, I., Amin, N., Putra, P. A., & Setyawan, A. (2024). Analysis of Digital Da'wa Ideology on Social Media: A Case Study of Preaching Actors on YouTube. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 18(2), 283–302.

<https://doi.org/10.15575/idalhs.v18i2.33698>

Kunter, M., Klusmann, U., Baumert, J., Richter, D., Voss, T., & Hachfeld, A. (2013). Professional Competence of Teachers: Effects on Instructional Quality and Student Development. *Journal of Educational Psychology*, 105, 805–820. <https://doi.org/10.1037/A0032583>

Leszczynski, A. (2018). Digital methods II: Digital-visual methods. *Progress in Human Geography*, 43, 1143–1152. <https://doi.org/10.1177/0309132518787997>

Liu, Y., Liu, X.-X., Wang, M., & Wen, D. (2021). How to Catch Customers' Attention? A Study on the Effectiveness of Brand Social Media Strategies in Digital Customer Engagement. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.800766>

Machendrawaty, N., Shodiqin, A., & Effendi, D. I. (2022). Da'wah Education Based on Religious Moderation Training Using Digital Technology at Islamic Boarding Schools in East Bandung. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 16(1), 109–134. <https://doi.org/10.15575/idalhs.v16i1.18124>

Mannerfelt, F. (2022). Co-Preaching: The Effects of Religious Digital Creatives' Engagement in the Preaching Event. *Religions*, 13(12). <https://doi.org/10.3390/re13121135>

Mg, N. (2018). AKTUALISASI DAKWAH DAI MILLENNIAL DI RUANG MAYA: Perspektif Etika Dakwah Dengan Studi Kasus Di Kota Medan. *Jurnal Ilmiah ISLAM FUTURA*, 18(1), 105–126. <https://doi.org/http://dx.doi.org/10.22373/jiif.v18i1.3196>

Muhaemin, E., Dakwah dan Komunikasi, F., & Sunan Gunung Djati, U. (2017). Dakwah Digital Akademisi Dakwah. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11, 341–356. <https://doi.org/10.15575/idalhs.v12i.1906>

Mulyadi, H. (2018). *Pendidikan Karakter di Era Digital*. Yogyakarta: Pustaka Pelajar.

Muzakki, A. (2018). *Literasi Agama di Era Media Sosial: Perspektif Pendidikan Islam*. Jakarta: Pustaka Al-Hidayah.

Naseri, Z., Chakoli, A. N., & Malekolkalami, M. (2021). Evaluating and ranking the digital content generation components for marketing the libraries and information centres' goods and services using fuzzy TOPSIS technique. *Journal of Information Science*, 49, 261–282. <https://doi.org/10.1177/0165551521998045>

Oba, D., & Berger, J. (2023). HOW COMMUNICATION MEDIUMS SHAPE THE MESSAGE. *Journal of Consumer Psychology*, 34(3), 406–424. <https://doi.org/https://doi.org/10.1002/jcpy.1372>

Primajati, G., Firmansyah, D., Sofian Eka Hidayat, A., Soraya, S., & Kusuma, W. (2024). Peningkatan Literasi Digital untuk Aktualisasi

Diri Santriwati di Pondok Pesantren. *JILPI: JURNAL ILMIAH PENGABDIAN DAN INOVASI*, 2(4), 743–752. <https://doi.org/https://doi.org/10.57248/jilpi.v2i4.388>

Ramadhani, S. (2025). SUPERVISION OF THE HEAD OF MADRASAH IN IMPROVING THE PROFESSIONALISM OF TEACHERS AT THE THAWALIB TANJUNG LIMAU ISLAMIC BOARDING SCHOOL. *PROGRES PENDIDIKAN*, 6(1), 42–46. <https://doi.org/10.29303/prospek.v6i1.1133>

Rani, S. (2023). Transformasi Komunikasi Dakwah dalam Era Digital: Peluang dan Tantangan dalam Pendidikan Islam Kontemporer. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 4(1), 207–216. <https://doi.org/10.37680/almikraj.v4i1.3513>

Ren, S., Asbari, M., & Ramadhan, M. B. (2024). Pendidikan yang membebaskan. *Literaksi: Jurnal Manajemen Pendidikan*, 1(01), 372–379. <https://doi.org/https://doi.org/10.70508/literaksi.v1i01.439>

