



Religious Authority in the New Media Era: Sabilul Huda Islamic Boarding School Da'wah on Social Media

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ABSTRACT

This research aims to discuss religious authority in the new media era, with the object of study being the Da'wah model of the Sabilul Huda Tasikmalaya Islamic boarding school. This paper uses ethnographic and netnographic methods. Ethnography was carried out by interviews and following book studies at the Sabilul Huda Islamic boarding school. Meanwhile, netnography conducts data searches on online participants. The results and discussion of this research include the relationship between religion and social media, the Sabilul Huda Islamic Boarding School's da'wah strategy on social media, and the authority of Islamic boarding schools and kiai on social media. This research concludes that the interaction between religion and the internet causes positive and negative impacts. Another important finding is that about religious authority, the internet and religion follow the logic of discontinuity, namely viewing the internet as destroying traditional religious authority. Moreover, at the same time, the internet and religion can also follow the logic of continuity and complementarity. The Internet extends, complements, and strengthens traditional religious authority. Then, the strategy carried out by the Sabilul Huda Islamic boarding school in preaching and spreading its traditional religious sources on social media is carried out by live streaming the study of the Yellow Book on social media accounts, namely Sabilulbudamedia. Then, the authority of the traditional and charismatic Kiai is preserved by carrying out his preaching via social media. This research implies that this new da'wah model that utilizes online media keeps the influence of traditional religious authorities and Islamic boarding school Kiai.

Keywords: *Da'wah; Islamic boarding school; religious authority; social media.*

INTRODUCTION

Preachers, ulama, ustad and students establish their authority and status by studying in-depth for a long time (Heryanto, 2014). Muslims in Indonesia are usually more devout and listen to advice from traditional religious figures. However, there have been fundamental changes following the widespread use of social media, which has influenced searching for new knowledge sources that align with Muslim views. In Islam, da'wah activities are very fundamental. How many Islamic teachings can only be understood and accepted by humanity with da'wah (Sumadi, 2016; Rustandi, & Hanifah, 2019).

The preferred method for delivering lectures is still the traditional pulpit sermon style. However, the development of the internet and new media in the last ten years has shown significant changes in the approach to da'wah (Rachmadhani, 2021; Muchtar, Rustandi & Gunawan, 2023). Every day, millions of people use the internet to get information. Most Internet users engage in chat sessions and other forms of interactive communication. According to data from internet users, up to 2019, there were 3.2 billion people, or 56% of the population living in the world (Nadhom & Loskot, 2018). Based on survey data conducted by APJII (Association of Indonesian Internet Service Providers) in 2017, the percentage of the Indonesian population who used the internet reached 54.68%, with a total of 143.26 million users out of a total population of 262 million users (Hasibuan & Pradekso, 2019; Rustandi, 2022; Rustandi & Kusnawan, 2023). There is much room for religious activities on social media if you look at the data (Jinan, 2012). The internet is the primary source used as a reference for finding religious sources, far beyond books and television, according to PPIM research based on a survey in 2018 (Saputra, 2018; Rustandi & Muchtar, 2020). In this way, social media (the internet) cannot be separated from religion.

The development of the internet has created a forum for discourse that allows people to seek knowledge, face identity crises, have spiritual experiences, and spread religious values without relying solely on certain authorities. Eickelman and Anderson claim that the growth of mass education and the internet, through new media (social media), increases awareness of public communication. Religion is often discussed on social media (Eickelman, 2003). In this way, technological advances impact not

only social aspects and other aspects of life but also religion (Rahmayani, 2018; Rustandi, 2022).

Apart from being a communication medium, social media is also widely used for da'wah (Burhanudin et al., 2019). That way, of course, it is necessary to do da'wah through social media, as in Rohman's research (2019), which states that it is essential to create media that is based, modern and has a da'wah nuance, which is the style of the current generation (today). To keep up with the times, there is a need for innovative discoveries and leaps. So, Islamic preaching continues to be appreciated and sought after by society, protecting people's lives and making them more religious and active with enlightenment and humanizing religious principles. Social media provides a new dimension to da'wah in its development, which leads to a shift in practice (Hendra & Saputri, 2020).

However, on the other hand, the existence of this new media will impact a shift in religious authority. As Jinan (2013) said in his research entitled "*Intervensi New Media dan Impersonalisasi Otoritas Keagamaan di Indonesia*". The results of his research stated that traditional religious authorities were being displaced by more impersonal media such as books, websites, blogs and the like due to the emergence of new media (the internet). Apart from that, with the development and transparency of new media, many people claim to be Ustaz, even though their educational background has never been studied at an Islamic boarding school. So this will cause the religious authority of the *Ulama* and *Kiai* to be displaced.

Likewise, Muhtador's (2018) research "*Studi Kritis atas Transmisi dan Otoritas Keagamaan di Media Sosial*" criticized religious authority. The results of his research stated that scientific transmission was not proven in the development of religious models on social media. Due to the textual-dogmatic nature of social media religion's development, this tendency impacts stagnant religious attitudes.

Next is research from Nova Saha Fasadena (2020), which discusses *Kiai*'s preaching activities in social media during the pandemic. This research shows that *Kiai* Azaim's virtual da'wah activism can change *Kiai*'s position and attractiveness. Interesting conclusions are drawn from Kramer's method of analyzing religious authority assumptions, which shows that *Kiai* sees cyber media as an ideal medium for expanding audiences in terms of opportunities. *Kiai* is aware that the strength of traditional Islamic boarding schools or recitation media will be okay with

the existence of Internet media. In terms of rights, Kiai believes that these rights must be upheld as long as people use them.

Then [Didi Haryadi \(2020\)](#) stated in his research that the formation of new authorities was dominated by the preference for preaching via social media, both by community leaders and new religious teachers at the local level. These new religious authorities were actively involved in the hijra communities they fostered directly. Traditional religious authorities such as Nahdlatul Ulama (NU) and Muhammadiyah must synergize programs with hijra groups, especially in missionary activities and religious moderation. This research assesses that the Progressive Islamic group is an alternative movement capable of advocating for all groups in Indonesia.

