

Local Wisdom in the Digital Sphere: Pesantren Lirboyo's Instagram in Promoting Global Harmony

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Abstract

This study aims to analyze the representation of salaf pesantren local wisdom in the official Instagram content of Pesantren Lirboyo and its contribution to fostering global harmony through digital da'wah. In this study, local wisdom is specifically defined as the core normative values of the pesantren tradition, including adab (ethical conduct and respect for religious authority), simplicity and sincerity, the transmission of classical Islamic scholarship through kitab kuning (classical texts), and the principles of religious moderation (tawasuth, tasamuh, and tawazun). This study employs a descriptive qualitative approach with an instrumental case study design and content analysis of Instagram posts published between September 2024 and September 2025, covering three main categories: Dawuh Masyayikh, Sinau Bareng, and Hikayah. The findings indicate that the @pondoklirboyo account consistently represents these values through simple, communicative, and contextually relevant visual narratives, supported by a professionally organized media management team. This study demonstrates a process of symbolic reinterpretation in which pesantren traditions are adapted into digital formats without losing their scholarly essence. The findings affirm that social media can function as a medium for digital da'wah and a strategic platform for preserving local wisdom and promoting a moderate Islamic narrative that contributes to social and religious harmony in the global digital sphere.

Keywords: Pesantren; Instagram; Social Media; Local Wisdom; Digital Da'wah

INTRODUCTION

The rapid development of information and communication technology in the digital era has fundamentally transformed how information is accessed, produced, and distributed, including within the religious sphere. Social media has become a dominant medium for disseminating Islamic messages due to its speed, wide reach, and interactive nature (Zahra & Pratiwi, 2024). Digital spaces are no longer merely arenas for knowledge exchange but have also become sites of contestation for religious discourse, often marked by polarization, simplification of teachings, and even identity conflicts (Murniati, 2025). In this context, Islamic da'wah ideally functions as an instrument for spreading peace, tolerance, and universal human values that contribute to global harmony (Millasari et al., 2025). However, the reality of digital spaces shows that religious messages are frequently fragmented into exclusive narratives, provocative, or detached from authoritative scholarly traditions.

The urgency of this issue becomes even more evident when viewed from the scale of digital penetration in Indonesia. According to the *Indonesia Digital Report* (2025) released by We Are Social and Meltwater, the number of internet users in Indonesia has reached 212 million people (74.6% of the population), with 143 million social media identities (50.2% of the

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population). Platforms such as YouTube (143 million users), Facebook (122 million), TikTok (108 million adult users), and Instagram (103 million) serve as major arenas for shaping public opinion. The vast size of this audience base makes social media both a strategic and vulnerable arena in the formation of religious discourse. Therefore, the question is no longer whether or not Islamic da'wah should be present on social media, but rather how authoritative Islamic values rooted in tradition can be represented authentically within the logic of digital communication, which is visual, concise, and algorithm-driven.

This digital transformation has also reached the pesantren world, traditional Islamic educational institutions historically known for their *salaf* learning approach based on the study of classical Islamic texts (*kitab kuning*) and the transmission of ethical and moral values (Saputro & Nas'udin, 2025). Normatively, pesantren possess significant potential as guardians of the local wisdom of Indonesian Islam, which emphasizes *tawasuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance). Values such as respect for teachers (*ta'dzim*), simplicity, sincerity, and intellectual depth form the ethical foundation of religious life and carry universal significance (Fatahillah, 2023). Empirically, however, pesantren are often perceived as being resistant to digital modernity or less adaptable to the development of new media. This situation reveals a gap between the normative potential of pesantren as agents of global harmony and their actual engagement in the digital public sphere.

The case of Pesantren Lirboyo in Kediri, East Java, presents an intriguing dynamic. As one of the largest and most influential *salaf* pesantren in Indonesia with a strong tradition in the mastery of classical Islamic texts (Rahman, 2019), Lirboyo continues to maintain strict discipline regarding students' use of digital devices. At the same time, the pesantren manages an official Instagram account, **@pondoklirboyo**, which as of October 2025 has attracted over 727,000 followers. The content presented such as *Dawuh Masyayikh*, *Sinan Bareng*, *Hikayah*, and documentation of religious activities demonstrates an effort to reinterpret and articulate the traditional values of pesantren in a communicative visual-digital format. This phenomenon reflects a form of negotiation between the *salafiyah* tradition and the professional demands of modern digital media.

