

Enhancing Da'wah Quality Through ICT Innovations: A Case Study of Dayah Jamiah Al-Aziziyah

Muhibuddin Alamsyah*

Universitas Islam Al-Aziziyah, Bireuen, Aceh, 24264, Indonesia
Muhibuddin@unisai.ac.id

Yusfriadi Abda

Universitas Islam Al-Aziziyah, Bireuen, Aceh, 24264, Indonesia
yusfriadi52@gmail.com

Amiruddin

Universitas Islam Al-Aziziyah, Bireuen, Aceh, 24264, Indonesia
amiruddin1@gmail.com

Abstract

This study aims to analyze the use of information and communication technology (ICT) in improving the quality of da'wah at Dayah Jamiah Al-Aziziyah, with a focus on the performance of the Head of Multimedia. Using a descriptive qualitative approach and case study method, data were collected through in-depth interviews, observations, and documentation. The analysis was carried out using the Miles and Huberman model. The results of the study indicate that the use of digital media such as social media, videos, and online platforms allows da'wah messages to reach a wider and more effective audience. The Head of Multimedia plays an important role in managing content and strategies for disseminating digital da'wah. This study emphasizes the importance of ICT mastery by da'i in strengthening the quality and reach of da'wah in the digital era.

Keywords: Digital preaching, Information and Communication Technology, Preaching Quality, Multimedia

1. Introduction

Information and communication technology is something that is no longer foreign to society. Information and Communication Technology

currently plays an important role, both in the fields of education, economy, social sciences, culture, geography, religion, and various other fields. Information and Communication Technology is something that can be used as a means to show whether a country is advanced or not. Information and Communication Technology is seen as something that can lift the image of the nation; countries in the world are competing to advance technology, information, and communication.

The development of information and communication technology (ICT) in the digital era has brought significant changes in various aspects of life, including in the field of Islamic preaching. This transformation requires preachers and religious institutions to adopt a new approach so that the message of preaching remains relevant and reaches an increasingly connected audience through digital media. In the midst of the rapid flow of digitalization, an urgent need has emerged to formulate innovative and technology-based preaching strategies, especially in the pesantren and dayah environments as centers of traditional Islamic education.

Previous studies have shown that the use of ICT in preaching has great potential to improve the quality and reach of religious messages. (2023) stated that technology facilitates access to transformational da'wah by selecting the right media to change audience behavior. In line with that, Shamad (2017) Emphasized that ICT provides added value in the development of da'wah, especially in the context of a global society that demands efficiency and wide reach. Within that framework, Mawarni & Muthoifin (2024) Emphasized that the success of da'wah in the modern era lies in the ability to integrate Islamic traditions with digital innovation, including through social media, multimedia content, and an inclusive and contextual language approach. Furthermore, Syamsuri (2024) Emphasized the importance of optimizing digital da'wah in Islamic education. His research shows that digital platforms expand access, increase interaction between educators and students, and attract the interest of the younger generation in Islamic teachings. (2023) also added that modern technology, such as the internet and television, has revolutionized da'wah communication, making it open to anyone to convey religious messages anytime and anywhere. Meanwhile, Choirin, Dwijayanto, et al. (2024); Choirin, Kamal, et al. (2024) Their study of Abdullah Syafilie's work showed that innovative media-based preaching approaches and institutional management helped strengthen the role of Islamic educational institutions in spreading religious values more systematically and effectively.

However, the majority of these studies focus more on the strategic aspects of digital da'wah in general or at the content and media level, and

have not specifically reviewed the institutional role in digital da'wah management at the operational level. In particular, there have not been many studies that place structural positions such as the Head of Multimedia Section as the main subject in the dynamics of digital da'wah in Islamic boarding schools. This is where the research gap that this study seeks to answer lies, namely, the importance of understanding how digital da'wah management is carried out systematically by institutional actors in a traditional Islamic educational environment.

The novelty of this study lies in its focus on the strategic role of the Head of Multimedia at Dayah Jamiah Al-Aziziyah as a pioneer in institutional-based da'wah digitalization. This study not only discusses the use of media as a da'wah tool but also explores in depth the managerial aspects, content production strategies, message distribution, and the transformation of the internal structure of Islamic boarding schools in adapting information technology. Thus, this study provides theoretical and practical contributions to the development of an institutional digital da'wah model in Islamic educational institutions.

In this context, Dayah Jamiah Al-Aziziyah faces challenges in bridging Islamic values with modern da'wah media. Obstacles such as limited human resources who are technologically literate, the lack of a systematic content distribution strategy, and the dominance of non-religious media in the digital space are real obstacles to the effectiveness of da'wah. Therefore, the emergence of the strategic role of the Head of Multimedia Section is a new phenomenon that is relevant to study. This role is key in the process of digitalizing da'wah in the dayah environment, from production to distribution of content through social media, videos, and other online platforms.

This study specifically aims to analyze how the Head of Multimedia at Dayah Jamiah Al-Aziziyah manages and optimizes the use of ICT in da'wah activities. The focus on the figure of the Head of Multimedia provides a new contribution to the study of digital da'wah, which so far has focused more on the message or content aspects. Thus, the approach used in this study is not only descriptive, but also aims to offer a practical model for managing digital da'wah based on institutions.

