

Digitalization of da'wah: Communication strategies of Lirboyo Islamic boarding school in instilling moderation values through social media

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Abstract: *The development of social media has transformed patterns of da'wah dissemination, requiring Islamic boarding schools to adapt their digital communication strategies without abandoning the Islamic values that serve as their foundation. This study aims to analyze the digital da'wah communication strategies of Lirboyo Islamic Boarding School in instilling the values of religious moderation through social media. This study employs a descriptive qualitative approach using a case study method. Data were collected through written interviews with digital da'wah media managers within Lirboyo Islamic Boarding School and analyzed thematically based on theoretical frameworks of communication and religious moderation. Data validity was established through triangulation by comparing the results of interviews from the media platforms of Lirboyo Islamic Boarding School Papar and LIM Production Lirboyo Pusat. The findings show that the digitalization of da'wah at Lirboyo Islamic Boarding School is carried out through the use of Instagram, YouTube, TikTok, and Facebook, with communication strategies adapted to the characteristics of digital media. The values of tawassuth, tasamuh, tawazun, and i'tidal are reflected in digital da'wah content that remains grounded in kitab kuning and the views of authoritative Islamic scholars (ulama mu'tabar). Thus, the digitalization of da'wah at Lirboyo Islamic Boarding School demonstrates that social media can serve as a strategic medium for disseminating the values of religious moderation while maintaining the scholarly foundations and Islamic traditions of the pesantren.*

Keywords: *Digital da'wah, Communication strategies, Religious moderation, Islamic boarding school, Social media.*

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Introduction

The development of information and communication technology in the digital era has brought significant changes to various aspects of life, including the ways in which religious messages are communicated and received (Chanra & Tasruddin, 2025). The development of social media has expanded the space for *da'wah*, which previously took place predominantly through face-to-face religious gatherings, *bandongan*, and *sorogan*, into a form of religious communication capable of reaching broader segments of society (Ibnu Kasir & Awali, 2024). Social media functions not only as a medium for disseminating information but also as a space for interaction and the formation of religious understanding within society. This condition provides opportunities for *da'wah* institutions and Islamic educational institutions to expand the reach of *da'wah* while adapting their communication strategies to the characteristics of digital society (Nadia Afifah & Septi Kuntari, 2025).

However, the development of digital spaces also presents various issues that may affect the social and religious lives of society. The spread of hoaxes, polarization, hate speech, intolerance, as well as provocative and extremist religious content poses challenges to the development of a healthy space for religious communication. Social media algorithms, which tend to present content based on users'

preferences, may also limit exposure to differing perspectives and reinforce the formation of homogeneous information environments (Sefthian et al., 2025). In the context of religious life, such conditions may narrow people's understanding of diverse religious perspectives and strengthen exclusive attitudes (Hanan & Rahmat, 2023). Therefore, the development of digital *da'wah* should not be directed solely toward expanding the dissemination of religious information but should also consider communication strategies capable of conveying the values of religious moderation appropriately and contextually.

Under these circumstances, Islamic boarding schools (*pondok pesantren*) occupy a strategic position as Islamic educational and *da'wah* institutions that contribute to shaping religious understanding within society (Mansyuri et al., 2023). Digital transformation provides *pesantren* with opportunities to expand their *da'wah* functions through social media, enabling religious messages to reach not only students (*santri*) and communities surrounding the *pesantren* but also a broader audience. The digitalization of *pesantren da'wah* has become increasingly important as social media has emerged as one of the primary spaces through which people obtain, consume, and discuss religious information. Accordingly, the ability of *pesantren* to develop adaptive digital communication strategies while maintaining Islamic values constitutes an important element in responding to the dynamics of religious communication in the digital era.

