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Contextualizing Islamic Education in the Digital Era: Social Media Integration Strategies in Learning Islamic Materials

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Abstrak

This study analyzes the contextualization strategy of Islamic Religious Education learning at the Nahdlatut Ta'miliyah Islamic Boarding School through the use of social media and its role in enhancing community religious understanding. Employing a qualitative approach with a case study design, data were collected through observation of social media content, in-depth interviews with pesantren caretakers and administrators, and analysis of audience interactions on digital platforms. The findings reveal that social media particularly YouTube and Instagram functions as a primary infrastructure for da'wah and learning rather than merely a supplementary medium. Classical Islamic texts (yellow books) are presented in a communicative, applicable, and contextual format, reflecting efforts to preserve the authenticity of traditional Islamic scholarship while adapting it to contemporary social, cultural, and technological contexts. The learning strategy emphasizes the use of everyday life examples, humor, and two-way interaction, aligning with the principles of Contextual Teaching and Learning (CTL) and Islamic educational psychology. This approach effectively increases audience engagement and strengthens the understanding and internalization of Islamic values. Furthermore, social media provides a dialogical space that enables direct feedback, allowing pesantren to adjust da'wah content to actual community needs. Nonetheless, the study identifies challenges related to maintaining a balance between contextualization and theoretical depth, as well as the need to diversify content formats to reach broader and younger audiences. Overall, the study confirms that social media-based contextualization of Islamic education requires pedagogical competence, media literacy, and contextual sensitivity to ensure relevance and impact in the digital era.

Keywords: Contextualization of Islamic Education, Social Media, Digital Learning

1. Introduction

Digital advancements have transformed the global educational landscape, including Islamic education. The primary challenge is aligning religious values with the realities of a younger generation immersed in the digital world.[1] Despite these opportunities, new complexities have emerged. The digital space not only offers speed and reach, but also presents a hyper-reality that blurs the boundaries between the real and the virtual. Religious content packaged in a concise and viral format risks losing its full meaning, becoming fragmented without a complete context, and having to compete with entertainment content for the attention of a limited audience.[2] Therefore, contextualizing Islamic education is a necessity. This effort does not change the essence of Islamic teachings, but rather reorganizes the methods, approaches, and media of delivery to make them more relevant and applicable.

Katz and Blumler's "Use and Gratifications" theory offers the perspective that audiences are active participants who choose media to meet their specific needs, whether cognitive, affective, personal integration, or social.[3] Social media such as Instagram, TikTok, and YouTube have now become strategic bridges. Traditional Islamic material can be presented in modern and contextual formats, such as short videos explaining Islamic jurisprudence through e-commerce analogies, or infographics on social media etiquette. Live broadcasts enable real-time interactions that fulfill cognitive needs while building community. Through this approach, the integration of social media in Islamic education not only responds to the times but also preserves the legacy of classical Islamic scholarship through modern packaging that suits the needs of the digital generation. The goal is to make Islam a living, dynamic, and relevant guide in addressing the complexities of modern life.

The implementation of digital da'wah strategies by the Nahdlatut Ta'miliyah Islamic Boarding School under the guidance of KH. Musleh Adnan has had a very positive impact. The reach of the Islamic boarding school's da'wah

is no longer limited by location or geography, but has spread nationwide and succeeded in forming a virtual learning community consisting of various levels of society. Alumni can maintain emotional and intellectual ties with the boarding school, while the general public is increasingly assisted by easy access to authentic religious materials presented contextually. The initiative taken by this Islamic boarding school not only demonstrates success in utilizing technology for da'wah purposes but also reflects an inclusive and adaptive vision for the future in spreading Islamic values amidst the complexities of the times. Recognizing the limitations of traditional da'wah, which only reaches internal students, the Islamic boarding school has made a transformative breakthrough by utilizing social media platforms such as Instagram and YouTube as a means of disseminating knowledge.[4]

Through its official YouTube channel, the Islamic boarding school regularly documents and uploads religious studies delivered directly by KH. Musleh Adnan, covering various disciplines such as Quranic exegesis, contemporary fiqh, morals, and Sufism. These materials can be accessed anytime and anywhere, allowing alumni who have returned to their hometowns to remain spiritually and intellectually connected with the school, while also facilitating the general public who need religious knowledge without being constrained by distance and time. Meanwhile, Instagram is utilized to reach a younger and more dynamic audience.[5] Through this platform, the Islamic boarding school shares inspirational quotes from religious studies, infographics to support learning, online study announcements, and short videos containing brief advice from KH. Musleh Adnan. This visual and easily digestible content format has proven effective in attracting the interest of millennials and Gen Z to study Islam with an approach that is appropriate to the context of their digital lives..

