Communication Performance Of Millennial Students: Digital Da'wah Strategies Of Islamic Boarding Schools In Lombok West Nusa Tenggara

Athik Hidayatul Ummah
Universitas Islam Negeri Mataram
athika_hidayah@uinmataram.ac.id

Abstract

The internet and social media have changed people's lifestyles. One form of change is the search for religious references through the internet. Before the internet and massive social media were used, Kyai or Tuan Guru became the main reference and source of religious knowledge. The search for religious knowledge then shifted to virtual spaces so that the religious authority of the messenger was not a priority. This study examines the communication performance of millennial students on social media. The data collection method is descriptive qualitative. The subjects of this study were four Islamic boarding schools, namely Sirajul Huda, Darul Falah, Nurul Haramain and Nurul Hakim Islamic boarding schools. The results of this study indicate that the digital da'wah strategy carried out by Islamic boarding schools in Lombok pays attention to four things, namely the message of da'wah (content), the target of da'wah (audience), da'wah channels (social media), and preachers of da'wah (communicators). These four elements are then framed in an interesting and creative program content on social media so that da'wah is not only related to monotonous lectures, but can be through short films, short videos, podcasts and others.

Keywords: Communication Performance; Digital Da'wah; Millennial Santri, Social Media, Islamic Boarding School

Introduction

Social media is now a new space for people to exchange information and express opinions. Social media has also become a new space for the growth of false information or hoaxes and hate speech.[1] The phenomenon of hoaxes and hate speech has a tremendous impact on people's social life, including unrest and division. Polarization or division of society is getting sharper due to hoaxes and hate speech that are easily obtained and spread on various social media platforms and chatrooms.

The internet and social media have also changed people's lifestyles. One of these changes is the search for religious references and sources of knowledge through the internet and social media channels. Before the advent of the internet and social media, the kyai or master teacher was the main reference for the community in the search for religious knowledge. Nowadays, the search for religious knowledge has shifted to virtual spaces and tends to ignore the religious authority of the messenger.[2] People tend to seek explanations about religious studies through the internet and social media. Like the hijrah

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[1] Roida Pakpahan, 'Analisis Fenomena Hoax Diberbagai Media Sosial Dan Cara Menanggulangi Hoax', *Konferensi Nasional Ilmu Sosial Dan Teknologi*, 1.1 (2017), 479–87.

[2] Athik Hidayatul Ummah, 'Dakwah Digital Dan Generasi Milenial (Menelisik Strategi Dakwah Komunitas Arus Informasi Santri Nusantara)', *Jurnal Tasamuh*, 18.1 (2020), 54–78 <https://doi.org/10.20414/tasamuh.v18i1.2151>.

movement, which utilizes various social media platforms as its media.

The phenomenon of hijrah and jihad is currently a new trend and social movement that is increasingly popular among Indonesian millennials. Even radical-extremist groups also build narratives and interpretations of hijrah as jihad.[3] The phenomenon of hijrah is a form of self-discovery and identity for millennial Muslims.[4] The phenomenon of the hijrah of artists who take on the role of da'i also often adorns cyberspace. The authority to preach and issue fatwas, which has only been owned by scholars with clear scientific sanad, is easily exercised by groups who have just learned religion instantly.[5]

Radical-extremist groups structurally and massively build content that contains the teachings and understanding of radicalism-extremism in cyberspace. Radical-extremist groups have long realized the opportunities of the development of information and communication technology. This group actively manages virtual spaces to spread their ideology and understanding in order to attract sympathizers and loyal followers.

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[3] PPIM, *Trend Keberagamaan Gerakan Hijrah Kontemporer* (Jakarta, 2021).
[4] Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, 'Gerakan Hijrah: Pencarian Identitas Untuk Muslim Milenial Di Era Digital', *Indonesian Journal of Sociology, Education, and Development*, 2.1 (2020), 52–65.
[5] Muhammad Khalid Masud, Armando Salvatore, and Martin van Bruinessen, *Islam and Modernity* (Edinburgh University Press, 2009).

