

COMMUNICATION STRATEGY OF ISLAMIC BOARDING SCHOOLS IN DIGITAL DA'WAH: A CASE STUDY AT THE COMMUNITY WORK TRAINING CENTER OF HIDAYATUL MUBTADI-IEN

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Abstract : The rapid growth of digital media has fundamentally altered how religious knowledge is acquired, evaluated, and shared in contemporary Muslim societies. Islamic boarding schools (pesantren), long recognized as centers of sanad-based scholarly transmission, now face the dual imperative of preserving religious authority while simultaneously engaging with digital communication platforms that reach younger, digitally literate audiences. This study investigates the digital da'wah communication strategy developed by Pondok Pesantren Hidayatul Mubtadi-ien in Indramayu, West Java, through its Community Work Training Center (Balai Latihan Kerja Komunitas, BLK-K). Using a qualitative case study design, data were gathered through in-depth interviews, structured observation, and institutional documentation. Analysis was guided by Thompson's E-V-R Congruence framework, which examines the alignment among organizational environment, core values, and available resources. Findings demonstrate that the pesantren constructs its digital da'wah strategy through three integrated pillars: adaptive environmental reading, value-based content governance anchored in adab, tawadhu', sanad, and Ahlussunnah wal Jama'ah principles, and the systematic mobilization of BLK-K as a digital incubation and media production hub. This research contributes a replicable institutional model for pesantren seeking to participate meaningfully in digital religious discourse without compromising scholarly integrity.

Keywords: Digital Da'wah, Communication Strategy, Islamic Boarding School, Community Work Training Center, E-V-R Congruence, Santri Competence

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Introduction

The emergence of digital technology has precipitated a profound reconfiguration of religious communication landscapes across the Muslim world. Where the transmission of Islamic knowledge once occurred exclusively within the bounded spaces of mosques, study circles, and face-to-face scholarly gatherings, the contemporary believer now navigates a sprawling digital ecosystem populated by short-form videos, live-streamed lectures, podcast series, and artificial intelligence-driven applications. This transformation extends beyond a mere change of medium; it has fundamentally restructured how authority over religious interpretation is claimed, contested, and legitimized (Solahudin & Fakhruroji, 2020). In the Indonesian Muslim context, platforms such as YouTube, TikTok, Instagram, and Google have become primary reference points for religious inquiry, particularly among younger generations who expect information to be delivered with immediacy, visual appeal, and algorithmic accessibility.

Islamic boarding schools, or pesantren, occupy a distinctive position within this shifting landscape. Historically, pesantren have served as the principal institutional sites for the reproduction of Islamic scholarly tradition in Indonesia, characterized by the transmission of classical texts through established chains of authority (sanad), the cultivation of students' moral character (adab), and the maintenance of scholarly lineages that link living scholars to foundational Islamic learning (Puspitarini et al., 2023). These institutions have historically derived their legitimacy precisely from their fidelity to this transmitted tradition, a legitimacy that is increasingly challenged when religious knowledge becomes a commodity within the attention economy of social media algorithms. The question facing pesantren today is not whether to engage with digital communication, but how to do so in ways that preserve the epistemic and ethical foundations that constitute their institutional identity.

The sociological and communicative pressures generated by algorithmic media present a distinctive challenge. Digital platforms structurally reward content that is rapid, sensational, and emotionally engaging, creating systemic incentives that may conflict with the deliberate, layered, and often technical character of classical Islamic pedagogy (Kholili et al., 2024). When viral reach becomes the de facto metric of communicative success, institutions grounded in scholarly depth face the risk of either being marginalized within digital discourse or of compromising their scholarly character in the pursuit of relevance. This tension between pedagogical depth and communicative accessibility constitutes the central problem that motivates the present study.

