



# Transformation of Islamic Islamic Preaching in the Digital Era: a Comparative Study of the Salaf Al-Basyariyah Islamic Boarding School in Madiun and the Modern Islamic Boarding School in Nurul Jadid in Probolinggo

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Received: 25 December 2025

Revised: 26 January 2026

Accepted: 19 February 2026

## Abstract

This study explores the transformation of Islamic boarding school da'wah in the digital era implemented by two types of Islamic boarding schools, namely Al-Basyariyah Islamic boarding school in Madiun as a representative of Salaf Islamic boarding schools and Nurul Jadid Islamic boarding school in Probolinggo as a representative of modern Islamic boarding schools. Al-Basyariyah Islamic boarding school, despite having limited facilities and a simple team, has still begun to adapt to social media as a medium for da'wah, especially in sharing daily activities. Likewise, Nurul Jadid Islamic boarding school utilizes complete equipment and a structured content management team, with a focus on informative posts about Islamic da'wah. The results of the study show that the transformation of Islamic boarding school da'wah in the digital era is carried out through digital activism through social media such as websites, Facebook, Instagram, TikTok, and YouTube. The impacts resulting from digital activism as a form of da'wah transformation in the digital era are expanding the reach of da'wah, creating a positive image of Islamic boarding schools because they can conduct da'wah that is relevant to current developments, and can shape students who have skills in the field of multimedia.

**Keywords:** Transformation; Digital Era Da'wah; Comparative Study; Salaf; Modern

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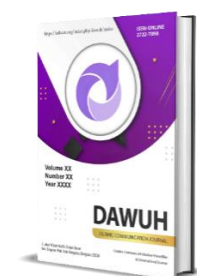
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## INTRODUCTION

Da'wah is an inseparable part of the Islamic boarding school tradition. Islamic values resonate strongly within Islamic boarding schools, as they are where Islamic concepts are studied and explored in depth. This is why Islamic boarding schools have a responsibility to present Islamic values within the social sphere. However, current concerns are growing about da'wah activities, which have unwittingly followed the changing times and the dynamics of evolving civilization, including the development of communication technology, which has shifted society's tendency from spoken and written culture to visual culture (Mabrur & Hairul, 2022).

Media is a crucial aspect of the concept of da'wah, as both individual and general preachers require it to deliver their messages (Munir & Ilaihi, 2009). Furthermore, media plays a crucial role in determining a person's success in da'wah. In today's digital era, media seems to be returning humans to a traditional communication system that places the recipient (the recipient of the message) as an active participant. Therefore, digital da'wah content is easily accessible to all groups and is more readily enjoyed by the public than conventional da'wah. However, the challenge is that society tends to be consumptive in consuming all da'wah content (Bakti & Lecomte, 2015). This phenomenon has become a shared concern, and Islamic boarding schools (pesantren) have a responsibility and obligation to respond to the transformation of da'wah in the current digital era. East Java is one of the provinces with a significant number of Islamic boarding schools, and many prominent scholars have emerged from these schools. Islamic boarding schools in East Java have a significant history and role in the development of Islam. Historically, from colonial times to the modern era, Islamic boarding schools have served as centers of Islamic education, fulfilling the function of da'wah as an integral part of religious mission (Herman, 2013).

In general, Islamic boarding schools in East Java employ a unique teaching method, where students not only learn religious theory but also engage in practical activities that foster obedience, perseverance, and discipline (Supriyanto, 2020). The curriculum focuses on understanding Islamic teachings, both academically and in daily worship practices (Karimah, 2018). This concept makes the preaching disseminated by Islamic boarding schools in East Java more holistic and integrated with the students' daily lives. The research location at the Salaf Al-Basyariah Islamic Boarding School in Madiun and the Modern Nurul Jadid Islamic Boarding School in Probolinggo, East Java, is an interesting example in analyzing and examining the digital da'wah transformation faced by both Islamic boarding schools with their inherent characteristics. Traditional or salaf Islamic boarding schools are characterized by the use of the *bandongan* and *sorogan* learning systems, and the material taught comes from yellow books (*turats*) such as Arabic language books by Islamic scholars (Syafe'i, 2017). Meanwhile, modern or *khalafi* Islamic boarding schools are Islamic boarding schools that have evolved from traditional Islamic boarding schools because the focus of their learning tends to adopt a modern learning system and abandon traditional approaches. Learning is also carried out through classes similar to schools or *madrasas*, and uses the national curriculum. The main role of the *kyai* in modern Islamic boarding schools is as a coordinator and teacher in the classroom (Maksum, 2015).