Then, research by [Munawara, Rahmanto, and Satyawan \(2020\)](#), which explored the benefits of digital media in the preaching of the Tebuireng Islamic boarding school, stated that by adopting a positive perspective on the existence of digital technology, their research offers guidance for Islamic boarding schools or other educational institutions on how to make maximum use of digital technology, starting advocating Islamic teachings more widely and spreading its benefits. The way Tebuireng Islamic Boarding School uses digital media offers various benefits to the community. First, disseminate reliable information and increase awareness of the importance of *tabayyun*. It was second, propagating moderate and trustworthy preaching. Third, encourage people to preach through digital media.

Previous research has been excellent. Researchers categorize previous research into three categories. The first is research that explores religious authority in social media in general ([Jinan, 2012; Muhtador, 2018](#)). Second, exploring the benefits and importance of da'wah on social media ([Munawara, et al., 2020; Rohman, 2019](#)). Third, the object of study is to explore religious authority with the preaching model of the hijrah community and Kiai Azim's preaching model on social media ([Fasadena, 2020; Haryadi, 2020](#)). Unlike previous research, this research will explore religious authority in the new media era. The object of study is the Sabilul Huda Islamic boarding school's missionary strategy on social media.

In this way, researchers will raise questions: What is the religious authority of traditional Islamic boarding schools and Kiai on social media? What is the religious preaching strategy of the Sabilul Huda Islamic boarding school on social media? This research aims to find out the

religious authority of traditional Islamic boarding schools and Kiai on social media and the religious preaching strategies of the Sabilul Huda Islamic boarding school on social media. The author hopes that the results of this research can be used as a source of perspective in similar fields of study and become a model for other traditional Islamic boarding schools, which can then increase understanding and insight, especially for writers and readers in general.

In this research, researchers used a descriptive qualitative study about sources of religious authority in contemporary media by using ethnographic and netnographic approaches. According to [Creswell \(2012: 473\)](#), qualitative research, known as ethnographic design, is used to describe and analyze different cultural groups that understand recurring patterns of thought, behaviour and language that emerge among a group of people over time. Meanwhile, netnography is used for data collection in this research or for collecting information online ([Kozinets, 2010](#)). In this way, the data was collected by researchers through interviews and observations to determine changes and conditions in Islamic boarding schools and to understand the efforts of traditional Islamic authority figures in this contemporary media era as well as conducting observations on the Sabilul Huda Islamic boarding school's social media accounts, namely Facebook and YouTube, with the account name @sabilulhudamedia, which is used as an online yellow book study. This method is used to find the data in social media produced by traditional Islamic sources to know the authority map of Islamic sources in contemporary social media.

RESULT AND DISCUSSION

Kiai on Social Media as Religious Authorities of *Pesantren*

According to Max Weber, there are three types of authority: traditional, legal, and charismatic. These Weber types are associated with social interactions and behavioural patterns that define various societies ([Rumadi, 2012](#)). A leader in a traditional society who has the power to interpret and enforce relevant norms is said to have traditional authority. According to Weber, modernization will also replace this traditional power with legal authority, emerging and growing like bureaucratic authority in rational Western countries. Obedience to legal authority is based on contemporary ideas of rationalism, in contrast to traditional authority, which is related to

a belief in the sanctity of traditional value systems and obedience to one's leader because of his or her relationship with the previous leader. In contrast, charismatic authority, also known as *karomah*, refers to the acceptance of the leader's charm (Weer, 1947: 130; Ahlberg et al., 2017).

This authority arises from sacred, high-ranking, charismatic traditions with divine or supernatural elements. According to Campbell (2013) and Busro (2022), religions with four layers of authority are religions that have a hierarchy (leader role), structure (community, ritual patterns, or official organization), ideology (shared beliefs, ideas, or identity), and text (recognized teachings or official religious books). These religions include Christianity, Judaism, and Islam. Additionally, *authority* can be defined as the more considerable relational interaction between two realities. Some speakers can command their audience's attention and respect, trust, and loyalty thanks to this behaviour pattern. The order and quality of communication, which in the electronic era is present through the media and is built continuously, can therefore be seen as a way to approach religious authority (Cheong, et al., 2011).

Therefore, religious authority in this study refers to a collection of ideas about control and influence related to divinity, proper submission, judgment, command, and issuing consequential statements. It is multidimensional and relies on a framework of legitimacy connected to various cultural expressions. This interaction allows us to see how widespread and different the applications are.

The emergence of new media, according to previous scholars such as Dale F. Eickelman, Anderson, and Bryan S. Turner, said it would create new religious authorities so that religious authority was fragmented. In general, they emphasize that the position of traditional religious leaders as guardians of Islamic understanding will be replaced by the development of new religious authorities (Turner, 2007). In contrast to the scholars above, in Rachmadhani (2021), Qasim Zaman argues that even though a religious authority has been formed new, it only sometimes means that the function of traditional religious authorities has changed. However, traditional religious leaders can adapt to the existing situation.

There are at least two changes in the interaction between religion, especially religious authority, and the internet. First are a disjunction-separation and continuity-complementation relationships (Campbell, 2013). These two points of view do not follow evolutionary logic, so they

will not face the logic of disjunction and turn into continuity. However, depending on the circumstances of the research object, both can take place simultaneously.

When the internet is seen as a dangerous force that undermines traditional religious authority, this attitude is known as disjunction and separation. The disjunction approach also highlights how traditional religious institutions and leaders are losing influence over how religious meanings and symbols are defined. The relationship that the internet and religion create, complementing each other, is called the continuity perspective. According to this viewpoint, the Internet supports and complements religious authority while demonstrating evolving practices (Campbell, 2013).

