

Digital Da'wah Management in Modern Islamic Boarding School: A Model for Islamic Education at Pondok Modern Darussalam Gontor

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Abstract

This study aims to analyze the implementation of the POAC management functions (Planning, Organizing, Actuating, and Controlling) in the management of digital da'wah at Pondok Modern Darussalam Gontor (PMDG), examine the utilization of digital space as a Cyber Islamic Environment, and construct a model of digital da'wah management in modern pesantren as a medium of Islamic education. This research employs a qualitative approach with a case study design. Data were collected through interviews, observation, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña. The analytical framework is based on George R. Terry's management theory and Gary R. Bunt's concept of the Cyber Islamic Environment. The findings reveal that PMDG has developed an integrated digital da'wah management system through Gontor TV as the main medium for disseminating Islamic knowledge and pesantren values. The planning function is implemented through goal setting, audience segmentation, and content development; organizing is carried out through the formation of a media structure and human resource cadre development; actuating is realized through the production of educational multimedia content; and controlling is conducted through quality control and continuous evaluation. In addition, Gontor TV establishes a Cyber Islamic Environment that supports the dissemination of Islamic knowledge, the formation of virtual communities, and educational interaction with society. This study constructs a Model of Digital Da'wah Management in Modern Pesantren as an Islamic Education Medium that integrates POAC management functions and the Cyber Islamic Environment in supporting Islamic education in the digital era.

Keywords: Digital Da'wah, Islamic Education, Da'wah Management, Cyber Islamic Environment, Modern Pesantren

Introduction

The rapid development of information and communication technologies has significantly transformed how people access, produce, and disseminate religious information. The widespread use of the internet, social media, and digital platforms has enabled religious messages to be communicated rapidly, widely, and across geographical boundaries. In the context of Islamic da'wah, this transformation provides religious institutions with new opportunities to expand their outreach and foster more dynamic engagement with the public. Da'wah, once primarily conducted through mosques, religious gatherings, and print media, has increasingly shifted to digital platforms such as YouTube, Instagram, podcasts, and websites. This development has given rise to new forms of Islamic outreach commonly referred to as digital da'wah or cyber da'wah (Hjarvard, 2016).

Within the field of da'wah studies, da'wah is understood not merely as the transmission of religious messages but also as a communication process that requires systematic and strategic management. Da'wah management therefore involves planning, organizing, actuating, and controlling activities to ensure that da'wah is carried out effectively, efficiently, and sustainably (Munir & Ilahi, 2006). In the digital context, these principles must be adapted to the interactive, rapid, and networked nature of digital media. Consequently, digital da'wah requires not only religious communication skills but also effective strategies for communication management, content production, and technological utilization (Nasrullah, 2017).

Islamic educational institutions, including pesantren, should adapt to digital technological developments in fulfilling their educational, da'wah, and Islamic value-transmission functions. As one of Indonesia's oldest Islamic educational institutions, pesantren play a vital role not only in teaching Islamic sciences but also in character formation, value cultivation, and the development of Islamic intellectual culture. In the digital era, these functions need to be supported by digital media to broaden access to Islamic learning and values. Accordingly, pesantren need a structured digital da'wah management system encompassing digital communication strategies, media management, and human resource development in information technology (Azra, 2012).

From an Islamic education perspective, da'wah and education are closely interconnected, as both aim to transmit Islamic teachings and values. Digital da'wah conducted by pesantren therefore serves not only as religious communication but also as a medium for ta'lim (knowledge transmission), tarbiyah (character development), and ta'dib (internalization of Islamic values). Thus, digital da'wah management is relevant to understanding the transformation of Islamic education in the digital era. However, many pesantren still lack well-structured digital da'wah management systems. Activities often remain sporadic and dependent on individual initiatives, despite the growing importance of digital spaces in shaping religious discourse. Without effective management, these spaces may also become vulnerable to non-moderate religious narratives and misinformation (Campbell, 2013). Amid these developments, Pondok Modern Darussalam Gontor is recognized for its modern educational and organizational system and its adaptability to changing times. In response to digital transformation, Gontor has utilized various platforms, including its official website, YouTube channel, social media, and other digital publications, to disseminate Islamic messages, educational information, and pesantren activities to a wider audience. These initiatives reflect the pesantren's efforts to expand its da'wah outreach in the digital sphere.