Several previous studies have also discussed da'wah in the digital era, such as research conducted by Intiha'ul Khayaroh and Avif Alfiyah on the contestation of da'wah through digital media. Their findings indicate that the role of social media in da'wah activities is crucial and strategic in the delivery of da'wah. Through social media, the *mad'u* (or audience) can easily access information quickly without being limited by space and time (Alifiyah & S., 2020). Mabrur also conducted research on the transformation of digital da'wah, focusing on opportunities and challenges. His research showed that Islamic boarding school da'wah can position itself within the evolving digital age by developing practical *fiqh* content in line with the religious landscape of modern society. Furthermore, culturally based da'wah, with a spirit of diversity and



peace, is presented through the Pancasila ideology, presented in a simple and engaging manner (Moh. Awar Hairul, 2022).

Existing research focuses on the global challenges of Islamic boarding schools (pesantren) in facing the digital da'wah era. There has been no apparent comparison between traditional and modern Islamic boarding schools in addressing the current digital da'wah transformation. Therefore, based on the inherent characteristics of both institutions, the researcher is interested in conducting research related to how the traditional Islamic boarding school (pesantren) Al-Basyariah Madiun and the modern Islamic boarding school (pesantren) Nurul Jadid Probolinggo face the digital da'wah transformation. This will reveal how these two Islamic boarding schools use digital activism as a strategy for da'wah in the digital era.

## METHODS

The research method used in this study is qualitative with a multi-site approach, as per the methodological framework developed by Robert K. Yin. The qualitative paradigm allows researchers to explore and understand phenomena in depth, particularly in the context of da'wah in Islamic boarding schools in East Java (Yion. D, 2011). One type of research in multiple case studies is the multi-site study design, which is a qualitative research design involving several sites and research subjects as cases. The multi-site study design is one form of design used to develop theories drawn from several similar research backgrounds (Ulfatin, 2015). Through this multi-site study research, researchers will be able to investigate in detail how the transformation of Islamic boarding school da'wah in the digital era in Salafiyah and modern Islamic boarding schools in East Java.

The research locations were the Al Basyariah Islamic boarding school in Madiun, a representative of traditional Islamic boarding schools, and the Nurul Jadid Islamic boarding school in Probolinggo, a representative of modern Islamic boarding schools. These two locations, the researchers hope, will provide a different perspective and inspire Islamic boarding school-based educational institutions in East Java and beyond to transform towards digital da'wah. Data collection was conducted through in-depth interviews with Islamic boarding school leaders, teachers or ustadzah (religious teachers), and students with experience or members of the Islamic boarding school media team. In addition to interviews, researchers also conducted observations with the Islamic boarding school media teams, particularly on their respective Islamic boarding school accounts, to determine how actively these two locations use digital media for preaching. This will reveal the frequency of digital integration in their preaching activities. Documentation from various sources, such as digital preaching histories and other supporting materials, was analyzed to determine the transformation of digital preaching in the two Islamic boarding schools that served as the research locations.

## RESULTS AND DISCUSSION

### **Digital Activism: The Practice of Preaching Transformation in the Digital Era at Al-Basyariyah Islamic Boarding School and Nurul Jadid Islamic Boarding School in Probolinggo**

Digitalization has transformed the perspective of Islamic boarding schools' da'wah, giving rise to a new paradigm in the dissemination of Islamic teachings. This phenomenon extends beyond the use of digital technology to shift the way Islamic boarding schools view and implement their da'wah. With the changing times, digitalization has become a vital tool in accommodating the needs of an increasingly connected and fast-paced society. Yusuf al-Qaradawi, a contemporary Islamic figure, positively responded to the role of digitalization in Islamic da'wah. According to al-Qaradawi, digitalization can be an effective means of reaching a wider audience. Furthermore, da'wah using digital technology can bridge the generation gap and deliver da'wah messages more relevantly (Hafidz, 2021).