First, disjunction. Religious concerns that religious authority would be diminished by religious activity on the internet dominated early studies of the relationship between the Internet and religious authority. Considering the conclusions of several experts that there has been a reduction in religious authority, their anxiety is quite natural. This event is called the logic of discontinuity and displacement in the context of the Cheon setting. This reasoning can be distinguished from upheaval or loss of connectedness. The logic of displacement and discontinuity refers to transformational acts or even relocation of religious authority to “elsewhere”.

Access to religious knowledge previously considered hidden or only understood by religious elites and traditional religious authorities is now possible thanks to the internet. This gives rise to the idea that Internet authority can erode and replace religious authority. The religious ruling class is concerned with the formation of an "internet religious elite" that is perceived as ambiguous and disseminates religious knowledge from a "lay perspective." For example, Islamic scholars have long held the idea that not everyone can understand the Prophet's hadiths and verses of the Qur'an. Only those with the ability and knowledge in their field can interpret religious scriptures accurately (Idammatussilmi, 2018).

When it first developed, the internet was seen as a threat to traditional religious authority because it could disseminate information that could conflict with and harm the authority of traditional religious institutions and leadership. It is very easy for a Muslim to quote a number of hadiths, “interpret” them for laypeople, and then share them online. According to

this power, anyone can serve as a “priest” (Turner, 2007).

As a result, there will be an increase in the number of “online religious experts” and their seekers and adherents. Such improvements will enhance the capacity to initiate discussions and actively challenge traditional religious leaders. When religious movement leaders are unable or unwilling to confront “online religious experts” and their followers, it can lead to the death of the movement. New religious authorities are now described as forum moderators or website administrators. Changes in ecclesiastical authority occurred at this time. As the popularity of the religion-focused Internet increased, some traditional religious leaders viewed it as an intrusive or dangerous medium because it fostered social capital in online religious communications.

Second, continuity. Continuity logic suggests that connectivity and negotiation are characteristics that aptly describe the interaction between the Internet and religious authority. Complementarity, meanwhile, refers to the socio-technical relationships that create and strengthen religious authority. The relevance of the Internet in people's daily lives has seen to take a more holistic view over the past ten years, especially as local community development efforts, including religious communities, have merged with online practices. Much recent research aims to examine the synergistic interactions between faith and offline and online infrastructure. According to this perspective, traditional religious authority is reframed to influence, support, and be supported by online practices.

This contrasts the logic of discontinuity I explained earlier instead of the threat the internet poses to religious authority. However, religious groups have dealt with the existence of controversial religious texts and interpretations on the internet. Like the Nahdlatul Ulama religious group in Indonesia, it is a traditional religious organization that constantly studies classical books (yellow) written by previous scholars. As in Wahid's (2020) research results, it is stated that despite its traditionalist character, Nahdlatul Ulama adopted internet technology as an information medium for its religious insight. Campbell (2013) also shows how the Catholic Church used the internet to its advantage by establishing an official hierarchy associated with it by creating automated emails, starting with the Pope. The Vatican YouTube channel also offers an interactive service with a commentary feature.

Previous research shows that religious organizations and leaders are

starting to portray the Internet as good for their communities. They recognize that the organization's strategy and mission include using the Internet. To maintain traditional religious authority, they developed online extensions.

Some of the behaviours these researchers see suggest that religious organizations are being renewed and revitalized by the internet through websites, blogs, and social media platforms. This phenomenon also shows continuity and complementarity. This incident also shows how many religious organizations and leaders rely on online resources. They are also becoming more adaptable, leading online debates and counter-narratives and joining in by starting blogs or social media for themselves or their organizations.

The relationship between religious leaders and social formations or society in the pre-internet era was personal. People prefer to pray (come) and meet directly with the Kiai when they need information about religion. A relationship like this has a significant impact, especially on a deeper understanding of collective and communitarian religion, not individual (Al Ayubi & Alif, 2021).

The establishment of post-Prophet Islamic religious authority is very necessary. According to the hadith of the Prophet SAW, "the heirs of the Prophet are the ulama" (*waratsatul anbiya*), and in a social order where religious authority needs to be built and maintained.

The concept of authority in Islam is complicated because the Qur'an states that Allah is believed to be the sole authority owner. According to this definition, people who have the power to encourage and guide behaviour that is in line with Islamic teachings contained in the Qur'an are the owners of authority in Islam. A Kiai directly or a group of Kiai affiliated with an organization or institution with official status can be considered to have authority. Ulama, Kiai, or Ustaz traditionally hold power in Islam. They can issue fatwas and interpret the Scriptures to help the people with their concerns. next fatwa (Jinan, 2012).

In this way, the researcher saw and observed what was happening at the Sabilul Huda Islamic boarding school. However, there was a shift in which students usually teach or preach conventionally by just sitting at a table or pulpit. However, with the advancement of technology, the Sabilul Huda Islamic boarding school carries out its recitation or preaching while reciting the recitation via media online. This new model of da'wah, which

utilizes online media, keeps the influence of traditional religious authorities and their Kiai the same. However, it makes it even more vital. His preaching via social media preserves the traditional and charismatic Kiai's authority. However, his knowledge and advice are more admired, respected and needed by the general public.

As researchers found in the comments in the Yellow Book study, which was broadcast live by Sabilulhudamedia. In their comments, the audience respected the *ta'dzim* of the reviewers in the online book study. As the researcher found in the comments column with the account @Romdon alghopary, “*ngalap berkah guru meskipun ayenna teu langsung ngiring ngaos paamprok mudah-mudahan ilmu anu tos di sampaikieu ngocor kabarokahan* (hopefully I get teacher's blessing, even though now I can't take part in the recitation in person, meet me with the teacher, hopefully my knowledge will be blessed by the knowledge that has been conveyed). Likewise, what was stated by the account @EndangSArr “*Alhamdulillah mugl dimanfaatkan sok sanos ngiringan na FB, tambih berkah kanggo pun guru panjang yuswa sareng sarebat keluarga besar SBH, aamiin*” (thank God, I hope the knowledge I get can become practical knowledge even if I follow recitation on Facebook, hopefully my teacher will be blessed, long life and good health for Sabilul Huda's extended family).