Previous studies on digital da'wah and the use of social media in pesantren have grown significantly; however, research specifically examining digital da'wah as a systematically managed medium for Islamic education remains limited. Existing studies tend to focus on da'wah communication, social media use, pesantren publications, curriculum, character education, and institutional transformation (Zarkasyi, 2005). Campbell highlights the internet as a new global and interactive space for religious practices (Campbell, 2013), while Nasrullah emphasizes the transformation of da'wah communication into a more participatory process (Nasrullah, 2017). Lim further demonstrates the significant role of digital media in shaping contemporary Muslim religious discourse (Lim, 2017). Nevertheless, these studies primarily address digital da'wah as a communication phenomenon rather than as an institutional management system within pesantren.

Studies on Gontor have shown that digital media contributes to expanding da'wah outreach, disseminating reliable information, and communicating pesantren values. Hidayat found that social media at Gontor facilitates Islamic da'wah and the dissemination of pesantren-related information (Hidayat, 2024), while Baheramsyah and Luthfi demonstrated that Gontor TV utilizes YouTube as a communication strategy for disseminating pesantren educational values (Baheramsyah & Luthfi, 2021). Other studies indicate that digital transformation has encouraged pesantren to integrate technology into learning, strengthen educators'

digital competencies, and improve institutional management (Raharjo & Ibad, 2024). Similarly, Fitriah et al. found that santri actively use digital media to deliver educational and persuasive da'wah content, thereby expanding outreach and strengthening the image of pesantren as adaptive institutions (Fitriah et al., 2021).

Despite these developments, previous research has paid limited attention to the systematic management of digital da'wah through the POAC framework (Planning, Organizing, Actuating, and Controlling) and its role as a medium for Islamic education. The relationship between digital da'wah management, Islamic educational processes, and the formation of an Islamic learning environment within modern pesantren therefore remains underexplored. Accordingly, this study examines the digital da'wah management model developed by Pondok Modern Darussalam Gontor, particularly its planning, organizing, implementation, and evaluation processes. It further explores how digital da'wah functions as a medium for transmitting Islamic knowledge, values, and pesantren culture to the wider public. The study thus contributes not only to the development of da'wah management studies but also to the advancement of Islamic education in the digital era.

METHOD

Research Design and Context

This study adopts a qualitative case study design to investigate the digital *da'wah* management practices at Pondok Modern Darussalam Gontor in Ponorogo, East Java. A case study approach was selected to capture the complex organizational dynamics and contextual nuances of managing digital religious dissemination within an institutional *pesantren* setting. In this study, digital *da'wah* is conceptualized not merely as religious communication, but as a medium of Islamic education designed to transmit religious knowledge, moral values, and institutional culture across digital platforms.

Participants and Data Collection

Empirical data were gathered using a multi-method qualitative approach consisting of in-depth interviews, direct observations, and document analysis. Participants were selected through purposive sampling based on their direct involvement in digital content lifecycle management, including:

1. Media managers overseeing strategic communications;
2. *Ustadz* (Islamic scholars) providing theological supervision and content validation;
3. Production personnel responsible for content creation, editing, and platform distribution.

Theoretical Framework and Data Analysis

Data were analyzed following the qualitative interactive model of Miles et al. (2014), which involves data condensation, data display, and conclusion drawing/verification. The analytical process was structured around two complementary theoretical frameworks:

1. POAC Management Model (Terry, 1972): Utilized to evaluate the systematic administrative process Planning, Organizing, Actuating, and Controlling governing digital *da'wah* operations.
2. Cyber Islamic Environment (Bunt, 2009): Employed to analyze how digital spaces serve as platforms for disseminating religious knowledge, fostering virtual faith communities, and facilitating digital religious interaction.

Through this dual-framework analysis, the methodology aims to construct a grounded model of digital *da'wah* management tailored for modern Islamic educational institutions adapting to the digital era.

RESULT AND DISCUSSION

Digital Da'wah Management at PMDG as a Medium for Islamic Education

The research findings, based on interviews with the person responsible for public relations at Pondok Modern Darussalam Gontor (PMDG), indicate that PMDG has developed an integrated digital da'wah management system through Gontor TV as the primary medium for disseminating Islamic messages and pesantren education. Gontor TV functions not only as a platform for publishing pesantren activities but also as a medium for Islamic education that supports the transmission of knowledge, internalization of pesantren values, character development, and the strengthening of institutional identity in the digital era. Through the utilization of media technology, PMDG seeks to expand the reach of Islamic education to the wider community while maintaining the fundamental pesantren values that constitute the institution's distinctive character.