Pondok Pesantren Hidayatul Mubtadi-ien, situated in Indramayu, West Java, represents an instructive case in this regard. The institution has responded to the digital communication imperative not merely by opening social media accounts, but by developing a structured institutional mechanism: the Community Work Training Center (Balai Latihan Kerja Komunitas, BLK-K). Rather than treating BLK-K solely as a vocational training facility, the pesantren has reoriented it as an incubation space

for santri digital competence, offering training in computer literacy, copywriting, videography, social media management, and visual content production. Through this mechanism, the pesantren seeks to bridge the gap between its classical scholarly tradition and the communication demands of contemporary digital audiences, producing santri who function simultaneously as religious scholars in training and as ethically grounded digital content producers.

Prior scholarship has examined various dimensions of the digital transformation of Islamic communication in Indonesia. Research by Solahudin and Fakhruroji (2020) established that internet platforms and social media have fundamentally altered patterns of Islamic learning by enabling practitioners to access religious content autonomously, thereby generating new and sometimes competing forms of religious authority. Munawara et al. (2020) demonstrated that digitally active pesantren, such as Tebuireng, have leveraged digital platforms to disseminate credible information and strengthen public commitment to tabayyun, or the critical verification of information, as a religious and civic practice. Fadli and Dwiningrum (2021) identified digital literacy as a strategic opportunity for pesantren to modernize their educational functions without abandoning their classical foundations. More recently, Kuswianto and Ariyanti (2025) documented the emergence of millennial santri as active digital da'wah producers across multiple social media platforms.

However, a notable gap persists in the literature. Most existing studies focus on either the outputs of digital da'wah, such as content types, platform choices, and audience engagement, or on the broader question of religious authority in digital space, without examining the institutional structures and processes that enable or constrain digital da'wah production within pesantren. The role of vocational training infrastructure, specifically the BLK-K, as an enabler of structured, value-governed digital da'wah production has not been systematically theorized. This gap is significant because it leaves unaddressed the question of how pesantren can maintain not merely their presence in digital space, but the institutional integrity and scholarly accountability that distinguish their contribution from that of unaffiliated individual content creators.

The present study addresses this gap by analyzing the digital da'wah communication strategy of Pondok Pesantren Hidayatul Mubtadi-ien through Thompson's (1999) E-V-R Congruence framework. This framework posits that effective organizational strategy emerges from the coherent alignment of three elements: the external environment that generates opportunities and pressures, the core values that define organizational identity and constrain action, and the resources that enable strategy to be translated into consistent practice. By applying this framework to the pesantren's digital da'wah operations, the study moves beyond descriptive accounts of platform use to offer a structural analysis of how institutional congruence between environmental reading, value governance, and resource mobilization generates a distinctive and sustainable model of digital Islamic communication.

The research seeks to answer three interrelated questions: how do environmental factors, particularly the dynamics of digital media platforms and the changing patterns of religious knowledge-seeking, shape the pesantren's digital da'wah needs and strategic orientation; how do Islamic pesantren values function as ethical and epistemological filters in the governance of digital content production; and how does the BLK-K, as an institutional resource, enable the translation of strategic intent into consistent, value-aligned digital da'wah production. By addressing these questions, the study contributes to a growing body of scholarship on digital Islam and institutional religious communication, while offering practical insights for pesantren and other Islamic educational institutions navigating the challenge of meaningful digital engagement.

Research Methodology

This study employs a qualitative approach (Creswell, 2013) using a single-case study design (Yin, 2018). The qualitative orientation is appropriate given the study's focus on understanding processes, meanings, and strategic practices within a specific institutional setting, namely the digital da'wah operations of Pondok Pesantren Hidayatul Mubtadi-ien, Indramayu, West Java. The case was purposively selected because the institution exemplifies an integrated approach to digital da'wah development, combining religious education, vocational training, and structured content production within a unified institutional framework.