Source: Personal pictures taken on Chanel You Tube and Facebook Sabilulhudamedia, 2023.

Figure 1.

Study of the books of A'lajul Amrod Hj. Ipi Sopiah and Tuhfatu Atfal KH. Ete Suherman.

Because it only considers Islam in the past and specific regions, studying Islamic religious authority is still more prevalent in the traditional sense and model. Every advance in communication technology has been significant for Islamic development and activity and has changed Muslim society throughout its social history. Previous scholars spread Islamic messages through media that were read and heard by the general public. As a result, since the beginning of Islamic history, there has always been a relationship between the media and the dissemination of information; therefore, from every era, there are certainly media tools that are used. According to [Ziaudin Sardar \(2003\)](#) and [Jinan \(2012\)](#), in the problems in the transformation stages of Islam when it is associated with the media, There are at least three stages of communication that develop in the international world.

The first changes occurred in the mid-eighth century, when Muslims

first became acquainted with paper as a product of Chinese civilization and began to use it for communication and knowledge transfer. Even though it was still primitive at that time, Islamic knowledge and messages were stored in bundles of paper, and it was only a hundred years later that paper began to be mass-produced in Samarkand and Baghdad for use as a communication medium and for publishing books.

The second development, when the world became familiar with printing technology, which made it easier for Muslims to disseminate the holy Qur'an, hadith books and tafsir books, was the second change. There are far more commentaries now than ever before. Of course, the large number of printed books shows that Muslims are developing various models and understandings, each of which has advantages and disadvantages.

Islamic authority is available only to clerics and scholars with book access in these two transitional periods. The third transition stage is when the emergence of digital technology can make Islamic learning more accessible to everyone simply because the equipment is portable and relatively light. In the third transitional stage, the public sphere and scope of the Muslim profession grew, and the seeds of Islamic authority began to grow. According to Sardar, Islamic religious authority still centres on leaders, the government or caliphate, ulama and intellectuals. Those with the power to control, instruct, and promote Islamic religious discourse.

Kiai's Attitude Towards Online Media

Religious figures, especially *Kiai* and *Ustaz*, are experimenting and using online social media technology for conversations and recitations. On YouTube, WA, IG, and FB, forums and religious community organizations provide space for religious leaders, individuals, and groups to discuss spiritual matters and share religious material, such as studying the Yellow Book.

A yellow book study site and other studies on various social media and sources have been produced due to the emergence of social media among *Kiai* and *Ustaz* figures, providing new opportunities for online religious seekers to learn about spiritual knowledge.

[Paul Emerson and Campbell](#) (Al Ayubi & Alif, 2021) answered that the emergence of the digital world enabled the recitation congregation, in this case, [Campbell](#), to react to the emergence of the Greja congregation

online or virtually. At the same time, some of these online communities are technologically connected to actual organizations attempting to emulate some of the features of traditional congregational life.

However, in this digital era, religious figures, Kiai, ustad, and millennial students are also at the forefront of defending the Republic of Indonesia through digital da'wah movements via social media. This is based on the rules (Syahputra, 2020; Aliyudin & Rustandi, 2023):

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلِحِ

"Maintaining good old values and innovating new, better values."

Because technology is a renewable medium in the current 4.0 era, Kiai and students must use digital technology. Of course, as in the guidelines mentioned above, they maintain the old culture while adopting the new culture. In this situation, Kiai and Santri must also be able to revive da'wah through online media.

As expressed by the young Kiai of the Sabilul Huda Islamic boarding school, who likes to be called [Kang Faruq](#) as the manager of Sabilulhudamedia, said:

"For approximately six years, the Sabilul Huda Islamic boarding school has been holding online book studies, where the students recite the Yellow Book while doing live broadcasts on the Sabilulhudamedia account. Of course, with this online yellow book study, not only students in this Islamic boarding school can listen but also preach to the public by utilizing online media, and this is a strategy or breakthrough that must be mobilized to utilize online media, which is filled with yellow book studies so that the existence of Islamic boarding school values is maintained" (Faruq, 2023).

Along with the times and current technology that continues to develop, Islamic boarding schools face challenges that cannot be avoided amidst the rapid development of technology. In this way, Islamic boarding schools must be able to meet these challenges by following technological developments but still maintaining the Islamic boarding school culture that has been tested throughout the Islamic boarding school journey. With this, the growing online media must be used as a da'wah medium to convey religious messages to the general public. This is in line with and agreed with by the young Kiai of the Sabilul Huda Islamic boarding school, as stated above, that in spreading the values of da'wah originating from classical books, also called the yellow books, the Sabilul Huda Islamic boarding

school uses social media as a means to convey da'wah messages to the public general. So by utilizing online media, not only students who board at Islamic boarding schools can follow and listen to recitations, but everyone in various places can follow and listen to recitations via online media.

In this case, the Kiai's attitude towards online media is very supportive because online media is one of the media that is very useful for maintaining the existence of Islamic boarding schools in the community. The values of preaching explored through social media can influence the community's character to help the community obtain actual values. Well, by the teachings of the Islamic religion. Da'wah spreading Islamic values is a continuous effort to bring about positive change through Islamic principles (Khamim, 2022).

The social and religious structure of society has been forced to shift due to the online world. The presence of the online world has crossed all lines, even in the world of Islamic boarding schools. Value systems, conventions, and even authority that have been easy and comfortable to carry out are threatened by the presence of online media. Still, on the other hand, they can make things easier. The status quo of Islamic boarding schools needs to advance and make discoveries, which should be a motivation to take advantage of online media (Qudsy, 2019).