Research on the contextuality of Islamic education and digitalization has been conducted by previous researchers. Haris stated that the digitalization of Islamic boarding school education in the Era of Society 5.0 is both an opportunity and a challenge for all Islamic boarding schools in Indonesia, in addition to being a branding for anthrax sufferers, it also aims to raise public awareness that education is important. One of them is education in Islamic boarding schools as one of the producers of superior generations, especially in the fields of religion, independence, character, and social life.[6] Anwar stated that the role of digital in improving education at the Wali Songo Ngabar Islamic Boarding School has proven to be able to help the boarding school provide easy services for students. Ngabar Smart Payment is a payment system that can facilitate financial circulation and payments at the Wali Songo Ngabar Islamic Boarding School. The advantages of implementing Ngabar Smart Payment include a transparent or open financial system. That is, all access or financial operations in all merchants of the Wali Songo Ngabar Islamic Boarding School can be seen in one system, through a system that is only controlled by the administration.[7] Muhammad & Luayyin stated that digital literacy in the concept of ulul albab education is an effort to increase digital literacy for life in the world. Ulul albab education is a mainstream that can bring change in the world of education so that it can develop thinking and solve problems that occur around religion, social, and politics.[8] Rachman & Widodo stated that education during the caliphate era was generally almost the same as education during the time of the Prophet Muhammad, plus several developments that occurred according to the conditions and needs of the Muslim community at that time. By contextualizing this, it is hoped that all parties responsible for the field of education can consider it to take steps to overcome the problems of Islamic education.[9]

Based on the description of previous research, this study has fundamental differences from previous studies. While previous studies have primarily discussed the digitalization of Islamic boarding schools in general aspects such as institutional branding, digital payment systems, and philosophical-methodological approaches, this study specifically focuses on the digital da'wah communication strategies implemented by the Nahdlatut Ta'miliyah Islamic Boarding School. The primary object of analysis focuses on actual content on Instagram and YouTube platforms as well as strategies for contextualizing religious content for a modern audience. The uniqueness of this research lies in its specific and in-depth approach to the study object. This research goes beyond simply confirming the digitalization phenomenon that is occurring, but further conducts a critical analysis of "how" the process of contextualizing Islamic values is implemented through digital platforms. The analysis focuses on the message framing strategies, content formats, and interaction methods used by Islamic boarding schools in bridging classical religious knowledge with the realities of the digital generation.

This study generally aims to analyze the contextualization strategy of Islamic education implemented by the Nahdlatut Ta'miliyah Islamic Boarding School through the use of social media like Instagram and YouTube. The focus of the study is to identify the forms of da'wah content shared and examine the framing of religious messages to ensure their relevance to the context of digital audiences. Furthermore, the study also analyzes the impact of these digital strategies on expanding the reach of da'wah, both for students, alumni, and the general public, and explores their implications for efforts to make Islamic values a living and applicable guide in the modern era.

Through this research, it is hoped that a deeper understanding of da'wah transformation practices in the digital era and its contribution to preserving Islamic scholarly heritage for the current generation will be gained.

2. Method

This research uses a qualitative approach with a case study type to examine in depth the digital da'wah communication strategy implemented by the Nahdlatut Ta'miliah Islamic Boarding School. The qualitative approach was chosen because it is able to provide a holistic and contextual understanding of the phenomenon being studied, while the case study allows researchers to explore in detail the practice of contextualizing religious content on digital platforms. The research data sources consist of primary data and secondary data.[10] Primary data was obtained from direct observation of actual content on the Islamic boarding school's Instagram and YouTube platforms, including religious study videos, infographics, inspirational quotes, live broadcasts, and audience interactions in the form of comments and responses. Secondary data includes internal documentation of the Islamic boarding school, articles, websites, and supporting literature related to the contextualization of Islamic education and the digitalization of da'wah.[11]

Data collection was conducted through systematic digital observation of content uploaded on both platforms, taking into account format, frequency, themes, and interaction patterns. Furthermore, a documentation study was conducted of written and audiovisual materials related to the Islamic boarding school's digital da'wah strategy. To deepen understanding, in-depth interviews with Islamic boarding school social media managers and relevant parties were conducted where possible.[12] The collected data was analyzed using interactive qualitative content analysis techniques. The analysis process included data reduction by selecting and focusing on relevant data, presenting data in narrative and tabular form to identify patterns, and drawing conclusions through data verification and interpretation. The analysis focused on identifying message framing strategies, content formats, and interaction methods used by Islamic boarding schools in transforming Islamic values into digital language relevant to modern audiences. Data validity was ensured through source triangulation by comparing data from different platforms and supplementing it with available secondary data. This was done to ensure the accuracy and credibility of the research findings.[13]

3. Result

Contextualization Strategy for Learning at Nahdlatut Ta'miliah Islamic Boarding School