Research participants were selected purposively based on their direct involvement in the planning, implementation, or evaluation of the pesantren's digital da'wah activities. The participant composition was deliberately designed to capture perspectives from multiple institutional positions (Widodo & Sari, 2025): Hamdi El-Zubair, S.HI., M.Pd., as the institutional leader responsible for value governance and policy direction; Fajjah, M.Pd.I., as the digital vocational instructor responsible for technical training and content production oversight; and Raden Hafidz Rahmatullah as a santri content creator directly engaged in da'wah production. This multi-position participant design ensures that the communication strategy is examined from the perspectives of policy makers, program managers, technical educators, and content producers simultaneously.

Data were collected through three complementary methods. In-depth interviews were conducted with all three participants, organized around the three thematic categories of the E-V-R framework: environment (digital shifts, audience characteristics, algorithmic pressures), values (adab, sanad, tawadhu', Aswaja principles, tashih processes), and resources (BLK-K facilities, training programs, team organization, sustainability challenges). Observation was conducted across BLK-K training sessions, content production activities, and institutional communication practices. Documentation review encompassed institutional profiles, program records, activity archives, and participant-described digital outputs. Thematic analysis followed the procedures outlined by Miles et al. (2014), involving data condensation, thematic

categorization, and interpretive analysis guided by the E-V-R Congruence framework. Data trustworthiness was secured through source triangulation (comparing perspectives across participant positions) and method triangulation (comparing interview, observation, and documentary data).

Results and Discussion

Pesantren Adaptation to the Digital Communication Environment

The findings reveal that Pondok Pesantren Hidayatul Mubtadi-ien has developed a conscious and structured orientation toward the digital communication environment, treating digitalization not as a marginal development but as a fundamental shift in how Indonesian Muslims access and evaluate religious knowledge. Institutional leaders articulate a clear awareness that contemporary practitioners, particularly younger generations, no longer rely exclusively on face-to-face scholarly guidance or traditional learning circles. Instead, they increasingly turn to Google searches, social media platforms, short-form videos, and AI-powered applications as their first-contact points for religious inquiry. This shift has not been interpreted by the pesantren as a diminution of the kiai's authority, but rather as a transformation of the communicative medium through which that authority must be exercised and sustained (Aziz et al., 2022).

A central feature of the pesantren's environmental reading is its recognition of the structural tensions embedded in algorithmic media. Platform algorithms systematically privilege content characterized by speed, emotional arousal, visual appeal, and novelty, properties that are structurally at odds with the deliberative, text-grounded, and hierarchically validated character of classical Islamic scholarship. Participants articulated this tension clearly: the institutional imperative to maintain doctrinal depth competes with the communicative imperative to remain accessible within attention-scarce digital environments. Rather than resolving this tension by capitulating to algorithmic logic or by withdrawing from digital engagement altogether, the pesantren has pursued a strategic negotiation that seeks to adapt the packaging of da'wah messages without compromising their substantive content (Mardiana, 2020).

This environmental adaptation manifests in the deliberate selection of platforms that reach target audiences most effectively. Instagram Reels, TikTok, and YouTube Shorts have been identified as priority channels because they are the spaces where young Muslim audiences are most concentrated and most receptive to religious content delivered in accessible formats. Content is packaged using popular language registers, visually engaging formats, and relatably framed topics, but the substantive religious content remains anchored in verified scholarly sources. This approach reflects an environmental sensitivity to audience communication cultures, expanding the intended audience beyond those who regularly attend pesantren events to include the broader digitally connected Muslim public (Kholili et al., 2024).

The pesantren has also developed an environmental strategy that extends beyond content production to institutional networking. Internally, the alignment between kiai leadership and administrative structures ensures that digital innovation remains bounded within the pesantren's value framework. Externally, the institution has cultivated relationships with creative communities, civic organizations, media practitioners, and government entities, constructing a collaborative ecosystem that supports skills development, resource acquisition, and network expansion. This networked approach distinguishes the pesantren's digital strategy from individualized content creation, situating it within a broader ecology of institutional and community relationships that provide both legitimacy and practical support (Solahudin & Fakhruroji, 2020).