Religious Da'wah Strategy on Social Media

The Sabilul Huda Islamic boarding school is a Salafiyah or traditional Islamic boarding school that studies the Yellow Books. KH. Ete Suherman leads the Islamic boarding school, a charismatic Kiai, which is respected and respected by the people of Tasikmalaya City. Apart from teaching his students at the Islamic boarding school, he also likes to give recitations and preach at every mosque in Tasikmalaya City so that the people in Tasikmalaya certainly know him and respect him. In spreading his preaching and teaching the students, he is accompanied by his wife, Hj. Ipi Sopiayah and with her children and in-laws.

In the Islamic boarding school tradition, "*ngaji*" is a teaching and learning process for the students and the Kiai. The Qur'an is a learning activity that studies the yellow books (classics) of religion, which are considered sacred by the students. Using the classical model, some adopt the bandongan technique, which is the educational model used by Islamic

boarding schools. In this system, the book is read in front of the students by the Kiai or ustaz. The study program includes a variety of books so students can choose the ones that best suit their interests and skills.

Santri are in a separate community known as pesantren with Kiai, Ustaz, santri, and pesantren administrators. This community is centered on Islamic religious beliefs and has its own rules and customs, which often differ from those of the surrounding community. Santri also has intellectual advantages because they are used to reading classical literature that the general public has never encountered. In the Islamic boarding school environment, the intellectualism of the students is their daily life. Nawawi said (Al Ayubi & Alif, 2021) that students' intellectualism toward religious knowledge cannot be separated from the lives of students.

In Islamic boarding schools, especially at the Sabilul Huda Islamic boarding school, there are several learning methods better known as recitation. As stated by the head of the Islamic boarding school, KH. Ete Suherman's teaching system includes:

First is sorogan, a method where the teacher reads a book and then the students imitate it. Second, sorogan kalsikal is a method where the teacher reads a book and the students follow. After that, the teacher appoints one of the students to reread it, and then after that, the teacher explains the meaning of what was read. Third, the bandongan method, where the teacher reads books, including hadith, Sufism, aqidah, and others, then the students give marks from the structure of the sentences read by the teacher. Fourth is a lecture where the teacher explains something related to religious issues, and a question and answer session is held. Fifth, writing is a development of the classical sorogan method where the teacher writes then the students take notes, or the teacher reads then the students take notes and then when finished registering the students are asked to read in turn.

However, with the development of the times and advances in internet technology and online media. Of course, traditional Islamic boarding schools that study books in the way described above need to be aligned with the use of online media. All aspects of Islamic da'wah in the digital era require reinterpretation to take a new trajectory more aligned with current developments. The primary motivation is to combat cultural confusion caused by society's inability to filter and adapt to the fast-paced flow of information in the digital era (Risidiana, et al., 2020). Therefore,

Islamic da'wah requires da'i's ability to make maximum use of digital platforms to provide da'wah content (Muhaemin, 2017). In this case, it does not mean changing the teaching system but using online media to publish when the students are carrying out their recitation.

As happened at the Sabilul Huda Islamic boarding school. Kang Faruq, who plays an active role in holding the Sabilulhudamedia social media account, said,

"Right now, it is essential to have a schedule for studying books online, in the sense that students study books while live streaming on social media accounts so that the value of traditional religious preaching in Islamic boarding school spreads, not only within the Islamic boarding school environment but reaches and is spread by social media." (Faruq, 2023)

The strategy carried out by the Sabilul Huda Islamic boarding school in disseminating its traditional religious sources on social media is carried out by live streaming the study of the Yellow Book on its social media account, namely Sabilulhudamedia, which is managed by the students headed by Kang Faruq with the media used, namely Facebook and YouTube with the names the same media account, namely @sabilulhudamedia. The Sabilul Huda Islamic boarding school utilized this technological development to learn the yellow book. In this way, the empowerment of Islamic boarding schools can be associated with using digital technology in the study of the Yellow Book (Wakit & Huda, 2018).

Table 1.

Sabilul Huda's social media

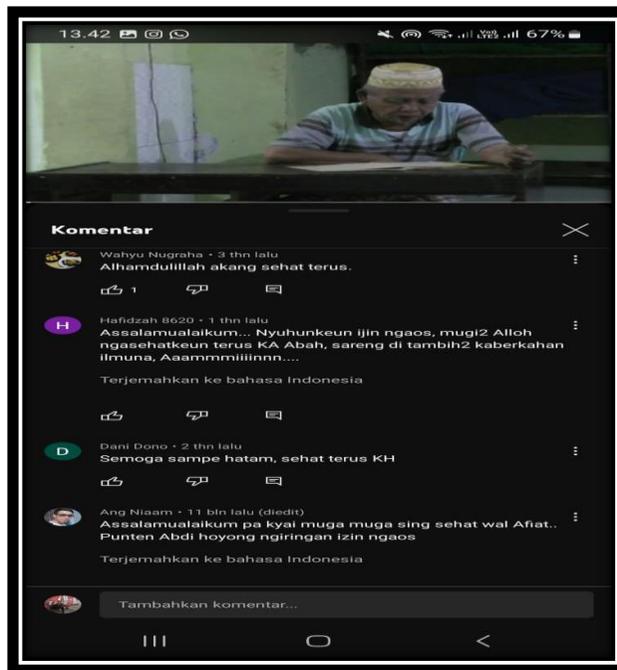
Platform Type	Name	Follower	Link	Manager
Facebook	@sabilulhudamedia	2,600	https://www.facebook.com/sabilulhudamedia?mibextid=ZbWKwL	Sabilulhudamedia
You Tube	@sabilulhudamedia	1,160	https://youtube.com/@SabilulHudaMedia	Sabilulhudamedia

Source: Author Observation, 2023

The Sabilulhudamedia media team is the admin responsible for producing digital content in the form of text, visuals, and audiovisuals. This

team comprises students under the guidance and direction of KH. Ete Suherman. The Sabilulhudamedia team consists of the following: (1) **Muhammad Faruq** (technical coordinator); (2) **Muhammad Wildan** (*Movie maker, editor, conten creator*); (3) **Erik Rahman** (*Move Maker, editor, conten creator*)