Digital activism in Islamic boarding schools is a concrete manifestation of the transformation of Islamic preaching in the digital era. Digital activism refers to the widespread use of digital technology in campaigns for social and political change. It also encompasses the use of digital media in collective efforts to bring



about social and political change (Pratama et al., 2024). The 14th-century Muslim scholar Ibn Khaldun stated that the need to adapt to changing times is relevant. Islamic boarding schools (*pesantren*) that adapt their curriculum and learning methods to technological developments will be more effective in achieving their missionary goals. Therefore, digital activism and missionary work in Islamic boarding schools are integrated, utilizing digitalization, particularly the internet and social media, to disseminate online platforms as a means of voicing social and political issues. Meanwhile, Islamic boarding schools can utilize technology to disseminate Islamic teachings and religious values to their students and the wider community.

Da'wah in Islamic boarding schools serves as education and the dissemination of Islamic religious messages through a holistic approach. This holistic approach encompasses the development of morals, character, and the application of Islamic values in daily life. Digital activism, on the other hand, adopts an educational and outreach approach by disseminating information, raising awareness, and mobilizing positive action through digital media. Therefore, digitalization not only impacts the technological infrastructure within Islamic boarding schools but also results in a paradigm shift and a shift in approach to spreading Islamic teachings. Contemporary Islamic figures argue that Islamic boarding schools can design da'wah strategies that are relevant to the demands of the times, while still adhering to and upholding Islamic values and traditions. When traditional and modern Islamic boarding schools are able to digitize da'wah, it constitutes a digital activism movement that can create social change and capture cyberspace.

Digital activism is a concrete manifestation of the transformation of Islamic preaching in Islamic boarding schools, both traditional and modern. Both traditional and modern Islamic boarding schools in East Java utilize digital activism to disseminate Islamic preaching, education, and other religious information through social media, blogs, and websites. This dissemination is carried out through platforms such as YouTube, Facebook, Instagram, Twitter, and WhatsApp, with the aim of reaching a wider audience and disseminating content relevant to current religious and social issues. Digital activism is the practice of transforming Islamic preaching in the digital era, carried out by Islamic boarding schools (*pesantren*), with the aim of remaining relevant amidst the onslaught of digital media and digital preaching promoted by parties outside the school. Changes in the communication landscape of Muslims in recent times have accelerated significantly with the development of information technology. Social media is no longer merely a medium for entertainment and information, but has also transformed into a new space for religious expression, theological discussion, and the dissemination of Islamic values. Muslims, at large, no longer act as consumers of information but as producers of Islamic preaching content through various digital platforms. This phenomenon demonstrates a transformation in the way Muslims understand, access, and convey Islamic teachings in a more open and participatory context.

Digital activism carried out by traditional and modern Islamic boarding schools in the process of da'wah demonstrates the increasing importance of contextual da'wah through digital media. Da'wah can no longer rely solely on traditional approaches, as modern society, especially the digital native generation, is more responsive to religious messages packaged visually, concisely, and interactively. The transformation of da'wah in this digital era can provide space for innovative Islamic communication that is personal, dialogical, and reaches across geographical and social boundaries. Digital skills in both traditional and modern Islamic boarding schools are an integral part of the da'wah's competence in responding to the challenges of the times, while maintaining the authenticity of Islamic teachings in a sea of information sometimes conveyed from invalid sources (Nasution, 2023).

The Salafiyah Islamic boarding school or the traditional Al-Basyariyah Madiun Islamic boarding school is located in Kenongrejo village, Pilangkenceng sub-district, Madiun Regency, East Java Province. This boarding school was founded by Kiai Basyir bin Abdullah in 1891 AD. This boarding school has experienced five generations of leadership changes, where currently the leadership of the Al-Basyariyah Islamic Boarding School is held by KH. Mustaqim Basyari. Several aspects are seen to have made significant progress when cared for by KH. Mustaqim Basyari, including the increasingly organized economy of the boarding school, the increasing infrastructure of the boarding school, the increasing liberation and expansion of the boarding school area, and the establishment of cooperation with educational institutions outside the boarding school and local community organizations (Mustafa, 2011).

