



## DIGITALIZATION OF PESANTREN TRADITION AS DA'WAH RAHMATAN LIL ALAMIN IN THE ERA OF SOCIETY

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### Abstract

The pesantren, as a traditional Islamic educational institution in Indonesia, plays a crucial role in shaping the religious values of society. The advancement of digital technology and the demands of the Society 5.0 era compel pesantren to undergo transformation, not only in educational management but also in their da'wah strategies. This research aims to describe the forms and implementation of digitalisation in pesantren da'wah, analyse the reach and impact of digital da'wah as a manifestation of rahmatan lil 'alamin, and identify the challenges and opportunities in utilising technology for da'wah. A sociological approach with a descriptive qualitative method is employed, while data is gathered through literature review from scholarly journals and reputable websites. The findings indicate that digitalisation enables pesantren to convey da'wah through various social media platforms such as YouTube, Instagram, and TikTok, employing a creative approach while remaining grounded in traditional values. Digital da'wah extends the reach of pesantren across regions and age groups, even connecting with the Muslim diaspora in various countries. Its positive influence is evident in the formation of digital communities that reinforce the narrative of moderate Islam and enhance public understanding of the values of rahmatan lil 'alamin. However, this transformation presents challenges such as low digital literacy, resistance to change from within the pesantren, and the risk of diminishing the substance of da'wah if content prioritises popularity over depth. Therefore, pesantren must develop strategies to improve digital literacy, strengthen collaborations with technology and media institutions, and maintain a balance between the depth of scholarly material and the presentation of digital content. With appropriate management, the digitalisation of pesantren traditions can become a robust, adaptive, and inclusive new model of da'wah in the modern era.

**Keywords:** Da'wah training management, Islamic Boarding School, Da'i.

## INTRODUCTION

The development of digital technology has encouraged various traditional institutions to adapt, including pesantren, which is the oldest and distinctive Islamic educational institution in Indonesia.<sup>1</sup> The traditions of pesantren, such as the recitation of the yellow book, recitation of nadham, shalawatan, halaqah, to the formation of santri character, are the cultural heritage of Nusantara Islam which plays an important role in spreading Islamic values.<sup>2</sup> In the era of Society 5.0, where technology and human values are integrated, there is an urgent need to transform the pesantren tradition so that it remains relevant and can reach a public that is increasingly familiar with the digital world.<sup>3</sup>

In this context, digitization does not merely mean media modernization, but needs to be interpreted as a creative effort to bring the substance of tradition into new forms that are more accessible and understandable to the wider community, without losing the original spirit.<sup>4</sup> This process opens up great opportunities for pesantren to make their traditions part of the rahmatan lil 'alamin da'wah, which is peaceful, inclusive, and brings benefits across borders.<sup>5</sup> Because digitalization allows da'wah content to reach across generations, regions, and even cultures, the mainstreaming of polite, wise, and compassionate Islamic values becomes increasingly strategic to be instilled in the digital space.<sup>6</sup>

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<sup>1</sup> Ahmad Silmul Fuady, "Pesantren Transformed in The Age of Society 5.0: Developing Multicultural-Based Islamic Religion Education Learning," *Proceeding of International Conference on Education, Society and Humanity*, vol.1, no. 1, 2023, pp. 1222, <https://ejournal.unuja.ac.id/index.php/icesh/article/view/5674>.

<sup>2</sup> Vian Miati Alfin et al., "Integration if Innovation and Tradition: Competitive Advantages of Islamic Boarding Schools in The World if Education," *Proceeding in International Conference on Education, Society and Humanity*, vol. 2, no. 2, 2024, pp. 2243, <https://ejournal.unuja.ac.id/index.php/icesh/article/view/10469/4172>.

<sup>3</sup> Ahmad Silmul Fuady, pp. 1222.

<sup>4</sup> Aditya Nirwana and Didit Prasetyo Nugroho, "Kosmopolitanisme Digital: Sebuah Tawaran Strategi Keberlanjutan Seni dan Budaya Tradisi di Era Digital," *Jurnal Kajian Seni*, vol. 11, no. 1, 2024, pp. 56, <https://jurnal.ugm.ac.id/jks>.