Based on analysis and discussions with parties related to the social media content of the Nahdlatut Ta'miliah Islamic Boarding School, it appears that the majority of content posted on YouTube and Instagram consists of recordings of yellow book learning activities. This material is more abundant than other categories. Farhan Abdillah, Head of the Nahdlatut Ta'miliah IT Team, explained that this pattern was designed following the guidance of the supervisor to be a strategy to expand the reach of da'wah and ensure the educational process continues for students who have returned to society. In this context, book study is not only seen as a transfer of knowledge, but also as a spiritual and intellectual bridge connecting the Islamic boarding school with students and the community, both those who remain at the boarding school and those who have moved to various locations.[14] KH. Musleh Adnan added that the dominance of book study reflects the Islamic boarding school's commitment to maintaining the authenticity of traditional Islamic knowledge while adapting it to a digital format. Each regularly broadcast study session discusses classical books with a relevant approach. Interestingly, the explanations given emphasize examples of application in everyday life, while theoretical explanations are deliberately limited. According to KH. Musleh Adnan, the aim of this is so that the material presented is not only easy to understand, but can also be immediately applied by the audience, who have very varied backgrounds ranging from farmers, traders, to the younger generation who may not have sufficient religious understanding.



Figure 1 Collection of Study Videos on the PP Nahdlatut Ta'miliah Media Youtube Account

The contextualization strategy of Islamic teachings implemented by KH. Musleh takes into account the psychology of his audience. He understands that the majority of students and the Madurese community, which form the social base of the Islamic boarding school, have a fondness for humorous elements. He stated that by considering this psychological and cultural situation, the use of humorous language is very effective in ensuring that the material presented in the yellow book is easily understood by students and the community. This approach is not intended to demean the sanctity of religious teachings, but rather as a communication strategy to connect universal Islamic values with the psychological conditions and cultural tastes of the surrounding community.[15] From the perspective of Islamic education, this action is an application of the principle of *'ilmu an-nafs* (psychology), which emphasizes the importance of understanding the mental state of students (*al-muta'allim*). By adapting the method to the psychological tendencies of students and the community, the material of the da'wah message can be received more effectively, without causing boredom or coercion. This humorous approach also reflects the principle of *at-tawasuth* (moderation) in da'wah activities.[16]

Humor serves as a tool to avoid the impression of being rigid, elitist, and overly serious, which can actually alienate people from religion. Instead, Islam is presented as a religion that is friendly, fun, and relevant to everyday life. In other words, the use of this psychological approach successfully changes the view of da'wah from something that might be frightening to something interesting. The noble principles of faith and morals are conveyed in a simple yet profound form, making it easier for the audience to internalize these values.[17] His approach demonstrates that the success of Islamic education depends greatly on the educator's skill in understanding the context, both related to the times and the psychological and cultural aspects of the communities they serve, so that divine messages can touch souls and influence behavior..

Conceptually, the method applied by KH. Musleh Adnan is in line with the concept of Contextual Teaching and Learning (CTL), which emphasizes the vital importance of linking learning materials to students' real situations.[18] The CTL theory states that the learning process will be more successful if students can identify the relationship between what is learned and the application of that knowledge in everyday life.[19] In this context, KH. Musleh Adnan did not translate Arabic texts into Indonesian and Madurese and carried out a "contextualization process" by linking the values in the book to the social, economic, cultural, and technological conditions faced by modern society. For example, in one of the video analyses of the book Fathul Qarib which discusses *muamalah*, he not only explains the concept of *fiqh* regarding buying and selling, but also relates it to e-commerce transactions, which are already very well known among the younger generation. He explains how the principles of honesty, transparency, and responsibility in *muamalah* can be applied when someone makes online sales or transactions through digital platforms. This approach not only facilitates understanding but also strengthens the relevance of Islamic teachings to everyday life. By minimizing abstract theoretical explanations and replacing them with practical analogies and stories, KH. Musleh Adnan strives to maintain a high level of engagement among his audience. This is evident in the numerous positive comments and follow-up questions posed by viewers, indicating that they are not simply passive observers but are actively digesting and reflecting on the material presented.

Challenges and opportunities for contextualizing Islamic religious learning with the involvement of social media

According to Itqon Mahsuzhi, a senior administrator, the implemented strategy is considered capable of strengthening the emotional bond between the educator and his followers, in this case alumni and the community. KH. Musleh Adnan demonstrated that as a teacher, one must be able to understand the realities of community life. In many live-streamed Q&A sessions, he often answered specific questions posed by viewers using examples close to their daily lives. For example, when discussing morals on social media, he not only presented theories about communication ethics in Islam but also provided concrete examples of how to respond to negative comments, how to address hoaxes, or how to use social media for wise preaching. From a digital preaching perspective, this approach is a positive example of how religious content can be designed to remain aligned with classical scholarship and delivered in a manner that is appropriate to the demands of the times. This also demonstrates that Islamic boarding schools are not only adopting technology instrumentally but also undergoing methodological transformations in the delivery of knowledge.