Although several studies have examined digital da'wah and the digitalization of pesantren, research that specifically analyzes the transformation of local wisdom from *salaf* pesantren into social media representations and its contribution to the construction of global harmony remains limited. This gap constitutes the academic niche addressed in this study. The significance of this research lies in answering a fundamental question: how are the local wisdom values of pesantren represented in Instagram content, and to what extent do these digital strategies contribute to the construction of moderate Islamic discourse that supports global harmony?

Therefore, this study not only describes the practices of digital da'wah but also critically analyzes the relationship between tradition, media, and the construction of global discourse. It is expected that this research will contribute theoretically to the development of studies on da'wah communication and religious moderation, while also offering practical insights for managing pesantren's social media as an instrument of Islamic cultural diplomacy that is peaceful, contextual, and ethically grounded.

METHOD

This study employed a descriptive qualitative approach with an instrumental case study design to analyze how local wisdom values are represented in the official Instagram content of Pesantren Lirboyo. This approach was selected because it enables an in-depth exploration of the meanings, symbols, and narratives of digital da'wah that cannot be adequately explained through quantitative measurement (Creswell & Poth, 2025).

To clarify the research focus, the concept of *local wisdom* in this study is not understood merely as a general cultural concept but rather as a normative value system characteristic of *salaf*

pesantren that is embedded in the everyday practices of its community. Theoretically, local wisdom is defined as a set of values, norms, and social practices transmitted across generations, that function as ethical guidelines for a community.

Within the pesantren context, these values manifest in traditions of *adab* and respect (*ta'dzim*) toward the *kiai*, the ethos of simplicity and sincerity, the strengthening of scholarly transmission (*sanad*) through the study of classical Islamic texts (*kitab kuning*), particularly *nahwu* and *sharaf*, as well as the principles of religious moderation such as *tawasuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance). Based on this conceptual framework, the study seeks to address three primary research questions: (1) how the local wisdom values of pesantren are represented in the Instagram content of @pondoklirboyo; (2) what visual and narrative strategies are employed to transform these values into digital communication formats; and (3) how such representations contribute to the construction of a discourse of global harmony within social media environments.

The data sources consisted of primary and secondary data. Primary data were obtained through non-participant observation of Instagram feed and Reels content from @pondoklirboyo during the period from September 2024 to September 2025. The observed content included several program categories such as *Dawuh Masyayikh*, *Sinau Bareng*, *Hikayah*, excerpts from religious lectures, and documentation of religious activities. Secondary data were collected from internal documents related to the structure and operational patterns of the pesantren's social media management, as well as from scholarly literature concerning digital da'wah and the transformation of pesantren in the digital era.

Data collection was conducted through systematic documentation of visual elements, caption narratives, religious symbols, and levels of audience interaction, supported by screenshot documentation for analysis. The data were analyzed using content analysis techniques following the model proposed by Krippendorff (2019), which includes the stages of unitizing, thematic categorization based on predetermined dimensions of local wisdom, interpretation of meanings, and the formulation of analytical conclusions.

To ensure data validity, the study employed source triangulation, limited clarification with the pesantren's social media administrators when necessary, and the development of an audit trail to maintain transparency throughout the research process. Through this methodological design, the study aims to systematically reveal how traditional pesantren values are negotiated and **reinterpreted** within the ecosystem of digital da'wah and how these representations contribute to the promotion of global harmony.

RESULTS AND DISCUSSION

Research Findings

This study aims to **demonstrate** how Pesantren Lirboyo utilizes its official Instagram account, @pondoklirboyo, as a medium for digital da'wah grounded in local wisdom. Based on observation and content analysis of Instagram posts published between September 2024 and September 2025, the findings indicate that the communication strategies and content formats employed successfully represent Islamic values characteristic of *salaf* pesantren in contextual, visual, and **communicative forms**.

The Instagram account @pondoklirboyo is managed by an internal media team composed of selected students (*santri*). The team operates within a structured and professional workflow, including roles such as producers, content directors, creative teams, graphic designers, videographers, and video editors. These team work systematically with clear task distribution and short-term work programs, including regular content updates, biweekly evaluation meetings, and collaboration with other pesantren units.