One of the *pesantren* that holds an important position in the tradition of Islamic education in Indonesia is Pondok Pesantren Lirboyo. As an Islamic educational institution with strong roots in the Islamic scholarly tradition, Lirboyo faces the challenge of maintaining its *pesantren* educational character while responding to changes in patterns of communication within society. The presence of *da'wah* through social media represents one form of adaptation to these changes (Ali & Kawakip, 2025). Lirboyo's digital *da'wah* activities are important to examine because they bring together the Islamic tradition of *pesantren* with the characteristics of digital communication, which is marked by the rapid, broad, and interactive dissemination of information. In the context of religious moderation, the communication strategies employed involve not only media selection but also the ways in which religious messages are constructed, delivered, and directed toward digital audiences (Rahmawati et al., 2024).

Previous studies have demonstrated that digitalization has become an important component of the development of *pesantren da'wah* and the dissemination of religious moderation values. Effendi (2020) found that the digitalization of *da'wah* represents an adaptive strategy employed by *pesantren* to utilize digital media to expand the reach of religious messages, particularly when face-to-face interactions are limited. Similarly, Pratama et al (2024) demonstrated that digital *da'wah* can serve as a medium for disseminating religious moderation values by transforming Islamic learning traditions into digital spaces. In a more specific context, Hanif et al (2024) analyzed the Instagram account @limofficial_lirboyo and found that social media was utilized as a medium for Islamic *da'wah* through the construction and presentation of content from a framing perspective. Meanwhile, Muhtadin et al (2024) demonstrated that digital *da'wah* has the potential to disseminate moderate and humanistic narratives of religious moderation. Zuhri (2025) specifically examined the dissemination of religious moderation messages by Pondok Pesantren Lirboyo through Instagram, YouTube, and TikTok and found that values of tolerance and balance were conveyed through creative *da'wah* approaches. Furthermore, Zamiluddin & Hadi (2025) showed that Pondok Pesantren Lirboyo has adapted classical *fiqh da'wah* to digital media through LIM Production by incorporating communication strategies and audience engagement.

Although previous studies have provided insights into the digitalization of *da'wah*, the use of social media by *pesantren*, and the dissemination of religious moderation values, there remains room for further research. These studies have different emphases and have not specifically mapped Lirboyo's

digital *da'wah* communication strategies in terms of the forms, patterns, and characteristics of messages used to construct and convey religious moderation values through social media.

Based on this research gap, the novelty of this study lies in its focus on analyzing the digital *da'wah* communication strategies of Pondok Pesantren Lirboyo in constructing and conveying religious moderation values through social media. Rather than viewing social media merely as an instrument for disseminating *da'wah*, this study also analyzes how religious messages are packaged, structured, and communicated within digital spaces while maintaining the values of religious moderation. This focus is expected to provide a more comprehensive understanding of the forms, patterns, and characteristics of *pesantren da'wah* communication in responding to changes in the media ecosystem, while enriching scholarly discussions on the intersection of *da'wah* digitalization, religious communication, and religious moderation.

Based on the foregoing discussion, this study aims to analyze the digital *da'wah* communication strategies of Pondok Pesantren Lirboyo in constructing and conveying religious moderation values through social media. Specifically, this study identifies the forms and patterns of digital *da'wah* communication, as well as the religious moderation values conveyed through Pondok Pesantren Lirboyo's social media platforms.

Method

This study employed a qualitative approach with a case study design to analyze the digital *da'wah* communication strategies of Pondok Pesantren Lirboyo in fostering religious moderation values through social media. The research was conducted within the Pondok Pesantren Lirboyo environment, focusing on the management of digital *da'wah* media at Lirboyo Papar and LIM Production Lirboyo Pusat.

The subjects of the study were digital *da'wah* media managers within Pondok Pesantren Lirboyo. Four informants were selected purposively based on their direct involvement in the management and production of digital *da'wah* content. The informants consisted of Ahmad Nuril Anwar, who manages the media of the Pondok Pesantren Lirboyo Papar branch; Kholilurahman, an editor and media manager at Madrasah Hidayatul Mubtadi'in Lirboyo Papar; Ahmad Syifa Aminullah, Director of LIM Production; and M. Tuhfatur Roghibin, Creative Producer at LIM Production Lirboyo Pusat.