Value Internalization as the Ethical Architecture of Digital Da'wah

The most analytically distinctive dimension of the pesantren's digital da'wah strategy lies in its treatment of institutional values not as constraints on communication but as the constitutive architecture of a distinctive communicative identity. Participants consistently foregrounded five core value principles: adab (ethical conduct and respectful comportment), tawadhu' (humility), ikhlas (sincerity of intention), sanad keilmuan (scholarly chain of transmission), and Ahlussunnah wal Jama'ah (adherence to the Sunni mainstream tradition). These values function simultaneously as ethical norms governing communicative behavior, as epistemological standards governing content validity, and as identity markers that differentiate pesantren-produced da'wah from the general landscape of religious content circulating in digital space (Puspitarini et al., 2023).

The principle of adab assumes particular prominence in participants' accounts. The institutional leader repeatedly invoked the classical maxim al-adabu fawqal ilmi, which asserts that ethical conduct supersedes knowledge in its importance, as a governing principle for santri digital activity. This principle is applied concretely to the digital domain: santri content creators are expected to demonstrate not only technical competence in filming, editing, and scriptwriting, but also consistent ethical conduct in their choice of language, visual representation, and audience interaction. Content that contains accusations, provocative framing, condescension toward other traditions, or rhetoric that could generate social division is explicitly prohibited. The ethical norms of the pesantren classroom are thus extended into the digital production space, constructing a unified moral framework that spans traditional and digital communicative contexts (Setyaningsih et al., 2020).

Equally significant is the pesantren's approach to content validity. Participants emphasized that the communicative goal of da'wah content is not to maximize viewer counts, achieve viral distribution, or build personal followership, but to transmit religiously accurate, well-founded guidance that serves the authentic spiritual needs of the audience. This orientation requires that content claims be grounded in authoritative sources, including the Qur'an, authenticated hadith literature, classical scholarly texts,

and the guidance of qualified scholars. To operationalize this standard, the pesantren has institutionalized a pre-publication verification process known as tashih, in which content is reviewed by qualified ustaz, institutional administrators, or scholars with recognized competence in the relevant religious domain before it is released for public distribution (Nuriana, 2024).

The tashih mechanism represents a particularly noteworthy institutional innovation because it applies the epistemological standards of traditional Islamic scholarship to the novel context of social media content production. It functions simultaneously as an ethical control, ensuring that content conforms to the adab norms of pesantren culture, and as an epistemological control, ensuring that religious claims are supported by valid scholarly sources. This dual control mechanism differentiates pesantren digital da'wah from the predominantly unmediated content production that characterizes most religious social media activity, where the absence of institutional review processes creates significant risks of misrepresentation, oversimplification, or doctrinal error. As Munawara et al. (2020) observed in their study of the Tebuireng digital media ecosystem, institutionally governed digital da'wah serves a distinctive function in promoting tabayyun, the religiously mandated practice of information verification, within Muslim public discourse.

The philosophical foundation for the pesantren's approach to technological adoption is provided by the classical Islamic legal principle *al-muhafadhatu 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*, which counsels the preservation of sound established practice while embracing beneficial innovation. This principle enables the pesantren to engage with digital media as a legitimate and potentially beneficial instrument without abandoning the traditions that constitute its institutional identity. Digital platforms, in this framework, are understood as tools whose value is contingent on the values that govern their use; they are neither inherently threatening to nor inherently compatible with Islamic scholarly tradition, but are instead subject to the same evaluative framework applied to all institutional decisions (Ghani, 2019).

BLK-K as a Strategic Resource for Institutionalized Digital Da'wah

The third dimension of the pesantren's E-V-R congruence concerns the mobilization of the BLK-K as the primary institutional resource enabling the translation of environmental strategy and value commitments into consistent, high-quality digital da'wah production. BLK-K occupies a dual function within the institutional architecture of the pesantren: it serves as a formal vocational training facility aligned with national skills development frameworks, while simultaneously functioning as the pesantren's internal media production hub and digital incubation center. This dual positioning allows the pesantren to leverage external support for vocational training infrastructure in service of its internal da'wah production objectives (Alwi, 2025).