The Instagram content of Pesantren Lirboyo is divided into two main categories: feed posts and Reels. Each category contains specific types of content with consistent formats, as presented in the following table.

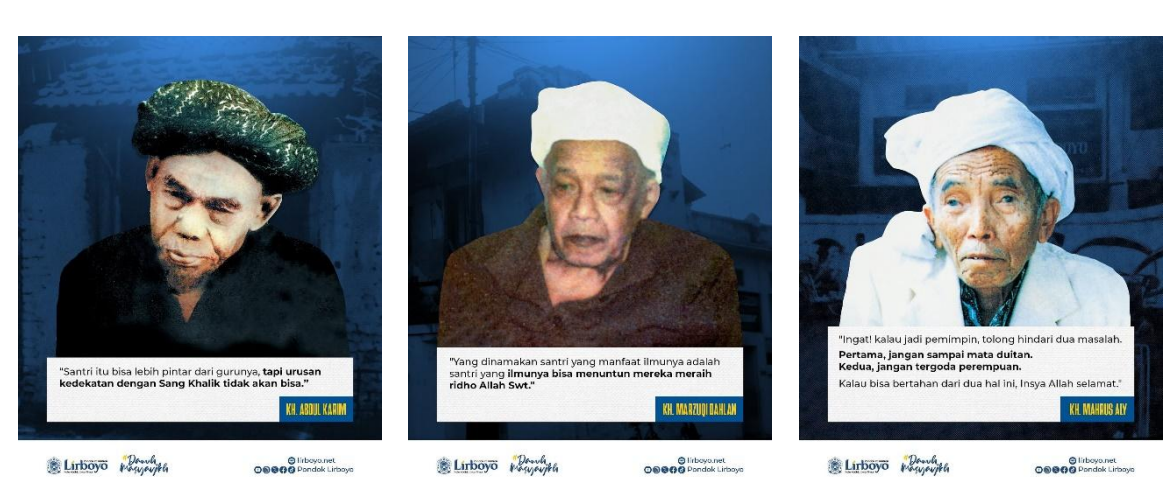
Table. Instagram Content of Pesantren Lirboyo

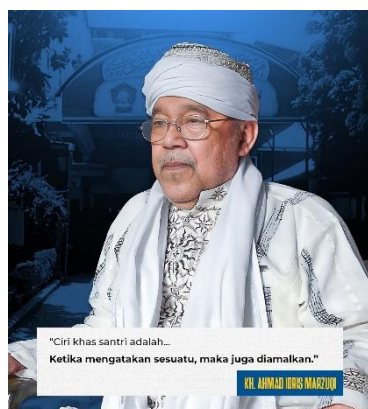
Content Type	Posting Day	Format
Sinau Bareng (Feed)	Tuesday	Text & Image
Hikayah (Feed)	Thursday	Narrative
Dawuh Masyayikh (Reels)	Wednesday	Video
YouTube Clips (Reels)	Conditional	Video
Event Highlights (Reels)	Conditional	Video

Feed content includes Dawuh Masyayikh, Sinau Bareng, and Hikayah, which are typically presented in text-and-image formats. These posts are generally uploaded on specific days—Sunday, Tuesday, and Thursday. Meanwhile, **Reels** consist of Dawuh Masyayikh videos, YouTube excerpts, and event highlights, which are usually uploaded on Wednesdays or depending on ongoing activities.

The distribution between feed and **Reels** indicates a balanced content strategy, combining informative visual posts with short-form video content to reach broader audiences. This balance reflects the pesantren’s effort to adapt traditional religious messages to contemporary digital communication patterns while maintaining the authenticity of its scholarly tradition.

Figure 1. Example of Dawuh Masyayikh Content Post





The *Dawuh Masyayikh* content on the Instagram account of Pesantren Lirboyo represents the local wisdom values of pesantren that are deeply rooted in the classical Islamic scholarly tradition and the moral ethics of *santri*. Based on five example posts analyzed in this study, these values can be categorized into several key aspects.

First, in the message of KH. Mahrus Aly — *"If you become a leader, avoid two things: greed for money and temptation from women"* — the values of trustworthiness (*amanah*), honesty, and self-control are strongly emphasized. This message reflects the pesantren principle that leadership is not merely about authority but about moral responsibility. Such a perspective represents an ethical form of local wisdom in which leaders must safeguard their integrity and dignity from material temptations and personal desires. This teaching remains highly relevant in the contemporary era, when a crisis of integrity often erodes public trust in both political leaders and religious authorities.