The urgency of this study is based on the need to formulate a da'wah strategy that is adaptive and responsive to the development of the times. In an era where the younger generation is more connected to the digital world than conventional spaces, failure to adapt the approach to preaching will narrow the reach and reduce the relevance of the Islamic message in society. Therefore, strengthening technological capacity, organizational structure, and content innovation are crucial aspects in improving the

quality of preaching in religious institutions such as Dayah Jamiah Al-Aziziyah.

2. Method

This study uses a qualitative approach with a single case study method that aims to gain an in-depth understanding of the use of information and communication technology (ICT) in improving the quality of da'wah at Dayah Jamiah Al-Aziziyah, Aceh (Sugiyono, 2022). The case study was chosen because it allows intensive contextual exploration of the dynamics of digital da'wah in one specific setting. Dayah Jamiah Al-Aziziyah was purposively selected as the research location based on several considerations: first, this institution has formed and operates a multimedia unit that actively produces and distributes digital-based da'wah content; second, there is active participation from various internal elements of the pesantren, including teachers, students, and multimedia technical staff in digital da'wah activities; and third, the availability of adequate digital archives and institutional documents to support the field investigation process.

Informants in this study were selected using a purposive sampling technique, considering their direct involvement in digital da'wah activities and their ability to provide relevant information. The total participants in this study was ten people, consisting of one Head of Multimedia Section (Kabid) as a key informant, three teachers of Islamic material involved in planning da'wah content, four final year students who are active in the media team, and two multimedia technicians. Data collection was carried out through three main techniques: in-depth interviews, participant observation, and documentation studies (Sugiyono, 2022). Interviews were arranged in a semi-structured format to provide space for exploration of informants' experiences in utilizing ICT for da'wah activities. Interview guides were developed based on main themes covering digital da'wah strategies, the role of social media, technical challenges, and informants' views on the effectiveness of digital media in conveying Islamic messages. Participatory observation was carried out for two weeks, where the researcher was directly involved in da'wah content production activities such as the recording process, video editing, and uploading content to various digital platforms. In addition, the researcher also recorded the daily interactions of the multimedia team and institutional work patterns in supporting digital da'wah. Documentation studies include analysis of video archives, multimedia activity reports, da'wah strategy documents, and official dayah social media posts, such as Instagram and YouTube.

Data analysis was conducted using an interactive model from Matthew B Miles, A. Michael Hubermann, (2014), which consists of three main stages: data reduction, data presentation, and drawing conclusions and verification. Data reduction was carried out by organizing raw data into initial categories based on themes that emerged from the field. Then, the data presentation was arranged in the form of a thematic matrix to identify patterns of relationships between dimensions of da'wah strategy, media used, and institutional roles. Furthermore, conclusions were drawn inductively from consistent findings and verified through cross-source comparisons. The analysis process was carried out iteratively during and after the field process, by continuously integrating initial findings and additional data.

To ensure the validity and credibility of the research results, several data verification techniques were used. Triangulation of sources and methods was applied by comparing information from various types of informants and data collection techniques. In addition, member checks were carried out, namely reconfirming with informants regarding the interpretation of interview and observation results (Maleong, 2019). This approach is expected to provide a comprehensive understanding of the strategic role of ICT in developing da'wah in the digital era.

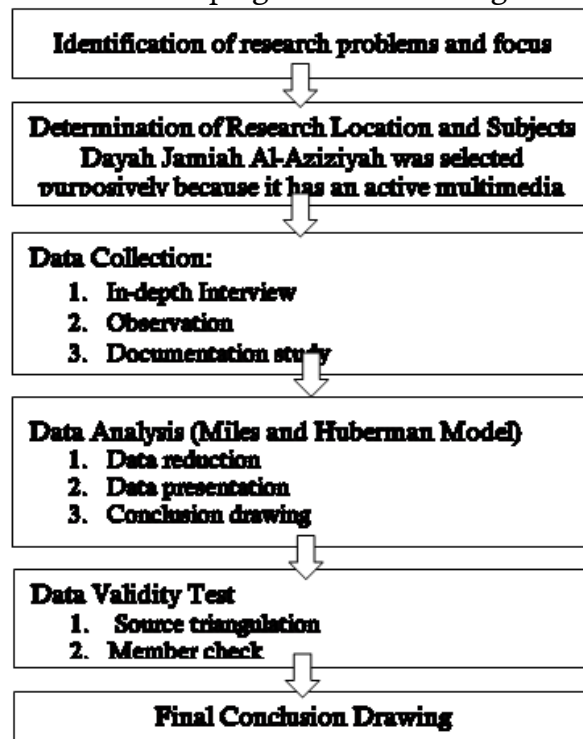


Figure 1. Research flow chart

3. Results and Discussion

3.1 Development of Information and Communication Technology

The rapid development in the field of communication has led experts to call it a communication revolution. This rapid change is driven by various discoveries in the field of technology, so that what used to be an obstacle in communication activities is now wide open. A person can communicate with someone or a group of people without being limited by factors of time, distance, number, capacity, and speed.