The types of content produced include text, visuals, and audiovisuals. Several books studied by the Sabilul Huda Islamic boarding school are broadcast live (streaming) on Sabilulhudamedia's YouTube and Facebook accounts: (1) KH. Ete Suherman, *Tuhfatul atfal*; (2) Hj. Ipi Sopiah, *A'lajul Amrod*; (3) KH. Ete Suherman, *Jajariyah*; (4) Ust. Zaenal Mubarak Nasiby, *Jawbarir Al- Bukhori*



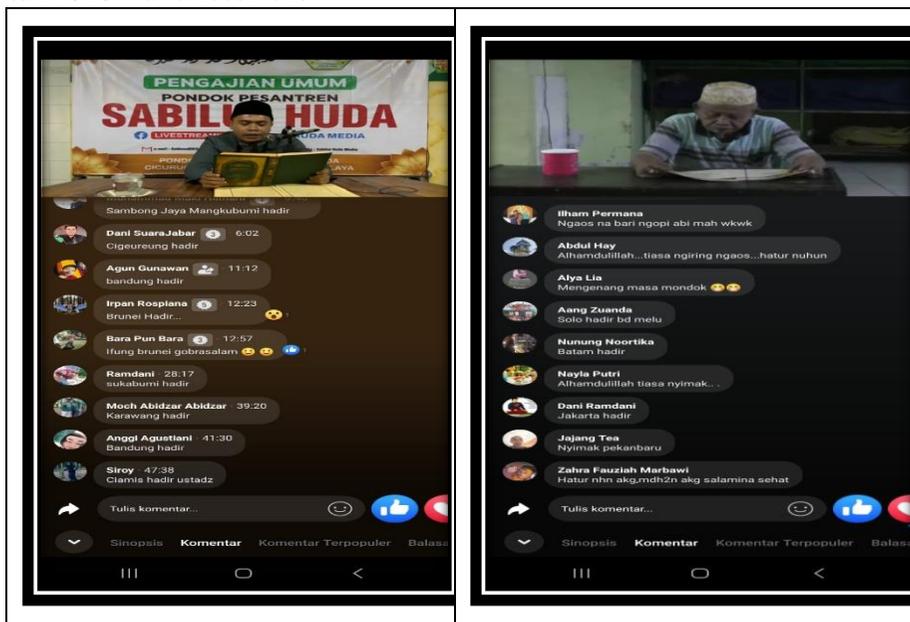
Source: Personal Image taken from the Sabilulhudamedia Youtube Channel, 2023

Figure 2.

Study of the Book of Tuhfatul Atfal KH. Ete Suherman

his online yellow book study received a positive response from loyal viewers in the live studies by Sabilulhudamedia. Many people feel lucky because this book study is broadcast, so they want to continue following it

until it is finished. As said in the comment by the YouTube account @Hafidzah, “Assalamualikum ...nyubunkeun ijin ngaos mugu-mugi Allah ngasehatkeun ka Abah sareng ditambah kaberkahan ilmuna, Aaamiin (Assalamualikum...ask for permission to take part in this study, may Allah give you health Mr. Kiayi and the added blessing of his knowledge, Aaamiin). Just like the @Ang Niam account, “Assalamualikum pak kiayi muga-muga sing sehat walafiyat, punten abi hoyong ngiringan ijin ngaos” (Assalamualikum sir Kiayi, I hope you are given good health, I apologize in advance for permission to take part in this study) Then the @Hafidzah account said, “semoga sampai batam, sehat selalu KH”. This online yellow book study and the positive response from the audience indicate that Islamic boarding school knowledge can not only be studied in Islamic boarding schools, but thanks to social media, other people in their respective homes can follow and receive it.



Source: Personal image taken from Sabilul Huda Media's Facebook, 2023

Figure 3.

Study of the books of Jawahir Al-Bukhari and Jazariyah

In this study, which was broadcast live (streaming), those who

followed or watched it were not only in Tasikmalaya City but also in various cities, some from Solo, Jakarta, Pekanbaru, Batam, Bandung, Ciamis, and so on. As data that researchers found in the comments column of a Facebook account named @Aang Zuanda, "Solo is present," @Nunung Noortika, "Batam is present," @dani Ramdhani "Jakarta is present," @Jajang Tea "Pekanbaru is listening" @Agun Gunawan "Bandung is present" @Siroy "Ciamis Ustad is present." Things like this indicate that the yellow book (traditional) studies studied in traditional Islamic boarding schools, especially at the Sabilul Huda Islamic boarding school, can be reached, studied, and accepted by various people from different cities thanks to this social media.

Apart from studying the Yellow Book online, the social media account @sabilulhudamedia also always carries out live streaming in other recitations, for example in the young people's weekly recital which is held every Tuesday night at Maghrib which is given a Sundanese theme, namely "Ngusep" (Ngaji Unggal Salasa) recitation every Tuesday night. All the students and young people in the Islamic boarding school environment participate in monthly recitations and Islamic holidays. Then there is the monthly recitation of the Sabilul Huda ta'lim majlis women which is usually held in the fourth week—moreover, other recitations, such as commemorating Islamic holidays.

In this way, the religious values contained in an Islamic boarding school can be conveyed and felt by the general public outside the Islamic boarding school thanks to social media. So that other people who do not experience boarding at Islamic boarding schools can experience a little of the teachings at Islamic boarding schools and can increase their religious knowledge. In this way, the source of traditional religious authority in Islamic boarding schools can still be accepted by the public by conducting online yellow book studies.