Meanwhile, moderate groups are less massively utilizing the opportunities of the development of information and communication technology to spread their moderate views and attitudes.[6]

Facing various challenges and problems faced by people in the digital era, Islamic da'wah must continue. Digital da'wah is an effective da'wah strategy to filter messages that are hoaxes, hate-speech and misleading in cyberspace.[7] Strategies for spreading religion through social media must be carried out to target millennial generation groups. Social media has become a popular platform for mobilizing Islamic messages to millennials.[8] This is because millennials prefer to follow religious studies online because the duration of the content is not long, the theme of the lecture is interesting, easy to understand and contextual according to their conditions.[9]

Digital preaching is very important because internet and social media users are generally the millennial generation. The characteristics of the millennial generation include dependence

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[6] (INFID, 2018)

[7] Vyki Mazaya, 'Cyberdakwah Sebagai Filter Penyebaran Hoax', *Islamic Communication Journal*, 4.1 (2019), 14–25 <https://doi.org/10.21580/icj.2019.4.1.3588>.

[8] Wai Weng Hew, 'The Art of Dakwah: Social Media, Visual Persuasion and The Islamist Propagation of Felix Siauw', *Indonesia and the Malay World*, 46.134 (2018), 61–79.

[9] M Afthan Lubbi Nuriz, 'Generasi Muda Milenial Dan Masjid Era Digital', in *Masjid Di Era Milenial" Arah Baru Literasi Keagamaan* (Jakarta: Center for the Study of Religion and Culture (CSRC), 2019), p. 157.

on technology, having a lot of information, being open to change, and others.[10] Studies and research related to the issue of millennial generation are interesting from various perspectives and approaches.[11] The millennial generation is a productive group that is closely related to the achievement of the demographic bonus for Indonesia. In this study, the millennial generation is focused on the millennial santri group in the Islamic boarding school environment on the island of Lombok, West Nusa Tenggara province.

The island of Lombok, West Nusa Tenggara, has a majority Muslim population. The people of Lombok have high enthusiasm for the establishment of houses of worship, places of study and Islamic boarding schools. Islamic boarding schools are not only educational institutions and places to learn religious sciences for the community but also have an important role in responding to the dynamics and issues that develop in the community. Islamic boarding schools have an important role in transmitting Islamic

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[10] Brenda O'Neill and others, 'Freedom of Religion, Women's Agency and Banning The Face Veil: The Role of Feminist Beliefs in Shaping Women's Opinion', *Ethnic and Racial Studies*, 38.11 (2015), 1886–1901.

[11] Muhammad Syaoki and Dan Muhammad Fikri, 'Pertarungan Simbol Komunikasi Politik Dalam Pilkada Kabupaten Lombok Utara', *Tasamuh*, 18.2 (2020), 281–94 <https://republika.co.id/berita/qc3xy4314/kpu-luncurkan-pilkada-serentak-2020>.

knowledge, maintaining the tradition of Islamic teachings and becoming a crater for the reproduction of ulama.[12]

Millennial santri have an important role in building a peaceful and moderate Islamic narrative in virtual spaces. This is because santri who study in Islamic boarding schools have been equipped with religious sciences with clear scientific sanad. They also have the ability to operate social media devices and features. The objectives of this study are (1) to describe the da'wah strategy of Islamic boarding schools in Lombok in the digital era. (2) To describe the communication performance of millennial santri on social media.

Methods

This research method is qualitative descriptive research. Data were collected through interviews, observation and documentation. The research subjects are Sirajul Huda, Darul Falah, Nurul Haramain and Nurul Hakim boarding schools. The four boarding schools represent modern salaf boarding schools and modern boarding schools and have different organizational affiliations.

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[12] Fahrurrozi Fahrurrozi, 'Budaya Pesantren Di Pulau Seribu Masjid, Lombok', *KARSA: Journal of Social and Islamic Culture*, 23.2 (2015), 325–46.

Result and Discussion

1. Social Media Preaching Strategy

Social media is one form of transformation of the rapid development of information and communication technology today. Roger Fidler calls it the mediamorphosis.[13] Mediamorphosis is not only an evolution that occurs in technology and communication media, but also emphasizes the reciprocal relationship between people in social medical according to the needs of digital society. This phenomenon is a trend and unique because someone will transform life in the real world into a reality in cyber media (social media).