This can be exemplified by the use of satellites in communication. On the other hand, there are some experts who accept this communication revolution with caution. This is especially the negative impact. According to Tehranian, in the last 25 years, there have been three forces, namely technological, socio-economic, and political, that have changed international systems to a certain extent. With the emergence of various innovations, the development of communication is increasingly rapid, especially those developed by experts and industrialists.

The revolution that occurred in the field of communication did not only occur in the theory of communication science, but also in communication technology. The communication technology referred to here is the use of technology as a medium in human communication. The use of technology in human communication is greatly influenced by technological developments from other sciences.

The development of communication technology can be understood from various angles. According to Onong Uchyana Efendy, in the history of science there have been four revolutions. The First Revolution opened an era for research on gravitational force and research on the dynamics of the movement of objects. This era was pioneered by Isaac Newton which was continued by Bernouljs, Euler, Lagrange and Laplace.

The Second Revolution focused more on the electrical and magnetic properties of matter as a whole and also on the properties of radiation. This second revolution was pioneered by Faraday and Maxwell. This shows that at all times, there are always changes. This second revolution is a revolution that is greatly needed at all levels of human life.

The Third Revolution began at the beginning of this century with the discovery of the quantum nature of light by Max Plane. This third thought was pioneered by Einstein with his theory of relativity. Other figures in this third revolution were Rutherford, who discovered the atom, Bohr, the discoverer of quantum mechanics, and others.

The Fourth Revolution, often called the physics revolution, began in 1938 with the discovery of a new type of matter that Anderson called

particles, because in ancient times, atoms were thought to be the smallest objects that could not be broken down any further (Cohen, 1985).

According to Onong, the four revolutions of knowledge, especially the physics revolution, have a great influence on human life, bringing many extraordinary changes in life. This revolution has an impact on four areas, namely:

1. Intellectual field, by leaving traditional habits or beliefs and adopting new ones.
2. Industrial field and capabilities on the battlefield
3. The growth of social organizations and political life
4. Environmental management.

3.2 Utilization of Developments in Communication Technology

Humans are social creatures who are able to give birth to civilization and technology. As social creatures, humans cannot possibly be separated from one another. This means that humans cannot possibly stand alone without social interactions. Humans need a variety of information to be able to live a better life than before, and humans also need to establish a relationship with other humans in order to achieve happiness and prosperity. From what has been done, a message will be implied for oneself and for others. Therefore, communication can never be separated from human life.

The development of communication technology will never stop. This development has occurred from ancient times to the present. This discussion will explain the development of communication technology over time.

The development of communication technology has increasingly approached the limits of the intellectual device's ability to face the complexity of today's situation. Greater emphasis on the use of information technology to build and develop togetherness and mutual understanding among humans. The problem that arises is that humans have a tendency to judge communication as something simple; in fact, it is not simple (Wasistiono, 2005). This triggers the importance of understanding the development of communication technology in human life.

3.3 Improving the Quality of Da'wah Through Information and Communication Technology

Based on the explanations above, it can be understood that the development of information and communication technology always changes along with the development of the times. This development occurs

because of the knowledge possessed by humans. Therefore, it can be concluded that humans are the ones who bring changes from time to time. This change occurs because of the birth of new ideas or objects in the human mind, or is called *the diffusion of innovation* in the context of developing da'wah.

In the field of information and communication technology, there are always changes from very simple tools to very sophisticated tools. This is very beneficial for preachers to convey messages through the desired media according to the needs and desires of the audience. In the early days of Islam, preaching messages could only be conveyed through pulpit lectures with a very limited scope.

In Islam, carrying out developments in any field is not prohibited; it is even recommended. This can be seen in the hadith of Rasulullah SAW narrated by Aisyah and Annas (Al-Naisabury, n.d.):

عن عائشة وعن ثابت عن أنس : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَوْمٍ يَلْقَحُونَ فَقَالَ لَوْ لَمْ تَفْعَلُوا لَصَلَحَ قَالَ فَخَرَجَ شَيْصًا فَمَرَّ بِهِمْ فَقَالَ مَا لِنَحْلِكُمْ ؟ قَالُوا قُلْتُ كَذَا وَكَذَا قَالَ أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ (رواه مسلم)

Meaning: That the Messenger of Allah walked past some date palm gardens, then the Messenger of Allah asked, "What are they doing?" The people around the Messenger of Allah replied, "They pollinate by making the male seed enter the female seed, until pollination occurs". The Prophet said, "I suspect, if they left it, it might be better." Then they left it, and the yield of dates decreased. Then the Messenger of Allah passed by the date garden another time, and the Messenger of Allah asked, "What happened to these dates?" Then they (the date palm garden owners) told about the incident that they experienced. The Messenger of Allah said, "You know more about your worldly affairs." (HR. Muslim)

Asbab al-wurud, this hadith is the result of a dialogue between the Prophet and the owner of a date palm plantation where they were pollinating using a new pattern. Rasulullah suggested doing it with the old pattern, and then they followed Rasulullah's advice. By following these recommendations, they get less than optimal results. After this incident, they still had not made any changes until the Messenger of Allah came back to see their dates. At that time, the Messenger of Allah saw that their fertility was starting to decline in dates. Rasulullah asked them, "What happened to your senga kuma?". They told Rasulullah about what they did, then Rasulullah recited this hadith.