Second, the teaching of KH. Marzuqi Dahlan — *"A santri whose knowledge is beneficial is one whose knowledge guides them to attain the pleasure of Allah SWT"* — highlights the value of spiritual orientation in the pursuit of knowledge. Knowledge is not viewed solely as a means to achieve social status or worldly benefits, but rather as a path toward divine approval. This reflects the pesantren tradition that emphasizes the unity between knowledge (*'ilm*) and practice (*'amal*), as well as the importance of sincerity of intention in learning. Such values illustrate the ideal character of *santri* who possesses not only intellectual capability but also noble character.

Third, in the message of KH. Abdul Karim — *"A santri may become more knowledgeable than their teacher, but closeness to the Creator cannot surpass that of the teacher"* — the values of humility (*tawadhu'*) and respect toward teachers are emphasized. The message teaches that intellectual achievement alone is insufficient without humility and spiritual devotion. Within the context of pesantren local wisdom, the relationship between *santri* and *kiai* is not merely intellectual but also spiritual, grounded in respect, affection, and the pursuit of blessings (*barakah*). This value highlights the importance of inner spiritual development within traditional Islamic education.

Fourth, the teaching of KH. Ahmad Idris Marzuqi *"The distinctive characteristic of a santri is that when they say something, they also practice it"* emphasizes the alignment between knowledge and action. This message conveys the value of moral integrity, namely the consistency between words and deeds. In the pesantren tradition, knowledge that is not accompanied by practice is considered unbeneficial (*'ilmun la yanfa*), reflecting the strong ethical foundation embedded in pesantren education.

Finally, the message of KH. M. Anwar Manshur *"Whenever we teach or study with sincerity and seriousness, there will be no difficult problem that cannot be solved"* highlights the importance of

perseverance (*mujahadah*) and consistency (*istiqamah*) in the pursuit of knowledge. In pesantren tradition, learning and teaching are not merely intellectual activities but acts of worship imbued with spiritual significance. Serious commitment and discipline are therefore viewed as essential keys to success, both in worldly affairs and in the hereafter.

Overall, these teachings demonstrate how *Dawuh Masyayikh* content functions not only as religious advice but also as a medium for transmitting pesantren local wisdom into the digital sphere. Through concise and visually engaging messages, traditional moral and spiritual values are communicated to broader audiences, thereby strengthening the presence of pesantren traditions within contemporary digital discourse.

Figure 2. Example of *Sinau Bareng* Content Post



The *Sinau Bareng* content on the Instagram account of Pesantren Lirboyo illustrates the pesantren's **efforts** to contextualize classical Islamic teachings within contemporary digital realities through an educational and moderate approach. In the post titled “Digital Waqf: Endowing Non-Physical Assets,” a form of local wisdom is reflected in the pesantren’s adaptive capacity to reinterpret traditional Islamic jurisprudential concepts such as *waqf* in accordance with contemporary developments without abandoning the core principles of Islamic law. This demonstrates the pesantren’s openness to innovation while maintaining adherence to established Islamic scholarly authority. The educational message conveyed encourages students and the broader community to understand that Islamic teachings are dynamic and can be applied in various aspects of life, including the sphere of digital technology.

Meanwhile, the content titled “Three Qur’anic Verses That Are Often Misinterpreted” emphasizes the importance of caution in interpreting religious texts and respecting scholarly authority, which represents a distinctive pesantren value of *ta’dzim* (respect) toward teachers and the importance of scholarly transmission (*sanad*) in religious understanding. The educational message embedded in this content highlights the importance of critical religious literacy to prevent extreme interpretations and misunderstandings of Qur’anic verses. Through such content, Pesantren Lirboyo effectively presents pesantren local wisdom such as prudence, intellectual depth, and openness to innovation in a communicative and contextually relevant digital format.

Figure 3. Example of *Hikayah* Content Post



The *Hikayah* content on the Instagram account of Pesantren Lirboyo represents a form of digital da'wah that employs narrative storytelling to convey moral and spiritual values rooted in the pesantren tradition. Based on the analyzed posts titled “*When Sayyidina Ali Honored His Parents*” and “*Khidmah Brings Blessings*,” the narratives illustrate local wisdom values derived from Islamic teachings that have long been preserved within pesantren culture.