When analyzed through George R. Terry's management theory, PMDG's digital da'wah management demonstrates the systematic implementation of the functions of planning, organizing, actuating, and controlling (POAC). These four functions not only enhance the effectiveness of digital da'wah but also support the implementation of Islamic education through digital media. Thus, PMDG's digital da'wah can be understood as an integration of da'wah, education, and media management that enables the pesantren to transmit Islamic knowledge, values, and pesantren culture to a wider audience.

In terms of the planning function, PMDG positions digital da'wah as part of its strategy for developing da'wah and pesantren education amid advances in information technology. Planning begins with establishing the main objectives of digital da'wah, namely disseminating Islamic and pesantren values to the wider community, introducing the Gontor educational system, building a positive image of the pesantren, and providing educational content as an alternative to digital content that may not adequately support character development. This planning process indicates that digital da'wah is not conducted spontaneously but is structured around clear and measurable objectives. In the program planning process, PMDG also identifies the needs and characteristics of its audience. The findings indicate that the primary target of Gontor's digital da'wah is the Muslim community, particularly younger generations who are active users of digital media. Accordingly, da'wah materials are not limited to religious lectures but are developed in various creative formats, including short films, documentaries, podcasts, motivational videos, nasyid, Islamic studies, science programs, and content depicting santri life. This diversification of formats reflects an effort to adapt da'wah messages to the characteristics of digital audiences, who tend to prefer visual and audiovisual content over conventional forms of da'wah.

In addition to determining the objectives and content of da'wah, PMDG also plans its media strategy by selecting platforms that correspond to people's media consumption patterns. YouTube is chosen as the primary platform for digital da'wah because of its broad audience reach and its capacity to deliver audiovisual content effectively. To further expand its da'wah outreach, PMDG has developed various thematic channels, including Gontor TV Kajian, Gontor TV Science, Gontor TV Milenial, Gontor TV Documentary, Gontor TV Daily Life, and Gontor TV Kids. The presence of these channels indicates that PMDG applies an audience segmentation strategy, enabling each target group to access content suited to its needs and interests. From Terry's perspective (Terry, 1972), these activities reflect the planning function, which encompasses setting objectives, determining targets, developing programs, and selecting the means required to achieve organizational goals. This planning demonstrates that the content produced is intended not only for da'wah purposes but also to serve as a learning resource and a medium for Islamic education for digital audiences.

In terms of the organizing function, PMDG has established an institutional structure that systematically supports the continuity of digital da'wah. This structure involves various elements of the

pesantren, including the pesantren leadership, media supervisors, the Gontor TV central management team, teachers, lecturers, university students, and santri. At the strategic level, the pesantren leadership and media supervisors are responsible for determining policy directions and ensuring that programs are aligned with the pesantren's vision of da'wah and education. At the managerial level, Gontor TV Central serves as a coordination center responsible for production standardization, human resource development, and the synchronization of multimedia activities across Gontor campuses. At the operational level, the production process involves various technical positions, including program directors, camera operators, video editors, graphic designers, reporters, technical operators, and information technology teams. The involvement of these various elements demonstrates a clear division of tasks, job specialization, and coordination within the da'wah media management system. According to Terry (1972), organizing involves grouping activities, dividing tasks, and establishing working relationships to enable organizational goals to be achieved effectively. In this context, the organizational structure of Gontor TV demonstrates that digital da'wah is managed according to modern organizational principles while maintaining the distinctive characteristics of the pesantren.

Another distinctive feature of PMDG's digital da'wah organization is its human resource development and cadre formation system. Unlike many media institutions that rely on external professionals, Gontor develops its media personnel through an internal educational system. Santri, university students, and teachers are directly involved in various multimedia activities, making media production part of the educational process. Competency development is carried out through videography workshops, multimedia seminars, and training in photography, cinematography, video editing, and scriptwriting. This system demonstrates that the organization of digital da'wah is oriented not only toward effective media production but also toward developing da'wah cadres with digital communication skills. The involvement of santri, university students, and teachers further indicates that digital media management is an integral part of the educational and cadre development processes within the pesantren.

From the perspective of the actuating function, PMDG implements digital da'wah through a content production process that follows professional media standards. Program implementation begins with the pre-production stage, which includes formulating ideas, determining program objectives, developing da'wah concepts, writing scripts, conducting program meetings, and preparing the technical requirements for production. This stage is essential to ensure that the messages conveyed have a clear direction and are consistent with the objectives of da'wah. The next stage is production, which involves filming, audio recording, interviews, documentation of activities, and shooting based on the program design. This is followed by post-production, which includes video editing, audio editing, the addition of graphics, finalization of the content, and publication through digital platforms. These processes demonstrate that PMDG's digital da'wah is managed professionally through a systematic media production workflow.