Data were collected through written interviews using a semi-structured interview guide. The interview instrument covered three main dimensions: the forms and patterns of *da'wah* digitalization; digital *da'wah* communication strategies for conveying religious moderation messages; and the religious moderation values conveyed through digital *da'wah*. The selection of these interview dimensions was aligned with the research focus and the conceptual framework employed in the study.

The data were analyzed thematically through several stages, including reading and understanding the interview data, coding relevant information, grouping the codes into research themes, and interpreting the themes based on the communication theory framework and the concept of religious moderation employed in the study. The analysis was subsequently used to identify patterns of digital *da'wah* communication strategies and the forms through which religious moderation values were fostered through social media.

Data validity was ensured through source triangulation by comparing information obtained from informants representing two different media institutions within the Pondok Pesantren Lirboyo environment, namely the Pondok Pesantren Lirboyo Papar media team and LIM Production Lirboyo Pusat. This triangulation was conducted to identify the consistency of information across sources and enhance the credibility of the research findings concerning the digitalization of *da'wah* and the communication strategies employed by *pesantren* to foster religious moderation values.

Results and Discussion

Forms and Patterns of Digital Da'wah at Pondok Pesantren Lirboyo

Pondok Pesantren Lirboyo began its digital da'wah journey several years ago, with more significant development occurring during the Covid-19 pandemic. The pandemic in 2021 marked an important turning point that encouraged the transformation of da'wah from conventional to digital formats. When preparations for the community da'wah safari program had to be suspended due to mobility restrictions, at the initiative of the leadership of LIM (Lajnah Inayah Ma'had), administrators were assigned to produce creative da'wah videos. This demonstrated an adaptive process in response to changes in da'wah activities during the pandemic. As one media manager explained,

“When the da'wah safari activities could not be carried out because of the pandemic, we were instructed to create da'wah videos. From there, the initiative to utilize digital media as a means of delivering da'wah began to emerge.”

The first video produced was a podcast video, which was subsequently uploaded to the LIM. Regarding the platforms used, the two *pesantren* media institutions utilize Instagram, YouTube, TikTok, and Facebook as their main platforms for digital *da'wah*. A variety of content is specifically designed to promote the values of togetherness and tolerance. In line with this, Rumata et al., (2021) emphasize that young people's familiarity with social media provides significant opportunities for *da'i* to disseminate *da'wah* content digitally, thereby supporting the communication of religious moderation as an effort to prevent conflict in a heterogeneous society.

Table 1. Social Media Reach of Pondok Pesantren Lirboyo

Institution/Media	Platform	Followers/Subscribers	Content/Interactions
Pondok Pesantren Lirboyo Papar	TikTok	20.400 followers	–
	Instagram	24.900 followers	–
	YouTube	2.010 followers	195 videos
LIM Production Lirboyo Pusat	Instagram	162.000 followers	1.183 posts
	TikTok	41.400 followers	627.900 likes
	YouTube	94.500 followers	520 videos

Source: Social media accounts of Pondok Pesantren Lirboyo Papar and LIM Production Lirboyo Pusat, accessed in December 2025.

These findings can be further examined from the perspective of the characteristics of each platform. Nasution et al (2024), through a comparative study, found that TikTok was more effective in attracting initial audience attention, with an engagement rate of 1.42%, whereas Instagram demonstrated a higher overall level of interaction, with an engagement rate of 5.47%. These findings indicate that each platform has different characteristics in terms of audience engagement. In the context of Pondok Pesantren Lirboyo, the simultaneous use of TikTok and Instagram demonstrates an effort to utilize the characteristics of both platforms to expand reach and build audience engagement in digital *da'wah*. Thus, the large number of followers on both platforms not only indicates the broad reach of *da'wah* but also highlights the importance of selecting platforms based on their communication and audience engagement characteristics.

The types of digital *da'wah* content produced include long-form Islamic lectures, quotations from classical Islamic texts and scholars, short lectures in *reels/shorts* formats, documentation of *pesantren* activities, and *da'wah* posters. The management pattern at Lirboyo Papar is characterized by a combination of centralized and decentralized management, in which content is centrally managed by the *pesantren* media team while educational units and institutions under the *pesantren* also manage their respective content in coordination with the central team. Meanwhile, LIM Production Lirboyo Pusat is managed independently by each respective institution.