The above hadith shows that development in any field must continue to be carried out. Moreover, this development is very beneficial for

mankind in establishing their relationship with Allah and with fellow human beings in accordance with religious rules.

With the presence of electronic media, preachers can deliver their preaching messages anytime, anywhere, and can be accessed by anyone. This is very beneficial in order to improve the quality of preaching. Therefore, along with the development of technology, humans are expected to be able to prepare themselves to undergo this development. Without preparing themselves, this development has no meaning in human life, especially in order to improve the quality of preaching.

This is in accordance with the phenomenon that is happening now, non-Muslim people are launching da'wah through electronic media. We can give an example of this, such as how to dress. Many Muslims cover their private parts, but now they no longer follow what is stated in the Al-Quran and the Hadith of the Prophet Muhammad. But they follow what they see in the media.

Likewise with regards to ethics, they no longer follow the ethics of the Prophet Muhammad. even though in the Al-Quran it is clearly stated in Surah Al-Ahzab verse 21, as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: There really is in (the person of) Rasulullah SAW a good role model for you (namely) for those who hope for (the grace of) Allah SWT and (the coming of) the Day of Judgment and who remember Allah SWT a lot.

In this verse, Allah SWT firmly mentions people who still hope for His mercy to emulate the life of the Prophet Muhammad in all aspects of life. There is no exception in the field of morals, manners, and so on.

This shows that Muslims must return to their original purpose. One way is that preachers must not stop preaching in any form and with any media. And preachers must be able to master all existing facilities, otherwise the media that is the result of human thought will be used by people who are not responsible for religion. This can be exemplified, for example, the verses of the Al-Qur'an and the Hadith of the Prophet Muhammad found on the internet media are wrong. Likewise, when we search for books on the internet, next to them appear images that are not appropriate.

The events that are happening now can be changed in the sense that when pornographic images are uploaded, for example, Islamic advice can appear next to them, and hopefully, they can change. Therefore, in order to utilize information and communication technology, media control must be carried out as much as possible.

3.4 Multimedia Head Strategy in Digital Preaching

The Head of Multimedia at Dayah Jamiah Al-Aziziyah has a very strategic role in mapping the digital da'wah landscape. He understands the behavioral patterns of target audiences who actively use social media such as TikTok, Instagram, and YouTube. Based on this understanding, he designs a systematic and adaptive da'wah content strategy. The results of the study show that the Head of Multimedia at Dayah Jamiah Al-Aziziyah plays a strategic role in driving digital da'wah transformation through a systematic, measurable, and audience mapping-based approach. The initial step taken was to analyze the characteristics of the da'wah audience, both from internal circles such as students and teachers, and external circles such as the general public, alumni, and Muslim youth on social media. From the results of this mapping, it is known that most of the audience is in the age range of 16 to 30 years and is more active in using visual platforms such as TikTok, Instagram, and YouTube. Following up on these findings, the Head of Multimedia designed a content segmentation strategy that targets various platforms according to the character of its users. Daily content in the form of quotes from the Qur'an, hadiths, and pearls of wisdom is distributed via Instagram Story and WhatsApp Broadcast. Meanwhile, short videos of 30 to 60 seconds containing excerpts from sermons are packaged with strong visualizations and published via TikTok and Instagram Reels. Live broadcasts of activities such as Friday night religious studies, maulid, and Friday sermons are broadcast via YouTube, with an attractive visual layout and description. In addition, Islamic infographics containing themes of morality, practical fiqh, and responses to contemporary issues are published regularly via Instagram and Facebook.

This strategy is implemented through a team-based work scheme, where the Head of Multimedia acts as a content strategist and production director who guides the santri volunteers in the production, editing, and distribution of content. Each upload is designed based on a structured digital da'wah editorial calendar, and is equipped with technical guidelines and digital ethics compiled together with the ustaz. The results of this strategy are quite significant. Within six months, the number of views of Islamic teaching videos increased from an average of 2,000 to 6,500 views per month. The engagement rate on Instagram and TikTok platforms increased by 78%, and the number of followers of the official Islamic boarding school's Instagram increased from 4,200 to 11,800 followers. This achievement shows the success of the content distribution model that is tailored to the tastes and media consumption patterns of the digital generation. In an interview, the Head of Multimedia emphasized the

importance of adjusting the style of delivering the preaching message, "We realize that the current generation is not interested in long lectures. So we break the content into short series, packaged with strong visuals to make it easier to consume and share."

The approach applied by the Head of Multimedia in this case not only shows the functional adoption of technology but also emphasizes the importance of innovative and transformational leadership in advancing institutional-based da'wah. As emphasized by Allolangi, (2014); Salim & Cecep, (2023) Innovative leadership in Islamic preaching institutions has the ability to encourage creativity, technological adaptation, and cross-generational collaboration to reach a wider audience effectively and contextually. This is very relevant in the context of Dayah Jamiah Al-Aziziyah, where the Head of Multimedia not only acts as a technician, but also as a strategic director of changes in Islamic preaching communication.