However, behind its success, there are several challenges that may be faced. KH. Musleh Adnan stated that there are at least two challenges: first, with a very strong focus on the study of the book, there is a risk that Islamic boarding schools do not take advantage of opportunities to create a variety of content that might be more appealing to a wider segment of the younger generation, such as short inspirational content, animated videos, or other

interactive formats. Second, although the contextual approach is considered effective, a balance is still needed to avoid obscuring the basic theory that underpins the study of the book itself.

The approach applied by KH. Musleh Adnan in delivering religious material on the social media of the Nahdlatut Ta'miliyah Islamic Boarding School not only reflects the application of Contextual Teaching and Learning (CTL) theory, but also demonstrates an understanding of the psychology of digital audiences. As he stated, the key to influencing an individual or group lies in using a simple approach that is appropriate to the level of acceptance of that group.[20] This philosophy is very relevant to the character of modern society which tends to be empirical and requires contextual evidence that can be explained scientifically. In response to this tendency, KH. Musleh Adnan consistently avoids delivering complex and technical-theoretical material. Instead, he chooses to convey religious material through analogies close to everyday life, practical examples, and illustrations that are easily understood by various groups, from students who are still studying to the general public who may not have a deep background in religious knowledge. This not only facilitates understanding but also strengthens the perception that Islamic values can be implemented in various aspects of modern life.

However, simplicity in delivery does not mean sacrificing breadth of understanding. To ensure that the audience gains a comprehensive understanding, KH. Musleh Adnan regularly brings in other figures such as ulama, habaib, and experts in specific fields to provide different perspectives in the studies he holds. This collaboration not only broadens the audience's religious insight but also prevents bias and rigid understanding if the material is presented from a single perspective. According to Ustadz Itqon Mahsuzhi, the presence of these guest speakers is also an appropriate strategy for building a foundation for broader scientific understanding and demonstrating that Islamic boarding schools are open to various schools of thought as long as they remain within the corridors of true Islamic teachings. In several live streaming sessions, for example, KH. Musleh Adnan has brought in a scientist to explain the relationship between modern scientific findings and verses of the Quran, or invited a sharia economist to discuss the concept of contemporary transactions. This multidisciplinary approach not only strengthens the credibility of the material presented but also addresses the demands of the modern generation who desire an integration between religion and science.[21]

In addition, to ensure that the material presented is well remembered and understood, the Nahdlatut Ta'miliyah Islamic Boarding School media team developed additional content in the form of flyers or infographics that were uploaded to Instagram. These flyers were attractively designed, displaying the main points of the lectures presented, and were supplemented with wise quotes that could easily be reshared by followers.[22] This kind of visual format is very effective in reinforcing key messages, considering that digital audiences more easily absorb information presented visually and in a structured manner. This strategy is also in line with the principle of memory strengthening in learning, where repetition and re-presentation of material in different formats can improve knowledge retention.[23] By presenting summaries of the material in infographic form, the Islamic boarding school not only makes it easier for the audience to remember the lessons, but also makes religious content more accessible and understandable to a wide range of groups, including those who may not have time to watch the entire lecture recording. Overall, the combination of a simple and contextual delivery approach, collaboration with various experts, and the use of supporting visual content, shows that the Nahdlatut Ta'miliyah Islamic Boarding School has not only adopted technology, but has built a holistic and effective digital learning ecosystem.

Through this strategy, the Islamic boarding school has successfully created a model of da'wah that not only maintains the authenticity of traditional Islamic scholarship but also addresses the challenges of the times in a relevant and impactful manner. This success is inseparable from the clear vision of KH. Musleh Adnan, who understands that da'wah in the digital era must be inclusive, adaptive, and based on the needs of the audience. By continuously developing strategies that are in line with current developments, this Islamic boarding school has not only become a successful example of digital transformation in Islamic education but also an inspiration for other religious institutions to pursue similar innovations.

The Role of Social Media in Increasing Public Understanding of Religious Knowledge

KH. Musleh Adnan stated that global digital advancements have had a significant impact on various aspects of life, including education and religious affairs. Initially viewed as merely a platform for interaction and entertainment, social media has evolved into an effective means of disseminating knowledge, including religious knowledge. The Nahdlatut Ta'miliyah Islamic Boarding School (PPN) strives to utilize social media, particularly YouTube, to enhance public understanding of Islam. The pesantren hopes to not only expand the reach of its da'wah activities but also create an inclusive and sustainable learning ecosystem. The core of this strategy also

includes using social media not merely as an additional tool but as the primary infrastructure for da'wah, significantly increasing the reach and deepening the impact of Islamic messages.[24]

he primary role of social media is as a cultural and generational bridge. KH. Musleh Adnan understood that to reach the public, especially the younger generation, he needed to be present on the platforms where they spent their time. Through social media content, he was able to transcend geographical and generational boundaries. Religious messages that could once only be heard in mosque foyers or at regular religious study sessions can now be accessed anytime and anywhere by thousands of people. This represents a crucial form of contextualization; it moves the core of da'wah from the confines of a physical space to the limitless digital realm, ensuring that Islamic values remain relevant in an increasingly connected society.