Digital *da'wah* has a complementary relationship with offline *da'wah*. Digital *da'wah* functions as an instrument for documenting the *pesantren's* scholarly activities, expanding the reach of *da'wah*, and introducing religious studies to the broader public. For those who wish to study more deeply, digital *da'wah* serves as an entry point toward direct face-to-face learning. This demonstrates that the digitalization of *da'wah* does not replace the established *pesantren* tradition but rather expands and strengthens its reach.

The most noticeable changes following the use of social media have been the expansion of *da'wah* outreach and the *pesantren's* ability to adapt the delivery of religious messages to the characteristics of digital audiences. M. Tuhfatur Roghibin, Creative Producer at LIM Production, explained,

“With social media, *da'wah* materials that previously could only be delivered directly can now reach a wider audience. People can also access *da'wah* materials through various platforms according to their habits, especially younger generations who are more familiar with social media.”

These findings indicate that the digitalization of *da'wah* at Lirboyo functions as a means of expanding access while adapting communication to the characteristics of digital society. Meanwhile, offline *da'wah* activities continue and have not undergone significant changes.

Moderate Da'wah Communication Strategies on Social Media

The primary objectives of Pondok Pesantren Lirboyo's digital *da'wah* include disseminating moderate Islamic values, correcting religious misunderstandings, reaching younger generations, documenting the *pesantren's* scholarly tradition, and disseminating Islamic teachings based on the Ahlussunnah wal Jama'ah (Aswaja) understanding. This is consistent with the statement of M. Tuhfatur Roghibin, Creative Producer at LIM Production, who explained,

“Our goal in creating *da'wah* content is not merely to make the *pesantren* known on social media, but to enable the teachings that have traditionally been delivered at the *pesantren* to reach a broader audience, especially younger generations. We continue to uphold the values of Ahlussunnah wal Jama'ah and strive to present religious understanding in a way that is easily accepted by society.”

This statement demonstrates that social media is positioned as part of the *pesantren's* *da'wah* mission rather than merely as a means of publication. Thus, digital *da'wah* serves to expand the dissemination of Islamic values developed through the scholarly tradition of the *pesantren* while promoting an Islam that embodies the principle of *rahmatan lil alamin* in digital spaces.

In terms of communication strategies, the *pesantren* employs polite, simple, and contextual language, accompanied by engaging visuals and concrete examples from everyday life. This strategy demonstrates an effort to adapt the delivery of *da'wah* messages to the characteristics of diverse social media audiences. This finding is consistent with Rohmah et al (2024) who emphasize that strengthening religious moderation through digital *da'wah* communication requires appropriate platform selection, the creation of engaging and interactive content, the maintenance of message credibility, and increased information accessibility. Meanwhile, Nadiyah & Maksum (2024), through their study of the NU Online Instagram account, identified three main strategies in digital *da'wah* visual content: the symbolization of *wasathiyyah* values through inclusive graphic design, visual narratives countering radicalism, and the framing of a moderate Muslim identity characterized by Indonesian cultural values. These findings correspond with Pondok Pesantren Lirboyo's communication strategy, which combines simplified language, contextual narratives, visual elements and illustrations, and quotations from scholars accompanied by concise explanations to adapt *da'wah* messages to the characteristics of social media audiences. This approach is consistent with Rogers and Shoemaker's interactive communication theory,

which emphasizes the importance of message relevance to audience characteristics. In this study, message relevance is achieved through the adaptation of language, narratives, visuals, and forms of religious material presentation without compromising the scholarly substance of the *pesantren*. Thus, Pondok Pesantren Lirboyo's digital *da'wah* communication strategy demonstrates that adaptation to social media primarily occurs in the form and manner of message delivery, while the religious substance is maintained based on the values and scholarly traditions of the *pesantren*.