<sup>5</sup> Solihul Huda, "Digitalisasi Dakwah Muhammadiyah: Reaktualisasi Pola Baru Dakwah Muhammadiyah Era Kontemporer," *Al-Hikmah: Jurnal Studi Agama-agama*, vol. 9, no. 1, 2023, pp. 17, <https://doi.org/10.30651/ah.v9i1.17630>.

<sup>6</sup> M. Fahmi Asrari, Muhammad Khalil Dova, and Canra Krisna Jaya, "Komunikasi Dakwah Kultural di Era Digital," *Jurnal of Da'wa*, vol. 3, no. 2, 2024, pp. 139-157, <https://doi.org/10.32939/jd.v3i2.4423>.

This study aims to explore the form and application of digitalization in traditional pesantren da'wah activities in the era of Society 5.0, the reach and influence of digital da'wah in reflecting the spirit of rahmatan lil 'alamin, and the challenges and opportunities faced by pesantren in the process of digitalizing their traditions.

This focus is important because the digitalization of pesantren has so far been seen more from the aspect of institutional management, not from its cultural values and da'wah.

A number of previous studies have made initial contributions to the understanding of this topic. Fathurrahman and Maskur (2023) discussed the transformation of da'wah communication in Darussalam pesantren, showing that pesantren began to explore digital platforms, but the focus was still on technical aspects.<sup>7</sup> Yuliana (2024) underscores the potential of technologies such as virtual reality (VR) in creating interactive proselytization experiences,<sup>8</sup> while Yunihardi (2022) emphasizes more on the opportunities and challenges of Islamic da'wah in general in the era of Society 5.0.<sup>9</sup>

Several other studies also enrich the discussion. Setiawan and Khiyaroh (2023) show the importance of the role of santri in producing digital da'wah content.<sup>10</sup> Meanwhile, Aldeia et al. (2023) highlighted the modernization of pesantren management without discussing the cultural aspects or preaching values in depth.<sup>11</sup>

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<sup>7</sup> Maskur and Muhammad Afif Fathur Rohman, "Transformasi Teknologi Komunikasi Dakwah Pesantren Darussalam Menuju Era Digitalisasi (5.0)," *Jurnal Komunikasi dan Konseling Islam*, vol. 4, no. 2, 2024, pp. 151-163, <https://doi.org/10.30739/jkaka.v4i1.3287>.

<sup>8</sup> Yuliana, "Digitaisasi Dakwah: Memperluas Jangkauan dan Memperkuat Eksistensi Ajaran Islam di Era Society 5.0 Melalui Teknologi Virtual Reality (VR)," *The Proceedings of the 8th Borneo Undergraduate Academic Forum*, 2024, pp. 44-52.

<sup>9</sup> Yunihardi, "Dakwah Islam di Era Masyarakat 5.0: Peluang dan Tantangan," *Al-Qaul: Jurnal Dakwah dan Komunikasi*, vol. 1, no. 1, 2022, pp. 29-45, <https://doi.org/10.33511/alqaul.v1n1.29-45>.

<sup>10</sup> Noval Setiawan and Arifatul Khiyaroh, "Urgensi dan Strategi dakwah Santri di Era Digitalisasi," *Jurnal Dakwah dan Komunikasi*, vol. 7, no. 2, 2022, pp. 223-232, <https://doi.org/10.29240/jdk.v7i2.5774>.

<sup>11</sup> AM Saifullah Aldeia et al., "Modernisasi Manajemen Pesantren Menyongsong Era Society 5.0," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, vol. 21, no. 1, 2023, pp. 17-30, <https://doi.org/10.32729/edukasi.v21i1.1287>.

However, an important gap is still apparent: there are not many studies that specifically examine how the digitalization of pesantren traditions, not just the institution or its management, can become a medium of da'wah that represents the value of rahmatan lil 'alamin. This is the space to be explored in this study.

The approach in this study is not only to see pesantren as institutions, but also as custodians of Islamic traditions that can transform the heritage into digital space contextually. Islamic boarding schools through the digitalization of their traditions are able to build a moderate, tolerant, and relevant face of Islam for the digital generation, as long as its values are maintained and translated in the right way.