More than just a communication tool, social platforms serve as a means to humanize and transform the static image of religion. This is where KH. Musleh Adnan's humorous method finds its opportunity. Through short videos or humorous written statuses filled with analogies from everyday life, he successfully presents a friendly, moderate, and easy-to-understand face of Islam. This communication approach consciously challenges the stereotype of preachers who appear rigid and intimidating. Humor becomes a universal tool that relieves tension and opens hearts before conveying core religious teachings such as honesty, patience, or gratitude in a subtle manner. The contextualization process occurs at the communication method stage, where authentic Islamic teachings are packaged in a style that suits the psychology of modern audiences who are more open to entertaining and non-patronizing content.[25] Furthermore, social platforms provide space for more democratic interaction and participation. Unlike traditional sermons that are unidirectional, social media allows the congregation to provide feedback, ask questions, or simply express agreement. These features give KH. Musleh Adnan the opportunity to experience firsthand the life and spiritual needs of the community, so that the preaching material delivered can be more appropriate and answer the current issues faced by the community.

This feedback serves as an assessment tool to continuously improve the contextualization approach, making the da'wah process a lively conversation.[26] In this way, the role of social media in KH. Musleh Adnan's strategy is diverse. He acts as an amplifier to expand influence, as a translator to make religious messages easier to understand, and as a tool to evaluate the success of da'wah. Through the use of this technology, the Nahdlatut Ta'miliyah Islamic Boarding School is able to adapt to modern developments and is actively involved in the formation of Islamic discourse in the digital public space. This approach shows that the contextualization of Islamic Education today requires skills in media and the ability to interact with the times, so that Islam remains a source of relevant solutions for all levels of society.[27]

4. Discussion

Contextualization Strategy for Learning at Nahdlatut Ta'miliyah Islamic Boarding School

The transformation of learning at the Nahdlatut Ta'miliyah Islamic Boarding School demonstrates an important dynamic in the contemporary Islamic education landscape, particularly in responding to the development of digital technology without sacrificing the epistemological identity of the Islamic boarding school. The findings of this study reveal that social media, particularly YouTube and Instagram, are systematically utilized as alternative pedagogical spaces for distributing yellow book studies.[28] The dominance of these book study content confirms that the digitalization of Islamic boarding schools is not directed at the commercialization of religious content or merely institutional image, but rather as a strategy for the continuity of the transmission of traditional Islamic knowledge. From an Islamic education perspective, yellow book studies are central to the process of establishing the scholarly and moral authority of students.[29] Therefore, the Islamic boarding school's decision to make book studies the primary content of social media demonstrates an epistemic awareness that the primary value of the Islamic boarding school lies in mastery of classical texts (turāth). However, this study found that these book studies are not presented in the form of rigid textual reproductions, but rather undergo a process of methodological adaptation to make them accessible to a wider and more heterogeneous audience. In other words, the Islamic boarding school is expanding its audience without losing the scholarly character that forms its foundation.

This strategy also represents a paradigm shift in learning spaces. While previously the study of the yellow books was exclusive and limited to the physical space of Islamic boarding schools, through digital media, this space has expanded into a trans-local public space. Students who have returned to the community, alumni of Islamic boarding schools, and the general public can remain connected to the traditions of Islamic boarding school knowledge. This

demonstrates that Islamic boarding schools function not only as local educational institutions but also as producers of Islamic knowledge capable of participating in the global digital education ecosystem.[30] Furthermore, research findings show that the process of contextualizing learning is carried out by emphasizing the practical aspects of Islamic teachings. KH. Musleh Adnan consciously reduced abstract theoretical explanations and replaced them with illustrations, analogies, and concrete examples close to the realities of the audience's lives. This approach demonstrates a pedagogical orientation that places understanding and practice as the primary goals of learning, not merely mastery of terminology or memorization of texts. In this context, the yellow books are not treated as stand-alone texts, but rather as sources of values that must be translated into social practice.

This approach is relevant to the diverse social, economic, and educational backgrounds of Islamic boarding schools' social media audiences. By simplifying language and emphasizing practical relevance, Islamic boarding schools are able to bridge the gap between classical scholarly traditions and the needs of modern society. This strategy also emphasizes that the authority of Islamic boarding schools' scholarship lies not solely in the complexity of language or the depth of terminology, but in their ability to address concrete community issues. Another prominent aspect of the research findings is the use of psychological and cultural approaches in the learning process. KH. Musleh Adnan utilizes humor as an integral part of his pedagogical strategy, taking into account the character of Madurese society, which culturally tends toward fluid and friendly communication. Within the framework of Islamic education, this approach aligns with the principle of 'ilm an-nafs, which emphasizes the importance of understanding the mental and affective states of students for effective internalization of values.