The second locus as a typology of modern Islamic boarding schools is the Nurul Jadid Probolinggo Islamic boarding school, located in Paiton, Probolinggo, East Java. This Islamic boarding school is one of the largest and oldest in Indonesia. Founded in 1950 by KH. Zaini Mun'im, it has grown into an influential



center of Islamic education, offering a variety of educational programs from elementary school to university level. With a vision of producing a generation of knowledgeable, moral, and broad-minded young people, this Islamic boarding school uses a combined curriculum of religious and general education, including the teaching of the Qur'an, hadith, fiqh, tafsir, and other modern disciplines such as science and technology (Hafazah, 2020).

Nurul Jadid Islamic Boarding School in Probolinggo, as an Islamic boarding school that upholds modern values, is an evolution of traditional Islamic boarding schools because its learning focus tends to adopt a modern learning system, but does not completely abandon traditional approaches (Maksum, 2015). One example of the manifestation of the application of modern values through digitalization is that Islamic boarding schools can provide space for discussion forums and interactions among students, ustadz and the wider community through various online platforms. The use of social media is a vital component in this new paradigm. The positive potential of social media in disseminating the message of da'wah in a way that is easily accessible and can be responded to by many users.

The Nurul Jadid Islamic Boarding School in Probolinggo has demonstrated its ability to utilize digital technology by establishing the Nurul Jadid multimedia team, Enje Pisture, which focuses on digital technology. This team utilizes various social media platforms such as the website, Facebook, Instagram, TikTok, and YouTube. The Islamic boarding school has successfully presented a new approach to Islamic preaching, demonstrating its transformation in the digital era. Based on the brief information regarding the profiles of the two institutions above, it is clear that the modern Nurul Jadid Islamic boarding school in Probolinggo appears to be more optimal in utilizing technology and has a fairly good focus on its development and use. This is because in the process of implementing digital da'wah, the Nurul Jadid Islamic boarding school in Probolinggo has a media team focused on the digitization of the boarding school. The following are the results of the researcher's research related to the transformation of da'wah in the digital era at both the Salaf (traditional) Al-Basyariyah Islamic boarding school and the Nurul Jadid Islamic boarding school in Probolinggo.

As a Salafi Islamic boarding school, Al-Basyariyah strives to keep up with and utilize technological developments as a medium to disseminate information related to Islamic values, particularly information related to the Islamic boarding school. As evidenced by interviews and observations conducted by researchers, Al-Basyariyah Islamic boarding school has formed an Al-Basyariyah Multimedia team tasked with delivering religious studies digitally. This multimedia team utilizes several digital platforms to reach a wider audience, particularly the younger generation, who are more familiar with technology. Multimedia Al-Basyariyah manages several digital platforms to create and share various relevant and interesting content, such as online lectures, book studies, and documentation of daily activities at the Islamic boarding school. Theoretically, according to Manuel Castells, digital activism that uses digital space as a movement strategy carried out through social media becomes a tool to gain mass support, allowing these issues to spread to the global level (Putri, 2023). One of the efforts made by the multimedia team of Al-Basyariyah Pilangkenceng Madiun is to actively manage social media such as Facebook, Instagram, YouTube, and TikTok.