The implementation of digital da'wah at PMDG also demonstrates innovation in da'wah methods. Da'wah is no longer understood merely as religious lectures or sermons but is developed through creative approaches that incorporate art, culture, and digital technology. Short films, documentaries, podcasts, nasyid, and educational content have become new media for conveying Islamic messages. This strategy demonstrates PMDG's ability to adapt da'wah methods to changes in the communication culture of digital society without compromising the substance of the Islamic messages conveyed. The diverse content produced also serves as a medium for Islamic learning, enabling the public to access religious knowledge, pesantren values, and educational insights in a more accessible and engaging manner.

In terms of the controlling function, PMDG implements a quality control system that encompasses the supervision of content substance, production techniques, and program effectiveness. Each piece of content produced undergoes a review and editing process to ensure its alignment with Islamic values, the educational

vision of the pesantren, and established media quality standards. Supervision is conducted through multiple levels, involving media supervisors, the Gontor TV Central management team, and campus multimedia units. In addition to content supervision, PMDG conducts periodic program evaluations through coordination meetings, multimedia development sessions, evaluation workshops, and further training. These evaluations focus not only on production outcomes but also on team performance, program effectiveness, competency development needs, and media strategy development. Thus, controlling in PMDG's digital da'wah functions not merely as a supervisory mechanism but also as an organizational learning process that supports continuous improvement.

The effectiveness of da'wah is monitored through various digital indicators, including the number of viewers, channel subscribers, audience engagement, user comments, view counts, and social media follower growth. However, the success of digital da'wah is not measured solely through these quantitative indicators. PMDG also considers substantive indicators, including the dissemination of Islamic values, increased public understanding of pesantren education, the strengthening of the pesantren's positive image, and the success of multimedia cadre development. These findings indicate that controlling in PMDG's digital da'wah is oriented not only toward media performance but also toward achieving da'wah and educational objectives. Supervision is conducted to ensure that published content not only meets media quality standards but also possesses educational validity and aligns with the objectives of Islamic education developed by the pesantren.

Based on the overall findings, it can be concluded that PMDG has comprehensively implemented the POAC management functions in its digital da'wah management. Planning is carried out through goal setting, audience segmentation, and media strategy selection; organizing is realized through the establishment of an institutional structure and human resource development; actuating is implemented through the production of creative and professional multimedia content; while controlling is conducted through quality control and continuous evaluation. The integration of these four functions forms a digital da'wah management system that enables PMDG to simultaneously expand the reach of Islamic education and da'wah. Through systematic management, digital media functions not only as a means of religious communication but also as a medium for Islamic learning, the transmission of pesantren values, and the strengthening of the pesantren's identity and scholarly tradition in the digital space.

Table 1. Implementation of the POAC Functions in PMDG's Digital Da'wah Management

Management Function	Field Findings at PMDG	Theoretical Analysis
Planning	Setting digital da'wah objectives, audience segmentation, content development, and selection of appropriate digital platforms.	Reflects the planning function through goal setting, target identification, program development, and selection of the means required to achieve organizational objectives.
Organizing	Establishment of an institutional structure involving pesantren leadership, media supervisors, Gontor TV Central, teachers, lecturers, students, and santri, supported by human resource development and cadre formation.	Reflects organizing through the division of tasks, job specialization, coordination, and establishment of working relationships to achieve organizational goals effectively.
Actuating	Production of creative and educational multimedia content through systematic	Reflects actuating through the implementation and mobilization of

	pre-production, production, and post-production processes.	planned programs into concrete digital da'wah activities.
Controlling	Content review, quality control, periodic evaluation, monitoring of audience engagement, and assessment of educational and da'wah outcomes.	Reflects controlling through supervision, evaluation, quality assurance, and continuous improvement to ensure that activities remain aligned with organizational and educational objectives.

The table above shows that PMDG's digital da'wah management has comprehensively implemented all four POAC management functions. Each function is interrelated and forms an integrated system, encompassing program planning, resource organization, content production, as well as supervision and evaluation. The integration of these four functions enables PMDG's digital da'wah to operate systematically and professionally while remaining oriented toward the educational values of the pesantren, as explained in Terry's management theory (Terry, 1972).