This study is expected to show the contribution of pesantren to the world of higher quality digital da'wah, not only in terms of content, but also in the delivery of values. However, issues such as how to maintain the authenticity of values in digital packaging, and what are the indicators of the success of tradition-based da'wah in digital platforms, are still open questions that need to be studied further in follow-up studies.

## METHODS

This research uses a sociological approach with a descriptive qualitative research type. The sociological approach was chosen because this research seeks to understand the phenomenon of pesantren da'wah in the social context of modern society, especially how the process of digitalization of pesantren traditions affects religious communication patterns and the spread of Islamic values rahmatan lil 'alamin in the era of Society 5.0.

The descriptive nature of this research aims to describe systematically and factually the form, scope, and challenges and opportunities of pesantren da'wah that have undergone transformation through digital technology. The focus of this research is not only to explain what happened, but also to explore the social meaning contained in the process.

The data in this study were collected through library research. The data were sourced from relevant national and international scientific journals, as well as

articles from websites with verified credibility. The literature includes studies on the digitalization of pesantren, digital da'wah, Islamic media, and the influence of technology in social religious transformation.

Data analysis was conducted using the Miles and Huberman model, which consists of three main stages:<sup>12</sup>

#### 1. Data Reduction

Researchers sorted and filtered data from various literatures, selecting information that was relevant to the focus of the research, namely the digitalization of pesantren traditions and its contribution to Islamic preaching rahmatan lil 'alamin. Information that is not directly related to digital social phenomena in the pesantren space is eliminated so that the analysis remains focused.

#### 2. Data Display

The reduced data were organized in the form of descriptive narratives, reflecting how pesantren utilize digital platforms in da'wah, as well as their impact on the wider community. This presentation is done through analytical paragraphs that combine the results of literature reading with sociological interpretations.

#### 3. Conclusion Drawing/verification

The researcher draws provisional conclusions based on the literature findings and verifies them by comparing between sources. This conclusion focuses on the contribution of digital da'wah in expanding the reach of rahmatan lil 'alamin values and the challenges faced by pesantren in digitally transforming their traditions.

## RESULTS AND DISCUSSION

### Forms and Applications of Digitalization in Islamic Boarding School Da'wah in the Era of Society 5.0

The Society 5.0 era is a human-centered society concept based on the use of advanced technology to address social challenges in a holistic and integrated

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<sup>12</sup> Agus Zaenal Fitri and Nik Haryanti, *Metodologi Penelitian Pendidikan* (Malang: Madani Media, 2020), pp. 125.

manner between physical and digital spaces.<sup>13</sup> In this context, religious institutions, including pesantren, are required to innovate in order to remain relevant in conveying Islamic teachings to the wider community. Da'wah that was previously oral and local is now faced with the need to adapt to the characteristics of digital communication that is global, fast, and visual-based.<sup>14</sup>

Pesantren, as the oldest Islamic educational institution in Indonesia, have shown adaptive capacity in responding to changing times. One form of adaptation is the digitalization of da'wah, which includes the use of digital media, transformation of da'wah content, and interaction strategies with audiences.<sup>15</sup> This digitization process is not just a media transfer, but also a representation of a change in the da'wah paradigm that is more dialogical, participatory, and based on virtual communities.

First, in the media aspect, pesantren began to utilize digital platforms such as YouTube, Instagram, Facebook, TikTok, and podcasts to convey Islamic material. These channels are used to broadcast the recitation of the yellow book, religious lectures, and the haul and sholawatan traditions live or in the form of high-quality recordings.<sup>16</sup> Pesantren Nurul Jadid, for example, routinely uploads classical book studies that have been equipped with subtitles, translations, and visualizations of the text to help ordinary people understand.<sup>17</sup> The presence of pesantren on these popular platforms expands the reach of da'wah and reaches the younger generation who are more familiar with digital content.

<sup>13</sup> Vera Maria, Sherla Dara Rizky, and Aisar Muhammad Akram, "Mengamati Perkembangan Teknologi dan Bisnis dalam Transisi Menuju Era Industri," *Wawasan: Jurnal Ilmu Manajemen, Ekonomi, dan Kewirausahaan*, vol. 2, no. 3, 2024, pp. 178, <https://doi.org/10.58192/wawasan.v2i3.2239>.