The training curriculum delivered through BLK-K encompasses a range of competencies directly relevant to digital content production: basic and advanced

computer literacy, creative content development, copywriting for religious audiences, videography and video editing, social media platform management, and visual scripting for religious subjects. Crucially, participants noted that training does not merely develop technical skills in isolation, but explicitly connects those skills to the religious content with which santri are already familiar through their classical curriculum studies. A santri who has studied a classical fiqh text in the madrasah can be guided through BLK-K to transform that text into an accessible visual script, a short-form video, or an illustrated social media post. This knowledge conversion process, in which classical religious content is translated into contemporary digital formats without losing its scholarly grounding, represents a distinctive contribution of the BLK-K model to pesantren digital da'wah (Fadli & Dwiningrum, 2021).

Content production within BLK-K follows a structured workflow that approximates professional media production practices. Participants described a weekly planning meeting in which content themes are selected based on the Islamic calendar, current social issues, regular study topics, practical jurisprudence, daily supplications, or quotations from revered scholars. Following theme selection, roles are distributed across a production team whose members include: a research team responsible for identifying relevant classical texts and scholarly sources; scriptwriters who translate scholarly content into accessible narrative form; on-camera talent; camera operators; video editors; copywriters for platform-specific text; and an ustaz validator who performs the tashih review before publication. This division of labor marks a significant organizational evolution: da'wah responsibility is no longer concentrated in a single preacher figure but is distributed across a collaborative production team with specialized functions (Kuswianto & Ariyanti, 2025).

Table 1. Research Participant Profile

Participant	Position/Role	Research Function	Data Focus
Hamdi El-Zubair, S.HI., M.Pd.	Pesantren Leader (Pengasuh)	Policy authority and value guardian	Institutional values, policy direction, scholarly authority
Faijah, M.Pd.I.	Digital Vocational Instructor	Technical trainer and production supervisor	Digital training, copywriting, videography, content SOPs
Raden Hafidz Rahmatullah	Santri Content Creator	Digital da'wah production practitioner	Content production, platforms, audience evaluation

Source: Field research data, 2024.

Table 2. Digital Content Documentation Analyzed as Supporting Data

Platform	Content Type	Da'wah Objective	Evaluation Method
Instagram Reels	Short-form practical fiqh, scholar	Delivering religious education in	Comments, shares, and responses from

Platform	Content Type	Da'wah Objective	Evaluation Method
	quotations, sermon excerpts	accessible popular formats	santri guardians
TikTok	Brief da'wah messages, salawat, light educational content	Reaching young audiences active on social media	View counts, comments, and audience engagement metrics
YouTube Shorts	Daily prayers, condensed lessons, da'wah documentation	Expanding pesantren's digital reach and visibility	Comments and content dissemination patterns

Source: Documentation review and interview data, 2024.

The evaluation dimension of the BLK-K production process is conducted through the analysis of audience responses, including comments, sharing behavior, and feedback from the families of santri and broader community members. While this evaluation approach remains primarily qualitative and relational rather than quantitatively systematized, it provides actionable feedback that informs subsequent content planning cycles. The integration of planning, production, validation, publication, and evaluation within a structured weekly cycle demonstrates that the pesantren has moved beyond ad hoc digital communication toward an institutionalized communication management system (Yusup et al., 2019).