Cyber Islamic Environment as PMDG's Digital Islamic Education Ecosystem

The concept of the Cyber Islamic Environment, developed by Gary R. Bunt, explains how the development of digital technology has created a new space for Muslim religious activities. Digital spaces no longer function merely as means of communication but have become socio-religious environments that facilitate the dissemination of Islamic knowledge, the formation of virtual communities, Islamic discourse, as well as the broader implementation of da'wah and education. From this perspective, the internet is understood as an interactive space that brings Islamic educational institutions, religious authorities, and society together within an interconnected digital ecosystem.

Based on interviews with the administrators of Gontor TV, the research findings indicate that Pondok Modern Darussalam Gontor (PMDG) has utilized digital spaces as a new environment for Islamic da'wah and education through the development of Gontor TV and various other digital channels. The presence of Gontor TV serves not only as a medium for publicizing pesantren activities but also as a medium for Islamic education that enables the wider community to acquire Islamic knowledge, understand pesantren values, and become acquainted with the intellectual traditions developed within the pesantren environment. Thus, the digital space established by PMDG can be understood as a digital Islamic education ecosystem that expands public access to Islamic learning beyond the physical boundaries of the pesantren.

This diversification of content demonstrates that PMDG does not perceive da'wah merely as the transmission of religious messages, but also as a process of Islamic education that integrates knowledge, character formation, value reinforcement, and the development of Islamic perspectives. Through this strategy, digital space functions as a medium for Islamic learning that can be accessed broadly by the public. The research findings indicate that the disseminated materials include Islamic studies, Islamic motivational videos, documentaries, podcasts, nasyid, educational programs, science-related content, and various programs portraying the lives of students at the pesantren. This diversification of content demonstrates that PMDG does not view da'wah solely as a process of conveying religious doctrines, but also as an educational process that integrates Islamic values with education, science, and social life. Through this strategy, digital space functions as a medium for transmitting Islamic knowledge that can be accessed anytime and by anyone, regardless of geographical boundaries.

In this context, Gontor TV functions not merely as a medium for producing and disseminating Islamic discourse, but also as a learning space that enables the public to engage in continuous Islamic educational

experiences through digital media. The various contents published allow audiences to gain an understanding of Islam, pesantren education, leadership, character, and the values of life developed at Gontor. Within the framework of the Cyber Islamic Environment, this condition demonstrates that religious authority is no longer exercised solely through face-to-face interactions in mosques, religious study circles, or classrooms, but also through digital media, which enables religious messages to reach audiences on a much broader scale. Thus, Gontor TV functions as a medium for the production and dissemination of Islamic discourse, expanding the role of the pesantren within the digital public sphere.

The interview findings also indicate efforts to establish digital communities through the development of various thematic channels, such as Gontor TV Kajian, Gontor TV Science, Gontor TV Milenial, Gontor TV Documentary, Gontor TV Daily Life, and Gontor TV Kids. The existence of these channels demonstrates that PMDG does not merely disseminate information in a one-way manner but also seeks to establish closer relationships with specific audience groups. This segmentation strategy facilitates the formation of virtual communities based on diverse audience interests and needs. From Bunt's perspective (Bunt, 2009), this phenomenon represents one of the defining characteristics of the Cyber Islamic Environment, namely the formation of networks of Muslim communities that interact through digital media based on shared values, interests, and religious orientations. The virtual communities formed through these channels can therefore be understood as learning communities that facilitate knowledge exchange, the strengthening of Islamic identity, and the internalization of pesantren educational values.

Another aspect that reinforces the characteristics of the Cyber Islamic Environment in PMDG's digital da'wah is the interaction between media managers and audiences through various digital features. Monitoring comments, viewer numbers, engagement levels, and public responses to content constitutes part of the evaluation process for digital da'wah. Although such interactions do not always take place directly, digital spaces enable two-way communication that provides feedback on the da'wah messages being disseminated. This situation differs from conventional da'wah models, which generally operate in a linear manner between the da'i and mad'u. In the digital environment, audiences have opportunities to respond, provide comments, share content, and even participate in shaping public perceptions of the da'wah messages being conveyed.