The post “*When Sayyidina Ali Honored His Parents*” highlights the values of ta'dzim (respect) and birrul walidain (devotion to parents). These values reflect a fundamental principle of pesantren local wisdom, namely the importance of respecting authority and sources of knowledge, both within the family structure and in the relationship between *santri* and *kiai*. Respect for parents symbolizes spiritual obedience that leads to blessings in both life and knowledge. The educational message embedded in the narrative emphasizes the importance of cultivating adab (proper conduct) and respect as foundational elements of moral education for younger generations. The strong audience engagement reflected in 5,696 likes, 467 comments, and 347 shares indicates that values of respect and filial piety continue to hold strong social relevance and are widely appreciated within the digital community.

Meanwhile, the post titled “*Khidmah Brings Blessings*” emphasizes the value of service and devotion (*khidmah*) as a tangible expression of love and respect for teachers, as well as a pathway to attaining blessings in knowledge. This value aligns closely with the educational philosophy of pesantren, which views service to teachers not merely as physical assistance but as a spiritual practice that nurtures sincerity, patience, and humility. The educational message conveyed suggests that the success of a *santri* is not measured solely by intellectual achievement but also by sincerity in service and respectful conduct toward teachers. Public engagement with this post was also significant, reaching 5,577 likes, 48 comments, and 372 shares, indicating strong audience resonance.

In addition to feed content, the reels posts also convey values of tolerance and *ukhuwah Islamiyah* (Islamic brotherhood), particularly through documentation of activities such as *Lirboyo Bersholawat* and other event highlights. These videos depict harmonious interactions between *kiai*, *santri*, and the wider community. The simple visual aesthetics and the use of non-provocative language reflect the character of pesantren da'wah, which emphasizes peaceful communication and wisdom.

With over 727,000 followers, the account @pondoklirboyo demonstrates a significant digital influence compared to many other pesantren. Posts in the *Danuh Masyayikh* feed

consistently receive thousands of likes and hundreds of comments, indicating active audience engagement. Public responses are generally positive, suggesting that the messages conveyed are well received not only by *santri* and alumni but also by the broader public beyond the pesantren community.

Many user comments express appreciation for the pesantren's gentle and calming approach to religious communication, noting that the content serves as a source of daily spiritual motivation. This indicates that the Instagram account of Pesantren Lirboyo has successfully engaged a wide audience by presenting tradition-based messages through formats that remain relevant to the contemporary digital environment.

Discussion

The findings indicate that Pesantren Lirboyo has successfully adapted local wisdom values into the digital sphere through the systematic and professional management of its Instagram account, @pondoklirboyo. This transformation aligns with the concept of digital da'wah, which positions social media as a new space for delivering Islamic messages that are contextual, interactive, and capable of reaching broader audiences (Huzaidi et al., 2025). To clarify the substance of these findings, the notion of *local wisdom* in this study is not interpreted merely as general cultural traditions, but rather as a normative value system characteristic of *salaf* pesantren that is embedded within educational practices, the *kiai-santri* relationship, and the everyday culture of pesantren life.

Theoretically, local wisdom refers to a set of values, norms, and social practices that are transmitted across generations and function as ethical guidelines for a community (Geertz, 1996; Koentjaraningrat, 2004). Within the context of *salaf* pesantren, these values can be categorized into four principal dimensions: (1) *adab* and *ta'dzim* toward the *kiai* as the central authority of knowledge; (2) an ethos of simplicity and sincerity; (3) the tradition of knowledge transmission based on the study of classical Islamic texts (*kitab kuning*) and scholarly chains of transmission (*sanad*); and (4) principles of religious moderation such as *tawasuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance). This conceptual clarification is essential to ensure that the analysis does not merely focus on the technical aspects of social media management but also identifies the substantive values represented and negotiated within the digital environment.

The use of Instagram as a medium of da'wah reflects a paradigm shift in the dissemination of Islamic values (Ali et al., 2022). Social media is no longer a one-way communication channel but instead facilitates active audience participation (Marwantika, 2022). Annisa and Mukaromah (2025) argue that the digitalization of Islamic education within pesantren can expand the reach of da'wah, enhance public participation, and strengthen narratives of moderate Islam when managed professionally. The findings of this study support this perspective while also demonstrating that professional media management does not diminish the authenticity of traditional values.