According to Meike and Young, social media shows a convergence of personal communication between individuals and other individuals or individuals and the public through cyberspace media.[14] Meanwhile, Walter Benjamin said that social media can change a culture or tradition. For example, changes in da'wah activities that have been carried out by gathering congregations at one time have turned into da'wah activities carried out in cyberspace.

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[13] Roger Fidler, 'Mediamorfosis: Memahami Media Baru', *Yogyakarta: Bentang Budaya*, 2003.
[14] Rulli Nasrullah, *Media Sosial Perspektif Komunikasi, Budaya Dan Sosioteknologi* (Bandung: Simbiosa Rekatama, 2015).

The millennial generation group from among santri is a unique group because santri are considered a group of Muslim communities who are in an Islamic boarding school environment and have in-depth religious studies. Millennial generation groups become media users who can produce a set of subcultural identities that are used as content on social media. Most santri have transformed themselves into part of consumers and producers of content on social media.[15]

The four boarding schools that became the subject of this study came from boarding schools that have different characteristics and have different community organization affiliations. Sirajul Huda Islamic boarding school in Central Lombok and Darul Falah Islamic boarding school choose positioning as modern salaf Islamic boarding schools and are affiliated with Nahdlatul Ulama. Meanwhile, Pondok Pesantren Nurul Haramain chose positioning as a modern pesantren affiliated with Nahdlatul Wathan. Finally, Pondok Pesantren Nurul Hakim chooses positioning as a modern pesantren and has no affiliation with community organizations.

Based on the research results, two Islamic boarding schools affiliated with Nahdlatul Ulama, namely Sirajul Huda and Darul

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[15] Ummah, 'Dakwah Digital Dan Generasi Milenial (Menelisik Strategi Dakwah Komunitas Arus Informasi Santri Nusantara)'.

Falah Islamic boarding schools, intensely proselytize on social media. Both have a number of social media accounts specifically for da'wah as a counter-narrative to radicalism-extremism. This is in line with NU's mission, which from the beginning has countered the narrative of radicalism-extrimism.[16] Meanwhile, Nurul Haramain and Nurul Hakim Islamic boarding schools conduct da'wah directly and social media content contains more about Islamic boarding school activities.

The strategy of making account names and creative content on social media is the main thing for students of the social media creative team to increase the number and distribution of followers and viewers. From the creation of social media account names, simple and interesting ones are used, such as the name Jalan Tengah which is inspired by the pesantren's vision and moderate attitude. While the name Beguru Ngaji is inspired to be the right reference for studying because the teachers who fill it have a depth of religious knowledge and a clear scientific sanad.

The name of the social media account is not taken from the name of the pesantren, although in the profile description it does not leave the name of the pesantren. This aims to reach a wide

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[16] Galih Imansari Nitra, 'Peran Ulama Nahdlatul Ulama Dalam Menangkal Radikalisme Di Provinsi Jawa Timur' (UIN Sunan Ampel Surabaya, 2019).

audience and not only from students and alumni of the pesantren. Psychologically, a person will choose something that is in accordance with his experience or a group that is bound to him.

In social identity theory, a person will experience involvement, attachment, care and a sense of pride that comes from their group so that there is a sense of emotional and significance of the same values.[17] Likewise, pesantren alumni will follow the social media accounts of the pesantren where they have studied.

In da'wah strategy, da'wah message or content is everything that must be conveyed to the target of da'wah (mad'u). In order for this da'wah message to reach its destination, it must be made attractive through the appropriate media. Based on field findings, it can be categorized as da'wah content presented by Islamic boarding schools on social media, namely:

a. Counter-Narrative Content of Radicalism-Extremism

Radicalism-extremism is an understanding that wants social and political change or reform by violent and extreme means. Radicalism is often associated with religion because violent and extreme acts committed tend to be in the name of

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[17] Henri Tajfel and John C Turner, 'The Social Identity Theory of Intergroup Behavior', in *Political Psychology* (Psychology Press, 2004), pp. 276–93.

religion.[18] Radical-extremist groups structurally and massively build content that contains the teachings and understanding of radicalism-extremism in cyberspace. They have long realized the opportunities of the development of information and communication technology. This group actively manages cyberspace to attract sympathizers and militant followers.[19]

Even groups that have progressive interpretations and ideas are considered contrary to Islam according to radical extremists. Dynamic and constructive interpretations and thoughts are considered by radical extremists as a threat that can damage religious purity. Meanwhile, radical extremism contradicts the teachings of Islam *rahmatan lil'alamin* which adheres to the principle of modert (*washatiyah*).