Despite utilizing modern digital technologies, PMDG continues to maintain scholarly authority and pesantren identity in the content it produces. The research findings indicate that the production process involves kiai, asatidz, teachers, lecturers, university students, and pesantren students who understand Gontor's educational values. In addition, each piece of content undergoes a process of supervision and editing before publication. This condition demonstrates that the digital space established by PMDG is not an uncontrolled space, but rather a da'wah environment that remains grounded in Islamic values and pesantren traditions. Thus, PMDG seeks to maintain a balance between the openness of digital spaces and the religious authority that constitutes a defining characteristic of pesantren institutions. The involvement of kiai, asatidz, teachers, and pesantren administrators demonstrates that the process of Islamic education in the digital space remains guided by credible scholarly authority, ensuring that the quality of the Islamic content disseminated can be academically and religiously accounted for.

Based on these findings, it can be concluded that PMDG's digital da'wah has established a Cyber Islamic Environment that functions as a digital Islamic education ecosystem. This ecosystem is characterized by the utilization of digital media as a means of disseminating Islamic knowledge, developing Islamic discourse, establishing virtual learning communities, and facilitating interaction between the pesantren and the wider community. Through Gontor TV, PMDG does not merely employ technology as a tool for da'wah communication, but also as a medium for Islamic education that enables learning processes, the internalization of pesantren values, and the strengthening of Islamic identity to take place continuously within the digital

space. The research findings indicate that PMDG's use of digital media functions not merely as a means of institutional publication but has developed into a digital da'wah environment that facilitates the dissemination of Islamic knowledge, the formation of virtual communities, religious interaction, and the strengthening of pesantren authority. However, these findings should be further supported by empirical evidence from interviews and observations, given that this study employs a qualitative research approach. The description of the findings needs to explicitly demonstrate the voices and experiences of research participants, particularly the Gontor TV supervisor, as well as the results of observations of the digital platforms and content managed by PMDG. Therefore, the analysis should not merely present theoretical interpretations but should also show how the Cyber Islamic Environment is manifested in actual practices of digital da'wah and Islamic education at PMDG. Based on an analysis using Bunt's concept of the Cyber Islamic Environment, various digital da'wah activities conducted by PMDG can be mapped into several key dimensions, as presented in Table 2.

Table 2. Manifestations of the Cyber Islamic Environment in PMDG's Digital Da'wah

Dimensions of the Cyber Islamic Environment	Findings at PMDG	Da'wah Function
Dissemination of Islamic Knowledge	Based on interviews with the Gontor TV supervisor and observations of Gontor TV content, PMDG disseminates Islamic knowledge through Islamic study programs, podcasts, educational videos, documentaries, and content depicting students' daily lives.	Transfer of Islamic knowledge and values
Islamic Discourse	Interviews and observations indicate that Gontor TV presents content addressing Islamic education, leadership, character formation, pesantren values, and religious moderation. These contents provide opportunities for audiences to gain broader perspectives on contemporary Islamic issues.	Development of public understanding of Islam
Virtual Community	The development of thematic channels, including Gontor TV Kajian, Gontor TV Science, Gontor TV Milenial, Gontor TV Documentary, Gontor TV Daily Life, and Gontor TV Kids, demonstrates PMDG's effort to reach different audience groups. The presence of subscribers and followers on digital platforms further indicates the formation of virtual audience networks.	Establishment of audience networks based on shared Islamic values and interests
Digital Interaction	Observations of digital platforms show audience participation through comments, likes, shares, and other forms of engagement. According to the Gontor TV supervisor, audience responses are also monitored as part of the evaluation of published content.	Feedback and participation of <i>mad'u</i>

Digital Authority	Religious	Interviews indicate that content production involves <i>kiai</i> , <i>asatidz</i> , teachers, lecturers, students, and pesantren administrators who understand Gontor's educational values. Content also undergoes supervision and editing before publication.	Maintaining the credibility, validity, and accountability of da'wah messages
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The table above shows that all major dimensions of the Cyber Islamic Environment are manifested in PMDG's digital da'wah practices. This indicates that Gontor does not merely use digital technology as a means of communication but has developed a da'wah ecosystem that facilitates the transmission of Islamic knowledge, religious interaction, and the formation of Muslim communities within the digital space. Thus, PMDG's digital da'wah can be understood as a form of pesantren adaptation to the transformation of the da'wah environment in the digital era while maintaining its religious authority and pesantren values (Bunt, 2009). The Cyber Islamic Environment concept positions the digital space as a socio-religious environment that enables the virtual production, distribution, and consumption of Islamic knowledge. Based on this framework, PMDG's digital da'wah activities can be analyzed through several key components, including media, content, audience, interaction, and religious authority.