This strategy is conceptually in line with Safitri et al., (2023) theory of innovation diffusion, which states that the success of technology adoption is greatly influenced by the role of a credible change agent who is able to adapt innovation to the existing social system. The Head of Multimedia in this context acts as an agent of change who is able to carry out the stages of innovation, starting from knowledge, persuasion, decision making, implementation, and confirmation. He introduced digital technology as a medium for preaching, convinced teachers about the importance of adaptation, initiated the implementation of digital content, and routinely evaluated its impact through social media analysis. The multimedia content strategy he implemented also reflected the principles of diffusion, such as relative advantage (innovation advantage), compatibility (suitability to user values and needs), complexity (level of ease of use), trialability (ease of testing), and observability (ease of observing the results). Therefore, the approach implemented by the Head of Multimedia is not merely a pragmatic adoption of technology, but a strategic effort based on innovation, values, and management of preaching communication that is adjusted to digital dynamics.

This finding is in line with research by (2021), which emphasizes the importance of Islamic preaching content creators utilizing the TikTok platform to reach the millennial generation with a creative and engaging approach. Innovations implemented by the Dayah multimedia team include creating short Islamic preaching videos on TikTok and Instagram Reels, live broadcasts of Friday sermons or religious studies via YouTube, and daily quotes and advice shared via WhatsApp and Instagram Stories. The significant increase in digital interaction shows that traditional Islamic institutions are able to creatively adapt to modern platforms. This is

reinforced by the view of Aslamiyah and Ely Suwaibatul Aslamiyah & Maratus Zakiatul Ilmiyah (2018) that social media has become an effective means of disseminating religious messages widely and interactively. This shift in preaching strategy also reflects Alamsyah's view that the success of digital preaching is not only determined by the content of the message, but also by mastery of appropriate and relevant communication channels for the target audience.

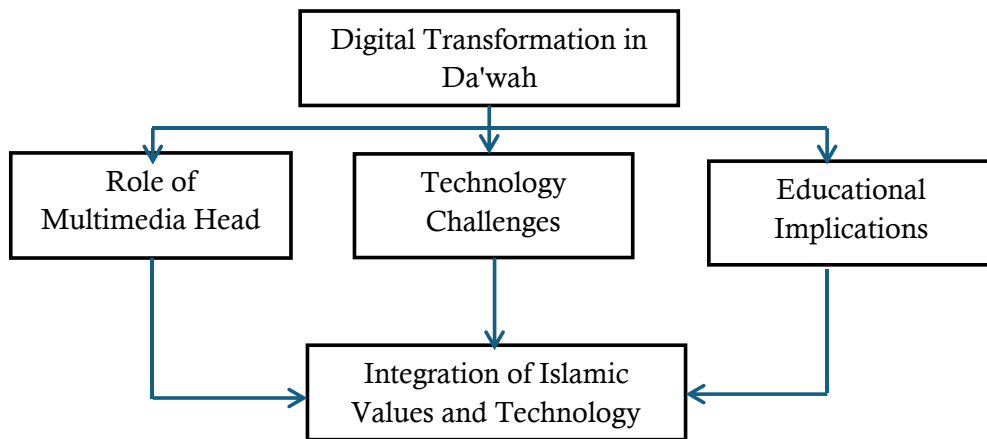


Figure 2. Variable relationship

3.5 Challenges in Digitalization of Da'wah

In the process of digital da'wah transformation at Dayah Jamiah Al-Aziziyah, the Head of Multimedia faces a number of quite complex challenges, both in terms of technical aspects, human resources, and institutional coordination. One of the main challenges is the low digital literacy among senior students and some teachers. Many of them are not familiar with the use of video editing software, social media account management, or a basic understanding of digital platform algorithms. This causes a high dependence on the technical team and inhibits active participation in the content production process. In addition, limited production facilities such as high-quality cameras, lighting equipment, microphones, tripods, and computers with qualified specifications are also obstacles that hinder the quality of Islamic preaching content. The lack of these tools not only affects the visual appearance of the content but also the efficiency of the editing process and the speed of distribution.

In addition to internal technical and social challenges, digital da'wah management also needs to consider ethical aspects and strategic challenges in content planning. Research by Nopianti et al., (2025) Highlights that digital da'wah in the era of artificial intelligence and social media

algorithms is vulnerable to the spread of hoaxes, the emergence of instant preachers, and challenges in maintaining the authority and authenticity of Islamic messages. Therefore, da'wah planning is needed that is not only strategic and adaptive, but also based on Islamic ethical principles and structured digital research.

In addition to technical obstacles, another significant challenge is the lack of time synergy between the multimedia team and the ustaz who are the source of da'wah materials. The busy teaching and learning activities and daily activities in the dayah environment make it difficult to schedule content recordings or evaluations of content that has been produced. This condition triggers the need for a flexible yet structured work system. Realizing this, the Head of Multimedia initiated the formation of a team of volunteer students from various levels of education who have interests and talents in the fields of design, videography, and communication. This team is then given routine technical training, both formally through internal workshops and informally through direct practice of content production. In addition, an SOP (Standard Operating Procedure) was prepared for digital preaching production involving ustaz as content curator partners. The aim is that all published preaching material remains in accordance with Sharia values and Islamic preaching ethics.