Various acts of radicalism-extremism that have occurred in Indonesia tend to present religion as the dominant face. The narratives and discourses they build on social media are massive. They use various social media platforms and chatrooms to influence people. Meanwhile, narratives and discourses about pluralism, washatiyah Islam or moderate Islam have not

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[18] Ninin Prima Damayanti and others, 'Radikalisme Agama Sebagai Salah Satu Bentuk Perilaku Menyimpang: Studi Kasus Front Pembela Islam', *Jurnal Kriminologi Indonesia*, 3.1 (2003), 43–57.

[19] Athik Hidayatul Ummah, 'Digital Media and Counter Narrative of Radicalism', *Theologia*, 31.2 (2020), 233–56.

been massively carried out.[20] This is the basis for Islamic boarding schools in carrying out digital jihad.

The Indonesian Ulema Council (MUI) even appealed to community organizations and Islamic boarding schools to transform da'wah that Islamic da'wah must adapt to the development of digital media. This is also a response to the discovery of a number of Islamic boarding schools affiliated with radical-extrimist groups as a counter to the discourse.[21]

Therefore, Islamic boarding schools have a commitment to dispel hardline extremism on social media which is increasingly intense. This awareness is then proven by the efforts of Islamic boarding schools to build da'wah content on various social media platforms as an effort to counter narratives and build positive content.

Islamic boarding schools affiliated with Nahdlatul Ulama emphasize that the preaching carried out on social media is to preach Islam *rahmatan lilalamin*, moderate Islam and as a counter-narrative to the radicalism-extremism and wahabism movements so that media content is not just information about

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[20] Athik Hidayatul Ummah, 'Digital Media and Counter-Narrative of Radicalism', *Theologia*, 31.2 (2020), 233–56.
[21] Mui.or.id. Kiai Masduki Arahkan Metode Dakwah MUI Harus Menyesuaikan Perkembangan Digital. 11 Agustus 2022

Islamic boarding schools. This is in line with Nahdlatul Ulama's commitment since the beginning, which is to counteract the textual, radical and extreme wahabi movement.

One strategy to counter the radicalism-extremism movement is through da'wah and opinion warfare. Jihad, which has been synonymous with violence and warfare, has begun to shift to digital jihad, namely opinion warfare in the cyber world. The cyber world has a tremendous impact because messages can be spread quickly and widely. Islamic boarding schools that have awareness of this phenomenon conduct digital-based da'wah to counter narratives, such as those carried out by Sirajul Huda and Darul Falah Islamic boarding schools.

b. Pesantren Activity Socialization Content

Santri is currently imaged as a person who masters information and communication technology and is not gaptek (stuttering technology). Various social media accounts on behalf of santri are also trending and have many followers. On the other hand, the life of the pesantren world is currently published through social media. Youtube, Instagram, and Facebook are the social media platforms chosen for content

publication and space for networking and communicating in cyberspace.[22]

All four pesantren in this study have utilized Youtube, Instagram, and Facebook. Especially pesantren Nurul Haramain and Nurul Hakim prioritize this content. The choice of social media names of these two pesantren also uses the name of the pesantren, such as Youtube Haramain Media Center and Haramin Studio. While the name of the Nurul Hakim pesantren Youtube account is named Nurul Hakim Lombok.

This is different from the other two pesantren, Sirajul Huda and Darul Falah. Sirajul Huda pesantren has a Youtube called Beguru Ngaji. Meanwhile, Darul Falah pesantren has a Youtube account called Inspirational Middle Way. The choice of name is to expand the audience's reach. Because if you use the name of the boarding school, there is a tendency that only snatri or alumni will open it.

c. Lecture Content of Tuan Guru

The content presented by each is very diverse. The Beguru Ngaji account consistently presents lectures by Tuan Guru or Kyai from various regions, both within Lombok and outside

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[22] Rulli Nasrullah, *Teori Dan Riset Media Siber (Cybermedia)* (Prenada Media, 2022).