<sup>14</sup> Kuni Usisatil Fiqhiyah and Siti Aimah, "Inovasi Komunikasi Digital di Pesantren: Menghubungkan Tradisi dan Modernitas di Pondok Pesantren Darussalam Blokagung Banyuwangi," *An-Nizam*, vol. 9, no. 3, 2024, pp. 77, <https://ejournal.uinfasbengkulu.ac.id/>.

<sup>15</sup> Mabur and Moh. Azwar Hairul, "Transformasi Dakwah Pesantren di Era Digital; Membaca Peluang dan Tantangan," *An-Nida*, vol. 46, no. 2, 2022, pp. 219, <http://dx.doi.org/10.24014/an-nida.v46i2.20864>.

<sup>16</sup> Maskur and Muhammad Afif Fathur Rohman, pp. 158.

<sup>17</sup> Nur Aisyah and Sawiyatin Rofiah, "Dakwah Modern Pada Era Konvergensi Media: Studi Kasus Youtube Pondok Pesantren Nurul Jadid," *Dakwatuna Jurnal Dakwah dan Komunikasi Islam*, vol. 8, no. 2, 2022, pp. 119-123, <https://doi.org/10.54471/dakwatuna.v8i2.1632>.

Second, in terms of da'wah content, digitalization encourages changes in the form of delivery of pesantren traditions. Oral traditions such as nadham, tahlilan, shalawat, and maulidan are now packaged in the form of audio-visual content that is more interesting and contextualized. Many pesantren re-arrange shalawat in digital music format combined with popular culture elements such as cinematography and digital storytelling, making the content more accessible to a wider audience.<sup>18</sup> Activities such as mujahadah and khataman that were previously exclusive to live events are now broadcast through online platforms such as Zoom or YouTube Live, allowing alumni and congregants from various regions to participate.

Third, the strategy of spreading da'wah has also undergone a transformation. Digital da'wah is no longer only monological, but has begun to move towards a more interactive and participatory direction. Pesantren open discussion rooms through comment columns, live broadcasts of questions and answers, and online forums that allow two-way communication between pesantren caregivers and digital worshipers. Some pesantren even empower santri as creators of da'wah content, complete with training in media production, digital literacy, and public speaking so that they can convey Islamic messages with a relevant and communicative approach.

This da'wah model also shows pesantren's efforts to develop digital community-based da'wah, where the congregation is not only the object of da'wah but also part of an active religious dialog. This strategy allows strengthening the value of da'wah rahmatan lil 'alamin because pesantren no longer convey messages exclusively to the internal community, but open themselves to a wider community, across backgrounds and geographical areas.

### **The Reach and Influence of Digital Da'wah as an Expression of Rahmatan lil 'Alamin**

The digitalization of pesantren traditions has not only transformed the method of da'wah delivery but also significantly altered the social roles of santri.

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<sup>18</sup> Yuliana, pp. 44-52.

Traditionally viewed as passive recipients of religious knowledge within pesantren walls, santri are now emerging as active participants in digital spaces. They take on roles as content creators, online preachers, religious influencers, and community moderators in various platforms. This shift demonstrates that pesantren can act as hubs of Islamic discourse production, not just religious instruction. Santri become ambassadors of moderate Islam and key agents in translating pesantren values into the language of contemporary digital society. This transformation enables broader outreach and engagement while affirming pesantren as a relevant institution in the age of global communication.

The da'wah of pesantren in the digital era is now able to reach a much wider audience than the conventional approach. The utilization of platforms such as Instagram, YouTube, and TikTok by pesantren social media accounts, such as @limofficial\_lirboyo and @limproduction, has shown a strong framing strategy: spreading moderate Islam (Islam wasatiyyah) with light narratives, attractive visuals, and presentations based on authoritative material directly from kyai or santri of salaf pesantren.<sup>19</sup> As a result, pesantrens do not only deliver da'wah in one direction, but have succeeded in opening a space for dialogue, strengthening the image of pesantrens as inclusive institutions, and accompanying people across ages and geographies.<sup>20</sup>