These steps are in line with the theory of innovation diffusion, which emphasizes that one of the factors inhibiting technology adoption is complexity, namely the extent to which an innovation is considered difficult to understand and use. To overcome this complexity, innovation needs to be simplified in the form of training, mentoring, and breaking down work structures to be more collaborative and flexible. In this context, the Head of Multimedia has demonstrated consistent efforts to minimize the level of complexity through practical approaches, such as creating infographic-based technical guides, using beginner-friendly editing software, and providing content templates so that production can be carried out quickly and consistently. He explained, "We create SOPs for da'wah content. Before it is broadcast, the sharia aspects must be checked by the asatidz team. This is important so that da'wah remains safe and on target".

Thus, the strategy taken is not only technically solution-oriented but also shows an understanding of the social structure within Islamic educational institutions. This approach combines the principles of innovation with the values of collective da'wah based on shura (deliberation), which not only relies on sophisticated tools but also builds involvement and a sense of ownership from all elements of the Islamic

boarding school. Addressing these challenges is an important foundation for the success of sustainable and value-based digital preaching.

Although various successes have been achieved, the process of digitalizing da'wah also faces a number of serious challenges. One of the main challenges is the digital divide between the tech-savvy younger generation and senior teachers and students who still tend to be conventional. This condition reflects a national trend that was also observed by Muhammad & Subarkah, (2024) In a study on the digital transformation of Muhammadiyah's da'wah. In addition, limited technological infrastructure, the need for content moderation, and the lack of cross-generational training are obstacles that continue to be faced. Nikmah, (2020) Also noted that many da'i have difficulty optimizing social media due to limited skills and resources, so digital literacy and teamwork are needed in content production. To answer these challenges, Dayah Jamiah Al-Aziziyah took various strategic steps such as training volunteer students in creating da'wah content, compiling editorial SOPs to ensure theological accuracy, and using devices and applications that are easily accessible to new users. This strategy reflects the success of the AIS Nusantara community approach, which is able to attract the attention of the younger generation through relevant Islamic narratives, managed directly by Islamic boarding school students (Ummah, 2020).

3.6 Integration of Islamic Values and Technological Innovation in Digital Da'wah

The development of information and communication technology (ICT) has become an integral part of the changing times, which has also influenced the pattern of Islamic preaching. In this context, the quality of da'wah is not only determined by the content of the religious message, but also by the medium and method of delivery. Based on the hadith of the Prophet Muhammad SAW which reads: "Antum a'lamu bi umūri dunyākum" (You know more about your worldly affairs) (HR. Muslim), it shows that the use of technology in the realm of muamalah, including da'wah, does not contradict Islamic teachings. On the contrary, the use of electronic media allows da'wah messages to be delivered widely, flexibly, and on target. This phenomenon is in accordance with the principle of diffusion of innovation, which states that ideas or technologies will be more easily accepted if they are proven to be directly useful.

Through digital media, Islamic messages can now be accessed by the public in real time and across geographical boundaries. However, at the same time, the digital world has also become a space filled with content that is not always in line with Islamic teachings. Many phenomena show that popular cultural values, liberal lifestyles, and non-Islamic ethical

standards are widespread and influence the mindset and behavior of the people. This is a challenge as well as an opportunity. If digital media is not used proactively by Islamic preachers and institutions, it will be dominated by narratives that actually damage public morals. Therefore, a media control strategy is needed, one of which is by providing alternative informative, interesting, and value-based da'wah content.

Digital preaching also demands media literacy and theological literacy skills. The content of preaching is not only correct in terms of faith, but must also be communicative, ethical, and compatible with the communication style of the digital generation. Integration between Islamic values and technological innovation is an important key in maintaining the quality of preaching. The verse of QS Al-Ahzab: 21, which states that the Messenger of Allah is a good example, shows that the Prophet's example is not only valid in morals, but also in how to convey messages with wisdom and methods that are relevant to the social context.

Islam encourages the use of modern tools and technology to spread goodness. In this context, digital da'wah is in line with the principle of *wisdom* as stated in Surah An-Nahl verse 125, namely the delivery of da'wah that is carried out wisely, relevantly, and lovingly. In this context, Muzayanah & Lubis, (2023) Emphasize the importance of ethical integrity, creativity, and critical information literacy in every process of producing digital da'wah content. These values are reflected in the multimedia teamwork system at Dayah Al-Aziziyah, which prioritizes collaboration between technical competence and religious knowledge. As a comparison, the "Beranda Dakwah" program managed by the Faculty of Ushuluddin, Adab, and Da'wah UINSI Samarinda is proof of the success of academic institutions in utilizing YouTube as a da'wah platform. This program not only delivers Islamic materials contextually and ethically, but also becomes a forum for public education targeting urban Muslims (Anggia et al., 2024).