Figure 1. Facebook Account of Al-Basyariyah Madiun Islamic Boarding School



Figure 2. Youtube Account of Al-Basyariyah Madiu Islamic Boarding School



Figure 3. Instagram Account of Al-Basyariyah Madiu Islamic Boarding School

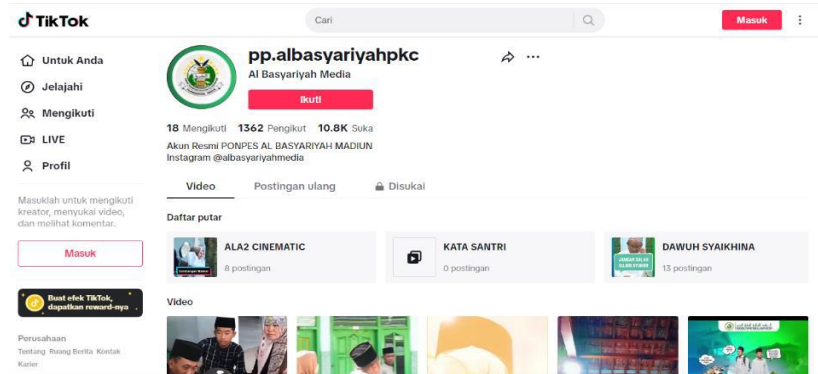


Figure 4. TikTtok Account of Al-Basyariyah Madiu Islamic Boarding School

The Al-Basyariyah Islamic Boarding School uses several of the platforms mentioned above to share educational and inspirational content, such as religious lectures, studies of Islamic texts, and the students' daily activities. Sometimes, the platforms they manage also post online campaigns for social and religious issues, such as fundraising programs, humanitarian aid, and so on. Based on this explanation, the Al-Basyariyah Islamic Boarding School is indirectly able to respond to the challenges of the times and strives to ensure the Islamic values it teaches are relevant and accepted by all groups. The Al-Basyariyah Islamic Boarding School demonstrates a form of digital da'wah transformation through digital platforms such as Facebook, Instagram, YouTube, and TikTok. The da'wah transformation undertaken by the Al-Basyariyah Islamic Boarding School can be said to have successfully captured cyberspace for Islamic da'wah and education. This effort not only expands the reach of their da'wah but also demonstrates intelligent adaptation to current developments, making this Islamic boarding school relevant and influential in the digital world. The modern Nurul Jadid Islamic boarding school in Probolinggo also practices digital activism as a form of



da'wah transformation in the digital era. This Islamic boarding school has a website containing information about the boarding school's profile, activities, and content promoting Islamic values. The choice of popular media such as websites, Facebook, Instagram, TikTok, and YouTube aims to attract as many da'wah audiences as possible so that Islamic da'wah can grow. Here are some of Nurul Jadid's digital platforms used as tools for da'wah in the digital era:



Figure 5. Website of Nurul Jadid Islamic Boarding School, Probolinggo



Figure 6. Website of Nurul Jadid Islamic Boarding School, Probolinggo

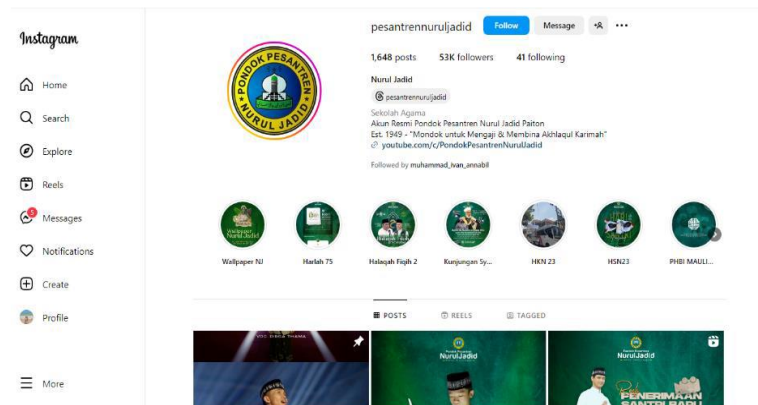


Figure 7. Instagram Accounts Nurul Jadid Islamic Boarding School, Probolinggo



Figure 8. Youtube Account Nurul Jadid Islamic Boarding School, Probolinggo

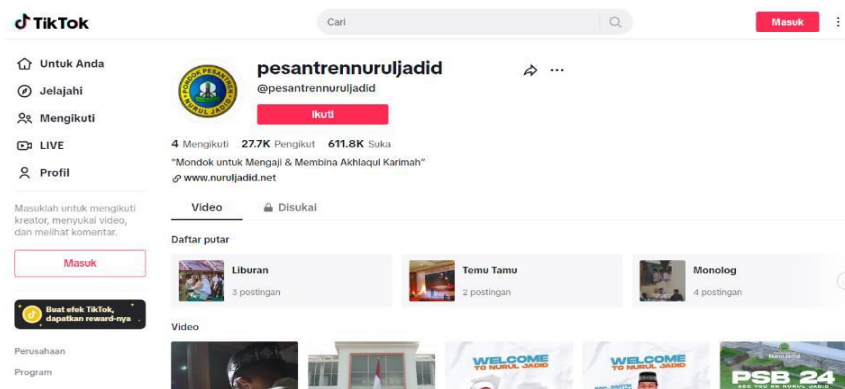


Figure 9. of the TikTok Account of Nurul Jadid Islamic Boarding School, Probolinggo