The virtual ethnography study on the @limofficial\_lirboyo account shows that the content they upload is not limited to lectures-they formulate da'wah themes that are relevant to contemporary social issues, such as tolerance, social harmony, and national narratives-using visual storytelling techniques, light text, and educational captions. The results of the study recorded an increase in awareness and positive resonance towards moderate Islam from netizen audiences.<sup>21</sup>

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<sup>19</sup> Naufal Aulia Hanif, Muhammad Amiril Adaway, and Muhammad Bagus, "Digitalisasi Dakwah Islam Pondok Pesantren Salaf: Analisis Teori Framing Akun Instagram @limofficial\_lirboyo," *TABLIGH: Jurnal Komunikasi dan Penyiaran Islam*, vol. 9, no. 3, 2024, pp. 257-272, <https://doi.org/10.15575/tabligh.v7i1.16527>.

<sup>20</sup> Naufal Aulia Hanif, Muhammad Amiril Adaway, and Muhammad Bagus, pp. 257-272.

<sup>21</sup> Naufal Aulia Hanif, Muhammad Amiril Adaway, and Muhammad Bagus, pp. 257-272.



Furthermore, data from NU Online (December 2022) confirms that the digital da'wah of NU pesantren has succeeded in reaching audiences across ages and locations; although still limited by infrastructure, its effectiveness is very much felt in disseminating da'wah content that is equally relevant in big cities and remote villages. The account has even formed virtual communities among alumni, virtual haul pilgrims, and fanbase students who actively interact, a concrete realization of the value of rahmatan lil 'alamin in the digital space.<sup>22</sup>

Another influence is the ability of digital pesantren to help balance religious narratives in the public sphere. A study at Ponpes Mambaul Hikam 2 shows that social media has become the main channel for kyai to convey Islamic scientific values and dismiss hoaxes or radical narratives through online studies, editorials, and Q&A.<sup>23</sup> Finally, da'wah content that grounded the teachings of Islam that is rahmatan lil 'alamin also gave birth to social impacts such as increased tolerance, reduced intolerance, and strengthened unity among the complex.

It is important to note, however, that success is not automatic. The main challenge is the quality of digital literacy of the managers-many pesantren still struggle to produce authentic content and not just follow visual trends.<sup>24</sup> In addition, pesantren must be able to maintain a balance between populist content and depth of value - preaching is easy for the audience to accept, but still has weight, sourced from knowledge, not just visually appealing.

In summary, pesantren digital da'wah has penetrated the physical boundaries of pesantren, reaching audiences across ages, regions, and cultures, especially millennials and diasporas and carving a positive influence in strengthening moderate and inclusive Islam. This is a real realization of rahmatan lil 'alamin:

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<sup>22</sup> Haafidh Nur Siddiq Yusuf, "Peluang dan Tantangan Dakwah Digital bagi Pesantren NU," NU Online Jawa Timur, December 26, 2022, <https://jatim.nu.or.id/matraman/peluang-dan-tantangan-dakwah-digital-bagi-pesantren-nu-fwTbg>.

<sup>23</sup> Doddy Rachmat Himawan and Julia Safitri, "The Role of Social Media in Transforming Dakwah in the Digital Age: A Meta-Analysis Case Study of Social Media Utilization by Religious Leaders at Mambaul Hikam 2 Islamic Boarding School, Blitar, East Java, Indonesia," *Proceedings of the Multidisciplinary Research Community*, vol. 1, no.1, 2024, pp. 379-385, [proceeding.ai-mrc.com](http://proceeding.ai-mrc.com).

<sup>24</sup> Haafidh Nur Siddiq Yusuf.

pesantren da'wah is now not only a blessing for its own people, but also touches the digital public space peacefully and substantively.

One successful example of digital transformation comes from Pesantren Nurul Jadid, Probolinggo, which has integrated digital media into its da'wah and education system. Through its official YouTube channel, the pesantren regularly broadcasts kitab kuning study sessions, religious discussions, and documentary-style coverage of pesantren life, all with a professional approach. The institution has also developed its own application that provides access to classical texts in digital form and features interactive discussion forums connecting santri and alumni. This case illustrates how pesantren can adapt and thrive in the digital era by preserving the essence of its traditions while utilizing modern media formats to amplify its message.