In this case, the researcher's analysis shows that the study of the yellow book, which was broadcast live via social media via Facebook and YouTube, really contains the values of the da'wah conveyed. Da'wah is a call to goodness that aligns with human nature and the teachings of the Qur'an and Hadith. This is also an invitation for goodness towards the path of Allah SWT (Usman, 2013; Rustandi & Kusnawan, 2023). Every Muslim must carry out Da'wah as a fundamental obligation to move towards the path of Allah SWT (Al Fahimi et al., 2021). The aim of da'wah is to build a

way of life in which people can live safely, peacefully and prosperously while surrounding themselves with physical and spiritual joy in the radiance of Allah's religion by hoping for His blessing (Bambang, 2010). In carrying out da'wah, of course, there are elements that must be present in it. These elements include the person who preaches the da'wah (the person who preaches), the object of the da'wah (the person who is given the da'wah), the material for the da'wah, the media for the da'wah, the methods and the effects of the da'wah (Anshari, 1993).

Therefore, as a traditional educational institution, the Sabilul Huda Islamic boarding school has long been preaching and spreading Islamic teachings to its students using classical methods such as sorogan, bandongan, lectures and so on. Thanks to increasingly sophisticated technological advances, social media has undoubtedly widened the scope of da'wah that the Sabilul Huda Islamic boarding school has long preached. Where with the existence of social media, it is not only students who live in Islamic boarding schools who can follow or listen to the recitations held in Islamic boarding schools, but everyone can access the live stream of Yellow Book studies or other recitations that are broadcast live or uploaded on Facebook and YouTube.

After the researchers analyzed the live streaming of the Yellow Book and other recitations, such as the recitation of young people every Tuesday night, the monthly recitation of the women of Majlis Ta'lim, and recitations commemorating significant holidays. In this case, there are values of da'wah conveyed, including:

First, Aqidah or Tauhid. In the monthly study for mothers, held every week, the four leaders of the Sabilul Huda Islamic boarding school, KH. Ete Suherman, always study the book *Majmuatul Akidab*. The book discusses "*marifatullah*," namely getting to know Allah SWT by understanding the characteristics that are mandatory for Allah SWT, impossible characteristics, and Jaiz. Then the characteristics that are obligatory, impossible and jaiz for Rasullullah SAW. It also discusses the afterlife, such as heaven, hell, and others, which are related to the oneness and power of Allah SWT.

Second, Sufism. As in the study of HJ's yellow book. Ipi Sopiah examines the book *A'lajul Amrod*, which discusses *hablumminallah* and *hablumminannas*, the relationship between God and humans, emphasizing the cleanliness of the heart. Such as discussing

sincerity, patience, and *tawadhu*, as explained in the live streaming of the study entitled "A'laljul Amrod p. 90 Hj. Ipi Sofiyah" explains that we must have an attitude of *tawadhu* because *tawadhu* is a journey and has become an attitude inherent in *Ahlilkhair* (people who always do good). Therefore, we must follow the *Ahlilkhair* by having an attitude of humility. Because when we have a humble attitude then we will not have heart disease. As Hj said. In her study, Ipi Sofiyah said, "There are five medicines for the heart, namely, devoutly reading the Al-Qur'an and understanding its meaning, submitting to Allah by praying at night, gathering with pious people, fasting more and doing more *dhikr*.

Third, *Sharia*. The *Sharia* values taught in the Live Streaming of Yellow Book studies and other recitations are widely discussed there. One of the *shari'ah* taught by the Islamic religion by the Al-Qur'an and Hadith regarding the issue of *Jinayat*, namely human actions prohibited by *syara'* relating to life, property, and so on. In the study of the book *Jawahir Al-Bukhari* by the young Kiai [Ustaz. Zainal Mubarak An-nasiby](#) was entitled "Jawahir Al-Bukhari from the 505th hadith". There, it is explained that when someone sues, the person suing must bring in witnesses. If there are no witnesses, then the person being sued must say an oath, and if the person being sued does not want to say an oath, then the oath is returned to the person suing, whose name is "*Yaminul Marduddab*." The oath returns it. This is all related to life and property, for example, murder, property rights, etc.

In the discussion of "*Alyaminu Muda'a Alaib*," the mandatory oath of those who sued. In the 02: 38 minutes explained in the book of Al-Bukhari Juz 3 Pages 11 Printing Darul Book Al-Islami explained, "In the hadith narrated by Ibn Abi Mulaikah there are two women who sew in one room. Then, one of the women came out of the room with a needle that had been affixed in his hand. Then the woman sued that the other woman caused the need for the needle in her hand without witnesses. Then the incident was reported to Syaidina Abbas, so Sayyidina Abbas responded, "Rasulullah SAW once said like this: if the truth immediately accepted everyone who accused, there would be a lot of blood flowing, and many human treasures were lost. Therefore, you must remind the two women the defendant brought in evidence, and the defendant vowed in the name of Allah".

As the text of the hadith narrated by Sayyidina Abbas:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَوْ يُعْطَى

النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رَجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ ، وَلَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي ، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ

"From Sayidina Abbas R.A. That the Messenger of Allah said, "If only everyone is filled with claims of truth on their accusations, then many people will claim (claim) the property and blood of others, so that the evidence is mandatory for the defendant and the mandatory oath for the defendant". (Sahih al- Bukhori No. 4552)

However, for those who are the defendant and vow to swear with the extent of which happens because Allah says in Surah Al-Imran verse 77 which reads:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُرَكِّبُهُمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ

"Indeed, those who sell God's promises and their oaths at low prices, they do not get a part in the hereafter, God will not greet them, will not pay attention to them on the Day of Judgment, and will not purify them. For them a painful punishment"

The hadith is one of the hadiths among the laws in the Shari'a. And is one of the references when a dispute or dispute occurs.