Humor in this context serves as a pedagogical tool to create an inclusive and relaxed learning atmosphere. Rather than diminishing the sacredness of religious teachings, humor serves as a medium for connecting Islamic teachings with the emotional realities of the audience. This approach allows the complex material of the yellow books to be understood without causing resistance or boredom. Thus, learning takes place not only at the cognitive level but also touches the affective dimension of the audience.[31] This humorous approach can also be read as a manifestation of the principle of at-tawasuth (moderation) in Islamic preaching and education.[32] Through this strategy, Islam is presented as a religion that is friendly, proportionate, and relevant to everyday life. This is important in the context of modern society, which often views religious discourse as rigid, elitist, or even frightening. By presenting Islam in a communicative and contextual format, Islamic boarding schools contribute to building an inclusive and humanistic image of Islam.

heoretically, the learning practices found in this study have a strong correspondence with the concept of Contextual Teaching and Learning (CTL). The main principle of CTL emphasizes that learning will be more meaningful if students are able to relate the material being studied to their life experiences.[33] In the context of the Nahdlatut Ta'miliyah Islamic Boarding School, contextualization does not stop at translating texts from Arabic into local languages, but develops into a process of reinterpreting Islamic teachings in accordance with contemporary social, economic, and technological challenges. A concrete example of the application of the CTL principle is seen in the discussion of fiqh muamalah related to digital transactions and e-commerce practices. By linking classical concepts such as honesty, trustworthiness, and responsibility with the reality of online buying and selling, learning becomes more relevant for the younger generation who are familiar with digital technology. This strategy not only increases understanding but also strengthens the audience's ethical awareness in facing modern economic practices.

Furthermore, research findings indicate that this contextual approach impacts the level of audience engagement. Active interaction in the form of comments and follow-up questions on social media platforms indicates that the audience is not simply consuming content passively, but is engaged in a process of reflection and dialogue. From a critical pedagogy perspective, this kind of engagement is an important indicator of meaningful learning, where students play a role as active subjects in the process of constructing knowledge.[34] Overall, the contextualization strategy for learning at the Nahdlatut Ta'miliyah Islamic Boarding School demonstrates that the Islamic boarding school has a high adaptive capacity in responding to changing times. The success of this strategy is not solely determined by technological mastery, but by the educators' ability to read the social, psychological, and cultural contexts of the audience. By combining classical scholarly traditions, a contextual pedagogical approach, and the use of digital media, the Islamic boarding school is able to maintain its relevance as an Islamic educational institution that is deeply rooted in tradition while also open to innovation.

Challenges and Opportunities for Contextualizing Islamic Religious Education Learning through Social Media

The research results show that the involvement of social media in the contextualization of Islamic Religious Education learning at the Nahdlatut Ta'miliyah Islamic Boarding School presents significant opportunities as well

as challenges that need to be managed strategically. According to Itqon Mahsuzhi, one of the boarding school's senior administrators, the digital da'wah strategy implemented has proven to strengthen the emotional bond between the educator and his audience, particularly alumni and the general public. Social media not only functions as a channel for conveying religious information, but also as a space for interaction that allows for the development of more personal and dialogical pedagogical relationships.[35] In practice, KH. Musleh Adnan demonstrates the role of an educator who is adaptive to the realities of the audience's lives. This is reflected in the live streaming question and answer session, where specific questions from the audience are answered using examples close to their daily experiences. For example, when discussing social media ethics, he does not stop at a normative explanation of communication ethics in Islam, but relates it to concrete phenomena such as how to respond to negative comments, respond to hoax news, and utilize social media as a means of responsible da'wah. This approach shows that religious learning is not positioned as an abstract discourse, but rather as a practical guideline that is relevant to the digital life of modern society.

From a digital da'wah perspective, this strategy reflects a form of methodological transformation in the delivery of Islamic knowledge. Islamic boarding schools do not simply adopt technology instrumentally, but adapt their pedagogical approaches so that religious messages remain aligned with classical scholarship and compatible with the characteristics of new media. Thus, social media is utilized as a medium to expand the reach of da'wah without diminishing the scholarly authority of Islamic boarding schools as guardians of classical Islamic tradition.[36] However, this study also identified several challenges accompanying this success. First, the very strong focus on the study of yellow books has the potential to limit the exploration of a variety of content formats that better suit the preferences of a broader younger generation. Content such as short inspirational videos, educational animations, or interactive formats is considered to have high appeal among digital audiences, especially the younger generation. This limited variety of formats can reduce the potential reach of Islamic boarding schools' da'wah in audience segments with fast and visual media consumption patterns.