Lombok. The selected Tuan Guru are Tuan Guru who have the same principles of Ahlussunnah Waljamaah An-Nahdliyah understanding with pesantren.

Meanwhile, the lecture content presented by the Jalan Menengah Inspiratif account is more dominated by the lectures of the Master in the pesantren, namely TGH. Muammar Arafat, who is also the person in charge of the Jalan Menengah structure. The lecture content presented is very diverse ranging from short videos containing excerpts or pieces of the Master's lectures that are considered important. This piece of lecture is then very relate to the character of the Tiktok platform used by Jalan Tengah to spread da'wah in order to affect the millennial young generation who mostly use Tiktok. In addition, lectures during recitation, istighasah and special Ramadan editions. The only pesnatren that uses Tiktok for da'wah media under the name @jalantengah.official with a short video that is no more than one minute.

Haramain Media Center's content does not emphasize the Master's lectures but rather the lodge's public lecture activities. This account also features Felix Shiauw's content on its playslist of 8 (eight) videos. Felix Shiauw, who has been considered a controversial ustadz, is considered inspiring in the

selected content. Finally, Nurul Hakim Lombok's Youtube content related to lectures contains public lectures conducted by Prof. Dr. Muhadjir Effendi, M.A.P and nothing else.

d. Content of actual issues

Beguru Ngaji's content contains more of Tuan Guru's lectures that raise actual and uptodate themes. One of the contents that made Jalan Tengah Inspiratif increase its number of followers is to raise issues around Covid-19 by inviting experts. The content also contains phenomenal lectures and a lot of humor as one of the characteristics of Islamic preaching. While the content of Jalan Tengah raises issues designed with the Podcast program kak 21 and the Kodok program.

So, the da'wah strategy through strengthening this content is an important part of the successful delivery of da'wah. A da'wah strategy is a plan or series of activities designed to achieve da'wah goals.[23] A well-prepared da'wah strategy means taking into account the conditions and situations faced in the future to achieve effectiveness or achieve goals.[24]

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[23] Hamidi, *Teori Komunikasi, Dakwah, Strategi* (Malang: UMM Press, 2010).
[24] Anwar Arifin, *Dakwah Kontemporer Sebuah Studi Komunikasi* (Yogyakarta: Graha Ilmu, 2011).

The da'wah strategy carried out by pesantren means determining the da'wah method, determining the material or content of the da'wah and choosing the appropriate da'wah media. The da'wah strategy plays an important role in the success and achievement of da'wah goals. Because da'wah is not just conveying the substance of da'wah, but must pay attention to the methods and media used.

There are seven principles that need to be considered in creating creative content communicated on social media, namely:[25] (1) Credibility, namely building trust or trust in message recipients (communicants) by presenting content that is correct and not misleading. (2) Content, namely the messages conveyed by the messenger (communicator) have meaning for the communicator. (3) Clear (clarity), namely the message conveyed must be simple and clear with the aim that it is easy to read and understand by the communicator. (4) Channel, namely choosing social media that is in accordance with the content / message conveyed or in accordance with the character of the communicator. (5) Context, namely the message conveyed in accordance with the reality faced by the communicant so that the message can be received and

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[25] Scott M Cutlip, Allen H Center, and Glen M Broom, *Effective Public Relations* (Jakarta: Kencana Prenada Media Group, 2011).

understood easily. (6) Consistency and continuity (consistency and continuity), namely messages delivered interestingly and carried out repeatedly and continuously. (7) Communicability (audience capability), namely the communicator needs to pay attention to communication skills so that the message conveyed is easily accepted by anyone.

Each social media platform has its own characteristics that can determine the appropriate type of content. Facebook users in Lombok are the majority so all pesantren use Facebook. This platform is friendship-based so long experiences and reviews are possible. Likewise, Instagram is already connected to Facebook through the Meta company. The difference is that Instagram prioritizes content in the form of images or photos or short videos that prioritize visual aesthetics.