The Positive Impact of Social Media for the Pesantren Sabilul Huda

There are several positive impacts of social media for the Sabilul Huda Islamic Boarding School after the researcher observes and interviews with the Sabilul Huda Islamic Boarding School Board, including:

First, the existence of Sabilul Huda Islamic Boarding School. With the existence of social media, namely by always doing live streaming study of the yellow book and other recitation of the existence of the Sabillul Huda Islamic Boarding School is better known to other regions, not only in the City of Tasikmalaya. As said [Kang Habib Rahman Sulaiman](#):

"Alhamdulillah, with social media such as Facebook and YouTube which is often used as access to preaching by pesantren, many other people know the existence of the Sabilul Huda Islamic Boarding School, alumni, and other people more easily and know the activities of pesantren" (Sulaiman, 2023)

This can also be seen from the social media account YouTube, whose followers were originally approximately 200, now 1,160. Thus, this shows that the study of the yellow book broadcast directly makes the Sabilul Huda boarding school better known by the wider community.

Second, santri increased. With the existence of social media and accessing the activities at the Sabilul Huda Islamic Boarding School, both the study of the yellow book, other recitation, and santri activities such as academic and non-academic competitions that are accessed on Facebook and YouTube Santri little by little increase. As what was revealed by [Kang Faruq](#):

"Alhamdulillah, the santri increased little by little which originally did not reach the total 100 santri now there were up to 200 male and female students, maybe this is one of the factors, social media" ([Faruq, 2023](#))

Third, communication with Santri's parents or guardians is accessible. With the existence of social media, communication with the guardians of Santri is straightforward, for example, communication problems of development and conditions of the child, payment of monthly money, information on Santri activities, and others. As [Ai Samratul Amalia](#) (as a teacher council) said:

"We as a teacher council here make Gupr for all Santri guardians so that it facilitates information, so if there is something that needs to be informed enough to be shared in the Santri Guardian Group. For example, the problem of development and the situation of santri, monthly payments, and other santri activities are always informed in this Santri Guardian group" ([Amalia, 2023](#))

The Negative Impact of Social for the Pesantren Sabilul Huda

With the existence of social media, of course, not only a positive impact but also a negative impact will be obtained when it is wrong to use social media. The effect of the Sabilul Huda Islamic Boarding School is that many students are negligent with pesantren activities. With social media as a dirty use of HP (Handpone), many students need to be more careful in pesantren activities such as teaching and learning activities, memorizing together, and other activities instead of operating the cellphone. As said by [Kang Zainal Mubarak Annasiby](#) (as the Security Council):

"Santri, there are schools, and some are not in school; students who attend school may bring cellphones with regulations after sunset that must be collected, but still, people do not obey the regulations. Even students who always gathered their cellphones before sunset were found, but Santri brought two of his cellphones so that one was

gathered by one to use. Even students who do not go to school also like someone who brings a cell phone. "he continued his obstacles:" If I find students like that, I immediately bring his cellphone and do not return it even when caught at night -the night to operate my cellphone immediately take it and throw the cellphone there "(An - Nasiby, 2023).

Then, the negative impact obtained by the students' social media cannot take advantage of the time to memorize, *mutbo'laab and mudzakarah* lessons taught in the classroom. But busy operating a cell phone. They play games, play TikTok, and so on. As the word [Ai Samratul Amalia](#):

"When the day came home, I saw the children in Kobong playing games together together" ([Amalia, 2023](#))

With such a negative impact, the teacher council did not remain silent. They were thinking about solutions to how the students can be more severe and active in learning to gain knowledge and be helpful. Finally, the teacher council tightened the rules of social media use by breaking directions and information to the santri that no one could operate the cellphone outside the specified time. Then, when Santri was seen driving the cell phone outside the appointed time, the cell phone would be confiscated and not returned. Then, the students will get punished. As the word [Hendri](#) (as the administrator of the security sector):

"There is already a collection of joint teacher councils, and all students, then when there are students who are found to use cellphones outside the specified time, the cellphone will be confiscated and not returned, then the santri will get a punishment" ([Hendri, 2023](#))

CONCLUSION

The findings of this study indicate that interactions between religion and the internet cause positive and negative impacts. Religious communities can use the internet to convey their teachings to a broader audience. The internet links many individuals and distributes spiritual teachings more broadly. Egalitarian or other comparable aspects of the anonymous internet are potentially dangerous. Internet users can freely spread teachings that even deviate from religious teachings. Another critical finding is about religious authority, the internet, and religion following the

logic of discontinuity, namely viewing the internet as a traditional religious authority destroyer. In addition, at the same time, the internet and religion can also follow the logic of continuity and complement each other. The internet extends, complements, and strengthens traditional religious authority.

The strategy carried out by the Sabilul Huda Islamic Boarding School in spreading its traditional religious sources on social media is carried out by doing live streaming of the study of the yellow book on his social media account, Sabilulhudamedia which is managed by the students who Kang Faruq chairs with the media used namely Facebook and YouTube with the name The same media account is @sabilulhudamedia. Then, not only the study of the yellow book that is consistently reported directly but other work activities such as weekly recitation of young people, monthly and recitation of Islamic holidays.

Then, this new da'wah model that utilizes online media keeps the influence of traditional religious authority and its kiya. But instead, it further strengthens. The conventional and Kiai authority is preserved by doing it through social media. However, more admired, respected, and needed knowledge and advice by the audience of people delivered by the research in the discussion above.

The implications of this study are the Da'wah of Traditional Islamic Boarding Schools in reviewing the classical books in social media very well providing significant benefits to the general public, specifically for people who are not as good as at reciting the pesantren but can feel the benefits of their knowledge by following the study through social media other than The existence of pesantren can be widely known. Then, this new da'wah model that utilizes online media keeps the influence of traditional religious authority and pesantren Kiai. But instead, it further strengthens. The conventional and charismatic Kiai authority does not disappear by doing its dakwah through social media. But more admired, respected, and needed knowledge and advice by the public.

Then, the researcher found social media's positive and negative impacts on the Sabilul Huda Islamic Boarding School. The positive effects include the existence of the Sabilul Huda Islamic Boarding School, increased Santri, and facilitated communication between the guardians of the Santri and the teacher council. Meanwhile, the negative impact is the negligence of the students in teaching-learning activities, where time is not

used to *memorize*, *mudzakarah* or *mutabola'ah* but is spent using social media.

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