The activities carried out through digital media not only create a positive image for Islamic boarding schools online, but also serve as a tool to educate the public about significant social and spiritual issues. As expressed by Ibn Khaldun, a 14th-century Muslim scholar, the importance of adapting to changing times remains relevant (Nafsaka et al., 2023). Islamic boarding schools that can adapt their syllabus and teaching methods to technological advances will be more successful in achieving their missionary goals. Nurul Jadid Islamic Boarding School is striving to maintain its presence amidst the onslaught of increasingly sophisticated technology. This demonstrates that Islamic boarding school education can transform into an agent of change relevant to the digital age. Students at Nurul Jadid Islamic Boarding School are trained to understand and use digital technology effectively. They are taught how to create engaging content, write informative articles, and manage online campaigns. So, based on the results of interviews and observations conducted by researchers at the two loci, namely Al-Basyariyah Islamic Boarding School and Nurul Jadid Islamic Boarding School, the results of a comparative analysis were obtained regarding digital activism as a form of da'wah transformation practice in the digital era at traditional Islamic boarding schools (Al-Basyariyah) and modern Islamic boarding schools (Nurul Jadid), in the following comparative table display:

Table 1. Comparative Transformation of Da'wah in the Digital Era at Al-Basyariyah Islamic Boarding School and Nurul Jadidi Islamic Boarding School

Transformation Aspects	Al-Basyariyah Madiun Islamic Boarding School (Traditional Islamic Boarding School Typology)	Nurul Jadid Islamic Boarding School, Probolinggo (Modern Islamic Boarding School Typology)
Paradigm of Da'wah	Da'wah is understood as the process of imparting religious knowledge based on the transmission of classical scholarship. Digitalization	Da'wah is seen as a strategic communication process that must be adaptive to developments in technology



	is positioned as an aid, not the primary means, of da'wah.	and the digital culture of society.
The Purpose of Digital Da'wah	Expanding the scope of book studies and maintaining the continuity of Islamic boarding school scientific traditions without eliminating the values of falsity.	Expanding the influence of da'wah, building the institutional image of Islamic boarding schools, and responding to the needs of the community quickly and contextually.
Media and Platform	Digital media is used in a limited way, even though they already have several accounts on social media, but in the process of uploading Islamic content, they still undergo an evaluation and improvement process.	Using various platforms in an integrated manner, such as YouTube, Instagram, TikTok, Podcasts, official websites and learning management systems.
Forms of Islamic Content	Most of them are related to the study of books, lectures by kyai, and religious advice.	The content is packaged in a creative and varied manner, such as educational videos, infographics, short videos, live streaming, and other thematic studies without leaving out the study of other classical books.
Digital Preachers	Kyai and ustad are the main actors in preaching, with the involvement of students still limited as technical support.	Students are actively involved as content creators, media teams and admins of digital da'wah platforms.
Response to Digital Culture	Tends to be selective and cautious due to concerns about the loss of manners, scientific authority and the blessings of learning.	More open and responsive, while still instilling media ethics and Islamic boarding school values in the content of preaching.
Transformative Impact	Islamic boarding school preaching remains traditional in nature, but is able to reach audiences outside the Islamic boarding school area.	Islamic boarding school preaching has become broader, more professional, and able to reach audiences across regions and generations.
Transformation Model	Conservative-adaptive, namely maintaining old traditions with minimal and selective adoption of technology.	Progressive-transformational, namely making digital technology an integral part of the Islamic boarding school's da'wah strategy.

It is understandable, then, that the two Islamic boarding schools mentioned above, Al-Basyariah Madiun and Nurul Jadidi Probolinggo, have transformed their da'wah efforts in the digital era, utilizing digital platforms such as Facebook, Instagram, YouTube, TikTok, and their official websites . While the management and transformation methods differ, both share the same goal: ensuring that Islamic boarding schools remain viable amidst technological advancements, while ensuring that Islamic values remain accessible and accessible to all groups globally.