The Digital Da'wah Management Model of Modern Pesantren as a Medium for Islamic Education: Integrating POAC and the Cyber Islamic Environment

Based on interviews and observations, digital da'wah at Pondok Modern Darussalam Gontor (PMDG) cannot be understood merely as the use of digital media to disseminate religious messages. The digital da'wah developed by PMDG also functions as a medium for Islamic education, facilitating the dissemination of knowledge, the internalization of Islamic values, character formation, and the strengthening of pesantren culture within the digital space. These findings demonstrate an integration between a structured da'wah management system and the utilization of digital spaces as an Islamic learning environment that reaches a broader segment of society. Therefore, the model that emerges represents a combination of the POAC management functions Planning, Organizing, Actuating, and Controlling proposed by Terry and the Cyber Islamic Environment concept developed by Bunt. The integration of these two perspectives demonstrates that digital da'wah in modern pesantren is oriented not only toward the effectiveness of da'wah communication but also toward developing a digital Islamic education ecosystem that continuously supports the transmission of knowledge, values, and pesantren identity.

At the organizing stage, PMDG has established an institutional system involving various elements of the pesantren, including the pesantren leadership, media supervisors, Gontor TV Central, teachers, lecturers, university students, and pesantren students. This structure facilitates coordination, division of responsibilities, and continuous human resource development. Gontor TV Central functions as a center for coordination and quality control, while teachers, university students, and pesantren students are directly involved in content production as part of the educational process and leadership development. The actuating stage is realized through the production and distribution of da'wah content that follows professional media standards, ranging from pre-production and production to post-production. Da'wah is conveyed not only through religious lectures but also through short films, documentaries, podcasts, nasyid, motivational videos, science programs, and content portraying students' daily lives. This diversification of content demonstrates PMDG's ability to adapt da'wah methods to the communication culture of digital society without compromising the substance of Islamic values and pesantren education.

Meanwhile, the controlling function is implemented through a quality-control system encompassing content review, supervision of media operations, program evaluation, and monitoring of audience responses. Each piece of content must conform to Islamic values, the educational vision of the pesantren, and established media quality standards. Evaluation is conducted through coordination meetings, workshops, multimedia training, and analysis of digital

indicators such as view counts, subscriber numbers, comments, and levels of audience engagement. When analyzed using the Cyber Islamic Environment concept, the entire process produces a digital da'wah space that functions not merely as a communication medium but also as a socio-religious environment that facilitates the dissemination of Islamic knowledge, the formation of virtual communities, interaction between the pesantren and society, and the reproduction of pesantren values within cyberspace. The various contents published through Gontor TV function as a means of transmitting Islamic knowledge, while the presence of thematic channels facilitates the formation of audience communities based on particular interests and needs. Furthermore, comment, like, share, and other forms of digital interaction create a more participatory relationship between da'wah managers and audiences.

Based on this synthesis, this study constructs a Digital Da'wah Management Model for Modern Pesantren as a Medium for Islamic Education, consisting of five main components. First, pesantren foundational values, derived from the Panca Jiwa Pondok and Gontor's educational system, serve as the ideological and pedagogical foundation of digital da'wah. Second, the POAC management functions ensure that all digital da'wah activities are implemented systematically through planning, organizing, actuating, and controlling. Third, digital platforms function as the infrastructure for da'wah and Islamic education, particularly through Gontor TV and its various thematic channels. Fourth, the Cyber Islamic Environment functions as a digital Islamic education ecosystem that facilitates the dissemination of Islamic knowledge, Islamic discourse, the formation of virtual learning communities, and educational interaction between the pesantren and society. Fifth, educational outcomes encompass expanded access to Islamic learning, strengthened pesantren identity, internalization of Islamic values, enhanced religious literacy, and the regeneration of digital da'wah cadres.