Short video content is currently popular. A number of current issues are also conveyed through short videos, such as conveying political attitudes[26] and da'wah activities using Tiktok social media.[27] Tiktok is a social media platform owned by millennials and generation Z. In the da'wah content spread on

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[26] Mila Dewanti, 'Analisis Sikap Politik Masyarakat Pada Tiktok Melalui Konten Politik Dalam Challenge Welcome to Indonesia 2021' (Institut Pemerintahan Dalam Negeri, 2022).

[27] Rismaka Palupi and others, 'Analisis Penggunaan Aplikasi Tiktok Sebagai Media Dakwah Di Era Modern', *Academica: Journal of Multidisciplinary Studies*, 5.1 (2021), 89–104.

Tiktok, it turns out to get a positive reaction compared to a negative reaction. In the principle of Islamic da'wah, da'wah can be delivered according to the culture being faced without losing the essence of the meaning of da'wah.

Unlike Tiktok, Youtube is the largest media platform whose main content is video (tends to be longer). In accordance with the seven principles above, the challenge of da'wah on Youtube is the continuity or sustainability of content that is not monotonous, so santri are required to have innovation and creativity to create content that is interesting and awaited by the audience. Currently, da'wah on Youtube also adapts to other platforms, namely short duration and not too long to avoid boredom and Youtube viewers can choose important topics according to their needs.

2. Communication Performance of Millennial Santri

The existence of Islamic boarding schools is currently increasingly existing in the community and more and more new Islamic boarding schools are established because they are assisted by advances in information and communication technology for socialization. People increasingly recognize pesantren from social media. The da'wah activities of a number of pesantren have also transformed from conventional to digital.

However, da'wah by gathering congregations directly is still carried out istiqamah. The difference is that in the mejelis it is then exposed and broadcast via Youtube.

Communication performance is a metaphor that can describe how the symbolic process of understanding the behavior of each individual in a boarding school. In the context of this research, the communication performance seen is the appearance or performance of each communication actor in the boarding school in carrying out digital da'wah activities. Each communication actor can express their communication performance and produce a unique boarding school culture.

Santri in each pesantren have different and distinctive communication performance according to the culture in the pesantren. The Jalan Tengah account managed by Darul Falah pesantren shows performance as millennial content. While the Beguru Ngaji account managed by Sirajul Huda pesantren shows as lecture content on various topics and Tuan Guru.

Based on Pacanowsky and O'Donello Trujillo's concept of santri communication performance in pesantren in relation to da'wah activities, it can be explained as follows:

a. Ritual Performance

Santri in boarding schools have habits that become rituals in daily activities such as reciting the yellowclassical books. The activities of students in Islamic boarding schools are usually scheduled by the manager or administrator in a structured manner. Santri become the extension of the master teacher in preaching.

Students in boarding schools have a routine in the form of daily activities that start from early morning until night. This routine is related to sunnah worship, compulsory worship, formal education, non-formal education and yellow book studies to strengthen their religious discourse and understanding.

In addition to ritual or daily activities that must be followed by santri, santri who are active in organizations or non-formal activities also have a number of other tasks. For students who have responsibilities in the press and journalism section, they are tasked with special coverage of activities and creating news or photo content as well as video editing.

Routines that are no less important for santri are social rituals, namely the santri's relationship with other santri, with foundation leaders and with the community. Especially for

santri who hold the social media accounts of the boarding school have the task of engaging or responding to audience questions.

The last is related to organizational rituals related to the overall boarding school organization. Islamic boarding schools that are active in social media need to prepare interesting content. Boarding schools that have a social media team will conduct editorial meetings to divide the team.

b. Desire Performance

Desire performance is related to the appearance of profiles and stories about boarding schools that are told enthusiastically by Tuan Guru and Santri. All social media platforms owned by the boarding school present information related to the profile and life at the boarding school.

The performance of desire is also related to the strong desire of pesantren to color Islamic religious studies on social media. Tuan Guru has an important role to play as a communication actor in delivering da'wah. While the media team is also a behind-the-scenes communication actor who is full of enthusiasm to publicize the Tuan Guru's preaching messages.

The motivation for millennial santri to choose social media as a medium for da'wah is to spread Islam that is *rahmatan lil alamain* more widely. The utilization of social media to convey da'wah can be effective so that people, especially millennial generation groups and generation Z, can follow da'wah from anywhere and anytime.