3.7 Implications and Institutional Models of Digital Da'wah

The implications of the findings of this study indicate that the successful digitalization of da'wah cannot be separated from the existence of an institutional structure that seriously supports and is strategically oriented. At Dayah Jamiah Al-Aziziyah, the existence of the Head of Multimedia is not just a technician position tasked with taking pictures or editing videos, but also as a key actor in formulating the direction, content, and overall strategy of digital da'wah communication. This strategic function includes compiling an editorial calendar for da'wah, designing formats and content distribution channels, coordinating with the teaching

team, and managing public interaction through social media. This institutional model shows that digital da'wah requires a leader who has a multidisciplinary capacity to master information technology, has a religious understanding, and is able to act as an Islamic communication manager. Therefore, this study confirms that the structure of digital da'wah is not sufficiently individual-based, but requires a formal organizational framework that allows for sustainability, accountability, and adaptability to technological change.

Furthermore, the successful implementation of the structure provides practical contributions to other Islamic educational institutions. Institutions such as Islamic boarding schools, madrasas, and religious study groups need to consider the formation of a digital da'wah work unit or division that contains a combination of technical personnel and da'is. This unit is tasked with not only producing content but also maintaining theological quality, inclusive Islamic narratives, and the accuracy of communication strategies. The next step is to include communication technology-based training in the pesantren curriculum or da'is training program. This training is not only technical (editing, graphic design, platform management), but also touches on aspects of digital ethics, da'wah branding, and media literacy so that da'is are able to compete in the era of open information. That way, Islamic da'wah will not only survive in the traditional space but also grow and be relevant in the increasingly competitive digital space.

Systemically, the digital da'wah model built at Dayah Jamiah Al-Aziziyah can be a national reference in developing technology-based da'wah institutional policies. The synergy between Islamic values and mastery of information technology creates a narrative that is not only able to reach a wide audience but also forms the image of an adaptive and professional institution. This success shows that the digitalization of da'wah is not just a random use of social media, but rather a strategic and planned message management. The Head of Multimedia, in this case, functions as a change agent who brings transformation from within the organizational structure, shifting the paradigm of da'wah from conventional to digital, from individual to collective, and from reactive to proactive. Thus, this study confirms that the success of digital da'wah cannot be separated from the harmonious integration of values, media, and modern and visionary institutional management.

Digitalization opens up new horizons for Islamic missionary institutions. As stated by Rani, (2023) Digital media enables the spread of da'wah to reach a more diverse global audience, provided that the content delivered remains rooted in authentic Islamic teachings. Therefore, the

success of digital da'wah is largely determined by institutional commitment, strategic leadership, and continuous innovation. At Dayah Jamiah Al-Aziziyah, the multimedia unit not only plays a complementary role, but has become the main driving force in the transformation of da'wah. This model reflects the best practices also recommended by Nikmah, (2020), namely combining a team-based work system, utilizing user-friendly technology, and integrating Islamic values. Thus, digital da'wah must be seen as a systemic communication process that is adaptive in the midst of the algorithm era, not just the publication of content alone.