The pesantren's experience also illuminates the sustainability challenges inherent in resource-dependent digital da'wah systems. Participants identified two primary vulnerability points: the risk of institutional knowledge loss when senior santri with developed production competencies graduate and leave the pesantren, and the ongoing costs associated with equipment maintenance, software updates, and technical support. The first challenge is addressed through a system of structured competency transfer, in which senior santri are expected to train and mentor junior cohorts before their departure, creating a rolling succession of production capability. The second challenge remains more structurally difficult to address, as it requires sustained financial commitment from institutional budgets that are themselves subject to external pressures. These sustainability challenges underscore a broader point about the conditions required for institutional digital da'wah to function effectively: technical capability and value commitment are necessary but insufficient without stable resource management frameworks (Alwi, 2025).

Table 3. Matrix of Digital Da'wah Communication Strategy Findings

E-V-R Dimension	Key Finding	Practical Form	Strategic Significance	Supporting Theory
Environment	Shift in religious knowledge-	Pesantren engages with Google, social	Pesantren must establish digital presence to	Solahudin & Fakhruroji (2020); Kholili

E-V-R Dimension	Key Finding	Practical Form	Strategic Significance	Supporting Theory
	seeking toward digital platforms	media, short-form video, and AI as primary religious information channels	sustain sanad-based religious authority	et al. (2024)
Environment	Algorithmic media demands rapid, attention-capturing content	Da'wah messages packaged through short-form video, popular language, and youth-oriented platforms	Da'wah must adapt communicatively without sacrificing doctrinal depth	Mardiana (2020); Aziz et al. (2022)
Values	Adab, tawadhu', ikhlas, sanad, and Aswaja as content filters	Content must be respectful, non-provocative, and anchored in verified religious sources	Pesantren values protect da'wah from being governed solely by virality logic	Puspitarini et al. (2023); Setyaningsih et al. (2020)
Values	Tashih process as pre-publication validation	Content reviewed by qualified ustaz or administrators before release	Pesantren leadership functions as guardian of religious narrative validity	Nuriana (2024); Munawara et al. (2020)
Resources	BLK-K as santri digital incubation space	Training in computing, copywriting, videography, social media management, and visual scriptwriting	BLK-K functions as the institutional media production hub for digital da'wah	Fadli & Dwiningrum (2021); Kuswianto & Ariyanti (2025)
Resources	Structured role distribution in content production	Teams include text researchers, scriptwriters, on-camera talent, camera operators, editors, copywriters, and	Communication strategy operationalized through collaborative media production system	Yusup et al. (2019)

E-V-R Dimension	Key Finding	Practical Form	Strategic Significance	Supporting Theory
		validators		
Resources	Audience response-based evaluation	Comments, sharing patterns, and feedback from santri guardians and community members	Da'wah effectiveness measured through message comprehension and community benefit	Campbell & Evolvi (2020)

Source: Integrated analysis of interview, observation, and documentation data, 2024.

Table 3 illustrates the multi-dimensional character of the pesantren's digital da'wah communication strategy. Rather than arising from a single strategic intervention, the strategy is constituted through the convergent operation of environmental responsiveness, value governance, and resource mobilization within an integrated institutional framework.

Taken together, the findings illuminate a model of institutional digital da'wah that is analytically distinct from both individualized religious content creation and from conventional organizational digital communication. The pesantren model is characterized by its explicit grounding of digital practice in classical Islamic value frameworks, its institutional validation mechanisms that apply scholarly standards to social media content, its deliberate development of santri as ethically formed digital communicators rather than merely technically skilled ones, and its use of a structured production workflow that incorporates planning, execution, validation, and evaluation as constitutive elements of the da'wah process. This model has direct implications for understanding how religious institutions can participate in digital public discourse in ways that are both communicatively effective and institutionally responsible (Campbell & Evolvi, 2020).