### **Challenges and Opportunities for Da'wah Transformation Through Technology**

The transformation of pesantren da'wah through technology opens tremendous opportunities, but also presents complex challenges. One of the main challenges is the low level of digital literacy among santri and pesantren managers. Although some santri can now access the yellowIslamic classic books and Islamic sources through digital devices, many of them have not been equipped with the ability to produce creative, ethical da'wah content based on adequate information literacy. In many cases, technical challenges such as limited devices, internet networks, and digital training are still serious obstacles, especially in pesantren located in remote areas.<sup>25</sup>

Resistance to change is also a challenge. Some people in pesantren are concerned that the use of technology will erode traditional values and direct interaction between kyai and santri. In fact, if used wisely, technology can actually strengthen da'wah and expand its reach. An example is Pesantren Al-Munawwir Lirboyo, which established LIM Production to facilitate the da'wah of santri through

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<sup>25</sup> Kholid Junaidi, Munzir Hitami, and Zaitun, "Dampak Transformasi Digital terhadap Metode Pengajaran di Pondok Pesantren Kabupaten Kampar: Peluang dan Tantangan" *Instructional Development Journal*, vo. 7, no. 1, 2024, pp. 175, <http://dx.doi.org/10.24014/idx.v7i1.31426>.

digital media. Santri are invited to become content creators, ranging from making video lectures, poeticizing kitab texts, to educational animations uploaded to digital platforms such as YouTube and Instagram.<sup>26</sup>

A big opportunity in this transformation lies in the emergence of collective awareness of the importance of digital literacy. This is also in line with NU Online's proposal that digital literacy be included in the pesantren curriculum as a basic skill that santri must have in preaching in the digital era.<sup>27</sup>

In addition, the existence of virtual communities, both alumni, online haul pilgrims, and diaspora santri, is a new social force for pesantren in distributing moderate and inclusive Islamic values. Global connectivity allows pesantren's da'wah to reach Muslims abroad, and opens up a wider space for intercultural dialog. In this context, santri play a role not only as messengers, but also as cultural ambassadors of Islam Nusantara.<sup>28</sup>

However, keep in mind that this transformation must uphold the scientific and ethical values of da'wah. Dawah content that only pursues popularity or virality without depth of substance will lose its transformative power. Therefore, it is important for pesantren to maintain a balance between tradition and modernity, between visual appeal and spiritual depth. Training, collaboration with other institutions, and the preparation of digital da'wah guidelines are strategic steps to maintain the quality of da'wah amid the swift flow of technology.

To strengthen the quality and sustainability of digital da'wah, pesantren are encouraged to develop cross-sector collaborations. Partnerships with universities, digital creative communities, civil society organizations, and professional media outlets can provide technical support, content development assistance, and access

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<sup>26</sup> Abdillah Amiril Adawy, "Santri dan Kesenjangan Digital: Peluang dan Tantangan Digitalisasi Dakwah Pesantren," November 6, 2021, *almunawwir.com*, <https://almunawwir.com/santri-dan-kesenjangan-digital-peluang-dan-tantangan-digitalisasi-dakwah-pesantren/>.

<sup>27</sup> Ahmad Hanan, "Hadapi Era Digital, Pesantren Harus Miliki Kurikulum Literasi Digital," NU Online, February 2, 2020, <https://nu.or.id/nasional/hadapi-era-digital-pesantren-harus-miliki-kurikulum-literasi-digital-fDK03>.

<sup>28</sup> Agustina Kusniatul Ummah, Muhammad Fazlurrahman Hadi, Hayumuti, "Virtual Pesantren Sebagai Catalyst Pendidikan di Era Society 5.0," *STUDIA RELIGIA: Jurnal Pemikiran dan Pendidikan Islam*, vol. 1, no. 9, 2025, pp. 41-53, <https://doi.org/10.30651/sr.v9i01.25177>.

to wider audiences. Such collaboration not only enhances the professionalism of da'wah materials but also strengthens pesantren's position within Indonesia's broader religious digital ecosystem. Moreover, this model can serve as a template for how traditional Islamic institutions can contribute to a global discourse of inclusive, civilized, and contextual Islamic communication.

Thus, the transformation of da'wah through technology presents two sides of the coin: a serious challenge that demands the readiness of infrastructure and human resources, as well as a great opportunity to expand the reach of pesantren da'wah in grounding Islam that is rahmatan lil 'alamin in the digital era.