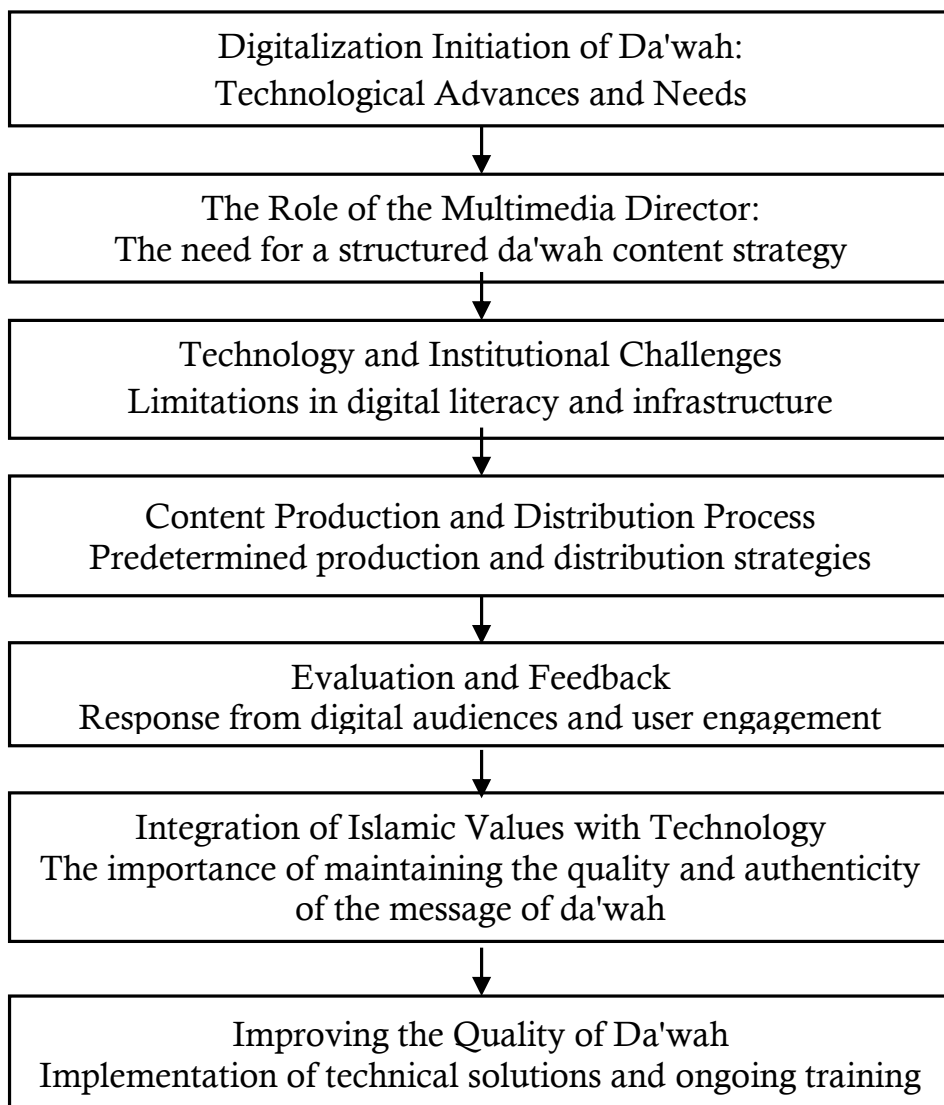


Figure 3. Discovery process

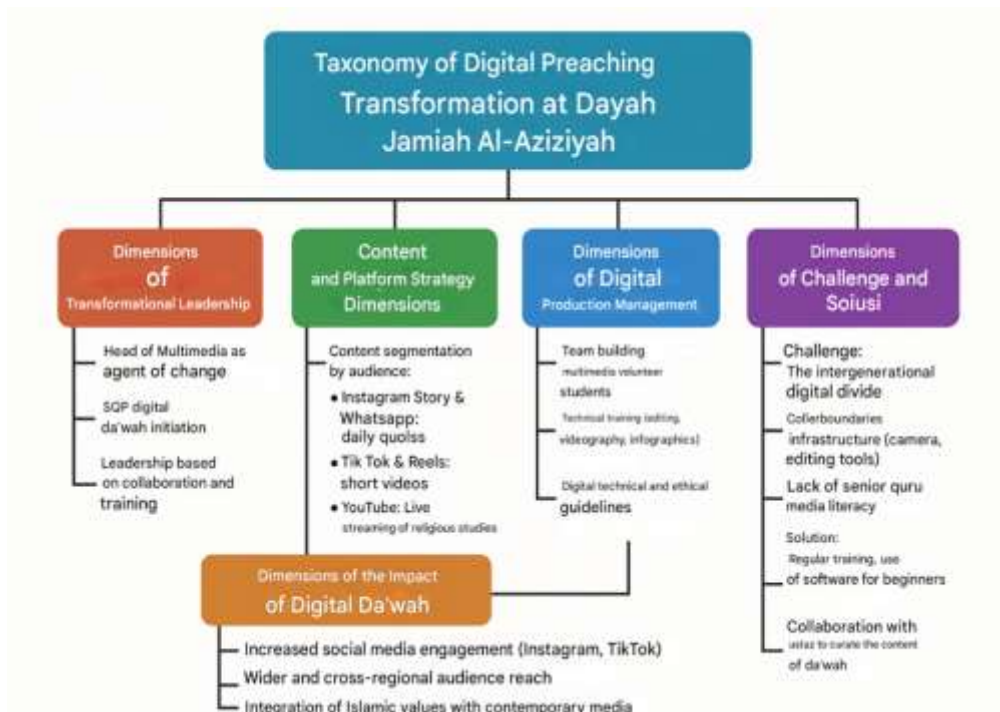


Figure 4. Visualize research findings

4. Conclusion

This study concludes that the utilization of information and communication technology (ICT) significantly enhances the quality and reach of da'wah at Dayah Jamiah Al-Aziziyah. The strategic contribution of the Head of Multimedia is a key finding, as this role is central to managing content, mapping audiences, directing digital strategies, and leading cross-functional collaborations. The research confirms that digital da'wah is not merely about technology adoption but about institutional transformation driven by visionary leadership.

To support the effectiveness of digital da'wah, practical steps are needed. These include structured training programs for da'i in digital literacy, media ethics, content production, and platform management. Islamic institutions should develop dedicated multimedia divisions equipped with appropriate human resources and infrastructure to ensure professional, ethical, and contextual delivery of religious messages.

However, this study is limited by its single case study approach, which may not represent broader Islamic institutions with different cultural, geographic, or resource contexts. Future research should adopt

comparative approaches across various pesantren or Islamic institutions in different regions or countries to identify universal and contextual patterns of digital da'wah implementation.

Lastly, while this study adopts the diffusion of innovation framework to understand digital transformation, future works could explore how this process differs across Islamic organizations with varying levels of digital readiness and theological orientation. Linking innovation diffusion more directly to the empirical findings, such as increased social media engagement and collaborative content workflows, provides evidence that structured leadership can accelerate technology adoption in faith-based communication.

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