In this rapid development of information and communication technology, da'i are required to have two abilities. In addition to the ability to preach and rhetoric, da'i are also required to master the development of information and communication technology. This is to respond to the current condition of society which is more in contact with gadgets and the internet.

c. Social Performance

Social performance is shown by santri who are involved in various issues. For example, social-religious conflicts that occur in the community require the role of pesantren. Pesantren become a place of reference for the community to provide enlightenment and solve various problems of the people. However, it becomes very different when individuals in the pesantren are involved in acts of violence or radicalism.

In this large flow of social media utilization, social media owned by pesantren can be a source of information and learning as well as a counter-narrative. Various social issues in society are responded by pesantren, for example, during the Covid-19 Pandemic, Darul Falah pesantren created a Podcast to discuss issues during the Covid-19 Pandemic.

The pesantren has quite strong social relations, both built by Tuan Guru as the leader of the pesantren and strengthened by the pesantren community such as ustadz/ustadzah and students. The relationship built by the pesantren with the surrounding community is an asset to increase public trust in the pesantren so that their children will be entrusted to the pesantren. This social relationship can be built more widely by utilizing the internet and various social media.

Meanwhile, good communication (engagement) built on social media is also the key to successful da'wah on social media. Positive narratives built with persuasive languages that are polite, gentle and humorous will influence the audience. On the other hand, audiences also prefer da'wah content that is not long in duration, easy to understand and practice.

d. Politics Performance

Pesantren is a typical Indonesian religious education institution that produces prospective national leaders who have a depth of religious knowledge. Pesantren still survive in the midst of modernization because they are able to adapt to the times. Even pesantren in villages have made various transformations including following the convergence of a number of learning media and da'wah media, namely utilizing information and communication technology.

As done by Sirajul Huda, this pesantren located in a remote village utilizes social media platforms to socialize about the pesantren and preach. As a result, students not only come from around the pesantren, but also from various regions because they see the "promotion" of the pesantren on social media.

Political performance in the context of pesantren is the existence of a hierarchical structure where Kyai or Tuan Guru is the leader, caregiver, manager and sole owner of the pesantren. Although in some places one pesantren has several Tuan Guru. Meanwhile, a santri is a person who studies religious knowledge in a boarding school by following various rules and ethics that have been established. Tuan Guru becomes a role

model for the santri with various characteristics and attitudes possessed by Tuan Guru such as depth of religious knowledge, charisma, wisdom full of blessings and others.

The relationship between santri and Tuan Guru will affect the pattern of organizational structure developed in pesantren. The relationship built between Tuan Guru and santri in media management and da'wah content is equal. This relationship can be shown by the existence of a discussion space between Tuan Guru and Santri in creating creative content on social media.

e. Enculturation Performace

Enculturation performance is related to how santri find enjoyment and identity in being santri. Although the enjoyment seems abstract, santri can show that enjoyment in a competency or skill obtained during their time as santri. These competencies include mastery of the yellow book, a deep understanding of religious knowledge, memorizing the Koran, mastering Arabic and English, and others.

Meanwhile, santri who manage da'wah accounts or social media have other abilities such as photography, videography, editing or content creator skills. This ability is included in the ability to collaborate religious knowledge and

contemporary technology. Generally, this ability is owned by santri by learning independently or learning by doing.

The santri's enculturation performance cannot be separated from the cultural environment of the boarding school that forms it. Santri are formed by providing strong and in-depth religious knowledge and instilling ideologies about the concept of moderate Islam or rahmatan lil aalamiin.

Conclusion

The communication performance of santri is shown through various social media platforms such as Youtube, Facebook and Instagram. Modern salaf pesantren affiliated with Nahdlatul Ulama are more focused on working on da'wah content on social media by using a different name from the name of the pesantren as a counter-narrative to radicalism- extremism. Meanwhile, modern pesantren utilize social media for socialization and promotion of pesantren activities, instead of direct da'wah.

This research contributes to the development of digital da'wah studies and communication theory that digital da'wah is one of the efforts of pesantren to transform and reach a wider audience. In addition, santri who have been identified as a group that has

scientific depth also have balanced abilities related to the world of

contemporary technology and master uptodate issues.

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