Second, a contextual approach that emphasizes simplifying the material also carries epistemological risks if not balanced with strengthening basic theory.[37] Although contextual strategies have proven effective in increasing audience understanding and engagement, there is a need to maintain balance to maintain the scientific foundation of the yellow book. This challenge shows that contextualization is not just about simplifying the material, but also requires pedagogical skills to maintain the depth of substance while adapting the method of delivery. The approach implemented by KH. Musleh Adnan conceptually not only reflects the application of the principles of Contextual Teaching and Learning (CTL), but also demonstrates a strong understanding of the psychology of digital audiences. He emphasizes that the effectiveness of preaching and learning is highly dependent on the educator's ability to adapt the approach to the level of audience receptivity. This philosophy is relevant to the character of modern society which tends to be empirical and requires explanations that are contextual, logical, and verifiable in everyday experience.

In response to this characteristic, KH. Musleh Adnan consistently avoids overly technical and theoretical material. Instead, religious material is conveyed through simple analogies, concrete illustrations, and practical examples that are easily understood by various levels of society. This approach reinforces the perception that Islamic teachings are not merely normative doctrines, but rather a system of applicable values that can be implemented in various aspects of modern life, including social, economic, and technological contexts. However, this simplicity of presentation does not mean reducing the breadth of scientific perspectives. To maintain a balance between ease of understanding and depth of substance, the Islamic boarding school regularly engages external sources, such as ulama, habaib, and experts from various disciplines. This collaboration serves as a mechanism for enriching perspectives while also preventing potential bias or overly narrow understandings if the material is presented from a single perspective. The presence of guest speakers also demonstrates the Islamic boarding school's openness to interdisciplinary and inter-school dialogue, as long as it remains within the framework of moderate Islamic teachings.

This multidisciplinary approach is evident, for example, when Islamic boarding schools bring in scientists to discuss the relationship between modern scientific findings and verses of the Qur'an, or Islamic economists to explain contemporary concepts of muamalah.[38] This strategy not only enhances the credibility of the material presented but also addresses the needs of the modern generation who desire integration between religion and science. Thus, Islamic religious learning is positioned as a dialogical discourse relevant to developments in science and technology. In addition to strengthening the substance, this study also found a strategy to strengthen learning retention through the development of supporting visual content. The Nahdlatut Ta'miliyah Islamic Boarding School media team produced flyers and infographics summarizing the main points of the study and presented them

in an attractive visual format on Instagram. This visual content serves as a message reinforcement and a means of disseminating religious values more widely, given that digital audiences tend to be more responsive to information presented concisely and visually.

This strategy aligns with the principle of memory strengthening in learning, where repetition and re-presentation of material in different formats can improve knowledge retention. By providing summaries of material in infographic form, Islamic boarding schools not only make it easier for audiences to remember the content of the study, but also reach community groups who have limited time to follow the study in its entirety. This shows that Islamic boarding schools have built an integrated digital learning ecosystem, combining audio-visual content, direct interaction, and visual support materials.[39] Overall, the findings of this study indicate that the involvement of social media in the contextualization of Islamic Religious Education learning at Nahdlatut Ta'miliyah Islamic Boarding Schools presents a significant opportunity to expand the reach of da'wah and increase the relevance of Islamic teachings in the digital era. However, these opportunities are also accompanied by challenges that require strategic management, particularly in maintaining a balance between format innovation, depth of scientific substance, and the evolving needs of audiences. The success of Islamic boarding schools in building an inclusive, adaptive, and audience-based digital learning model demonstrates that Islamic boarding schools have significant transformational capacity. This model is not only relevant to the local context, but also has the potential to become a reference for other Islamic educational institutions in facing the challenges of preaching and education in the digital era.

The Role of Social Media in Increasing Public Understanding of Religious Knowledge

The research results show that social media plays a strategic role in increasing public understanding of Islamic religious knowledge at the Nahdlatut Ta'miliyah Islamic Boarding School. KH. Musleh Adnan emphasized that global digital advancements have fundamentally changed the landscape of religious education and preaching. Social media, previously viewed as merely a space for entertainment and social interaction, is now undergoing a functional transformation into a medium for distributing knowledge, including religious knowledge. In this context, Islamic boarding schools are not only responding to technological changes adaptively but also making it an integral part of their Islamic preaching and education strategies. The use of social media, particularly YouTube, is positioned not merely as a complement to conventional preaching activities, but as the main infrastructure for disseminating religious knowledge.[40] This strategy allows Islamic boarding schools to significantly expand their preaching reach while simultaneously building an inclusive and sustainable learning ecosystem. By utilizing digital platforms, Islamic messages are no longer limited to a specific space and time, but can be flexibly accessed by people with diverse geographic, social, and generational backgrounds. This indicates a paradigm shift in preaching from a local and temporary model to a global and sustainable model.