Risdayah, E. (2020). Nur Hidayahan: Komodifikasi Dakwah. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 20(2), 166–182. <https://doi.org/10.15575/anida.v20i2.10597>

Rohman, A. N., Arif, M. C., & Zuhriyah, L. F. (2024). Commodification Model of Media Da'wah on Youtube Channel Yuk Ngaji TV. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 18(1), 43–72. <https://doi.org/10.15575/idajhs.v18i1.27609>

Rustandi, R., & Kusnawan, A. (2023). Management of Islamic Boarding Schools in the Implementation of Digital Da'wah Literacy Based on Religious Moderation and Gender Relations in West Java. *Jurnal Dakwah Risalah*, 34(1), 72. <https://doi.org/10.24014/jdr.v34i1.24545>

Sahlan, F., Kumala Sari, E. D., & Sa'diyah, R. (2022). Digital-Based Literacy Analysis of Religious Moderation: Study on Public Higher Education Students. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 11(02), 153–166. <https://doi.org/10.22219/progresiva.v11i02.20906>

Schradie, J. (2011). The digital production gap: The digital divide and Web 2.0 collide. *Poetics*, 39, 145–168. <https://doi.org/10.1016/J.POETIC.2011.02.003>

Sukma Rahayu, A., Budiyanti, N., Siti Nurhaliza, R., Khoirunnisa, Y., & Suci Fadillah, Z. (2023). Penggunaan Media Sosial Sebagai Trend Dakwah Pendidikan Islam di Era Digital Terhadap Generasi Z. *Pekerti: Journal Pendidikan Islam Dan Budi Pekerti*, 5(2), 56–74. <https://doi.org/10.58194/pekerti.v5i2.3596>

Törnberg, A., & Törnberg, P. (2016). Muslims in social media discourse: Combining topic modeling and critical discourse analysis. *Discourse, Context and Media*, 13, 132–142. <https://doi.org/10.1016/J.DCM.2016.04.003>

Tsvetkova, M., Ushatikova, I., Antonova, N., Salimova, S., & Degtyarevskaya, T. (2021). The Use of Social Media for the Development of Digital Literacy of Students: From Adequate Use to Cognition Tools. *International Journal of Emerging Technologies in Learning*, 16(2), 65–78. <https://doi.org/10.3991/ijet.v16i02.18751>

Uyuni, B. (2023). *Media Dakwah Era Digital*. Jakarta Utara: Penerbit Assofa.

Verolyna, D., & Syaputri, I. K. (2021). Cyber Dakwah: Plus Minus Penyiaran Islam Pada Era Disruptif. *Jurnal Dakwah Dan Sosial*, 6(1), 24–38. [https://doi.org/https://doi.org/10.29240/jdk.v6i1.2955](https://doi.org/10.29240/jdk.v6i1.2955)

Vial, G. (2019). Understanding digital transformation: A review and a research agenda. *J. Strateg. Inf. Syst.*, 28, 118–144. <https://doi.org/10.1016/J.JSIS.2019.01.003>

Vickers, R., Field, J., & Melakoski, C. (2015). Media Culture 2020: Collaborative Teaching and Blended Learning Using Social Media and Cloud-Based Technologies. *Contemporary Educational Technology*, 6, 62–73. <https://doi.org/10.30935/CEDTECH/6139>

Williamson, D. (2011). Book Review: McQuail's Mass Communication Theory. *Media International Australia*, 139, 174–175. <https://doi.org/10.1177/1329878X1113900136>

Xue, Z. (2023). International Journal of Education and Humanities Exploring Vygotsky's Zone of Proximal Development in Pedagogy: A Critique of a Learning Event in the Business/Economics Classroom. *International Journal of Education and Humanities*, 9(3), 166–168. <https://doi.org/https://doi.org/10.54097/ijeh.v9i3.10506>

Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4). <https://doi.org/10.3390/rel13040335>

Zainuddin, M., & Amiruddin, A. (2019). *Islam dan Media Sosial: Perspektif Dakwah di Era Digital*. Jakarta: Kencana.

Zakiah, K., Iskandar, D., Supriadi, Y., & Hantoro, N. R. (2024). Media Literacy and Involvement of Students of SMK YPC Tasikmalaya in Religious Da'wah Movement in Digital Space. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 18(2), 337–356. <https://doi.org/10.15575/idalhs.v18i2.40957>