### **Effective Communication Strategy of Digital Activism as a Preaching Process in the Digital Space**



Technological advances have brought about changes in many areas, including communication methods. This is why effective communication skills in the digital age are becoming increasingly important. Changing communication and technology trends have had a significant impact on the delivery of Islamic da'wah messages. As in the modern era, communication and technology trends continue to change and develop rapidly. This phenomenon then influences the way we communicate, interact, and access information. Therefore, the Al-Basyariyah Islamic boarding school in Madiun and the Nurul Jadid Islamic boarding school in Probolinggo strive to implement effective communication in da'wah in the digital space so that the objectives of the da'wah are understood by the audience. By understanding and wisely utilizing changing trends in communication and technology, Islamic preaching can reach more people, strengthen religious messages, and broaden understanding of Islam in an increasingly connected and global society. Differences in culture, language, and social background play a crucial role in conveying the message of Islamic preaching. When communicating with individuals or groups from diverse cultural, linguistic, and social backgrounds, understanding and respecting these differences are key to achieving effective communication (Kamaruzzaman: 2023).

According to F. Richard Webstern, communication is defined as a transmission or exchange of information, messages or data through various media, such as speaking (verbal communication), writing (written communication), telephone, telegram, radio or other channels in a group or directed at a particular individual. Effective communication is not just about composing words or making sounds in the form of words, but it concerns how to attract other people's attention, want to hear, understand and act according to the message conveyed (Aminudin, 2015). Therefore, in conducting da'wah in the digital space, the Al-Basyariyah Islamic boarding school and the Nurul Jadid Islamic boarding school in Probolinggo strive to use effective communication by presenting da'wah content in the form of photo flyers, short videos, or religious lectures of a specific duration, while still paying attention to the language used. Da'wah through writing or flyers is carried out using simple, meaningful, and easy-to-understand words.

In addition, both Islamic boarding schools strive to always pay attention to the principles of communication in the preaching itself, such as being able to grow community motivation, attract community attention, prioritize the usefulness of preaching material, convey it in a beautiful and soft language style, explain the meaning of preaching material, repeat sentences that are considered important (Aminudin, 2015). The indicators of effective communication that are used as guidelines in the process of Islamic preaching in the digital space by the Al-Basyariyah Madiun Islamic boarding school and the Nurul Jadid Probolinggo Islamic boarding school are as follows: Communication within the scope of the conversation. This means that the core of the conversation or the message conveyed should ideally be consistent with the main issue or focus. For example, in Islamic preaching, the narrative should focus on an invitation or good advice to prevent further divergence and ensure the communication goal is achieved.

Communication is concise. Especially in the digital space, which can sometimes be constrained by time constraints, the multimedia teams from both Islamic boarding schools are selective in their use of effective language to avoid overly wordy delivery. They also consider the audience's background or target audience. Because digital activism, meaning da'wah communication takes place in the digital space, the language used is engaging and accessible to all groups. Adapting communication strategies. Communication strategies should be tailored to the specific communication format, whether it's aimed at teenagers or adults. This requires careful consideration and adjustment. Finally, check and recheck, ensuring that the message conveyed aligns with the communicator's true intent, to avoid misperceptions between the communicator and the recipient, especially in the digital space (Retpitasaki & Nuryana, 2025).

### **The Impact of Digital Activism as an Effort to Transform Da'wah in the Digital Era at the Al-Basyariyah Madiun and Nurul Jadidi Probolinggo Islamic Boarding Schools**

The Al-Basyariyah Islamic boarding school and the Nurul Jadid Islamic boarding school have demonstrated how digital activism can have a significant impact on education and the dissemination of Islamic values. Through the use of digital platforms, these two Islamic boarding schools have successfully expanded their outreach, reached a wider audience, and strengthened their positive public image. Interviews with a member of the Nurul Jadid Islamic Boarding School multimedia team indicate that the school's use of media has received a positive response from the community. In addition to presenting Islamic preaching content, the school's media also documents various activities, such as the teaching and learning process,



competitions, extracurricular activities, achievements, and the facilities available at the school, thus fostering a positive image.