Figure 1. An example of digital *da'wah* content from Pondok Pesantren Lirboyo using simple language and contextual visuals

To maintain the scholarly substance of the *pesantren* amid the demand for concise content, every *da'wah* narrative must refer to authoritative religious sources and recognized classical Islamic texts while adhering to ethical and moral principles. The *pesantren* continues to use *kitab kuning* and the opinions of authoritative scholars as references and conducts a screening process before publication. Based on the findings, this screening process involves the media managers and individuals with scholarly authority within the *pesantren*. Materials intended for publication are first examined for their conformity with religious sources and the principles of *pesantren da'wah* before entering the production and publication stages. Thus, media managers are responsible for selecting and managing materials for publication, while the *pesantren's* scholarly authorities ensure the accuracy and appropriateness of the religious substance. This process demonstrates the presence of a gatekeeping mechanism in digital *da'wah*, namely the process of selecting messages before they are delivered to the public. In this context, gatekeeping takes place at the pre-publication stage to ensure that selected and digitally packaged materials retain a sound scholarly basis and remain consistent with the values of the *pesantren*.

These findings are consistent with Setiawati et al., (2025) who emphasize that digital *da'wah* requires not only technical skills but also an understanding of digital communication ethics. Meanwhile, Nurjanah & Sholeh (2024) highlight the importance of critical and ethical digital literacy in shaping moderate *da'wah* narratives. Hefni (2020) also argues that digital spaces can be utilized by Islamic institutions to strengthen narratives of religious moderation and peace.

In selecting themes, diction, and narratives, the *pesantren's* primary considerations include avoiding provocative language, emphasizing harmony, tolerance, and balance, and taking into account the social conditions of society. Three principles guide the production of content: avoiding sensitive topics, refraining from provocative language, and avoiding excessive or disproportionate labeling of wrongdoing. These three principles demonstrate that the gatekeeping process involves not only the examination of religious sources but also ethical and social considerations in determining themes and the manner in which messages are delivered. Thus, content selection is conducted to ensure that *da'wah* messages maintain a sound scholarly basis while avoiding provocation or the intensification of differences in digital spaces.

The ATM strategy (*Amati, Tiru, Modifikasi* - Observe, Imitate, Modify) is applied to adopt practices considered effective while maintaining the originality and Islamic values of the *pesantren*.

This strategy demonstrates that media managers are open to developments in digital communication patterns while continuing to adapt them to the characteristics and values developed by the *pesantren*. Innovation in content formats and presentation is carried out without eliminating *kitab kuning* education as one of the foundations of the *pesantren's* scholarly tradition. These findings demonstrate that adaptation to digital media takes place in the aspects of communication strategy and presentation format, while the sources and substance of religious knowledge are maintained.

When dealing with extreme comments or differences of opinion on social media, comments are addressed persuasively, politely, and wisely, while moderation is applied when they have the potential to cause conflict. This practice demonstrates that message management does not end with content production and publication but continues through the management of audience interactions. Comment moderation forms part of the effort to maintain a conducive digital space for religious dialogue. Thus, Pondok Pesantren Lirboyo's moderate *da'wah* communication strategy encompasses three main stages: the selection of materials before production and publication, the packaging of messages by considering religious and social aspects, and the management of audience interactions after content has been published.

Religious Moderation Values in Digital Da'wah

Pondok Pesantren Lirboyo intentionally and systematically incorporates various values of religious moderation into its digital *da'wah* content. These values include *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), *i'tidal* (justice), and *ukhuwah* (brotherhood), which are integrated throughout the production of digital content.

The values of *tawassuth* and *tasamuh* serve as the primary foundations of *da'wah* in digital spaces. These values are represented in *da'wah* content through themes of unity and tolerance, a balance between religious evidence and social realities, and the fair and proportional presentation of religious rulings. Abror (2020) explains that religious moderation in the digital sphere has gained increasing relevance, as the digital world provides open access to religious narratives that are often exploited by certain groups to foster conflict. Therefore, counter-narrative approaches that generate substantive and moderate religious framing are essential. Rohmah (2025) further emphasize that *da'i* must be able to understand their audiences, optimize digital media, anticipate information overload, and focus on the substance of *da'wah* messages. In selecting themes, diction, and intonation, the principles of avoiding sensitive topics, refraining from provocative language, and promoting mutual respect despite differences of opinion serve as guidelines that must be upheld.