Pesantren Lirboyo's presence on social media goes beyond formal adaptation; it has established an organized media team structure that actively involves *santri* in the content production process. This approach aligns with the argument of Nurkamillah et al. (2019), who state that the success of pesantren-based da'wah on social media requires systematic communication strategies rooted in values and involving internal actors to maintain authenticity. The participation of *santri* in the creative process also indicates that digital transformation in pesantren is not merely technological adoption but a process of internalizing values within a new medium. Content categories such as Dawuh Masyayikh, Sinau Bareng, and Hikayah

represent systematic reproductions of traditional pesantren values within digital formats. Values such as humility (*tawadhu'*), respect for teachers, love of knowledge, and the simplicity of *santri* life are conveyed through narratives that are simple yet meaningful. Dhorojah et al. (2025) emphasize that pesantren local wisdom constitutes a cultural identity that must be creatively adapted to remain relevant for visually oriented digital audiences.. In this context, the @pondoklirboyo account does not merely document pesantren traditions but also performs a symbolic reinterpretation of them. This supports the argument of Kholis et al. (2025) that visual design and symbolic narratives in social media play a crucial role in communicating religious meanings effectively. Amid the increasing presence of provocative and exclusive religious content on social media, the Instagram account of Pesantren Lirboyo presents narratives of Islam that are peaceful, polite, and tolerant. No content was found to contain hate speech or ideological propaganda; instead, the narratives emphasize ethics (*adab*), morality (*akhlak*), and social piety. These findings are consistent with the research of Atqiya et al. (2025), which suggests that social media platforms can serve as effective channels for peaceful da'wah when managed by value-based communities. In this sense, pesantren local wisdom functions as a counter-narrative to the growing polarization of religious discourse in digital spaces. This approach also aligns with the Islamic principle of da'wah bil hikmah wal mau'idhah hasanah (QS. An-Nahl: 125), which emphasizes conveying religious messages through wisdom and good counsel (Elvina et al., 2024). The account's follower base, which has surpassed 727,000, indicates that *salaf* pesantren maintain strong legitimacy and appeal within digital environments. Hasna et al. (2025) highlight that the involvement of pesantren in social media not only expands the reach of da'wah but also serves as a means of preserving tradition in more inclusive and modern forms.

Public responses within the comment sections characterized by appreciation, emotional engagement, and expressions of spiritual reflection demonstrate that the messages conveyed are not merely informative but also psychologically and spiritually influential. This observation supports Krippendorff's (2019) perspective that effective communication in new media must preserve both message clarity and continuity of meaning. In this case, such continuity is evident in the consistency between the classical values of pesantren and their digital representations.

Overall, the success of Pesantren Lirboyo demonstrates that social media is not a threat to pesantren identity but rather an instrument for strengthening its social and religious roles within digital society. Theoretically, these findings contribute to the study of digital da'wah by positioning local wisdom as a normative foundation in the construction of religious messages. Practically, the study underscores that value-based digital transformation represents a key strategy for ensuring that pesantren remain relevant and capable of contributing to social harmony within a global context.

CONCLUSION

This study demonstrates that Pesantren Lirboyo has successfully integrated local wisdom values into the digital sphere through the professional and structured management of its Instagram account, @pondoklirboyo. Through content categories such as *Dawuh Masyayikh*, *Sinau Bareng*, and *Hikayah*, the pesantren effectively represents the core values of the pesantren tradition including *adab*, humility (*tawadhu'*), service (*khidmah*), love of knowledge, and tolerance through visually and

narratively engaging formats that remain contextually relevant. The digital strategy employed by Pesantren Lirboyo illustrates that traditional Islamic educational institutions are capable of adapting to technological developments without losing their scholarly identity and foundational principles. Through a da'wah approach that is polite, moderate, and value-based, the pesantren not only preserves local wisdom but also actively contributes to the promotion of social and religious harmony within the global digital sphere.

The experience of Pesantren Lirboyo demonstrates that tradition and innovation can coexist productively, positioning *salaf* pesantren as a relevant, inspiring, and influential model of digital da'wah in the era of social media. Future research is recommended to undertake comparative studies with other pesantren in order to explore variations in local wisdom-based digital da'wah models, as well as to examine the impact of digital da'wah content on audience attitudes and religious understanding through quantitative or mixed-method research approaches.

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