Nurul Jadid Islamic Boarding School has indirectly successfully utilized digital activism to carry out various religious activities. Through the creation of well-planned and engaging content, this Islamic boarding school is known not only as an educational institution but also as a center for active social activities that are responsive to issues facing the community. The use of digital technology in Islamic preaching and education can have a significant impact. By making appropriate adaptations, Islamic boarding schools can remain relevant in the digital age and continue to contribute to creating a better and more knowledgeable society. This is certainly a positive aspect of the transformation process undertaken by Islamic boarding schools, both modern and traditional. Similarly, at the Al-Basyariah Islamic boarding school in Madiun, digital activism has opened up opportunities for the school to disseminate Islamic knowledge and values more efficiently. By utilizing social media platforms and websites, they can deliver lectures, studies, and other educational materials to a wider audience. This initiative not only raises public awareness of the importance of religious education but also strengthens the Muslim community by providing easy access to quality sources of Islamic knowledge.

Digital activism has become a crucial approach for Islamic boarding schools (*pesantren*) in maintaining their presence and positive image in the modern era. Al-Basyariyah and Nurul Jadid Islamic boarding schools are two examples of Islamic boarding schools with their own unique characteristics, both striving to carry out Islamic preaching amidst increasingly sophisticated technology. Therefore, both use digital platforms to spread Islamic values and educate the public, while building a better image amidst various challenges. In this regard, digital activism provides opportunities for Islamic boarding schools to reach a wider audience. By utilizing social media and other digital platforms, Al-Basyariyah and Nurul Jadid can introduce their activities to a wider audience through video content, articles, and photos. These Islamic boarding schools can showcase the daily activities of their students and the education they provide. This initiative attracts public attention and attracts prospective students, thereby increasing the *pesantren*'s presence in the public sphere.

Digital activism, as a form of *da'wah* transformation in the digital era, supports creativity in the delivery of *da'wah* and education. In today's digital era, Islamic boarding schools must continue to think creatively in creating engaging and easily understood content for the younger generation. Al-Basyariyah and Nurul Jadid produce diverse content, including educational videos, podcasts, and infographics. This content helps convey Islamic messages in a more engaging and relevant way for young audiences. Furthermore, Islamic boarding schools can also increase student involvement in the learning process and *da'wah* activities through digital media. By encouraging students to contribute to content creation, they learn not only about technology but also about the importance of *da'wah*. This, in turn, can increase students' responsibility towards their education and community, positively impacting their personal development. It is understandable that the transformation of *da'wah* in the digital era, involving digital platforms, has had a significant impact on Islamic boarding schools, students, and the wider community. Al-Basyariyah Islamic boarding school, a traditional Islamic boarding school, strives to maximize the use of technology in *da'wah*, while maintaining the classic teachings of its institution. Nurul Jadid Islamic boarding school, a modern Islamic boarding school, is adaptive to technological developments, providing a more varied range of *da'wah* content, presented through its digital platform.

## CONCLUSION

Based on the data analysis, it can be concluded that the transformation of Islamic boarding school *da'wah* in the digital era in the environment of Salaf Islamic boarding schools and modern Islamic boarding schools is carried out by utilizing social media as a *da'wah* medium. Al-Basyariyah as a typology of Salaf or traditional Islamic boarding schools carries out *da'wah* transformation by utilizing several digital platforms such as Facebook, Instagram, TikTok, and YouTube to disseminate Islamic teachings and educational values. Meanwhile, Nurul Jadid Islamic boarding



school in Probolinggo as a typology of modern Islamic boarding schools carries out da'wah transformation in the digital era in almost the same way as Al-Basyariyah Islamic boarding school, but Nurul Jadid Islamic boarding school is more adaptive. For example, the formation of a special media team that involves students to manage several accounts both on the official website and on social media such as Facebook, Instagram, YouTube, and TikTok. So that da'wah carried out is more varied and creative.

Digital activism is a practice of transforming Islamic boarding school da'wah in the digital era, producing significant impacts. This includes creating a positive image for Islamic boarding schools that actively present Islamic da'wah through social media. Furthermore, it has enabled Al-Basyariyah Madiun and Nurul Jadid Probolinggo Islamic boarding schools to remain viable amidst the onslaught of information posted on digital platforms that deviates from Islamic values. Furthermore, the full involvement of students in Islamic da'wah in this digital era has resulted in them developing additional skills as multimedia professionals, able to creatively manage social media as an engaging da'wah tool.

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