The role of the Lajnah Bahtsul Masail (LBM) is highly important in ensuring the integration of Islamic values with the principles of religious moderation in every *da'wah* content produced. LBM serves as an institution responsible for controlling the Islamic quality of the content, ensuring that every disseminated material is not only attractive in terms of format and presentation but also valid and moderate in terms of its religious substance.

In terms of scholarly references, Pondok Pesantren Lirboyo's digital *da'wah* is based on classical Islamic texts (*kitab kuning*), such as *Fathul Mu'in*, *Ihya' Ulumiddin*, *Tafsir Jalalain*, *Al-Hikam*, *I'aratuth Thalibin*, *Hasyiyah Asy-Syaikh Al-Bajuri*, and *Hasyiyah Asy-Syarqawi*. The use of these texts demonstrates that the digitalization of *da'wah* continues to preserve the scholarly tradition of the *pesantren* as the foundation for conveying religious messages. In addressing contemporary issues, classical Islamic texts and the opinions of authoritative scholars are used as foundations through a contextual *fiqh* approach that considers the public interest through the *ilhaq* method. Thus, classical sources remain the foundation, while a contextual approach is employed to connect them with contemporary religious issues emerging in society.

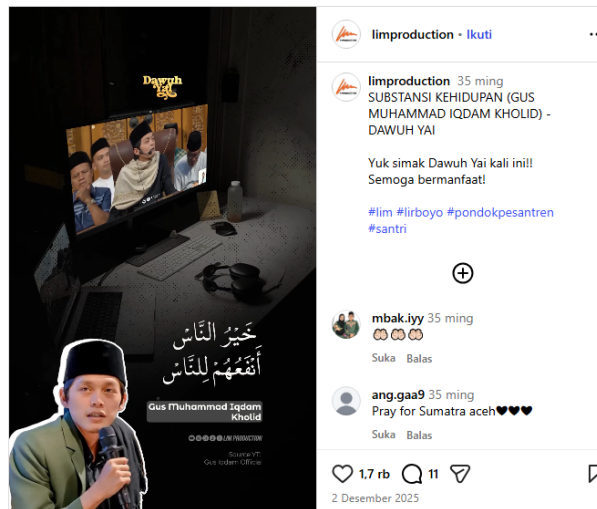


Figure 2. An example of *da'wah* content that has been produced

Examples of moderation-oriented content that have been produced include the “Dawuh Masyayikh” program, which features advice from Islamic scholars; “Hikayah,” which presents inspirational stories; and “Simak Bareng,” which serves as an interactive learning forum. These contents are designed using interactive approaches relevant to younger audiences, employing simple and easily understandable language to reflect inclusive and universal Islamic values.

Conclusion

Based on the research findings, Pondok Pesantren Lirboyo has developed a structured approach to the digitalization of *da'wah* through the integrated use of various social media platforms. Digital *da'wah* functions as a complement to offline *da'wah*, rather than as a replacement, thereby expanding the reach of *da'wah* while preserving the scholarly traditions of the *pesantren*. The digital *da'wah* communication strategy is implemented through the use of polite and simple language, the presentation of contextual and visually engaging content, rigorous content screening through *gatekeeping*, and persuasive and prudent responses to extreme comments. These strategies are employed to convey religious moderation messages in forms that are more accessible to various audience segments, including younger generations. The religious moderation values conveyed include *tawassuth*, *tasamuh*, *tawazun*, *i'tidal*, and *ukhuwah*, which are presented through contextual content grounded in *kitab kuning* and the opinions of authoritative Islamic scholars. Overall, the findings demonstrate that the digitalization of *da'wah* at Pondok Pesantren Lirboyo not only expands the reach of religious messages but also serves as a communication strategy for fostering religious moderation values in digital spaces.

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