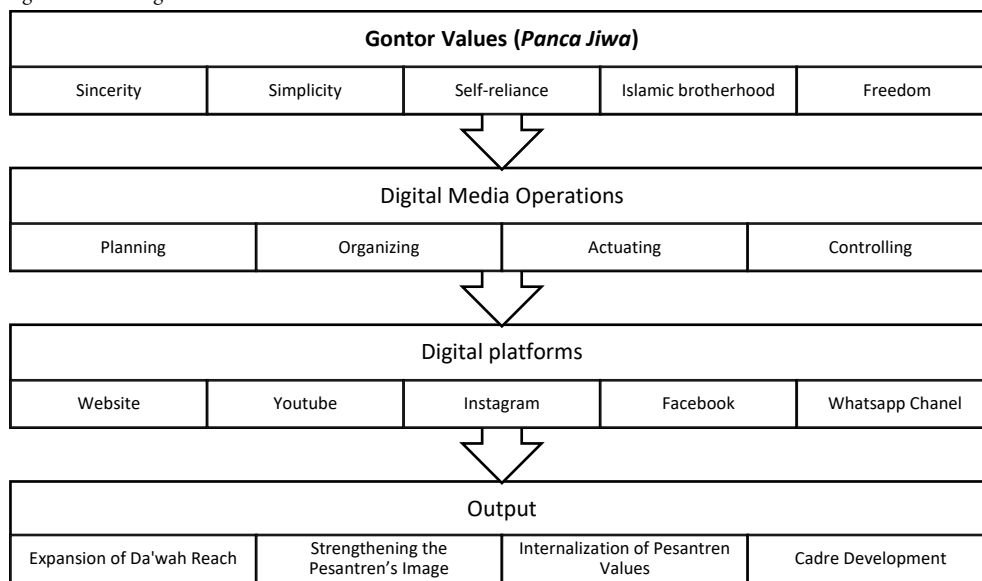


Figure 1. Construction of the Digital Da'wah Model for Modern Pesantren at PMDG

The model demonstrates that PMDG's distinctiveness lies not merely in its use of digital media for da'wah activities, but also in its ability to integrate Islamic education into a structured digital da'wah system. Through POAC-based management and the utilization of the Cyber Islamic Environment, PMDG has established a digital Islamic education ecosystem that enables learning processes, the dissemination of knowledge, the internalization of pesantren values, and the strengthening of Islamic identity to take place continuously. Thus, digital media functions not only as a means of da'wah communication but also as a space for Islamic education that extends the reach of pesantren-based learning to the wider community.

IMPLICATION RESEARCH

Theoretically, this study contributes to the fields of Islamic da'wah management and Islamic education by integrating the POAC management framework with the Cyber Islamic Environment concept. The integration demonstrates that digital da'wah should not be viewed solely from the perspective of communication effectiveness but also as an institutional and educational process involving knowledge transmission, community formation, value internalization, and the reconstruction of religious authority in digital spaces.

Practically, the findings indicate that pesantren and Islamic educational institutions need to manage digital da'wah systematically through clear planning, appropriate organizational structures, professional content production, and continuous evaluation. Digital media can also function as an extension of the pesantren learning environment, while the involvement of teachers, lecturers, and santri in content production can support digital literacy, leadership development, and the regeneration of digital da'wah cadres. At the same time, digital transformation needs to remain grounded in pesantren values and religious authority.

LIMITATION AND RECOMENDATION RESEACRH

This study is limited to PMDG, which has a distinctive educational system, institutional culture, and organizational structure; therefore, the findings cannot be directly generalized to all pesantren. In addition, the study focuses primarily on institutional management and digital da'wah practices and does not examine in depth how audiences experience, interpret, and internalize Islamic educational content. The rapidly changing nature of digital platforms and audience behavior also means that the findings reflect the conditions observed during the research period.

Future research is recommended to examine the proposed model in other pesantren and Islamic educational institutions through comparative studies to assess its applicability across different institutional contexts. Further research should also explore the audience perspective and measure the educational impact of digital da'wah, including Islamic literacy, value internalization, character development, and audience engagement. Mixed-method research could also be employed to develop measurable indicators for evaluating the effectiveness of digital da'wah as a medium for Islamic education.

CONCLUSION

This study demonstrates that Pondok Modern Darussalam Gontor (PMDG) has systematically implemented the POAC management functions planning, organizing, actuating, and controlling in managing digital da'wah through Gontor TV and various other digital platforms. The digital da'wah developed by PMDG functions not only as a means of disseminating religious messages but also as a medium for Islamic education that supports the dissemination of Islamic knowledge, the internalization of pesantren values, and the strengthening of Islamic identity.

Furthermore, the digital space developed by PMDG has established a Cyber Islamic Environment that facilitates Islamic learning, educational interaction, and the formation of virtual communities based on Islamic values. Based on these findings, this study constructs a Digital Da'wah Management Model for Modern Pesantren as a Medium for Islamic Education, integrating the POAC management functions and the Cyber Islamic Environment to support Islamic education in the digital era. The study recommends that pesantren and Islamic educational institutions optimize digital media for both da'wah and educational purposes while strengthening human resource capacity and developing relevant, educational, and value-based content that responds to the needs of digital society.

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