The present findings extend and deepen the existing literature on pesantren digital engagement. While Kuswianto and Ariyanti (2025) demonstrated the capacity of millennial santri to function as active digital da'wah producers, the current study reveals the institutional scaffolding that makes such capacity development possible and sustainable. While Fadli and Dwiningrum (2021) identified digital literacy as an opportunity for pesantren educational advancement, the current study specifies the mechanisms through which that literacy is developed, governed, and connected to da'wah production. And while Munawara et al. (2020) documented the role of pesantren digital media in promoting tabayyun, the present study explains the institutional processes, specifically the tashih system, that make such a contribution possible. In this respect, the study contributes a structural and processual account of pesantren digital da'wah that complements and extends the descriptive and outcome-focused accounts that predominate in the existing literature.

The relevance of Thompson's (1999) E-V-R Congruence framework is confirmed and enriched by these findings. The framework's core proposition, that effective organizational strategy requires congruence between environmental reading, core values, and resource management, is demonstrated empirically in the case of Pondok Pesantren Hidayatul Mubtadi-ien. The study also shows, however, that achieving this congruence is not a static accomplishment but an ongoing institutional challenge. Environmental conditions shift as platforms evolve and audience preferences change; value commitments must be continuously re-articulated and reapplied to novel digital situations; and resource bases require sustained investment and management to remain adequate to strategic demands. The sustainability challenges identified in this study, particularly the management of human capital succession and equipment maintenance, point to the areas where congruence is most vulnerable to erosion and where future institutional attention is most urgently needed (Qazi et al., 2021).

Conclusion

This study has demonstrated that the digital da'wah communication strategy of Pondok Pesantren Hidayatul Mubtadi-ien is constituted through the coherent alignment of three institutional dimensions: environmental responsiveness, value-governed content production, and BLK-K resource mobilization. The institution's recognition of the digital transformation of religious knowledge-seeking has driven a strategic reorientation that seeks to establish credible, value-aligned pesantren presence in digital public discourse without abandoning the scholarly foundations that constitute the institution's identity and legitimacy. This finding challenges simplistic narratives that frame technological adoption and traditional religious identity as inherently incompatible, demonstrating instead that strategic congruence can enable genuine integration of classical scholarly tradition with contemporary communicative practice.

The value dimension of the pesantren's strategy represents its most theoretically distinctive contribution. By treating *adab*, *tawadhu'*, *ikhlas*, *sanad*, and *Ahlussunnah wal Jama'ah* principles as constitutive rather than merely regulatory elements of digital da'wah, the institution has constructed an ethical architecture that differentiates its digital output from the unmediated religious content that circulates broadly across social media platforms. The *tashih* pre-publication validation process operationalizes this ethical architecture as an institutional practice, applying the epistemological standards of classical Islamic scholarship to the novel context of social media content governance. This mechanism offers a replicable model for other Islamic educational institutions seeking to participate in digital discourse with maintained scholarly accountability.

The BLK-K model demonstrates that structured vocational training infrastructure can be effectively repurposed to serve the da'wah production objectives of pesantren communities. By developing *santri* as both technically competent and

ethically formed digital communicators, BLK-K creates a distinctive human resource that serves the pesantren's communicative mission. The structured weekly production cycle, incorporating theme planning, role-distributed production, scholarly validation, publication, and audience-responsive evaluation, represents an institutionalized communication management system that sustains da'wah activity beyond the contributions of any individual santri. The sustainability challenges identified in the study, specifically the management of competency succession and equipment resources, indicate the conditions that must be addressed for this model to remain viable over time.

Theoretically, the study contributes to the literature on digital Islam and institutional religious communication by demonstrating the analytical utility of Thompson's (1999) E-V-R Congruence framework for understanding how religious institutions can navigate digital transformation without institutional identity loss. Practically, the pesantren's experience offers a replicable template for institutions seeking to develop structured, value-governed digital da'wah programs. Future research should extend this analysis through comparative studies of multiple pesantren with digital da'wah programs, the incorporation of audience perspectives to assess message reception and community impact, and quantitative analysis of digital engagement metrics to complement the qualitative institutional analysis presented here. Such research would deepen understanding of digital religious communication not merely at the level of institutional strategy, but at the level of its actual effects on Muslim public discourse and religious practice.

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