While digitalization offers many benefits, it also carries inherent risks, particularly the reduction of religious values into simplified, commodified content. In seeking to cater to online audiences, there is a danger that da'wah materials are stripped of depth and nuance, favoring virality over substance. In some cases, religious content becomes a means to gain followers or monetize online engagement, rather than a tool of sincere spiritual guidance. Pesantren must remain vigilant, maintaining the integrity of sanad-based knowledge, spiritual depth, and ethical standards in content creation. A robust internal curriculum that emphasizes media ethics and critical engagement with digital platforms is essential to ensure that digital da'wah remains grounded in the pesantren's intellectual and moral foundations.

### **The Role of Pesantren in Shaping Ethical Digital Citizenship**

In the context of increasing digital engagement, pesantren play a critical role not only as religious institutions but also as formative agents of ethical digital citizenship. As santri and pesantren communities participate in online discourse, they face a landscape filled with misinformation, polarization, and superficial religiosity. Therefore, pesantren have the potential—and arguably, the responsibility—to nurture a generation of Muslims who are not only pious but also digitally responsible.

Ethical digital citizenship refers to the awareness and application of moral principles when engaging with digital platforms. This includes verifying information

before sharing, avoiding hate speech, maintaining respectful communication, and using media for constructive purposes. These values are not foreign to Islamic teachings; they are deeply rooted in the pesantren tradition, which emphasizes *akhlakul karimah* (noble character), *adab* (etiquette), and *ilmu* (knowledge) as the foundations of religious life.

By integrating these values into digital education modules, pesantren can frame media literacy not just as a technical skill, but as part of the moral-spiritual formation of *santri*. For example, Qur'anic verses that emphasize *tabayyun* (critical verification) and hadiths about avoiding *fitnah* (slander) can be contextualized into modern communication ethics. When taught consistently, these teachings can help students navigate the digital world with integrity, resisting the pressures of virality, commercialism, and online toxicity.

Several pesantren have begun experimenting with this model. In addition to producing digital *da'wah* content, they incorporate discussions on ethics in social media, online responsibility, and cyber etiquette in *halaqah* sessions or extracurricular activities. This intersection of tradition and media literacy allows pesantren to become relevant voices in national conversations about digital behavior, especially among Muslim youth.

Ultimately, positioning pesantren as agents of ethical digital citizenship strengthens their contribution to society—not only in preserving religious knowledge but also in shaping a more informed, ethical, and harmonious digital public sphere. This adds another important layer to the function of pesantren in the digital age: as spiritual anchors and moral guides in an increasingly mediated world.

## CONCLUSION

This study found that the digitalization of pesantren traditions has become a significant strategy in expanding the reach and strengthening the impact of pesantren *da'wah* in the Society 5.0 era. This transformation is reflected in forms of digital *da'wah* that utilize various social media platforms such as YouTube, Instagram, and TikTok, with creative approaches that maintain the essence of

pesantren traditional values. The pesantren has not only succeeded in transforming the media and methods of da'wah, but also in forming virtual communities that strengthen the spread of Islamic values rahmatan lil 'alamin in the digital public space.

The main points to remember are that digital da'wah provides a great opportunity to reach a wider audience, especially the younger generation and urban communities who are active on social media. In addition, this transformation shows the potential of pesantren in mainstreaming moderate and inclusive Islam in the midst of rapid and sometimes unverified information flows.

However, the challenges faced are not few. The digital literacy gap, internal resistance to change, and the risk of commodification of Islamic values are problems that must be anticipated. Therefore, this study recommends that pesantren develop an integrated digital literacy curriculum, strengthen santri training in media management, and establish partnerships with professional technology and media institutions to ensure the quality and sustainability of digital da'wah.

The contribution of this research to the study of socio-religious science lies in its ability to systematically explain the dynamics of adaptation of traditional Islamic institutions in the modern communication landscape. The added value of this finding is the mapping of a tradition-based pesantren da'wah model that is responsive to the times without losing its identity. This research opens up room for further study, especially in the context of the interaction between pesantren and the global digital community, as well as its impact on the formation of the religious identity of today's generation.

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