The role of social media also appears to be a cultural and generational bridge. KH. Musleh Adnan recognized that the effectiveness of da'wah is largely determined by the preacher's ability to be present in spaces familiar to his audience, particularly the younger generation. Social media has become a strategic space where the younger generation spends a significant portion of their time and attention. By being present on these platforms, Islamic boarding schools are able to bridge the generation gap and bring together classical Islamic scholarly traditions with contemporary digital culture. Religious messages that were previously only accessible through face-to-face religious studies are now widely available, enabling independent and sustainable religious learning. This process represents a significant form of contextualization of da'wah, namely the transfer of the core teachings of Islam from a limited physical space to a limitless digital space.[41] This contextualization does not mean changing the substance of the teachings, but rather adapting the medium and distribution patterns to remain relevant to the reality of an increasingly virtual society. Thus, social media functions as a bridge between normative Islamic values and the dynamics of modern society.

Furthermore, research findings indicate that social media plays a significant role in humanizing Islamic teachings and transforming the image of the religion, which is often perceived as rigid and intimidating. The humorous approach used by KH. Musleh Adnan is an effective communication strategy in this context. Through short videos, light illustrations, and analogies from everyday life, Islamic teachings are conveyed in a communicative and friendly manner. Humor serves as an opening medium that reduces the psychological distance between the preacher and the audience, allowing core messages such as honesty, patience, and gratitude to be received more openly. This approach demonstrates that the contextualization of Islamic education occurs not only at the material level, but also at the level of communication methods.[42] Authentic Islamic teachings are maintained, but packaged in a delivery style that suits the psychology of modern audiences who tend to be more responsive to

communicative, visual, and non-patronizing content. This strategy reinforces the perception that Islam is a friendly, moderate, and relevant religion to everyday life, thereby increasing public interest in and understanding of religious values.

Furthermore, social media provides a more participatory and democratic space for interaction compared to traditional, one-way models of da'wah.[43] Comments, live broadcasts, and direct messaging features allow audiences to actively interact, asking questions, providing responses, and sharing personal experiences. This interaction provides direct feedback to the preacher regarding the needs, problems, and spiritual dynamics of the community.[44] Thus, the da'wah process is no longer monologic but develops into a dynamic dialogue. Audience feedback serves as an important evaluative instrument in improving the quality of contextualization of religious learning. Through digital interaction, KH. Musleh Adnan can adjust the themes, approaches, and emphasis of da'wah material to be more relevant to current issues facing the community. This makes social media not only a means of disseminating messages but also a tool for reflection and developing sustainable da'wah strategies. In this context, the role of social media in the da'wah strategy of the Nahdlatut Ta'miliah Islamic Boarding School is multidimensional. Social media serves as a powerful tool to expand the reach of Islamic preaching, as a translator to facilitate understanding of religious teachings, and as an evaluation tool to assess the effectiveness of conveying Islamic messages. Through the use of digital technology, Islamic boarding schools are able to adapt to current developments and actively participate in shaping Islamic discourse in the digital public sphere.

Overall, the findings of this study confirm that improving public understanding of religious knowledge in the digital era depends heavily on the ability of religious institutions to strategically and contextually manage social media. Contextualizing Islamic education requires not only mastery of scientific content but also media literacy skills and sensitivity to the socio-cultural dynamics of society. By combining the authenticity of Islamic teachings with media innovation, the Nahdlatut Ta'miliah Islamic Boarding School demonstrates that Islam can continue to be present as a source of relevant values and solutions for modern society.

5. Conclusion

This study concludes that the Nahdlatut Ta'miliah Islamic Boarding School has successfully contextualized Islamic Religious Education learning through the strategic and sustainable use of social media. Social media is not only used as a supporting tool, but as the main infrastructure for preaching and learning that is able to expand the reach of Islamic knowledge transmission without eliminating the authenticity of the Islamic boarding school's scientific tradition. The pedagogical approach is applicable, communicative, and based on audience psychology, including the use of humor and examples from everyday life, showing alignment with the principles of Contextual Teaching and Learning (CTL) and increasing community understanding and involvement in Islamic teachings. However, this study also highlights the challenges of maintaining a balance between contextualization and deepening of scientific content, as well as the need to diversify content formats to reach a wider audience, particularly the younger generation. Multidisciplinary collaboration and the development of supporting visual content demonstrate Islamic boarding schools' adaptive approach to building a holistic digital learning ecosystem. Overall, the findings of this study confirm that the success of contextualizing Islamic Religious Education in the digital era is largely determined by the ability of religious institutions to understand the context of the times, understand the characteristics of their audiences, and utilize technology reflectively, moderately, and responsibly.

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